

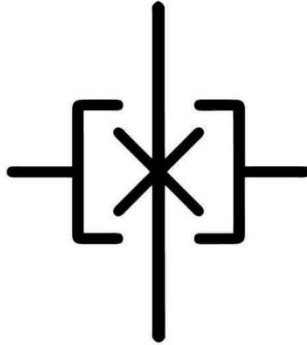
# #OpGrimoire

The Hexorian Field Guide  
To Urban Witchcraft



The Hexorian Movement

**#OpGrimoire**



The Hexorian Field  
Guide To Urban  
Witchcraft



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## DEDICATION

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This text is dedicated to the cast out, fallen, and forsaken. Take refuge in the Witchcraft, path of wisdom made power. May all beings have freedom and the causes of freedom. May all beings be free from slavery and the causes of suffering. May all beings enjoy the freedom that knows no slavery. May all beings live deliciously, free from ignorance and oppression.

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Text set in Basteleur *Ærcana* by Keussel,  
& IM Fell English by Igino Marini



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The Editor would like to thank: Yavhe Alexander, Eduardo Ramírez , Arjil , Alysrose, Jess Jones, John Smith , Agent M, Ixur Anous, Jonathan Lepien, Paolo Scarpelli; the Hexorian Movement, the DKMU, and **you**, the Reader.

Take this work and take back your reality.

**Have You Heard The Message?**

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# EREHWREVEN OT EMOCLEW INTRODUCTION TO THE HEXORIAN MOVEMENT

## **Q = WHAT IS THE HEXORIAN MOVEMENT? AA**

= It's a community of occultists, artists, vigilantes and other inhabitants of the social periphery of the "underground" scene that seeks cooperation, friendship and support among its members; as well as making known the divine form that has grouped the movement: Hexorius, as well as expanding the scope of its Message.

## **Q = WHO OR WHAT IS HEXORIUS?**

A = The City of Below, The God of Cities. Hexorius is a divine form that was made known to Yavhe Alexander on 08/08/2020. It represents the vital spirit or soul of every city throughout the world. It is the manifestation of everything extraordinary or strange that is hidden in plain sight behind the ordinary and established. The magic that flows under the materialistic banality. There is a history of having been contacted under the name of Valdas by a DKMU cell in Italy in 2016, although an exchange of information between agents of the Hexorian movement and the DKMU have postulated that it is possibly an entity older than is thought channeling itself under said name and sigil.

**Q = WHAT IS THE PURPOSE OF THE  
HEXORIAN MOVEMENT?**

A = To form a virtual community and physical local cells, within each city, where its members can act as agents of change in the reality of their localities. For this, social action is used for the benefit of those who need help, magic tagging and Glamourbombing actions, as well as other activities of an artistic nature and urban magic.

**Q = WHAT IS THE MESSAGE?**

A = The City Will Feed Us: it means that if we seek help in any circumstance, the Hexorian network will provide it under any manifestation that is within Hexorius' range of action. Broadly speaking: We are not alone, all members of the movement are in communication and wherever we find the sigil of Hexorius, there we will find ourselves.

**Q = IS THERE A SPECIFIC WAY TO CONTACT  
HEXORIUS?**

A = Hexorius is a versatile entity, he is not indifferent to ritualistic summoning, but he is more akin by his own urban nature to being informal in his contacts through magical drift, urban shamanism or sincere conversations with him. Agents of the Hexorian movement have contacted him through Synchronicities in Randonautica, oniric pathways and with memetic magical practices.

**Q = MUST AN OFFERING BE MADE TO GAIN  
FAVOR WITH HEXORIUS?**

A = Like any other divine form, Hexorius likes varied offerings left by his devotees in places consecrated to him with his sigil or "Hexorian chapels". Sodas, coffee, alcohol, cigarettes and similar sacraments are to his

liking, but they are not necessary to have good communication with him. But a common practice within the Hexorian movement is to "Feed the City": carry out social actions within your community that benefit those who need it most. In this way, a symbiotic relationship is established with Hexorius and those who assiduously practice this dynamic.

### **Q = WHAT IS HEXORIAN MAGIC?**

A = Hexorian magic is a type of urban magic that uses the lines of power that run through urban centers and that are grouped in places of power such as statues, parks, historical sites as well as in strange or secluded places such as crossroads, below the bridges. or abandoned houses.

The Hexorian magician also communes with the spirits of the cities, since it is a great spiritual ecosystem. He deals with them through offerings to the city and its inhabitants (physical and spiritual), borrows their power and even comes to fight against them in case they are negative spirits that endanger the growth and health of the living organism. which are the cities where you live.

Hexorian magic is not a "desk practice". Its field of action is outside, in the streets, train tracks and on the roads. Helping the homeless and those in need. The Hexorian magician is a mixture of urban shaman, vigilante and Hexorcist.

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## Basic Theory & Considerations for Application.

by *Ixurius*

As you may know there is an endless stream of easily acquired texts that discuss fundamental concepts and practices for magical development (and hopefully development as a person), this section only builds on some of those concepts and practices.

### The Four Powers of the Sphinx

It is essential for those who decide to pursue magic to notice the correlation between the four powers, a brief and somewhat crude interpretation is offered in regards to the symbolism of the four powers of the sphinx strictly within the magical context:

1. **To know:** Gnosis as defined by the Hellenic Greeks (From gr. γ ν ᾶ σ ι ζ gnôsis 'knowledge'.)
2. **To dare:** Deliberate acts of magic, intimately linked to ritual.
3. **To will:** The true will per Thelema, or at least what Crowley proposed in *Magick Without Tears*.
4. **To keep silent:** Achieve listening to the great silence or mediation.

It is necessary to take into account that the four parts do not take precedence over each other but rather it is a global concept where its parts are interconnected.

### Self-healing

Time and time again situations arise where practitioners are left vulnerable due to a lack of solid foundations coupled with discarding healing modalities within their gestalt. You are recommended to investigate, including using therapies that will help you going forward, otherwise ask yourself before taking a single step to your

altar, do I really know who I work for?

### **Delimitation**

Would it be far fetched to assume that cultures immersed in sorcery are correct when they maintain safeguards and protections?

This is another foundation that should have priority in praxis, adding to the cultivation of mental concentration and the ability to center oneself or ground, as well as to generate effective filtered delimitations:

Get your own protection sigil. Once channeled or created set aside a moment to sit and imagine being on top of your sigil. It is convenient to make it a routine practice given the reality of the magical ecosystem that persists regardless of whatever banishing rite one performs and in the same way, regardless of your belief.



*Protection Sigil Example*

### **Manifestation**

Making sigils and forgetting them to experience what is desired may not be optimal or efficient enough on certain occasions, despite our new age relatives, a

matched alternative to what Neville Godard taught is offered:

Center yourself sitting on your protective sigil and concentrate by imagining yourself doing what you want to experience, focus on your intention, making it stronger as the exercise goes on. Being able to hold asana and/or mudra is optimal.

### **Ashé for the Spirits**

Taking into account the previously recommended exercises, the belief that this helps you to position yourself in Iré, to symbolically tie it with the current, let's say that the equivalent is to align oneself to Barbelith.

Starting with the idea of placing oneself at will in Iré, one takes communion with the spirits (directly borrowed from crossed spiritism) the notion that every human being has their own "spiritual frame" which is responsible for providing the person with blessings and guidance:

If possible, once a week, light a white candle and put fresh water on a temporary or dedicated altar for the spirits, informing them that only and exclusively these offerings are for those who give you their Ashé.

Dedicate them a prayer, talk with them, etc, etc. Keep in mind that Iré wants you to put positive things in your heart.

WHERE THE STREETS HAVE  
NO NAME  
A MODERN PANTHEON FOR  
URBAN WITCHES

**Hexorius** is the City of Below, the Underworld that connects all cities, towns and villages.

**Valdas** is the assault on the City above by Hexorian Forces.

**Santa Clara** is the guide to the Underworld, enlightening our paths until the new dawn is born.

**Arcadia** is the new dawn, the hidden paradise, the promised land, the new reality we will build on the ruins of the old world.

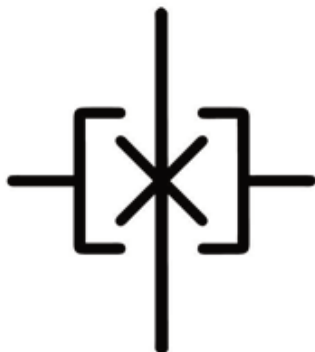
**Eleora** is the Goddess of the Digital Crossroads, a goddess of information, the internet and cyber magic activities in general

**The Paramentals** or Urban Fae: The Spirits Born of the City Environment.

This is the Hexorian Creed... **Have You Heard The Message?**



## HEXORIUS



## HEXORIUS

A street whose structures do not seem to have coherence, the graffiti of a heart in the middle of the street, a house that was not there the day before, a cabin lost in the middle of the forest.

Each city has two names: the one that is read from the right side and the one that is read backwards. And that second name is the name of Hexorius.

Hexorius represents and rules over the hidden aspects of cities, be they physical or immaterial. About that "other world" that is in sight but not everyone can see.

The synchronicities, the chance encounters, the messages written on the walls that only magicians can understand.

888 manifests itself in those aspects of the city that are strange or uncommon, from that tile of a different color from the others to that gothic-style house in which nobody seems to live. Each of these anomalies sends a simple but very powerful message: "magic is real" and

serves to encourage magicians on their way as well as provide homes, shelters or bases of operations.

Also, Hexorius speaks of a twin world but inverse to the world of the mundane where non-magicians inhabit; a similar but different world, a world of forced coincidences, synchronicities and knowledge for those who dare to enter it. A magical world that lives close to the ordinary world which can be accessed through sacred, lost and hidden places.

**Other names:** 888, - [X] -, The Lord of Portals, The Mirror World, Shadow City, [Nombre of the City] de Abajo.

**Equivalences:** “Alice’s Adventures in Wonderland” by Lewis Carroll, “The Invisibles” by Grant Morrison, “Neverwhere” by Neil Gaiman, “Silent Hill”, “Anden 9<sup>3/4</sup>”.

**Function:** 888 has the function of guiding the magician to unknown physical or mental locations, to find answers that he did not know he was looking for or to provide guidance and refuge to travelers and vagrants, as well as chance but lucky encounters that will resonate in the future.

Hexorius is also the guide and patron of “the lost souls” of the cities: vagabonds, street vendors, urban vigilantes, runaways, and magicians.

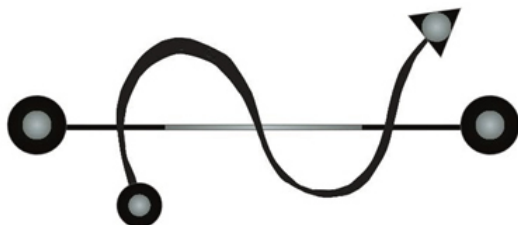
**Invocation:** Magic Drift, Trick of the Door, Randonautica App.

## VALDAS



If Hexorius is the Inverted City, Valdas is the assault on the Vertical City. Against politicians, businessmen, builders, gangsters, anyone who is taking advantage of the energies of the city, taking advantage of its uncontrollable growth. Because those energies belong to the people. Valdas neutralizes the targets, expropriates the energies and redistributes them through the community.

## SANTA CLARA



## SANTA CLARA

The dark night of the soul. The descent into the personal underworld. Katabasis. The journey to the depths of the subconscious, the integration of duality as well as the subsequent exit to the light where the human being is transformed into the , all of this is the domain of Saint Claire.

Saint Claire is the guide on the path of darkness. The Guide in the Labyrinth. The one that faithfully accompanies our steps where we must travel while we achieve our ascent. The one that silently helps us. The one that silently motivates us. The one who silently accompanies us to the exit.

But also, Saint Claire, represents the exit of the labyrinth. The promise of a new dawn. One where the shadows of the past have been left behind and the light of a new sun is present. Santa Clara guides us but it is also the exit and what lies after it.

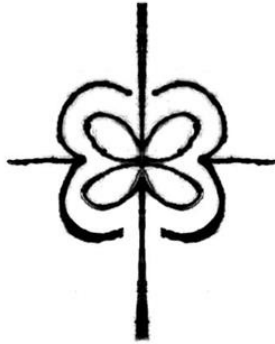
It is she, Saint Claire, who in the moments of deepest darkness whispers to us: "Get up and walk ..."

**Other Names:** Virgilia, The Labyrinth Guide, 161, The Lighthouse ...

**Representations in other media:** Virgilio, Eurídice,

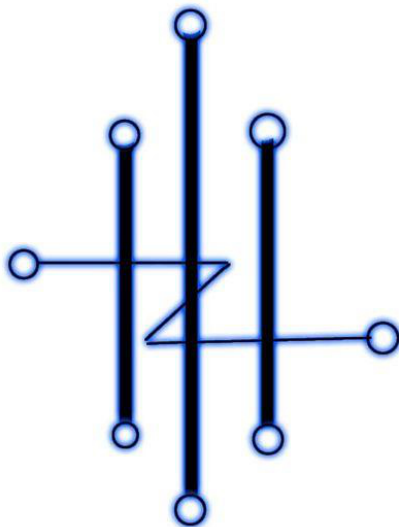
Cybil Bennet (Silent Hill), Cassandra, Teresa (Maze  
Runner), Santa Clara de Asís, ...

### ARCADIA



Arcadia is both an entity and a purpose. The Promised Land where the efforts of the Hexorian magicians are headed. Represented as a fox or as a woman with a fox face / mask or by a paradise or a city with a solarpunk aesthetic, Arcadia represents the perfect balance between the magician, humanity and their environment, the perfect union between the urban and the wild, terrestrial and divine.

## ELEORA



**Attributes:** Athena, Saraswati, Nike, Hekate

**Purpose:** High speed information/knowledge and  
Magick

**Characteristics:** Switchboard (Matrix, ) Blue Electric  
Angels, The Force

**Colors:** blue, black, green, silver, chrome

**Goddess of the Digital Crossroads, Cyberpunk  
Goddess**

John Smith, a member of the Hexorian Movement and the DKMU had worked on the formation of a divine form that would act as a goddess of information, the internet and cyber magic activities in general. The entity first called DOMINA LUX, manifested itself with the name Eleora on 02/02/22. Her attributes represent her range of influence as a facilitator of knowledge via digital, success in activities related to surfing the internet and programming in general, as well as all magic

activities that involve technology such as the use of apps or sigil viralization campaigns. For magicians using paradigms derived from information models and oriented pop magic in the cyberpunk environment, this entity is a great ally and protector.

### **Spider Jerusalem**

The protagonist of the comic book *Transmetropolitan*, created by writer Warren Ellis and artist Darick Robertson, based on Hunter S. Thompson. For some strange reason, he is connected to Ellis, “The Red Queen”. A spokesman for the citizens, he seems to possess qualities for exposing ulterior motives. It is likely that he causes the Hexorian and people around them to stop deluding themselves about situations that bother the practitioner but they have chosen to remain silent.



*Sigil of Spider Jerusalem*  
“I can only speak the truth!”

### **The Paramentals or Urban Fae: The Spirits Born of the City Environment.**

The paramentals are based on the book *Our Lady of Darkness* by Franz Lieber. This text was quickly adopted by the group due to the strong resonance of the

theme to be applied for urban shamanism.

**Concrete Gnomes-**They embody the skin that covers the city, sheltering and protecting those who inhabit it from external and internal dangers.

**Attributes:** Protection, asylum, belonging, camouflage.

**Steel Salamanders -** They come from the bones of the city that keep it firm on its foundations and are at the same time its muscle that expands it and transports its inhabitants wherever they go.

**Attributes:** Strength, power, endurance, growth, passion.

**Crystal Elves-**They are the all-seeing eyes of the city; from the heights of buildings, to the sides of cars and store windows.

**Attributes:** Divination, clairvoyance, ubiquity, liminality, intuition.

**Electric Angels:** Spirits that represent the vibrant connections of the nerves that run through every corner of the city, where they energize everything by producing light, sound and movement.

**Attributes:** Communication, inventiveness, knowledge, dynamism.



## Ellis & the DKMU Eregores



### Introduction to the Linking Sigil & Ellis

The Linking Sigil, abbreviated as “LS,” and called “Ellis,” is a sigil, a symbol used in magic, particularly chaos magic. It was developed around 2004 to link locations believed to be imbued with magical power and create a network of energy that can be accessible and harnessed by magical practitioners of any paradigm. The Linking Sigil was later used in the “Assault on Reality” by a group of individuals, to rebel against, protest, and awaken those who are a part of the “consensus reality,” and it is still used by practitioners for this purpose. The symbol is often found within artwork and seen as graffiti.

#### Assault on Reality

*“Reality is merely an illusion, albeit a very persistent one.”*

Albert Einstein,

*“Imagination is the one weapon in the war against reality.”*

Jules de Gaultier

The Linking Sigil is used as a manner of protest of what Domus Kaotica Marauder Underground (DKMU), a decentralized magical community composed of magical practitioners of varying paradigms, calls the “Consensus Reality”. Many magical practitioners will have a different interpretation as to what this

“consensus” reality entails, but many would agree that this reality would include mundane existence which rejects or shuns the use of magic, unconventional thinking, and creativity. Prominent individuals active within DKMU have defined the assault comprehensively in their e-book *Assault on Reality*, which touches on paradoxical problem of exclusion in advocacy and social justice groups, presents the perceived situation pertaining to the individual’s relationship with the state and law, and offers critiques on the role of religion in suppressing the individual. In summary, according to the e-book, the reality under assault is any imaginary apparatus, the state or religion, which hampers an individual’s freedom of expression, and freedom to practice magick.

This is further echoed through the *Domus Kaotica Marauder Underground* website:

“For several years, we have existed on the periphery of the modern occult. Our primary activity has been to assault the consensual reality; insubstantia, the all-too-predominant paradigm that founds itself on the antithesis of creativity, imagination, passion, individualism and magick, itself.”

According to a magician with the pseudonym “Mystic Cannibal,” a creative form of protest which embodies all people of different cultural identities and classes while simultaneously representing all perspectives of an issue in a strategic, creative, and engaging manner would be the ultimate form of protest. The Linking Sigil, because of its decentralized associations within the magical community, has been used as a form of this kind of protest against the mundane world in particular.

### **Original Conceptualization**

The Linking Sigil was originally conceptualized by Arjil, a magician participating in an online forum community called Occultforums.org, with the intent to connect areas of intense magical power together, allowing the magical practitioner to access any magical location at will. The original group of 4-6 magical practitioners using the Linking Sigil were a part of what was known as the Marauder Underground before its fusion with Domus Kaotica. However, within a few months of its creation sometime in 2004, practitioners from a variety of magical paradigms began using the sigil.

Users of the Linking Sigil noticed significant effects within their respective communities including increased accidents within the mundane world and disharmony between magical groups. However, as nuanced techniques for its use began to develop, tensions were ameliorated.

Each individual use of the Linking Sigil forms a node which connects to other locations where the sigil is placed. According to the DKMU, it is advised to "Use the Linking Sigil to tag places, things, or concepts that exude [magical] energy or have some resonance that would be a useful and productive resource for the LS network: sacred places, between places, places of power, or places where people release a lot of energy." The interconnected relationship between magical locations has been likened unto a spider's web or the internet, but it is also a power source for free use in magical operations; thus, Linking Sigil is often used as an energetic boost from the magical locations from the web, and often acts as a "header" in spell work.

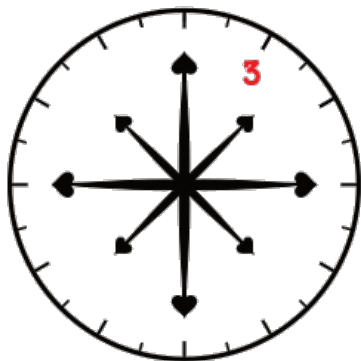
Early users of the sigil have noted that the magical intention behind one's engraving the sigil will dictate the sort of effects one will achieve with its use. Engraving or drawing the Linking Sigil with no intent will cause chaos, and drawing the sigil with a focused intent will yield the result related to one's desire but with unexpected results.

While many have used the sigil as graffiti, others have subtly used the Linking Sigil by inscribing it onto rocks or pebbles and leaving it behind in a designated area to be linked. According to Liber LS Volume 2, "The Linking Sigil does not need to be visible to work, it only needs to be present. Rocks, coins, or even slips of paper with the Linking Sigil can be hidden at any location."

### **Thoughtform, Egregore, or Godform: Ellis**

As the Linking Sigil grew, many magical practitioners began to detect the formation of a personality related to the web, and they began calling it Ellis, possibly in relation to the Discordian goddess Eris. Some describe Ellis as a spider, others have described her as a girl with similar in personality to Alice from Alice in Wonderland. However, the magician who developed the Linking Sigil concept affirms that the Linking Sigil and Ellis, while related, are not the same entities. There has been debates within the community as to the nature of Ellis, whether if she is simply a thoughtform created by the individual practitioner, an Egregore created by the users of the Linking sigil, or an egregore which has accumulated enough power to become a god form.

[from [https://tme.miraheze.org/wiki/Ellis\\_\(sigil\)](https://tme.miraheze.org/wiki/Ellis_(sigil)) ]



*Alternative Sigil for Ellis, the Red Queen.*

### LS TAGGING TIPS!

**Use The Linking Sigil** to tag places, things, or concepts that exude magickal energy or have some resonance that would be useful and productive resource for the LS Network:

Sacred places, between places, places of power or places where people release a lot of energy. The point of doing this is both to feed the web, as well as to connect and mutually empower these areas by making them nexus points within the Ellisian Network.

**Tagging tip:** the linking sigil does not need to be visible to work, it only needs to be present. Rocks, Coins, or even slips of paper with the Linking Sigil can be hidden at any Location!

*-extracted from Liber LS*

**More on Ellis & the DKMU Godforms** [https://  
dkmu.org/text/A-A-O-The-DKMU-  
Godforms-Liber-Sigillum-Excerpt.pdf](https://dkmu.org/text/A-A-O-The-DKMU-Godforms-Liber-Sigillum-Excerpt.pdf)

### **The 40 Servants**

**The Witch** (aids with all magic and conjure)

**The Dead** (for aid in all works with the Ancestors of the City)

**The Depleted/The Desperate** (for Hex work against those who harm the City and its inhabitants.)

**The Guru** (for aid in applying any knowledge we have gained in a practical way)

**The Idea** (for aid with original, creative ideas and solutions)

**The Healer** (aid in healing and recovery)

**The Media** (for aid in spreading the Message)

**The Messenger** (for aid in communicating the Message)

**The Moon** (for aid in discovering what is hidden in the shadows)

**The Protector** (aids with protecting ourselves and our loved ones from harm.)

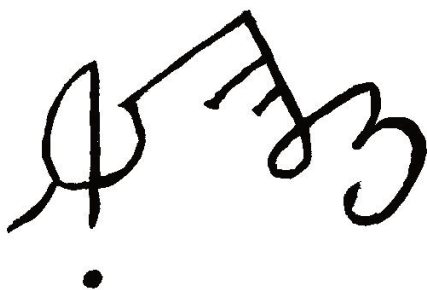
**The Protester** (for aid in the fight against injustice)

<https://www.adventuresinwoowoo.com/2017/08/fortyservantsfree/>

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# HEXORIAN BOOK OF SHADOWS

*By Agent M*



## FEED THE CITY

This aims to be a simple little book that teaches us how to contact and communicate with spirits. These spirits are the spirits of the Dead and the local spirits of where you live (and one may say these are one and the same) and their power goes back in a chain to the most ancient civilizations.

This little tome is loosely based upon the “Lucky Hoodoo Grimoire” from the Voudon Gnostic Workbook by Michael Bertiaux and is very much a

grimoire in the classical tradition. That said it is also thoroughly modern in how it approaches magick. The chapters in LHG may appear to cover very small areas but actually have a broad application and myriad uses when one has developed a strong foundation in these practices and supplemented it with other materials such as an understanding of astrology and color magick. This material can also be supplemented wonderfully with folk magic practices such as those found in the works of Kat Yronwode or Orion Foxwood's wonderful *The Candle & The Crossroads*.

You are forging a link with very broad categories of spirits, the spirits of the Dead, and of the City, that is the Local Spirits. When one gets to the basic request ritual, we come into contact with the Elemental spirits of Earth (Green), Water (Blue), Air (Yellow) and Fire (Red).

So as we can see we have the spirits of the dead and the four elements. In traditional witchcraft the spirits are necessary to earth & manifest our requests. The spirits of the dead and the elemental spirits are the easiest to contact. In Qabalah the spirits of the dead are the Nepheshim, the lowest aspect of the Qabalistic Soul of Man and the survival instinct. The spirits of the dead linger as Nepheshim, always around us. These are our ancestors, our family as well as people who were important to us that are no longer here. The dedication ritual itself is a feeding of these ancestor spirits because we take the time to speak to them, to acknowledge them and interact with them as time goes by and we become more adept at this form of witchcraft. These are also the local spirits, the Genii Loci of wherever we live. This ritual forms the foundation of this grimoire's practices, it is the most basic ritual.



In this dedication ritual we offer them water, placed on our altar is a nice, clean glass and charged through the prayers of the ritual with strong intent. The more we do the ritual and learn the words, the deeper they go into our hearts and the more sincere the words become and the more potent the water becomes, drawing more spirits to us and charging the water. After the prayers to the spirits, we drink the water, taking their essence into us.



THE CITY WILL FEED US

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## FEED THE CITY: A SIMPLE DEVOTION RITE

**Part 1.** In a quiet place, you will sit at a table upon which you have placed two candles. A black candle has been placed in the north and a blue candle has been placed in the west. You will face east or in the eastern direction. You will have a glass of water placed in the south, directly opposite the black candle.

**Part 2.** You will now say the following prayer to the Hexorian spirits in order to make your dedication to their powers and existence. First, you will light the black candle and say,

*O Light There Is No Darkness. O Light  
We Are in the Presence of Endless Light.*

Then you will light the blue candle and say,

*O Light I Am a Child of the Light of the  
Great Master of the City Below*

Then you will touch the glass of water with your right hand, because it is nearest to your right hand and you will say,

*Medium Of Holy Spirits, the Waters  
Below & Beneath All Worlds,*

*Holy Spirits, I Am Here To Serve You.*

**Part 3.** Then you will begin to say the following prayer of dedication to the spirits in a quiet voice or silently to show them that you mean real business.

*I Dedicate Myself to The Service of The  
Spirits, to the Wonderful Spirits Who  
Seek to Help Me, & to Those Wonderful  
Spirits of the Invisible City.*

*I Ask the Help & Presence of Hexorius,  
Veldas, Santa Clara, Arcadia, & Eleora.  
I Call Upon All Spirits of the City to Aid  
& Assist Me.*

*I Offer Myself to The Service of the  
Great Lord of the Shadow City. I Offer  
Myself to the Service of the Great Lady of  
the Spirits Who Are Working for the  
Promised Land. I Honor All of The  
Spirits & Especially Those of The City &  
of the Hexorian Movement. These I Seek  
Especially to Work With Now &  
Forever.*

**Part 4.** You will now close your eyes and begin to think about the spirits and how they will come to you and what you wish for them to do for you. You will then be silent for a few minutes afterwards, you will first take the glass of water and drink it, for it has the spirit-power in it. You will then silently put out the blue and then the black candle. You will feel relaxed and peaceful, in love with all spirits and ready to work with them.

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#OpGrimoire: The Hexorian Field Guide to Urban  
Witchcraft

## THE CITY WILL FEED US: SIMPLE RITE TO MAKE A REQUEST OF THE SPIRITS OF THE CITY

**Part 1.** In a quiet place, you will sit at your table upon which you have now placed four candles at the corners and a black candle in the center. You will place a green candle in the north, a blue candle in the west (same as before), a red candle in the south, and a yellow candle in the east. Place your black candle from the previous ritual in the center and between the black candle and the blue candle you will place a glass of water. You will write out on a small piece of paper or index card what you wish to gain and place this request between the yellow candle and the black candle.

**Part 2.** Now, you will say the following prayer to the City Spirits in order to make known to them by ritual your request for their help and presence. You will begin the prayer to the City Spirits by lighting the candles in the following order:

First, you will light the green candle and say:

*Holy Spirits of the Northern Cross of Light come forth.*

*Hail to the Concrete Gnomes! Guardians of the north of the city-  
Powers of Earth and Protection! In the name of Arcadia! Hear  
us!*

Second, you will light the blue candle and say:

*Holy Spirits of the Western Cross of Light  
come forth.*

*Hail to the Crystal Elves! Guardians of  
the west of the city- Powers of water and  
intuition- In the name of Santa Claire! Hear  
us!*

Third, you will light the red candle and say:

*Holy Spirits of the Southern Cross of  
Light come forth. Hail to the Steel  
Salamanders! Guardians of the south of  
the city- Powers of fire and feeling- In  
the name of Valdas! Hear us!*

Fourth, you will light the yellow candle and say:

*Holy Spirits of the Eastern Cross of Light  
come forth. Hail to the Electric Angels!  
Guardians of the east of the city- Powers  
of air and invention- In the name of Eleora!  
Hear us!*

Lastly, you will light the black candle and say:

*Holy Spirits of the Shadow City, in the  
name of Hexorius come to my help and  
hear me.*

Next, you will touch the glass of water and say:

*Medium Of Holy Spirits of the Waters  
Below & Beneath All Worlds  
Holy Spirits I Am Here to Serve You.*

Then, you will look intensely upon your request card and say:

*O Light There Is No Darkness. O Light  
We Are In The Presence Of Endless  
Light.*

**Part 3.** Then you will begin to say the following very short prayer of request for gain to the Spirits either in a soft voice or silently to show that you mean real business.

*Dear Spirits of the City. You are my  
friends. What I wish to receive from you  
is written on the card (paper) which I  
have written out as a special request.  
Please help me to gain this that I wish so  
much. I know that you can help me. Here  
is my gift to you, dear Spirits of the City.*

**Part 4.** Then you will offer power to the Spirits by rubbing your hands together for a couple of minutes and then holding your hands towards the altar with the palms open and extending the fingers upwards, so that the altar will receive the power as it flows out of the palms of your hands and to the Spirit world. This is your gift to the Spirits, the power of life or vitality which will be used by them in healing or in some other work.

**Part 5.** You will now close your eyes and begin to think about the Spirits and how they will come to you and what you wish them to do for your request. They are present everywhere and perhaps they will indicate that they are there by the flickering of a candle or some other sign. You will then be silent for a few minutes afterwards. You will take the glass of water and drink it, for it has spirit-

power in it. You will then silently put out the candles in the following order: first the black, then the yellow, red, blue, and lastly the green candle. You will feel relaxed and peaceful in love with all of the spirits and ready to serve them. You will then clap your hands together quickly so that a sound is made and you will say, either softly or silently:

*And It Is Done Holy Spirits.*

Put your candles away if you store them and keep the request written out on card or paper to think about each day. You may do this ritual as often as you like. If you lack colored candles, then white is fine. The ritual is easily adapted for anything from sigil shoals to folk magic style spells to spirit conjuration.

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## URBAN METHODS FOR MIND- POWER DEVELOPMENT

Mind-Power development For Urban Witches is comprised of Dream Power, Spiritual Prayer, Holy Houses and Shadow Stuff. These four methods are the actual foundation upon which the above system hinges. Using them in conjunction with the ritual forms and each other as presented in this book we open up & clear our channels to these other dimensional beings.

The Prayer Method of Mind-Power Development is very simple and it is just this; you will take time off from what you are doing or you will do something that is automatic and does not require mental attention. Then you will focus your mind through attention upon the spirits and you will talk to them in silent thought and attune your mind to how they will respond. To attune your mind means simply to listen to what comes from them after you have made contact through silent thought. This is the basis of all prayers in every one of the world religions. Here we get into a very key part of the system and of all grimoire systems! Don't believe me? Grab your Abramelin. Read the process. One of the key elements of Abramelin is to confess your sins. With the Silent prayer, you are talking to the spirits in a very honest manner, in the same way as opening up to your HGA in the Abramelin you are again, clearing channels.

The spirits learn your inner heart and it is a purifying process. It helps in inducing a cathartic state where you get things off your chest and learn about yourself, similar to therapy. One day you will find the spirits talk back and not in a schizophrenic break sense. You confess so much (and I don't mean confess as in "oh my god, I am a horrible fucking person" confession) that when it all comes out it opens a channel and the mind becomes attuned to the spirits.

The Holy House makes use of the power of the mind and imagination to travel to the home of the spirits in the world of mind. There the mind is fed and clothed and housed and taught by the spirits. In order for the mind to get there the imagination is used to help the mind by means of visualizing or seeing with the mind's eye the inner worlds and what they are like. Remember how all those cheesy 80s and 90s how to books all advised us to "build an astral temple brick by brick"? Well the Holy House method is similar but not the same thing. The Holy House method is astral projection to the spirits plane in order to learn from them. With the prayer technique we get into a more involved conversation. We see the spirits we are talking to and see them you will! Development of the imagination will be key to this system as we see a glimpse of from the first two rituals but will come into play very soon. The first method, prayer, leads to the second method which in turn is fed by the Dream method.

The method of mind development known as dream power is very simple. It simply means that when you are asleep the spirits come to you and take you in your dreams to their schools and temples and then they teach you to be able to recall what happened to you and what

you learned. Admittedly many of us do not remember our dreams so as deceptively simple this practice is, it is difficult for many people I have discussed this topic with. The answer is as simple as the practice itself. Keep a dream journal and write in it every day, whether you remember or NOT! Just write something. Eventually you will remember your dreams every day and can note important elements. This is the simple method of dream power. The next method can be understood as a preparation for it.

Shadow stuff is the substance of shadows and it is highly magical and can be used to develop mind-power. This is the way in which it works. After washing, you light a single candle or a black/blue light (this is to create a lot of shadow stuff) and while naked you begin to run the hands around the body without touching the body, washing over the body with the shadow, or the forces represented by the black candle in the center of the altar; spirit, space & mind.

As you can see, in the proceeding few pages we have covered a large part of any magical work. The astral temple, cleansing the aura, and clearing channels to the other side.

### **The Gate is Open, The Path Is Drawn; Will You Hear the Message?**

Now let's put these lessons together to develop a daily spiritual practice.

First, we shower or bathe in our chosen manner. While in the shower or bath, speak to the spirits in the best way you know how. Tell them in silent prayer that you are about to do a ritual for them to feed them and to help you & your work which in turn helps them.

Take a candle in the bathroom with you if it has no

windows because when you do the shadow bath you want as much darkness as possible. If you have windows in the bathroom or your bedroom that's ok. I suggest the bathroom because most do not have windows and that allows for a lot of darkness. I've digressed. Perform the shadow bath after drying yourself. Just glide your fingers through your aura and mentally reach out to the spirits and try to feel their mind power travelling between the tips of your fingers and the skin of your body. I feel a tingly sensation when I do this and feel even cleaner. Now put on your robes, clothes, etc. and go to where you do ritual work and sit down and take a moment to enter into a deeper relaxed state, reaching out with the mind, opening the channels and perhaps do the Candle Prayer to Holy Mother Kaos, the KIA IAO Center Ritual, and/or the 7 Gates of Kaos Ritual found in the Appendix to create sacred space and show the spirits we mean real business.

Do you see what this is? It is the opening of any Solomonic style ceremony. It is the purification of the Magician before they begin the operation proper. Now we begin the ritual "proper". I highly suggest that if you are working with this booklet, that the dedication ritual becomes a daily ritual when you aren't making requests or doing some of the other operations presented. Light the candles, opening the pathways for the spirits of the Dead, of the Waters, and the City and say the prayers. You get to the meditation portion and then open up with the Holy House Method and talk to them, telling them about your life, visit with them, learn from them and what they have to offer to you. In this way you develop a deeper & deeper connection to the spirits which is tantamount to success in any operation.

This focused work also further charges our water offering as they partake of it through the conversation, infusing it with their power so that when we consume it to close out the ritual we have both gotten more out of the whole experience. Also when done, immediately note what the spirit told you. Always thank them as well.

You won't always get a lesson from the spirits, but the idea is to develop a relationship with them because the whole of this work is a work of mutual service. You serve them and they serve you in a symbiotic, mutually beneficial relationship.

While cultivating this relationship we are able to then more effectively use this grimoire. Working with the spirits, developing a relationship, giving them offerings, helps to strengthen the magic that is being worked. All of this serves to not only purify us, but also to purify them (with purify here meaning to energize). When using the basic request ritual follow the same formula as above, substituting the request ritual.

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## LORD OF THE SHADOW CITY: HEXORIAN NECROMANCY

### **Entering the cemetery or graveyard**

Many traditions have their own ways of entering the cemetery or graveyard. I would say there is no one right way of entering these spaces, but the following is a great guide for those who do not know. You will need:

- 4 or 21 cents
- Tobacco
- Clear liquor or water

When you find yourself at the entrance of the graveyard or cemetery, knock on the gate or stomp your foot on the ground three times, place your coin offerings on the left, sprinkle the tobacco, or place the cigarette or whatever you are using near the coins or on the right, then pour three drops of water or liquor and say

*“I offer these coins, tobacco and libation to you who are the gatekeepers of this graveyard, the first buried here. In the name of Hexorius, Santa Clara, and Arcadia, I come in peace, please allow me entrance into your home in order that I may (state the reason(s) why you’re there in the first place). I ask that you protect me from others that wish me ill while I am here, for you are the eldest of them all. Thank you! Thank you! Thank you!”*



Then proceed to enter the graveyard without fear. Go to the grave or the place you wish to perform your rite and offer as above for entering the graveyard. State the reason(s) for your offerings and then proceed to carry out your work of art.

When leaving the cemetery, after thanking the spirit of the grave, walk towards the gate, then pause to thank the Gatekeeper with offerings as before, and then exit through the gate and don't look back or in any mirrors until your home or until you cross the first crossroad or over running water, as this will cut any dead following off.

### **Entering a cemetery or graveyard with very unsettled or vampiric dead**

You will need:

- *A handful of change (pennies and nickels are my preference)*
- *Clear liquor*
- *Tobacco*
- *Rice*

When you find yourself at the entrance of the graveyard or cemetery, knock on the gate or stomp your foot on the ground 3 times. Light the tobacco, pour or spray the liquor libation, and toss the coins into the cemetery or graveyard. Then proceed with your intended work, but on the way out, walk with a turning step out of the cemetery and toss the rice behind you.

### **Introduction to the dead in the cemetery**

For this working you will need to select a local cemetery. You will need:

- *21 cents*

- *Tobacco, cigarettes or cigars*
- *Flowers, white or multicolored are the best*
- *White rum*
- *Candle*

At predawn, sunset or night, go to the cemetery or graveyard you have chosen within your city or region, which you can access with general ease. This ritual should not be done in places where you are not living, as you are trying to build relationships with the dead in these sanctuaries. Follow the procedures in the to have gainful entry, then slowly and with care, walk through the sanctuary of the dead. The first place you should look for is either the first person to be buried there or the closest grave to the entrance. When you find this place, pour your libation, and ask to be led to the places of power and the allied forces of the dead.

### **How To Ritually Collect Graveyard Dirt**

On getting to the grave in mind at midnight, speak with the spirit of the grave as with the Gatekeeper but don't leave the offerings just yet.

Regardless of whose grave you are attending, you always want to obtain the dirt while being respectful. Knock on the gravestone (if no gravestone then hit the ground) 3 times, ask the spirit consent to collect the dirt, (*while explaining what you intend to use the dirt for so the spirit of the deceased is aware*) and wait for a response. If they object, you will know! You may feel queasy or uneasy. If you can speak with spirits, they may outright give you an answer. If you get any kind of negative response or feeling, move on. Do not proceed with that particular grave. If they do not communicate negatively with you, proceed in digging up the dirt or gathering the dust into

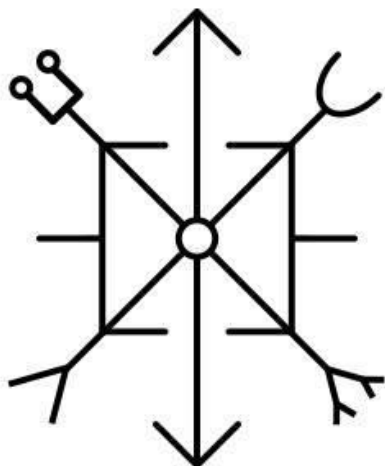
your container. Remember to pay the spirit for the dirt . This may be as simple as a silver coin and some water, but be warned, “hotter” spirits often demand more. Be respectful, but firm, in your dealings, and always remember to keep your promises.

According to various folk traditions there are some best places to get the dirt, depending on your intent. Dirt from the left hand or and foot of the grave is best used when some baneful work is needed. Dirt from the heart is best used for love and protection work. Dirt from the head, right hand and right foot is used when strong assistance is needed or for positive work. As a rule, graveyard dirt from “respectable” individuals is outstanding for good luck, prosperity, protection, love spells and the like. More “unsavory” individuals lend better to darker matters.

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# HEX & THE CITY: HEXORIAN SPELLBOOK

**The Hexorian Compass: Hand Tool for the Magician  
or Urban Shaman.**



**Origin:** Designed from the joint work of Ixur Anous, Jonathan Lepien and Paolo Scarpelli; this sigil arose as a way to better channel the energies of the 156 / 663 / 888 currents and better results during magical drifts.

**Purpose:** To serve as an oracle to the urban mage during

a magical drift to helping to choose a particular direction or decision, to invoke the magic associated with paramentals according to their attributes, to mark places that can serve as gathering or meeting points for agents of the Hexorian movement or people. Akin to the spiritual, artistic or social ideals of the Message, it can be used as a protective amulet during magical drifts or as a talisman to generate lucky Synchronicities during said activity.

**How to use:** It can be inscribed on a sheet of paper, cardboard or on the pavement with chalk or marker, then consult by invoking Hexorian deities and paramentals related to the intention of the magical user in question, on which direction to take using a pendulum, I-Ching coins, even rocks or soda caps, or common coins. It can be inscribed in a pendent or ring to ask for protection from Hexorian deities and urban fae during a magical drift or when traveling through a particularly dangerous region of the city; also if some synchronicity is required especially related to the intervention of the paramentals through the influence of the Hexorian deities. Its use as a glammourbomb will induce a meeting point for the spirits of the city related to the region where it is placed and will act as guides for the agents of the movement who meet there or people who need it.

### **Invocation for Magic Drift**

*Help us work our magic on this magic  
drift.*

*Oh Hexorius, ruler of the streets  
Guardian of the town below,*

*Show us your friendship  
Show us the way we should go.  
We invite you, We call you, We walk  
with you.*

*Aid us in our magical working on this  
magical drift.*

*Hexorius, ruler of the streets,  
Guardian of the city of below,  
Show us your friendship  
Show us our path to follow  
We invite to thee, We call to thee, We  
walk with thee.*

## **Initiation to Les Invisibles**

*By Ixurius*

Get a white onion and three coins, either in your room or in your usual ritual space consecrate chalk (or preferably cascarilla powder) using liquid of your choice maintaining the purpose of cleansing. Enchant it for road opening.

On the same day of the consecration go to an intersection, draw on the ground the Hexorian seal as big as your outstretched arms, stand in the center of the symbol, extend your hands and introduce yourself using your full name and make an honest call from your heart out to Hexorius, Jack Frost and Mad Tom asking them to guide you and to open the door. These last two will most likely accompany you after you cross. Before leaving leave the coins for Mad Tom and the onion for Jack Frost.

### **Mad Tom and Jack Frost**

As referred to above, these two characters (and King Mob) will likely be the main ones at the start. A sigil or variation similar to that of Condu has been seen in the satellite days to the street rite. There is no certainty if said seal or magical artifact is linked to these two characters or to the initiation process itself, however it is mentioned as a small note for those who decide to interface with the Invisibles.

They are respectively associated with the coin or coins for Tom 'O Bedleham and the fork for Jack Frost.

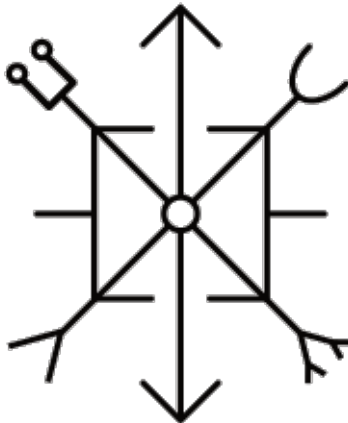
## Hexorian Mirror

*by Ixurius*

This particular mirror will serve the Hexorian to contact Hexorius as well as use it as a focal point on the altar. Aside from getting visions of Hexorius in the mirror this also serves to commune and strengthen the connection with the deity.

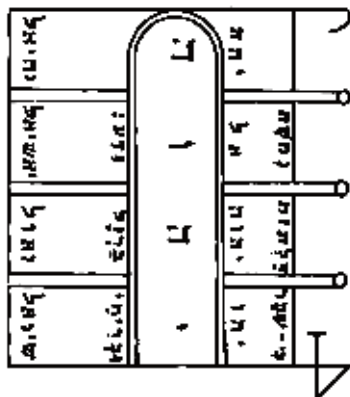
Of the various means available demonstrating how to create a magic mirror, carry out the one that pleases you the most.

Draw the following seals on individual sheets, place them inside the mirror facing you in such a way that when you are facing the mirror the seals are facing you behind the mirror, in the order that the images are shown.



*Paramentals*





1st. pentacle of the moon



*No id. [sourced from Donald Tyson. How to Make and Use a Magic Mirror: Psychic Windows Into New Worlds]*

The Schumman frequency (7.84) or Theta brainwaves facilitates contact with the archetypes although the author was, uh, suggested listening to them at 7.19 (7+1+9 = 17 = 8). Any tone generator is enough, in case you have no idea audacity is an open source option available free of cost. If you choose to generate the tone with a sawtooth wave, double the frequency or change the

shape to a triangle.

### **Divination with the Hexorian Mirror**

Listen to the sound wave of 7.19 hertz during the session. Before getting ready to contemplate the mirror, imagine or draw the symbol of Hexorius in front of you and visualize the seal energetically charging the mirror's surface with its own magic. Observe the mirror in a meditative state for several minutes. Keep the mirror covered after using it.

## **Bottlecap Divination**

*by Agent M*

This method of divination was shared with me by practitioners of **Quimbanda**, an Afro-Brazilian sorcerous practice that works with the “People of the Street.” It is a very practical & straightforward method of divination, that gives straight answers and has no grey areas.

### **Preparation**

At a crossroads on a Wednesday (preferably during the hour of Mercury and/or during a waxing moon), draw the Hexorian seal as big on the ground as your outstretched arms, stand in the center of the symbol, extend your hands and use the Invocation for Magic Drift. Tell Hexorius that you wish to find four bottlecaps at crossroads for use in divination with him and the spirits of the City. Begin your Magic Drift and allow yourself to be guided. You may find all four bottlecaps on one Magic Drift, or it may take multiple Magic Drifts. It is key that you find the bottlecaps at crossroads.

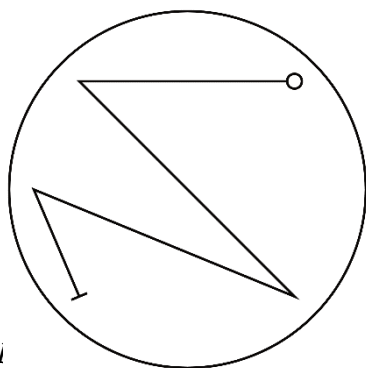
### **Consecration of the Bottlecaps.**

Consecrating is just a way of cleansing and purifying objects which you will use in your work. The ritual used to consecrate need not be long or complicated. The following ritual is used to consecrate your altar tools. Keep in mind that this is just an outline to give you an idea as to how the ritual is done. As you grow spiritually, change or lengthen the ritual. Consecrate your tools by doing the following:

- Burn as an incense a mixture of copal and St.

John's wort. Pass the object through the smoke and say "I cleanse and purify thee with air."

- Dip the object into a cup which contains a tea made of hyssop. As you do this say the following "With water I cleanse and purify thee."
- Light a white candle. Pass the object through the flame without burning your fingers (or the item!). As you do this say "With fire I burn all impurities and cleanse thee so that you will be in accord with me."
- On virgin paper draw out the Hexorian Consecration sigil to use as your "request" for the Simple Rite to Make a Request from the Spirits of the City. Do the Ritual as usual, asking the spirits of the City to bless this tool, place the sigil between the yellow & black candles, then place the tool on top of it. Do the energy offering, visualize the Spirits aiding you, and drink the Water, but do not snuff out the candles. Once they have burnt out, the tool is ready to use.



This rite may be used to bless any tools of the Hexorcist

used in workings with the spirits of the City.

### **Method of Use**

Cup the bottlecaps in your hands saying a simple prayer such as “Holy Spirits of the City and the Hexorian Movement, talk to me through these bottlecaps, and grant me true answers to my questions.” Then say out loud what you wish to know about, and concentrate on your question, then shake the bottlecaps in a clockwise motion while concentrating on the question, then gently toss the bottlecaps onto the ground/altar/working space. There usually is only one throw per question as each question must be postulated in the form of either a ‘yes’ or ‘no’ question. There are two exceptions to this and that is when either Peace or Struggle come up. Then there must be two throws to divine the answer. If you get Struggle first, then Peace second, then this meaning is taken as “struggle resulting in peace”. You can throw more than once by asking more than one question about a person(s) or situation(s).

There are five possible outcomes to the question and they are: (Note the white circle represents the “open” position, ie the bottlecaps land with the ridges facing up. Black represents “closed” or the bottlecap being face down, ie the bottlecaps land with the ridges facing down)

○○○○ - **Peace** = too much in a reading indicates an imbalance and unfocused attitude. A quiet, albeit good omen, especially when appears after a period of struggle. Since it is an imbalance of pure positive energy, there must be a second throw to divine the final answer.

○○○● - **Struggle** = conflict with a person or persons or with a difficult situation. Confusion; things not in their proper place. Depending on the subject of the

question, it can be either a major or minor event. Since conflict always has an outcome, a second throw must be made to divine the answer.

○ ○ ● ● - **Balance** = considered to be the most fortunate; acceptable balance of light and dark to create a harmonious situation.

○●●● - **Some Good, Some Bad** = generally speaking that all is well and implies that one element may be less than satisfactory.

●●●● - **Darkness** = another name is 'full twilight' and is the polar compliment to Peace because it is negative power at its very height. It implies influences of the worst kind. If it comes up, then traditionally you're supposed to cancel the divination, light a candle and ask the protection of your ancestors. In a benign sense it merely means that the question cannot be answered.

Since there is a second casting for the Peace and Struggle answers, here are the traditional meanings:

**Peace & Peace** = complacency; danger of laziness or possibly drunkenness. If a task is at hand to be completed, please remain sober until finished.

**Peace & Struggle** = a time of peace before a struggle; you're advised, to remain calm and work with a clear head if you want to win in the oncoming struggle.

**Peace & Balance** = good omen that combines cool-headedness & balance. Implies a 'whatever will be, will be' attitude which is good.

**Peace & Some Good, Some Bad** = implies that regardless of the serenity and planning gone into a project, a monkey wrench will be thrown into the works.

**Peace & Darkness** = sudden, unexpected occurrence of a disaster; a warning of extreme caution and that dark elements can't be calculated in advance nor accounted

for.

**Struggle & Peace** = you'll get peace after you've earned it.

**Struggle & Struggle** = a struggle after a struggle; use of unrelenting effort before the desired goal is achieved. Warning that if you slack off, you're likely to fail, or in other words that regardless of what you do, nothing will go right.

**Struggle & Balance** = struggles leading to perfect balance as well as a successful outcome.

**Struggle & Some Good, Some Bad** = regardless of how hard we plan and work to execute those plans, it takes only one little thing to foul up the works. Another way of looking at it is working for perfection and only getting mediocrity instead.

**Struggle & Darkness** = struggle daily to end in defeat; our own energies are even used against us for our defeat; get out or duck!

## Vectors and Magical Nodes

*by Jess Jones*

If we wish to see the flow of magic increase we must provide a conduit or outlet that it can move. That by creating this conduit the magick can then flow and instead of a buildup point the energy can then continue.

It is possible to encourage and assist in creating that outlet through deliberate and conscious acts of magick and connection. Consider that you are a connective medium since you use and apply magick. If you were to connect to a space that was a magical point and then move from there to another location while in your mind you held the connection and upon arriving to your destination you consciously connected the magic, you create the potential for magical flow. You could connect or ground the magic with symbol application, ritual focus, or invocational construct.

You will have in essence, extended the magical flow from the node to your designated space. The strength and continuance of this would require several reinforcements of the connection to ensure that it became an ongoing flow. In essence, over time, as you added and extended this web the level of magical energy increases as it moves through a larger system.

### Condu

Jess Jones experimented with a sigil named (Condu) and derived the other two “variants” (fig. 1 and fig. 3 after receiving a drawing from Ixur (Fig. 2) with little to no description:

- 1. An expansive function.
- 2. A direct connective function.
- 3. A synergistic application



**Magnification:**

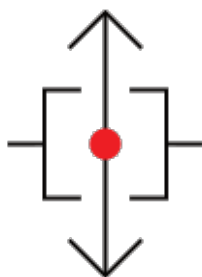
By placing a sigil in the center of Condu (illustrated with the red circle), the result is that the item or concept so placed will be expanded or intensified. The process feels focused and direct without resonant push back or impact across wide fields.

**Connective Function:**

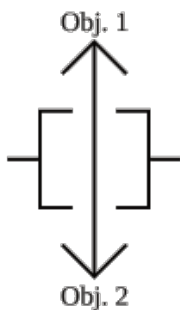
In its connective function you would place the sigil or concept you wish to connect as indicated by obj. 1 with the concept you desire to connect it to as indicated by obj. 2. This function of Condu bring the concepts together yet does not alter or meld the aspects of the two. It is a connective function that retains the interdependence of both aspects being connected.

**Creating Synergy:**

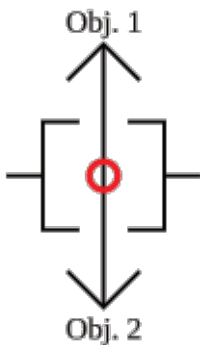
In this configuration the Condu sigil can be used to create a synergistic energy which is the result of combining two different elements (as indicated in obj. 1 and obj. 2). The resultant energy would manifest at the center (indicated by the red circle) where it would then be magnified or expanded. This aspect of the Condu sigil while most intriguing, should also be considered perhaps the most unpredictable as the bringing together of different elements can lead to unforeseen results.



*Expansive Function*



*Direct Connective Function*



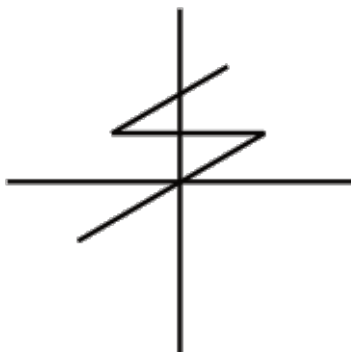
*Synergistic Application*

## Cruzol

The following presented sigil has protective, expansive and banishing properties, it has been mostly used in exercises based on the Middle Pillar or Kundalini. It has turned out to be quite effective when used in ritual space, also to fire off spells.

It has the ability to dislodge and reverse minor “draining” connections. Peculiarly when trying to evoke intelligences while holding full attention in the visualization of cruzol the opposite intent occurs. The way of drawing it is obviously at the reader’s choice but it is worth mentioning that it has been learned that drawing it in different ways generates differing results, for example drawing the Sovevelo (Futhark rune) first followed by superimposing the cross or vice versa. The same applies to the way of tracing the cross, which the reader will learn after starting to use the Hexorian mirror.

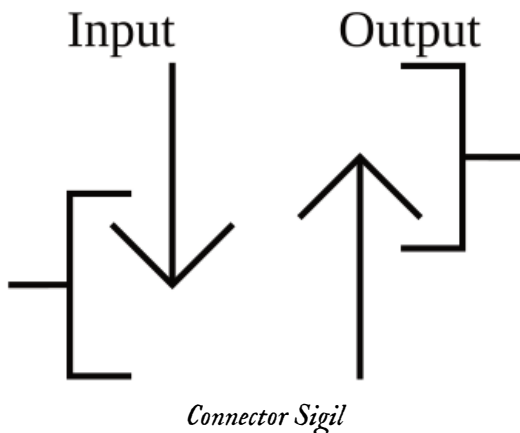
Its mirrored drawing expresses its inverse properties.



*Cruzol sigil*

## Connector Sigil

Another spontaneous channeling is shown, the half pointing down (Input) is placed on an energy source in order to feed the target with the missing half (Output). It currently requires more experimentation.



## **Dirt Sorcery**

*by Agent M*

**Crossroads** confer the powers of liminality, path-opening and spirit summoning.

**Cemeteries and graves** confer amongst other things the blessings and curses of spirits and shades of death and the dead.

**Forests** confer the powers of the spirits of the wild and the untamed aspects of nature, granting often strong magical attributes.

**Hills and mounds** connect in different manners to the mysteries of the chthonic and the celestial points of power and the elements, shades and spirits related to them.

**Seas, rivers and wells** connect in different ways to the powers of the aquatic shades and spirits, possess certain links to the realm of the dead and confer amongst other things the powers of prophecy, dream control and spirit summoning.

**Fences, walls and other similar barriers** confer the power to protect, keep out and set boundaries, but sometimes also the ability to cross that which stands in the path and traverse to the other side.

**Fields and meadows** confer the powers of abundance through work, good harvest and connect to still much more relevant and deep mysteries.

**Roads** confer the powers of safe travel, success and direction, or the ability to block all such things, if for example a tree grows in the middle of, and blocks, such a road. Roads also connect to the flowing powers and spiritual currents of the land and its many different shades and spirits, depending on how it has been

formed, the shape it takes, where it is suited and towards which direction it is headed.

**Sites of accidents, places of violent crimes, bloodshed and murder** confer the powers of the Dark Dead and the spirits of Violent Death governing and working them and will often aid in the furthering of calamity and champion the cause of vengeance, torment and death.

**Banks and casinos** confer the power to control money in different manners, grant luck and financial success and empower wealth conjuring sorceries.

**Police stations, prisons and courthouses** grant control over the forces of the law and aid in the workings aimed at manipulating and escaping them, or in some other way influencing them to one's own favour, or to the disfavor of some other.

**Hospitals** can connect to both the powers of healing and to the spirits and shades of sickness and madness, but also to certain shades of the dead.

**Marketplaces** and other such places of commerce can grant the powers of communication, success in business and attract customers and clients.

## **Wake the City**

The following invocation is a generalized call to place spirits. You can actually use it to invoke London (I tried from Australia) but you can and should also modify it for your own locale. Engaging with place spirits is a cornerstone magical practice. Very little can be achieved without their -I don't want to say support- but at least their tacit acquiescence. Of course, some place spirits are more amenable with offering support. London will rarely help you but can certainly become interested in you. That can have its own uses.

Regarding offerings, London likes Bordeaux. She used to own the place and remembers it fondly -like a childhood holiday home. Pleasing or interesting the spirits of complex places results in a site-specific variant of what happens when you get right with your ancestors and your dead. Locked gates open for you, chance encounters on the street turn into doubling salaries. One receives the psychic keys to the city. As for engaging with London specifically, place spirits have a unique perspective on the events that happened within them. So wherever you may be, you might be interested in the rise of the hard sciences, or the Bloomsbury Set, or Elizabethan theatre. Alternatively, you may just be in need of some non-physical assistance in opening an offshore bank account or fancy having a crack at invading France.

*London, flower of cities all, I conjure you  
by God, spirit of London, by the masts of  
your sailing fleets, by the bells of your  
churches, by the songs of your docks. I  
conjure you, spirit of London, by the  
names of Gog and Magog, wherever you  
may be, wake, come to me at once. I  
conjure you by your river, your clay, your  
stone, your roads, by yours trains and your  
cobbleways, wherever you may be, whether  
in the sky or in the earth, in a statue, a  
palace, a crypt, in the voices of the  
marketplace, in a hanging ground, a royal  
park or a buried temple, far or close;  
wherever you may be and wherever you  
may dwell, come here without delay.*

-Gordon White, Pieces of Eight



## Ellisan Generators

*by Alysyrase*

**The Intent:** When one of these is set up and switched on, the entire area inside the parameters warps to become more magickal, more allowing, more fantastic. This is the equivalent of making a certain location "haunted", not with ghosts, but with magick. The strange and fantastic is given more of a chance to manifest within these areas. In that sense, it's a sort of reverse-banishing; encouraging strange energies rather than sweeping them out. The entirety of the Network may be said to do this, though in a more haphazard and scattered way. Setting up a Generator focuses on a specific area in space-time contained by a number of points to make a shape over an area, with a central point serving as the vortex.

For this central vortex point, I'll be using the Network Key sigil that was attained through the automatic drawing/spider web chaosphere. The points surrounding it that make up the shape will be the LS drawn on rocks. Because I'm currently in a rural setting, these rocks will likely not be moved or noticed by people (I'll also be using areas of forest, parks, and etc. first off.) For those in more urban settings, hiding a series of tags around an area in order to make a SQUARE or TRIANGLE will suffice. I would recommend trying to make the shape more concise and less obtuse/haphazard, as this sort of sacred geometry concept might account for something. It also requires you to work harder for it, and there's nothing wrong with that!

I'll be considering two types of Generators here, Lesser & Greater.

**LESSER:** This only means a smaller area is utilized. A single room, a house, yard, a street, field, a single building, etc.

**GREATER:** An entire town, city, etc. You get the picture. You'll probably need a map.

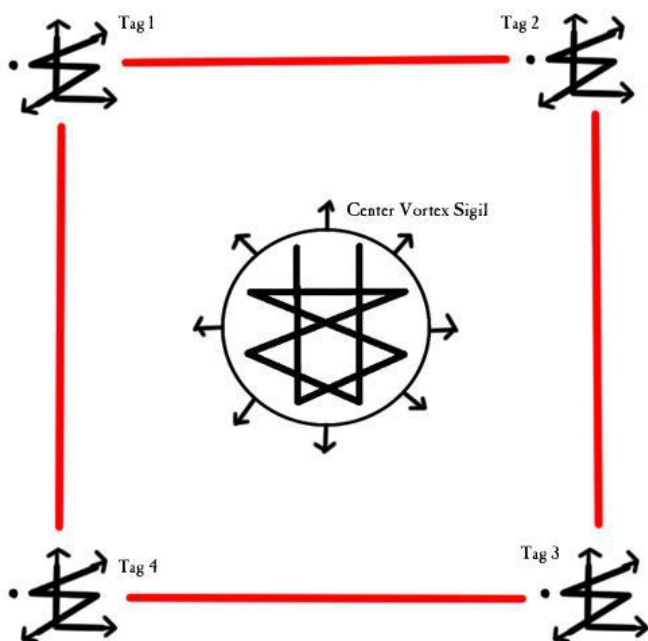
For my initial purposes, I'll be using a certain space in the forest along a lake trail. Not an incredibly small area, but not very large, either.

I feel I have to note something about the Intent once again. These zones are truly meant to become areas in the world where all the rules no longer work - concentrated vortexes of the Network made real.

Hallucinations, spirits, a sense of time expanding or contracting, and all-around other-worldliness is the point. This should be considered in the most extreme sense possible for you.

I'll be using a **SQUARE** formation because it's easier to make, also being the universal symbol of something "contained" or "a window", etc. Also, because 4 boundary rocks + the central vortex sigil make 5, and 5 is always a good magickal number.

A graphic is included on the next page.



If using rocks, I recommend a permanent black marker. With every LS drawn on each rock, the practitioner then draws the LS in the air with his pointer and middle finger (or a wand or athame) and states, *"AND UPON THIS MARK, I UNITE THE WORLDS."* By also drawing it out with his fingers he seeks to make an astral imprint upon the object, as well as the physical one. He places these 4 rocks around the area to make the 4 points of a square, all the while visualizing red lines of energy connecting between them.

Once these are placed as well as he can, he heads to the center point. In the center, he uses the largest rock and draws upon it the Network Key (image below). If not using rocks, one could draw this in the dirt, form it out of branches, or tag it somewhere in the central point.

For myself, I'll be burying the central vortex stone in  
the dirt so as to position it within the earth.

When placing the Network Key/Vortex he speaks:  
(simple:)

*This Location Is Now Claimed By  
Magick  
Vortex aflame, the network atones  
The mundane is broken, all rules are gone*

(simple + complex:)

*Hear me from the sanctioned corners!  
Elements of Earth, I know you!  
Elements of Air, I know you!  
Elements of Water, I know you!  
Elements of Fire, I know you!  
Come flooding within!  
Dance wild and scream!  
O Highest Of Mysteries  
This Throne Is Yours  
For Upon These Five Marks, I Unite  
the Worlds*

(He draws the Network Key in the air, following the  
same path that created it. Graphic below.)

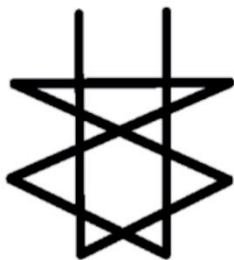
*Here, there be dragons.  
It Is One.  
It Is Done.  
IT  
IS  
ON.*

(He visualizes switching on a light by imitating the

action in the empty air, saying "ON" when he flips it.)  
Take a while to empty your mind and bask/feel the  
energies of the place.

-----  
As a few more notes: This is all about the intent. One  
could use this in his personal ritual space all the same in  
order to imbue it with more bang. The point is to make  
a space that allows for more magick and less of the  
mundane. This has to do with altering a location inside  
of space-time. No matter what magickal model you  
adhere to, this will likely react to one if not all of them.  
That's about it. That's the technique. Banishing the  
mundane, creating a magickal field that responds more  
to intent, ritual, and any magickal act.

The parameters then serve as conductors that connect  
anything that occurs in there to the network/current,  
and out into the world in a more technical, less  
scattered way.



*Network Key/Unicursal LS*

## Map Magick

This arrived as a suggestion in the Forty Servants Facebook group from Josh Horton and I loved the idea immediately. Basically, you find your house on a map such as Google Maps and print out both the house and a part of the surrounding area to give it context. Then you draw sigils over your house for whatever energy or influence you would like to bring in. For instance you could place The Protector's sigil on the house for general protection, or use The Fortunate's sigil to attract good luck and happiness into the house. You could even place sigils in individual rooms by drawing out your house layout or better still if you have the original house plans.

This technique, of course, lends itself very well to curse or baneful work where you would place sigils over an enemy's house, a place of work, or even an institution.

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# URBĀN SHĀMĀNISM

*by Eduardo Ramírez*

Urban Shamanism consists of the Application of ancient techniques within the context of a modern paradigm. We assume that just as nature has spirits and guides, the city has also developed its own spirits and guides. You don't need to hug a tree or meditate inside a cave to get magical results.

A spirit guide can be a pigeon, a cat, a dog, or any other animal that has a good time on the streets. Even a homeless man can be. Instead of going into a trance with an Indo-American drum, try it with the static of the T.V City Magic believes in Animism. Animism is believing that all things have a spirit. Native American religions are a good example. A raven exists; therefore, it has a spirit with which you can communicate, either the spirit of that specific raven or the spiritual archetype of all ravens. This can be applied to anything, for example IXAT is the God of Taxis.

Humans tend to give spirit to an object or a place when we begin to personify them, we give it anthropomorphic attributes and we even speak to it. For example, you have a car that you have driven for years and have created an emotional attachment to it. When it doesn't turn on quickly, we talk to it, rub our fingers against the board, or even offer it something in



return. That is animism.

Just as many magicians try to connect with Mother Nature, the urban magician must connect with the City. He treats the City as an entity of its own.

Each City has a Mythical Twin. The key to urban magic is to gain access to this twin. The best way to do it is:

### **A. GOING OUT TO THE STREET A LOT.**

The City always has a lot to offer but we completely ignore it. Every street, every sign, every sound is trying to communicate something to you. Visit streets that you never frequent, take a good look at the streets you walk every day and you will see that there was a message on them that you had not seen. Many of us come pre-programmed to only see certain things in the city, take a good look at all the details.

### **B. LEARN FROM THE HISTORY AND MYTHOLOGY OF THE CITY.**

Every City has a story about its foundation, the people who created it, the meaning of its name, etc.... all these data can be important clues to the way the City behaves. Currently each city has small subcultures, important sites and historical areas, these data must also be analyzed.

### **C. FIND ZONES OF POWER.**

If the City is an entity, then it must have places where energy accumulates. This derives from the idea of the 7 chakras. The chakras are power centers within the human body that are located along the spine.

Cities also have zones of power and it is the duty of the urban magician to begin to find them. Shopping centers or Parks are important energy points, each magician also has personal power zones, places that attract his

attention for no apparent reason and where he can recharge his energies. Just as the black wizard can feel comfortable with demons but the white wizard cannot, you will find Zones of power that may be comfortable for many but not for you. If you analyze the points where you feel comfortable you will find a little more about your own energy and relationship with the city.

Once you have this data, entering the Mythical Twin of the city is simple, you just have to put all the data into a reality tunnel where they can be worked on as something "true." A person who enters the Mythical Twin does not see buses but metallic beasts used as transportation, animals are spirit guides, the subway system are its arteries, etc. ...

## DIVINATION METHODS

**MediaMancia:** The premise behind this technique is the following:

- The Universe / God / The Gods / Something / (insert preferred deity or higher state) is constantly trying to tell you important things.
- He / She / They / That use Images and Slogans from the media as a way to contact them.

You just have to adjust to the moment (eg, calm down and focus your mind on work), ask a question and look for the answer in your surroundings. Keep in mind very well that anything that stands out IS important and IS significant.

### **TVMancia:**

Forget everything you have read / heard / thought about TV. Get into a state of mind where the only thing you're going to see is people inside the box. Don't think of them as actors. Stop the concept of falsehood on TV

from taking over your mind. You are about to consult a language box.

Change channels whenever you feel like it is necessary. Write down or memorize what is relevant) The more you see the better (I did it for 20 hours). Drink lots of coffee. If you smoke then smoke a lot.

## **WORK WITH ENTITIES (INVOCATION / EVOCATION)**

**Note:** invocation is the "conscious identification with a complex entity" while evocation is the "use of simple entities with which identification is avoided." T o d a y invocation can be called metaprogramming and evocation can be called neurosomatic action.

## **TOTEMS**

A totem is a supernatural object, being or animal, which in the mythologies of some cultures is taken as the emblem of the tribe or the individual. In other cultures they are called guardians or guides. You may already have contact with an animal or object in the city, but remember that the more guides you have, the easier it will be to work with the city.

- i. Begin to look at an object or city animal that appears randomly in everyday situations (leafing through magazines, changing channels, walking down the street, surfing the net, in dreams, etc ...)
- ii. Once you have found him, you must begin the relationship process. If it is an animal then try to find it and stare at it (not necessarily in the eye but it is recommended) until you receive some kind of sign of approval or denial from

- it. Touching it is important (they don't count hungry dogs while you're eating a hamburger). If it is an object then contemplate it for long periods of time to see what kinds of images, ideas or situations arise in relation to it.
- iii. Once you have familiarized yourself with the totem you can start working on it. Search about their symbolism, their history, and their behavior. Create a sigil, mantra, logo, t-shirt, or whatever you can use to call it.
  - iv. The next step is quite simple, apply the sigil, mantra or whatever you have chosen as the link and try to evoke it (that manifests itself before you) or invoke it (that it manifests within you). For example, let's say your totem is a cat and you need to call it to solve a problem, an evocation of a cat may result in a song playing on the radio about cats for some reason (read the lyrics for the answer), a picture of a cat in a magazine with the answer or the physical manifestation of a cat in the street (follow it or observe its movements to find the answer). An invocation would place you in the "mindset" of a cat: stealthy, autonomous, aware of any movement, hygienic, etc ...

## **GODS**

A God is the supreme being of a Closed System, the one who has total control and management over it. The God of this Universe would have total control and management of it while the God of the corner bar is the one who has total control and management of it (generally he is the owner of the bar but according to this

definition sometimes a drunkard can replace him) .

The following are some of the gods (entities that dominate a certain quality) that we have found, feel free to add others as you locate them within your cities.

**Ineoria** - the goddess of neon, spirit of illusion and direction. Beautiful and fragile, she lives within small spheres or on pillars. She is a light in the dark but offers no shelter. She shows the way but does not interfere with it. She is a goddess of mixed signs, truths and fictions. She cannot be touched by human hands.

**Grogguh** - the spirit of garbage. Like Ixat (god of taxis) Grogguh is a keeper of secrets. Things already discarded, things lost. He has a huge treasury in every city. They are like medieval dragons. He often manifests himself as a drunken bum with dirty clothes and rotten teeth. He finds beauty in the mundane, magic in the ordinary. He gives shelter and friendship to those who have nowhere to go.

**Chtaaaniss** - spirit of the traffic. A strange god who lives in the coming and going of traffic. He is the smoke, traffic lights, traffic jams and shortcuts. Just as he causes traffic jams he can also remove them or shorten the time between two points. His behavior is irrational, he is liquid, he does not stay still. Silence is the death of this god.

**Ixat** - the god of taxis. Knowledgeable of secrets, mobile of people. Ixat knows all the secrets that taxi drivers know. He knows all the secret locations of every city, he has been to all of them. Ixat has secretly dominated Chtaaaniss through some unknown pact. He moves through traffic with ease but only if he wants to. He obtains the information from him through whispers and confessions so his information is not totally

reliable.

**Celgos** - the god of cell phones. He is the Hermes of modernity, he communicates whatever whenever and wherever. Little by little he has been collecting believers and today we find his faithful servants in every corner of the city proclaiming the word of his lord. If you need to find a cell phone in the city then Celgos is the god to call.

These gods can also be evoked or invoked in the same way as a totem, although we warn that it is difficult to control an invoked god, so be careful with the entity you are going to call.

## VARIOUS TECHNIQUES

**Use Graffiti as Sigils.** You can create your own sigils and place them on the wall of a fairly busy street. Another technique is to create a ritualistic site bounded by sigils, for example: placing a sigil in a square area 5 blocks around would create a zone of power within that area.

**The symbology of the four elements is present everywhere. Use it at Will**

**Fire:** Desire, Will (A cigarette, a song, anything that generates activity).

**Water:** Feelings, emotions (Drinks in general: coffee, alcohol ... each one activates certain emotions).

**Air:** Communication, Logic (Cell phones, small talk, magazines).

**Earth:** Matter, Stability (The money in your pockets, the clothes you wear).

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# THE ORIGIN OF HEXORIUS & THE HEXORIAN MOVEMENT

*By Yavhe Alexander*

**THE ORIGIN** It all started with a dream. On August 8, 2020, I woke up with the memory of a rather peculiar dream of which I only have a single fragment: A group of white sheets where I signed under the name "HEXORIUS" in the lower right corner of the first one. He had also added, at the end of the name, the symbol that would later become the seal of the deity. The dream surprised me with its short duration and the feeling of reality. After a few minutes of reflection on its meaning and not finding any, I got up to start my normal activities.

It was a particularly gray and lonely Sunday. That day, I decided to do a magic drift using the Randonautica application, which took me quite far, but did not give me any results. Back in my neighborhood, I ran into a colleague who goes by the name Gowter. We decided to eat and as we finished our meal, we were caught in a terrible rain. There were feelings of hopelessness, loneliness and depression in the environment. The rain ended and we decided to move aimlessly. We got lost in lonely streets and alleys. We met an acquaintance and shared a coffee. When that meeting ended, Gowter and I decided to keep exploring. By



then, I had completely forgotten the dream. The path took us to a very extensive park in my city, one where the name of it is found in quite large luminous letters. We followed the path and curiously, we found a rather peculiar house, adorned with structures that struck me as faeries, products of the skillful hands of a goblin. We continued on, as dusk began to fall. As we left that park, we talked about the global situation in our city due to the pandemic and how lonely it had become. I talked to him about the abandonment situation in Detroit, USA and we speculated about whether that would happen in our city. As we left the park, we came to a university campus that was abandoned and neglected due to the pandemic. We were the only people there - who knows how many meters or kilometers we'd traveled - and then a dog appeared. Unlike most stray dogs, he did not seem erratic. He was coming straight to us. Gowter stroked him and the dog motioned for us to follow him. We did so. We followed it for a few meters until we reached a part of the campus that had already been invaded by vegetation. The dog disappeared from sight and I asked Gowter which way we should go. There were two options: stairs that delved into the vegetation and a path that took us away from the place. Gowter decided on the stairs. Climbing them, we entered the vegetation, but we were surprised to find in the middle of it a fully functional log cabin hidden among the vegetation. A construction that, incidentally, is unusual in the city where we live. We were surprised, and even more so when we saw that the dog had already entered the cabin. Despite its neglect, the cabin was in perfect condition. It had a kitchen, dining room, electric light, places to sit, windows, and a living room.

The only way we could describe that place was as "magical." We were there for several minutes, testing the facilities and joking and making plans concerning this peculiar discovery. Suddenly, we were surprised by the presence of a security guard, seemingly having appeared from nowhere, heading towards us. We thought he was going to reprimand us or worse, but to our surprise the guard ignored us completely, or did not notice our presence even though we were in front of him, with the light of the cabin a few meters away. He completely ignored us and we had no problems. The situation surprised us. We kept talking and now I can understand that it was at that moment when we began to enter an altered state of consciousness - surely the product of all those experiences. Finally, we decided to return. We said goodbye to the dog, who made no move to follow us, as if showing us that place had been his goal all along. We returned to the park by the opposite path from which we had reached the cabin and found another "secret" path and another group of very steep stairs hidden within the undergrowth. That served as a shortcut and sent us directly to the luminous letters of the name of our city. Moved by who knows what, Gowter read that name backwards and here I must stop being objective and talk about my personal experience. Hearing the name of my city backwards, it seemed as if "something" had been activated in my mind. I even stopped my march, surprising Gowter. He asked me what was happening and I asked him with a wave of my hand to wait. I felt as if I was remembering something - something important - as if that word that he had just said had activated a very, very deep memory. And then I remembered: "Hexorius." I remembered my dream, that

strange word, and the symbol. Gowter, visibly surprised, said to me, “Why did you say that?” Suddenly I remembered everything perfectly and I told him that that morning I had had a strange dream of that word and a symbol and that by him saying the name of our inverted city, I had suddenly remembered it. Gowter told me that that word reminded him of “something”, but that he didn’t know what. Then the fun began.

Our attitude and perception began to change, as if we had consumed some substance that altered our mind.

Gowter started talking about “Hexorius” as if it were something we had always known but forgotten, and above all, to talk about “hexorian” things. The house with the fairy buildings, the dog, and of course the cabin, were “Hexorian”, as was a girl who talked to others in the park, a tree whose leaves looked like a great giant bird and...us. There were things that were “hexorian” and things that were not, and we could clearly perceive them. (Right now, while I’m writing these words, my player played a song called “The Magic is in Your Skin” by Surfistas del Sistema. A group that I had never heard or would listen to on my own. (They are not my style.) In short, it was as if the word “Hexorius” had made us perceive a new layer of reality. A reality where “Hexorian” things (and people) lived. As we would say later, it was as if we had always known but forgotten. It was like having to remember a word on the tip of your tongue and finally remember it. A concept that we had needed all our lives and we finally had it. A new word to describe something that we previously perceived but could not express. It was clear that the “Hexorian” existed, but what was it? The foreign? The extraterrestrial? The extravagant? The extraordinary?

And suddenly Gowter said it: "The hexorian is what is really real - the magical and Hexorius is its god." And in that moment, it all seemed to make sense. That's what we were doing when a girl and her dog approached us. She was a Hexorian girl. "What are you doing?" she asked us. "Talking about the Hexorian," we answered in unison. "Oh yeah! The Hexorian," she told us. And we talked for hours and hours about Hexorius and his domain. She never asked us what we meant by that word. Hours later I made her see it, and she understood. "It's true," she said again. "It's like I've always known."

That was how the night ended. When I got home, still in this altered state, I wrote a first draft of this chronicle, as well as a brief profile of this new entity.

## **EPILOGUE**

I have the need to clarify a few things. Today, that cabin is our base of operations. We have seized it and consecrated it to Hexorius. We visit it frequently and have never had any problem or mishap. The Hexorian girl, Gowter and I decided to form a small magical group. More people have joined and I dare say it is the first cell of the "Hexorian Movement". Both the symbol and the knowledge of Hexorius have spread outside my city by various magical and occult groups. About that, I'll speak later.

## **HEXORIUS PROFILE**

A street whose structures do not seem to have coherence, the graffiti of a heart in the middle of the street, a house that was not there the day before, a cabin lost in the middle of the forest. Each city has two names: the one that is read from the right side and the one that is read

backwards. And that second name is the name of Hexorius. Hexorius represents and rules over the hidden aspects of cities, be they physical or immaterial. About that "other world" that is in sight but not everyone can see. The synchronicities, the chance encounters, the messages written on the walls that only magicians can understand. 888 manifests itself in those aspects of the city that are strange or uncommon, from that tile of a different color from the others to that gothic-style house in which nobody seems to live. Each of these anomalies sends a simple but very powerful message: "magic is real" and serves to encourage magicians on their way as well as provide homes, shelters or bases of operations. Also, Hexorius speaks of a twin world but inverse to the world of the mundane where non-magicians inhabit; a similar but different world, a world of forced coincidences, synchronicities and knowledge for those who dare to enter it. A magical world that lives close to the ordinary world which can be accessed through sacred, lost and hidden places.

**Other names:** 888, - [X] -, The Lord of Portals, The Mirror World, Shadow City, [Nombre of the City] de Abajo.

**Equivalences:** "Alice's Adventures in Wonderland" by Lewis Carroll, "The Invisibles" by Grant Morrison, "Neverwhere" by Neil Gaiman, "Silent Hill", "Anden 9 ¾".

**Function:** 888 has the function of guiding the magician to unknown physical or mental locations, to find answers that he did not know he was looking for or to provide guidance and refuge to travelers and vagrants, as well as chance but lucky encounters that will resonate in the future. Hexorius is also the guide and patron of "the lost

souls” of the cities: vagabonds, street vendors, urban vigilantes, runaways, and magicians.

**Invocation:** Magic Drift, Trick of the Door, Randonautic App.

### SEAL OF HEXORIUS

The Seal of Hexorius was the symbol I saw in my dream and it represents the deity. Together with Gowter, I realized that it represents a twin world to another. Two reflections face to face, just like the number 8 or an infinity symbol, as well as the X associated with the deity. On a personal note, I see great similarity in its design to the characters in the ”Krakoan” language designed by Jonathan Hickman for the Marvel X-Men comics. Its design was made by ElGato Negro.

### 888

The reason the Hexorius gematriac code is 888 is because it arose on August 8, the eighth month of the year. The third 8 arises from the similarity of the stamp of him with the same number. Of all the cardinal numbers, this is the only one whose symbol is symmetrical.

### A SHORT EXPERIENCE WITH HEXORIUS

On a Sunday two months after I had contacted Hexorius for the first time, I decided to put his effectiveness to the test. I got up ready to perform a magic drift in my city, but I would do it without carrying money and without taking food in the hope that Hexorius would help me on my way. I got ready and when I left my house I said a little prayer: ”The city will feed us.” I traced the Hexorius sign in the air and

empowered it with my mind and started walking aimlessly just with the intention of testing if the entity was on my side. The first surprise came a few minutes after my drift started: an unknown man gave me a COVID mask (even though I was wearing one). I took it as a good sign. I kept walking and a few minutes later a lady gave me a bottle of yogurt for no reason. Finally, after taking about an hour to travel, another woman gave me a 200 Mexican peso bill (approximately 10 U.S. dollars). Enough to buy food and get through the day. I considered these events as proof of what I was looking for. The city fed me.

## THE LITANY OF HEXORIUS

by The Black Pilgrim

(For before making an expedition of magical drift,  
astral projection or any other purpose that fits the  
functions of Hexorius)

*Oh Ellis listen to me! That by your brand,  
the worlds are unified.*

*Oh Ellis please me! That by your brand,  
the worlds are unified.*

*Oh Ellis answer me! That by your brand,  
the worlds are unified.*

(Each invocation above is accompanied by the tracing of  
the Linking Sigil)

*Through the brand that unifies the  
worlds, through the thread of the Red  
Queen that connects realities, through the  
web that Ellis tirelessly weaves for those  
who turn to her: I call you, Hexorius! By*

*your name, by your brand and your  
number which is Eight, Eight, Eight. You  
who are the strange twin of the worldly  
kingdom; you who are not from this world  
but are among us, you who lead the adept  
to walk the path that magic has prepared  
for his feet. Come, listen to me and grant  
me your guidance, grace and favor! Come,  
oh Hexorius! (Hexorius's sigil is traced)  
and take me where magic awaits me.*

*You who are the ethereal flesh under the worldly skin,  
Hexorius, open the door for me, show me the way.*

*You who are the hidden path in plain sight,  
Hexorius, open the door for me, show me the way.*

*God of the Shadow Peoples,  
Hexorius, open the door for me, show me the way.*

*Patron Saint of the urban shaman,  
Hexorius, open the door for me, show me the way.*

*Magic Pilgrim's Guide,  
Hexorius, open the door for me, show me the way.*

*Passage to the World behind the World,  
Hexorius, open the door for me, show me the way.*

*You who are the path behind the mirror glass,  
Hexorius, open the door for me, show me the way.*

*Lord of Portals,  
Hexorius, open the door for me, show me the way.*

*You who are the city under the cities,  
Hexorius, open the door for me, show me the way.*

*You who are the flow of magic drift,  
Hexorius, open the door for me, show me the way.*

*Abode of Magic,  
Hexorius, open the door for me, show me the way. Threshold of*



*Sorcery,*

*Hexorius, open the door for me, show me the way. Witchcraft*

*Asylum,*

*Hexorius, open the door for me, show me the way.*

*Street leading to the invisible world,*

*Hexorius, open the door for me, show me the way.*

*Hole in the face of reality,*

*Hexorius, open the door for me, show me the way.*

*Alley leading to the Dreamlands,*

*Hexorius, open the door for me, show me the way.*

*Ghost Citadel,*

*Hexorius, open the door for me, show me the way.*

*Chamber of spirits,*

*Hexorius, open the door for me, show me the way.*

*You who are the X that marks the place,*

*Hexorius, open the door for me, show me the way.*

*Rabbit Hole,*

*Hexorius, open the door for me, show me the way.*

*Entrance to Wonderland,*

*Hexorius, open the door for me, show me the way.*

*Guide of Lost Souls,*

*Hexorius, open the door for me, show me the way.*

*Protector of the Fugitives,*

*Hexorius, open the door for me, show me the way.*

*Friend of the Watchers,*

*Hexorius, open the door for me, show me the way.*

(Once the litany is finished, the practitioner is free to carry out the activity for which he has resorted to Hexorius. Once concluded, he must trace the sigil of Hexorius and close with the next prayer)

*Join me in my walk, may my feet walk  
your path and open my eyes to see beyond  
the obvious*

*Oh, Hexorius! That through you, find  
what my Will seeks and express itself  
through your intervention.*

*Now that I am in your domain, allow me  
to walk it safely, thus granting me once  
my journey is over, to return to my plane  
with your blessing.*

*Hail Hexorius, I thank you for granting  
me your guidance, grace and protection!  
So be it, so it is and so it is done*

### **Full Moon Ritual - The Advent of Light**

**October 1, 2020**

**by Cristian Rogelio Velazco**

Find a place outside where you can be undisturbed. If you can't find such a place, you can work indoors, but make sure you are aware of the position of the moon at all times during the ritual, always present in your mind's eye. With your back towards the moon, draw the LS Seal in front and to your left, while chanting the following words:

*Ellis, The Singularity! For you the Space  
is unified! For you Time Dissolves! And  
for your Brand Unite the Worlds!*

Let the energies fill your ritual space, and feel the connection with the other participants, your Work and Energy now intertwined with theirs, through space and time. With your back to the moon, draw the Seal of Hexorius in the air in front and to your right, while

chanting the following words:

*Hexorius, The Hidden City!  
I'm at the door! Ready to Cross!  
What the Bosom of Destiny gives birth to  
a New Path!*

Now look at the moon and let its light surround you. Let the light enter your heart, and let the images flow freely into your mind. When you feel in communion with the light, repeat the following words:

*I am here with the vulnerable heart  
Signaling the Coming of Change!  
A Sincere Practitioner of the Arcane,  
Willing to Surrender to my Will  
No Reservations  
Waiting for nothing  
More than a path to grow.  
Having learned to receive  
I have infinite possibilities  
As Free and Open as Heaven.*

Let the energies flow freely within you, and don't finish the ritual until you feel ready. Once you are ready to close the ritual, visualize your surroundings reappearing, the Light still in your heart. Forever a part of you. Your Own Light.

-[\*]- -[\*]- -[\*]- -[\*]- -[\*]- -[\*]- -[\*]- -[\*]-

## APPENDIX X

### **The Candle Prayer**

#### **Based Upon A Traditional Feri Opening Prayer**

The Candle Rite is a opening ritual in which we invoke the presence of Holy Mother Khaos—that primal origin of all creation— by associating symbolically with the creation of the universe. It marks the beginning of every ritual, and can be used as the first step in the creation of a sacred space. Each ritual in this work begins with the lighting of the Holy Mother candle, and ends when it is extinguished.

#### **The Prayer**

Feeling the presence of power within you, light your altar candle (traditionally black) and imagine that some of your power is being sent into the flame where it will radiate back to you with the power of Divinity. Gaze softly at the flame and imagine that this flame is one and the same as the fire of Divine presence that burns within you. Take your time with this. When you feel that you have achieved this sensation, cross your arms over your chest (left over right) and say:

*Holy Mother Khaos,  
In You we live, move, and have our being.  
From You all things emerge.  
And unto You all things return.*

Bow in reverence to the candle flame, knowing that it not only represents the first light that divided the primal dark, but that it *is* this very light. Continue to breathe slowly feeling this presence for a while. You may then perform whatever other ritual or meditative activities you wish.

When your ritual or mediative activities are done give silent thanks to Holy Mother Khaos for Hir presence. Imagine that you are calling back into yourself that power from the candle which you gave to it at its lighting... Feel it enter you on your inhale and feel that you are absorbing it fully, making you strong and whole. Blow out the candle and breathe in silence for the span of at least three breaths.

## **KIA IAO Centering Ritual**

*By Anton Channing*

### **Theory Kia**

Kia appears as a concept in the writings of Austin Osman Spare as perhaps the supreme mystical concept transcendent of duality. We can see in it a concept resembling the Tao of Taoism. We might also compare it to concepts such as the ether, quintessence, the fifth element, Chi, the hermaphrodite, the androgyne, the mercury of the tria prima, the alchemical hen to pan and other symbols that refer to transcendence of duality, and or to the life force.

### **IAO**

Iao first appears as a name of God in the Dead Sea Scrolls, in the Greek form  $\text{I}\alpha\omega$ . This is a Greek form of the Hebrew trigrammaton YHW. Iao was also a magic cry in the Greek mystery cults and became the name of one of the seven Gnostic archons, corresponding to the planet Jupiter. It also echoes the words of Christ 'I am the Alpha and Omega'. Aleister Crowley incorporated the formula as initials for Isis, Apophis and Osiris. Depending on which system of correspondences you like, it is a reference to Sol--Luna--Saturn or the reverse.

### **Method Kia**

Stand still with one arm pointing upwards and one downwards, like in the picture of Baphomet by Eliphas Levi.

Take a deep breath inwards. On the out-breath vibrate the word 'Kia', like 'Kiiiiiaaaaaaaaa'. Visualise Austin Osman Spare's glyph for Kia over your

### heart chakra. I

Raise both hands above your head, palms together, as you breath in deeply. On the out-breath vibrate the vowel 'I', like 'Iiiiiiiiiiiiiiiii'. High pitch. Visualise a pillar or axis of light extending from your heart up to the heavens and down deep into the earth.

### A

Lower both arms so that they point outwards to your left and right, forming a cross, as you breath in deeply. Vibrate the vowel 'A' on the out-breath, like 'Aaaaarrrrrrrrhhhhhhh'. Medium pitch. Visualise a horizontal axis of light that crosses the vertical one exactly at your heart chakra.

### O

Lower both arms, bending the elbows and form an 'O' with the hands, such that your thumbs are close to your solar plexus and your fingers near your navel. Breath in deeply as you do so. On the out-breath, vibrate the vowel 'O', like 'Ooooooooooooooooooooo'. Low pitch. Visualise yourself, (or the ritual space), enclosed in an egg, about which circles an Ouroborus.



**KIA Sigil**



## 7 GATES OF KHAOS/INVOKING RITUAL OF KHAOS

*By radulon4ocrotch*

At each corner, trace the sigil of Ellis.

**East:** I call upon the gate of mystery in the east in the name of Ino.

**South:** I call upon the gates of destruction in the south in the name of Doombringer.

**West:** I call upon the gates of the tides in the west in the name of ol' Zalty.

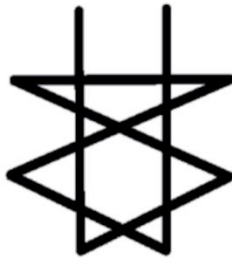
**North:** I call upon the gate of the web in the north in the name of LS.

**Below:** I call upon the gate of the undercurrent below in the name of Trigag.

**Above:** I call upon the gates of the primordial formulae in the name of Red King and White Queen.

**Solar plexus:** I call upon the astral body and the gate of union in the name of Coniunctio.

The gates are open, the path is drawn!



(Trace the LS gate sigil)

And upon this mark, I unite the worlds!

Hail Xaos!

## FURTHER READING

**A.A.O. Handbook**

([https://dkmu.org/text/AAO\\_handbook.pdf](https://dkmu.org/text/AAO_handbook.pdf))

**DKMU Texts** (<https://www.dkmu.org/texts.html>)

**El Movimiento Hexoriano /The Hexorian Movement.**

(<https://www.facebook.com/groups/hexorius/about/>)

**Fritz Leiber** - *Our Lady of Darkness.*

**Grant Morrison** - *The Invisibles. Vols. 1,2,3.*

**Warren Ellis** - *Transmetropolitan.*

**HAVE YOU HEARD THE MESSAGE?**

**YES**

**ARE YOU WHAT THE MESSAGE  
NEEDS?**

**NO, BUT I CAN BE MORE.**

**THE CITY WILL FEED US ...**

**THE CITY WILL FEED US**