

# **Spirit Box Construction**

## **Introduction**

In this document, I will be describing the process through which I went about creating, consecrating, and empowering a spirit box on the night of Samhain 2013.

A spirit box can be created and utilised for many different purposes, but in this case, the spirit box was crafted as a gift for the mighty, spirited dead, allowing them to communicate more easily with me and vice versa by offering them a physical link to the material world.

In addition, it was also crafted with the intention to create a physical focal point where offerings to these spirits could be given, alongside contacting and working with them from a magickal point of view.

It is to be said at the outset that such a type of spirit box when constructed in a manner such as this creates an active link, and therefore should be treated with caution, respect, and care. This active link will require a minimal, base level of maintenance which should be followed after its creation to ensure that the links remain strong, and the correct working relationship is maintained with the spirits.

## **Notes on Method**

The method that follows is in the main, one of my own design that came to me through intuition and dream, although it is certainly influenced by other sources that I have read and researched.

It must be said that my method is done through the Path of Flames, and therefore through Hecate's and other members of the Tridents guidance. Naturally therefore, my methodology won't be for everyone. I also do syncreticise in other elements, when I am encouraged, pushed towards, and inspired by the ruling spirits and Gods. I encourage modification of this method where it is deemed appropriate and is done with forethought, care and guidance.

To start with, to create the links to the mighty dead, I decided to attempt a working addressing not only the Lords of Death I had worked with up to this point, but two others in / on the path I had yet to approach and work with.

Through creating the spirit box to communicate with the mighty dead, and therefore them due to these Gods and Spirits being the highest manifestation of the mighty dead, I hoped to enjoy encountering them and working with them during the creation process.

The total number of Gods /Spirits worked through in this process was therefore Seven. Seven is as an important number in necromancy and other magickal workings for a variety of reasons,

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depending on what tradition is being worked within.

Out of these seven, four of these spirits are relatively approachable exoterically, and therefore I will detail the creation process publicly in reference to these four entities. While all these Gods and spirits require some knowledge, exposure and groundwork to approach successfully, the remaining three are bound by their own manner of interactions, and I would feel it is inappropriate to detail these along with my invocations in an available PDF. I therefore leave their discovery up to the reader, who wishes to extend the method to include them once they are encountered.

The spirit box should be creatable and function fine practically using the main four. However, the creation process is approached seriously and with dedication. This is doubly true if you have little exposure with them before. I recommend you first attempting to contact them through visualisation and meditative techniques, incorporating their sigils. An example of a type of this technique can be found in the archive section of the blog.

### The Sigils of the Four Witch Gods

What follows is a very brief description of the four Gods and Spirits, along with their associated sigils, contacted through this work. These will be necessary to if not memorise, have at hand, as they will be an integral part of the creation process. It will be necessary to employ them alongside appropriate invocations and libations in order to successfully complete the empowering of the box. These are not meant to be comprehensive – more information should be gained through thorough research of both a magickal and non magickal kind.

#### **Hecate**



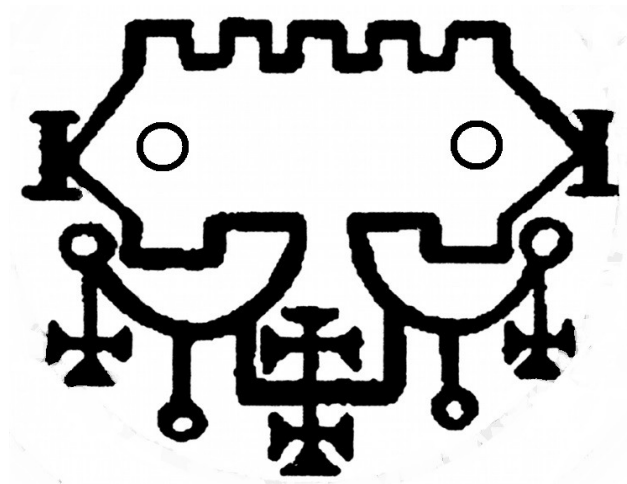
*Hecate is the Empress of Heaven, Hell and Earth, and the Goddess of All. As both Highest and Lowest, She is the primary spirit which governs the creation process, being exoterically and esoterically the empress of the dead, presider over the chthonic elements, crossroads / guardian of the borders between worlds, and necromantic magick.*

## Lucifer



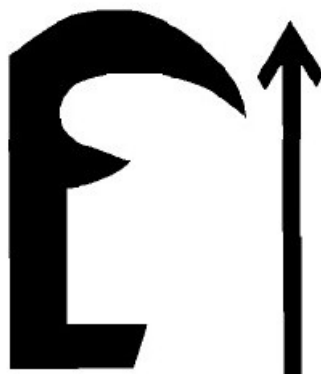
*Lucifer is the first-born God created through the splitting of Hecates flesh. He is the light-bearer, the ever living dark solar fire, and counterpart to the coolness of the void. To me, Lucifer is the highest point of the cosmic tree, the supreme torch bearer of divine wisdom and the ruler of the ever burning fires of Thaumiel and thus, the Universe of Man. He has many names that run throughout history, and he pre-dates the solar cults which have assigned him the mask of the adversary.*

## Belial



*As Lucifer was created from Hecate, Belial was created from Lucifers body. We dwell upon Belials flesh, the Earth, and it is the lines of the Dragon through which the currents flow. He is a powerful protector of all of Hecates Children. As the Scorpion God, he also holds the keys to the hidden and separated realm of Amenta, and helps prepare those who would undergo such dangerous trials.*

## Eurynomous



*Eurynomous is a God of Death, who dwells within the Realm of Ghagiel, Belials realm, on the Nightside Tree. He has connections with Thagirion, the Realm of the Black Sun, and commands large hosts of spirits in Hecates name. As a Lord of Death, he has great power in transformative and imbuing works of Necromancy, and is a loyal ally to those who would walk the Path of Flames in Hecate's name.*

### Ingredients and Tools

The following will be necessary to complete the spirit box creation effectively:

- *A suitable, small box. Something akin to a small trinket or jewellery box is ideal*
- *Quartz Crystal, for directing / concentrating the necromantic energies of the Mighty Dead*
- *Red Wool, for ligature work.*
- *The seven / four seals cut from parchment or paper*
- *Ground Coffee Beans*
- *Loose Tobacco*
- *Dried and ground up Parsley*
- *Dried and ground up Ginger Root*

The following will be necessary as either offerings to further empower the work, and to pay respect to the spirits, or as tools utilised for constructing the box.

- *A Bottle of Ale*
- *A glass of Spirit Alcohol (whisky, vodka or anything similar is ideal)*
- *A pair of Apples, or a substituted and suitable fruit/grain offering*
- *A bottle filled with water, ideally from a natural running water source*
- *A Jar of Honey*
- *A slice of steak or other kind of non salted red meat, heavily peppered and spiced*
- *Seven coins, of the same value. Preferably made of a bronze or copper alloy.*
- *One Fresh Red Rose, and a Vase of Water (ideally as above) for keeping it fresh for several days*
- *A pot of paint, for marking the exterior and interior sigils of the box.*
- *A pot of writers ink, for marking the sigils.*

- *A set of small paintbrushes, for marking on the seals and ink.*
- *Several large pieces of parchment or paper, for creating the consecrating seal and the smaller seals*
- *A small vial of Patchouli Oil that has been undiluted*
- *A minimum set of eleven candles as both illumination and offering*
- *Suitable incense offering (Sandalwood, Rose, Patchouli, Dragons Blood is all acceptable. At a minimum Sandalwood and Patchouli should be burned. Alternatively, a suitable, self constructed blend of necromantic plants and elements could potentially be used. Although I know of several blends and have ideas for others, I have not yet experimented with them and used them personally. As such I have not included them in the document)*
- *If using blood, a sharp knife to draw blood.*



*The rose used for the creation of my spirit box*

## Preparing the Ingredients

Now the ingredients have been gathered, they must be prepared in a mostly rudimentary manner to be sufficient for the task at hand.

### Step One: Preparing the water and cleaning the tools

The first step involves preparing the water and cleaning any tools to be used in the creation of the spirit box.

Firstly, the acquired water is placed into a pan, to which three teaspoons of black pepper (or some other suitable equivalent is added. Usually salt would be used, but since salt has a negative effect on spirits of the dead, pepper and its essence are instead used to additionally infuse the water. This solution is then brought to the boil. Once the water has begun to boil, point at the water with the forefinger and middlefinger of the left hand and recite a blessing in Hecate's name. The actual words used are down to the practitioner and should be written by them. As long as it, in Hecate's name, asks for the water to be spiritually cleansed, and empowered, it should be sufficient. Once the water has cooled sufficiently, it should be used for consecrating the workspace, tools, paper, suitable offerings/bottles etc through scattering it in drops from the left hand or washing them within it. The remaining water is bottled, for further use as an offering.

NOTE: If using blood, the knife is cleaned using the solution whilst it is still boiling. This will help to clean the blade of both physical and immaterial impurities.



*The other offerings and ingredients placed upon the table before work begun*



Step Two: Preparing the Paper/Parchment

The paper or parchment needs to be treated with a libation of coffee. First, the water is boiled, blessed as before, and then poured into a cup containing three teaspoons of ground coffee beans.

The coffee is stirred several times counter clockwise, before being applied using a spoon to one side of each piece of parchment or paper. This is then allowed to dry, before the process is repeated on the opposite side.

Once this is completed, the small pieces of parchment or paper required for the seals are now cut out. The intention is that these are to be empowered then rolled up into small scrolls. As such, they must be cut in such a way that they will fit evenly within the box itself in such a manner. I cut my own into approximately two and a half inch squares.

Once these have been cut out, they are marked with the relevant sigil of the God or Goddess in question. This should be done in the following order ideally: Hecate, Lucifer, Belial, Eurynomous.

Once this is complete, one piece of parchment or paper is selected. This will be the piece of parchment or paper upon which the main sigil will be drawn using the ink. This charging sigil will belong to Hecate, and likely one specifically revealed to the individual. The one that was gifted to me was one that seemed to morph out of Hecates own primary sigil upon meditation. It was drawn down as it came, and utilised immediately upon being gifted by the dark Goddess.



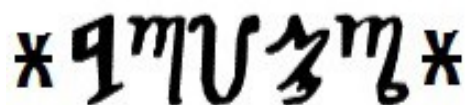
*Focal point sigil for the empowerment of the Spirit Box. The God sigils can also be seen here*

This sigil has not been explored further, neither have I any referring name to it. It could be simply for that one working, or be an emanation of a current that could be repeatedly used and channelled through the sigil. This is for further investigation. I have included a picture of it in its non-activated state below as an example. This can be used for further meditation upon to see if its suitable to act as your own focal point for the empowerment of the spirit box. If not, then if approached with correct heart, it is reasonable to suggest a suitable replacement will likely be gifted.

### Step Three: Preparing the Box

If the box has not already been washed with the blessed water, now it is liberally washed with it to ensure that it is ready for the next step. The box, depending on its colour, now needs to be marked on several sides with several sigils, These are drawn on using the paint you have bought or made for this purpose. The order in which these are drawn onto the box are unimportant – practicality should come first!

Inside the box, the top or bottom needs to be marked with the following sigil. This sigil is one of Hecate's name, constructed using the Theban alphabet, relating to her specific aspect of Empress of the Mighty Dead.



*Brimo, Empress of the Mighty Dead*

This is done to ensure that the links to Hecate, and specifically this aspect, is made within the construction of the box itself, placing it under her dominion, and allowing her current to flow through it.

The opposite top or bottom face, which will vary upon where you have placed the above sigil, needs to be marked with an empowering sigil of Necromancy. This again, is one that will need to be constructed by the practitioner themselves. This should be either one suitably based on research where it feels appropriate to use after a divinatory working or meditation, or instead one constructed / gifted to the practitioner themselves by ideally Hecate or another God of Death one is working with. This sigil will empower the mighty dead as they enter and work through the box, once construction is complete.

In a similar way, the front of the box is adorned with a protective/guarding sigil of Necromancy. This sigil is used in a twofold manner. It is constructed and is designed to prevent the box from being used by the Dark Dead, and to prevent the Box from being tampered with by others who may be tempted to cut its cords, open the box, and potentially damage both themselves and the work undergone by the practitioner. As such, it serves as a both a strong spiritual and physical warning, It also allows and helps channel and stabilise the currents of the mighty dead will rise up,



though and out of the box.

Finally the bottom of the box is then marked with the universal sigil of gateways, a powerful sigil which acts as a key, opening the way to the Nightside from which the mighty dead can penetrate the veils from the Tree of Death and enter the physical world. This is flanked by two tridents, which stand atop two watching pyramids.



The sides of the box are adorned with a single sigil representing the three cross staves, which create a magickal crossroads which will further empower and solidify the currents running through the box. This sigil is a powerful one for drawing in the currents of magickal energy specific to the Path of Flames and therefore the Gods of the Tridents energies, and was given back to mankind by Hecate. As such, it is the one I would recommend utilising.

However a simpler version however can also be used, This consists of a simple crossroads constructed out of three lines, looking similar in appearance to the crosses present on the sigil on the previous page. This is due to these lines forming a symbolic crossroads, of which Hecate is patron. This is an old association indeed, and often offerings were placed for Hecate at crossroads, alongside fetishes and altars. At three way crossroads, it is known that triplicate images of the Goddess were placed.

As such, the basic version is a simple link, through which by recreating such a crossroads the work is further linked with Hecate and her mastery over the liminal states, of dream, sleep and consciousness, of the veils Heaven, Earth and Hell, and beyond them, through the paths through Akasha into that Endlessness to where She dwells.



*Sigil of the Three Crossed Staves*

Finally, the remaining plain sections of the box should be decorated with your own patterns as a labour of love to the spirits and Gods of the path.

### **Method of Empowerment**

Once the ingredients and tools have been prepared and readied, the process of empowering and linking the Spirit box to the mighty dead can begin.



*Box rear adorned with relevant sigils, ready for placement on the central sigil*



Step One: Prepare the area, the central sigil, and the first of the God Sigils

The Eleven candles are placed around the central sigil, and lit in reverse order from right to left. Once the candles are suitably lit, the incense blend that will be used to empower the area and each sigil is lit, in dedication to the spirits and Gods of the craft. The central sigil, and Hecate's primary sigil, are passed three times through the incense blend. Once this has been completed, take a sip from the spirit alcohol and spray out the liquid once over each sigil.

At this point, if blood is to be used, each sigil is to be anointed with your blood. This can be of three drops onto the centre of the sigil, or instead the blood can be smeared to represent a small equidistant cross. If the cross method is used, it is to be constructed in a top to bottom, right to left fashion. Being such anointed, both sigils are ready and the next step can be started.



*Beginning of the Empowerment*

Step One: Preparing the box

The box is placed atop the central sigil, and opened. The quartz crystal is then bound with a single string of red wool, with a single knot, before it is placed within its centre. Alongside this, two more bundles of string are placed, with seven knots being tied into each individual piece. As each knot is tied, concentrate on a mental image of Hecate, and her sigils, and call either in your mind or out loud for her assistance in the process to come. Once the quartz position is tied, in place, and flanked with the other two wool pieces, Hecate can be invoked.

Step Two: Preparing the box Interior

Place the first of the small sigils of Hecates either just in front of, or in the opening, of the box. With the sigil placed, concentrate on it with eyes open and fix it with the gaze. For a few seconds follow the lines of the sigil, and watch how it seems to glow, move and take on a nature of its own in the candlelight. When ready, begin the Invocation of the Queen of Hell, continuing to concentrate on the sigil if at all possible. This can be either the following or a personal one that you feel is suitable.

**Call to Hecate, Queen Of the Mighty Dead**

*'I call to you, Aidonaia, through the dark of night,  
I stand at your gates in love and honour,  
Beautiful Soteira, Goddess of Hell, Heaven and Earth,  
Hear my voice piercing beyond the veils that separate Life and Death,  
Greatest Trivia, please be present tonight as I request your presence and aid,  
Most holy Dadophoros, ignite for me the torches without and within,  
lending me your strength and empowering me to complete this Sacred Word,  
Mighty Kleidophoros, Highest of all and Keeper of the Keys of Eternity,  
Unlock for me the numinous barriers and bridge the gap between the worlds,  
Empress Chthonia, lay to sleep mightiest Cerberus,  
Allow those blessed cross the lake so we may pay reverenc,  
Ferocious Brimo, I beseech you to stir the Mighty Dead,  
Holding fast the Wild Hunt of the Dark Dead,  
giving up to us our beloved for this night to receive the love and offerings of the living,  
As unto you I say Seven times Hecate, most beautiful and loved,  
O green eyed Queen of Hell'*

With the invocation finished, keep the gaze on the sigil until Hecates presence is felt. The Call may need to be repeated multiple times, and should be done until it feels appropriate to continue. This will be obvious to the practitioner, and will undoubtedly differ from person to person. With the sigil thus activated, it is to be rolled tight into a scroll, and tied firmly with a piece of red wool. With this complete, Hecate is thanked for offering her presence and help to the work at hand. This is then placed in the box in the left most position.

Step Three: Invoking, Activating, and Wrapping the Sigils of the Gods

With the central sigil activated and the first sigil safely in the box, the activation and invocation of the remaining Gods can now be begun. These all follow the same pattern as that of the Hecate sigil. The papers are first passed through the incense, before being coated with spirit alcohol from the mouth. After this, they are visualised, and the invocations performed, before they are tied, the Witch God in question thanked, and the scroll placed into the box in a left to right fashion. The following calls are written in the order they are meant to be performed.

**Call to Lucifer**

*"O Son of the Purest Night,  
I call to you,  
Most beautiful morning star,  
Assist me, O Mighty Horned Lord,  
He who holds you deep in his heart ,  
Calls to You now,  
Saviour of the Lost of the Wastes,  
Pour forth for me your quickening solar fires,  
I ask of you in Love and Honour,  
Empower this rite for me,  
First Born of Hecate,  
Beloved Lord Lucifer'*

**Call to Belial**

*' Lord of Earth,  
The Flesh that Sustains Me,  
Hear my Voice through the Stones and Dirt,  
As it reverberates down through the Lines of the Dragon,  
Your devotee calls to you in Love and Honour,  
To the Enigmatic King and Worldliest of Princes,  
Rattle and Shake the Bones from their slumber for me,  
Master of the Blackest of Nights,  
Guardian and Guide in the blackest of Nights,  
I ask of you in Love and Honour,  
Empower this rite,  
Belial'*

**Call to Eurynomous**

*'Hear my voice,  
Mighty Qlippothic God of Death,  
In Love and Honour,  
In the Names of Hecate, Lucifer and Belial,  
Reverse for me the currents of Death,  
Assist in the ascent of the Mighty Dead,  
Strengthen their bones,  
Reinforce their bodies of night,  
Empower this rite for me,  
Revered Marshall of the Hosts,  
Eurynomous'*



#### Step Four: Filling the Vessel

Once all sigils have been activated and placed into the box in the previously described manner, the vessel can now be filled with the ground coffee beans, tobacco, ginger, and finally parsley. All these ingredients should be already dried and chopped into fine bits.

As each ingredient is placed into the box, a small word of thanks must be addressed to the residing plant spirit, and also to help quicken it. This is especially vital if the plant was not harvested by either hand or bronze implements; such plant spirits may need additional quickening with an offering of blood, whilst placed in the box, in order to counteract the harvesting process which may have damaged them,

Once the box is tightly packed, it can be closed, and if it has one, clasped shut. At this point, the next phase can begin.

#### Step Five: Welcoming the Mighty Dead

At this point, the mighty dead as a whole are invoked and welcomed to partake of the box. This acts as the final invocation, ensuring that the box is linked with the Most Elevated of Hecates kin.

#### **Call to the Mighty Dead**

*'Hear me O mighty blessed dead,  
Spirits of blackest and whitest fires,  
I greet you in honour and in love,  
To stand beside on on this blessed night,  
Partake of the offerings given to you,  
Seat Freely yourselves within the Box,  
To be empowered by its Links,  
So that you may walk freely in the land of the living,  
We who call you now give you these gifts,  
and welcome you tonight,  
In Hecate's Name'*

Focusing on the box as done with activating the sigils, whilst reciting this call of one of your own creation should have the desired affect. It should repeated until the Mighty Deads presence is felt. This will be understood by the practitioner themselves, as they can manifest in different manners, both physically and non physically.

When the author carried this out for the first time, the Dead manifested through manipulation of flame of the candles and visions and colours being projected onto the back of the eyes when looking at the box. The author has no doubt that they could also potentially form bodies from the incense smoke or utilise other methods if they so choose to do so.

### Step Six: Sealing the Vessel, Giving Offering and Completing the Enlinking Process

With the box completed in essence, it is then time to seal the vessel. This sealing is not to keep the spirits locked inside the box – this is not the type of spirit vessel being constructed! Instead, the cord is to keep safe and intact the magickal properties worked into the box. Also, it helps to strengthen the Mighty Dead even further.

Three red cords each have thirteen knots tied within them. For each knot, a phrase of power is sung or intoned into it. This can be complex or short, but the author recommends it is kept simple and to the point.

Each phrase should alternatively be addressed to the Witch Gods, and the second to the Mighty Dead. This will ensure that it is equally balanced. Below are symbols which illustrate this. The first is addressed to the Trident of Witchcraft, as is the last, making for seven knots dedicated to them. Inbetween this, six knots are dedicated to the mighty dead.



*Showing in picture form how the knots are dedicated / formed with the phrases*

The author simply used the following, working along until the final knot was tied in love and honour in the name of the Trident:

*One knot in honour of the Gods and Goddesses of the Trident, One in honour of the Mighty dead*

With the knots done, and single final word of thanks and praise is given to the Scythe Bearing Witch Gods and Goddesses of Death and the assembled spirits of the Mighty Dead. Again this is a personal call, but I have included mine below as an example.

#### **Thanking the Scythe Bearing Lords and the Mighty Dead**

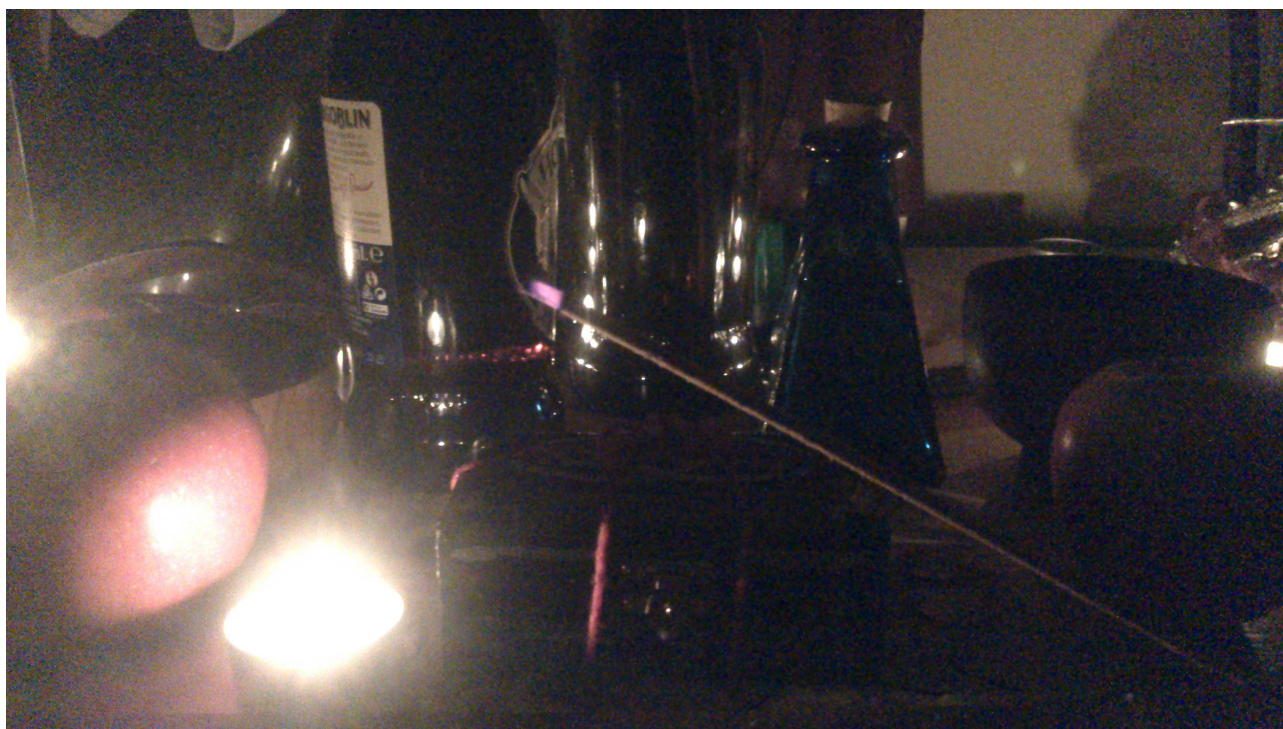
*'In love and honour I leave offerings,  
For the Scythe Bearing Lords of Death,  
For the elevated spirits of the Mighty Dead,  
Forever may we work in harmony,  
Revealing the true path through and beyond the abyss,  
In the Shadow of the Trident,  
so will it be.'*

With this completed, the box is complete. All candles are left to burn down, offerings are left out, and a final batch of incense is burned to feed the spirits.

Step Seven: Three Day Incubation Period

Whilst the enlinking process is now complete, a final phase must be begun in order to ensure the links are made concrete. Over the night three nights, the spirit box undergoes three candles being lit to it, an incense offering being burned, and further libations being draped over the sigil and the box itself. These usually are of the same type as the ones used in the consecration of the box. In this time, it will not be uncommon to receive messages from the Mighty Dead in dream and vision form, and it would be a fantastic time for the practice or use of any divinatory techniques. There is no requirement to actively work with the box however for these three nights, as long as it receives the offerings and libations. Blood is welcomed, as usual, and will help further strengthen and empower the links and help the energies to seat in the vessel.

It is important to note that, it is possible for this time period to be cut short if it is needed, but not recommended as this may cause the link to between the box and the dead to deteriorate, weaken, or be otherwise similarly damaged. If this is decided to be the case, the next part of this step can be undertaken on the morning after one of the nights of feeding. I would recommend at least one further day is at least undertaken if the three days are unable to be completed – the morning after the enlinkment is far too soon.



*The activated box receiving offerings on the night after its successful enlinkment*

On the morning of the third day, or on an earlier time decided by the practitioner, the box along with all offerings and the sigil itself are taken to the nearest graveyard, or place of solitude. Any liquids used in the ritual, such as libations, are bottled and brought as well. It may be prudent to

pick up additional offerings, such as chocolate or other non-salted food to give in addition to the offerings left over from the ritual.

When you arrive, you must first ask permission to enter your chosen site. This permission should be asked aloud, and you should concentrate and observe for a relevant external or internal sign that is has been given or denied. If you are allowed to continue, enter immediately. The box and offerings are presented to either a white or similarly symbolic gravestone representing the elevated and mighty dead, or alternatively, placed in front of relevant tree which dominates the surrounding area. If permission is not given, you must return the box to your working space and try the following day.



*A Crossroads at my current working graveyard*

Once present within your chosen area, the box is placed in front of the chosen fetish, and the offerings relayed around it. These include the rose, coins etc and whatever else was present during the enlinking process. The top of the spare, second beer is opened, and any libations are poured around the box itself. Once all offerings are placed and poured, The Scythe Bearing Lords and The Mighty Dead are again given thanks, and, as they are asked to complete the enlinkment and walk beside you, the main sigil is burned and the ashes allowed to fall over the box and offerings.

With the burning of the sigil, the entire process is complete. The box is recovered, and covered within a dark container, preferably wrapped, where it will be kept out of direct sunlight in safe storage until it again can be placed on the altar to be worked with and fed.

Collect up any transporting bottles, but ensure to leave the beer and all offerings behind, as they



now belong to the dead and must be left as such. As you leave, throw 3 small bronze coins of the same value over your left shoulder, especially if working within the graveyard, and do not look back. This will help prevent any shades from following you, which do exist within such areas and should be treated with due respect, if not reverence.



*Chosen Gravestone marker where the offerings were placed*





*Offerings place beneath and in front of the gravestone*



*A closer shot with the ashes and tobacco clearly visible along with honey apples*

### **Maintaining the Spirit Box**

Once completed, the spirit box will be en-linked with the mighty dead. Whilst not containing neither binding a spirit or spirits to it, the box will require working with often to ensure that the link to the mighty dead remains strong.

The work performed which ties the box to the mighty dead and the Witch God's make it an ideal focus for offerings to them, not just working with them.

To maintain this link, the box itself should be anointed weekly with an appropriate liquid offering. For this purpose, I have in the past used a mix of strong alcohols, diluted patchouli oils, and the remains of the ashes from any incense offerings.

Blood can also be used. On that note, it should be said that the box should also be allowed to at least weekly bathe in the same incense blends which were used in the manner of its construction alongside the other offerings giving to the Witch Gods.

Other offerings can also be given, presented, etc., based on your knowledge, intuition, and personal relationship with the Witch Gods. This will help both sides get maximum benefit, and it is not polite to only ask for things without also be willing to give back in return.

## Relinking / Reinvigorating the Spirit Box

There will be times when, through circumstances beyond your control, the box will not be able to partake of the weekly offerings. With considerable time passing without the box receiving care, it is more than possible that the links shall be in need of restrengthening. The period that this seems to be can be as little as a single month. If such a situation arises, the box can be reinvigorated in a similar manner to its instruction.

First, the sigil of Hecate used as the primary sigil in the box's construction, or that of the three crossed staves, is to be drawn onto coffee infused paper using ink and activated by blood and a suitable invocation to Hecate. With Three lit candles around the box, a heavy incense blend of the same or similar type burnt as a weekly offering can then be used to strongly reinvigorate the links to the mighty dead.

It is to be noted that this is to be performed only when necessary , and shouldn't be relied on to always work ; the practitioner should treat the Box as a highly valued tool, and not treat it with disrespect, as they risk the possibility of losing that which they have worked hard for: a concrete link to the Mighty Dead and the Gods which stand over Them.

## Conclusion

This method has for the author, been successful, leading to several oneiric based visions, and encounters, where the dead revealed important information to his spiritual growth. Contact with spirits of the mighty dead, visions of the abyss of Daath, and psychopomp like transformations were also spurred on and enabled by its construction. In a similar manner, with the feeling of the box becoming a portal ones spirit self is able to travel into and through, in the reverse manner of the Mighty Dead's ascent.

I hope that for those who attempt it, and succeed in creating their box, that it becomes to them as much as a valuable fetish and tool as mine has to me. As long as it is constructed in love and honour in the name of the Gods and Goddesses of the Trident, I have no doubt it will be useful to those that are drawn to attempt it.

I would like to thank those who have read over my work and have given their feedback to it. It is much appreciated that people would be interested and give their time to look over it for me. I'd also especially like to thank Mark Alan Smith, who has gracefully given permission for several of the sigils revealed and channelled through his work with Hecate and subsequently published in the *Queen of Hell* to be used in this document.

*Thank you for reading,  
Ave Hecate,  
~S~*