

## The Familial Snakes of Divine Healing

### Introduction

This document aims to cover a specific version of an interesting work that the author first encountered whilst attending a retreat as part of the Covenant of Hecate. This particular work at the retreat was originally practised as a simple preliminary step, using serpentine energy from specifically Hecates serpents to cleanse, align and empower the subtle bodies in preparation to rites of possession and divination.

What follows is my personal expansion on this, brought into a new form via workings with my own revealed serpent alongside Hecate and Belial. Through the gnosis acquired in this manner, and by carrying out group workings with people in my local area, a greater understanding and control of this force was gained.

As such, I'd first like to thank Sorita d'Este for first demonstrating the use of these serpents as part of ritual preparation, as it was the first step in encouraging me to approach them in working again. It must be said however that the method described here is a very significant departure from the one carried out at the retreat – I must stress that little of the original intention or practice remains here in this document in method or intention.

Hecates power is vast – her ability as supreme goddess to work in empyrean, infernal and stellar realms is unparalleled even when compared to other kin that belong to the Path of the Trident. As such, she is capable of bestowing powerful gifts of many kinds. One of the most overlooked gifts of Hecate is her immense ability for healing – her silvery stellar current being an excellent salve for physical, mental and spiritual wounds of all kinds. This healing power, when requested and directed in respect, trust and faith, is able to affect extreme, positive change. Through this, she reveals her most light bearing and life giving aspects, that of Hecate Soteira or saviour. Thus, she delivers back to man the means to heal the harm done to both himself and the Earth.

This view of Hecate is one that is less focused on within her modern cultus – many view Hecate as purely a goddess of the night, and place heavy focus on this and other associated aspects. This is in itself a limiting and restrictive view of Hecate, only serving to cut off the practitioner from a vast source of untapped gnosis and power. Learning to overcome this bias to vital to continue to grow in soul evolution.

One of the ways Hecate sends forth both healing and destructive currents, both directly from herself and through her kin, is via that of the Ophidian current. This is echoed heavily in the crystalline serpent entities seen when working with Lucifer for example, or the spirits of Belials flesh that appear as great, powerful snake entities when viewed whilst working in possession. It also plays a heavy part in both Stellar and Atlantean works. This Ophidian current is extremely ancient, and when accessed via Hecate, can be utilised to grant guiding familiars imbued with her power. These familiars are blessed with miraculous venoms that can both heal and harm, being wielded and directed by those who Hecate feels are suitable to wield such a gift.

This text serves to show how one of these familiars may be requested, and directed towards specifically healing works. Unlike some other rituals, there is no specific need to initiated here into the current prior to performing

it. However, by working with Hecate and requesting such a gift, one is tacitly agreeing a pact directly with the Queen of Hell, Heaven and Earth to uphold her name, to utilise the powers given with a discerning and intelligent will towards individual and collective evolution, and to knowingly open yourself up to her current. As with all workings where power is bestowed, some gates cannot be closed after being opened. Once called, in the following fashion given, the familiar will be an active part of your everyday life.

### **Overview and Preparation**

The actual preparation for this rite is deceptively simple. Few tools are necessary when working this ritual – the connection and power is bestowed through direct possession work. However, this simplicity of action belies the fact that the energy that can be delivered is extremely powerful, as the spirits that Hecate sends in these serpent forms are incredibly ancient and primal in nature.

The one essential tool that will be required for this working is a stone – ideally one that is precious or semi precious, and is large enough to sit comfortably in the palm of the hand. It should not be so small that it is easy to lose or that its texture is difficult to feel nor should it be so large or heavy that holding it for extended periods is impractical. Failing this, any rock of the igneous or metamorphic categories can be utilised – either will be sufficient in bringing through the required energies. The means through which the stone is chosen is a completely intuitive one. You must trust your instincts and choose something that naturally seems to align with yourself or shows itself to be appropriate for this work. The chosen stone must not be stolen or acquired through unfair means. Anything not bought and taken from the natural environment needs to be paid for with a suitable offering to the spirits of place. Other than the stipulations above, all else is irrelevant. One acquired the stone should be lightly coated in essential oils from again, a plant that intuitively seems appropriate for this work, and then passed through thick, burning incense. This is to not ‘cleanse’ the stone, but to instead empower it greatly to be able to draw through the familiar in workings.



It is important to note at this early stage that it is not the intention here that this stone becomes a spirit house for the familiar. The stone will not become such a house through this work but instead more of an effective device for drawing through the serpentine spirit allowing for intense possession work through sympathetic action. In this manner the stone is a pleasing offering in its own right to the spirits of this arte whilst also having a very real and practical purpose as conduit in regards to directing raised serpentine current.

### Method

The work with the snake familiars involves possession of the body directly – as such it requires that the work is done within a cast circle the first time it is performed, with Hecate invoked directly into the body. Further work with the familiar, if granted, will not necessitate this, but for first contact it is important that it is done in a highly energised and controlled space. This initial ritual should be undertaken at night, ideally around a full moon within the light half of the year. The circle should be constructed as explained in previously detailed works – for this rite the cloak of Hecate is cast widdershins, and the quarters are then called sunwise. The circle is then sealed again in widdershins fashion, completing the circle construction. From here, Hecate in her serpent girdled form is invoked from within the cast circle with the following invocation, or a personal call that the practitioner prefers.

#### **The Invocation of Hecate Zonodrakontos**

*Hail to thee,  
Hecate,  
Hail to thee,  
Goddess of the Eternal Witchcraft  
Hail to thee,  
Invincible Ophidia,  
Oh Serpent Covered One!  
Master of the Venoms of the All  
She who possesses the fangs,  
With which to Sustain and to Destroy  
The very Cycles of Creation  
Descend now from the Stellar Heights,  
Arise now from the Chthonic Depths,  
O Great and Distant One,  
Surrounding me utterly with your coils,  
Armouring me with your opalescent scales,  
Slide into my blood,  
Slither into my bones,  
Put your fire into my Soul  
As I call three times,*

*In Love and In Trust,  
In Longing and In Lust,  
In Admiration and In Faith,  
O Imperishable Zonodrakontos!*



With the call thus given, Hecate in the form of Zonodrakontos should enter into the practitioners body. This response should be relatively strong and not take too long to occur after the call if Hecate is receptive. She cannot be forced to grant this gift. Repetitions of the call should be used to intensify the currents within the flesh until possession is in no certain terms occurring. Once the possession begins in earnest, the amount of energy raised can be difficult to control. This aspect of Hecate is quite primal and it would be easy when working with it, just as with working with other primal forms of gods such as Belial and the Ivory Spider, to be completely carried away with the experience. This needs to be as a matter of course resisted – if you allow yourself to disappear at this point and merge with her serpentine form in the ritual space, the familial work will be a failure. Your sense of self will break down and ritual becomes one of ecstatic union with this primal form of the Goddess – this is fine if gnosis of this aspect on its own is being sought, but without self control to direct this force, attainment and communication with the familial serpents will be impossible. Hecate Zonodrakontos is to be welcomed with the call of the serpent or other appropriate call given in her honour, as you maintain a level of separate consciousness.

### **Welcome Call of the Serpent Girdled One**

*Thanks and Greetings I give to you,  
Zonodrakontos  
Serpent Haired Master of the Ophidian Currents  
With your Serpentine Eyes I now see  
With your Flickering Tongue I now taste  
With your Armoured Scales I now feel  
In Love and In Honour*

As the energies intensify, you may feel the snake currents again becoming overwhelming, taking control of your physical flesh causing such strange feelings as an intense desire to hiss loudly. This is to be expected, and will only intensify as contact is made with the familial serpent itself. This part of the possession should not be

curtailed, but instead should be encouraged. This will have the very physical effect of releasing pulsating waves of serpentine energy around and through you, which will vibrate up and down the spinal column as your own inner twin serpents respond in kind. In this state, experience of the serpent speech may be bestowed.

When ready, the trees of life and death need to be opened within the centre of the circle. This should be done explosively, with vigour, utilising vibration. Firstly with the tree of life should be opened, starting at Malkuth and finishing at Kether. Next the tree of death is opened in a similar fashion – thus completing the opening of the gates.

With the possession slowly calming to more subtle levels after the original rush of energy, it is time to push onward. Standing now at the crossroads before the empyrean and infernal realms, you may wish to additionally reinforce and strengthen the circle with further ritual work. Once satisfied, you are to grab hold of your stone prepared for ritual use, and mark it with your blood. As the blood flows out and is smeared over the crystal, close your eyes and ask wordlessly for Zonodrakontos to bestow upon you one of her serpent familiars. There is no call in any spoken everyday language here that can suffice to make this petition – it has to be done either silently or vocalised purely in the serpentine glossolalia like language if it has been gifted through this possession. All the while turn your vision inwards and observe closely.

Your call, if successful, will be answered by the intensification of the Serpentine energies by another presence. This entities energies will be of a similar, but different feeling to those of Hecates serpent form. This new spirit will come forth as a strong, powerful vision. Its appearance as a powerful, serpent entity should be unmistakable. All focus should be directed towards this manifestation, and it should be asked specifically to grant its name. Here you need to not only be assertive but be aware that the name might be stranger or in a form you do not expect – in a less powerful variant of this ritual, utilising Belials energies to contact the serpent, one person received the name of their serpent, but due to a level of anxiety about the work was unable to recognise it as such at the time. This resulted in the serpent withdrawing, and further work being needed to establish a connection.

If its name is not received, the spirit is to be rejected and sent away using the aggressive nature of the serpentine energy within you, being thus unwelcome within the flesh. If however, the spirit does provide a name, it should be immediately committed to memory and called into you by repeated repetition of it's name. By providing it's name, the spirit identifies itself as one called forth by Hecate. Once this spirit moves into your flesh the Ophidian current will intensify even further. This should be carried to full potency, as your own rising serpents entwine with that of Zonodrakontos as well as the Serpent itself.

As the experience calms, which could take a significant amount of time, one can immediately put the familial serpent to work if required in healing. The next method does not only cause powerful healing energy to renew the body, but helps attune the familiar to your physical and subtle bodies.

Keeping the serpent fixated in the mind, using visualisation and again wordlessly or using the serpent language, command the serpent to wrap itself into a tight ball of concentrated energy. From here, move it gently into your heart energy centre. As you do so, mirror this action physically by bringing the stone itself into direct

contact with your chest. Feel the warmth as the serpent coils around your heart, exuding its warm, pleasant energy into your body. It is to be held here for no less than seven complete, slow breaths, which will allow the energies to correctly work on your flesh and subtle bodies.

From here, the serpent is to be directed down, from the chest, to the pelvic and groin area, with again visualisation and physical action of the stone. The physical feeling of the current should correspondingly alter – and move to the desired location. Again, this energy should be retained here for roughly 7 corresponding deep breaths. The same action is performed down slowly through both legs all the way to the feet, back to the groin, and then back to the heart. From here, the action is repeated along both arms, all the way down to the palms of the hands. Finally, the energy is directed upwards, pausing at the neck, before being raised into the head. This last action here is likely to correspond with numerous, interesting auditory and visual phenomena, such as tiny snakelike entities made of a pure light crawling across the eyes.

Finally, the energy is directed down towards the heart, and the serpent is commanded to leave the physical flesh through command and via visualising the energy being drawn out through or into the stone itself. At this point, you may feel the possession itself finally begin to decrease in potency as the snake spirit withdraws from you in a slow, and considered manner.



The immediate effects of this will leave you feeling invigorated, not unlike what is experienced after a period of moderate to strong physical exercise. The actual process of the possession does come with an element of tiredness – possessions such as this do tend to require an element of rest after they have been brought through to this level. Overuse of this healing gift can ironically, lead to complete exhaustion so care must be taken.

Outside of the immediate positive effects, over the next few days from the healing work, you should feel a surge in physical, emotional and spiritual well being. This is an excellent way to rebalance yourself after heavy night side workings or after very difficult possessions involving less understanding entities on the Trident Path.

The benefic venoms bestowed by Hecate via the serpent familiars are excellent at earthing the Witch Gods healing energies into yourself. These are very potent, and are excellent at, for example, killing and removing parasitic entities of all kinds. Such entities can worsen or even cause such debilitating conditions as depression, fatigue and other nasty illnesses, all of which cause much harm if not properly dealt with. These entities usually attach after periods of trauma when a persons defences are lowered. Performing work with the serpent around these times can prevent this and deliver the fire of the Gods to greatly strengthen the individual.

With the serpent thus withdrawn, it should be thanked and a farewell said. The physical crystal is to be treated as any other working tool – it is to be kept in wrapped black cloth, and kept near the active work altar with which you work with the Witch Gods. It is only to be unwrapped when worked with in ritual, and thus kept away from the eyes of the profane. Note that further communion with this spirit should be actively sought – this doesn't always need to be accomplished via a working to full level utilising possession. Just handling the stone, and calling its name wordlessly or in snake speech as taught by these spirits, should be sufficient to bring you into contact with the familiar. This can be done often, and once the spirit has been called forth and contact made within night time hours, it can be called at any time of day, under any phase of the moon. For healing works however, the waxing moon or full moon should still be adhered to. Likewise, for any malefic work the snake familiar is put to work on, the new or waning moon as usual. Dusk and dawn are also powerful liminal times to work with it.

Knowledge of a particular serpents origin may be gleaned in time. This origin is likely to be ancient – some of these spirits have origins from before the time of the formation of the current spiritual make up of Man. All of them are in lineage connected to the snake current supreme and therefore a particular child of Hecate, the Great Snake Father who now resides in the depths. Just because the above method seems simple in practice, does not mean the familiar you have connected to is in any way a 'lesser' spirit – it must be treated with great respect and will likely test you thoroughly to ensure you are worthy of its continued attention and aid. This testing will not be subtle – but will be primal and direct in nature as the spirit confronts you in dream, sampling your energies with its hypnotic gaze and sharp fangs to make its own discernment of your mettle.

### **Adaptations and Use within Partnered or Group Work**

The snake entities lend themselves to access not only through Hecate, but also such spirits such as Lucifer, Belial, and the Great Serpent God of the Depths. Connecting to the Ophidian current this way can however be initially difficult – at first it is best accessed through Hecates more stellar forms, especially in the case of someone who is not initiated into the trident current. Otherwise, it is possible that the Ophidian current brought through could prove too strong for he or she who invokes it with severely negative consequences. Work with specific flavours of Ophidian current can be conducted once the practitioner is comfortable working with Hecate and the Familiar Serpent. Once performed, this further work will likely reveal new aspects of the familiars being, both in pure knowledge as well as accessible and power. Other serpentine presences and entities will also likely be encountered through this further work. Sometimes, this isn't the choice of the individual witch and serpent familiars sent gods will reach out on their own!

Working with another person, in one to one healing, is very possible once this current has been successfully accessed. As such you mirror Hecate, able to heal with the power of the serpent. To accomplish this, one may direct the person to be healed through the serpent work itself or if this is not possible or appropriate, instead utilise your own serpent familiar to deliver healing to them. As long as you know this person well, possessing a deep connection this should be an acceptable way of conducting the healing ritual. When carried out in such a manner the healing technique is performed the same, except utilising your energy and your familiars in conjunction with direction of the person you are healing through visualisation. The stone, or in some cases the bare hands once sufficient connection is attained with your familiar, are used in order to help direct the serpentine force to where it is needed. For specific ailments, it can be concentrated into specific areas to cleanse and heal – when the serpent withdraws from, the illness will be extracted and transmuted into benefic venom by the familiar adding to its power.



These serpent energies may also be raised as part of a group working, and not necessarily as described through Hecates serpent form as mentioned. The above should be easy to adapt for someone who is capable of performing such a group working, so will not be overly detailed here. One thing to mention is that in the group working, it is not strictly necessary for all participants to initially invoke the main spirit who will preside over the work before the familiars are called into the assembled host. It will suffice for whoever is leading the ritual to do this primary invocation and thus direct the participants through the process of familial contact as a conduit. However, if the group as a whole is also to offer their flesh to the presiding spirit, this will greatly intensify the energies within the circle and vastly empower the ritual to come so should be encouraged in a group where people are comfortable with the Ophidian and Trident currents. One should be prepared however for the vast increase in energy which will come from this.

***Ave Hecate Zonodrakontos,  
Invincible and Eternal One!***

~S~