Daemons and using your own blood.

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"Remiss", lacking in detail, careless toward attention, or just plain sloppy. Remiss is a word I am loath but unfortunately forced to use in describing the modern Western Occultist's study and practice of authentic lore found within the much touted but rarely read grimoires.

One topic which attracts minor criticism is offering my own blood to daemons. This ancient practice of European sorcery is well established in the grimories.  
  
Even with this clearly evidenced, it is said that I am "irregular" in my practice. To this I have to wonder, have these "wizards" studied a grimoire? In all likelihood no. Or did so haphazardly (remiss), and without the studious eye European magicians where famous for.

One undeniable source for the magician to use his or her own blood to conjure daemons is accounted for in the *Grimoirum Verum.*

From the introduction of the *Grimoirum Verum* it states:  
  
**"***In the first part [of the book]is contained various dispositions of characters, by which powers the spirit or, rather, the devils (daemons) are invoked".*

Note the word "*character*". The *character*, by which ("by which" meaning "this is how") powers the spirit.

The character *powers* the spirit. What does "powers" mean?

The word powers means: *to give the ability to do something, or act in a particular way.*It is the character which gives the daemon the power to do something, or act in a particular way. I would venture a guess that this character is of vital importance. It would be remiss not to.

What is a character? The *Grimorium Verum* uses the word "character" in this way:

*"Lucifer has two demons under him: Satanackia and Apalirep.  Those of Beelzebuth are Tarchimache and Fleruty. The* ***characters*** *of of Satananckia and Fleruty are"*

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| The characters of SIGILS of Satanackia and Fleruty |

It is evident that the *Grimorium Verum* uses the word "character" to denote a spirit or daemon's sigil.  
  
*A character is a sigil, and it is the character by which powers the spirit, or rather the devils (daemons) are invoked.*  
  
Let us examine the final words of the above statement "are invoked".  
  
The character (sigil) not only powers the spirit but also invokes. This is of utmost importance for without the character the spirit or daemon will have no powers conferred nor can be invoked. This conundrum sets up perfectly my "tour de force".  
  
In the "First Book", or first section, of the *Grimorium Verum* it says this concerning the the writing of characters:  
  
*You must carry the aforesaid character with you. If you are male, in the right pocket, (If you are female, in the left pocket) and is to be written in* ***your own blood,*** *or that of a sea-turtle.*  
  
In an effort to not be remiss I think it would be of immense value to summarize what the Grimoirum Verum is stating concerning characters, the giving of powers and invoking of daemons and spirits.  
  
A character (sigil), written in *your own blood* (or you could use the blood of a sea-turtle...you could...) gives the spirits or daemons powers (to act in accordance to the will of the magician) and invokes them. \  
  
How is this method of conjuration, plainly and clearly described in the *Grimoirum Verum* going overlooked, or being denied as an authentic practice? Simple. The majority of neo-Western Occultists (worse yet the rank amateurs posing as experts), are ***sorely*** remiss, dare I say embarrassingly so, and their occult ability  highly suspect.  
  
As a magician who has not only studied grimoires but enacted their rituals in exacting detail for twenty years, and to this very day carries a correctly written character in his right pocket, I know whats up in occult practice. My aura has been legitimately aligned with hundreds of daemonic forces, and planetary spirits, other worldly influences which have lead me to deep understandings.   
  
With the correct knowledge and time commitment, you too will be able to say the same.

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| San Cyprian chooses who he mentors. I owe much to his influence. |

From another major source, the 1849 edition of The *Grand Book of San Cyprian* (the most legitimate) this is written:  
  
"*Write on a piece of Virgin paper with his own blood: "I, with the blood of my little finger, write this to Lucifer, to make real all I want in life, and if this does not happen, I owe nothing to him" - then you must sign your name. Then you must write the same text on a black hen egg, fertilized by a rooster of the same color. Then, open a hole in the egg and* ***drop a drop of blood from the little finger of his right hand inside****. Wrap the egg in cotton and put it under a pile of manure or under black hens. This egg will be born a little devil, that must remain inside a silver box, with silver powder.* ***Every Saturday should give his little finger of the right hand to the small Devil drink blood****. Who is capable of possessing the devil in this way get everything he wants in life".*  
From just memory alone I could easily source more examples where the magician's own blood is an essential component to summoning, feeding or binding a spirit or daemon.  
  
The little "devil" born from this procedure is an entity a magician would be well served in taking the time and trouble to manifest. I have preformed this splendorous work, and keep a devil born from this method. This devil is hell incarnate for anyone asinine enough to attack my temple. The devil aids in all my magical work, and has helped win legal battles, restore a person's health and open doors to good fortune.

However I will provide no more. I have affirmed my practice, and feel in this case giving away sources would encourage remissive self-entitled behaviors from individuals who think occultist culture is "hip"; but are troubled by the effort required to effectively engage in occult issues.  
  
-Papa Crocodile