

DRACONIAN RITUAL BOOK



ASENATH MASON



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Asenath Mason

2018

Ho drakôn ho megas
Ho ophis ho archaios
Ho kaloumenos diabolos
Kai ho satanas



Asenath Mason, *Author*

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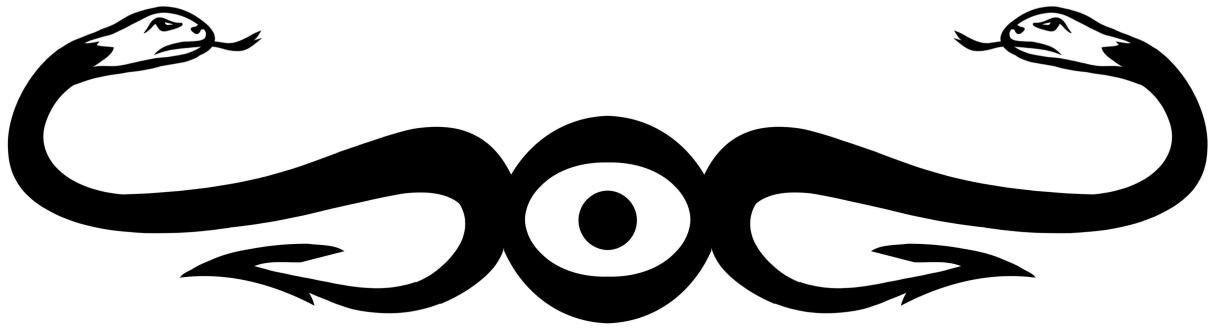
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Introduction

He who fights too long against dragons becomes a dragon himself;
and if you gaze too long into the abyss, the abyss will gaze into you.

—Friedrich Nietzsche

OFTEN times with books on magick, they fall into one of two distinct categories: those for beginners, or those for advanced practitioners that are so specialized it is assumed that the person has already mastered x, y, and z concepts, they are not discussed or mentioned at all in the text itself. Best case scenario, this creates a rift between the principles being conveyed as they are understood by the author and the reader. Worst case scenario, it creates an air of elitism emanating from the author, which sows the seed of dogma further into the text, and whether or not the author intends it, it is there. We know that life is a sliding scale of grey, and therefore what we experience while reading either kind of books is usually a mixture of both, the experience lying in between those two polarizing points.

Predictably, this leads to only a partial unveiling of what the author intends, but the blessing to this is that we can get more information from it every time we read it. However, often times we don't think like that, and in this modern society of hustle and bustle, the idea of rereading books becomes relegated to stewing around in the subconscious. While a tragedy, it is indicative of how we are evolving as a species. A current trend in books on magick is that more and more are becoming working manuals or reference books. This puts the emphasis on a quick reference point and getting results from the techniques contained within. The only things that are veiled in this case are the results the practitioner gets from applying the techniques in their practices.

Every now and again though, books come along that are the exception to

the rule, and this is one of those books. In this volume you will find principles and techniques approached from a grounded and accessible perspective. The only dogma to be found in this text is the dogma that led the reader to this book in the first place, and that is the dogma of the seeker who chooses to explore this path. The path of the dragon is not for everyone, and inevitably there will be those that choose to walk away from this once they have explored it, but also just as inevitably, there will be those that resonate with the principles and techniques, which will allow them to spiritually grow in ways previously unknown to them.

Nothing is equated more with dragons than flames, and it is wise to remember this point before continuing to read this book. The path of the dragon is the path of flames. The flames that envelope us are the flames of purification, among other things. This is not a path for the weak, nor is it a path for the doubtful worriers, but rather this is an intense path of alchemy at its core. But then again, aren't all left hand paths the paths of alchemy? Don't they all encourage us to change into something better? What separates the information in this book out from the rest is that the way to transformation presented here comes with a price, and this price is the price of dedication, devotion, and discipline. The flames will lick around you and burn away that which has been outgrown, but it takes constant discipline to navigate the flames instead of being consumed by them. In a lot of ways, this is the path of the fire walker.

Taking this a step further, we find that unless we know where these flames come from, they will surprise us with their manifestation, and thus we are reminded to pay attention to our day to day lives, as they provide the breeding ground for flames. In order to adjust our perception, we should familiarize ourselves with the principles behind the magick, learn how these forces work, and how they can be manipulated to maximum Willful effect. Balance and harmony between theory and practice can be found throughout this tome, and thus we put ourselves in a position to safely navigate the flames; well, as safely as one can. We know that playing with fire isn't safe, and this is true not just on the physical plane but on the finer planes as well. This is part of the thrill though, isn't it? You see, when you come to this path, you have surpassed the threshold of fear and have stepped into a new reality. This reality is much more intense, but the fruits that come with the wisdom of the night are that much sweeter.

Having these points of perspective helps us to understand the

environment we are entering when we read these pages. Not only is this book heavy in theory, it is also heavy in practice, as Asenath Mason takes us through a very detailed and thorough exploration of this shadowy path. In recent years draconian magick has been gaining in popularity, but up until this time there has been no clear place to start. Yes, there are many excellent books available about this subject, but they were not necessarily written for beginners, but rather as an extension of work that is already available. This does not take away from their quality, though, and it is wise to remember that once you finish this manuscript. The other books that are available can easily and successfully be used with the material in here, but Asenath accomplishes what hasn't been done until now. Until now there has been no book published that has been intended for the beginner, and thus the timeliness of this book is perfect. By beginning here, you peel back the veil on other books that are out there on this subject and you put yourself in a position to forge ahead on your own path of flames, taking from all information on this fiery subject and harnessing the draconic fire within.

Enclosed you will see a very detailed and thoughtfully laid out book. There are no assumptions on the part of Asenath as to what the student knows or doesn't know, and because of this, no previous experience is necessary. Is it wise? Yes, definitely so, but even if it is not present, the individual can forge ahead with the material, provided that the mind is open and the Will is strong. She goes into great depth regarding topics that are usually relegated to afterthoughts, and discusses situations like the magical personality, success and failure. This "no stone unturned" approach helps the reader orient themselves with who they are, where they are going, and what they can do, in a clear and effective way. Seals and sigils, possession, and other topics are detailed out in matter-of-fact language, and can easily be understood. It is also refreshing to see antinomianism discussed all unto itself, as well as other topics that generally get glossed over. The best word I can find to describe it is "comprehensive."

Going into this book though, it would be wise to keep in mind that there will be things in here that may challenge your beliefs and perceptions. These may be trivial points, or they may be major points, but no matter the magnitude, they will exist. Why, do you ask? Well, like each and every one of us, Asenath is a person, and therefore a human perspective will be placed on some information. However, having said that, enjoy your beliefs being challenged! This is the first step in cultivating your draconian flame! When

you read something you may not agree with, and your adrenaline starts pumping, know that is your taste of draconian fire. Regardless of how you work through the challenge to your beliefs that come up, you will inevitably grow through the process, and that is the biggest point of the path. It is a path of growth, and through the flames of the dragon the growth is faster than most. By developing your inner flame, you speed up the evolution of your soul, and through this process you come to know hotter flames at a faster and more intimate pace.

Asenath doesn't stop at just discussing the draconic path though, and you can find many other basic magical concepts that apply to this path discussed in full detail with practices so that you can develop yourself not just as a draconian magician, but simply as a magician. She addresses concepts like astral projection, magical senses, trances, and other basic magical techniques, and while they are tied into draconian magick, they are not exclusive to it and thus can be used on their own. It is fairly rare to find a book that addresses a specialized type of magick and yet gives basic magical skills to the reader at the same time. Often times those are split into multiple books, one on a specialized branch of magick, and one on basic skills necessary to the completion of the great work. However, Asenath has done an excellent job of giving the student a starting point to work from no matter where they grow.

There is also no fear of embracing topics that others may shy away from, or simply not be interested in, for in here she discusses blood sacrifice, sex magick, and other subjects that some would call edgy. However, I'm confident in the fact that if you're picking up this book, you are completely comfortable with those topics, and in which case you may find a fresh, different perspective that you can incorporate with your work. However, this point is worth mentioning here because it shows a certain balance to the book that is usually lacking in others. She embraces as many facets of the path as she can, and lays bare the material that is of the utmost benefit when it comes to the draconic path. Is there information that is not in this book that could be helpful when it comes to walking this path? Yes, of course there is, but what type of information and how it resonates with you is your business, and let's face it, you're probably already familiar with it, which means you can incorporate what you read here with what you already know. Like many paths, the draconian path can easily be walked as it stands, or it can be blended with whatever one may be working with, and this includes all facets of it. Some say the draconian path is a dark path, but I have found quite the

opposite is true; it is a brilliant path, but one not for the faint of heart.

Enjoy perusing these pages with a clear, critical, and detailed mind guiding you. What you do with the material contained herein is up to you, but you will have a clear, delineated guide at your fingertips for whenever you choose to walk this path. How do I know you will? Once you've heard the dragon's call you will never be the same, and will be back. Perhaps not in this lifetime, but once the dragon's call is heard, it can never be unheard.

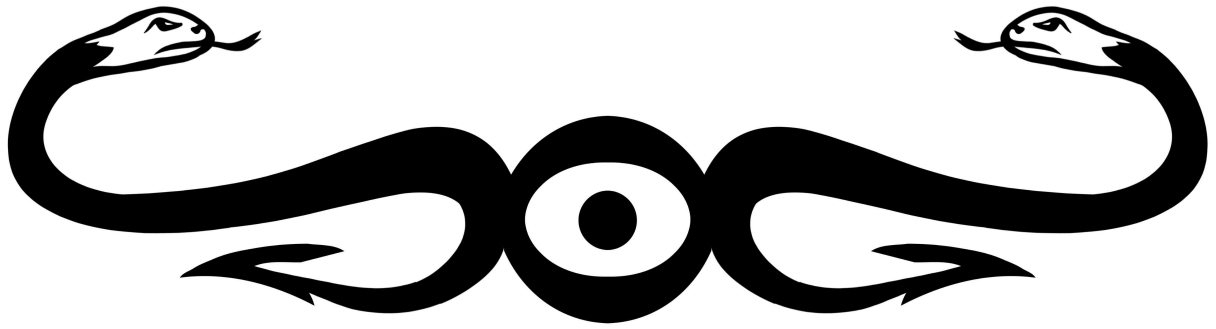
Cheers,

BILL DUVENDACK

St Louis, MO, USA



The Pillar of Ascent



Preface

IN the recent years I have been constantly receiving questions about how to start the work on the Path of the Dragon. Draconian magic as a path of self-initiation is gaining much interest these days, and there are many excellent books on the subject, but I have never come across any that would provide a general introduction or lay foundations to this work for someone who is taking their first steps on the path. This book will hopefully fill this gap. I have based it on my own practice with Draconian magic during the span of over fifteen years, questions I have been receiving throughout this time, and experiences gained through my work with other Draconian Initiates. I have included here practices and exercises that I use on a regular basis in my personal work, as well as material that I have written for magical groups I have been involved with throughout all these years, my workshops and lectures, as well as projects designed for the Temple of Ascending Flame, which I founded in 2013 and which is my main focus at the moment. If you are a beginner to Draconian magic, you will find here both instructions on how to start your individual practice and information that will help you understand the initiatory process on the path.

The book also explains basic terms and concepts related to the Draconian/Typhonian Tradition, and therefore it may serve as an introduction to all my other writings. Most of the books I have written thus far are meant for practitioners that already have certain knowledge and at least basic experience in magical practice in general. This workbook will guide you through the very foundations of the Draconian Path, preparing you for further work with this magical tradition, whether individual or in alignment with magical groups and orders. It will be especially useful if you consider membership in the Temple of Ascending Flame, but you will also profit from these workings and information if you are affiliated with another Draconian

group, or if you simply want to pursue the path on your own.

If you already are an experienced practitioner, but Draconian magic is something new to you, I suggest that you go through these workings and exercises from the very beginning as well. Thus, you may need to learn certain methods and techniques from the start, as well as include many new ones in your daily practice, but your previous experience will probably make it easier and faster. Also, a true Initiate knows that there is always more to learn, regardless of how far on the path you have succeeded thus far. In present times there are many systems and paradigms labelled by their authors as "Draconian," but in my experience, not all of them are entirely compatible with one another. A lot depends on the approach, and I encourage the reader to stay open-minded and experiment with these approaches on your own until you find what works best for you.

The word "Draconian" is used here as an adjective referring to the concept of "the Dragon" - the primal, raw energy that powers up all ascent and evolution on the initiatory path described within the pages of this book. It is capitalized, and so is the word "Dragon," to distinguish these esoteric concepts from their mundane use, where they usually refer to mythological and fantasy creatures. Their capitalization signifies that we are dealing here with the energy of the magical current, while the legendary dragons are only used as symbols representing this timeless force. In the same way I will use capitalization in regard to such terms as "Ophidian," "Typhonian," and a few other concepts that are used here in a strictly esoteric sense, including the "Draconian Path" and the "Path of the Dragon."

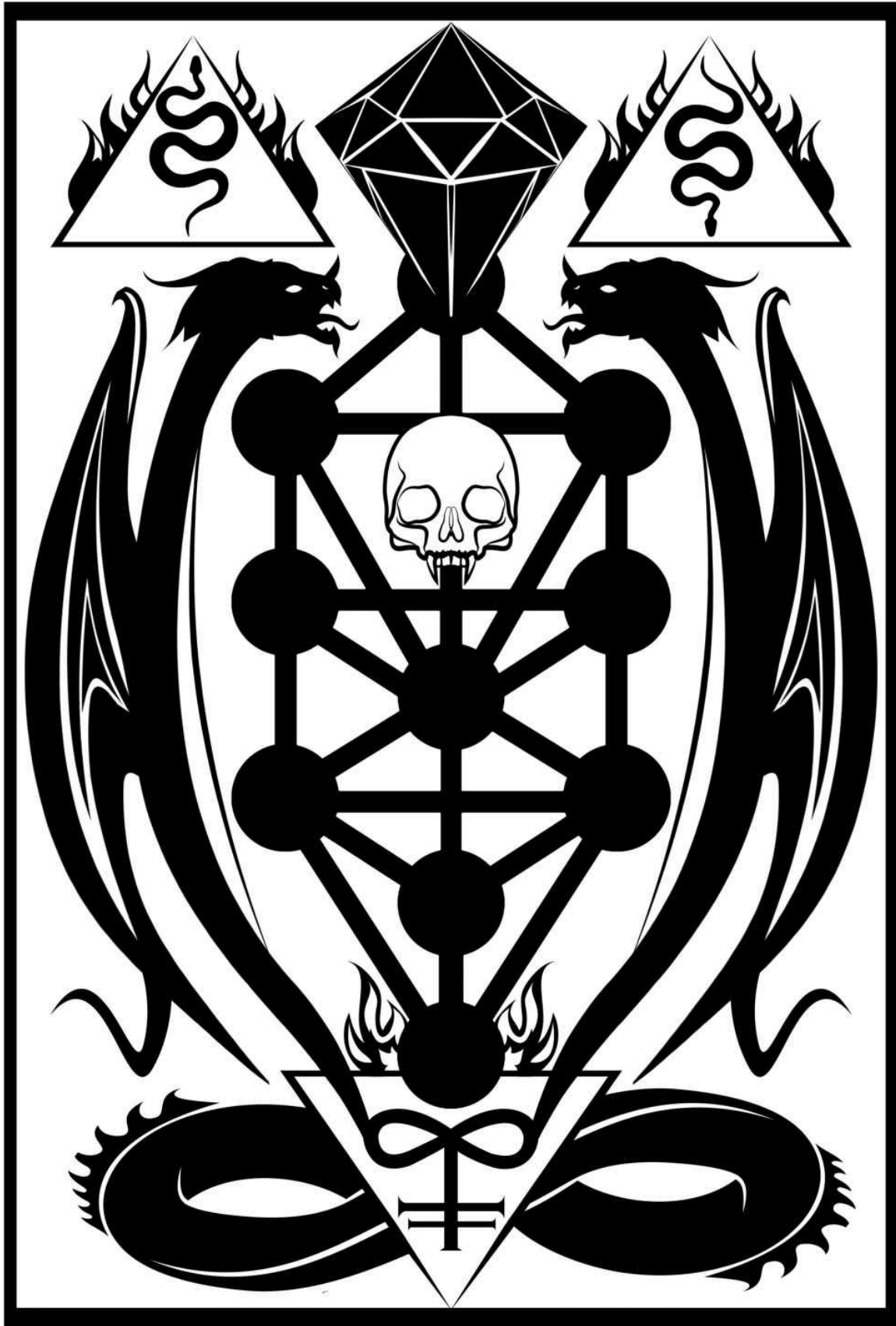
With this book you will learn how to start your practice on the Path of the Dragon, establish contact with gods and spirits that will assist you in this work, build your personal temple, prepare tools for your rituals, and design your own workings and exercises. Each practice is provided with background information, explaining the purpose and possible ways in which it may affect your initiatory process. These practices include invocations and evocations, meditations and trances, exercises for cleansing, grounding, and raising the inner Serpent Force. There are instructions that will help you in your astral travels and dream magic, teach you how to work with seals and sigils, enhance your magical senses, and show you how to use gates and doorways to the Other Side. Practices such as blood sacrifice and sex magic are discussed in a practical way as well. You will read here about the Draconian Tradition, as well as the Left Hand Path in general, learning what it means to

be a Draconian Initiate. The book will also guide you through the process of Kundalini awakening, discussing symptoms and providing exercises that will help you in your individual practice. Finally, you will find here a ritual of self-initiation into the Draconian current.

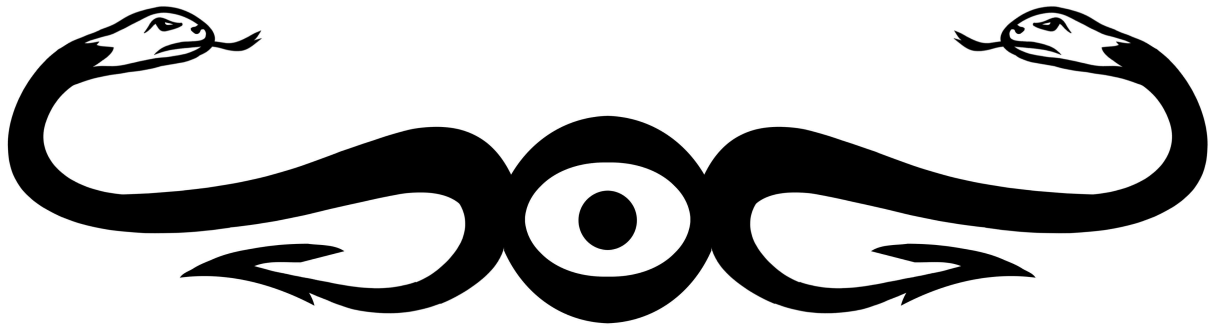
If what you read here resonates with you and you feel at home with the exercises and practices provided in this book, I encourage you to continue your research on the path. By the end of the book you will find the bibliography and recommended reading list, which you can use in your study. I will also list there my own books, in case you find this one interesting enough to check out my other published works.

Finally, I would like to thank all my ritual friends and colleagues, both past and present, who have worked with me throughout all these years, assisting me in my practice and exchanging experiences. I hope you have learned from me as much as I have learned from you! Without you this material would have never been written. My special gratitude goes to my magical friends, students, and partners in the Temple of Ascending Flame, and especially to Bill Duvendack for his contributions to this book and his wonderful and never-ending support in the Great Work on the Path of the Dragon.

*Ho Ophis Ho Archaïos,
Ho Drakon Ho Megas!*



Tree of Night



Draconian Tradition

DRACONIAN Tradition is an initiatory magical path inspired by symbolism derived from mythological dragons and serpents. It is an old worldwide tradition, dating back to first civilizations and those religious beliefs in which dragon-like gods, spirits, monsters, and beasts represented the concept of darkness, chaos, or the unknown. For this reason it is possible to work with the Draconian Path through many different cultural traditions and religious paradigms, such as e.g. Egyptian lore, Celtic legends, Scandinavian mythology, and many others. In the modern world, dragons may seem to be merely a product of the fantasy realm - books, movies, games, etc. - but their mythological history reaches back to the most ancient times. Myths of dragon and serpent deities are encountered worldwide in various legends, occult literature and folklore. In Scandinavian lore, we have Jormungandr, the terrifying serpent holding the world of man in his coiled embrace, the monstrous Nidhogg feeding on the very roots of Yggdrasil, and the dragon Fafnir representing the power of self-transformation. In Egyptian mythology, the Draconian principle of chaos striving against order is represented by the serpent Apep, who ceaselessly attempts to devour the sun and imprison the sun god Ra in the darkness of the underworld. In the Bible, the Serpent is the seducer liberating humanity from mindless ignorance. The Serpent's promise is that man shall become a god if mankind dares to leave the safety of light and step into primordial darkness. This mystery revealed by the Serpent in the Garden of Eden resulted in many antinomian movements, inspired many philosophical and magical systems, and led to the rise of early Gnostic sects, such as the Ophites, Cainites, or Sethians, believing in the messianic role of the Serpent and viewing the Serpent's gnosis as the only way to salvation. Dragons also appear in works of art throughout the world: reliefs and sculptures, pottery and tapestries, burial

stones, rock drawings and wall paintings - in Scandinavia, Rome, Greece, China, Mesopotamia, Egypt, the ancient Mayan and Aztec civilizations, and in many others.

This magical tradition is also a part of the Left Hand Path, which has a significant influence on its philosophy and praxis. The Left Hand Path itself manifests through many spiritual movements and magical systems encountered all around the world. In the Qabalah, it is the way of the Qliphoth, the shadow side of the Tree of Life, which leads the Initiate away from the Garden of Eden, into the depths of Pandemonium. In Scandinavian traditions, an example of a "sinister" (From Latin *sinister*, meaning "left," or "to the left side"), transgressive practice is Seid - magical art of trance which leads to liberation of the spirit. Also, certain elements of the Left Hand Path are preserved in Voodoo, the example of which are the Pethro rites and the so-called "red sects" (*cabrit thomazos*), whose practices are aimed at acquiring certain forms of primordial, atavistic consciousness and involve ritual murder and human sacrifice. It is similar with the Hindu cults of the *aghori* that perform their rites, including transgressive sexual practices, at cremation grounds. All those traditions are based on the concept of an initiatory process that leads to immortality and self-deification by reconnecting with primordial consciousness associated with the notion of darkness, lunar currents and cults of the feminine, and with re-creation of the Self in isolation from the universe.

In Western occultism, the Left Hand Path is often associated with Satanism, but in fact, its spiritual roots are much older. In ancient times it was called *via sinistra*, which referred to cults of gods and goddesses of wild, untamed nature, sensual pleasure, and ecstasy achieved through intoxication and sex, such as Dionysus with his mysterious nocturnal celebrations. But above all, it referred to cults of female deities that represented the night, the moon and witchcraft - magic of destruction and healing - such as e.g. Hecate. The term "Left Hand Path" itself exists not only in Western esotericism but also in Hindu Tantrism, where *vama-chara* or *vama marg* ("left hand path") is a more direct way to divinity, more powerful than *dakshina-chara* ("right hand path"), but also more dangerous. Julius Evola writes in his book *The Yoga of Power* that there is a significant difference between these two paths, which are both, however, under Shiva's aegis. On the Right Hand Path, the practitioner always experiences "someone above him," even at the highest level of realization. On the Left Hand Path, the Initiate becomes "the ultimate

Sovereign (*chakravartin* = worldruler) himself."

The initiatory philosophy represented by the Right Hand Path can be called *via sacra* and its supreme goal is annihilation of those aspects of the Self (the microcosm) and the universe (the macrocosm) that are regarded as "dark," "evil," undesired, and distracting man from the divine (viewed here as a superior force that cannot be transcended). The ego in this paradigm is considered as an obstacle on the spiritual path rather than a tool of personal ascent. The Left Hand Path, or *via sinistra*, does not avoid these aspects of the Self, on the contrary - it aims at confronting them and using their energy for re-creation of the Initiate's personal universe and construction of a powerful consciousness, isolated from any form of a superior force. The Right Hand Path is the way "upward," toward the light and away from darkness. In other words, it is focused only on one side: the denial of the fact that light cannot exist without darkness. The primeval chaos from which the whole universe emerged, as portrayed by the myth of Tiamat and other primordial beings, was an amalgam of opposites - light and darkness, fire and water, air and earth, etc. Those elements were named and differentiated through the act of Creation and shaped to form the surrounding world as we know it. This process occurred through polarization of opposites and was based on cosmic duality. The purpose of the initiatory process of the Left Hand Path is to deconstruct the universe and go back to the very roots of all manifestation in order to create the world anew, according to the Initiate's Will. This involves confronting all its components, positive and negative, absorbing them and integrating into one whole. This is not entirely possible on the Right Hand Path, because this tradition seeks to annihilate the unwanted aspects of the macro/microcosm without recognizing that they are an inseparable part of the whole scenario. On the Left Hand Path, however, the initiatory process is based on the alchemical formula of *solve et coagula* ("dissolve and preserve"), which involves successive confrontation also with those aspects of the Self that the Right Hand Path avoids and views as negative. In Qabalistic terms, the Initiate of the Right Hand Path chooses the way upward and "climbs" to the highest level of the Tree of Life (Kether), while the practitioner of the Left Hand Path descends to the roots of the Tree to find the power underlying all manifestation. In this sense, the Right Hand Path adept works only with one side of the initiatory map, while the Left Hand Path practitioner explores both of them. The initiation of Thaumiel, the twin Qlipha which represents the highest level of alchemical transmutation

(Godhood) and the Throne of Lucifer, is simultaneously the achievement of Kether, as these two realms coexist together and their energies are the light and dark components of the same initiatory force. The Left Hand Path is therefore the way of balance between the opposite forces behind all manifestation - light and darkness, stasis and dynamism, creation and destruction - principles that are complementary and one cannot exist without the other. Light represents birth, safety, creation, and order. Darkness denotes death, decay, deconstruction, and return to the heart of chaos. Together these forces are the source of all being, as everything comes to manifestation through the polarity of opposing factors. Negation of one side of the picture is the rejection of life itself.

Carl Gustav Jung attempted to explain this initiatory process in psychological terms. He compared the alchemical transmutation to the psychological process called "individuation." According to him, individuation was a successive development of the Self as an indivisible unity, unique and distinct from other individuals and collective consciousness. This process, like the alchemical *Magnum Opus*, was based on reconstruction of consciousness in order to rebuild the primeval unity. To achieve this goal, confrontation with all aspects of the Self was necessary, also those rejected by Western esotericism as "evil," which Jung called the Shadow. In Jung's view, the Shadow was the dark, repressed aspect of the Self, our negative, "evil" side. However, confrontation with this dark aspect was the first and the most important stage of alchemical transmutation, essential for the achievement of the Philosopher's Stone, the complete and perfect consciousness. In alchemy, this stage was called the *nigredo*, or the blackening, and was connected with the *solve* formula which included destruction and dissolution of consciousness in order to make a new, higher stage of synthesis possible. To complete the alchemical work the Initiate had to confront all aspects of the Self - "good" and "evil," human and bestial, and so on - integration of all opposites was absolutely essential in the process. Rejection of the Shadow, characteristic of the Right Hand Path, made the completion of *Magnum Opus* impossible. Jung claimed that the sole emphasis on "good" brought forth the sense of alienation and inner confusion for the man of the West. He was convinced that the culture of the West, and Christianity in particular, ignored the most important aspects of spiritual salvation - the feminine element and the so-called "evil," by which he meant the destructive aspect. Without them individuation was not possible. We

should also explain here the role of the ego in Jung's view of individuation. This process is often mistaken for the conscious identification of the ego with the Self. It is not true, however, and in this case individuation would merely refer to selfishness. In fact, it is the opposite. In his view, the goal of individuation was to make a human being whole, to integrate all conscious and unconscious contents of the Self. He also compared this process to particular stages of alchemical transmutation, the crowning of which was *Lapis Philosophorum*. It should be remembered that in traditional Western alchemy the Philosopher's Stone is associated with the way "upward," union with the divine, but it also includes the integration of dark elements into the light of consciousness. Even though in majority of alchemical treatises the stone is red, it is also said that *Lapis Philosophorum* of the Right Hand Path is a white diamond, while the stone of the Left Hand Path is black. The white diamond represents Kether and union with the supreme deity, or in psychological terms - collective consciousness. The black stone is equivalent to the realm of Thaumiel on the Dark Tree and the stage when the Initiate transcends Kether and takes the final step into the Void, beyond the structures of the manifest universe. This makes the initiatory process complete and the Initiate becomes god-like.

In Western esotericism, the initiatory philosophy of the Left Hand Path is preserved in such occult traditions as alchemy, certain forms of Gnosticism (the Ophites, Cainites, etc.), witchcraft, Qliphothic Qabalah, demonology, Satanic movements, anti-cosmic philosophies, and Setian currents referring to the ancient Egyptian lore and developed in the twentieth century by the prominent representatives of Western occultism - Aleister Crowley, Kenneth Grant, Anton Szandor LaVey, and others. One of the first writers who developed the concept of the Draconian (or Typhonian) Tradition in their writings, however, was Gerald Massey. His views oscillated around ancient cults of nature as the Great Mother and the belief in mystical powers of the feminine. He derived the term "Typhonian" from the ancient Egyptian cult of the dragon goddess Ta-Urt, and he considered her to be the mother of Set. In his writings, "Typhon" is simply another name of this deity, the Greek equivalent of "Ta-Urt," although in Greek mythology Typhon is a fierce male god. In ancient Greek sources he is referred to as a dragon (*drakôn*) and he is an amorphous reptilian deity with wings. He is said to be the offspring of Gaia and Tartarus - the earth and the underworld, a chthonic entity and fearsome monster. Massey's theories, however, became quite influential, and

his view was taken over and developed by a number of occult authors who supported the view that the worship of the Great Mother was the most primordial of all cults in the history of mankind.

The Mother Goddess was the symbol of nature and fertility of the earth. Maternity and ability to bring new life into the world belonged to the sphere of *sacrum*. Therefore, the concept of the Goddess represented the most primordial forces behind all life, creation and fertility. The period when the Great Mother was worshipped came to be referred to as the "lunar phase" in the history of the world. In this view, the dragon goddess (Ta-Urt, Tiamat, etc.) had a special place. She represented the wheel of eternal changes and the cycles of nature. Her attribute was the group of seven stars in the Great Bear Constellation. Helena Blavatsky in her *Isis Unveiled* observes that the origin of the name "Typhon" is closely connected with the forces of nature: the violent, the unruly and the untamed. For instance, floods caused by the river Nile were referred to by the ancient Egyptians as "Typhon," while the mounds built along the river to prevent inundations were called "Typhonian" or *Taphos*. In Egyptian art, Typhon is depicted in the form of an ass, crocodile, or fish. Massey, who actually invented the term "Typhonian Tradition," writes in his *Lectures* that this tradition also derives from the god Sevekh, a deity with a crocodile's head, closely associated with the dragon symbolism. According to him, the name "Sevekh" means "the sevenfold" - hence the seven heads of the dragon in the biblical Revelation, while the dragon itself represents the eighth head. His theories on the origin of the Draconian Tradition combine the lore of many cultures, including ancient Egypt, Babylon, and Hebrew legends. For instance, he identifies Typhon with Tiamat, the primordial female principle out of which the whole universe emerged and which underlies the cycles of nature. He also associates these personifications of the dark, primal aspects of nature with Leviathan and Behemoth, described in his writings as "the primal pair that was first created in the Garden of Eden," and with the Great Bear Constellation. He observes that in Egypt the Great Bear was called Typhon, or Mother of Revolutions, and the dragon with seven heads was assigned to her son, Sevekh-Kronus, or Saturn. Thus, he believes that the seven-headed dragon or serpent was originally female, but with the appearance of Sevekh, the Sevenfold Serpent, it came to be identified as male. Also, such authors as Massey and Blavatsky often emphasize the original messianic role of the Serpent. In *Isis Unveiled*, Blavatsky observes that at all ages the serpent was the symbol of divine

wisdom, which "kills in order to resurrect, destroys but to rebuild the better." She also writes that this divine wisdom manifested through many famous people of the past - for instance, Moses was supposedly a descendant of a serpent-tribe. Gautama-Buddha was of the serpent-lineage as well, through the Naga (serpent) race of kings that reigned in Magadha. Hermes, or the god Taaut (Thoth), in his snake-symbol was Tet. Vishnu, identical with the Egyptian Kneph, rested on the heavenly seven-headed serpent. And according to legends of the Ophites, Jesus, or Christos, was born from a snake (portrayed as divine wisdom or the Holy Ghost), i.e. he became the Son of God through his initiation into the "Serpent Science."

These views were controversial at their time and may still not appeal to everyone, but they all reflect the belief in the importance of the dragon and serpent symbolism in regard to wisdom, liberation and spiritual guidance. The rise of civilization brought a major change in the attitude toward religion, which resulted in the decline of the primordial lunar current and the growth of the solar cult of the masculine God. The cult of the Goddess and its original symbolism became a dangerous relic of the old times and a threat to new, patriarchal structures imposed by the solar current. Followers of Typhonian/Draconian cults became adversaries and their gods were demonized. The Mother Goddess was transformed into a cruel and demonic force of nature. The Egyptian god Set, representing the dark and dynamic aspect of nature (sometimes also identified with the "goddess" Typhon), became the embodiment of evil, the devil of the new world. The symbolic image of the clash that occurred between the new and the old religion is presented in the myth describing the conflict between Set and Horus. Set/Typhon became the Adversary, the principle of cosmic rebellion, the initiator of the path of liberation from the rigid order that was brought into contemporary religious structures. Set and Horus (or Osiris) represented two opposing cosmic powers: that of destruction and that of creation. Osiris embodied the nourishing and the life-giving moon, while Set was the force of the sun - viewed as hostile toward humanity because of the heat which made the soil dry and barren. In other parts of the world, especially in colder climates, this nourishing force was ascribed to the sun, while the night was associated with the principle of death. Thus, while Osiris was the god of the Nile, Set was the lord of the desert, habitation of demons, and enemy of mankind. In Western occultism, Set/Typhon came to be identified with Satan, who had a similar function in the Bible and appeared as the Serpent tempting

humans to eat the forbidden fruits of knowledge. They all became patron deities of the Left Hand Path, especially in regard to the Typhonian/Draconian Tradition, and the Adversary was often depicted as a serpent or dragon, referring to the ancient symbolism of these primordial forces.

The term "Draconian," which is used interchangeably with "Typhonian" in the same magical tradition, is derived from "Draco," the son of the "goddess" Typhon. In Massey's writings, Draco was associated with Set and his symbol was the Sirius star, also connected with the planet Saturn. In occult symbolism, Set/Typhon is the initiator of change and the symbol of dynamic movement - chaotic, untamed and uncontrollable. The awakening of this force shatters the boundaries of perception and expands consciousness. This force is also a manifestation of the Inner Dragon. As the adversary of Horus, Set represents the dynamic principle of change and evolution. The initiatory transition that he stands for in the Typhonian Tradition is therefore a process in which the Initiate is supposed to reach a particular condition, manifesting within the Self as "the adversary." This involves challenging and transcending personal views, beliefs and patterns of conditioning, turning the wheel of fates, and releasing the evolutionary energy that expands consciousness and allows for a change in the external world. The Typhonian/Draconian Path is characterized by iconoclasm - destruction of images and emblems that conceal the true picture of reality. It is, above all, an inner process of transformation which alters the way we perceive the world. It annihilates the boundaries of perception and leads to growth and transcendence. In ancient "Typhonian" cults, the symbol of dynamic movement was the serpent - it represented the ever-moving energy, the raw and pure force of primal cosmic consciousness. It embodied the vital force behind the cycles of nature: birth, death and rebirth - hence numerous depictions of the serpent as a cosmic circle, such as the Gnostic image of Ouroboros, the serpent biting its own tail.

One of the goals on the Draconian Path is to awaken this inner force, the energy of the "Goddess," and to bring it in balance with the solar element. The Draconian current is therefore the path of harmonious relationship - between the matter and the spirit, the Inner and the Outer Dragon, darkness and light, the power of creation and the force of destruction, the masculine and the feminine. The Dragon, which embodies this concept, is the equilibrium of all opposites.

Draconian symbolism, however, is complex and loaded with esoteric meanings. Mythological dragons usually represent specific principles. As winged serpents, they reflect the Hermetic principle "as above, so below" and refer to the chthonic quality of the earth and the underworld (the reptilian body) united with the spiritual concept of heaven (the wings). They are also often depicted with seven heads, and the number seven has a significant esoteric meaning in Draconian mysteries. The seven heads of the Dragon are identified with the seven planets from traditional astrology, the seven lower Sephiroth/Qliphoth on the Qabalistic Tree, seven stars in the Great Bear Constellation, seven power zones, or chakras, through which Kundalini ascends to unite with cosmic consciousness, and so on. The powers of the seven lower Sephiroth are believed to culminate in Daath, which is the gateway to the Abyss, guarded by the dragon-demon Choronzon lurking at the threshold separating the worlds of light and darkness. Sometimes the serpent represents the phallic force, and the dragon stands for the masculine fiery principle, like Typhon in his traditional depiction of a fearsome monster. But there are also many stories and legends which depict the dragon as explicitly female: Tiamat from the Babylonian Creation myth, or Lilith as the Serpent in the Garden of Eden. In others it is androgynous, like e.g. Ouroboros, representing timeless existence, continuity and eternal cycle of death and rebirth. This symbolism and attributions may be interpreted in many ways and incorporated into a personal initiatory system within the Draconian Tradition. The Path of the Dragon is chaotic, dynamic and often unpredictable, but is it possible to work with it through certain patterns and initiatory models that introduce the Initiate step by step into Draconian mysteries.

From the Christian point of view, Draconian Path can be viewed as Satanism because it refers to the Serpent as the savior and initiator that liberated mankind from the ignorance of the Garden of Eden. Kenneth Grant presents the Draconian Tradition as the art and practice aimed at establishing contact with the forces of primordial darkness and chaos. In the concept of the Qabalistic Tree, these entities reside on the negative side, the Tree of Night - described as the shadow or the roots of the Tree of Life. The Qabalistic Tree represents all aspects of the universe and is depicted as consisting of ten spheres (Sephiroth), with one hidden sphere (called Daath, "Knowledge") - the gate to the dark side of the Tree. These adversary entities, called "the Qliphoth," are the object of focus of many Draconian initiatory

paths. They are believed to be emanations of primordial chaos, the seven-headed dragon-goddess that was the mother of all gods. Grant writes in his *Magical Revival* that Draconian/Typhonian cults were those that included the "worship of the Whore or Unmated Mother," like the Egyptian cults of Sevekh. The whole Tree of Night is believed to emanate from the dark mother-goddess, and the word "Qliphoth" is related to such terms as "shells," "husks," or "a whore," which suggests that the opposite side of the Qabalistic Tree of Life is powered up by the feminine current.

The Typhonian/Draconian Tradition is also a current of fire. The ancient philosopher Heraclitus considered fire to be the basic element in the world, creative force that causes all essential changes in nature. In the Draconian Tradition, it manifests as Kundalini - the inner fire. Awakened through various techniques and practices, it rises up the spine until it reaches the Third Eye, triggering evolutionary changes in the practitioner's consciousness. It is also often described as a feminine force that spins the wheel of everlasting changes. Symbolically, it is depicted as a serpent coiling around a tree (symbol of the masculine principle), or as a serpent fighting an eagle (symbol of the patriarchal solar order). In ancient times the synthesis of these opposite elements was the "plumed serpent." In Draconian philosophy, the symbol of balance between opposites is the dragon - the union of the serpent and the eagle, the feminine and the masculine, that which is above and that which is below.

The most important part of the Draconian Tradition is to awaken and direct this force as a vehicle of ascent and growth. Following the Eastern Tantric paradigm, we will call this force "Kundalini." Kundalini yoga is a system based on individual power zones that are awakened and activated by the Dragon/Serpent Force, which transforms the body and triggers evolution of consciousness. The original system of yoga is a part of the philosophy of the East and a person raised within the Western religious and esoteric traditions often finds it difficult to understand and learn the true nature of this ancient system. In this book we will not focus on the traditional yoga systems, which in their essence deny the possibility of self-salvation and rest on the guru-student paradigm. The awakening of the Dragon Force will be conducted through techniques more suitable to the modern worldview and to the self-initiatory magic of the Western Left Hand Path.

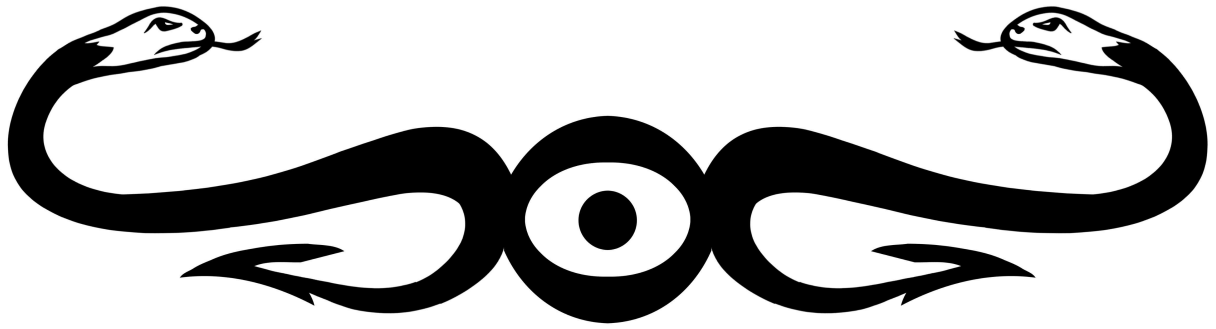
Draconian magic is based on many paths to occult knowledge and incorporates many magical systems, but it has one major foundation:

Draconian alchemy. Alchemy is an art of reconstruction of consciousness and a spiritual path of self-perfection. The term "Draconian alchemy" means that this process is done by working with the cosmic current flowing from the Womb of the Dragon, the primal force of all creation, and with the use of the dragon symbolism. In the philosophy of the Draconian Path, the Dragon is the symbol of power lying hidden in the depths of psyche. It is the force that leads to transformation of consciousness, removes boundaries of perception and allows for access to psychic powers, the existence of which we are not normally aware of. Draconian Path is a spiritual journey through forgotten levels of consciousness, exploration of the hidden aspects of the universe, and descent into the personal underworld, the source of all being. The fully awakened Inner Dragon represents spiritual perfection, Godhood Incarnate. In myths and legends, this journey to the Womb of the Dragon is symbolically presented as a journey to the underworld. The adept enters the Other Side, experiences magical death, and returns reborn, powerful and god-like. This is the process of self-creation, or self-deification. This is done by means of secret wisdom, which is contained within the fruits of knowledge and which allows for fulfillment of the Serpent's promise in Genesis: when human beings open their eyes, they will become like gods. This is also the alchemical process of initiation which in ancient Egypt was symbolized by Khephra, the god of self-creation, who in *The Book of the Dead* proclaims: "I am Khephra, the one who created himself." In the Western Tradition, the most famous allegory of the self-initiatory process is the legend of Faust, who decides to enter a pact with the forces of darkness - these forces are embodied by Mephistopheles, who in psychological sense is a personification of the personal Shadow. Mephistopheles is also Lucifer's emissary and initiator into Lucifer's path of self-deification. The key to Faustian mysteries is the motto "knowledge is power." It is practical knowledge, flowing from empirical research, that reveals secrets of the universe, allows for communication with entities and journeys to unknown worlds and dimensions, and grants access to gnosis channeled directly from gods and spirits acting as our guides and allies on the path. Faustian mysteries occupy a significant position in magical traditions of the West and they have inspired many grimoires and books of black arts. These works provide practical knowledge on how to invoke and evoke spirits and use them as guides and initiators on the path to Godhood.

Many world mythologies include a legend in which a dragon, symbolic of the primal force of the universe, is slain by a hero or god representing the

new world order. One of such legends is the story of Tiamat. The goddess Tiamat described in the *Enuma Elish*, one of the oldest stories of Creation, in Babylonian lore is the Primal Dragon, or the Mother of the Universe. The world as we know it was formed from her body and human beings were created from the demonic blood of her lover. Following the war with the younger generation of gods, she is slain and her power becomes suppressed and incorporated into the new world order in which man is merely a slave and servant to the gods. This myth is reflected in the human biological pattern and the reptilian origins of the human brain stem. But the Draconian force cannot be tamed. We are the Dragon's Flesh and Blood, and awareness of this legacy unlocks gateways within our minds through which we can claim our primal potential and liberate ourselves from illusions of the world.

The Dragon is the very essence of power in man, both internal and external - the Inner Dragon and the Outer Dragon. Draconian Path works to access and transform this power into a vehicle of spiritual evolution. Draconian Tradition includes techniques and methods to open gateways to the very source of the Dragon power, to awaken the evolutionary potential within the Initiate, and to direct what has been awakened into manifestation of the Initiate's Will. This is the path of self-deification, becoming the force itself, the living manifestation of the Dragon. Magical and religious traditions which include the dragon symbolism have been powered up by this cosmic current for ages. But their true source and meaning has been lost and forgotten for many thousands of years. The original practices of the Left Hand Path became forbidden by those who considered them as too dangerous. The Dragon Force has an enormous potential, but it is also the most destructive energy in the universe. It is therefore very important for the practitioner to approach this power successively and with a great deal of responsibility. This is perhaps the most dangerous path, but at the same time, the most interesting and bringing the greatest power.



The Call of the Dragon

THE quest for power is a subject of many stories and legends. The ancient goddess Inanna sets on a journey to the underworld and suffers a horrible death by the hand of monsters and demons in order to become the queen of the gods. Faust enters a pact with the Devil to achieve what the contemporary art and science could not offer to fulfill his desire of knowledge. Lilith refuses to acknowledge authority of a superior force and leaves the Garden of Eden to establish her own kingdom in the desert land by the Red Sea. All these stories show a profound longing for power and freedom, desire that burns like a flame, making us restless and driving us to action and movement. If at any point of your life you experienced a longing for something that you could not define, desire that could not be satisfied by money, love, friendship, or anything else in the world; if you felt lonely among other people, even the closest ones; if you had questions which could not be answered by science or religion; if you dreamed of things unknown, mysterious, otherworldly - all these are signs that you have heard the call of the Other Side. If your imagination is also stirred by the dragon or serpent symbolism and you seek power through the Gnosis of the Serpent or the Path of the Dragon, then we may speak about the Call of the Dragon.

Draconian magic is liberating and illuminating, but it is also a part of the Left Hand Path, which is dark, antinomian and destructive in its essence. Legendary dragons are fearful beasts lurking beyond the world known to man, representing chaos and darkness existing outside the structured universe. They dwell on the fringes of civilization, guarding gateways to the unknown, to unfathomed depths of cosmic space, where worlds and dimensions are filled with terrors and abominations. This is the boundary between life and death. Draconian magic opens us to all these horrors that are hidden in the dark and unseen to the eyes of the ignorant. By stepping onto

the Path of the Dragon, we enter this primordial darkness and expose ourselves to its forces. There we have to look with the Dragon's eyes and light up the path with the Dragon's Fire. By employing the dragon symbolism and imagery in our work, we seek to tap the primal archetypes that are hidden from our conscious mind. By working with the Dragon, we bring the unconscious to the light of consciousness. It is a dangerous, unpredictable quest that can only be pursued by those with a brave and passionate heart. It breaks all taboos and brings out traits and instincts that we do not even suspect to have, dark and unconscious parts of the Self that we would rather not awaken. The quest for the Dragon's treasure is a progressive rediscovery of these lost parts of the Self - a journey for self-knowledge that awakens power and divinity within. This is a dynamic and painful process of stripping away all that we have learned about the world and ourselves and seeing through the veil of social conditioning, upbringing and education.

In order to accomplish this work we have to strip down and bare our senses. We should not be deceived by what we can see with our mundane perception, but learn to look through the Dragon's eyes and discover the forces behind the outer picture of the world. We have to create ourselves in every new moment, leave the sense of time behind, and realize that continuity is illusion. Every single moment brings new possibilities of manifestation and can be used to destroy the universe and re-create it. This is the mystery of Ouroboros, the serpent that devours and creates oneself anew in the eternal cycle of Becoming. Once we gain this knowledge and understanding, we will be able to choose what to empower and what to leave behind. But before this happens, this process is always painful and may tear our world apart. Relationships, views, habits, beliefs, and other attachments to the world may crumble to dust if this is needed to walk the path further. This is inevitable, and it is a natural part of every initiatory process. Many wannabe magicians approach the forces of the Left Hand Path without the initial understanding of their basic nature. If we let the forces of chaos and entropy into our life, we cannot run away when they start to reap their fruits. If we find ourselves depressed, tired, sick, or frightened, and the whole world around us is falling apart, we cannot turn back and quit magic, because this is the very sign of the initiatory forces being at work. Dragon's Fire is consuming and transforming. It burns what needs to be removed, making place for something new to rise. This is not a time for self-denial or giving ourselves to weakness and inertia, but for embracing the transformation and rising from the darkness of the

Void to the light of spiritual rebirth. This is painful and often traumatic, but to understand this process we have to realize that the change occurs within ourselves, not in the world around us. Our consciousness is transformed and lifted onto a higher level, which inevitably affects our views, goals, attachments, and our whole life. Lesser and greater initiations on the path change us on so many levels that it often seems no longer possible to enjoy the world the way we did before. What was important in the past now seems petty and meaningless. This may feel depressing and discouraging at first, but with this inner change new possibilities open up as well, and instead of grieving for what was lost, we should embrace what comes our way.

The Path of the Dragon never rests on what has been achieved. It is driven by everlasting dynamism, transformation, never-ending cycle of Becoming. There is always something more to experience, something new to learn, and this experience is never the same. We cannot just sit and wait until we are mysteriously granted a magical formula that will make us great magicians overnight. We have to live the path and flow with the current all the time. This means doing our work daily, systematically, step by step, perfecting our techniques and continuously developing new ones. There are naturally gifted and sensitive people who find the work on the path a little bit easier than others because their intuition and receptivity guides them straight to those methods and techniques that work best for them, points at deities and archetypes that prove the most helpful in their operations, and helps to choose the proper tools in their practice. If you are one of such magicians, you will also find the workings of this book easy and natural to work with. But for most practitioners the initiatory path is a hard work that involves a great deal of experimenting, trial and error, and above all, systematic practice. From the technical point of view, it is like any other training - natural talent is helpful, but in the long run it is practice and experience that matters the most. From psychological perspective, however, the path seems more complicated, and success rests mostly on a strong-willed attitude. Draconian Path confronts us with the darkest aspects of human nature, and although it provides fast results, it is also easy to lose everything we have achieved thus far. Not everyone can face their Shadow and embrace it. In many cases, this experience leads to fear, guilt and depression, or the opposite - to ego-inflation, arrogance and megalomania. To succeed in the initiatory process we have to find balance between the negative and the positive, and this needs a great deal of Willpower and distance to ourselves. There is no natural talent

that would help in this task - it can only be done through systematic work and genuine experience. This path is not for weak-minded, quitters, disbelievers, or those who lack persistence or determination.

Draconian Path is the path of fire and flames - the way of desire and destruction. Fire itself offers many interpretations. It represents the domestic hearth, associated with warmth and safety, as well as the raging blaze of a volcano. It is a symbol of passion and a powerful driving force that can motivate us in our actions or consume us if it gets out of control. As a motivating force, fire signifies love, desire and lust. It is the Divine Lust that makes the whole universe come together in the union of opposites. Through the love of a man and a woman a new life is born. Through the love of the path the magician can be reborn as one's own creation. Love and lust are potent sources of power. For this reason the Draconian Path inspires us to explore it through passion and desire, sex magic and spiritual erotic adventure with entities and initiators of the Nightside. But this idea should not be misunderstood and used as an excuse for casual sex in the ritual setting. There are many lofty philosophies glorifying sex as a means of spiritual progress which merely serve to justify the human tendency to remain slaves to physical urges, tendency which often leads to confining relationships and possessive attitudes. It is often forgotten that the greatest quest of the Left Hand Path is to seek power and unity within ourselves, not in connections with other people, no matter how important these relationships may seem to us. Each of us is a unique and solitary wanderer on the Path of the Dragon. We seek forces that empower and awaken in us that which we need for completion of the work but never chain or confine us in any way. Draconian Path is a beautiful quest toward individual Godhood, and it should never be constrained by attachments that bind us to the mundane world and stand in the way of our spiritual journey. All that is needed to work with the Draconian Tradition is Will, Force, Vision, and a lot of self-discipline to put all this into practice. Draconian Initiate is a wanderer aligned with the eternal cosmic current, ascending to the heights and descending to the depths of the universe in the mystical process of Becoming - and this process is always individual, personal and unique. Love and desire should inspire, liberate and challenge us to transcend our mundane limitations. To flow with the current of the Dragon means to burn obstacles which bind our progress toward individual Godhood. Draconian Path is about obtaining inspiration and pursuing our vision by whatever means it might take and whatever force we

must put into this quest. Vision, Force and Action are the key concepts in Draconian magic. Once we receive inspiration, we should not be afraid to seize it, regardless of how much effort or material means it involves. There are moments when we will have to turn back to the world and fly on the wings of the Dragon, ride on the Dragon's breath, and see through the Dragon's eyes - following the stream of force and flowing with the current. Do not hesitate to pursue such quests - they always bring new revelations and influence our magical work in many beautiful and dynamic ways. If we have a heart full of passion and desire, the veil of mystery will be lifted and the world will reveal its hidden secrets to us.

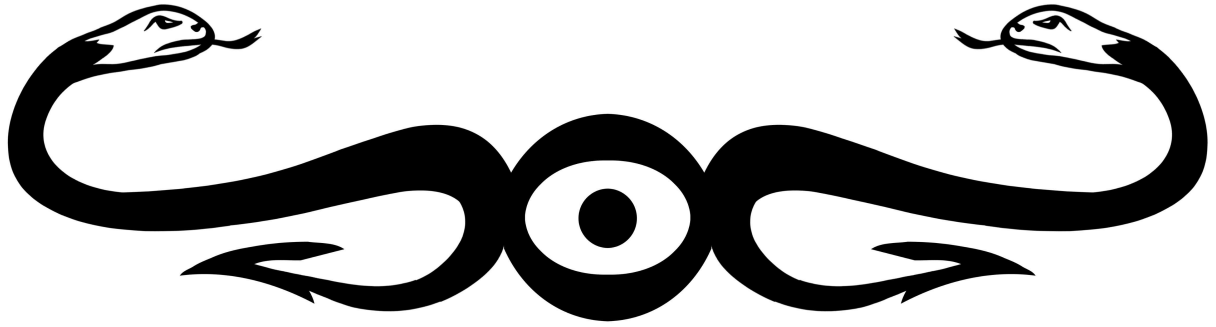
Draconian Path is also about living here and now. Of course, we all make plans and set up short and long term goals for ourselves - this is very important on the first steps on the path. But as we progress and undergo the lesser and greater initiations in our ascent, we learn that time and its manifestations are illusion. Time is not linear, but cyclic, and what seems to be past or future is an illusory moment that can be summoned at any time or destroyed and burned with the Dragon's Fire. This sounds abstract now, but the understanding of time and its mysteries will come naturally at a certain point of our path. Draconian philosophy rests on the belief that anything is possible and the whole universe is composed of energy patterns overlapping and creating the illusion of matter and continuity. For this reason we should not deny the life as it is here and now. Each step on the path is the step into the unknown, and it may tear our world apart at any moment. Therefore, we should not live for the abstract future or an abstract goal, but enjoy what we have right now. The path is the goal in itself and it should present us with joy and adventure, not with sorrow and fear of what may come. We have to keep our minds and senses open, and finally our eyes will be opened as well, and the Serpent's promise will be fulfilled. We have to use the Dragon's Fire to burn that which confines our progress on the path, use the Serpent's venom to poison illusions of the world, awaken the Dragon's essence in our flesh and blood, and claim our primal potential. We have to slay the Dragon, drink the blood of the Dragon and become the Dragon ourselves, as it is portrayed in the Scandinavian myth of Sigurd and Fafnir, in which the hero kills the beast and acquires its strength, immunity, knowledge, and power. We have to invoke Draconian gods and spirits, see the world through their eyes, absorb their essence and make it our own.

The story of Sigurd and Fafnir and other myths and legends of the

Draconian Tradition show that the work of the Draconian Initiate is a quest for rediscovery and mastery of our inner "Dragon powers." As Draconian Initiates, we are an integral part of this timeless cosmic force and we possess the same powers and faculties as the Primal Dragon - well, at least in potential. We are the Sons and the Daughters of the Dragon, the Dragon's Flesh and Blood. Draconian Path does not grant these powers - they are already in us - and the true quest on the path is to rediscover and embrace them as our primal heritage. We need to open ourselves to all experience, come out and embrace it. Draconian Path makes a lot of things possible, but they are not delivered to us on a plate. Leviathan arrives with lightning and thunder, ripping the sky asunder. This is symbolic of the Draconian illumination that strikes as lightning, shattering consciousness and transforming it with the flames from the Dragon's jaws. Once we step onto the path and start flowing with the current, the Dragon's Fire will gradually burn any obstacle that stands in our way in the pursuit of our Godhood. Like a serpent shedding its skin and renewing itself in cycles, this transformation occurs with every major initiation on the path. To understand it we have to be aware of the pattern underlying the Draconian initiatory process. Transformation occurs within us, affecting our mind and perceptions, but it also manifests in events of our mundane existence and happenings around us, pushing us to rearrange our life in order to suit the destiny that is opening before us. To recognize this process is to understand that it is a test we have to pass in order to be reborn as Draconian Initiates. This task is by no means easy. The "obstacle" on our path may appear to be our spouse, our parent, our child, our job, our house, and so on - and we have to be ready to leave it all behind and move forward with the current. Moreover, sometimes we may not have a choice and this will happen anyway, regardless of how much we might want to prevent this transition.

It is very hard to discern and observe the initiatory process when the world around us is falling apart and we are desperately striving to put it back in balance. It is not easy to walk in the dark when we cannot see the light. This process is often painful and terrifying because it demands sacrifice, change, leaving our comfort zone, and stepping into the unknown. But we need to realize that it is all manifestation of our Will, and whatever we have to leave behind is worth it, because the path will offer much more in return. New doors will open up for us and the old world will burn in the Dragon's Fire. For this reason the Call of the Dragon is associated with qualities that

are most often feared and constitute the dreadful reputation of the Left Hand Path. It is a dynamic and direct way to self-deification, but it also includes extreme danger and risk of depression, psychic disorders, insanity, or even loss of life. Once we start walking the path, we need to live according to the path, even if it means that we will have to rearrange our whole life for this purpose. But then again, we should not invoke the Dragon and embrace the Call if we are not willing to be changed by the Dragon's Fire.



How to Start the Work

DRACONIAN Path is not different in certain aspects than any other self-initiatory paradigm. We start from basic workings, meditative practices, visualization exercises, astral training, preparation of our ritual space and tools, reading books and doing theoretical research, etc. A beginner to the path will find the basic exercises exciting and rewarding, but after a while they will become a routine and will not bring any more excitement. In this phase you may find yourself losing your interest in the basics and start looking for a new "kick." Be careful with that. First of all, you need to realize that basic practices are done not only to help you start with the path but also to develop your personal discipline that you will need in further stages of your development. Self-discipline is one of the most important foundations of the work - it makes your magical operations productive and helps you survive and succeed on the path. In the future, basic practices will make it easier for you to get used to harsh methods of work and focus on meditations, invocations and astral travels for long periods of time, which is necessary during more advanced practices. Posture exercises, breathing techniques, trance induction, and long-time meditations are the basic methods to free your mind from unwanted thoughts and liberate your consciousness from the bonds of the body (which is needed in astral travels and all sorts of advanced astral work). Although often neglected, basic techniques are very important, because in the future they will become foundations on which you will build your skills in more advanced and effective areas of magic.

Draconian magic embraces both the carnal and the spiritual. It includes as many techniques to master the body as to control the mind. It is about exploring your bodily limits and skills, expanding your senses and using physical techniques as a means to release the spirit. The Kundalini energy is spiritual in its subtle form, but when it rises and explodes in orgasmic

ecstasy, it also awakens and activates each cell in the human organism and expands your body awareness. This union of the flesh and the spirit is a powerful vehicle of Draconian magic. By enhancing your bodily senses, your spiritual awareness also becomes more open for messages and transmissions from the subconscious inner mind. For this reason Draconian magic demands systematic training of posture, relaxation, breathing, motion, and stillness. Turn your attention to how your body awakens and slips into slumber, as this helps to prepare it for meditative practice and effective magical work on lower and higher levels. Exercise your breath and be aware of your breathing patterns - this does not only make you healthier by improving the energy flow in your body but also shifts consciousness to altered, magical states. Experiment with trance techniques that involve stillness, as well as those that are triggered by movement - walking, dancing, swaying, and whirling. Test your bodily limits and transcend them by employing chosen empowering techniques in your daily practice. Liberate your mind by breaking your personal taboos and transgressing inhibitions. Release your lust and passions, and use the energy of sex and orgasm to activate energy vortices within your body and to open gateways to the Void, where the Dragon dwells coiled, encircling the universe with the timeless and infinite essence of this primal current. Explore the mystical power contained in blood, the ancient heritage of primal Draconian gods, and spill it to bring their force back into the world where you will rise reborn as an Initiate inflamed in their eternal fire. You will find examples of all these practices in the following chapters of this book.

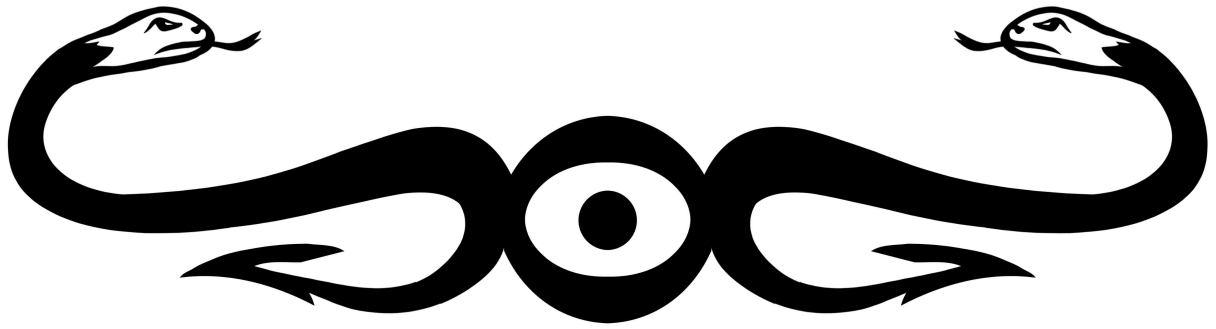
One of the simplest methods to develop the basic self-discipline and start achieving real results are rituals. What is a ritual? There are several definitions, such as "the prescribed order of a religious ceremony," "the prescribed form of conducting a ceremony," or "a detailed method of procedure faithfully or regularly followed." All these definitions also apply to "ritual" in an esoteric sense. It is a form of magical operation, a particular order of a ceremony, but also something that we do on a regular basis. It does not matter whether it is an invocation of a deity, daily meditation, or systematic yoga exercise. Through ritual practice many magicians enhance their powers of manifestation and achieve good and verifiable results in their work which sometimes even surpass their dreams and expectations. There are magicians whose simple curses result in the complete destruction of their victims, their love spells bring a desired person into their life within a few

days or even hours, and their simple money charms ensure the continuous flow of wealth and prosperity. On the other hand, there are many practitioners who always fail in their magical operations and cannot even manifest a simple act of Will. This is because these are usually inexperienced persons, who have not yet fully understood the basics of magic and mechanisms behind a successful operation.

A ritual in itself does not guarantee any results. It is only a tool through which the magician expresses one's intent. In order to make it work and to manifest one's desire in the surrounding universe the magician has to focus and direct energy through action. Desire, energy and action are the foundations of each successful magical operation. How does it work in practice? Let us look at a simple down-to-earth example - imagine a man who needs to improve his financial situation. Therefore, he has a "desire" to possess more money. For this reason he invokes e.g. Bune, a powerful Draconian spirit mentioned in *Goetia*. Thus, he focuses the "energy" released during the ritual and uses it as a vehicle for his "desire." He envisions himself getting promoted or finding a new job and possessing more wealth, and asks the spirit for assistance in carrying this wish through the planes. Shortly after he asks his boss for a raise or looks around for a new job - this is the "action" that he puts into manifestation of his Will. If he has done the whole operation properly, his request will be accepted and his financial situation will improve. However, while performing the act of desire, you should not forget about this last element, i.e. "action." If you ask for concrete results and wait passively until they are delivered to you on a plate, most probably nothing will happen. Draconian gods and spirits help those who can help themselves.

Another important issue concerns ritual tools, incantations, words of power, etc. Seals, statues, incense, and other paraphernalia are codes that we use to make contact with particular parts of our subconscious mind, keys to magical currents and gateways to the Void where all manifestation is born. For this reason they are important in magical operations, because they connect us with energies of gods and spirits of the Draconian current, but they do not have any power in themselves. I have seen books listing dozens of tools and ingredients needed to perform a single ritual - you will not need this in Draconian magic. While I do not reject such methods as effective and powerful for some practitioners, I have seen many magicians who do not use any tools or ceremonies in their work at all and yet are highly successful in their practice. All you need to perform a successful Draconian operation is

yourself. Various attributes of each ritual help us focus on the operation and achieve the desired communion with the invoked energy or communication with the summoned spirit. They are just aids that are supposed to help us get into a magical state of consciousness. Therefore, they should always be personal. What works for one person, may not work for you. These symbols also vary, depending on a ceremony and the assisting gods and spirits. It will not make any sense to invoke spirits that represent different phenomena from what we want to achieve, or use a wrong symbolism that is not in harmony with the nature of the spirit in question, e.g. summon a spirit of fire in order to bring down rain, or invoke a spirit whose function is to bring forth love and happiness through hateful and dark symbolism. A god of war and strife will not aid you in ending an argument in a peaceful way; a child-devouring goddess will not help you with infertility problems; and a curse-delivering demon will not cure your disease. These are maybe extreme examples, but they only illustrate the necessity of research and theoretical studies within the chosen magical tradition so that we know which gods and spirits represent the powers we need in our operations. Even though the Draconian Path rests on practical experience, the knowledge of its systems, traditions, entities, and powers is also based on materials available in bookshops, libraries and across the internet. Do not neglect the necessity of theoretical study. When you advance on the path and achieve the level on which you will be able to alter your rituals and create your personal tools, you will no longer need other sources than guidance from gods and spirits themselves speaking to you through your intuition and the subconscious mind. For now on, however, you should follow the instructions provided in this workbook and in other books on Draconian magic. You will find the bibliography and recommended sources at the end of this tome.

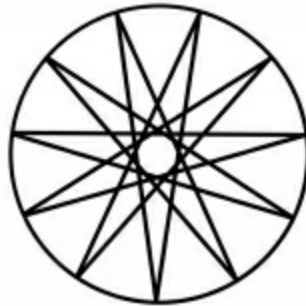


Draconian Ritual Symbols

IN this chapter we will take a look at symbols used in rituals and meditations provided in this book and in my other writings, as well as those depicted in a graphic form as sigils or illustrations. Of course, they are not limited solely to the Draconian current, and you may experience visions with the same symbols also while working with other ritual systems and magical traditions. Moreover, symbols used by other authors and artists who work with Draconian magic may be different than those used in my books - in this case you should refer to the actual sources if you want to interpret their meaning. While discussing seals and sigils composed of the following symbols, it should also be mentioned that while my own designs are usually detailed and complex, you will find many simple glyphs for the same concepts and forces in other books on Draconian magic. This is because as an artist I find it easy and natural to present seals not only in their outer form but also on a deeper level, taking concrete shapes of what they represent. Magicians with lesser artistic abilities will rather choose to present sigils in a simple form, which does not make them any less valid in the work with the current. The same applies to your own sigils, regardless if they are redrawn from this or another book or designed by yourself. You do not need any artistic talents - it is the intent and energy invested in the drawing of an image that matters the most and activates your subconscious mind. Therefore, your sigils do not have to be perfect or artistic - simply draw them in the best way you can. Another option is to scan and print the sigils presented here. You can do it if you really do not feel up to drawing them yourself, but many practitioners find that sigils work best if they are drawn by their own hand. On the other hand, complex and detailed sigils are artworks in themselves and you can use them for scrying into the realms they represent, just like you work with other visual aids, such as depictions of deities, Tarot cards, and so

on. The most important, however, is to be able to visualize them in your inner mind, which does not need any artistic talents at all, but it needs good visualization skills that you either already have or you will be able to train through systematic practice. In any case, the following overview should help you understand the meaning of symbols that I use in my work most often, making the sigils and illustrations in this book and others easier to follow and interpret, both on the archetypal (universal) and personal level. This may not be enough to understand the meaning of all Draconian symbols that you will encounter in your research, as their combination is important as well, and often more than one are brought together to represent specific concepts within the Draconian Tradition, but your intuition will grow with practice, and in time you will learn to understand these correlations and maybe even design your own sigils with the same or similar symbolism.

The Qliphoth Star



The eleven-pointed star usually represents the Qliphoth. It can be inscribed within a circle or presented as a star in itself. The eleven points or rays are symbolic of the eleven realms on the Qabalistic Tree of Qliphoth. These realms are as follows: Lilith, Gamaliel, Samael, A'arab Zaraq, Thagirion, Golachab, Gha'agsheblah, Satariel, Ghagiel, and Thaumiel. In this paradigm, Thaumiel is viewed as split into two and consisting of separate realms - hence the number eleven, even though traditionally there are ten Qliphoth. In my own writings, however, I use the Qliphoth star as representative of ten Qliphothic realms + the hidden Sephira Daath/the Abyss, which is an integral part of both sides of the Qabalistic Tree, connecting them both and functioning as a gateway from one to the other. If you are interested in this subject, I encourage you to delve into more detailed descriptions of the Qliphoth and their demonic rulers in my books: *Qliphothic Meditations*, *Qliphothic Invocations and Evocations*, and *Tree of Qliphoth* - anthology by the Temple of Ascending Flame.

In ritual work, you can use the star as a gateway to the currents of the Qliphoth. Paint it in gold or silver on a black background and make it big enough to gaze into comfortably. Meditate on it, while chanting the name of the chosen Qlipha, or all of them, to attune your mind to their energies. Envision it swirling and morphing into a vortex through which you can travel with your mind or in your astral body, or simply focus on the energies flowing through the star into the temple and back, into the Nightside. There are many ways to work with the star, and it can be used both for simple meditations and advanced practices of astral travel, invocation, or even evocation - replacing the triangle of manifestation in ceremonial work. Feel free to experiment with it and find your own methods of incorporating the Qliphoth star into your individual practice.

The Trident



The trident as a symbol offers many interpretations. In ancient times it was an emblem of power and authority, attributed to such gods as Poseidon, Neptune, and Shiva. In the Draconian Tradition, as it is worked with both in my personal practice and in the Temple of Ascending Flame, it is symbolic of Lucifer, and represents both the current and the Initiate. It stands for the pillar of ascent (the axis of the world) and the Initiate on Lucifer's path of flames, which begins in the Cave of Lilith (the first initiatory realm on the path of the Nightside) and is completed within the Throne of Lucifer in Thaumiel. In rites of Draconian magic, Lucifer himself often appears with a trident in his hand or in a posture resembling the shape of a trident, and it is also the symbol with which he marks his Initiates. In this paradigm, the trident is a key to the current and a symbol of the Initiate's consciousness. It opens the Gate of the West (direction associated with the Draconian current) and functions as the key to the inner mind of the Initiate, the meaning of which is

individual to each practitioner and successively revealed through the work of the Qliphoth. In ritual work, it can be used to open gateways to the current, as a magical posture, or it can be fashioned as a magical tool, weapon, or talisman.

Stand in your personal temple, facing West, and draw the symbol in the air, with your hand, wand, or the ritual blade. Envision it burn with golden-red flames of Lucifer's current, and when it manifests in front of you, marking the gate to the Nightside, request the current to flow through the gate. Another way to use it is to stand straight, with your arms raised so that your body forms the shape of a trident, and invoke the current, making yourself a gate and a living vessel for the energies of the Nightside to flow through. Finally, you can simply use the symbol to decorate your temple or altar by drawing pictures of tridents, making an altar cloth with a painted or embroidered trident (or tridents), or you can make a trident from a solid material (such as wood or metal) and keep it in your temple as a permanent key to the current and magical weapon, in addition to the dagger or sword.

The Pentagram



The pentagram has a wide symbolism and many associations within various cultures, magical traditions and ritual systems. It would take a whole chapter, or perhaps even a book, to discuss them all. Therefore, we will focus here only on the meaning relevant to the Draconian Tradition. Basically, the upright pentagram traditionally represents the triumph of spirit over matter, while the inverted symbol is associated with "evil," the Left Hand Path, dark and sinister magic, and the reversal of "the proper order of things." It is a symbol of Baphomet, the goat of black magic, whose horns are represented by two upper points of the pentagram, the ears by those on the right and left, and the beard by the lowest point at the bottom. It is the emblem of "the Devil," the Adversary, and the antinomian path "against the natural order." In Draconian magic, it usually represents the masculine currents of the Nightside - it is the flaming star of Set and the horned head of Lucifer.

However, it can also stand for the path itself. If it is not constrained by any circles or boundaries, it represents isolated consciousness. Inscribed within a circle, it typifies the consciousness of the Initiate on the Path of the Dragon - the circle in this interpretation refers to Ouroboros, the universal symbol of continuity, corresponding to Leviathan in the ritual system of the Temple of Ascending Flame and showing that the path is not linear, but cyclic. Pointing down, the pentagram shows that the focus of the initiatory formula is toward the within - it is the descent into the personal underworld of the Initiate, to face one's inner darkness and to find self-empowerment at the core of one's being. Also, the five points of the pentagram are attributed to many different concepts within different magical traditions, corresponding to the number five and its symbolism. They may represent the five senses (physical or psychic), the five elements in occult philosophy (earth, water, fire, air, and quintessence), the five cardinal directions (West, East, North, South, and Center), and many other concepts built around this number.

In ritual work, it can also be used in many different ways. It can function as a key to the currents of the Nightside, similarly as the Qliphoth star or the trident. It can be used as a focal point of a ritual, and you can place a scrying mirror in the center of the pentagram and evoke a spirit. You can also draw it around you and use it as a circle of invocation and manifestation. It can also be a purely decorative element, adding some sinister glamour to your temple. You may be familiar with such practices as the Lesser and the Greater Rituals of the Pentagram, where the symbol is drawn to invoke and banish the elemental energies. And there are many more ways to use the pentagram, whether inverted or upright. Feel free to do your own research and experiment with your own methods of working with this old and powerful symbol.

The Eye



This is one of the most commonly encountered symbols within the Draconian Tradition. The eye represents the center of awakened consciousness and corresponds to such concepts as the Third Eye/the Ajna chakra in the subtle body of the Initiate, the Star Chakra Sunyata and the Eye of Lucifer, and the Eye of the Dragon in the Void. It stands for enlightenment, awareness, intelligence, clairvoyance, gnosis, and wisdom, but also typifies destruction, as it pierces barriers between the visible and unseen, between the boundaries of the mundane world and the Other Side. A single eye is the point of focus, ability to see through illusions, power of controlling things and holding the universe in a firm grasp. Multiple eyes represent multiple forms of consciousness, different parts of the Self that are separated from one another for the purpose of confrontation and understanding. What is also characteristic of the Draconian Tradition, the eye as a symbol is usually vertical and reptilian, the former referring to the Dragon as a feminine force (Tiamat as the mother of gods and the origin of creation), the latter representing the primal origin of mankind (the reptilian back-brain as the source of the evolutionary impulse within the human mind). The vertical shape stands for the kteis, the vulva of the Dark Goddess, identified in the Draconian Tradition e.g. with Lilith, the Queen of *Sitra Ahra*, which is the point of ingress and a gateway to the Nightside, the Womb of the Dragon, and the source of transformation and illumination on the Draconian Path of self-initiation. The feminine current is the vehicle of transgression and transition between particular stages of this initiatory process, corresponding to the concept of the Eye of Lucifer, which successively opens within the Initiate's consciousness under the influence of the Serpent/Dragon Force within - awakened and ascending through the chakras and *nadis* in the subtle body of man.

This symbol as a gateway to the current of the Dragon conveys a lot of sexual energy that is both masculine, connected with Lucifer, and feminine, representing the magical *kalas* (essences) of Lilith. In ritual work, you can use it as a point of focus and the symbol of the Cave of Lilith, as well as the emblem of the Eye of Lucifer, the center of awareness and illumination. It can be drawn on a piece of paper or another material, or on your body, e.g. marking the Third Eye on your forehead. You can meditate on it and travel through the gate with your mind or in your astral body. It is also an excellent symbol for dream practice, opening your subconscious gateways and making you more receptive to the energies of the current. It is also very likely that

you will keep seeing various eyes in your meditative work, both normal and reptilian, vertical and horizontal. It is usually a confirmation that you have managed to tap into the energies of the current successfully and your mind is attuned to vibrations and transmissions from the Other Side.

The Snake



The symbolism of the snake is very complex. It is usually connected with its skills and attributes, such as crawling through small spaces, removal of the skin, deadly venom, forked tongue, etc. Not less significant is the symbolism associated with places where snakes dwell, such as forests, deserts, lakes and other bodies of water, caves, and other similar locations. The snake itself stands both for death and life, destruction and rejuvenation, poison and healing. It is connected with the feminine principle, the earth as the mother of life, Lilith as the seducer of men, etc., but it is also a phallic symbol, Lucifer penetrating the Cave of Lilith. It represents both the deadly venom and the fertile seed. Depending on a magical or religious tradition, it is also viewed either as the Adversary or the Savior: the biblical snake-tempter that leads Adam and Eve and the bearer of knowledge and wisdom, initiator of the path to Godhood. The Left Hand Path is often called the Way of the Serpent, which is due to the story about the Tree of Knowledge in the Garden of Eden. By tempting the first people to taste the forbidden fruit, the serpent has become a universal symbol of both evil and good, the father of sin and the force of liberation from mindless ignorance. In a number of mythologies it is also associated with nature and its phenomena, appearing, for instance, as a guardian of springs and rivers, like the Nagas of the Hindu lore. Within the Draconian Tradition, however, the foremost meaning of the snake is its connection to Kundalini, the evolutionary "Serpent Force." We will discuss it in detail in the following chapters, while here let us only say a few words about its symbolic depictions. Among ancient symbols representing the

ascent of the Serpent Force we will find such images as the caduceus and the Egyptian uraeus - the emblems of transformation by ascension. This refers to the role of the serpent as the mediator between the worlds - lower and higher, earth and heaven, or earth and the underworld. It is the force that awakens and transforms consciousness, leading to initiation, evolution and rebirth. Thus, we have serpents that crawl on the earth and winged serpents representing the transition of matter into spirit. The same motif is included in the myth of a serpent becoming a dragon, which again refers to the ascent of Kundalini.

In Draconian magic, serpents and dragons also represent unconscious instincts, dark and hidden aspects of the Self, all that is mysterious, intuitive and irrational. They are symbolic of those parts of the brain that we share with our evolutionary ancestors, reptiles and primordial deities. The Ophidian (serpent) nature of these primordial beings points out at their connection to the principle of chaos, the origin and the source of the creative potential of man. They are the dwellers of the "chthonic" regions, born from the blood of Lilith in her Cave/Womb and carrying her venom, which is both the deadly poison and the mystical elixir of life that heals and transforms, bringing forth rejuvenation, resurrection and illumination. Many Draconian gods and spirits manifest as snakes or with snake parts of the body, such as reptilian eyes and forked tongues, snake's tails and scaly skin. Each of the gods and goddesses described in this book can be seen this way, and snakes are often included in their sigils to signify their Ophidian/Draconian nature and powers.

The Dragon



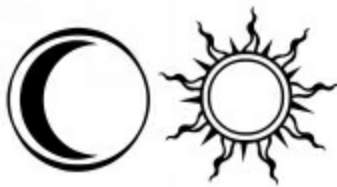
The dragon is another frequently encountered symbol, typifying the whole Draconian Tradition. From one perspective, it is a winged serpent - the higher form of the chthonic force. While the serpent crawls on the ground, the dragon soars in the sky. Old depictions of dragons portrayed them as a

mixture of various animal parts - they had the chest and the feet of an eagle, the body of a serpent, the wings of a bat, and the tail ending with a pointed spike. Each of these elements represented a distinct feature: the eagle signified the heavenly aspect, the serpent represented the earth and the underworld, the wings stood for the intellect, and the tail was symbolic of reason. Like the serpent, the dragon was a mediator between the worlds, embodying particular aspects of the universe, the elements, and the forces of nature. Its body represented earth, wings - air, breath - fire, scales - water, and together, the dragon was the symbol of the fifth, mystical element: the quintessence. There are, however, many more interpretations of the dragon as a symbol, and there are several recurring motifs that need to be mentioned while discussing the Draconian Tradition. One of them is the motif of a treasure that is guarded by dragons: gemstones, gold and great riches hidden in caves and dragon lairs. This shows that there is something valuable to be found within the Draconian gnosis - a reward that awaits those who are not afraid to confront the dragon. Another story is about defeating a dragon - usually a monster that poses a threat to some kind of order or state of affairs. Apart from fairytales presenting knights fighting with dragons to receive a treasure or marry a princess, we encounter similar stories in the oldest myths and legends across the world. Marduk slays Tiamat, Zeus defeats Typhon, Ra fights with Apophis, Hadad kills Lotan, and so on. The defeat of the dragon signifies the triumph of a new force over primordial chaos and foundation of a new world order. In psychological terms, it also represents repression of primeval instincts - recognized as dark, evil and unwanted - and pushing them deep into the unconscious. The traditional story of a victorious fight with the dragon/serpent is not a tale about taming or absorbing the force but rejecting and denying it. The exception here is the story of Sigurd and Fafnir, in which the hero eats of the Dragon's flesh and absorbs its powers. However, it is not entirely possible to keep this force locked, and the rejected parts of the Self occasionally emerge from the depths of the inner mind, bringing forth chaos into our life. According to the Draconian Tradition, these forces have a destructive character, but when we confront and embrace them, they become a tool of transformation, liberation and self-empowerment. Therefore, the foremost meaning of the dragon symbolism is the reference to the primordial potential of man, ancestral behavior patterns, reptilian atavisms existing within the older parts of our brains, the psychic evolutionary potential of man. The Dragon is the Fire Snake that has

ascended to the center of awakened consciousness, spreading its wings and setting the whole universe on fire so that the old world and the old Self may be destroyed, transformed and rebuilt anew. While the serpent represents this force in potential, the dragon typifies the awakening and full manifestation of this primordial evolutionary power.

Thus, all gods and spirits that belong to the Draconian Tradition can function as archetypes and metaphors representing this process, bridging the conscious and the unconscious, and restoring the lost connection to the roots of our psychic powers. All of them can be invoked as manifestations of the Dragon and used to awaken and explore various aspects of this primordial force. In this sense they are also worked with in this book. The whole Tree of Qliphoth is also believed to consist of emanations of the Dragon and the particular realms constitute the body of the Dragon. For instance, the seven lower Qliphoth, from Lilith to Gha'agsheblah, are viewed as seven heads of the Dragon, while the eighth, mystical head, exists within Daath/the Abyss, thus forming the entrance to the Void, the Womb of the Dragon, through the Dragon's jaws and the path of flames - powered up by the fiery breath of the Dragon which manifests as the Serpent Force within the subtle body of man. Draconian symbolism used in ritual work and depicted in sigils represents therefore all things associated with the initiatory process on the Path of the Dragon - the force behind the process, its particular aspects and components, and finally, the path itself.

The Moon & Sun



These two symbols have many associations within various magical traditions, and we will focus here only on those relevant to our work. First of all, the sun and the moon can be interpreted as representing the masculine and the feminine currents within the Draconian Tradition. This refers to the double aspect of the Serpent Force - the feminine current that flows through the left *nadi* and is called Ida, and the masculine current that flows through the right side and is called Pingala. They both intertwine in their flow and merge in the Third Eye, where the Fire Snake becomes the Dragon, which is

symbolic of awakening and illumination in the Draconian initiatory process. These two aspects of the Inner Dragon also correspond to Lilith and Lucifer/Samael as initiators and guides on the Path of the Dragon and their feminine and masculine currents permeate the whole Tree of Life and Tree of Death. The moon in this sense is used to signify all that belongs to the domain of the Dark Goddess - mysteries of female magic, powers of intuition, irrationality of the Other Side, practices of mediumship, channeling, clairvoyance, etc. The sun in this interpretation stands for all that constitutes the domain of the Dark God - the vital phallic force, powers of manifestation and projection, fire powering up the ascent on the path, mysteries of death and resurrection, etc. That which is lunar belongs to the left, unconscious side. That which is solar typifies the right side and the conscious. The moon is associated with darkness, the sun with light. There is also an interpretation in which the moon refers to the astral plane on the Qabalistic Tree (Malkuth and Lilith, Yesod and Gamaliel, Hod and Samael), and the sun typifies the solar realm (Tiphereth and Thagirion, Geburah and Ghagiel, Chesed and Gha'agsheblah). Since the astral plane is viewed as consisting of emanations of the Lunar Goddess (this is a general term of the astral feminine current manifested through such goddesses as e.g. Hecate, Naamah, Venus, the lower form of Lilith, etc.), the moon is connected with the phases of the female cycle and encountered in its four phases, each one representing a different aspect of the lunar current: the new moon is connected to the death aspect of the goddess, necromancy, and the funeral magic; the waxing moon is the maiden aspect and represents growth, initiation and awakening; the full moon is the mother/lover aspect and refers to sexual magic, mysteries of birth and rebirth, menstruation, and blood magic; and finally, the waning moon is the crone aspect, which embraces wisdom and guidance, as well as rites of malefic magic, knowledge of poisonous herbs and healing potions. In this paradigm, the sun refers to illumination and is depicted both as the bright sun of the Dayside that lights up the way and the black sun of the Nightside absorbing everything like a black hole. This, however, is discussed in detail in my *Liber Thagirion* and *Qliphothic Meditations*, and if you are interested in pursuing the path of the Qliphoth, you will find there further explanations regarding the role of Thagirion/the Black Sun in the initiatory process of the Nightside.

The moon in one or more of its phases, included in a sigil or depicted in another graphic form, means that there is an aspect of the feminine current at

work, and it usually (although not always) refers to a specific goddess whose energy is accessed through the image. The same applies to the sun, although the symbolism here is not necessarily connected with any specific god-form and may simply refer to the concept of illumination (the bright sun) or the inner light/illumination from within (the black sun). In ritual work, depictions of the moon can be used to access the energies of the astral plane, while the sun, or the black sun, can function as a gateway to the solar realm. Usually, however, they are used in combination with other symbols and represent more complex ritual formulas.

The Flame



The flame is an important symbol on the Path of the Dragon, as it represents the energy powering up the whole initiatory process. It is symbolic of the light of Lucifer that brings illumination, the torch of Hecate that guides the Initiate on the way, the fiery passion of Lilith that is a driving force on the path, the black flame of Set that represents isolated consciousness on the path to self-deification, and finally, the Dragon's Fire - the divine spark within. The flame of these Draconian deities is the torch that lights up the dark labyrinths and tunnels of the underworld on the journey to wisdom and power, illuminating the darkness of obscurity and ignorance. It is the energy that keeps the Initiate going, creativity on the path, weapon that helps defeat all obstacles and barriers on the way. Fire itself is a powerful symbol as well, representing Will, desire of transcendence, and determination on the path. It is the inner light, the Fire Snake, the divine power that Prometheus stole from Olympus and gave to humanity so that man could become like gods. It consumes, destroys and brings death and suffering, but also warms and illuminates. It stands for spiritual enlightenment and earthly power, destruction and rebirth. It is also a tool of purification - burning the old to make way for the new. As a symbol, it has both positive and sinister associations - it is the warmth of the domestic hearth and the torture of hell. Most importantly, however, the flame, or fire as such, is the symbol of

divinity - divine authority and control, wisdom and knowledge, superiority and power to create and destroy. It is also symbolic of sexuality, fertility, and sex drive which is the source of actions and a powerful vehicle of transgression.

The flame is also a significant tool in ritual work. We light candles to light up the room in a magical operation, but it also represents the Dragon's Fire and the point of connection between worlds and dimensions, existing on all planes and piercing all barriers, our Will that makes the intent of a ritual manifest, the link between the mundane and the divine, the gateway for gods and spirits to enter our temple and for us to travel to the Other Side. In sigils, it is often combined with other Draconian symbols, such as eyes, tridents, or triangles. In alchemy, the upright triangle is a symbol for the element of fire that stands for mobility, forward movement, aspiration, Will, and ascent. It is the agent of transformation and the catalyst for change. The upright triangle is also a commonly encountered symbol in Luciferian magic representing the fire and energy of the Light Bearer and the gateway to the current of the Dragon. We often burn sigils and other expressions of our intent at the end of magical operations so that our wish can be carried through the planes to grow and manifest; we use fire to burn our enemies and to protect ourselves from unwanted energies; and we awaken the Fiery Serpent to take us to the heights and depths of our inner power. Within the Draconian Tradition, there is no magic without fire, and the flame is symbolic both of the path and of the Initiate on the way to Godhood.

The Chalice



The chalice is generally symbolic of the female and feminine energy. It is the tool of reception, the vessel and the container. It stands for the womb and the concept of containing and nurturing, as well as for the tomb and the place of putrefaction and transformation. The chalice contains the sacrament, which is symbolic of the mystical union of matter and spirit (e.g. water or wine that is imbued with energies summoned in a magical operation), male and female (e.g. in rituals involving the use of sexual fluids), and life and death (if it

contains substances that put the body to sleep and release the spirit in a death-like trance). It is the holy (or unholy) grail that contains the intoxicating elixir of life and rejuvenation and the deadly poison of the serpent, both characteristic of the Ophidian/Draconian current. The foremost function of the chalice, however, is transformation - it is the alchemical vessel where matter is transformed into spirit, the female womb where the seed is planted to grow into a new life, the hearth that burns and forges the spirit, the tomb where the dead await their resurrection, and it is also symbolic of the consciousness of the Initiate, in which all these processes take place in the initiatory process of the Nightside. It corresponds to the cauldron in the old rites of witchcraft, the holy grail of the Christian lore, and the vulva of the earth in the cults of the Great Mother. Finally, it is connected with the symbol of the downward pointing triangle, which stands for the element of water. The downward and the upward pointing triangles (one symbolic of water, the other representing fire) form together the hexagram, one of the most powerful emblems of balance, conjunction and completeness, which in the Draconian Tradition also refers to the union of the female and male aspects of Kundalini - Ida and Pingala conjoined in union.

In ritual work, the chalice can be used as a symbol or a ceremonial tool. It is usually placed on the altar and filled with a liquid - water or alcohol - which is saturated with energies summoned and released in the ritual and then drunk in order to absorb these energies. In the symbolism of the Nightside, it refers to the energies of the Dark Goddess (such as Lilith or Hecate, although the latter is rather associated with the cauldron), her sexual current (her kteis as the entrance to *Sitra Ahra*), mysteries of transformation through the descent into the underworld (the womb of the earth), the astral plane (container of her sexual fluids and her amniotic waters), and her mystical union with the Dark God and the masculine current of the Qliphoth (Lilith and Samael/Lucifer). Like many other Draconian symbols, the chalice is usually a part of more complex sigils and images and its specific meaning depends on a particular combination.

The Diamond



The diamond can be shown in sigils and other depictions in a simple shape (two triangles joined together), or in a more complex, artistic form. It can be white, representing the symbolism of the Dayside, or black, referring to the mystical stone of the Nightside. In Qabalistic symbolism, the white diamond corresponds to Kether and represents the sun, perfection and illumination achieved in unity with Divine Light. In this paradigm, the black diamond corresponds to Thaumiel and stands for the black sun, self-deification, isolated consciousness, and illumination from within. The former is the crowning of the Right Hand Path, the latter represents the completion of the Left Hand Path. In general, however, both forms of this mystical stone have a similar meaning and signify perfection, psychic development, clarity, ascension, wisdom, and completion of the initiatory process. The diamond is a spiritual stone, the symbol of vision, creativity, ingenuity, enlightenment, and attainment. It stands for the goal of the spiritual journey that the Initiate starts at the beginning of the path in order to achieve higher understanding and divine powers. Like a diamond, which originally is a stone of the earth, but when polished becomes a beautiful jewel, the Initiate is successively transformed through the ordeals of the path from the creature of clay into a divine and powerful being. The sparkling facets of the stone reflect the light of illumination, in various magical traditions interpreted either as the divine radiance of a higher force or as the light from within. It is the emblem of divinity, the completion of metamorphosis, the symbol of deified consciousness, the image of man transformed into a god.

In ritual work, the diamond can be used like a crystal - to store and focus energy, or it can be placed on the Third Eye to enhance the ability of clairvoyance, remote viewing, telepathic communication, or other meditative skills. Usually, however, it is used as a symbol, representing something firm and solid, eternal and everlasting, perfect and complete. It is also symbolic of the Initiate's consciousness that is successively polished and perfected through lesser and greater initiations on the path.

The Spider



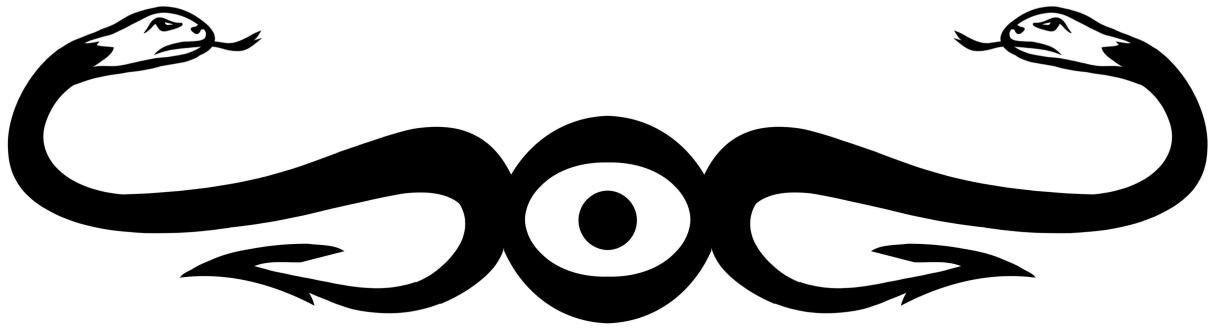
The spider is an ancient symbol of mystery and fate, poison and healing, growth and destruction. Within the Draconian Tradition, it stands for the female and feminine energy and typifies the energies of Arachne, the Spider Goddess of Space. The spider current flows through the whole Tree of Qliphoth. At the beginning of the path the spider is a guide that leads the Initiate into labyrinths of the Nightside, which is reflected in the myth of Ariadne's thread. On the astral plane it is encountered in its Ophidian form, embracing the magical kalas (essences) of the Lunar Goddess that are both dissolving and binding, venomous and healing, creative and annihilating, associated with such zoomorphic totems as the spider, the snake and the scorpion. It is sexual and predatory, reflected in the image of the female spider eating the male before, during, or after copulation. At the same time, however, it is symbolic of rejuvenation and new beginnings, as both the spider and the snake shed their skin in order to grow. While going deeper into the tunnels and pathways of the Qliphoth, we encounter the Spider Goddess in her other manifestations. She is Maya, Illusion, teaching the Initiate to look behind the outer picture of the world. She also manifests as the Fates, ancient weavers of destinies, spinning and cutting the threads of life. But the spider current flows from the Void, and there she resides - in the center of nothingness, continuously building and destroying her web, representing the ceaseless balance in the universe. In this interpretation the spider also stands for the Initiate as the focal point of one's universe - aware of one's choices and actions, manipulating one's destiny, sacrificing the old for the building of the new, creating and maintaining balance within and around oneself.

In ritual work, the spider and the web can be used in a symbolic sense - to represent ourselves as the center of the universe. In this practice you should envision yourself as a spider in the heart of the web that extends in all directions and connects all that is a part of your life - things, people, events, situations, etc. By assuming the spider consciousness, you will gain ability to

look at all these things from the perspective of the center and manipulate them from the loom. In this sense, the spider is a perfect symbol for self-reflection, re-evaluation of your present life and setting up long-term goals. Included in sigils and other images, the spider usually typifies the current of the Spider Goddess and can be used as a gateway to her energies in various meditative practices.



The Initiatrix



Draconian Gods & Spirits

DRACONIAN gods and spirits are our allies and guides on the path. They reveal and open the gates of the mind and pathways to the Nightside, successively teaching us about mysteries of self-deification and guiding us through our individual initiatory process. The initiatory work on the Path of the Dragon is centered on opening our consciousness for their powers and attributes, preparing the mind for communion with their primal energies, and absorbing their essence to make it our own. By invoking these timeless archetypes, interacting with them and understanding their nature, we learn to absorb and activate their powers in ourselves so that we may use them for the sake of growth and to manifest our Will in the universe. This is the mechanism behind the concept of self-deification.

Draconian Path, however, is individual and different for each traveler, and practical aspects of this work are never the same for everyone. Therefore, you need to develop your personal relationship with Draconian gods and spirits. This workbook will help you with the first steps on the path and you will learn how to open gateways within your subconscious mind for the transforming essence of the Dragon. When this is done and you decide to commit yourself to the path, you should confirm this personal dedication by taking initiation into the Draconian current, be it self-initiation or a ceremony conducted by a Draconian order or temple. What is significant, after the initiation you should be attuned to the current enough to receive further guidance from gods and spirits themselves. If this is not happening, perhaps this path is not for you and you should rather seek your personal growth through other magical traditions.

Draconian Path is the path of the Nightside. It holds the mystery of initiatory transition of man from the mortal being to God Incarnate through spiritual death and rebirth in the Womb of the Dragon and in the hearth of

Draconian Fire. Through successive work and communion with gods and spirits of the current our consciousness expands and we develop a potential for receiving, holding and grounding this energy. Each step on the path reveals new secrets, new possibilities, and new mysteries to pursue. On the Path of the Dragon the Initiate is continuously challenged and tested. As the keys to personal transmutation are revealed and the gateways to forgotten powers are unlocked, the mind is gradually attuned to the energies of the current and we are forged in the Dragon's Fire so that we may understand and harness this power. The Initiate on the Draconian Path is an emissary and a living manifestation of the Dragon, the messenger of primordial gods.

Draconian gods were born from the essence of the Void and have the power to open the gateways of the mind for the gnosis of the Dragon. They reflect the ferocity of primordial chaos and are by no means benevolent deities that might help you solve your everyday problems. They will, however, ignite the spark of divinity within you and guide you on the way to self-knowledge and power. Their gift is Vision, Force and Inspiration, but do not try to call them if you find yourself too weak to deal with a situation. Draconian gods do not want you to worship them, depend on them, or pray to them if you find yourself in a tight spot. They will show you the way to power, but they will never grant it to you for free. You can work with them through pacts, works of love and dedication, self-sacrifice, methods and techniques that will allow you to inflame yourself in their divine essence and raise their power within. But their main lesson for you is that you already possess the potential to be divine - there is no other god apart from yourself and it is your Will that shapes the world and bends reality. If you do not dare to seek this power, you should not ask them to do it for you, because they will not answer your call. At best they will ignore you, at worst your weakness will insult them. Of course, there is also a possibility that they will help you out, but not in the way you would want it - or you will have to pay a price much higher than any effort you would have to put into resolving the situation yourself. The gods of the Left Hand Path do not want to be substitutes for monotheistic deities in your personal religious system. They encourage you to accept and affirm your own Godhood as a unique and isolate being, not to reject it by associating your consciousness to patron deities and losing your individuality. They want you to be independent and self-reliant, to discover the power inside, not outside of you.

Within the Left Hand Path, we find two main approaches that lead to

spiritual transcendence: the path of devotion - based on a personal relationship with the patron deity, and the path of isolation - where we view gods as initiatory models. The Path of the Dragon represents the latter. Draconian gods and spirits are seen as initiatory archetypes, guides and allies, not as superior forces that have to be worshipped and served. This approach does not diminish their role in the initiatory process or take away any respect that we might have for these timeless beings. It does not reject their existence as independent entities, either. It simply views them as more developed forms of ourselves - what we can become if we keep working on our own evolutionary potential. When we put our own energy into empowering the current, they become empowered as well, which is the reason for their interest in our evolution. It is our work that allows us to gain their attention and assistance in our own initiatory process. If we call them to do our bidding or treat them as mere tools of sorcery without giving anything in return, they will most probably ignore us and we will keep failing in our operations. This is one of the most common mistakes that many aspiring magicians make in their work. In order to call Draconian gods and spirits and use their energies successfully you have to be a part of this current yourself. Another mistake that is often encountered among practitioners is taking the presence and assistance of these beings for granted. Many Initiates develop a wonderful relationship with certain gods and spirits that assist them on the first steps on the path and choose to dedicate themselves to these deities permanently. While there is nothing wrong with this approach as such, often these beings come when we need them and go away when we are ready to move on. Then other gods and spirits step up to guide us in further stages of the path and we are expected to leave the old guides and allies behind. This is a difficult ordeal for many practitioners and we often struggle to keep up what we already have instead of looking forward to what may come. Many magicians get discouraged at this point, thinking that they did something wrong and their gods abandoned them because of that. But we have to remember that the Draconian Path is about continuous movement and evolution. While some of our personal patron deities may stay with us all the time, others will simply come and go and we have to accept this and let it happen. When one door shuts, another will open, presenting us with new perspectives and new opportunities.

You will find here a brief overview of Draconian gods and spirits that can be included in a personal ritual system. They all constitute my own working

paradigm, and I will speak about their powers and role in Draconian self-initiatory magic from my personal perspective. However, these are only a few examples of entities and archetypes existing within the Draconian Tradition, and you will certainly find many more that can be equally useful in this work. Each description is accompanied by an invocation and a sigil. The invocations are spoken in the first person, which allows for identification with the god-forms, their powers and attributes. The sigils provided with each description were received and developed through my own work with these gods and spirits. In your research you will find other sigils of the same deities, or perhaps you will receive your own - they are all valid and represent various manifestations, aspects and "faces" of these beings. Gods and spirits exist on multiple planes and in multiple forms at the same time. Their manifestations, as they are seen and experienced by individual practitioners, may differ from one another, which does not mean that one is correct and the other "incorrect." We should rather approach them as different masks of one archetype. For instance, Lucifer may appear as the Light Bearer - a bright, almost angelic being, teaching the gnosis of intellect and prompting us to pursue knowledge and wisdom. But he may also manifest as the Devil guiding us into gnosis of the flesh and methods of practical, down-to-earth sorcery. Lilith may come as a beautiful and sensual seductress, embracing us as lovers and revealing the gnosis of her sexual mysticism. But among her other manifestations we may also encounter a terrifying skeletal goddess, ruthlessly cutting the thread of life and teaching the mysteries of necromancy. These manifestations are often so different that they seem to be separate beings, but in fact they only show the manifold nature of these deities, who should never be approached only from one perspective. To let them teach us the mysteries of Godhood they have to be confronted, understood and absorbed as parts of our own Self - in all their masks and with all their powers.



Lucifer

Lucifer is the archetypal Adversary and the Devil of the Christian

tradition. He has many forms and masks and appears in many different guises. On the Draconian Path we encounter him as the Emperor of the Nightside, which is his primal form that predates Christian legends and stories and has little to do with the Christian image of the spirit of evil. In the Christian legend, he is the fallen angel who was cast down into the Void for the sin of pride and rebellious nature. In ancient myths, he is Phosphoros, the Morning Star, associated with Venus. In Qabalistic theories, he is associated with the hidden Sephira Daath, which fell or descended to the level of man, awakening the forbidden power of creation and sexual energy, which is represented by the fruits of knowledge offered to man by the Serpent in the Garden of Eden. In the Qabalah, the fall of angels and their sexual union with man initiates the union of worlds and opens the forbidden path of soul ascension.



Draconian Sigil of Lucifer

In old grimoires and books of magic, Lucifer is the King of Hell, Infernal Emperor presiding over the entire infernal hierarchy. In traditional demonology, he rules the element of air and the direction of East, while three

other infernal kings preside over the remaining elements and directions: Leviathan (water, West), Belial (earth, North), and Satan (fire, South). In the Faustian Tradition, he is the chief ruler of hell. It is Lucifer that guides Faust into the pact, while Mephistopheles is the mediator and executor of his orders. In European witchcraft, Lucifer is believed to have been created by the Primordial Goddess, who parted herself to become two separate beings. Lucifer represents her light side, while the goddess herself remains dark. His dark solar power is the exact opposite of the lunar current of the goddess and the merging of their energies provides the balance of power necessary in many magical practices. This primordial goddess is usually referred to as Diana, and this legend is described e.g. in *Aradia, or the Gospel of the Witches*, supposedly based on myths and legends of ancient Italian witchcraft, made popular by Charles Leland. In European folk legends, Lucifer is the Lord of the Sabbat. He carries women on his back to desolate places where the rites of witches are held, and he is the God of Witchcraft and the Horned Initiator seducing and tempting participants of the Sabbat to all sorts of depravities and transgression. Each of these stories reveals a glimpse of his manifold nature. Lucifer, however, is much older than all myths and legends, and the only way to understand the true nature of this primal god is to explore all his masks and manifestations.

Invocation of Lucifer

*I am Lucifer,
The Angel and the Devil,
Father of Serpents,
Spirit of Rebellion,
Initiator of the Way.*

*I am the Emperor of all spirits Above and Below,
He who has built his Kingdom in Everlasting Darkness,
Son of the Morning,
Star of the Dawn,
The Shining One.*

*I am the Adversary in the Garden of Eden,
Eternal Accuser and Destroyer,
Father of Abominations,
Enemy of Faith.*

*I am the Seducer who tempts man with the fruits of knowledge.
I corrupt and defile the soul to infect it with forbidden wisdom*

*And I transform it in the hearth of my sacred and unholy fire.
I have a thousand forms and faces
And I speak with a thousand tongues.
I am the Light Bearer and the Lord of the Night.
I am the Wicked Serpent
And I seduce man with the promise of knowledge and power.
I awaken the soul from the slumber of ignorance
And I illuminate the way to the heart of eternity.
I am the spirit of darkness and light,
And I hold the keys to secrets of empyrean heights and infernal depths.
I am the Lord of the Trident.
I guide the ascending soul on the path of the gods
And on the backward path of the Devil.
I am the Dark God of the Qliphoth,
The Emperor of the Nightside,
He who resides in the midst of darkness,
In the Heart of the Void.
I open the gates to the Path of the Dragon
And I ignite the Flame of Godhood in the heart of man.
I am the Spirit of Liberation and Enlightenment.
I am Lucifer.*



Lilith

Lilith is the most famous personification of the feminine current of the Nightside. She is the Queen of the Night and the consort of Samael - often identified with Lucifer in rites of Draconian magic. First encountered in the ancient Mesopotamian lore, she appears naked in her oldest depictions, with prominent breasts and unbound hair, symbolizing her untamed sexual force which is the key to her gnosis. In medieval legends, we see her in the form of the Serpent in the Garden of Eden, tempting the first human couple to taste the fruits from the Tree of Knowledge. In Jewish literature, Lilith is the first wife of Adam and the mother of demons and abominations of the world. She

is the Queen of Sheba from the legend of King Solomon and the Devil Goddess of the Sabbat in orgiastic rites of witchcraft. She is the Medusa with a deadly gaze, the Harpy shrieking in the night, the Lamia devouring her lovers, the blood-thirsty hag, and the man-eating monster. In feminist ideology, she is the liberated woman, and in Jungian psychology she represents the dark, unconscious part of the Self. Together with Samael/Lucifer she rules the whole Qliphothic Tree: Samael/Lucifer from his Throne in Thaumiel, and Lilith - appearing at each level of the Tree, acting as the guide and initiator on the Path of the Dragon.



Draconian Sigil of Lilith

Like the Fire Snake that awakens consciousness and liberates it from the bonds of ignorance, Lilith liberates us from illusions of the flesh and awakens spiritual desire. Her sexual mysticism is the hunger for transgression and transcendence, the desire to overcome our finite nature. For this reason she is

called the Mother of Abortions and she despises the pure instinct of reproduction and the waste of sexual energies for the mere survival of the species. While the natural thing for man is to procreate in order to ensure continuation of the bloodline, which is a substitute for immortality, Lilith teaches us to seek immortality itself, not through reproduction of the flesh, but through individual spiritual ascent. She and Lucifer can be compared to two snakes that constitute the Tantric concept of Kundalini: Ida - the lunar feminine force, and Pingala - the solar masculine current. They arise from the sexual centre at the base of the spine, ascending through the spinal column and merging in ecstasy in the Third Eye, the center of awakened consciousness. The image of their union and the encircling principle is Leviathan, the principle of continuity and ageless existence.

Invocation of Lilith

*I am Lilith,
Passion, Death and Ecstasy,
Mother of Demons,
Maiden and Harlot.
I am the Fire that burns the Veil of Illusion,
And I open the way to the Womb of the Night.
I am the Queen of Harlots who holds the grail with the Blood of the
Moon,
She who dwells in desert caves of the Red Sea.
And I am the Mother of Abortions,
For I transform flesh into spirit
And ignite the longing for transcendence.
I am the Alien Woman who seduces and leads the righteous onto the path
of fornication,
And the Scarlet Whore who rides upon the back of the Blind Dragon.
I am the Queen of Sheba, the consort of God,
And the Bride of the Devil, who rules the Kingdom of Eternal Shadows.
I am the Ancient One, for I am older than mankind.
I am the Sinful Woman, for I am never satisfied.
My forked tongue drips with deadly venom and the sweetest nectar,
My eyes are as black as death and as bright as burning embers,
My breath is the stench of carrion and the fragrance of roses,
My womb is the lair of the Worm and the alcove of delights,
My kiss is the bite of the Serpent that poisons illusions of the world and*

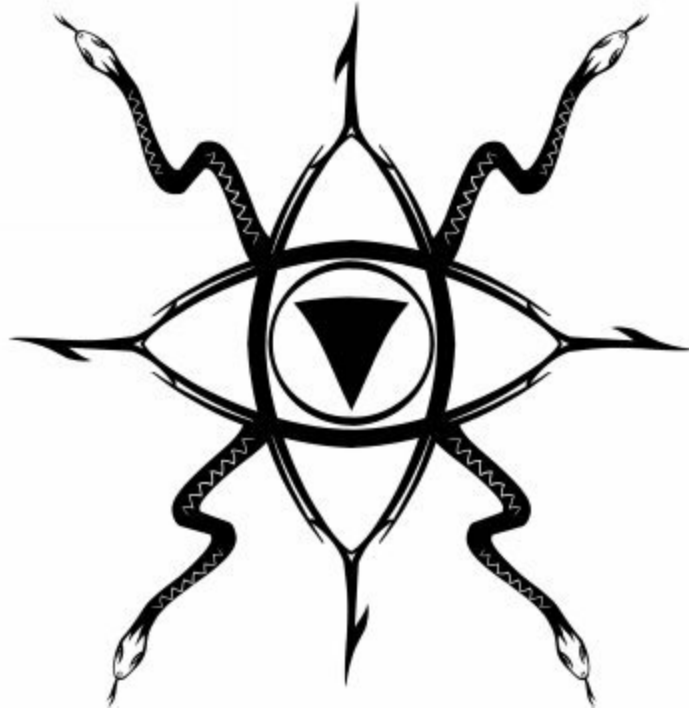
*uncovers the true image of the universe.
I am the Eternal Seducer,
She who revealed the gift of Gnosis in the Garden of Eden
And liberated mankind from the shackles of mindless ignorance.
I am the Flame of Desire in the heart of man,
And the Serpent's Fire that burns all obstacles on the Path of the Dragon.
I open the gateways to the Kingdom of Eternal Darkness,
And I illuminate the way through the night!
I am the Mother of Dark Wisdom,
And I am the End of All Flesh,
The womb and the grave.
I am Lilith.*



Leviathan

The name of this mythical serpent derives from Hebrew and means "that which gathers itself into folds" or "that which is drawn out." The name is derived from the Christian sources, where it refers to a serpent, dragon, crocodile, whale, or generally - a sea beast. It is also mentioned in some Gnostic accounts, which describe this primordial serpent as the *Anima Mundi*, the soul of the world, the eternal beginning and end, the element of chaos within, and the divine potential lying dormant in dark recesses of human psyche. *The Old Testament* depicts Leviathan as the most dangerous monster that Yahweh has to confront and defeat, while the apocryphal sources and rabbinical literature mention two primordial monsters: a male and a female. The female is Leviathan, the male is Behemoth (plural of *behamah* = "beast"). Leviathan dwells in the seas. Her body is 300 miles long, and when she is hungry, the heat from her mouth causes all waters to boil. In the medieval encyclopedia of biblical art, the so-called *Liber Floridus*, Leviathan is presented as a beast resembling a dragon, with black eyes and sharp teeth, carrying the Antichrist on its back. The drawing implies that the Antichrist draws his force from the beast he is riding on. This image also refers to the role of Leviathan on the Draconian Path - the intermediary

between Lilith and Samael/Lucifer, the infernal couple ruling the Nightside. The symbol of these three forces united is Baphomet - representation of the union of opposites, the fully integrated consciousness of the Initiate, embracing both the Holy Guardian Angel, which belongs to the Dayside, and the Beast 666, or the Antichrist, which is the concept of the Nightside. In the Draconian Tradition, Leviathan is both the Inner and the Outer Dragon - the primal force of all creation and all destruction and the inner evolutionary potential of man - that which connects us with the Dragon, the spark of the Dragon's Fire within. In the macrocosmic sense, Leviathan is the very beginning, the original cosmic force that gave rise to the universe. On the microcosmic level, s/he represents the inner source of continuous transformation and timeless existence, the principle that activates and binds all processes of the Self. S/he is "the above" and "the below" - the inner and the outer force, the soul of the world and the inner fire. We can find this force by immersing ourselves in the depths of the unconscious, in exploration of the inner Void, through which the impulses of the unknown are brought to the light of consciousness. This process is the integral part of the Left Hand Path, where the Initiate gradually descends into the personal underworld, the darkness within, in search of the divine potential that allows us to shape reality - both in terms of the surrounding universe and our perceptions of it - and thus to attain Godhood.



Draconian Sigil of Leviathan

Invocation of Leviathan

*I am Leviathan,
Dragon of the Apocalypse,
Seven-headed beast,
Monster of the sea,
Lord of storm and lightning.*

*I am the dragon of the eternal abyss who swallows the setting sun in the
West.*

*I am the Ancient Serpent slumbering in the underworld of the soul,
Where forgotten knowledge and power awaits to be re-awakened.*

*My back is made of rows of shields,
Out of my mouth go flaming torches and sparks of fire leap forth,
Out of my nostrils comes forth poisonous smoke.*

*My heart is hard as a stone,
My seething breath stirs the sea waves,
My eyes are like the eyelids of the dawn.*

*I arrive with thunder and lightning to rip the world apart,
To destroy the old and to make place for the new.*

*No weapon can hurt me.
When I rise, the mighty are overcome with fear,*

*When I move, I leave a shining wake behind.
I am older than man and gods who created mankind.
I was here before all and shall be when everything ceases to exist.
I have witnessed the rise and fall of worlds
And the birth and death of stars.
I am the Lord of Atlantis,
The guardian of the pathways of the Dragon
And the watcher over the lost knowledge of the ancients.
I dwell in the black seas of infinity,
At the threshold of dreaming and waking,
At the crossroads of the above and the below.
I stir the dreams of man and the waters of the soul,
And I bind All in my infinite essence.
I am primal, eternal, timeless.
I am Leviathan.*



Hecate

Hecate is the teacher of witchcraft and the guide to our personal "underworld," the depths of the Self. She is the guardian of the mystical Crossroads, where all worlds meet, intersect and become one. In myths and legends she is the mother of witchcraft and the goddess of dark magic. Her origins are found in ancient Anatolia and her cult was widely known throughout the ancient Greece. It was believed that she appeared at night at the crossroads accompanied by dogs, ghouls and wraiths. She endowed witches with the power over forces of nature, revealed secrets of herbs and introduced her followers into rites of transformation and transgression. Her kingdom was that of wild animals: hounds, wolves and serpents. Her witchcraft also included mysteries of transformation into a beast, the practice resembling the shamanic tradition of shape-shifting. These cults referred to the concept of life and death and the mystical transformation through death and rebirth, and she was also known as the goddess of necromancy. She was benevolent and generous, both to nature and her worshippers, as well as

ruthless and responsible for all nocturnal atrocities and malefic witchcraft. She ruled the earth, the sky and the sea, and decided about human fates. But she could also endow man with wealth, power and fame, protected soldiers in battles and sailors at sea, watched over justice in courts, and granted victory in competitions. And finally, she was also associated with the moon and worshipped as a goddess of lunar magic. In the Draconian Tradition, initiation into her mysteries is the descent into the inner darkness through portals and tunnels of the Nightside, where knowledge of ourselves and our universe lies concealed, awaiting to be rediscovered. Hecate leads us through paths of our own underworld to the gates of "hell," where the terrifying Cerberus guards the long forgotten secrets of power and immortality. The key to the door is in the hand of the goddess and her torch is the flame of illumination, the inner fire, shining into the depths of the Initiate's mind. In rites of Draconian magic, she is the guide through mysteries of witchcraft and the first initiator on the path, the one who meets the aspiring Initiate at the Crossroads of the Worlds, leading us into the Womb of Lilith through the gateways of the Nightside. She shows us these parts of ourselves that we are not aware of, that which has to be confronted and embraced in our personal initiatory process, and she is an excellent guide for those practitioners who take their first steps on the path.



Draconian Sigil of Hecate
Invocation of Hecate

*I am Hecate,
Mother of witchcraft,
Queen of all that dwell in Heaven,
Queen of all that are pure upon Earth,
Queen of all sorcerers of Hell,
Goddess of Three Faces.*

*I am the Lady of the Crossroads,
And I lead the soul into the underworld to find the wisdom of the ancients.*

My path is as black as the night, eternal and never-ending.

I am the queen of all herbs that heal and poison the body of man.

I am Chthonia and I rule the mysteries of the earth,

I am Enodia and I open the path into the night,

I am Klêidouchos and I hold the keys to the gates of the Void,

I am Phosphoros and I carry the torches that illuminate the way,

I am Trioditis and I stand at the crossroads of Heaven, Hell and Earth,

I am Propylaia and I guard the doors of the Nightside,

I am Apotropaia and I protect travelers on their journey,

I am Propolos and I accompany the soul on the quest for knowledge,

I am Soteira and I guide man through the labyrinths of the unknown.

I am the Goddess of the Night,

The Lady of the Crooked Path,

The Mistress of the Moon,

And the Keeper of the Keys.

With my torchlight I guide the soul on the paths of darkness,

Through ancient crafts I reveal forgotten secrets of witchcraft,

With my potions I poison the senses and open them for the vision of the

Other Side,

With my sacred fire I awaken the spark of immortality in the soul of man,

And I teach the mysteries of transformation,

So that man may travel into the heart of the underworld.

I carry my torch through the endless night.

I am the Queen of Shadows.

I am Hecate.



Belial

Belial appears in old grimoires such as *Goetia*, where he is mentioned among 72 spirits constituting the main part of the book, or in *Grimoirium Verum*, where he is identified with Beelzebub, although often Belial and Beelzebub are seen as two distinct beings. The Goetic legend of King Solomon mentions a story of how the monarch imprisoned evil spirits in a brazen vessel, which he then cast into a deep lake in Babylon. Believing that the vessel contained a hidden treasure, the Babylonians retrieved it and broke the seal by which the demons were bound. When the seal was broken, all spirits immediately flew out and dispersed to their former dwellings, except for Belial, who entered a statue and became an oracle to his worshippers, thus acting as an intermediary between spirits and magicians and a gateway to the power of *Goetia*. Such is also his primary role in Draconian self-initiatory magic. There are many theories on the initiatory value of *Goetia* claiming that the number 72 corresponds to the secret name of God (Shemhamphorasch) and the demons described in the grimoire are either dark aspects of God or constitute the body of the Adversary.



Draconian Sigil of Belial

While the study of the hidden name of God is the subject of mysticism, believed to grant the power over the universe, restore the lost balance and gain access to higher planes in order to unite with the divine, the exploration of 72 Goetic demons leads to deconstruction of the world through the anti-cosmic current of the Adversary. These demons are described in the grimoire as spirits that can endow the Initiate with knowledge, wisdom and power. Their forces can be used both in benevolent magic and in malefic sorcery. They can also be approached as particular self-initiatory principles constituting the adversarial current of the Left Hand Path. All this magic is accessed through Belial. The magic of *Goetia* is related to the underworld and "chthonic" regions of the Self that belong to the Nightside. Belial prepares consciousness for the journey through these realms and protects the Initiate from being devoured and destroyed by the immensity of the Void and its denizens. In rites of Draconian magic, he often manifests with a reptilian skin, representing the mystical armor that protects the Initiate on the paths of

the Nightside, and appears surrounded by serpents, which also confirms that he is one of the primal Draconian gods. Like the other Draconian gods, he has many masks covering his true face and manifests in many different forms, sometimes resembling Beelzebub, the Lord of the Flies. He is also identified with Baal, the god of war, and in this form he is an excellent teacher of ancient warfare, especially in the domain of destruction. Sometimes he comes as a red-skinned, bald-headed man, with a piercing fiery gaze, wearing a dark robe. He rarely travels alone and we often encounter him together with his many legions.

Invocation of Belial

*I am Belial,
Lord of demons and spirits of darkness,
Keeper of ancient knowledge,
He who was created next after Lucifer,
Mighty and powerful king.
I guard the paths to empyrean heights and infernal depths,
I speak with the voice of all infernal spirits,
And I come to man in a chariot of fire.
I reveal the treasures of the earth,
And I grant favors of friends and foes.
I am the lord of forbidden knowledge,
Guardian of the gates to the Nightside
And guide on the pathways of the Dragon.
With the light of Lucifer's Fire
I illuminate the way through the night,
And I reveal to man the gnosis of the dark oracle,
The wisdom of the ancients.
I am the Lord of the Left Hand Path,
I have no masters and I bow to no one.
I open the gates to the path of shadows,
To the underworld of the soul.
I am the Adversary and the Father of Lies,
And I awaken lawlessness in the heart of man.
I dwell in the depths,
Among wastelands of civilizations and beneath the sands of time.
I am the Lord of the North,
Spirit of hostility and destruction.*

*I am the lord over the living and the dead,
And I slay the mortal body of man
So it may become the flesh and blood of the primal gods.
I am the ruler of this world,
I am Belial.*



Set

Set is an archetype of the Adversary, the God of Storm and Change, the principle of dynamic transformation. He is an ancient Egyptian deity, originally the god of the desert, the scorching rays of the sun, and the patron of outlanders. The exact meaning of his name is unknown, but it is often translated as "the one who dazzles," "pillar of stability," or "one who is below." As a god of the desert, Set was related to sand storms and deadly powers of the sun. Because of the extreme desert climate, he was considered to be a very powerful deity, one of the main gods in the entire pantheon, and he was also the patron deity of the Hyksos dynasty, worshipped at that time as the chief god. His other names were e.g. Setesh, Sutekh, Setekh, Seti, Suti, Set-Hen, and Smai. Because of the word "Teshherit," which in Egyptian means "desert" and is very close to the word "Teshher," meaning the red color, Set came to be associated with all that was red - red desert, red sun, red flames, and red hair with which he was often depicted in art. His most familiar depiction, however, is an unknown animal or a Typhonic beast with a curved snout, square ears, forked tail, and canine body, which bears no resemblance to any known animal. In Egyptian myths of the underworld, Set was the defender of Ra during the journey through the realm of the dead, slaying the enemies of the sun god every day while traveling with him in the Barque of Millions of Years.



Draconian Sigil of Set

Apart from being a powerful and dangerous deity, Set was also a benevolent god, often associated with sexuality and virility. He was also a friend of the dead, the crowner of pharaohs and the patron god of soldiers and warriors. With the appearance of the well-known story of Osiris and Isis (he killed Osiris and dismembered him so that he could not be resurrected) Set came to be associated with violence and disorder and became the Adversary. Ancient Greeks identified him with Typhon, the primordial dragon-monster, and attributed to him such events as eclipses, thunderstorms and earthquakes. In this sense, he embodied the forces of chaos as opposed to forces of natural order. For this reason he was also often identified with Apep (Apophis), another primordial serpent. But in other myths, Set himself fights the serpent together with the other gods assisting the sun god on his journey to the underworld. As the opponent of Osiris, he is a symbol of strife and dynamism as opposed to comfort and stagnation. As the slayer of Apep, he is the emblem of triumph over blind chaos. One of his names is Set-Heh, meaning "God of Infinite Future." This represents his function as the initiator of the

path to infinity, the one who awakens the Dragon Force within and lifts it to the stars so that man could become one's own creator. Therefore, he is one of the most powerful archetypes of the Lords of the Left Hand Path. He is not born in a natural way, but he rips himself violently out of his mother's womb - tearing out his way to manifestation as a self-created being. He slays Osiris, which is symbolic of the defeat of stasis and shattering the old thought patterns - the triumph over death itself. His fiery nature represents lust, fury and passion - the force of desire which is the driving force on the path. And his Flame is the Divine Fire, the inner spark of Godhood, which through the work of the Left Hand Path becomes the fiery pillar of ascent.

Invocation of Set

*I am Set,
Lord of the crimson desert,
Bringer of the scorching sun,
The Serpent and the Dragon,
The Self-Created God.
I am the Adversary that awakens sleeping souls
And leads them on the path of liberation.
I am the God of Storm and Change,
He who brings forth darkness, fire and lightning.
I am the Lord of the Night,
My breath is the scorching heat and the penetrating cold.
My gift is the Black Flame,
And I ignite the Will and Desire on the path of Darkness and Fire.
I am alone and all is contained within me.
I am omniscient, for what I do not know does not come to being.
I am omnipotent, for nothing happens without my Will.
I am omnipresent, for nothing exists where I am not.
I am the companion to those who travel through the gate of the setting
sun,
I stand with Ra in the Barque of Millions of Years,
And I open the pathways of the Nightside
For those who seek rebirth in the Womb of the Night.
I am Pakerbeth, the dragon of the underworld.
I am Erbeth, he who sends forth storm.
I am Bolchoseth, he who severs the cord and strikes with force.
I am Typhon, the shaker of the earth.*

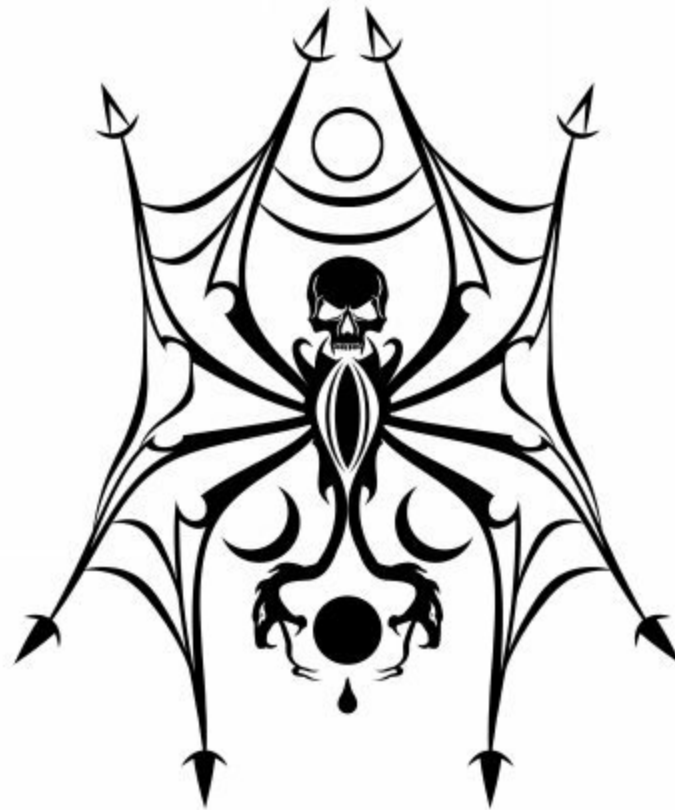
*I am Sutuwach, he who comes forth by night.
I am the Red God,
Giver of Life and Bringer of Death.
My name is mighty and terrible among gods.
I am the enemy of blind ignorance,
And I strike down the Serpent of Chaos.
My fearsome fire burns weakness and clears the way to freedom and
power.
I am the Prince of Darkness,
I am Set.*



Arachne

Arachne is the Spider Goddess of the Void and the queen of Qliphothic labyrinths beneath the Cosmic Tree. Her name is derived from Greek mythology, and according to the famous legend, she was a mortal woman who angered the goddess Athena by challenging her to a weaving contest and was cursed by the goddess to weave for all time. Since that moment Arachne's name has become ascribed to spiders, and all spider-like creatures are believed to be her children. The myth, however, has a much greater significance from the esoteric perspective. Her magical image is derived from Ophidian cults and the Draconian/Typhonian Tradition as described e.g. by Kenneth Grant in his *Typhonian Trilogies*. In this tradition, she is a primal Qliphothic goddess, the Queen of Space and the Weaver of the Web in the Void. The web of Arachne extends across the Void, bridging the gulf between the Dayside and the Nightside, waking and dreaming, the conscious and the unconscious. Her power is magical venom, which is deadly to mundane consciousness but essential in the formula of initiation, as it triggers the process of transformation through the inner alchemy of the mind. She usually manifests in a human form, as a beautiful woman with reptilian features, or as a half-woman half-spider. Her hair is often made of snakes and she resembles the legendary Medusa, although Arachne's snakes are ghastly and woven from the substance of shadow. She bites the practitioner in the

forehead to open and activate the Third Eye and injects her venom into the aura to induce the astral transformation into a spider.



Draconian Sigil of Arachne

The spider itself is an ancient symbol of growth and destruction, mystery and fate, poison and healing. In the Hindu lore, it represents Maya, Illusion. At the same time it stands for the art of manipulation of our destinies and the ability to maintain balance - between past and future, spiritual and physical, creation and destruction. The world we live in is interconnected on various levels that work and interact with one another, thus weaving the web that forms the veil of illusion. What we perceive as "reality" is the outer picture of the whole process at a particular moment. We are in the center of this network, like a spider weaving and spreading its web across empty space. We pull strings, create new threads, link particular points in the network, etc., but it all happens in a random, uncontrolled way, as we can only see the outer picture. The structure behind it is hidden from our perception. Arachne teaches us that the root of all things is in the Void. Her venom dissolves mundane consciousness and opens the way to clear seeing. Through

successive injection and absorption of particular venoms, the black *kalas* of the Goddess, we learn that all matter is illusion and it can be poisoned, dissolved, molded, shaped, etc. - decomposed and created anew. She shows us how to gaze through the veil of illusion and see the web itself, how to change and manipulate it at its roots, and by invoking her essence and absorbing her venomous *kalas*, we acquire the power to weave the web, thus becoming the true center of the universe and the very root of all manifestation.

Invocation of Arachne

*I am Arachne,
Spider Queen of Space,
She who spins the Web of Fates,
Goddess of Venomous Alchemy,
Seducer of Souls,
Devourer of Gods.
I am the Goddess of the Void,
She who opens secret gateways between dimensions,
And teaches the art of traveling through the pathways of the Spider,
She who rises to consume the world in her venom.
I am the goddess of a thousand names and a thousand faces,
She who holds all gifts and powers of life and death,
Who weaves Chaos from Order and Order from Chaos.
I am the chalice of venom and divine nectar,
The source of wisdom and inspiration.
I am the Queen of the Dead
And I bring death and rebirth in the Womb of the Dragon.
I am the mother and the destroyer.
I am the black elixir of transformation, change and becoming.
I am the black womb of the universe,
She who delivers all life and devours it in the cycle of the universe.
I am the Goddess of the Night
She who awakens the dead and puts the living to eternal sleep.
I am the spider that spins the web across all worlds and dimensions.
I am the mistress of dreams
And I guide the soul through realms of nightmares and fantasies.
I am the Serpent, the Spider and the Moon.
Those who seek my knowledge I guide in between spaces and angles.*

*Those who do not dare to face me I trap in my web and devour.
I am the mystery of life and death, light and darkness, day and night.
I spin my Web of Destiny and create my own path to Infinity.
I am the Spinner, the Weaver and the Cutter.
I am Arachne.*



Sekhmet

Sekhmet was originally known as the warrior goddess of Upper Egypt. Depicted as a lioness, she was a fierce hunter who led pharaohs into battle and protected them from harm. Her name is derived from the Egyptian word *Sekhem*, meaning "power," or "might," and one of her titles was "the one who is powerful." Other titles included e.g. "One Before Whom Evil Trembles," "Mistress of Dread," "Lady of Slaughter," "Destroyer of Rebellion," "Mighty One of Enchantments," etc. She appeared at battlefields, dressed in red, the color of blood, with the human body and the head of a lioness, the fiercest beast of prey known to the Egyptians. She was the protector of the Divine Order of Ma'at and the Avenger of Wrongs, known as the Scarlet Lady. Tame lions were kept in her temples, and to pacify her bloodlust special festivals were held at the end of the battle, with dancing, music and large quantities of wine, as she was also associated with intoxication. Sometimes she was identified with Bast, the warrior goddess of Lower Egypt, but her fearsome attributes overshadowed the role of Bast, who eventually came to be associated with domestic cats, while Sekhmet was a ruthless goddess rejoicing in bloodshed, death and destruction. She was associated with the scorching rays of the midday sun, her breath was the hot desert wind, and the burning heat of the sun gave her the title of the Lady of the Flame. She was also the daughter of Ra and represented his right eye. While the left eye of Ra was believed to signify the moon, his right eye symbolized the fierce and scorching force of the sun. Therefore, Sekhmet is also a solar goddess, which is reflected by her sun-disk headdress, and she also wears the royal Uraeus, hence one of her predominant symbols is the cobra, which relates her to the Draconian Tradition.



Draconian Sigil of Sekhmet

Invocation of her essence is the invocation of the Eros force in its raw, unbridled manifestation, intoxication with life and the ecstasy of existence in itself. Her flames consume all that binds us to stagnation. She is the very essence of movement, raging blaze that burns everything in its way. Her flaming energy is the scorching Sun of the Apocalypse, the force of the Divine Order, initiating evolution through destruction: the old world must burn so that a new one would arise from the dust, like a phoenix that is reborn through ashes and flames. Her burning rays kill in a ruthless way and can destroy the whole armies. Her bloodlust, which is the hunger for life itself, is never sated. She is sometimes associated with Set, the fierce god of the desert, but while the domain of Set is Chaos, Sekhmet is believed to maintain Divine Order. Her force is destructive but always manifests at the appropriate time and to the appropriate people. Her gnosis is the affirmation of life, sexuality and joy, but also fierceness and dread. It is the ecstasy of liberation from all bonds of stagnation in its primal, unbridled form that can be both intoxicating and frightening. We can invoke her for strength, liberation from weaknesses, addictions, diseases, toxic attachments - all that binds us in our

progress and prevents from moving forward. She stands for destruction of obstacles and enemies, and this can mean many things, from people and actions that bind us in our growth to harmful habits, diseases and personal barriers that weaken our desire of ascent.

Invocation of Sekhmet

*I am Sekhmet,
The Lady of the Place of the Beginning of Time,
She who was before the gods.
My gaze is the ferocious gaze of the lioness,
My hands and feet are the claws of the beast of prey,
My arms and legs are strong and I am never exhausted,
My ears are the ears of the lioness,
My voice is the roar of the wilderness,
My skin is the golden radiance of the sun,
My teeth are sharp fangs.
I speak with tongues of serpents and lions.
I am the scorching Eye of Ra and the Queen of Wastelands.
I dwell in the West.
No one shall seek me by night, for I rise with the crimson blaze of the
dawn.
No man or god shall detain me,
No weapon shall harm me,
No obstacle shall stop me,
Neither the dead nor the living shall stand in my way,
For I am the Lady of Slaughter and the Goddess of War,
I am the Wrath of Justice and Overcomer of All Enemies,
I am the Creator and the Destroyer,
I am the Breath of the Desert,
And I am the Glory of the Blazing Sun.
My path is the path of dread and joy,
For I am Terror and Ecstasy.
Terrible is my name among the gods.
I ignite passion and desire in the heart of man.
My ways are open to those whose hearts burn with the flame of lust.
I am the Destroyer of the Weak and the Giver of Ecstasies,
Defender and the Scorcher of the Earth,
Ferocious Avenger and the Mistress of Dread.*

*I am the Lady of Might powerful against the enemies.
I strike with the swiftness of a lion,
And I seize my prey with my sharpened claws,
For I am the Great Devourer.
To those who dare to call me I bring lust and fury,
Courage to fight and desire of victory.
I despise weakness and I cherish strength and beauty.
I am the Lady of the Flame.
I am Sekhmet.*



Naamah

Naamah is Lilith's sister (or daughter) and they often appear together as the first guides on the journey into the Nightside. In the Qabalah, she is described as an angel of prostitution and one of Samael's consorts, mentioned alongside Eisheth Zenunim, Agrat bat Mahlat and Lilith. Her name is translated as "Pleasant," or "Groaning," reflecting her ambivalent nature, and creatures over which she presides are believed to be responsible for strange and terrifying sounds in the night, the howling and shrieking of nocturnal beasts and birds of prey that belong to the Nightside. There is a legend, according to which Naamah and Lilith visited Adam when he and Eve separated for one hundred and thirty years after Cain's murder of Abel, after which they gave birth to demonic children called the Plagues of Mankind. In the Draconian Tradition, she is the first aspect of the Lunar Goddess encountered by the Initiate on the path of the Nightside - the Lady of the Gate. She is the first guardian and initiator of the first rite of passage - powerful and often dreadful in her manifestations. As the ruling force of the first realm on the Tree of Qliphoth, she holds dominion over all things material. She is called "Pleasant," or "Sweet," and her outward form is that of a beautiful voluptuous woman, young and richly dressed, smiling and alluring. In this manifestation she bestows riches and reveals earthly treasures, arousing lust and ambition in both positive and negative sense: desire and aspiration that motivate and drive us toward evolution, but also

jealousy and corruption that can lead us away from our spiritual path. In this form she also appears in luxury settings - castles, richly decorated temples and beautifully ornamented rooms, surrounded by mirrors and shards of glass, sharp and unpolished, black and crystal-white, which also serve as magical tools by which she can be summoned. Her world is the realm of beauty and wealth, luxury and abundance.



Draconian Sigil of Naamah

To those who seek her in forests and desolate places, under the cloak of the night, she appears as a fiery red-haired woman, representing the untamed force of nature. This manifestation reflects her fierce, predatory nature, also connected with sexuality and her lunar feminine mysteries, showing that her gnosis is not about gentle seduction, but rather taking what she wants and when she wants it. And finally, she is also "Groaning" and dreadful, with dark wings, corpse-pale skin, a tattered dress, smoldering obsidian eyes, and black disheveled hair. In this dark and fearsome form she appears with poisonous herbs and potions, reveals the mysteries of death as a gateway to the Other Side, and teaches methods of crossing the border between worlds, techniques that induce near-death states, separate the spirit from the body, and allow for journeys into labyrinths of the Nightside.

Invocation of Naamah

*I am Naamah,
Princess of Screeching,*

*Sister and daughter of Lilith,
She who bestows worldly honors, pleasures and riches,
The Lady of the Gate.
I am the Princess of Screeching,
She who flies through the night and screeches in the desert.
I am the Serpent whose deadly bite brings intoxication and freedom.
I am the Owl that reveals the wisdom of the Other Side.
I am Beautiful, for I tempt and seduce those who seek the gnosis of the
Nightside.
I am Pleasant, for I teach the ways of ecstasy and fulfillment.
I am Groaning, for I come with hosts of wraiths and specters that howl in
the dark.
I am Sleeping, for I rule the realm of dreams and nightmares.
I am the Guardian of the Gate,
I dwell at the threshold of dreaming and waking,
And I lead the soul into the Womb of the Moon.
I am the Unholy Temptress,
Mistress of the Night, Blood and Witchcraft.
I am the Midnight Huntress and I seize my prey with my sharp claws.
My gnosis is the wisdom of the earth,
I teach the pleasures of the flesh,
And I fill the world with abominations and terrors of the night.
I am the Lunar Goddess,
The Maiden and the Vampire.
I bewitch the soul and lead it to eternity,
Through the womb and the grave,
Silver waters and oceans of blood,
To destroy the veil between Truth and Illusion.
I am the Mistress of Life and Death,
I separate the soul from the flesh,
And I lift it on the wings of midnight ecstasy.
I am the Lover and the Reaper.
I am Naamah.*



Asmodeus

Asmodeus is encountered in demonology and old magical grimoires. His name is derived from Avestan language and he is associated with the Middle-Eastern demon of wrath called Aēšma-Daēva, where "aēšma" means "wrath," and "daēva" signifies "demon," which reflects his furious and dynamic nature. He is also known as Asmodai, Ashmedai, Asmodee, Hasmodai, etc. In the Qabalah, Asmodeus is the ruling demon-king of Golachab and he is called the Destroying God. He represents the lust and fury of the Qlipha, the harsh ordeals of torment and temptation, and he is the Seducer of Souls, bringing ecstasy to the Initiate who succeeds in his tests and suffering to those who fail on the path of the Nightside. In demonology, he is one of the seven princes of hell, he rules the element of fire and the direction of West, and on the list of the seven deadly sins he represents Lust and lures man into acts of sexual depravation. He is also mentioned in the Talmud and a number of Jewish legends as a demon of carnal desire and promiscuity, breaking marital vows and inciting debauchery. In *Dictionnaire Infernal* by Collin de Plancy, he is depicted with the breast of a man, a cock's leg, a serpent's tail, and three animal heads, riding a lion with dragon's wings - animals associated with either lust or wrath. In *Goetia*, he is a powerful king who governs seventy-two legions of spirits and teaches a number of sciences, including arithmetic, astronomy, geometry, and all handicrafts. He also makes the magician invincible and reveals hidden treasures. This famous grimoire describes him as a demonic being with three heads: the first is like a bull, the second like a man, and the third like a ram. He also has the tail of a serpent and from his mouth issue flames of fire. He sits upon an infernal dragon and holds a lance in his hand. In Draconian magic, he often appears as a fiery winged being, emerging from a vortex of flames. The upper part of his body resembles a man, the lower is a swirling vortex of fire. He brings insights into the nature of pure, unquenchable fire, the essence of Golachab. His energy enters the body of the practitioner in the form of a fiery breath or fiery snakes coming out of his open mouth. This energy is fierce and releases the feelings

of anger and fury, as well as sadness and despair - desire and passion as contrasted with torture and suffering. The key concepts in his gnosis are desire and suffering, and he teaches the Initiate that they can affect us on many different levels, not limited to sexuality, but also health, friendships and relationships with other people, emotions, and many other mundane spheres of day-to-day life. They can be painful and unbearable, as well as motivating and driving us to action. This "desire" is not limited to sexual lust but manifests as a longing for "something," craving for things that we desperately want but seem beyond our reach or cannot be accessed at a particular moment, motivating us to use the flames of Golachab to burn what separates us from attaining fulfillment. And finally, it is also about facing consequences of what we choose to destroy and create in this process.



Draconian Sigil of Asmodeus
Invocation of Asmodeus

*I am Asmodeus,
King of Fire,*

*He who brings Lust and Rage,
The Destroying God.
I am the Seducer of Souls and Destroyer of the Weak,
He who inspires man to seek wisdom through the path of flames,
Lord of Torment and Ecstasy.
I am the Burning One,
Guardian of the gates of Golachab.
I seduce man and teach how to forge spirit and transmute it into flesh.
I ignite strength in the heart of man to face ordeals and challenges on the
path and I take away weakness and hesitation.
I am the Demon of Rage and Wrath
And I bring terror and destruction.
I cannot be bound and I surrender to no fetters.
I am the Lord of Genocide who spares no one,
Prince of Revenge and Disobedience.
I am the Lord of Burned Desires and Agony of Passions,
Ecstasy of fulfillment and bitterness of disillusionment.
I bring torment and suffering,
And I guide man on the way of Lust and Fury,
I am ever-burning and everlasting.
I set the world on fire and rejoice in watching it burn,
And I rise on the flaming wings of the Dragon above the inferno,
Treading upon the ashes of the world.
I am the Fire of the Apocalypse.
The devouring gorge,
The exploding volcano,
And the burning scourge of the universe.
I am the living essence of fire,
Mighty Warrior and Invincible God.
I am Asmodeus.*



Mephistopheles

Mephistopheles is mostly known from the myth of Faust, and in occult literature he appeared first at the close of the Middle Ages. His name is believed to be either derived from the Hebrew words *mephitz* - "distributor" and *tophel* - "slanderer" or from Greek *me* as a negation, *phos* - "light," and *philis* - "loving," meaning "not loving light" or "fleeing from light." According to medieval accounts, Mephistopheles was a cruel devil, mischievous and cunning, who fed on people's suffering, ridiculed virtues and spread lies. In Western occultism, he is known as Faust's attendant and the spirit of his ascent and damnation. The story of Faust is a tale of initiation in which Mephistopheles is the initiator acting on behalf of Lucifer. He ignites in Faust's heart the desire of knowledge and power and shows him the path that can make him greater than any common man. It is the initiation of the Left Hand Path - the desire of man to be a god. Mephistopheles performs to Faust the role of the Serpent in the Garden of Eden - he initiates him into the path of liberation, offers the fruits from the Tree of Knowledge, and reveals secrets of creation and destruction. In the Faustian Tradition, he is the manifestation of the Adversary, the "spirit of contradiction," who questions, reverses values, destroys old viewpoints, and plants seeds of doubt and hesitation. He turns the old world-order upside down so as to allow creation of a new one. These seeds of doubt planted in human consciousness may lead either to transcendence or insanity - if we are unable to handle the transforming force of the Adversary. The story of Faust, apart from the medieval legends, also derives from the biblical tale of Job and the ordeal of faith and Will. It is the Devil, the Adversary, that invents challenges and trials to test determination of the Initiate, and without this ordeal initiation would not be possible. The world-order is not complete when it lacks the essential principle of contradiction. In this interpretation, Mephistopheles is "the spirit that denies," the Faustian equivalent of the original force of misrule, disorder and contradiction that appears in all accounts of Creation, in many forms and under many disguises. It is the same principle of misrule that was personified by the Serpent in the Garden of Eden, identified usually with Lucifer/Samael, but generally associated with the Adversary of the Left Hand Path. The Adversary initiated Adam and Eve into mysteries of knowledge and caused the fall of the angels, who descended to earth to take daughters of man as their wives. The fallen angels, known as the Watchers, taught people secrets that until that point had been the domain of the divine: knowledge about weapons, herbs, magical spells, divination, etc. This fall of the angels was

necessary in the act of Creation, as it provided the descent of energy into matter, and thus allowed for all manifestation in the material world. It was the Adversary that showed man the path to Godhood and taught people how to release their hidden potential. Mephistopheles is a personification of the Adversary in the Western culture. He is the spirit of eternal progress and movement, acting against cosmic order and inspiring the desire of transcendence in the heart of man.



Draconian Sigil of Mephistopheles

Invocation of Mephistopheles

*I am Mephistopheles,
The Grand Duke of Hell,
Spirit of Misrule,
Lord of Darkness.*

I am the Adversary who opens the eyes of man for the secrets of forbidden wisdom.

I am the Black Dragon who devours light.

I am the Trickster who tests and challenges man on the path of Lucifer.

*I am the Initiator and guide on the pathways of the Nightside,
Spirit of denial and contradiction,
He who acts against law and order*

And inspires the longing for knowledge and power.

*I am the shadow of man and companion in joy and misery,
The jester and the bringer of melancholy,*

*Faithful friend and sworn enemy.
I am the spirit of pacts and the agent of salvation and damnation.
I am the Devil of the legends of man,
And the spirit of trickery and mischief.
I extinguish the light that blinds man and hinders the true vision of the
universe.
I appear at the crossroads of desire and despair.
I tempt man with the promise of transcendence,
And with the vision of pleasure, glory and wealth.
I have many names, masks and guises.
I am the Truth and I am the Lie.
I am the destroyer of the false and the hypocrite,
And the ally to those who walk the path between light and shadow.
I am the spirit of enlightenment,
And I support all learning, arts and sciences.
I am as quick as a thought.
I ignite the desire of freedom in the heart of man,
I seduce and tempt to seek treasures of knowledge in the darkness of the
soul.
I am the lord of the material world.
I am the serpent in the garden of innocence.
I am Wisdom, Power and Will.
I am Mephistopheles.*



Samael

Identified in the Qabalah with Satan or the archetypal Devil, Samael is believed to be the Seducer, the Adversary, or the Prince of Lies, who embodies the principle of dishonesty and deception. In Jewish literature, he is the chief of evil spirits and the prince of devils, the Accuser and the Destroyer. In this lore, he is also the angel of death who slays people with a drop of poison and collects souls of the deceased. His name is translated as "the Venom of God" and he is believed to poison the world with his venom.

of doubt and heresy. It is believed that he was the Serpent in the Garden of Eden that caused the Fall of Man (although other sources identify the Serpent with Lilith) and later seduced and impregnated Eve, thus being the true father of Cain, the first in the demonic line of the Devil's descendants. His role of the biblical Serpent allows us to view him as one of Draconian spirits, those that awaken and manifest the essence of the Dragon. Samael himself is also mentioned as one of the leaders of the fallen angels described in the apocryphal *Books of Enoch*, who descended from the heights to marry daughters of man and teach them the secrets of heavens. Their sinfulness and corruption was so great that God decided to destroy their demonic offspring and all mankind in the Great Flood. Samael's sinful nature is also emphasized by assigning him "the four angels of prostitution" as his consorts: Lilith, Eisheth Zenunim, Naamah, and Agrat bat Mahlat. He is also associated with the Syrian god Shemal, the shadow spirit of earth, darkness and matter. He has twelve wings, which are sometimes identified with twelve months of the year, emphasizing his role of the lord of the earth, even though he flies "like a bird." The Gnostics depicted him as the evil demiurge who created the earth and imprisoned the souls in flesh and matter, preventing their ascent to salvation. He is also believed to be the god of carnal desire and continuously tempts man to remain a slave to lust and passions. However, originally, he was a primordial aspect of God, an independent and isolated force, acting as the prosecutor and initiator of divine justice. His original name was "Sa'el" and belonged to 72 names of God, while the letter *mem* in "Samael" stands for "death," *maveth*. Many Qabalists believe that at the end of the present cycle of time Samael will regain his holiness and lose the letter *mem*, after which death and suffering will be no more. In the Qabalah, he is the supreme ruler of the Qliphoth, the Kingdom of Darkness, drawing his power from the lowest world on the Tree of Night, Malkuth - the realm of matter, in which he acts as the Spirit of Evil. In Qabalistic sources, Samael and Lilith are sometimes described as two aspects of a single being. When they unite in sexual act using their serpent forms, a third serpent is born, the mysterious "blind dragon," known as Tanin'iver or Leviathan - the intermediary through which emanations of Lilith and Samael are exchanged and conjoined in union. This allegory refers to the concept of the Fire Snake, which arises from the base of the spine in the form of sexual energy, ascending to the Third Eye and the crown of the head, transforming consciousness and empowering man's psychic faculties. Finally, Samael is also the archetypal

Devil presiding over the witches' Sabbats. He appears on mountains and in desolate places where witches, demons and creatures of night gather for transgressive orgies and ceremonies. There he indulges in all sorts of depravities with his demon consorts, and initiates those who seek his knowledge into mysteries of carnal gnosis, which ignites the inner fire and releases the spirit to fly in ecstasy. He is the Dark Initiator, the demonic incubus who visits sleeping women at night to feed on their lust and passions, awakening their longing for the Feast of Flesh. The fire which is ignited by his essence cannot be sated by the carnal experience alone. It needs to be channeled into the flesh through communion of senses and transformed into the ecstasy of the spirit.



Draconian Sigil of Samael
Invocation of Samael

*I am Samael,
Lord of Darkness,*

*Angel of Death and Destruction,
King of the Wicked.
I am the Prince of Demons,
He who leads man away from God and reverses laws and values.
I am the Eternal Accuser and Destroyer,
He who creates himself and mocks weakness and limitations of reason.
I am the Primordial Spirit of Darkness,
Ancient, Eternal, Infinite.
My name is the Venom of God.
My path is the way of transgression and denial.
I am the greatest of kings and angels,
He who walks between worlds and transcends all boundaries and
limitations.
I arrive on the wings of the night, among howling winds and the hissing
of serpents.
I strike with thunder and rip the soul in unholy communion of pain and
ecstasy.
I am Sa'el, the only true God.
I am Shemal, the lord of the earth.
I am Yaltabaoth, the fire that consumes the world.
I am Saklas, the Son of Chaos.
I am HVHI, the Adversary in the Garden of Eden.
I am the Serpent and the Lion.
I annihilate illusion and stagnation
And I lead man to freedom and illumination,
Through the gates of lust into my kingdom of pleasure.
I am the First Seducer who tempts man with the fruits of knowledge
And teaches the ways of creation and destruction,
In order to transform Man into God.
Eternity dwells in my heart
And darkness is my light
I am the essence of primordial night.
I am the one who seduced Eve in the shape of the Serpent and begot Cain.
I am the Devil and the prince of infernal spirits.
I am the archangel of death and I bring transformation through pain.
I am the Deceiver and the guardian of the Labyrinth of Madness.
I am the Wisdom of Insanity and the Ultimate Freedom.*

I am Samael.



Tiamat

In Babylonian mythology, Tiamat is the primal mother goddess who gave birth to the first gods. She is the Mother of Everything, the self-procreating goddess, the primal matter, and the Womb of Chaos, which is the birthplace and abode of dragons, giants, monsters, demons, and primal gods. According to the legend described in the *Enuma Elish*, in the beginning there were only primordial waters - the fresh waters of Apsū and the salty waters of Tiamat, two primordial gods, and Mummu - the mist floating above the waters. Tiamat and Apsū personified the Void filled with primeval energies which preceded Creation, while Mummu was thought to be the archetypal watery form and his name was translated as "mold" or "matrix." As the goddess of primordial waters, Tiamat was often portrayed in a monstrous form and imagined as a sea serpent or dragon and identified with sea monsters from other mythologies, such as the biblical Leviathan or Yamm, Lotan of Hebrew myths, or Tannin, the sea demon of Jewish legends. Etymologically, her name corresponds to such terms as the Greek word *thalassa*, "sea," Semitic *tehom*, "abyss," Akkadian *ti'amtum* and *tâmtu*, "sea," or Sumerian *ti* and *ama*, meaning "life" and "mother." As the first manifestation of the Dragon, Tiamat possesses all powers of the Primal Mother. She can "mingle" her waters with the male principle in order to create gods, but she can also conceive monsters and demons by herself, tearing them from her boundless flesh, cloaking them with godlike powers and elevating above all other creations. The *Enuma Elish* describes how the mingling of her waters with the waters of Apsū gave birth to the whole universe, after which there was a battle between the primordial beings and the younger generation of gods. Tiamat was slain by Marduk, who fashioned the earth and the sky from her severed body and created mankind from the blood of the demon-god Kingu. In the Draconian Tradition, this legend is an allegory of the divine origin and evolutionary potential of man. Tiamat is not dead, but remains slumbering at the foundations of the universe, ready to wake up and rise, to shake and devour

the creations of gods and civilizations of man, as she is the Dragon of the Void who gives birth to all things and swallows them in the eternal cosmic cycle. Her flesh and bones constitute the structures of the world, her blood flows in the veins of all living beings on earth, and her primal consciousness dwells at the root of the human mind, reflecting the myth of the Primal Dragon in the human biological pattern and the reptilian origins of the human brain stem. She is the Inner Dragon, the Fire Snake that awakens and opens consciousness for the flow of the Draconian current of the Void. But Tiamat is also the Outer Dragon, the fearsome force of nature: the thunderstorm, the fire in a volcano, the hurricane, the tornado, and all other powerful and ominous weather phenomena that have never been tamed by man. Her energy constitutes the magnetic field of the whole planet and flows through the mystical veins of the earth in the form of "dragon lines," or "ley lines," which are believed to connect the power spots, ancient vortices of cosmic energy, the chakras of the earth. These vortices resonate with the Dragon energy that can be accessed by the mind aligned with the Draconian current, by those who have awakened the primal essence of the Dragon within their consciousness.



Draconian Sigil of Tiamat

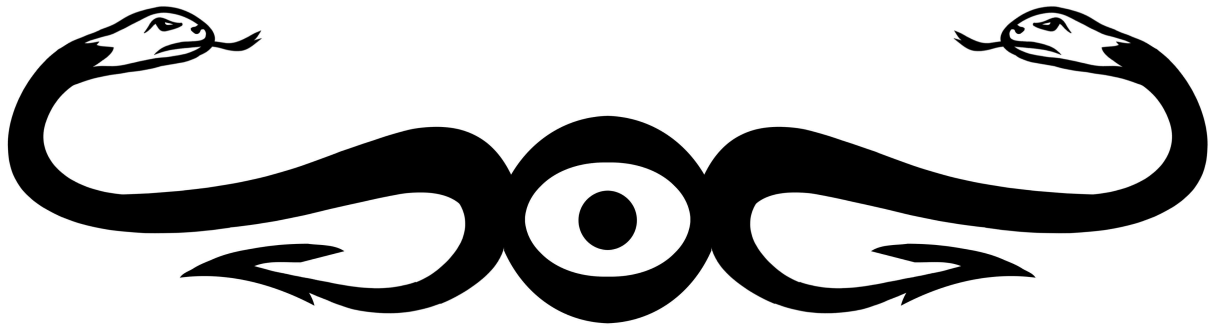
Invocation of Tiamat

*I am Tiamat,
Mother of Darkness,
Queen of demons and abominations of the earth,
She who holds the universe in her coiled embrace,
The Dragon of the Void.
I am the First, the Begetter, She who gave birth to All.
I am Ummu-Hubur, She who formed all things.
I am Thalassa, the primeval sea.
I am Tehom, the abyss.
I am above and below.
My timeless essence is the soul of the world.
My blood is the vital force of every living being.
I swallow light and cover the world with the Veil of the Night.
I am the Mother of Monsters and Beasts,
Scorpions, serpents and mighty dragons.
In my womb the Dragon's Fire is born,
The force of creation and destruction,
Which is more ancient than time.
I am the quaking earth and the fire of a volcano,
The flooding tide and the hurricane.
I hold the keys to the Nightside and the Tablets of Destiny.
I am primal and infinite.
I lift the soul on my flaming breath
So that it may rise up to the stars.
I endow man with the power to destroy and create,
To burn worlds with my fiery breath,
And to shape them anew from my flesh and blood.
For illumination is not found in light but in darkness.
I am the Mother of Gods,
She who dwells in the heart of the Void,
Where each thought, desire and wish becomes eternal.
I am the primordial ocean of the universe,
She who exists beyond time and space.
I gaze into eternity where my Will exists alone.
I am the eternal fire that burns in the core of every heart.
I deliver and devour.*

I am the Dragon.
I am Tiamat.



The Face of the Dark Goddess



Draconian Opening

DECORATE your temple with the dragon/serpent symbolism - statues or pictures of Draconian gods, sigils of the deities summoned in this working, bones or other body parts of serpents, and any other items you use in your normal ritual work. On the altar place a chalice filled with a red liquid representing the blood of the Dragon, preferably wine or non-alcoholic drink of red color. You will also need a dagger, knife, or another ritual blade, and red candles - at least one, and preferably seven. If you use incense in your work, I recommend Dragon's Blood or another strong and aromatic fragrance. This is a ceremonial opening in which I have included the patron deities that I myself work with on a regular basis, but you can personalize this ritual and replace the following gods and goddesses with those of your own choice. The invocations may also be personalized, but keep the order of particular parts and the general pattern behind this ritual unchanged. You can use it as a preliminary practice to other operations of Draconian magic, or as your daily routine to connect with the current.

Approach the altar, light the candle and burn the incense. Draw the opening symbol in the air, in front of you - this can be the trident, the pentagram, or the Star of the Qliphoth - and visualize it burning in black space, opening the gateway to the current of the Dragon.

Focus on it for a moment and breathe the air charged by the energies of the current until you feel your body vibrate slightly, the vibrations concentrating in your Third Eye.

Then begin the ceremony with the following words:

*I (your magical name) ignite the Fire of the Dragon
And proclaim my Will here on this earth and in the infinity of the Void!
May Lucifer fill me with Divine Light!
May Lilith open for me the Gates of the Night!*

*Leviathan, the Dragon of the Void, shall unite that which is Above with
that which rests Below,*

*And the Flame of Godhood within shall become a torch
That shall guide me through the darkness of the path!*

In Nomine Draconis!

Ho Drakon Ho Megas!

Take the chalice into your left hand, the dagger into the right, and face the four cardinal directions, the Above and the Below, speaking the following words of calling:

West:

*I open the Gate of Sunset in the West, in the name of Leviathan, the Great
Serpent that rules over the Great Ocean of the Universe. Leviathan
Tanin'iver Liftoach Kliffoth!*

South:

*I open the Gate of Fire in the South, in the name of Asmodeus, the
Daemon of Flames, who comes with the scorching rays of the sun within.
Asmodeus Ipakol Liftoach Kliffoth!*

East:

*I open the Gate of Sunrise in the East, in the name of Lucifer, the Lord of
the Air, whose light brings gnosis and liberation from mindless ignorance.
Lucifer Asturel Liftoach Kliffoth!*

North:

*I open the Gate of Black Earth in the North, in the name of Belial, the
Adversary, Spirit of Transgression. Belial Badad Liftoach Kliffoth!*

Above:

*I open the Gate of Empyrean Realms, in the name of Lilith, the Dark
Queen, who comes on the wings of the Night. Ama Lilith Liftoach Kliffoth!*

Below:

*I open the Gate of the Underworld, in the name of Hecate, the Lady of the
Crossroads, who holds the keys to the doors of hell. Hecate Gonogin Liftoach
Kliffoth!*

Face the altar, holding the chalice at the level of your heart, and speak the following words:

*I open the Gate to the Realm of Light and Darkness within, in the name of
the Ancient Serpent that lies coiled in the underworld of my soul. May the
Dragon of the Void arise within me and may the Venom of the Serpent
become the Elixir of Immortality on my way to Godhood and Power. Tehom*

Reginon Liftoach Kliffoth!

I am the Flesh of the Dragon!

I am the Blood of the Dragon!

*I drink the blood of the Dragon, offering my own to be united with this
primal essence!*

Offer a few drops of your blood into the chalice and anoint the ritual blade. Hold the blade over the flame of the candle to burn the blood (or thrust the dagger into the earth if you perform the ceremony outdoors), and shout aloud:

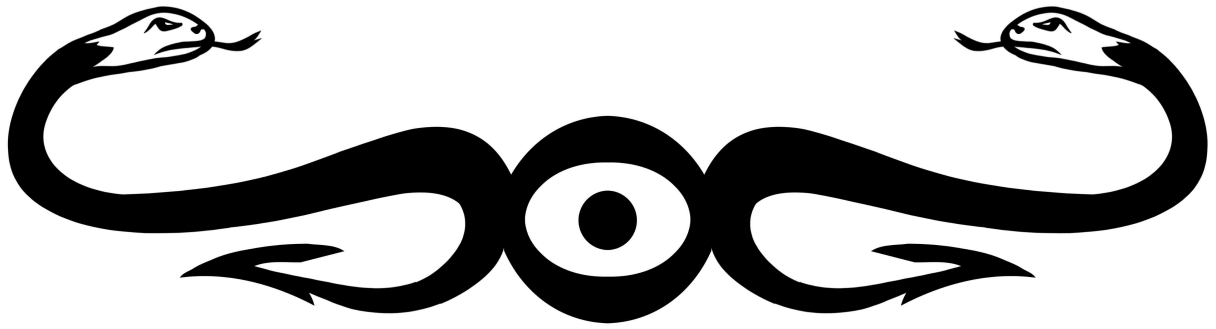
May the Blood unite with the Flesh and the Gate open up before me!

Ho Ophis Ho Archaioi!

Ho Drakon Ho Megas!

Direct and focus the energies released through the ritual into the chalice and drink the Sacrament, visualizing that you are consuming the blood of the Dragon. Feel how it flows through your body, empowering it with living fire and transforming you from within.

Concentrate on this feeling or combine it with your favorite Kundalini-raising technique, and visualize the Dragon Force rising from the bottom of your spine to your Third Eye, upward - flowing out through the top of your head - and then downward, surrounding you from all around. Enjoy this feeling and let it be a powerful manifestation of your inner fire.



Kundalini - The Dragon Within

KUNDALINI is the life-force of every living being. Animals, plants, and even the earth itself - everything vibrates with specific energy patterns that underlie the existence of the entire universe. In the human body, this force is symbolized and visually depicted as a red fiery serpent sleeping coiled at the base of the spine in three and a half coils. As the force awakens and becomes active, the serpent rises through the spine to the top of the head, bringing forth illumination and liberation from illusions of the material world. On the Draconian Path this process is represented by both the serpent and dragon symbolism. When the Fire Snake ascends to the Third Eye, it spreads its fiery wings and becomes the dragon - this is the Inner Dragon.

The image of the serpent coiled around the pillar of ascent is an old symbol that exists at the root of many stories of initiation. In the Garden of Eden, it is the Serpent, identified with the Adversary, that reveals to the first humans the path of self-liberation and self-knowledge by tempting them to eat of the fruits from the forbidden Tree of Knowledge. This is the beginning of the initiatory process of self-deification, the path of isolation, and the inner alchemy of man. The serpent coiled around the Tree of Life is the Western allegory of the Tantric concept of the Fire Snake that uncoils and rises from its lair at the base of the spine and ignites the flame of Godhood in human consciousness. The awakening and ascent of this mystical force is one of the most important aspects of the work on the Left Hand Path, and that includes Draconian self-initiatory magic as well.

While the Outer Dragon is the evolutionary force within nature, underlying all natural phenomena, the Inner Dragon is the transgressive force within human consciousness, the potential of self-transformation and the flame of divinity within. Activated by specific techniques of meditation, Kundalini rises through the energy channels, activates the chakras, and

ascends to the Third Eye, which opens up to see through the veil of illusion that covers the true essence of the world. Here, in the state of heightened consciousness, the serpent becomes the dragon, which represents the awakening of the latent functions of the back brain that is also called "the reptilian brain" and associated with psychic powers that are normally inaccessible to us. The reptilian brain is the part of the brain located at the top of the spine and between the higher parts of the brain and the spinal cord. It is believed to be a relic of the pre-mammalian past of man and a reservoir of psychic abilities, connecting the physical body of a human being with the subtle body that contains the chakras and channels through which Kundalini flows in its evolutionary ascent to enlightenment. This force is thought to ascend to the brain, activating its latent powers and lifting the mind to gaze beyond illusions of the matter and the flesh. The word "Kundalini" derives from Sanskrit and means "coiled" or "circular power," which refers to the primal evolutionary potential of each individual. In psychology, it is often described as an unconscious, libidinal and instinctive force, and in iconography it is depicted as a goddess (Shakti) or a sleeping serpent coiled at the base of the spine, at the root chakra (Muladhara) - hence it is also frequently referred to as the Serpent or Dragon Force. Information on the nature of this force is found in a number of ancient Eastern texts, from whence it was derived by Western esotericism. In Tantrism, for instance, it is believed that Kundalini (perceived as a feminine force) rises up the spine through the energy channels (*nadis*), activating the energy centers (chakras), up to the head and above, where it unites with her cosmic partner, the Supreme Consciousness (Shiva). This union is experienced as infinite bliss, spiritual ecstasy and illumination that awakens and activates the practitioner's psychic powers. There are, however, different views regarding the Kundalini process sought by the mystic and the magician. In *Beyond the Mauve Zone*, Kenneth Grant observes that the mystic takes the Serpent Force straight up to the Saharsara chakra, while the magician brings it down again to its base, or abode, in Muladhara. In this sense, the way of the mystic leads to liberation from the cycles of time, and if one does not then relinquish one's physical body, it becomes inert to outward appearances. The way of the magician, on the other hand, leads to the attainment of *siddhis* (magical powers) in the flesh, which are acquired, or awakened, through transformation of the body by the Serpent Force. This process starts in Muladhara, after the Serpent Force is raised and then directed downward, back to its original abode. The

latter is also the way of the Draconian Initiate.

The chakras are the inner energy vortices, which activated by the Serpent Force stimulate and expand psychic faculties. Each chakra is believed to be connected with particular parts of the body, emotions and spiritual concepts. The harmonious flow of energy manifests as a state of well-being, while dysfunctions in the chakras are responsible for diseases, emotional imbalance, mental disorders, or inability to connect with the spiritual side of reality. Apart from the chakras, Kundalini flows through channels existing within the subtle body and connecting the particular energy centers. There are three main channels - left, right and central. The Serpent Force flows through all of them at the same time. The left channel is called Ida and represents the lunar current of the Dragon. The right channel focuses the solar Draconian energy and is called Pingala. The central channel, identified with the spinal cord, is known as Sushumna (or Shushumna). These two currents - the right and the left - are two aspects of the Fire Snake. Entwined together around the spinal cord, the pillar of ascent, they form a pattern of spiraling energy that is also associated with the DNA patterns in the human organism. Kundalini is the life-force that activates each cell through cleansing and transforming processes of evolutionary transmutation. This is also reflected in the caduceus, the symbol of transformative powers of the Draconian divine essence, consisting of two ascending serpents entwined around the axis of the world, cosmic channel of spiritual ascent.

Diverse forms of yoga employ a great variety of techniques and methods to awaken the Fire Snake and raise it in a controlled manner. Methods of the East, however, do not always apply to the Western idea of self-initiation, and many writers warn against dire consequences of neglecting the ancient ways while working with this primal force. It is not the purpose of this book to delve into the subject, and if you are interested in this issue, I encourage you to do your own research and read the books that explore the ways and traditions of the Eastern Tantra. Here we will focus on simple working methods that can be used by the modern practitioner. They are not rooted in any particular tradition, and for some readers they may seem very eclectic and disconnected from their cultural roots, but the only connection that is sought in Draconian magic is with the primal Dragon Force itself, the very source of energy in the universe, which is timeless and existing beyond any culture or man-made tradition. We will, however, use the widely recognized terms and symbolism that will place this work within the larger paradigm that

has been formed throughout centuries by various approaches to this initiatory alchemy.

There are many ways to awaken the Inner Dragon. The experience of this energy is different each time and for each practitioner, but it is always powerful, affecting and transforming us on many levels of existence. A successful Kundalini ascent may feel like your entire being, all thoughts and emotions, explode all at once, or like you are bathed in electricity. This is an experience of total power. On the other hand, this may also be a slow process, where you will experience particular aspects of this force successively. This approach is actually viewed as safer and less traumatic, as in the case of rapid ascent the euphoria is soon after replaced by extreme depletion, disillusionment and dissatisfaction with the world. Many practitioners who have come thus far warn beginners on the path that this process should be conducted step by step, in successive stages. Otherwise, there may be many side effects, both physical, such as health problems, and emotional, such as depression or many unbalanced states of mind. It is said that the awakening of Kundalini brings freedom to the Initiate and slavery to the ignorant. We will briefly discuss the high and low phases of the process in one of the following chapters.

In Draconian magic, the simplest method to raise the Dragon Force is to visualize the pulsating fiery snake coiled at the base of the spine. Then you should breathe deeply and let the air awaken and activate the force. Fill yourself with oxygen and burn it in order to release this mystical energy. You should feel it rising through your spine like a volcanic eruption, activating each cell of your organism, cleansing and transforming your spiritual body. This feeling may also be empowered by visualization of activating and setting each chakra on fire, combining the whole experience into a powerful stream of fiery force. This simple visualization method will also be used throughout the workings of this book.

In addition to meditation and visualization, the practitioner can use various magical ceremonies and other techniques to awaken the Fire Snake. Further in this chapter you will find a simple but powerful exercise to work with the Inner Dragon. You can use it daily or from time to time. You can also include this meditation in your more complex magical operations in order to raise the inner energy and shift your consciousness to a higher level, allowing for astral seeing and communication with gods, spirits and other entities existing on various planes and in dimensions between them. This

meditation includes visualization of the chakras as colorful power zones, activated by the power words, i.e. mantras. The mantras are derived from the Eastern Tradition and are specifically associated with particular chakras. They should be "sung" or vibrated aloud, the sounds building up to activate and release the force of each power zone in the subtle body. As the vibrated sound builds up, let it flow through your body and alter your mind. You may shake or sway at this moment. This is natural - do not withhold. Let yourself be carried by this experience and make it as powerful as possible. You may vibrate each mantra only once or as many times as you need to fully experience the powers of each chakra.



The Chakras

The chakras are often described as "spinning wheels" or lotus flowers. The number of chakras varies depending on a spiritual tradition, and there are systems that describe the existence of thousands of chakras within the human subtle body. Here we will use the paradigm of seven main energy centers, sometimes combined with the idea that there are eleven chakras. The first is located at the root of the spine (Muladhara), the second slightly below the navel (the genital chakra, or Svadisthana), the third at the solar plexus (Manipura), the fourth in the heart area (Anahata), the fifth at the throat (Vishuddha), the sixth in the center of the forehead (the Third Eye, or Ajna), and the seventh on the crown of the head (Sahasrara). Each chakra has its unique qualities and special characteristics. There are also special attributes ascribed to all of them, such as the color, the number of lotus petals, the image, the mantra, etc. And each chakra controls a particular part of the body, affecting physical and mental processes, as well as spiritual powers of an individual. When a chakra is opened, the energy flows freely between the physical and the subtle body, and there is harmonious balance between the spiritual and the material. If a chakra becomes blocked, the energy cannot flow through this area of the body, which results in a variety of malfunctions, affecting both physical and emotional health.

The release and ascent of the Serpent Force, when it rises up the spine

and awakens each cell in the physical body, can be felt as waves, flames, or pulsations. The uncoiled energy seeks an outlet and normally ascends through the spine to the top of the head and out - through the crown chakra. After the force ascends and blends with the spiritual energy of the universe, it showers down over the body and travels through the organism, refining and cleansing the cells and energy channels. The whole process brings spiritual illumination, higher awareness, new abilities, and leads to transcendental states. A fully developed person will have unique paranormal powers and expanded psychic awareness. But before it happens, you have to be prepared for a lot of work that will be systematic and demanding, and often not entirely pleasant and encouraging. The word "Draconian" also means "harsh," and harshness is a frequent element of the Draconian self-initiatory process.

To understand the functions and dysfunctions of the chakras we need to take a closer look at their characteristics and the effects they can have on the emotional and psychological health.

Muladhara, or the root chakra, corresponds to the element of earth and represents our connection to the earth, ruling over instincts of survival and basic needs. It also acts as a bridge between the spiritual and the physical, providing balance for the energies of both and making us grounded, safe and secure. The influence of this chakra affects the physical body, especially the skeleton, the foundation of physical existence. Here resides the Fire Snake, the evolutionary potential and life-force of a human being, waiting to be awakened and merged with cosmic consciousness. It is also the base from which the three main psychic channels (Ida, Pingala and Sushumna) emerge, allowing for the flow and circulation of energy. When balanced, Muladhara ensures vitality, vigor and growth. It keeps the physical body healthy and makes an individual well-adjusted to the surrounding world. The lack of balance may cause vanity, obsessions with the material or survival issues, inability to control the situation, move forward in our lives and make decisions, the feeling of isolation, abandonment, or the lack of trust. The person may feel uncomfortable, or not present in the body, and there is a sense of not being heard or noticed, or being completely alone. In the physical sense, the dysfunction manifests as low vitality or chronic illnesses, sluggishness, tiredness, and diseases of the skin, bones, teeth, and spine, as well as weight problems.

Svadhithana, or the genital chakra, represents creativity, sexuality, self-esteem, enjoyment of life, reproduction, and assimilation. It rules over the

element of water, which symbolically corresponds to the sphere of emotions. The energy of this chakra is the driving force of reproduction - in the physical, artistic, intellectual, and social sense. It is also responsible for the development of personality. When balanced, this chakra can bring the body, the soul and the spirit to perfect harmony, making an individual self-confident, joyful, passionate, and creative. The lack of balance manifests in issues of promiscuity, emotional dependence and addiction to sex, or the opposite - the lack of passion and loss of appetite for life. We may become addicted to a blind creative drive or apathetic and withdrawn from any attempts of self-expression. We may also experience dramatic mood swings, obsessions and violent emotions such as anger, fear, or jealousy. Physical problems that indicate dysfunction of this chakra affect the back, the spleen, the urinary system, and the reproductive organs.

Manipura, or the solar plexus chakra, is associated with fiery emotions, freedom, Willpower, and the ability to manifest intentions in the world. It transforms thoughts into actions and governs thought processes and the way we express feelings. Its element is fire, and the balanced influence of this chakra manifests in strong self-confidence, dynamism and vital energy. It also assists in overcoming many illnesses, maintains strength and ensures good health. Blockage in this center results in hostility, aggression and frustration. We may become arrogant, stubborn, hyperactive and competitive, or passive and burned out, impatient, blaming, and unreliable. We may also be obsessed with a desire to possess, and at the same time nothing is enjoyed, which results in overindulgence. Physical disorders include arthritis, diabetes, digestive problems, anorexia or bulimia, ulcers, problems with the stomach, liver, colon, intestines, and gallstones.

Anahata, or the heart chakra, represents the force of expansion and rules over feelings and emotions. Its element is air and it is associated with love and compassion, empathy, peace, devotion, harmony, and clarity. When this chakra is strong and balanced, it helps us develop our talents and fulfill desires. It empowers the harmonious expression of leadership and independence and supports the ability to gain insight into mentality and character of other beings. The lack of balance may result in a tendency to egotistical possession, tyranny and domination of other people. We may become distrustful and paranoid, jealous, lonely, depressed, possessive, intolerant, or narcissistic. Physical disorders affect the heart, lungs, circulatory and immune system, as well as allergies.

Vishuddha, or the throat chakra, is the transition point from the four lower chakras to the two higher chakras, governing the process of synthesis and purification. It confronts us with all problems and unpleasant experiences that we have suppressed during the course of our life so that we may resolve them with wisdom. This center is associated with the element of ether or sound and supports communication, both external and internal. When balanced, it expands our awareness and creative self-expression, helps to communicate and be honest with ourselves, and ensures flowing manifestation and thought clarity. Blockage in this chakra may result in distorted communication, talking too much or too little, and poor listening skills. We may become overly aggressive and egotistical and use the power of speech to attack others, or very timid and unable to communicate even with ourselves. Among physical disorders we can mention stammering, weak voice, laryngitis, problems with glands, thyroid, and ears.

Ajna, or the Third Eye chakra, is the psychic center which receives inner knowledge of all things. It is from here that the other chakras are guided and the channels Ida and Pingala meet with the central Sushumna before the energy rises to the crown chakra. Its element is light and this center represents intuition, clairvoyance and spiritual awareness. When balanced, this chakra functions as a gateway to other realms, allows for astral projection and provides knowledge of spiritual connection between all things. The lack of balance may lead to distorted opinions about life, compulsive and obsessive behavior, psychic overload, mental breakdown, dogmatism, spiritual fanaticism, or bigotry and intolerance. It also results in poor memory, nightmares, and hallucinations. Physical disorders include poor vision, headaches, sinus and nose problems, seizures, learning disability, and neurological malfunctions.

Sahasrara, or the crown chakra, represents universal consciousness and unbounded awareness. It also governs memory, concentration and intelligence. Its element is thought and it connects the consciousness of an individual with the Higher Self. When balanced, this chakra provides access to Infinite Intelligence that exists in the universe and allows for self-expression on higher spiritual levels. It brings the mind to fulfillment in the union of knowledge, the object of knowledge and the knower. The lack of balance results in confusion, cynicism, rigidity, greed, and domination. We may feel isolated from spirituality, mentally unbalanced, and lose contact with reality. In the physical sense, the dysfunction of this center may lead to

migraines, brain tumors, amnesia, or coma.

Three Hidden Chakras - Golata, Lalata and Lalana - are not included in many systems of yoga, and although they are mentioned in a number of sources, there is little known about these psychic centers. We will, however, include them in one of the Dragon Force meditations provided in this book, therefore a few words need to be said about their nature and powers. These three chakras are believed to exist beyond the physical and the spiritual, and in the physical body they correspond to three points - on the uvula at the back of the throat, above the Ajna chakra, and within the soft upper palate. It is also believed that they can only be seen and experienced once the Fire Snake is fully awakened, but usually it is enough to engage in a deep and intense meditation, raise the Dragon Force to the Third Eye and focus on these three points. While meditating with the Dragon Force, we also receive glimpses of other "hidden" chakras within the head. Sometimes they are experienced as corresponding to the physical eyes and the Third Eye on the forehead, other times they are seen as located at the back of the head, and finally, they are also felt as completely abstract concepts, without any physical correspondence at all. In this interpretation, one of them may be experienced either as a "left eye" chakra, corresponding to the power of remote viewing or traveling with the mind while staying in the physical body. Another one may be seen as a "right eye" chakra and represents the power of manifestation, expansion and filling the empty space with thoughtforms produced by the mind. And the third chakra is either seen as a form of the "third eye" or as a "back-brain" chakra, the true source of the Draconian senses and the equivalent of the original, primal Third Eye corresponding to the latent reptilian powers of the brain. These three chakras are also seen in different colors, e.g. golden, purple, or red, or all of them appear as small bright points shining with red light.

The Star Chakra, known as Sunyata (or Sunya), is a transpersonal center that exists outside the body, hovering above the crown chakra. It is the gateway to the Void and the bridge between the consciousness of an individual and the infinite. It channels energies from outer currents and adjusts them to our skills of perception before they are communicated to the mind. It is the Eye of the Dragon and the center of awareness after the Dragon Force is released through the crown chakra and consciousness is no longer bound to the physical body. Meditation with this chakra may be experienced as a series of flashes showing glyphs, sigils, images, etc.

Sometimes it is only felt as a flow of energy, surrounding the head with a bright aura. Sensations that accompany these visions may include a complete state of silence, feeling very light and disconnected from the body and the physical plane, or changing into pure energy or pure consciousness existing independently of all attachments. In the next chapter I will shed more light on this concept and you will also find there a meditation that will help you explore this mysterious chakra.



Meditation to Activate the Chakras

Breathe deeply. Begin to visualize the particular chakras located along the spine as colorful lotus flowers or vortices, swirling and shining with pulsating light and colors associated with each power zone.

Start from the Muladhara chakra. Envision the red fiery snake coiled at the root of your spine. Take a deep breath and feel how the air enters your lungs, reaching every cell of your organism, while your body is being filled with energy. Hold your breath and direct this energy to the root chakra. Visualize that the snake wakes up and begins to rise in a spiral movement. Vibrate the mantra LAM. Envision that the chakra glows with bright red light, swirling like a vortex. And finally, from this swirling vortex emerges a fiery stream of energy that ascends upward, to the next chakra. This stream is Kundalini, the Serpent Force, which will successively rise and activate each chakra.

When you are ready to continue the meditation, visualize that the stream of energy reaches the Svadisthana chakra. Take a deep breath and direct this energy to this power zone now. Vibrate the mantra VAM. Envision the chakra swirl and shine with orange light. When the chakra is fully awakened, feel and see how the fiery serpent rises and ascends to the next power zone.

Manipura: Now the fiery serpent reaches the solar plexus. Vibrate the mantra RAM. Envision that the chakra is filled with the fiery energy and swirls and shines with bright yellow light. When it is fully awakened, it opens up and releases the fiery stream of force to ascend to the next level.

Anahata: Focus now on the heart chakra. Take a deep breath and focus the

Kundalini energy in your heart. Vibrate the mantra YAM. Envision that the chakra opens up, shines with green light and swirls. Then the energy rises and flows upward to the next power zone.

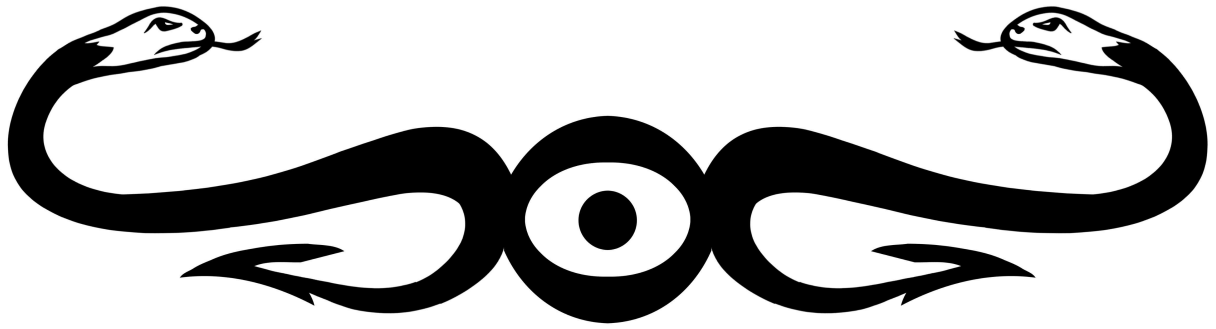
Vishuddha: Move your focus to the throat chakra. Feel the stream of energy flowing into the chakra and activating it. Vibrate the mantra HAM. See how the chakra glows with pale blue light and swirls. When it is fully awakened, the fiery energy ascends to the next chakra.

Ajna: Focus now on the Third Eye and fill it up with the stream of energy. Vibrate the mantra OM. Envision the chakra swirl and shine with indigo-colored light, awakened by the Serpent Force. Feel how the Third Eye opens and visualize that the snake spreads its wings and becomes a fiery dragon. Let this feeling be powerful and ecstatic.

Sahasrara: Direct now the stream of force to the crown chakra on top of your head. Envision that it is flowing out in cascades of golden fiery energy, descending and surrounding you, and feel how this energy penetrates you from inside and outside, flowing up and then down again. You can feel the force flowing through your whole body and at the same time your aura, your subtle body, is burning with fire. You are a living manifestation of the Dragon Force now. Enjoy the feeling and let it fill you with power and ecstasy.

Focus on this experience for as long as you want, and when you decide to end the meditation, envision that the serpent coils back and returns to the base of your spine. However, keep the feeling of being empowered and awakened. You can use this force for other practices or simply as your daily exercise.

The mantras should be vibrated aloud and with full concentration so that the whole body vibrates to the rhythm of each mantra. Let your consciousness merge with the sound, and let it reach and awaken every cell of your body.



The Eye of the Dragon

THE word "dragon" is usually believed to be derived from the Greek term *drákōn*, meaning "giant serpent," but there are also theories that associate it with the word *derkein*, which translates to "the sharp-sighted one," referring to the concept of "clear seeing." This corresponds to the psychic sense of clairvoyance, which is associated with the Third Eye or the Inner Eye, the spiritual center located in the forehead area or between the brows (sometimes identified with the pineal gland). In Tantrism, it is also called the Ajna chakra, one of the seven main psychic centers in the subtle body of each human being. The Third Eye is a gate to the depths of the inner mind, to what is called "higher consciousness," and it is believed to be responsible for visions, clairvoyance, clairaudience, remote viewing, precognition, and all other phenomena that constitute the overall concept of the astral sight. While its dysfunctions may cause brain diseases, blindness, deafness, seizures, learning disabilities, spinal dysfunctions, or depressive states, the developed and well-functioning "mind center" endows us with wisdom, intuition, mental facilities, intellect, and allows to see the "clear" picture of the universe. Therefore, the opening of the Third Eye has always been considered as a very important step on the path of initiation.

This can be done by various meditative and ritual methods, as well as by disciplined and systematic practice. The practitioner can work with the Tantric concept of the Fire Snake which gradually rises through the spine and awakens the particular chakras, each one responsible for different psychic powers and skills. When the Serpent Force rises to the Ajna chakra, its lunar and solar currents, Ida and Pingala, merge together and the Third Eye opens and activates the psychic senses within the subtle body of the Initiate. Symbolically, this is represented by the serpent unfolding its fiery wings and transforming into the dragon - the universal emblem of clear seeing and

awakened psychic powers. When you activate your Inner Eye, you will be able to gaze into the Other Side, worlds of light and darkness, the Sephiroth and the Qliphoth, and all the wonders that are normally inaccessible to your mundane perception. This is one of the powers of the mind that constitute the overall idea of what it means to become a "dragon."

There is, however, a higher form of the Third Eye - the energy center that exists above the seven main chakras, outside the body of the Initiate. It is believed to be located slightly above Sahasrara (the crown chakra) and it is called Sunya or Sunyata, or in other words - emptiness, vacuity, "the zero chakra." Sunyata is the "void center," as it is not in the body but in the apparent "void" above. It is also the "black hole" through which the practitioner's consciousness, rising above the physical body, is pulled over to the Other Side. The concept of the black hole is related to the "transcendental void" of the mysticism of the East, the numerical zero, the infinite energy of the vacuum, the theory of non-locality, or the "collective unconscious" of Jungian psychology. It is the state of mental emptiness and non-attachment, occurring when the Initiate's consciousness is liberated from the bonds of the flesh and all forms of mundane conditioning. The first experience of this chakra may also be felt as being drawn into a dark tunnel or black vortex that leads to the Nightside, the inner underworld, or the realms of the Qliphoth. Robert E. Svaboda in his book *Aghora II: Kundalini* describes Sunyata as "emptiness, nothingness, void" - "In the Shunya state all names and forms become extinct, and one is only aware of one's own individuality. The entire universe is contained in the Shunya state, in unmanifested form."

Within the Draconian Tradition, Sunyata is also associated with the mythical Eye of Lucifer, which destroys all illusions and allows the Initiate to see energies that constitute the universe in their true, raw and primal form. It is the Star Chakra, the Dark Eye that pierces all veils and illusions and the Eye of the Dragon that exists in the Void. When the Third Eye is awakened and activated, the Initiate can also open the Dark Eye, which is a very advanced work that takes the practitioner to the level where everything becomes possible and all limitations disappear.

The vision of Sunyata, the Dragon's Eye, appears when the Initiate enters the realm of Satariel on the Nightside Tree of Qliphoth. From that point, the Third Eye is no longer the center of awakened consciousness and the focus shifts to Sunyata - the higher eye, or the Eye in the Void. While the Third Eye (the Ajna chakra) is a lower form of the Eye of the Dragon (the Eye of

Lucifer), existing within the body of the Initiate, Sunyata is the actual center of Draconian consciousness, corresponding to the Third Eye in its higher form. The vision of the higher eye is also achieved through the work of the three hidden chakras concealed inside the head. As we observed in the previous chapter, they can be experienced when Kundalini is awakened and raised up to the Ajna chakra. These hidden chakras, as well as Sunyata, belong to higher aspects of Draconian magic and it is recommended to introduce them into your individual self-initiatory practice successively, step by step developing and expanding this work.

To experience the emptiness of Sunyata I also recommend meditating on the successive levels of the Tree of Qliphoth up to the realm of Thaumiel, which is associated with the Throne of Lucifer and the concept of self-deification. While the Vision of Godhood is experienced for the first time in the realm of Thagirion, in the heart of the Dark Tree, it is actualized at the level of Thaumiel, the sphere corresponding to Kether on the Qabalistic Tree of Life. The spiritual experience of Thaumiel is no longer the Vision of Godhood as it is revealed in the realm of Thagirion - here it is Godhood itself. This state is achieved when the Initiate pushes consciousness out of the body, beyond Sahasrara and into Sunyata - the Void. This can be understood in many ways and on many levels. In the microcosmic sense, it is the state where all names and forms become extinct and all we are aware of is our own consciousness. But although it is called the Void, it is not empty - it is full with all possibilities and contains limitless potential of creation. It is also the gate existing at the crossroads of inner planes, where the Initiate makes the choice whether to enter the Void and destroy the old universe or to remain within the structures of the already existing world, which represents the crowning of the Draconian process of self-deification.

The vision of the Void is an important element in Draconian magic and I will provide here a simple meditation to activate and attune your inner senses to the energies of the Star Chakra.



The Dark Star Meditation

You should perform this meditation in complete darkness, in a silent and solitary place, where you will not be disturbed by anything or anyone. When you get used to the energies of this chakra, it will be easier for you to perform it anywhere, but many practitioners find this work quite difficult in the beginning. Ideally, you should have good experience in working with the chakras, raising and directing the Inner Dragon energy, and decent management of your psychic senses. Therefore, advanced practitioners will find it easier and more natural to work with Sunyata. But even if you do not succeed immediately, this should not stop you from trying. With the intense focus and systematic work the results will come in time.

Begin this meditation by entering the reversed-breathing trance, which is one of the most powerful techniques allowing for a shift of consciousness and attuning the practitioner's mind to the energies of the Void. The whole meditation can be performed while standing, sitting, or lying. I recommend a sitting position, with your back straight, as this is also the most natural position for the flow of the Fire Snake. At first, breathe deeply in your normal rhythm, observing the breathing pattern - feel the air flowing through your nostrils into the lungs and filling your body - making it light and relaxed. Then start breathing in the reversed pattern - visualizing that you are inhaling when exhaling and exhaling when inhaling. We will also describe this practice in detail in one of the following chapters. Keep focused on this visualization until you enter a deep trance in which you will no longer feel your body, see the surrounding room, or even hear your own breath.

Then focus your consciousness on your Third Eye and direct there all energies circulating within your body. Continue this part of the meditation until you feel that your inner senses are awakened and sharp and your Third Eye burns and shines with the fiery energy of the Draconian current. When this happens, slowly return to the normal breathing rhythm. At this point you may be able to see the three hidden chakras at the back of your head. You may visualize them e.g. as three points shining with dark red light. In time you will learn to feel their presence and their vision will come naturally. When you build this image in your mind, start chanting the mantra:

SUNYATA

At the same time move your focus to a small dark point above your head. As you chant, direct the Dragon Force from your Third Eye through the top

of the head into the Star Chakra. See how it expands and starts growing. Each time you chant the mantra, the Dark Star becomes bigger, expanding in all directions and surrounding you with a sphere of blackness. Continue chanting until it consumes everything around - the room, the house, and finally, the whole universe. Everything around you has to disappear, swallowed by the limitless black hole that has no beginning and no end - it is infinite and eternal. At the same time this blackness is not empty - it is alive and liquid, dense and moving. It is the canvas for all manifestation and you can use it to give your intent shape - if you are performing this meditation for a particular purpose - or you can simply open yourself for whatever may happen.

Take as much time as you need for this meditation and to experience this state of consciousness, then direct the Dragon Force back to the base of your spine and return to your normal perception. Close the working and write down any thoughts and observations that may come during and after the meditation.



VOVIN

THE word "VOVIN" is derived from Enochian language and means "dragon." The idea of power contained within Enochian words rests on vibrations they produce, changing energy patterns throughout planes and dimensions, attracting various entities, and allowing access to realms hidden from the physical senses. It is even believed that Enochian was the original divine language that God used to create the world with and it was spoken by the first man in the Garden of Eden. After the exile from Eden, the language was lost and replaced by an early version of Hebrew, which became the universal language until the confusion of tongues at the Tower of Babel. At that time Enochian became hidden from mankind until it was rediscovered by John Dee and Edward Kelly in the sixteenth century.

Having this in mind, we may use the Enochian word VOVIN to open gateways on the physical plane to the Draconian current of the Void. It can also be employed in a simple, yet effective technique of raising the Inner Dragon. The idea of incorporating into rituals words of power spoken in languages other than the native language of the practitioner is quite popular in present times. Their power rests on the mystical quality of the sound they produce when they are pronounced, vibrated, or chanted during a magical operation. This may be interpreted in many ways. Some practitioners believe that the language we speak in our everyday life may seem too "mundane" for rituals, and they replace it with incantations or prayers in languages that are associated with a more "sacred," mystical sphere. Among such languages we can mention Latin, which is traditionally connected with religious ceremonies of Christianity and provides an excellent medium for rites of reversal in which God is replaced by the Adversary, like the Satanic Mass, for instance. While using a Qabalistic paradigm in our magical work, such as the Qliphoth, we can use the original Hebrew vocabulary to establish and empower our

connection with this tradition. Enochian language has a special position among these tongues, as it has never been used as an actual language and is associated solely with operations of magic. This makes it an extremely potent medium of ritual expression, be it in writing or in spoken invocations. Enochian alphabet is magical in itself and can be used in amulets and talismans. Enochian prayers and invocations constitute beautiful rituals, mysterious and loaded with power. Finally, single words in Enochian can be used as mantras to produce altered states of consciousness - trances in which we access other worlds and channel messages from their denizens, or states of heightened awareness in which we project our Will into the Void to manifest our intent in the universe.

In this case, we will use the word VOVIN as a part of an energy raising technique that can empower any Draconian ritual in a fast, simple and effective way. However, I only recommend it to advanced practitioners, as it requires good skills of raising and directing your inner energy through the chakras. You also need some experience with expanding the working paradigm from the seven chakras to eleven, as the exercise directs the Dragon Force outside the physical body, through the activation of the three hidden chakras and Sunyata. In this practice, the word VOVIN functions as a key to the Draconian current, an energy raising mantra, and a vehicle of manifestation for the practitioner's intent.



Dragon Meditation

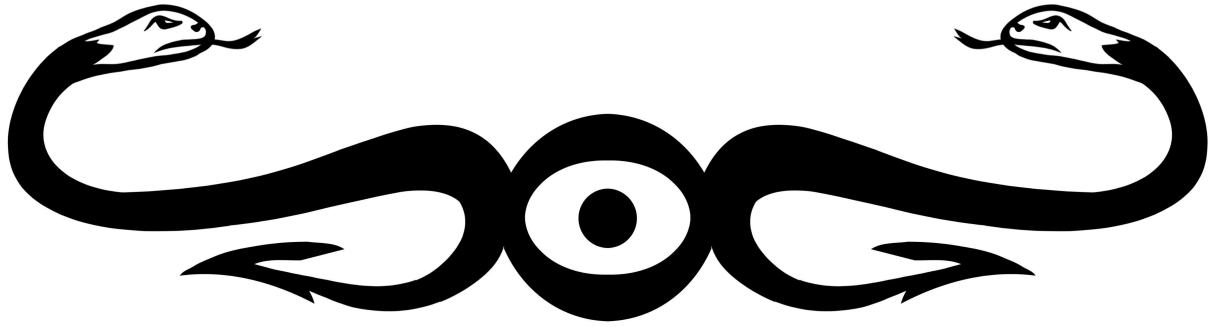
Stand with your back straight, arms by the sides, with the palms of the hands directed toward the ground. Relax, clear your mind and take a few deep breaths. Imagine the veins of the earth beneath your feet flowing with the Dragon Force. Breathe deeply and with each breath feel this energy moving and vibrating, warm and pulsating, as if you were standing on the Dragon's body. This feeling will be empowered if you perform this practice outdoors, standing bare-footed on the ground, but it is also effective if performed in your home temple.

Vibrate the word VOVIN in a low, long sound - it should make your

whole body shake, or at least tremble slightly. At the same time imagine that you pull the energy from the veins of the earth through the soles of your feet up to the base of your spine. Focus it there and when you stop vibrating the mantra, move your attention to the root chakra - feel how the Dragon Force awakens and activates this energy center. Then focus on the next chakra and while you vibrate VOVIN, and feel the force moving from the root of the spine to your genital area. Continue this meditation until you awaken and activate all chakras in your body - up to the crown of the head. This should include vibrating the word VOVIN ten times, one time for each chakra (Muladhara, Svadisthana, Manipura, Anahata, Vishuddha, Ajna, three hidden chakras, Sahasrara).

Then move your focus to the dark point above your head - the Star Chakra Sunyata. Again, vibrate VOVIN and focus all your attention on the chakra. This time, however, combine it with a different visualization - as you vibrate, imagine that the dark star grows and expands. As it grows, it consumes everything around you - the temple disappears in the Void that is contained within Sunyata and you are alone in limitless black space. Take as much time as you need to build this image in your mind. From now on, until the end of the ritual, you will perform your magical work not in the physical room, but standing in the heart of the Void. This is a powerful awareness that shifts your consciousness for the experience of the Other Side in a simple, yet evocative way. When you wish to end the ritual, simply ground yourself using any method that you have found effective in your work so far. You will find several grounding techniques later in this book.

I recommend doing this meditation in a dynamic way - without taking any additional time between the mantra vibrations - with one vibration for each breathing cycle. This way it will not take more than just a few minutes and may serve as an excellent energy raising exercise before the actual working - invocation, evocation, scrying session, astral travel, or any other practice that uses the Dragon Force as a vehicle of manifestation.



Dragon Invocation Temple Version

THIS ritual has a similar function as the Draconian Opening - it opens the doors to the current and attunes your senses to its energies. It also combines the Draconian imagery and symbolism with a technique raising the force of the Inner Dragon.

Prepare 3, 7, or 11 red candles, incense (Dragon's Blood is recommended), and your ritual blade. You may place the candles on the altar or put them around you in a circle. Light the candles and burn the incense.

Take a few deep breaths, draw the trident or another key to the Draconian current with the ritual blade in front of you, visualize the key symbol burn with fierce bright flames, and recite the following words of invocation:

*Ho Ophis Ho Archaios,
Ho Drakon Ho Megas!*

*I invoke the Dragon!
Lord of Waters! Dragon of the Earth! Apocalyptic Fire! The Breath of the
World!*

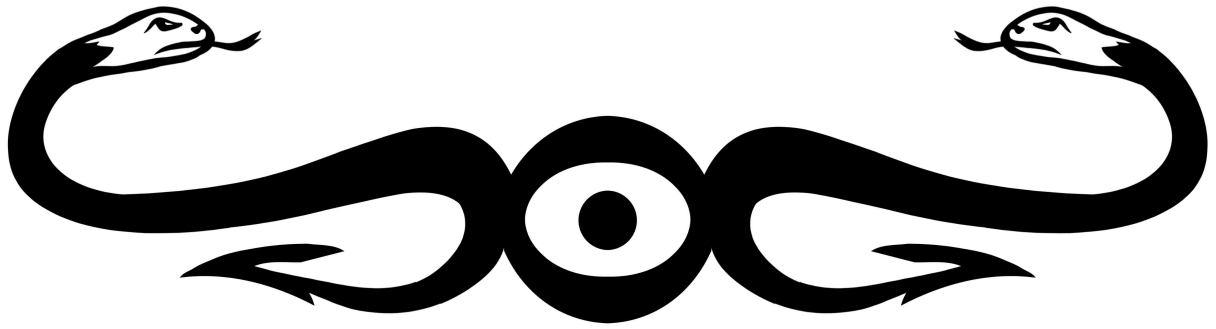
*Primal Source of all Creation!
I call the Dragon of the Void,
Ancient Serpent that holds the universe in its coiled embrace,
The Gate and the Key to the depths of my soul!
Awaken from your slumber in the heart of the Void
And rise up from the abyss of the night!
I invoke your timeless essence which is the soul of the world,
I invoke your blood which is the vital force of every living being,
I invoke your darkness and your light!*

I seek rebirth in your Black Womb, where the Flame of Godhood is born!
Vibrate (or shout aloud) eleven times the word: VOVIN

*Ancient Dragon of Atlantis,
Rise up from the Void!
I seek your energy, your life, your limitless essence!
I call you forth to enter my being!
I claim your heritage of blood!
And I seek to rest in your eternal arms!
Awaken your fire and fury within me,
Overcome my weakness with persistence!
Enter my flesh and inflame my soul with your timeless force
So that I may carry the torch of victory
Treading upon corpses of those who choose slavery and ignorance over
Knowledge and Power!
Dragon of the Void,
Awaken my body, my soul, my blood,
Inflame the spark of divinity within!
I invoke you by your ancient names:
LEVIATHAN, TIAMAT, TYPHON, LOTAN, YAMM, RAHAB, NAHAR,
TANNIN!
Come forth!*

Focus on the Dragon energy rising at the bottom of your spine, flowing in a powerful stream of force through the chakras, awakening and activating them one by one. Imagine them shining and whirling like vortices of energy. And when the force flows into your Third Eye, feel your forehead burst with the explosion of senses that are now activated and adjusted to the energies of the astral plane. For a moment focus on how it feels to be a dragon - the whole world around you looks, smells and tastes different. Illusions are shattered and you can now gaze through the veil separating the mundane world from the Other Side. You may also empower this meditation by visualizing that you are transforming into a dragon - large wings grow from your back, your arms and legs change into the strong limbs of a beast, and your skin becomes an armor protecting you from any harm that might await you on the Other Side. The energy focused in your Third Eye ascends to the top of your head and flows out of your body, falling down in cascades of energy, charging your aura with fire and surrounding you with flames. This is

accompanied by a feeling of power that flows through your consciousness - it is like being connected to a limitless source of energy that has no beginning and no end, only continuity and timeless existence. Enjoy this feeling in itself or use it as a preliminary working to any other Draconian ritual.



The Outer Dragon

THE vision of the Dragon, powerful primal force that threatens the order and harmony in the universe, has been a part of the human worldview for ages. Violent forces of nature, catastrophes, phenomena that were not understood or explained by the contemporary man, came to be personified as terrifying beasts and monsters. Dragons and giant serpents were believed to be responsible for storms and lightning that set houses and forests on fire, floods and tsunamis, tornadoes and hurricanes, earthquakes and volcanic eruptions. Depending on the nature of the force involved, people imagined dragons and beasts of the air, fire, earth, and water, and created stories and legends to explain their origin and powers. In world mythologies we find many examples of such beasts - serpents living in seas and waters such as Leviathan, beasts of the earth such as Behemoth, fire-breathing monsters such as Typhon, or miscellaneous dragons whose roaring voice was carried throughout the land by thunder and raging winds. Dragons were also personified by stars and constellations - Cetus, also called "the whale" or "the sea monster;" *Draco* - constellation in the northern sky associated with many myths, e.g. the ancient Greek story of the dragon Ladon that guarded the golden apples of the Hesperides and was killed by Hercules; Hydra, known as the "water snake" and connected with many myths as well, including stories from ancient Babylon and Greece. In the Draconian Tradition, even certain "non-dragon" constellations are associated with the popular dragon/serpent symbolism. Among these we can mention e.g. the seven stars of the *Ursa Major* constellation, which were viewed by Gerald Massey, one of the most influential writers in the area of the Draconian/Typhonian Tradition, as representing the seven heads of the Dragon. We have already discussed some of his views in the chapter "Draconian Tradition."

In mythologies, dragons usually represent timeless and primal forces -

chaos existing outside order; darkness not dispersed by rays of light; etc. In ancient maps depicting the world known to the contemporary man, the edges of the universe were pictured as guarded by dragons and monsters. They were believed to exist outside the man-made civilizations, in unexplored territories, marking the border between the familiar and the unknown. These beasts were also primordial and older than mankind, preceding all myths and stories of Creation. A perfect example is the Babylonian goddess Tiamat. She is the mother of all gods and the essence from which the world was formed when she was slain by Marduk in the battle for the new cosmic order. Her flesh and bones constitute the structures of the world, the blood of her demonic offspring flows in the veins of all living beings, and her consciousness dwells at the root of the human mind as the Inner Dragon, the spark of the divine potential. The primordial chaos is the womb of the dragon goddess. It is the Source, the Abyss, the Void, the beginning of the whole universe. Her force is the spark of life that powers up the growth of nature and evolution of human consciousness. She rises in the Initiate as the Serpent Force, lifting the mind to the gates of chaos, where consciousness is shattered, decomposed and stripped from all mundane conditioning. But she also manifests in the natural phenomena on earth. There are many theories and speculations about the patterns of the Dragon energy constituting the earth's magnetic field. They are called "dragon lines" or "ley lines" and are often believed to be mystical veins connecting power spots on earth, ancient vortices of cosmic energy, "the chakras of the earth." The Chinese art of Feng Shui is based on these mystical magnetic correlations between energy patterns in man and the universe, and dragons and serpents are viewed as nature spirits also in other cultures and traditions. For instance, the Nagas of Hindu mythology, spirits associated particularly with waters - lakes, rivers, seas, wells, etc. - are portrayed as snakes and it is also believed that they guard hidden treasures, like legendary dragons of the European folklore.

The Dragon is also limitless and infinite. The serpent Ouroboros, one of the oldest Draconian symbols, represents the belief that all is one and one is all: the end is the beginning and the beginning is the end. When one cycle ends, another begins. The Draconian current is continuous movement and strife, eternal play of cosmic patterns and particles. They battle and devour one another. They copulate and produce new offspring. This is a stream of force in movement, balance through strife, equilibrium of opposites. Draconian magic is as much about fury, death and destruction as it is about

love, eroticism and creation. It is ever-moving energy, raw and pure force of primal cosmic consciousness, the vital principle behind the eternal cosmic cycle of birth-death-rebirth.

However, within the Draconian Tradition, the term "Dragon" does not refer to any specific deity. It denotes the infinite, timeless cosmic current of primal energy that infuses the earth and human consciousness and may be accessed and used as an evolutionary vehicle by those who seek to awaken and embrace this power. Draconian gods and spirits are manifestation of this force, but none of them is the sole or complete representation of the Dragon's essence. The Dragon should not be perceived as a "god," "spirit," or any abstract outer principle, even though many entities embody the Dragon's essence and act as intermediaries that help us access and understand this infinite current. The Dragon Force in itself is undefined and intangible. It is the raw primal energy contained in the Womb of the Universe that gave birth to all worlds and all life. There are, however, certain god-forms and archetypes through which we can work with the Draconian current. Apep in Egypt, Tiamat in Babylon, Leviathan of the Hebrew legends, or the Serpent in the Bible - these are only a few examples of serpent/dragon deities employed in Draconian magic.

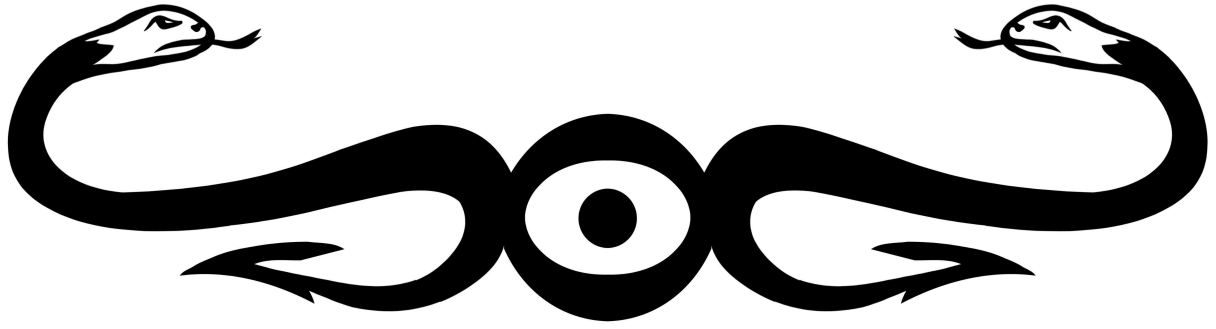
In the microcosmic sense, they represent the inner evolutionary force of man, the Kundalini energy and the drive to gnosis and enlightenment. But when speaking of the Outer Dragon, we usually refer to all "dragon phenomena" around us that represent the untamed, life-giving and destructive powers of nature: the thunderstorm, the fire in the volcanoes, the ferocity of hurricanes and tornadoes, the destructive force of floods, the sudden terror of lightning, powerful and ominous weather phenomena that have never been tamed by man. This ferocity is also a part of the essence of Draconian magic and manifests when the Fire Snake uncoils and rises to spread its wings in a powerful manifestation of the Inner Dragon.

This transformation of the Outer Dragon into the Inner Dragon is also reflected in the famous legend from the Norse *Volsunga saga*. It is a tale of magical initiation that occurs by drinking of the dragon's blood and eating of the dragon's flesh. The hero, Sigurd, is sent on a quest to kill the dragon Fafnir and retrieve the treasure from his lair. While slaying the beast, Sigurd is bathed in Fafnir's blood that flows from the fatal wound, and when the dragon is dead, he cooks his heart and eats it, gaining knowledge of the speech of birds. This is symbolic of acquiring the dragon's wisdom and

powers. By consuming the flesh and the blood of the dragon, the Initiate becomes the dragon and speaks the tongues of the beasts, which represents transformation of the inner senses - by raising the Dragon Force within, our eyes, ears and the other senses get attuned to the Other Side and we are able to see through the veil of illusion that separates the mundane world from other realms and dimensions. The blood of Fafnir also has the power to render Sigurd's skin invincible, therefore the Dragon Force can be used for empowerment and protection as well.

While the awakening of the Inner Dragon is the work of inner alchemy, we can experience the Outer Dragon in outdoor locations, preferably solitary, where we can meditate undisturbed by the sounds of the city, traffic, or other people - places where no one lives, radiating force, perhaps at the crossing of the "dragon lines." Old woods, hills and peaks of mountains, areas near water: a lonely beach by the sea, shore of a lake, or desolate spot near a forgotten pond. Such places may be withered and barren or thriving with life. They may scare off or attract animals, birds and creatures of the wild in unusual ways. Sometimes we can recognize these places by rocks or tree branches naturally forming mystical shapes. Other times these are old power spots, cult places, locations that have soaked with the energy of those who have been there. The experience of the Outer Dragon may be empowered by the natural phenomena as well, especially if it occurs at night, at the time of stormy weather or strong wind, with thunder and lightning, reflecting the primordial savageness of nature that can only be felt out there in the wild, far from man-made civilizations. There we can feel the Dragon's breath on our skin, hear the roaring of the beasts and the wind whispering through the tree branches, sense the pulse of the earth - the living and beating heart of the Dragon.

The ritual presented in the next chapter invokes these primordial aspects of the Dragon - the force of the wild, the terrifying and beautiful side of nature, where the rational intertwines with the irrational, allowing us to experience the energies of the Other Side in a completely different way than in our home temples.



Dragon Invocation To Be Performed Outdoors

IN this ritual you may use candles, torches, or a circle of fire. Choose a solitary place outdoors, where you will not be disturbed and where you can use fire safely, without the danger of burning yourself or anything around. If you choose to use candles or lanterns, place them around you in a circle. Again, the recommended number of candles is 3, 7, or 11. The same rule applies to torches. The circle can also be made with a flammable material that will keep up the flames long enough for you to perform the ritual. You may also use some incense for this work (e.g. Dragon's Blood), but it will probably have little effect if you are in an open field. Prepare a ritual blade as well. Light the candles/torches and stand in the center of the circle.

Take a few deep breaths, draw the trident or another key to the Draconian current with the ritual blade in front of you, visualize it burn with fierce bright flames, and recite the following words of invocation. If possible, you may also empower this working by making a trident, e.g. from wood, and burning it at the beginning of the ritual.

*Ho Ophis Ho Archaios,
Ho Drakon Ho Megas!*

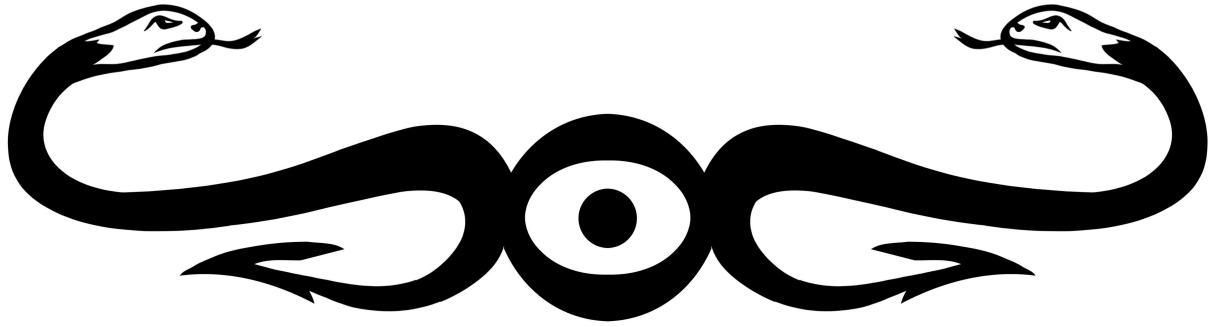
*I invoke the Dragon!
Lord of Waters! Dragon of the Earth! Apocalyptic Fire!
The Breath of the World!
Primal Source of all Creation!
I summon the Dragon of the Depths!
Rise up from the abyss of oblivion
And fill me with your life-giving and deadly flames*

*The force of creation and destruction!
I call forth the beast that sleeps in caves, tunnels and bowels of the earth!
Arise from your forgotten lair!
Come from beyond the sands of time
And manifest in this circle of flames!
I summon the Primal Mother,
She who ruled the universe at the dawn of time,
Giving birth to gods of man and spawning worlds and galaxies!
Rise up from the depths and rule the world once more!
Annihilate illusions and barriers,
And fill me with your primal force!*

*Vibrate (or shout aloud) eleven times the word: VOVIN
Rise up from the underworld,
Through earth and trees, rocks and stones!
Come with the wind whispering secrets of the ancients!
Arise from the fresh waters of rivers,
And from the salty seas and oceans!
Manifest with fire and lightning,
Force and Fury,
The light of the day and the darkness of the night!
Awaken my body, my soul, my blood,
Inflame the spark of divinity within!
I invoke you by your ancient names:
**BEHEMOTH! APEP! LEVIATHAN! TYPHON! NIDHOGG!
JORMUNGANDR! TIAMAT!**
Come forth!*

Focus on the flames of the circle around you. Breathe deeply and with each breath see them growing and becoming higher and brighter. Attune your senses to the surrounding landscape - feel the wind growing fierce, the earth beneath your feet shake, waters of the nearby river or sea roar so loud that you can hear them even if you are not anywhere close. Synchronize your breath with the breath of the Dragon. At the same time visualize that the circle gets smaller and the flames come closer until they become one with you. At this point feel them entering your body through the soles of the feet, flowing in a fiery stream of force through your spine, up to the top of your head - connecting you to the worlds above and the realms below. Feel

yourself connected to the primal Draconian force of the universe that was here before the universe was born and will remain when all exists no more. Let yourself flow with this energy. Let it inflame and transform you from within. Again, you may empower this meditation by visualizing yourself transforming into a dragon. Enjoy this feeling until the experience comes to a natural end, or use the invoked force for another Draconian ritual.



Dragon's Fire

WHEN we begin to learn how to access and control the Inner Dragon, we also have to develop the ability to use the Dragon's Fire, which is a powerful energy that can be used in various situations and in many kinds of magical operations. You can use it for spiritual development and psychic expansion, as well as for physical health and self-empowerment. The easiest method to start working with your inner fire in a practical way is visualizing that you are holding it in your hands. This fire can be used for destructive purposes - to hurt someone, but it can also be used for healing or to purify the aura. When you wish to use the fire for healing, direct the flames through the body, focusing them on the infected areas, and envision how the fire burns the disease - you can do it by simply moving your hands all over your body. In works of malediction and cursing, this fire can be directed toward the target or an object associated with the victim, although in this case you will have to do it with a strong and aggressive intent to work properly. It takes a lot of time and practice before your inner fire becomes really intense and powerful, but even at the beginning of your practice you should be able both to see and to feel the flames, or at least sense them. The more you awaken your Kundalini energy, the stronger is your Dragon's Fire, and each time you work with the inner fire, it also strengthens the Kundalini flow in your physical and spiritual body.

You can also awaken and direct someone else's inner fire by placing your hands under the base of the spine and drawing the fire vertically through the entire body along the spine. Finally, it is possible to work with the Dragon's Fire through dreams. In the beginning, you should focus on dreaming of fire, and then, step by step, induce dreams in which you will see yourself using it for various purposes. This way you can develop the subconscious ability to use it as a weapon of power and/or protection. We can defend ourselves with

the Dragon's Fire when we are attacked, cursed, assaulted by spirits, etc. We can use the flames to light up dark places and realms to which we travel, both in our astral work and in dreams. There are as many ideas of how magical fire can be used in a practical way as there are practitioners. Once you develop the ability to control this force, you can invent your own ways and methods of using it in your work. It is also very important that you keep a diary of your practices and experiences.

Dragon's Fire as the manifestation of Kundalini is also linked to the principle and the most basic creative forces within our bodies, and therefore often experienced as sexual energy. That is why many practices of sexual magic, or sex work in general, are often useful in awakening this inner force. The experience of Kundalini can be compared to orgasm, as it embraces the sensation of bliss, or ecstasy, which is experienced by many practitioners as an erotic impulse. Symbolically, fire is desire, lust, passion that drives us on the path - the evolutionary force behind all progress and development, be it physical or spiritual. Sexual power is inseparably connected with the innate desire of spiritual and mystical experience. It is the drive to transgression and transcendence. By ignoring this powerful force, we become victims of repression and obsession, deprived of the natural evolutionary urge and unable to use our inner fire. Thus, we can also work with the Dragon's Fire by using techniques of sex magic, as well as sex itself - instead of letting the energy released through orgasm disperse and dissipate around us, we can keep it within the body and use it to empower our inner fire. For this you will only need simple visualization methods, such as envisioning the orgasmic energy as a stream of fire that flows through your body, activating and purifying the chakras. You can then focus it in a particular chakra and use it to remove blockages and balance the energy flow through this psychic center. You can direct this energy to a particular part of the body that needs healing. You can also let this energy flow into your aura, surrounding you with a fiery sphere that will serve as a protective shield against unwanted influences or magical attacks. Sexual energy is a powerful force that can also be a potent vehicle for the flow of your inner fire.

Dragon's Fire is pure energy. The development of a high level of energy is an important part of the work, and if you are a beginner to the path, your first exercises and workings should include practices for raising and storing energy. Once you learn how to do it, you will be able to use this energy in more advanced operations, such as evocation, or in any other form of magic

that involves manifestation of your desire and Will in the surrounding reality. Therefore, you have to be aware that you cannot afford to waste your energy on things petty and devoid of meaning like the majority of ordinary people. You need your energy for your magical evolution. To avoid losing your natural energy you should avoid performing magical operations without a specific meaning or concrete purpose. Many magicians who begin their adventures on the Left Hand Path quickly discover that it is easy to raise energy, and after a few basic exercises they already want to proceed to operations in which they will see their new powers manifesting: curses, love charms, or spells to increase their wealth, but most often they fail, because a novice does not usually have enough power to make these operations work properly. Instead of developing and storing energy, they lose it by doing meaningless rituals. This does not necessarily mean that low magic, aimed at solely material results, is something bad or wrong, but we will speak about low magic later in this book. The point here is that the aspiring magician should dedicate the greatest part of one's time, commitment and energy to the development and perfection of one's magical skills. Other goals will come in the right time. So even though it is tempting to use your freshly gained powers to boost your luck in love and improve your financial situation, you should avoid thinking this way. Of course, you can try such rituals as well. After all, it is the physical manifestation of our intent that validates our magical operations and keeps us confident about our work. Seeing concrete results of our efforts also provides powerful motivation to further practice. But if you keep trying and keep failing, you should definitely reconsider your goals and focus on developing your skills. Besides, if you keep your focus on your magical progress, such things as money, love, or power will come to you in time, in a natural way, without any spells or special magical operations.



Basic Exercise

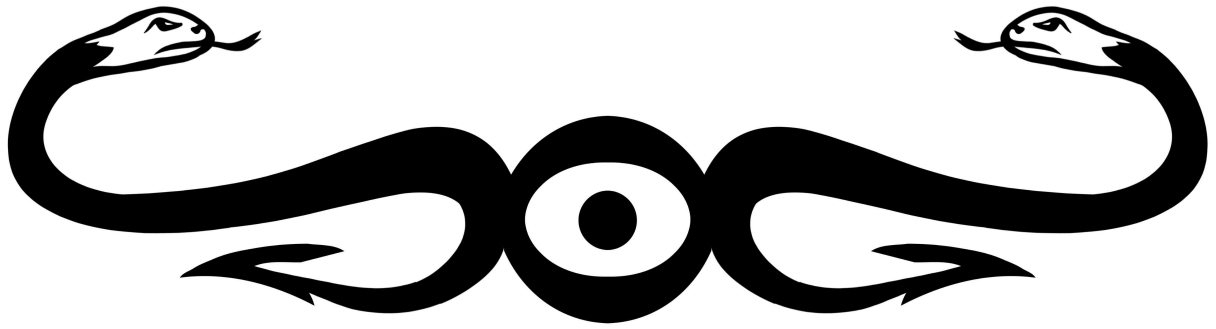
In this practice the best results are usually obtained by using simple methods. To work with your inner fire you do not need complicated rituals or

complex magical operations. All you need is a quiet place, where you can focus on your work, and a little bit of your free time. What is actually essential in this work, though, is that you do it systematically - every day, whether you are free or busy, healthy or sick - no excuse. I will describe here a simple exercise that you can use in your daily practice. If you are a beginner to the path, I suggest that you do it as it is described here - every day for at least 15 minutes. Once you develop the routine, feel free to modify and personalize this practice, but do not give it up. I have worked with Draconian magic for over 15 years and still consider the basic daily practice to be the most useful tool in my personal development. Never underestimate the power of simple daily exercises!

Sit down in a comfortable position. It does not have to be any special meditative posture - you can simply sit on a chair or sofa. Start breathing deeply, relax your body and clear your mind. Then focus on your hands - hold them with your palms up and visualize that you are holding fire. At the same time feel the flow of your inner energy from the base of the spine to the Third Eye on your forehead. Keep breathing, and with each breath see and feel how the fire in your hands becomes stronger, warmer, brighter - more and more powerful. Then you can either move your hands over your whole body, cleansing and strengthening yourself with this magical fire, or simply visualize that it spreads from your hands to the other parts of the body. Continue until you feel your whole body warmed up and vibrating with the fiery energy. When you want to finish the exercise, put the hands together or cross them on your chest to close the circuit and keep the energy within. It is an excellent exercise for the start of the day, or when you feel tired and simply need a boost of energy.

Depending on how much time you can dedicate to this exercise, you can expand it by experimenting not only with circulating energy but also with receiving and projecting it. Usually, the way we receive and project energy through our hands is different for the left and the right hand. The left hand is believed to be passive and receptive, while the right one is expansive and able to project energy. It may be different if you are left-handed, though, so feel free to experiment with it. By holding the hands together, e.g. forming a triangle (with tips of the fingers touching), you can create a powerful vortex with which you can energize the chakras or direct the inner fire outside the body - for instance, for the purpose of grounding yourself, healing someone, or sending energy with a malefic intent. There are also many other positions

to hold your hands while working with your inner energy (*mudras*), and I strongly encourage you to research and work with them on your own. It is also very likely that with practice you will develop your own methods and exercises - feel free to be as creative as you want in this matter.



The Process of Awakening

IN the majority of people Kundalini lies dormant, coiled like a serpent and asleep at the base of the spine. When it is awakened, it ascends through the spinal column, purifying and activating the chakras, bringing forth liberation, illumination and self-consciousness. This is accompanied by manifestation of psychic powers such as clairvoyance, remote seeing, clairaudience, ability to see the past and the future, and many others. When Kundalini is awakened through training and proper preparation, the flow is smooth and harmonious. But if the energy is released too early or without the knowledge of what is actually going on, it may result in physical, mental, or emotional breakdown. Moreover, it is not uncommon that Kundalini awakens and ascends spontaneously as a result of a temporary weakening of the physical body - under stress, at the time of illness, through near-death experiences, or during another sort of crisis. Instead of bringing the expected bliss and power, it may then become a traumatic experience - "the Dark Night of the Soul."

The term "the Dark Night of the Soul" is derived from the writings of the sixteenth-century mystic, Saint John of the Cross, and refers to the phenomenon of dark and traumatic phases in the process of inner awakening and transformation. When the intense energy pours up the body, it may cause a great fear of changes which are initiated at that time within the person's body and mind. This is a terror, or shock, compared sometimes to a condition analogous to that created by a serious accident. This phenomenon is common to the first experience of Kundalini. The initial ecstasy and influx of power are often followed by an overload of energy, during which we can experience another shock, or the so-called "White Death." This stage marks the beginning of the process of cleansing, the length of which depends on our energy patterns and may result in many types of depressive and "down-cycle"

states. And finally, there is also the burnout, or the phase of exhaustion, when the body is depleted and the mind is unable to function properly. We cannot think logically, our sense of self is distorted, and we struggle to return to our normal awareness. In this condition we may view our body and life from outside, as if we were detached from it, or we may be prone to delusions, thinking that we are omnipotent godlike beings - this is a trap into which many practitioners fall in their work. Also, during this stage we may consider ourselves mad or ill, especially if we are not aware of what is happening to us. Most often, however, this state is simply frightening and overwhelming. The majority of practitioners expect the feeling of power and illumination, and instead of it they are suddenly faced with all sorts of issues, from those affecting physical health to a number of mental disorders.

In fact, this is not anything abnormal. The dark phases of Kundalini awakening often result in great confusion, a lot of mental distress, and many problems on all levels of life. As Jana Dixon observes in *Biology of Kundalini*, it is as if 220 volts of electrical energy suddenly coursed through their 110-volt units - fuses blow and circuitry melts. When we find ourselves experiencing such high levels of energy, whether awakened through spiritual work or involuntarily, we are often unable to handle them, and thus we feel overwhelmed, confused, disoriented, fragmented, and afraid of the whole process. This is a natural thing, but yielding to panic and fear is never a solution. The process of awakening may be accompanied by unexplained illnesses and physical disorders. We can experience chills alternately with hot flashes, severe headaches, nosebleeds, nausea, and it can also affect our physical appearance - e.g. we may fluctuate between looking younger at one moment and many years older a short time later. We may appear old, tired, or ill, but a few hours later we are young and full of vitality, or the other way round. The skin may change its color and look reddish or bluish in some areas of the body, or yellowish, if the liver is affected. This is all different for each individual, though. While one person may experience a great increase of energy or feel overcharged, another will feel drained and exhausted. It is not uncommon to mistake this state for results of failed rituals, and we may then have thoughts of being possessed, attacked by hostile magicians or entities, or even have the sense of losing our psychic abilities. All this is only temporary, but it may cause a lot of doubts about the path and the whole initiatory process. We may also have symptoms affecting our mental and emotional health. The loss or distortion of memory, heavy mood swings - from

depression to ecstasy, times of extreme dullness or brilliance, magnification or loss of appetites, distortions in the sense of time, loss of the sense of identity, disorientation with ourselves and the surroundings, or generally the feeling of "losing it" - these are only a few examples of what we may experience in the process. Again, it is important to stress that none of them is "abnormal" or results from any personal "failure" - these are all natural parts of the Kundalini process. But there is no need to worry in advance. You may not have to go through all of them - each person is unique and the symptoms can manifest in many different ways.

Kundalini can be awakened voluntarily - by meditation, bodywork, rituals, drugs and psychoactive substances, sexual practices, etc., or it can occur out of the blue. The involuntary release may have several causes, such as drug use, overwork, a severe blow or injury to the tailbone area, grief, an extreme physical or emotional trauma, excessive fear, a life crisis, childbirth, menopause, and certain forms of asceticism. It is most likely to rise spontaneously in people who are sensitive and spiritually inclined, regardless whether or not they are aware of it. Once awakened, Kundalini seeks to cleanse all areas of the body, affecting us on all levels - physical, mental and emotional. This results in traumatic or ecstatic experiences, depending on the type of blockages or distorted energy patterns. At the same time we have to face all personal demons which normally lie hidden in the darkness of the unconscious: fear, anger, lust, desires, fantasies, obsessions, insanity, etc. However, it is usually not the symptoms themselves but the lack of knowledge and understanding of the process that makes it fatal for some people. If you are not physically, emotionally, or mentally ready to handle this force, you are more likely to experience depression, illness, disorientation, and many other problems than if you know what is going on and approach it with responsibility and understanding. Once the blockages are cleansed, the Serpent Force will flow unhampered, transforming the cells and mutating consciousness, with each stage of the process bringing us closer to self-awareness and self-realization, and eventually resulting in power and knowledge that we seek through this work. Also, throughout the whole process we will have glimpses of this power and wisdom, so it is not a distant goal, but rather something that will keep unfolding to us step by step, with every practice we do and with each experience we achieve.

Another mistake that many practitioners make while approaching this work is thinking that once we have gone through all these unpleasant

symptoms, they will not happen again. In fact, however, when the Serpent Force ascends above the head and merges with the higher consciousness, it has to descend back to transform the subtle body and awaken the psychic senses. If there is a blockage, or the body has not been properly prepared, Kundalini will begin to cleanse and refine energy patterns, which can result in another slow and painful ascent. Again, this can cause a great physical, emotional and mental trauma, which this time may not take days or weeks, but we are speaking here about years during which we may experience the same symptoms as before, in a milder or more severe form, until the cleansing process is finished. Usually, it is not like we are suddenly faced with years of painful trauma, as the symptoms will appear from time to time and disappear by themselves. It is also unlikely that we will experience them all at the same time. What you may expect are various issues connected with particular chakras - for instance, when Kundalini starts cleansing your root chakra, you may experience fluctuations in the level of your physical energy, tiredness, unexpected and often unexplained skin diseases, bone and teeth issues, etc. On the mental and emotional level, you may then go through issues with moving forward, making decisions, survival and adaptation to the surrounding world, and so on. When the cleansing process is complete, all these issues will disappear and you will feel healthy, strong and balanced, full of energy and ready to move forward with your life and spiritual work. After the phase of illness, you will experience a time of health, strength and rejuvenation. However, when the Serpent Force ascends to Svadisthana and starts working on it, you may find yourself facing certain issues again, this time connected with the energy center in question, and this will continue until all chakras are cleansed. Each stage may take weeks or years for the cleansing process to complete and each one brings different initiatory qualities.

During the most intense phases of Kundalini awakening you may experience such symptoms as muscle cramps or twitches, itching, tingling and crawling sensations all over your body, numbness or pain in the limbs, waves of heat or cold, involuntary bodily movements, jerking, shaking, tremors, or sudden rushes of electricity circulating within the body. This may all happen during meditation, but it is also very common to experience these sensations during rest or sleep. Your sleeping patterns may undergo alterations as well, and you may have phases with very little or almost no

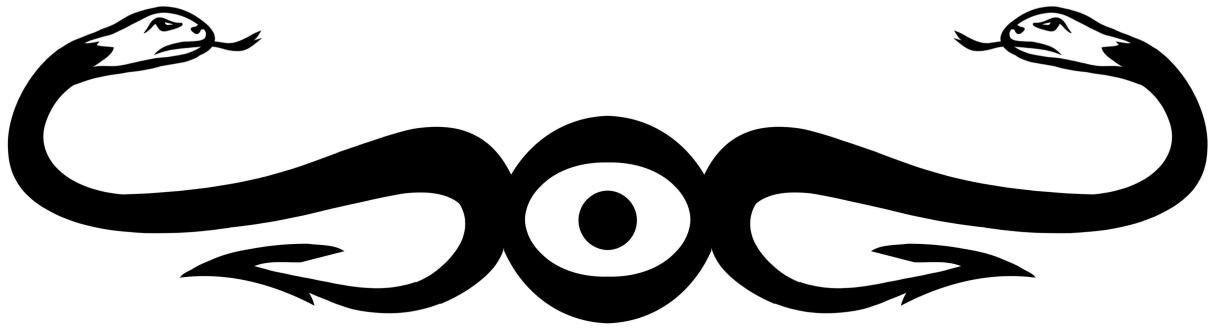
sleep, no matter how tired you are, or you may feel hyperactive, with no need for sleeping over long periods of time. On the other hand, you may feel extremely exhausted, deprived of vital energies, and sleepy all the time. The same applies to your eating patterns and habits - you may feel hungry all the time, or you may have no need for eating at all. You may also at this time give up certain types of food and switch to a completely different diet than ever before, which can be caused either by digestive issues (your body will start rejecting substances that it considers "harmful" to the cleansing process) or a mental need for a lighter and "healthier" nutrition. During meditation it is also not uncommon to experience pain in various parts of the body. Usually, these are headaches and pressure within the skull, but you may also experience pains in the chest, increased heartbeat, and tension in the back and the neck. These pains often signal blockages in the energy flow and disappear by themselves when the cleansing process in a particular area is completed. If they bother you and you find yourself unable to function normally at that time, you can relieve them by practicing yoga or another form of physical exercise. On the biological level, you may also experience fluctuations in the level of your sexual energy. In some cases, this may take extreme forms, and you may feel horny all the time, no matter how often you have sex, unable to fulfill your sexual desire, or you may lose interest in sex at all and remain ascetic for the whole time of the cleansing process. In either case, there is nothing unnatural about it, and you should not panic if it happens.

On the psychological and spiritual level, the symptoms of Kundalini release may involve rapid mood shifts, mental confusion, difficulties with focusing on your work or daily activities, unexpected episodes of depression or aggression, and emotional ups and downs - fluctuating from extreme sorrow and grief to euphoria, from paralyzing fear to extreme rage, crying and laughing, tranquility and agitation, and so on. You may have spontaneous visions, premonitions, revelations, and auditory sensations, such as hearing sounds that are normally not in your surroundings - ringing in the ears, buzzing of insects that seems to come from nowhere, music, voices, etc. This may be accompanied by intense sensations in the head, especially in your Third Eye or in the crown area, such as heat or pressure. You may experience the rise of the Fire Snake in a winding, "serpent" pattern, or as a flash of lightning. It may rise harmoniously through all the chakras or skip some of the centers - do not worry if it happens, the energy will get there in the next stages of the process. At that time you may experience intensified sensitivity

both to outer and inner impulses - increased sense of self-awareness and deeper understanding of inner spiritual processes, as well as heightened empathy and awareness of your environment. The latter includes being extra sensitive to other people's vibrations, and it is often easy to mistake this condition for being under attack from these people, especially if this influence is really intense. In fact, this is rarely the case, and such sensations are only the effect of our increased awareness and heightened psychic senses. The same heightened sensitivity at that time allows us to interact with deities and spirits, denizens of the Other Side, our personal guides and allies on the path. This happens through dreams, inner voices, astral travels, extrasensory perceptions, etc. It is not uncommon to establish then contact with your Daimon/Higher Self and receive teachings and guidance from the higher planes. You may experience spontaneous altered states of consciousness, astral projection, trance states, past life memories, insights into the future, mystical experiences, and an overall sense of expansion of awareness. Finally, you may also find yourself creative more than ever before, exploring various forms of self-expression and following the inner need of spiritual communication through writing, art, music, etc.

The whole process of Kundalini release usually takes years, and in many cases it may take the whole lifetime. There is no rule that would apply to every practitioner, as this is all an individual matter. The psychic centers/chakras must be awakened, activated and purified before our energy can be concentrated upon them. This opens access to psychic faculties and powers that make us god-like, but this does not happen overnight, and if you want to walk the Path of the Dragon, you have to be prepared for a long and complex process involving continuous work, in regard to both the body and the mind. In times when the Serpent Force is so intense that you cannot function normally in your environment, simply take a break from magical work and let the energies get back in balance. These states may happen spontaneously, but usually they are triggered by intense spiritual work - meditation, powerful rituals (especially those of invocation), extreme practices and experiments. I am not saying that you should avoid such situations, but simply approach them with responsibility and do not panic when their effects manifest in your life. Periods of bliss and burnout are a normal thing in this process, and you should give yourself time to regain the inner balance. Never forget about grounding practices, think of taking up yoga or other forms of physical activity, let yourself rest, sleep for as long as

you need it, and above all, focus on just being in your present body - treat yourself, and take as long as you need to feel balanced again.



Draconian Initiate

DRACONIAN Path is not for everyone. Many will approach it drawn by the promise of power it holds, but only few will succeed through harsh tests and challenges that we all have to face as we are forged in the Dragon's Fire. It is for those who are not afraid to undertake this demanding quest for power and elevate themselves beyond limits of their imagination. Draconian magic offers fast results, but they have to be approached with cautiousness and responsibility, otherwise we will not be able to process the amount of knowledge and power that will flow through the gates of the inner mind.

At first, this work may seem difficult for beginners, but do not get discouraged. You do not need any prior knowledge or experience to become the Draconian Initiate. What you do need, however, is either a natural alignment with the current or an open mind and eager spirit to welcome the Draconian energies and commune with them. It does not matter whether or not you already have experience in magic in general. If you are capable of working with the current and receiving the flow of the force, you will progress very quickly, your consciousness will expand, and your psychic skills will enhance more than you can imagine. At some point of your path you will become a living vessel for the current, able to channel and earth its gnosis through various forms of creative self-expression, such as designing your own rituals, writing books or essays, drawing and painting pictures, composing music, and so on. Do not worry if you do not have any talents at the moment - you have a potential for self-expression for sure, and there are many chances that it will be unlocked and developed in a certain stage of your systematic work. As the Draconian Initiate, you may also feel a need to share your work and provide guidance to others in further stages of your path - this is a natural part of the process as well. But if you do not hear the Call of Dragon, or if you feel uncomfortable about doing the work that is provided

here, maybe this magical path is not for you. Do not feel discouraged then - there are many magical currents and you may find your path aligned with another ritual system. Do not take this as a failure, but transform your doubts and hesitation into motivation to seek your path elsewhere.

Being the Draconian Initiate is about living your life according to the path. It is not something you can do in your free time, on occasion, at social events, or as a means of recreation. It *is* life, living the path and being aware of your vision and desire in every single moment of existence. Walking the path is a lifetime choice. It is up to you whether you choose to remain a dabbler, always looking for a reason to skip the daily practice, delay or give up the pursuit of your vision, put aside the work with the magic of the path when you do not find it convenient, or whether you focus your life, time and energy on true evolution. It is by no means easy. Most of us have jobs and families, we all struggle with occasional health troubles or money problems, and so on. But the key to succeed on the path is to find balance between your mundane and spiritual life and not let these things stand in the way. This may mean that you will have to rearrange your whole life to suit the path, and if you are not ready for such a change, you will most probably not succeed beyond the basic level of magical advancement. Be aware of this when you take your first steps on the Path of the Dragon. Even if this change is not needed right from the start, it will become a necessity in further stages of your personal evolution. How you do this is solely up to you. But once you are on the right track, when you let your spirit ride upon the wings of the Dragon, all things will begin to fall into place, bringing you more health, prosperity, love, adventure, and inspiration than you have ever had in your life. This is a difficult, often painful and traumatic process, but it is also thrilling and rewarding.

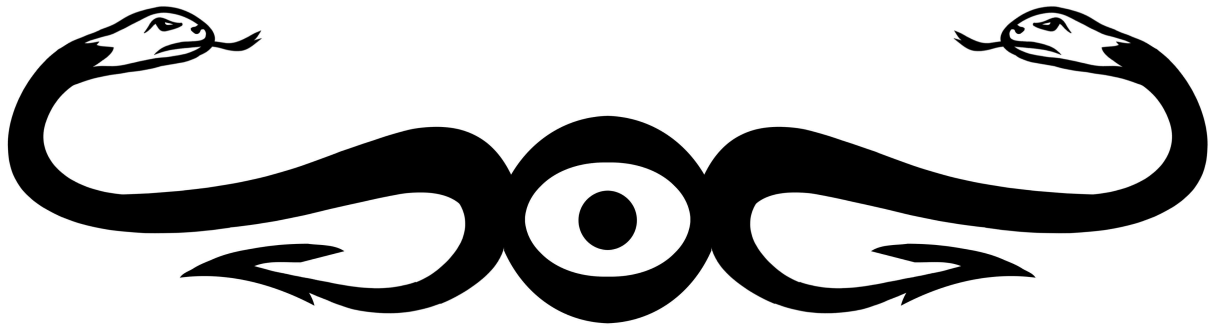
Draconian magic is also all about work: practicing, training, developing, shaping, polishing, perfecting, experimenting, descending into the blackest pits of hell and soaring up to the sun to tear down illusions of the world and reach for powers that may seem imaginary and mythical to the ignorant, but for the Initiate they can be real and tangible tools if only we learn how to harness and control them. There is no such thing as a theoretical or passive Draconian Magus. Draconian magic is based on invoking, channeling and absorbing the power and manifesting it in the world. It is about recognizing weaknesses and inhibitions and transforming them into a vehicle of personal ascent. There is no place for empty philosophies that only boost the ego but

are not grounded in the real experience. All methods and tools of sorcery are good enough if they aid in your spiritual advancement, if they can give you access to genuine power. Rites of transgression, sexual sorcery, blood offerings, tools of pain and pleasure, intoxication, etc., are all part of the work, to a lesser or greater extent. Some of them are presented and described in this book, the others are left to your individual research and practice. What I personally recommend, though, is to not reject any of these methods, as they may come useful or even necessary in further stages of your path. As the Draconian Initiate, you will be constantly challenged by the forces of the current to question your values and principles, to overcome your inhibitions, and to transform your fears and hesitations into strength and tools of power.

While you do not need any prior experience or advanced magical skills to begin your work with the Draconian Path, you do need a potential and Will to develop both. You need to be devoted and passionate about your magical work. It is important to be careful, but it is even more important to let yourself be driven by desire, to keep your heart open for new experiences, new quests to pursue, and new mysteries to discover. Without it you will not succeed on the Path of the Dragon. Being careful should not, however, be mistaken for being afraid, reluctant, or skeptical to walk the path. You need to be able to let go, let yourself be consumed by the Dragon's Fire and inflame your way through the darkness of the Void. Embrace the new experience and enjoy it. Approach it with anticipation and excitement, but not with fear, skepticism, or prejudice. Draconian Path is harsh and difficult, but it is also a beautiful spiritual adventure. It is ecstatic, challenging and inspiring on all possible levels of existence. Let your spirit fly through worlds and dimensions in ecstatic rapture. Do not lose the thrill and enthusiasm by being focused on harsh and demanding training only. Let yourself be fascinated and inspired by every change in the world that occurs by your Will, by every manifestation of your desire. Do not fear to be proud and confident about your work, but then again, do not mistake self-confidence with arrogance and egotism. It is a trap which is easy to fall into on the Left Hand Path - the path centered in its essence on the development of a powerful self-awareness. Most magicians fail on their initiatory path when they choose passive existence, laziness and self-pity over challenge, passion and experience; safety over risk; the limited over the infinite; the mundane over the spiritual; the sleep of the soul and mindless ignorance over awakening

and illumination. But then again, this is a path for few, not for many.

When you begin your journey with the Draconian current, you will experience many personal, lesser and greater initiations, which will affect the most personal areas of your life. You will have to find new ways to interact with the world - the old ones will be shattered in the process. Many things which at the moment you care about will have to be sacrificed in order to continue the journey, and you have to be aware that this process cannot be reversed. When you awaken the power of the Dragon, there will be no turning back - your consciousness will undergo progressive reconstruction and this will also have impact on your entire life, family, relationships, lifestyle, interactions with people, and perceptions of the surrounding world. In other words, you will find yourself a completely new person, endowed with new abilities, setting up new goals and priorities, and facing the need to deconstruct your personal universe to the very foundations and build it anew. The path will change and transform you in all possible ways, opening up a completely new world to explore.



Personal Temple

THERE are magicians who do not pay attention to where they do their workings, what tools they use, or what ritual formulas they employ. An elaborate temple and paraphernalia belong to traditional ceremonial systems and many modern practitioners reject them as old-fashioned and unnecessary for their magic to work effectively. Well, it is true that all you need to produce results in your magical work is first of all yourself. All magic works through your mind and is the act of your desire and Will, while all external formulas and ritual paraphernalia are only tools that allow for the shift of consciousness that makes the whole process possible. Therefore, if you are one of those magicians that view the ceremonial system as an obstacle and complication rather than a vehicle of praxis, you can work with Draconian magic without the whole procedure of creating your ritual space, altar, tools, etc. There are magicians who are not bothered with the idea of a ceremonial system at all and are perfectly successful in their magical operations. However, if you need external tools to adjust your mind to the current and make your magical work effective, you should pay attention to the place where you perform your rituals, the altar which displays your respect and devotion to deities and spirits that assist you, tools of work, ritual outfit, and everything else that empowers your personal practice and makes it meaningful.

First of all, you need a ritual space where you will build your personal temple and perform your rituals and all kinds of magical workings. Ideally, you should have a room or place that will serve only this purpose and where no one can enter except you and your magical friends or partners. Not everyone can afford this, however, so you will have to choose a place in the house or apartment and dedicate it to your magical work only. You can decorate it with pictures, sigils, cloth banners, etc., to make it special. You

should also place there your magical altar. Tools and objects on your altar should reflect your personal interests and devotions, and you can also put there offerings and items specifically needed for particular operations. Basically, the traditional magical tools are:

Pentacle - The tool of synthesis, manifestation of the force on earth. It is used as a shield or gate, depending on a magical operation. The pentacle receives the invoked energies and provides balance for their use in rituals, as well as blocks and neutralizes unwanted influences. As a tool of synthesis, it is connected with silence, the binding of energies and the building of power reserves.

Chalice or the cauldron - The tool of reception, the symbol of the womb and the feminine principle of containing and nurturing, representation of death and birth. It signifies transformation of the practitioner's perception in a ceremony, creation and re-creation. It is a doorway through which perception gains access to realms of dreams and imagination. The chalice is a vessel containing consecrated drinks, such as wine, but also the purifying water.

Sword/Dagger - The weapon of analysis, destruction and dispersion of energies. It is used in rituals of purification to banish unwanted forces. It is a symbol of power disintegrating the influence of energies on the material plane. In traditional ceremonial systems, the sword is usually blunt and never used to cut anything. In Draconian magic, however, it should be sharp enough to cut the flesh and draw blood needed in rituals. For this reason a simple hunting knife will make a better ritual tool than a fancy athame which is usually designed solely for a decorative purpose. For ritual bloodletting you may also use a razor or needle - this is all a matter of your personal choice.

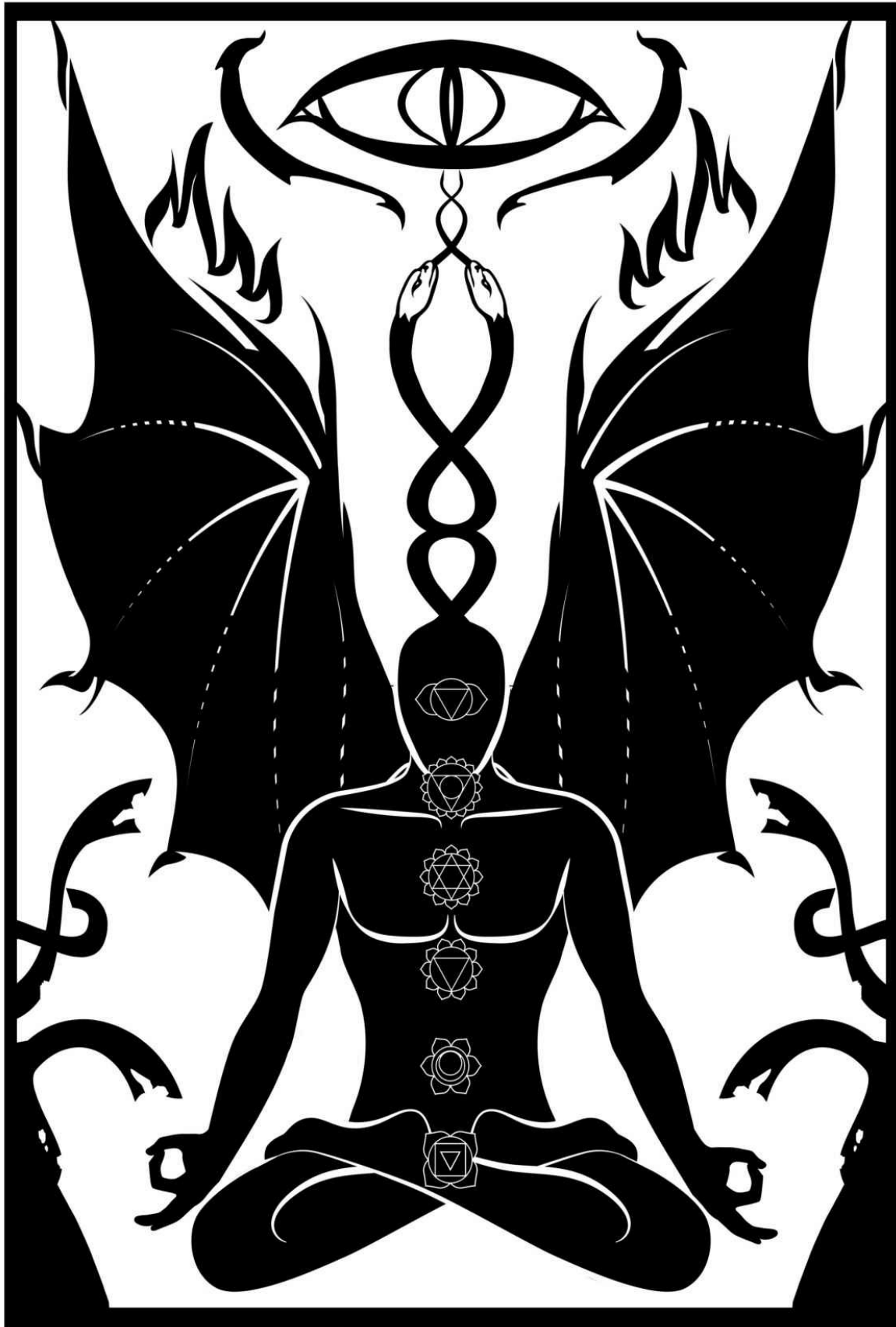
Wand or the staff - The symbol of the practitioner's Will. It projects the magician's Will onto the material plane, as well as onto the astral level. It is used to conjure and direct energy. The wand is a phallic symbol, connected with the masculine principle, and thus representing the directed creative energy and life-force of the practitioner.

On your altar you can place all these tools and many others, as well as items that you normally use in your daily practice. Decorate it as you wish. It is entirely up to you what you choose to put there. These can be images, statues, or sigils of your personal patron deities and/or the Draconian gods and spirits described in this book. You can have candles, candelabras, incense or oil burners, mirrors, and so on. Make it as personal and meaningful to you

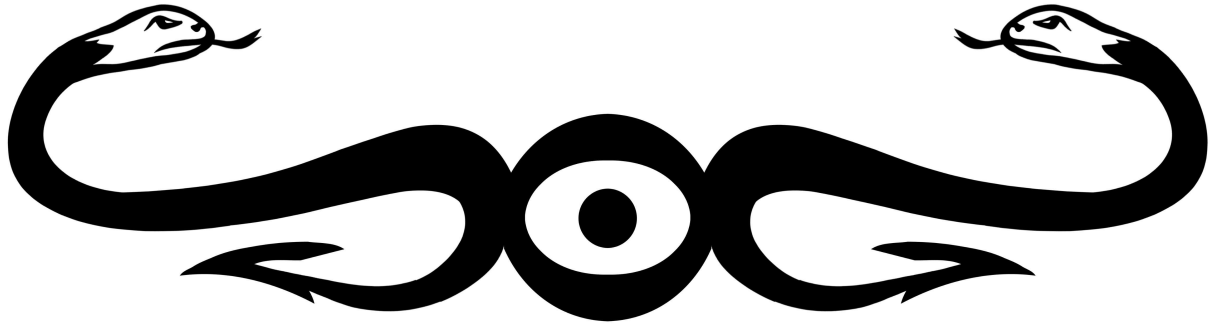
as possible.

Remember to keep your personal temple clean and tidy. When you invite a special guest to your house, you usually prepare it for the visit by cleaning it, putting up flowers or decorations that you save for special occasions, etc. In other words, you make it nice and inviting. The same rule applies to your ritual space, and the gods and spirits that you summon to assist in your work are also "special guests" that need proper respect and attention.

Communion with gods and spirits, however, occurs not only in your ritual space but also within your body and mind. This is your "personal temple" as well. Therefore, the Draconian Initiate should not only pay attention to the room or the altar but also keep the body and spirit in a good condition. It is recommended to pay attention to your health and fitness. Keep your body strong and empower it so that it will make a worthy temple for gods and spirits to manifest and withstand their force. Male magicians often choose martial arts as a means to strengthen and empower the temple of flesh. Female practitioners, apart from fitness, may choose to pay more attention to their make-up and outfit. Of course, all this can also apply to both sexes and it is only an example. This may seem strange, but do not underestimate the power released through the very effort you put into preparation of your rituals. Lilith, for instance, likes her priestesses to be young and beautiful, strong and spiritually advanced, preferably experienced in works of magic in order to provide a perfect medium for her divine essence, while a male practitioner should prepare himself for her rites as he would prepare for receiving a lover. She is equally demanding when it comes to her visual representations such as paintings, statues and drawings, and she will not manifest through a vessel which is not perfect enough to reflect her beauty. If you do your magical operations in a ritual outfit, it should be special and reflecting your alignment to the path. If you like tattoos, make them meaningful - hearts, butterflies, the name of your sweetheart, etc., are all lovely, but do you put them on your altar when you invite the gods to your temple? This all depends on your personal preferences and I do not mean to criticize anyone's choice of tattoos or ritual items. I only want to make you aware that when you offer your body as a temple and altar for the gods, make sure it is prepared properly and worthy of their presence.



Kundalini



Magical Personality

THE majority of Western initiatory models assume that each human being has a higher essence, or "Higher Self." In systems such as Thelema, this higher consciousness is called the Holy Guardian Angel, in others, it is the "evil genius." In the Draconian Tradition, we use the term "Daimon" (or "Daemon"), referring to the ancient concept of a spirit regarded as the personal mediator between the worlds and the messenger of gods.

The term "daimon" is similar in its roots to the word "demon" but predates the Western understanding of the concept which stems from the Christian view of "evil" and demonic spirits. In fact, the word "demon" has an ancient origin and derives from the Greek *daimôn*, meaning "godlike power," "fate," or "god," denoting a spirit which in ancient traditions embodied the concept of higher consciousness or the true self-consciousness of the human soul. A *daimôn* was a kind of a demigod or quasi-divinity of good or evil qualities that could be attached to an individual by means of magical techniques. Through this practice a person could merge with the essence of the *daimôn* and assume its powers. In Hermetic magic, this spirit was called *daimônion* and regarded as an intermediary between gods and mankind, being itself an entity neither divine nor mortal but something in between. According to Plato's *Symposium*, it interpreted and transported human things to the gods and divine things to people - entreaties and sacrifices from below, and ordinances and requitals from above. In ancient Greece, it was believed that a *daimôn* could be either good and helpful (the *agathodaimôn*) or vicious and evil (the *kakodaimôn*). These good *daimôns* came to be identified with angels (*angelos* – messengers of gods). More often, however, *daimôns* were mentioned in a neutral sense, as neither good nor evil. They were independent, relatively immortal and powerful entities, sometimes even viewed as demigods. A Roman equivalent of the *daimôn* was

the *genius*, a familiar spirit inherited along genetic lines in the family. One of the most important tasks of contemporary magic was to absorb and unite with the personal *daimôn*. Through this unity a magician could become "a son of a god" and exert one's Will over the whole universe.

The medieval view on the concept of the "demon," largely influenced by Christian doctrines, was that of a fallen angel, a spirit that was punished by God, exiled from heaven and forced to dwell in infernal regions for eternity. These spirits were believed to dwell in darkness, deprived of the highest reward, which is the presence of God and Divine Light, but they could appear on the earth, in the world of man, and they could be summoned by a magician who acted on behalf of God. Since their angelic faces were deformed by atrocity of sins which they committed against God, they became abhorrent and repulsive creatures, hateful and malevolent to man, the beloved creation of God.

In Draconian philosophy, the Daimon is an integral part of the Self, and the Initiate's task is to absorb and unite this force, making it a powerful expression of our magical personality. The Daimon is the inner voice of the human soul, in negative terms sometimes viewed as "the voice of the Devil." In fact, however, it is the union of contradictory elements, providing balance and harmony between the bright and the dark side of the human nature. According to Jung, the Self, to a large extent, is the "image of God," or the perfect image of man. However, to be a coherent whole, it cannot have "good" or "angelic" aspects only - it should also embrace the "demon." Ethical decisions should always be left to each man alone.

In a similar way the concept of the "Higher Self" is seen by the Draconian Path. The Daimon is the merging of the Holy Guardian Angel (as it is understood by the Right Hand Path) with the dark aspect of the human nature, which is associated with the Shadow, the "evil" and "negative" side of the Self. The Holy Guardian Angel is the ideal Self, both in the intellectual and structural sense. On the Tree of Life, it is placed on the level of Tiphereth - the central Sephira of this initiatory model. Here the adept experiences the unity with one's ideal Self, which is an important step on the Right Hand Path. The Draconian Initiate, however, works with both sides of the Tree, the Sephiroth and the Qliphoth, bringing together all aspects of the Self. The Draconian concept of the Daimon is therefore related not only to the level of Tiphereth on the bright side of the Tree but also embraces the negativity of Thagirion. The realm of Thagirion is associated with the concept of the Beast,

the primal aspect of the human Self. The Draconian "Daimon" is therefore both "the angel" and "the beast," the integrated and powerful Self, the image of man as a god. In other words, we might say that our personal "Daimons" are images of ourselves as gods, symbols of perfection and power that we want to achieve in our personal ascent.

To establish and develop contact and to work with your personal Daimon you have to create a "vessel" within your consciousness which will gradually grow and become filled with power and knowledge. The Daimon is a dynamic force that will change and evolve - this is because your goals, expectations and views will change and evolve as well. It is the most important guide and vehicle of your Godhood on your personal path. It embraces all your strength and weakness, the bright and the dark aspects of your personality, the male and the female in you, and many other things that you are not even aware of. It also serves as a bridge between the Dayside and the Nightside. On your first steps on the Draconian Path you will view your Daimon as your magical personality equipped with powers and skills that you want to develop and master. In further stages of your personal development you will step by step access and harness your inner magical potential, making the Daimon a living and powerful force of your spiritual ascent, successively bringing you closer to the actual Godhood.

Your magical personality is created through systematic work, meditations and contemplations on the nature of your mundane and ideal image. Think of how the image of yourself as a god evolved and changed over the years, and how you would like it to develop in the future. Your magical personality has to be different from your mundane personality. It displays your magical abilities and powers that you want to achieve through your magical work and empowers the ones that you already have. The best way to start working on your magical personality is to find your magical name. Once you have it, you can start building your magical Self. For instance, make a list of short and long term goals that you want to achieve. Think of what you have achieved thus far and how you have come to this point. You will assume your magical personality, your Daimon, in all your works of magic and identify with the image of yourself as a god in order to commune with other deities and connect with the energies of the Void, the very source of the Dragon's current. This is done by declaring your magical name at the commencement of a ritual, thus projecting your consciousness into your Daimon and acting as a god-like being until the end of the whole operation. Remember that you

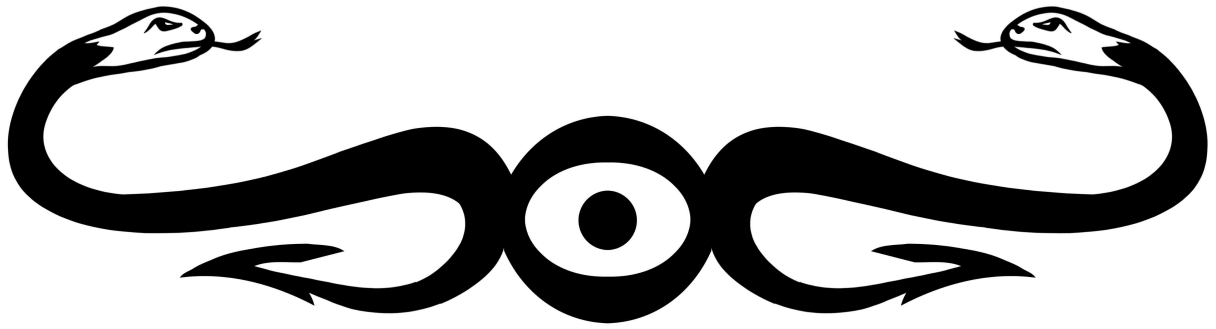
already are a god in potential and all your works of personal development bring you closer to your Godhood. You are not *acquiring* any new powers - they *already exist* within you, and you are only accessing, mastering and developing them in order to achieve the desired image of yourself as a god. This process is continuous and never-ending - once you get to a desired stage, new goals and aspirations will appear, new image of Godhood will be formed in your mind, and your Daimon will shift onto a higher level as well.

If you already have a magical name, feel free to use it in the rituals presented in this book. If you are still searching for one, this may be a good moment to start building your magical personality. Magical name is usually either chosen by the magician or received from gods and spirits of the path. If you prefer to choose your name or find it yourself, there are a few methods that you can find useful. If you want to receive a name from your patron god or goddess, or your personal guide, you may either ask for it through your daily practice or during the ceremony of initiation, be it self-initiation or something done in connection to a magical order. Magical names are often given to adepts by gods themselves during the rites of initiation, but you may also ask for it beforehand and only declare it in the initiatory ceremony. You may also have more than one magical name. In time, you will find that various gods and spirits you work with will grant you lesser and greater "initiations" and you may also be given names reflecting powers or skills developed through these initiatory experiences. These names may be accepted as parts of your magical personality or used only in rituals dedicated to the entities from which you received them.

How to find your magical name? For instance, you can try and look for it in your dreams. In a dream the name may be revealed in many ways - perhaps you will receive it from an entity, your personal patron deity, or another person. Sometimes, the whole dream may represent your magical name, e.g. if you dream of diamonds, perhaps your magical name is "Diamond" or it is related to this concept in some way. You can also create your magical name by using your imagination or in the form of an idea that you want to express through your magical personality. Many magicians use power words or words from ancient languages to describe skills and powers they want to possess, such as, for example, "Ignis Draconis," which means "Dragon's Fire." Also, many magicians adopt names and attributes of their patron deities, demons and mythical figures, for instance, "Lilith Noctulia," referring to the nocturnal/predatory aspect of this dark goddess. The name

has to be meaningful to you and it should be the source of your power and self-confidence, so choose it carefully. It should make you feel powerful, confident about your magical skills and worthy of speaking to denizens of the Other Side.

Once chosen, the magical name does not have to be the same for the whole lifetime. As your personal goals and views change and develop, your magical name can be changed, too. It is also possible that in a certain stage of your path gods and spirits will give you a new name anyway, so it is good to keep an open mind and take advantage of the best opportunities offered to you by the path itself.



Magical Senses

IN the modern world, when life has become fast and people are flooded by the rapid flow of information, many practitioners of occult arts are drawn to the Left Hand Path, attracted by the promise of fast and concrete results. Without bothering to learn the basics, they start with spirit evocations and powerful rituals, hoping that these will quickly produce the desired effect. On the one hand, magic of the Left Hand Path makes a lot of things possible in a short time, indeed. It is not uncommon to approach a particular ritual for the first time in your life and have powerful and spectacular results. But usually the lack of basic skills is an obstacle rather than advantage in your magical work. In the most fortunate case, you will be left disappointed that nothing happened, in the worst - the effect will be contrary to what you expected, or the ritual will manifest in a random and chaotic way and you will not be able to stop or control it. In the long run, you will not get far on the path without knowledge and understanding of the basic mechanisms behind your magical operations. This knowledge is that *all magic is within you* and your quest for power is to awaken and activate your inner potential. Whether you work with the Draconian Path or any other magical system, this quest begins with activating and developing your magical senses. It is not possible to succeed in such practices as astral travel, spirit evocation, pathworkings and controlled meditations, scrying, divination - or in other words, more advanced forms of magic - without learning how to see, hear, sense, taste, and smell that which is inaccessible to our physical senses. This is what we call "visualization" or "clear-seeing."

Magical (or psychic) senses are the equivalents of the five physical senses. They are called "Clair Senses," the name being derived from the French word *clair* meaning "clear." This corresponds to the Draconian

principle of "clear seeing" and the etymology of the word "dragon" (from Greek *drakon* - "to see clearly"). Awakened and activated by the Serpent/Dragon Force (Kundalini), these psychic senses replace the physical, thus developing and empowering the subtle body of the Draconian Initiate. For this reason in our work we will call them "Dragon Senses" and in this chapter I will provide a brief description of each of them, followed by an exercise to activate their potential. When you awaken and develop your Dragon Senses, you will not only learn how to experience the unseen but also how to attune yourself to the energies of the Draconian current and how to find and open gates to the Nightside through which spirits will come forth at your calling.



Clairvoyance

Clairvoyance is the psychic equivalent of sight or vision. It attunes the "inner sight" to extrasensory vibrations of energy, making it possible to "see" without the aid of the physical eyes. This ability is experienced through impressions beyond the limitations of mundane perception - remote seeing, visions of the past, present and future, and interactions with beings that exist on other planes and in different dimensions. In magical practice, visual experience is often accompanied by impressions received through the other senses as well, and even if you focus on the inner sight only, it is not uncommon to receive the full picture with all sounds, smells and tastes. While practicing clairvoyance, it is also possible to feel vibrations in your Third Eye, and sometimes this may involve intense physical sensations, such as heat, cold, or even pain. These are all normal parts of the process, although if the pain intensifies with each practice, you should pay attention to your Ajna chakra and do additional exercises to balance the flow of energy through this power center.

Meditation

Light a red candle and sit or stand in a comfortable position. Do not use other sources of light - the candle should be the focal point of the practice.

Breathe deeply and focus all your attention on the flame of the candle. Imagine that the flame moves and grows with your breath. You can also combine this visualization with chanting the Draconian word of manifestation "VOVIN." At the same time feel the inner flame rising within - from the soles of your feet, through the spine, up to the top of your head, setting your body on fire and molding your aura into the shape of a dragon. Then blow out the candle, close your eyes and move your attention to the inner sight. Feel how your inner eyes open and you can now see the world with the dragon's sight. If you wish, you can use a physical aid here, e.g. a blindfold. Your eyes are now the dragon's eyes. With your piercing gaze you can see through barriers and illusions of the world. Look around, explore this feeling and observe differences in your perception of the surrounding room and its objects. See them glowing with their own light, vibrating with energy. See the energies of the Draconian current pouring into the room through gateways between the mundane world and the Other Side that are now shattered by your flaming gaze. Even if you perform this practice for the first time, with the proper focus you should be able to perceive the astral energies, shapes and colors in a natural way. When you feel it is time to end the meditation, close the working and return to your normal consciousness.



Clairaudience

Clairaudience corresponds to the physical sense of hearing and is based on the perception of sound. In magical work, this refers to perceiving sounds and extrasensory vibrations with the "inner ears." This psychic sense is closely connected with Clairvoyance and they are usually developed at the same time. Many practitioners use this skill to control their internal dialogue while opening themselves to sounds and clairaudient sensations of the Other Side. Like in the previous practice, it is common to experience physical sensations during this work, such as burning or itching of the ears, and sometimes even pain. At first, your inner hearing may only receive muffled sounds, noises, chattering from the other planes, whispers, voices, etc., rather than actual words or messages that can be distinguished and understood. You

may also hear voices and sounds from the neighborhood, random at first - e.g. conversations popping out of nowhere - but then it will be possible to choose what to focus on. When your mind gets attuned to these noises and opens up for the experience, random cacophony will change into sharp and clear sounds. You will be able to attune your "inner ears" to sounds and voices of other planes and dimensions - ringing, whispering, singing, music, wailing, screaming, buzzing, howling, hissing, whispering, etc. You will also hear voices of gods and spirits talking to you. If your sense of Clairvoyance is stronger than Clairaudience, sounds and noises of the other planes will be translated by your mind into visual sensations, and you will perceive them as forms, shapes, glyphs, or sigils. Also, messages received in languages that you cannot understand in your normal life will be seen in the form of written words, hieroglyphs and pictures.

Meditation

Start this practice like before: light a red candle and sit or stand in a comfortable position. Breathe deeply and focus all your attention on the flame. Imagine that it moves and grows with your breath. At the same time feel the inner flame rising within, setting your body on fire and molding your aura into the shape of a dragon. You may also combine this meditation with chanting the Draconian word of manifestation "VOVIN." Take as much time as you need for this practice. Then blow out the candle, close your eyes and move your attention to the sense of hearing. For a moment you will feel your ears burning and bursting with a cacophony of sound, then your physical sense of hearing will be shut off and you will hear the sounds around you with your inner ears. If you wish, you can also use a physical aid here, e.g. ear-plugs. Your ears are now the dragon's ears. With your sharpened sense of hearing you can receive auditory sensations that are normally not available in the mundane condition. You can hear voices of gods and spirits that answer your call through the planes. You can explore the art of remote hearing and try to attune to other people or places. And you can interact with beings that exist in other dimensions. Their language may be translated by your consciousness to sounds, noises, or visual sensations - such as glyphs or symbols. Let it happen. Explore your new power and enjoy the experience. When you feel it is time to end the meditation, close the working and return to your normal consciousness.



Clairscent

Clairscent is the psychic equivalent of the physical sense of smell. In magical work, this is the ability to perceive odors or fragrances that are either not in the practitioner's surroundings or transmitted through other planes and dimensions. Each entity, or a place/realm, manifests not only with visual imagery or sounds but also often with a characteristic smell. These smells are usually beyond the borders of normal perception and only a small portion of them is received through the physical nose. Psychic perception is not limited to physical organs, therefore the scope of senses used in a magical experience is taken beyond all these limitations. Again, this practice is often accompanied by physical sensations. These are usually difficulties with breathing, after which the inner sense of smell becomes attuned to odors and fragrances of the Other Side, either rapidly or in a slow, entrancing way. At first, these smells will be mundane and familiar, including e.g. flowers, herbs, forests, ocean, the smells of the neighborhood, and so on. Then they will come from other planes and materialize through your inner senses, exposing you to the multitude of smells in the entire universe, revealing that everything has a smell, odd and different than experienced with the physical sense, sharp and clear in many unusual ways. This experience will be intensified if you work with shape-shifting and assume the form of a dragon, snake, werewolf, or another Draconian beast. The human sense of smell will be then transformed into an atavistic, bestial consciousness.

Meditation

Again, light a red candle and sit or stand in a comfortable position. If you normally use incense in your practice, do not burn it now - you will need to focus on the psychic sense of smell, therefore try to eliminate physical smells from your surroundings. Breathe deeply and focus all your attention on the flame, visualizing that it moves and grows with your breath. At the same time feel the inner flame rising within, setting your body on fire and molding your aura into the shape of a dragon. Again, you may combine this meditation with chanting the word "VOVIN." When you feel ready to continue, blow out the

candle, close your eyes and move your attention to the sense of smell. Do not focus on your physical nose. Instead, try to attune your inner sense of smell to the energies around you. Also, you can use a physical aid - something that will block the nose while trying to breathe through the mouth - but this is quite unnatural and you may find it too distracting. It is rather recommended to focus on receiving the olfactory perceptions through the mind, without paying attention to any physical organs. After a while you will feel that your physical sense is shut off and the whole realm of extrasensory fragrances is open for you to explore. Focus on the distinctive smell of the night and envision that it carries also something else - odors and fragrances of other realms and their denizens. Explore the power of the dragon's smell, which is sharp and sensitive, like the sense of beasts that can smell their prey for miles, but yours is even stronger - you can smell everything in the entire universe. Places, other beings, things from beyond the barrier of time and space - all these visions are now enriched by the multitude of smells. Enjoy the experience and when you feel it is time to end the meditation, close the working and return to your normal consciousness.



Clairgustance

Clairgustance corresponds to the physical sense of taste (gustation). It is the ability to perceive the essence of spiritual and ethereal substances through "taste." This psychic ability is not given as much attention as the others, but if properly developed, it opens the practitioner's mind to a wonderful synaesthesia of senses, in which the visual and auditory perceptions are combined with a wide range of tastes and flavors. This practice is also more difficult than others, as the sense of taste is rarely explored through ritual work and many practitioners do not pay attention to this psychic ability. Again, it is at first accompanied by physical sensations, and you may experience difficulties with breathing, choking, and even an urge to vomit. If this happens, stay calm and breathe in a steady rhythm until the energies become balanced. Again, the practice involves the vision of transformation into a dragon, which also releases animal instincts and awakens the bestial

consciousness. If you manage to awaken the sense of taste and fully enjoy the experience, you will be able to taste all things in the universe - air, wind, various objects, and living beings. Tasting the energies of other people is often an intense and unusual experience, as it opens access to a lot of things, not only the energy itself but also what a person sees, feels, thinks, etc., at a particular moment - this is "tasting" of the whole essence of a living being on a completely different level than what it usually means in the mundane sense.

Meditation

Light a red candle, sit or stand in a comfortable position, and focus all your attention on the flame. Taste and smell are closely related and often experienced as one, so you may choose to work without incense in this ritual as well. Again, breathe deeply and imagine that the flame moves and grows with your breath. Feel the inner flame rising within, setting your body on fire and molding your aura into the shape of a dragon. At the same time chant the Draconian word "VOVIN." When you feel ready to continue, blow out the candle, close your eyes and focus your attention on the sense of taste. Do not shut off the other psychic abilities that have already been activated: sight, hearing and smell. Instead, try to combine them all by adding the sense of taste. Your mouth has become the dragon's jaws and you can now experience the world around you with the sharp senses of a beast. This is deeper and more profound, opening you to tastes and flavors you have never experienced before. You can now drink the essence of the moon and the sun, taste the sweet and bitter substance of the currents that flow through the gates of the Nightside, and interact with the dwellers of other realms and dimensions through communion of senses. Even tastes that you already know seem different, experienced on a completely different level. Explore this power and enjoy the experience. When you feel it is time to end the meditation, close the working and return to your normal consciousness.



Clairtangency

Clairtangency is also known as "clear touching" or psychometry. This

form of extrasensory perception corresponds to the physical sense of touch. In magical work, this ability makes the visual experience tangible. Subtle impulses and vibrations of energy are "translated" through the sense of "touch" into physical impressions, which creates a bridge between the psychic manifestation and physical experience. This ability is also used to obtain information about objects or their owners by touching them, which is also known as object reading. The sense of touch is usually associated with the palms of the hands, but it is actually experienced through the whole skin, thus affecting the entire body. In rites of magic, this ability becomes especially useful if we summon energies from other realms and dimensions to manifest on the physical plane. Physical sensations experienced in this practice may include heat, electric vibrations and tangible manifestation of energies. Sometimes they are so strong that almost painful, other times - pleasant and entrancing, sensual and intoxicating, awakening every inch of the body. This is accompanied either by ecstatic feelings of power or by disappointment with the limitations of the physical body which is not adjusted to feel the totality of the summoned forces. While assuming the form of a dragon, you may also experience your arms and hands transforming into snakes - and while you can extend your hands to touch anyone, e.g. using your normal hands for reading someone, the snake-hands can be used for attacking a target, thus revealing new aspects of this interesting and powerful skill.

Meditation

Again, light a red candle and sit or stand in a comfortable position. Breathe deeply and focus all your attention on the flame. This time, you can also put your hands over the candle, with palms downward, and for a moment focus on the heat radiating from the flame. As it moves and grows with your breath, feel the fiery Draconian current spreading from your hands over the whole body, setting it on fire which burns inside and fills your aura with the flaming essence, molding it into the shape of a dragon. Again, you may empower this meditation by chanting the word "VOVIN." Then blow out the candle, close your eyes and focus your attention on the energies of the Nightside entering your body through the hands, the skin, and finally, the entire body. Combine this feeling with the other senses awakened and activated through the previous workings. They are now the Dragon Senses, manifestation of the primal Draconian force of the Void. Become as one with these senses and explore how it feels to be a living manifestation of this

primal current. See the universe with the eyes of the dragon and experience the world with the Dragon Senses which are not limited by any physical constraints. Explore these powers and enjoy the experience. Open yourself to whatever it may bring. When you feel it is time to end the meditation, close the working and return to your normal consciousness.

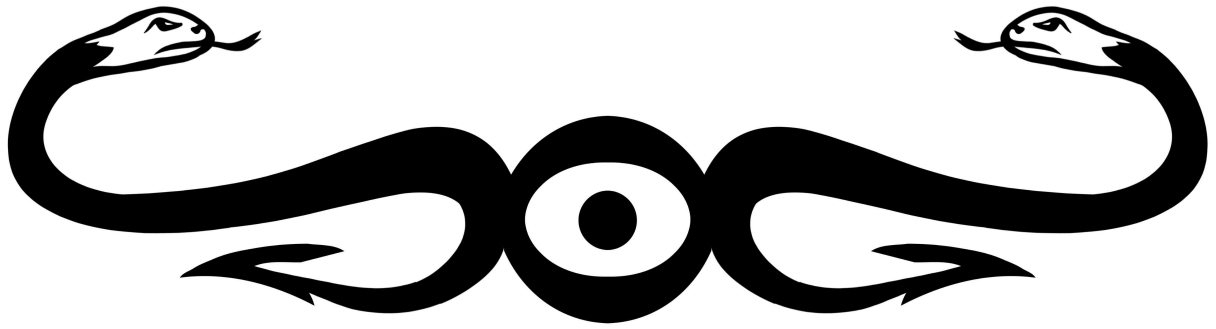


The Sixth Sense

In order to adjust yourself to the Draconian current it is not enough to awaken and activate the five Dragon Senses, but also combine them with what is usually known as the "sixth sense," which is "feeling" within the whole body, the overall concept of highly developed intuition that allows for access to higher guidance and information from other planes and dimensions. The first step in this work is to awaken your psychic senses, but once they are activated, you need to learn how to use them in magical operations, otherwise you will be receiving random transmissions from the Other Side, which is often more disturbing, or even terrifying, than encouraging to further practice. This work enhances your intuition and empathy and opens your mind for the experience of the world that exists beyond the understanding of the physical senses. It is not uncommon to experience spontaneous precognition then, as well as insights into the past or future, to feel what your close ones feel at a particular moment, to perceive spirits and entities appearing around you unexpectedly, to have prophetic visions and dreams, and so on. You may think now that this does not sound bad at all, but when you develop your intuition enough to experience all these phenomena, you will quickly learn that this ability is a two-edged sword. Spontaneous visions and transmissions from the world of spirits may come when you are at work or surrounded by people that require you to act in a grounded and rational way. Empathy can make you sick or depressed when a close person is suffering from a disease or crisis. Prophetic dreams that come true soon after can upset you in a lot of ways, especially if these are nightmares that concern people and situations in your day-to-day life. It is like a transmission through the television or radio - we receive what we want only if we tune into a

particular frequency, otherwise we are flooded by a rapid flow of information - random and often unwanted. In this case, we are speaking of spiritual "tuning," adjusting your mind to the world beyond the sensory perception, in which the proper desire, focus and intent should never be underestimated. On the other hand, the experience of the Other Side is irrational and beyond the understanding of the intellect. If you are a rational person, who values logic and likes to have everything under control, you will have to learn completely new ways of thinking before you can activate your psychic senses and develop extrasensory perception, otherwise you will either experience nothing or you will expose yourself to an unpleasant trauma.

It is often best to leave the magical senses to develop naturally, in time and with systematic practice. However, if you would like to enhance your psychic powers, the exercises provided here will direct your attention to particular points of focus. You can train them separately and then combine together to make yourself a living vessel for the reception of the Draconian current. Simple meditations work best in this practice, but you can also train your intuition through automatic writing, Tarot card reading, remote viewing, and other exercises that employ the psychic senses in a heightened way to receive information. You need to test your abilities and boundaries and decide yourself what to empower at the moment and what to leave for later. You should also never forget about grounding and balancing the energies if you feel overwhelmed, and such moments will come for sure in your practice. The sixth sense is the gateway to the Other Side, and if you want to experience the unseen worlds and dimensions in their totality, you will have to develop your intuition and psychic powers anyway at a certain point of your path.



Trances & Liminal States

IN order to adjust your mind to astral energies and prepare it for communion with the energies of the Void you need to put it into a hyperactive state. This can be done through many methods and techniques. You can simply raise your Inner Dragon energy and let the Fire Snake spread its wings and elevate your mind beyond the gates of the flesh. If done properly, a simple Kundalini meditation will take your mind to any level you wish. To empower the experience you can also experiment with various trance techniques.

Trance is one of the most important magical techniques, regardless what magical system or tradition we are speaking about. Draconian magic is not an exception. Rites of passage, meditations, initiations, astral workings, invocations, etc., or in other words, most rituals employed in our self-initiatory practice, involve the use of magical trances. By the term "trance" we usually mean a state of consciousness other than normal waking consciousness, a liminal state of mind that allows for the experience of what lies beyond the mundane, sensory perception. Such altered states of consciousness can be induced by various magical and psychological techniques. We will take a look at some of these techniques in this chapter and you will also find many more in other books and publications on this subject. Draconian magic is mostly based on individual practice and experience, and I encourage the reader to research these techniques on your own - read as much as you can and experiment with various methods to find out what works best for you. There are many trance techniques and you will find something suitable for yourself for sure.

Magical trances are based on the idea of liminality - a state, phase, or condition "in between." The word "liminal" itself is derived from Latin *līmen*,

meaning "threshold," which refers to a transitional phase between two different states, conditions, or conceptions. For instance, midnight is a liminal time, as it occurs between one day and another. Twilight and dawn have liminal associations as well, representing the time between day and night. All rites of passage and initiatory practices rest on the idea of transition from one state to another. In rituals, a liminal condition serves as a transitional phase between the mundane consciousness and the experience of the Other Side. The state of trance allows for a shift of consciousness, activates extrasensory perception and places the practitioner "at the threshold" of the mundane and the spiritual. This state is also characterized by ambiguity and disorientation. The world around us disappears, dissolving our sense of identity, time, place, physical senses, and body awareness. The mind is separated from the flesh, which brings about disorientation, but it also opens us for the possibility of new perspectives. Without this "threshold" condition we would not be able to gaze into other planes and dimensions or communicate with their denizens, as our mundane senses are not adjusted to vibrations and frequencies of realms other than the physical world.

In this chapter you will find examples of simple but powerful trance-inducing techniques which will help you experiment with various states of consciousness. Generally, trance techniques include methods of calming the mind or putting it in a heightened, awakened state. They can be meditative, performed in a particular posture, or involving movement, shaking, swaying, dancing, or sexual activity. You can combine them with special sounds affecting brain waves or with your favorite music. I personally do not recommend the use of alcohol, drugs, medications, or other chemical mind-altering substances. They will open your mind for visions of the Other Side indeed, but when used regularly, they will numb and disable your natural psychic abilities, eventually leaving you incapable of any spiritual experience at all. A mind used to a spiritual experience triggered by outer factors does not evolve or develop new abilities. The immensity of primal energies with which we work requires continuous evolution in the initiatory process, otherwise at some point it will simply become too great for a weak mind to withhold, leading to insanity and all sorts of psychic and emotional disorders. I personally encourage you to work on your psychic skills through meditative methods, trance techniques and ritual work, without altering your consciousness by hallucinogenic substances. This, however, does not exclude the use of ritual wine or other alcohols, or consumption of certain magic

herbs or mushrooms in the course of a ritual, which in Draconian magic is done in small amounts and only for the honor of gods and spirits. The spiritual experience, however, cannot be based on mind-altering substances alone. Once you find techniques that work best for you and start perfecting them by systematic practice, it will be easy to enter any sort of magical possession, astral travel, or spirit communication.

A successful trance depends on your ability to let go and flow with the experience. You have to empty your mind from mundane thoughts, create a "void" in your consciousness that will be filled up with visions of the Other Side, and open yourself for whatever may happen. You also need a great deal of self-confidence about your magical skills. Do not resist or try to control the experience. Trust yourself and do not be afraid that you may get lost in the trance - you can always stop it and return to your mundane consciousness at any time. Also, do not distract yourself by thoughts such as "Am I there yet?" or "I'm doing well so far!" - the moment you start having such thoughts is the end of the trance, no matter how you have been doing until this point. Do not think what you are doing, just do it and let it flow naturally. You can use the following trance exercises as standalone practices, or they can be a starting point in more complex magical operations. After the exercise is finished, you will feel disoriented or detached from the mundane world, which is a good condition if you want to proceed to another magical practice, but if you prefer to end the working at this point, ground yourself and return to your normal consciousness. You will find grounding exercises in another chapter of this book.

❖ **Downward Movement**

Sit comfortably or lie down and envision yourself "falling" or "descending," or in any kind of downward movement. This can be, for instance, going down in an elevator, descending the stairs, falling down while floating in the air, sinking into water or sand, etc. Use all your senses in this exercise: visualize the scenery morphing as you go down, feel the movement, sense the air growing colder or warmer, observe the change in how the surrounding scenery looks, smells, or even tastes - make it as real as possible. Continue the exercise until you no longer feel the physical body and spontaneous visions start appearing before your eyes. Enjoy the experience, or proceed to another practice - if you use the trance exercise to prepare yourself for further work.

❖ **Sound Meditation - Calming**

Choose a music that calms you down and try to enter the trance by synchronizing your mind with the sounds. Dark ambient, quiet meditative music, sounds of nature, or ritual chants - anything that soothes you and helps you relax. Sit or lie down comfortably. Feel how the sounds merge with your mind and do not force anything - let go and flow with the music. Let it carry you above your body and continue the exercise until you lose the sense of everything around, except for the sound itself. Open your mind to whatever visions may come and let it be spontaneous and natural.

❖ **Sound Meditation - Movement**

In this exercise you need to enter the trance through ecstatic movement. This can be any action that you enjoy and can do for a longer time - swirling, dancing, shaking, swaying, etc. The purpose is the same as in the previous exercises - you need to continue the chosen action until you no longer feel your physical body and release your mind from the boundaries of the flesh. It is recommended to combine this exercise with music, but this time you need to choose something that makes you awakened, excited, aroused, etc. Again, synchronize your consciousness with the sounds and let your mind flow with the music in a natural way. If the music is dynamic and fast, you may want to dance or simply move to the rhythm - do what your intuition tells you and flow with the sound until you lose the sense of everything around.

❖ **Relaxed Breathing**

Sit or lie down in a comfortable position. Focus on your breath and the breathing cycle. Imagine that you are inhaling crystal white air, filling you up from within and making you lighter and lighter. Envision how it enters your body and spreads to all its parts - from the soles of your feet to the top of your head. Move your attention from one part of the body to another, visualizing that they become the white air themselves. Continue the exercise until you can visualize that your whole body is made of crystal white air, floating as you breathe. This exercise will calm you down. You may change the white air to fire or red energy if you want to enter a more "awakened," heightened state.

❖ **Dynamic Breathing**

Stand or sit with your back straight (it is not recommended to lie down this time). Focus your attention on the root chakra at the base of your spine.

Envision that it is filled with red energy or fire, and rhythmically contract your muscles at the base of the spine in order to "pump" the Kundalini energy up to the other chakras. Synchronize it with your breathing rhythm. You can breathe deeply and slowly, or you can hyperventilate by breathing very quickly and shallowly - experiment with both methods, but be careful with hyperventilation, and if you have never practiced this kind of breathing before, do this exercise with another person. Continue this until the energy ascends to your Third Eye. At this point you should no longer feel the physical body and start experiencing spontaneous visions. You may continue the exercise and pump the energy through the top of your head up to the Dark Star chakra in order to experience the energies of the Void. This is a difficult practice that may take a lot of time and effort to learn properly. It comes useful if you want to raise your energy very quickly and enter a trance at the same time, which makes it an excellent starting point for complex rituals. However, it is also dangerous and may seriously distort your breathing abilities. I recommend it only to experienced practitioners.

❖ **Mantra Meditation**

Choose a mantra that will be easy and natural for you to chant for a longer time. It can be one word or a set of words. They can be random or connected to the ritual work, like names of a deity or power words, for instance: "Ho Ophis Ho Archaioi," "Ho Drakon Ho Megalos," "Zazaz Zazas Nasatanada Zazas," "VOVIN," etc. Start chanting, and continue until you lose control of what you are speaking and the words begin to change and become abstract. You may sit still during the whole practice, or you may combine this meditation with movement. As you chant the mantra, you can move in a trance rhythm, e.g. if you are sitting, move your body in circles, shake your head, arms, or hands. If done properly, this exercise will take you beyond the physical body in a powerful way. It is, however, exhausting - both mentally and physically.

❖ **Fire-Breathing**

Light a red candle, representing the Dragon's Fire, and sit in a comfortable position so that you can gaze into the flame. Breathe deeply and with each breath visualize that the flame grows bigger and bigger, until it becomes a wall of fire. This wall separates you from the Other Side. Behind this wall you can feel the presence of the Dragon, the primal force in the universe. You can also hear the Dragon breathing behind the wall, and with

each breath you can feel the gust of hot fiery wind on your face. The fire seems alive and vibrates in the breathing rhythm. Synchronize your own breath with the breath of the Dragon. Feel the fire with all your senses - see, hear, taste, touch, and smell it. Let yourself be overwhelmed by this energy. Let it take you into a deep trance. Feel how it enters your lungs, penetrates your skin, and inflames your aura. Breathe with the Dragon, absorb this primal essence and become one with it - the amorphous, timeless force of all creation and all destruction. This should be a dynamic, empowering meditation. It can be accompanied by music or shamanic drumming, but it can also be performed in silence - you can experiment with this and find out which method works best for you.

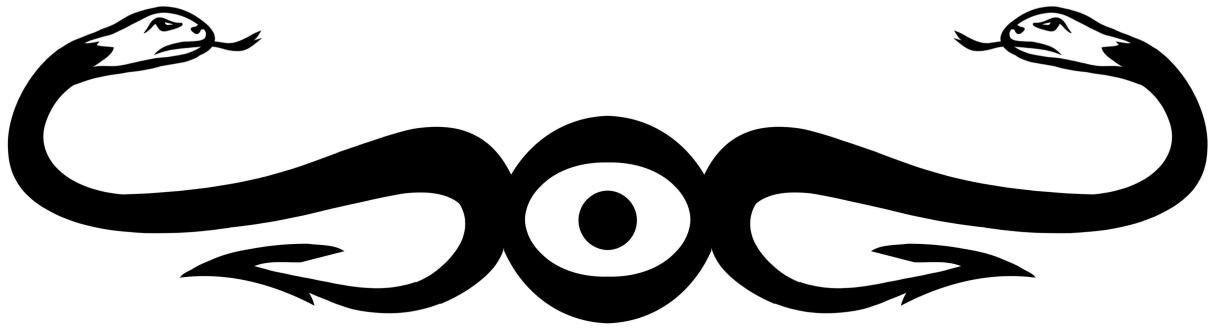
❖ **Qliphothic Breathing**

This exercise is also called "reversed breathing," or "shadow-breathing," and can be used in the magic of the Qliphoth. It is a simple and powerful technique that allows to attune yourself to Qliphothic energies, receive visions of the Dark Tree, and interact with demonic beings residing on the shadow side of the universe. With each inhale visualize that you are breathing out, and each exhale is visualized as breathing in. This may include a strong focus on the feeling or it may be combined with visualizing e.g. a cloud of white/dark air entering and leaving your lungs while breathing in the reversed rhythm. It can be conducted indoors, as well as in an open area. You may sit or lie down during the practice - do not perform this exercise in a standing position - and continue the reversed breathing until you lose the sense of everything around. It is also recommended to do this practice in complete darkness, without any source of light, or with the light of one black candle only. You can do it in silence, or combine it with an entrancing music such as dark ambient, as long as it is not distracting. Be careful with this technique, as it often comes with many side-effects. At first, you may have unpleasant physical sensations, like dizziness or nausea, but with systematic practice this method may become one of the most effective trance techniques.

❖ **Eroto-Comatose Lucidity**

This technique is based on a sexual trance that is induced by repeated sexual stimulation, putting the practitioner into a state between sleep and wakefulness. It was popularized by Aleister Crowley and described in his books as a method involving multiple sexual partners focusing on a single person. The practitioner is stimulated to multiple orgasms by one or more

assistants to the point of exhaustion, which induces a deep trance leading to transcendent awareness and oracular insights. This practice can also be performed by just two partners, stimulating each other until one or both fall into a trance. Authors who mention this technique in their books recommend that the practice may last for many hours or even several days, but obviously this depends on practitioners themselves and their ability to enter trance states. I have met with mixed opinions on the usefulness of this method. Many practitioners find it too distracting and exhausting to be used as an effective trance technique. It cannot be employed as a starting point to another ritual, as it deprives the magician of energy, causing a lowered, rather than heightened, level of awareness. The only practical value seems to be contained in its use as a trance method in itself. Another disadvantage is that it requires assistance of another person or a group, which is not always easy to arrange and not everyone feels comfortable working this way with other people. On the other hand, there are many sexual trance methods for solitary practitioners as well. In books on sex magic you will easily find descriptions of exercises involving auto-erotic stimulation, karezza technique, and various forms of solitary practices allowing for a state of trance - some of them leading to exhaustion, others prolonging sexual pleasure to the point of mystical ecstasy. They can be combined with Kundalini-raising methods and the Fire Snake meditations, breathing techniques, or practices involving the charging of sexual fluids. If you wish to experiment with sexual trances, combine physical stimulation with the Dragon's Fire meditation - you will find this exercise in another chapter of this book - then learn to direct your inner energy to the point of orgasm without physical touch. Experiment with the energy released through orgasm - this is Kundalini in its pure form - and states of trance induced by orgasm itself. If you are not experienced in sex magic workings, these trance states will only last for a moment. Still, these moments are powerful enough to send your intent into the universe, for example for the purpose of charging a sigil. With systematic practice and growing energy control abilities, these sexual trances will become longer, more powerful and better focused on the intent of your magical operations.



Cleansing, Grounding & Energy Raising

THE most important practices, which ensure success in both one-time rituals and long-term operations, are the basic techniques of cleansing, energy raising and grounding. Without them you may become unbalanced and feel depleted, or the opposite - you may feel overwhelmed with the excess of energy. In either case, this may trigger violent emotions, obsessions, fear, depression, apathy, or inability to practice magic at all. Your high or low energy level may also attract unwanted visitors from other planes and dimensions which will feed off you, and if you fail to protect yourself from their influence, your magical work will become less productive and eventually also dangerous. Instead of contact with a desired spirit, your ritual space will attract astral parasites, vampiric entities, beings that feed on filth and negativity. They will reside in your temple, feeding off your energy, thoughts, emotions, and the life-force itself. They may, for instance, invade your aura and manifest through thoughts and feelings, often causing depressive states, or even suicidal thoughts. Therefore, it is important to cleanse your ritual space and strengthen your subtle body on a regular basis, and after each ritual you should also remember about grounding.

These practices are often simple methods that do not require any special experience or even much effort. One of the most effective cleansing practices is a simple bath or shower. Take a walk and get some fresh air before and after the ritual. Open the window in your temple room and let the air in. Turn on the light to disperse energies in the ritual space. To empower these mundane actions you can add herbs or cleansing oils to your bath, such as rosemary or lavender, and burn purifying incense or oils in the room. If you need to cleanse yourself from a negative influence of another person, you can envision threads of energy linking the chakras of both of you and cut them

with your ritual blade or burn them with the flame of a candle.

The Draconian Initiate also has access to the best cleansing method, which is magical fire. Invoke the Dragon, visualize yourself burning with red and golden flames and see how this fire burns all negative energy in your aura and within your physical body. You can use this fire to protect yourself from unwanted influences, cleanse your aura and ritual space, and empower your defensive shields. Raise the Dragon Force within and use the Dragon's Fire to put up a protective barrier around you, which will allow into your aura only those energies that are useful and desirable while burning everything else. This practice is especially important if you are naturally empathic and not yet experienced in dealing with energies coming from many different sources. In this case, you may receive a lot of impressions, emotions, thoughts, and feelings from other people, entities you work with, or beings from realms you access in your magical work. All these influences will mix and flow to you from all directions, which may be often confusing and overwhelming. Shielding yourself, whether with the Dragon's Fire or any other protective method, will help you identify the source and nature of these influences and choose what to allow into your consciousness and what to leave outside.

Another important practice is grounding. It is used to restore balance in your energy field, and you can combine this method with such techniques as centering and rooting. Centering is an important part of each magical operation, as it places you in the center of the ritual space, allowing you to maintain balance during the working itself. It also focuses your personal energy into your inner "center," which can be understood in many different ways. In many practices, the inner "center" is the solar plexus chakra in the subtle body, the source of inner fire and vital energy. Other times you may center your energy in the heart chakra, which is the central power zone in the seven chakra system, corresponding to the Sephira Tiphereth and the Qlipha Thagirion on the Qabalistic Tree of Life/Death. In many other Draconian practices, you will also center your focus in your Third Eye, which is the central point of awakened consciousness. And finally, in the magic of the Void, your center of awareness will be the Dark Star chakra Sunyata. As you can see, the meaning of the "center" varies depending on a practice. In any case, it is important to maintain awareness of a central point which will keep your consciousness in balance, pulling uncontained and uncontrolled energies into yourself and getting them under control so that they can be focused and

useful in your work.

To empower this practice you may also visualize yourself connected to a physical place, such as the ritual space in which you perform the operation or an object in the temple. This is called "rooting." This method is used to stabilize yourself and is especially useful in protection. Thus, if you enter a deep trance and find yourself out of balance or in danger of losing yourself in the experience, you can bring back to your mind the awareness of being connected to the physical, which will help you return to your mundane consciousness and stabilize yourself on the physical plane. You may not feel such a need at the beginning of your magical practice, but on more advanced levels of Draconian magic you may encounter many intense experiences and unexpected situations, and developing this skill from the very start will come highly useful in your further work.

Finally, each magical operation should also include a practice that sheds the excess energy, puts you back in balance and plants the intent of the ritual in the "soil" like a seed that will grow to manifest. This is called "grounding." It is usually a simple method in which you send the raised energy into the earth so that it may be transformed for manifestation, or you give the excess energy back to the universe. After each magical work it is essential to ground yourself. This can be done by a magical visualization, putting your hands on the ground and directing the energy into the earth, or you can send the energy into the Void, the Womb of the Dragon, where it will take shape and actualize the intent of the ritual. The term "grounding," however, also refers to simple practices that help you recover your mundane consciousness after a magical trance. This can be a cleansing practice, such as a bath or walk, or you can ground yourself by doing mundane actions, such as eating, watching TV, cleaning the temple room, or talking to other people. These mundane activities will put you back in balance and let the excess energy raised during the ritual drift off in a natural way.

The following exercises are examples of simple techniques for cleansing, grounding and strengthening your personal energy. When you get familiar with them, you will also be able to develop your own methods, adjusted to your individual preferences. What you also need to remember is that a successful cleansing or strengthening practice does not depend on the chosen technique, but on your ability to direct energy - if you can control the energy flow, all you need to do is focus on cleansing yourself, and any technique will work fine - no matter if it is simple or complicated. The purpose of these

methods and meditations is to help you develop this ability, but they have no power in themselves - the power you aim for is the development of your own cleansing and empowering skills. Do not neglect the importance of these simple practices, though. While working with various aspects of Draconian magic, you will sometimes feel a need to balance your inner energies, cleanse your aura, or simply raise your energy level when you are exhausted - these exercises may come useful then, and they also provide a good starting point for your daily practice.

Cleansing Techniques

- ❖ Sit comfortably in a meditative posture. Relax and let your body and mind calm down. Imagine fire burning on the palms of your hands - feel the flames and see them. Then, moving your hands along the body, envision the fire burning all negative energies and cleansing your aura. This is very similar to the Dragon's Fire exercise described earlier in this book. Continue the exercise until you feel fully cleansed and empowered.
- ❖ Envision yourself inside a fiery sphere - feel how the flames burn negative thoughts, emotions and outer influences - continue until you feel purified, calm and balanced.
- ❖ Focus on the flame of a candle - white or red. Let the thoughts flow freely through your mind and start throwing those you want to get rid of into the flame - one by one - see them burning and floating away with the smoke. Continue until the last negative thought is destroyed.
- ❖ Light a red candle. Take a few small pieces of paper and on each of them write down your thoughts and emotions that you want to get rid of. Do it with your own blood, and while writing them, feel that these thoughts and emotions are leaving you and become transferred into the words on the paper. Then burn the pieces one by one, visualizing that the smoke carries them away from you. This is also a good method to cut off your links to other people - in this case you should write their names on the pieces of paper and then proceed as described above.
- ❖ Focus your attention on the breathing cycle - imagine that the air you inhale is crystal white (you may also use your favorite color) and the air you exhale - dark grey or black. Breathe deeply and slowly and continue the visualization until you feel fully cleansed.
- ❖ Imagine yourself standing on the shore of a crystal clear river with a strong current. The river flows from a waterfall. Visualize that you remove all your clothes and jewelry and enter the river. Feel how the water falling from

above washes away all negative energies and the river carries them away. Continue the exercise until you feel cleansed.

❖ Try to see your negative energy and imagine that it has a color, e.g. grey. Focus on your body and see where it is gathered. Now imagine round spots on the palms of your hands - open them so that the energy flows through (you can also use the tips of your fingers). Put the hands on the ground (it is recommended to do this exercise outdoors) and feel the energy flowing into the earth. Continue until all grey energy leaves your body. Then envision that the channels on the palms of your hands close and finish the exercise.

❖ Imagine a ball of golden light above your head. You may also envision a ball of golden fire. See how the light becomes brighter and brighter. It radiates golden beams which flow down and surround you. You can feel the shower of light that penetrates your aura, cleansing it and filling it with the shining gold energy. Slowly, the light passes through your body, reaches each chakra, opens and purifies it. When you feel cleansed, finish the exercise.

❖ Envision yourself standing on the shore of a river (sea or ocean). The water is crystal clear, cool and transparent. You walk into the water completely naked until it covers you. You can feel water penetrating your body, and you are melting in it, becoming one with this water and floating with the waves. The water washes away all negative energies and you feel calm and pure, free from all mundane attachments, drifting with the current. When you feel that all negative energy is gone, go out of the river and finish the exercise.

❖ Unite your mind with the clear and powerful sound of a bell. Feel how the sound penetrates and purifies you from negative energy. Ring it a specific number of times, e.g. seven, nine, or eleven, or do not count and simply let your consciousness unite with the sound while you continue ringing. This is a simple but powerful exercise which you can also use to purify your ritual space. It is recommended to use a bell with a loud and clear sound. Tibetan bells are excellent tools in this practice.



Energy Raising Methods

❖ Imagine a sphere of golden light in the heart chakra - feel how the light extends over your whole body - activating the other chakras. When the light reaches the top of your head, imagine that the crown chakra opens up and a beam of golden light passes through it and rises upward - toward the sun - visualize that it connects you with the solar essence, the "upper world." Now concentrate on the journey down - focus again on your heart, but this time envision that the golden light descends to the root chakra at the base of the spine. Once it is activated - imagine that the light goes even lower - down to the center of the earth - and deeper, into the underworld, where it connects with the energies of the black sun. Envision yourself connected to both worlds: the upper and the lower - you are the *axis mundi* and your consciousness extends throughout the entire universe. Feel how the energy flows through you, in bright and dark shades of gold - use this energy to strengthen your aura - see how it expands and becomes a golden armor, powerful and resistant to attacks. When you wish to end the meditation - reverse the action - disconnect from the black sun below and from the upper sun - and direct the energy back to your heart center. Focus for a while on the balanced flow of energies in your body and finish the exercise.

❖ Try to see your aura - imagine that it shines with a golden fiery light. Then visualize a sphere of red fire below your feet - keep this image in your mind for a moment - then breathe deeply and with each breath envision that the fire enters the first chakra, at the base of your spine, and slowly begins to fill your body while ascending through the successive power zones. Each part of your body is filled with the red fiery energy. You can also sense pleasant warmth spreading through all your body parts. At the same time keep the image of the golden aura shining around you. When the red fire inflames your entire body, visualize that it flows out through the top of your head and merges with the outer aura - envision red and golden flames surrounding you from all around. Focus on this vision until the energies are balanced, forming a powerful and impenetrable sphere of fire around you.

❖ This exercise is similar to the previous technique: begin the visualization in the same way and continue until the red and golden energies merge into one. Then visualize your hands being charged with electricity - try to gather and focus as much of this force in your hands as you can. When you feel and see sparks of energy glowing and electric discharges around your hands - use the hands to move around your body and charge your aura with electricity - forming a powerful shield charged with high voltage. When you feel fully

charged, finish the exercise.

- ❖ This exercise should be done outdoors. Call the Dragon Force with the Dragon Invocation, personal incantation, or spontaneous words. Use your favorite technique to raise the Kundalini energy. At the same time connect your inner force with the force of the Outer Dragon - imagine that you are one with the power of nature around you. Envision that the power of the Dragon fills your body and the flames rise around, creating a sphere of fiery energy. You can extend it as you wish - this is a large amount of energy.

- ❖ Stand upright, arms stretched upward. Imagine that you are standing alone in the wilderness. It is nighttime. At first, you can see the sky full of stars above you, but there are also clouds gathering above and the storm begins soon after. The wind is strong and the air vibrates with electric energy. Suddenly, a bolt of fiery lightning strikes you, entering your body through the palms of your hands, the fiery energy flowing down to the soles of your feet and lower, into the earth, spreading through the "dragon lines." It makes you tremble with power. You can feel the energy flowing through your body down to the ground. The earth responds and sends the energy back through your body and up to the stars. For a moment you are a star shining in the center of infinity. Feel empowered by this exercise and return to your normal consciousness.

- ❖ Vibrate the Draconian mantra "VOVIN," each time focusing on a particular chakra and visualizing the Dragon Force rising and activating all energy centers. We have already discussed this mantra and its use in meditation and energy raising workings in another chapter of this book.



Grounding Exercises

- ❖ While standing or sitting (preferably in a lotus or half-lotus posture so that your root chakra touches the ground), connect yourself to worlds above and realms below. Again, you can visualize a sphere of fire in the central point of your body and expand it upward and downward, like a pillar of energy, through your crown and root chakras. Feel connected to the infernal and empyrean, darkness and light, the worlds above and the realms below.

Imagine yourself a part of the timeless current of the Dragon, connected to all its emanations. Let your body vibrate with this energy. Then breathe deeply, and each time you exhale, send the excess energy back to the current - for instance, you can imagine yourself breathing fire that goes back upward and downward, leaving your body. If you are standing, raise your arms and let the energy flow out through the palms of your hands. Continue this practice until you feel calm and balanced, but not weak or depleted. Observe your body, and in time you will learn to recognize how much energy should be kept or released. When you wish to finish the exercise, disconnect yourself from the current, put your hands together or cross them on your chest, take a few deep breaths, and end the practice.

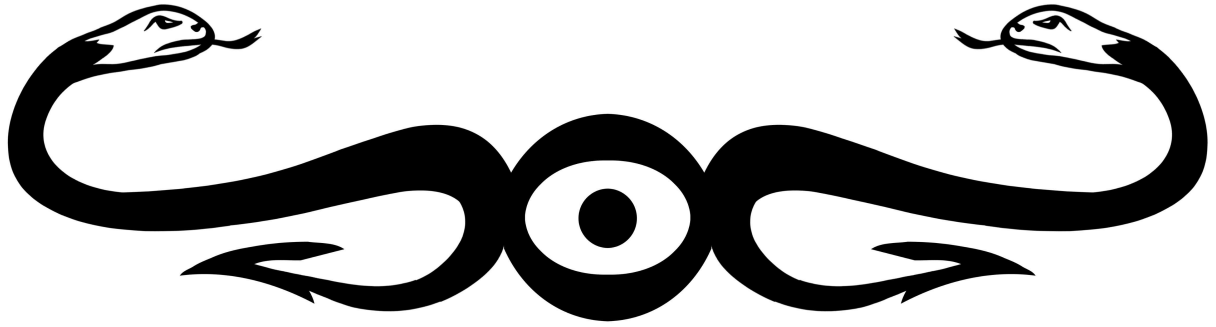
- ❖ Stand or sit in a comfortable position and close your eyes. Breathe deeply and focus on the fiery Dragon energy within your body. Visualize your body as a vessel filled with golden energy - liquid and strengthening you from within. In this vessel there is also fierce red fire, the excess energy. Gather this energy in your lungs and as you breathe, imagine that you are breathing this energy out. At first, it surrounds you like a fiery aura, but then it goes down in a swirling movement, descending toward the center of the earth, where it is transformed into the seed of your Will. Continue this visualization until all the excess energy leaves your body. Take a few deep breaths and finish the practice.

- ❖ Begin this exercise in the same way as the previous practice - breathing out the fiery energy into your aura. But this time, instead of sending it to the earth, direct it into the Void. Imagine that it forms a swirling vortex of fire on the black canvas of the Void, eventually transforming into the shape of your desire - the intent of the ritual. Then visualize that it explodes into a million particles, carrying your Will into all parts of the universe. Keep breathing until you feel calm and balanced, then open your eyes and finish the exercise.

- ❖ A simple and effective grounding practice is to touch the ground with your hands and visualize the energy moving into the earth. Keep breathing while doing this and empower the flow of energy with a deep breathing rhythm. You may also envision this energy as liquid fire. Continue until all the excess energy is drained into the earth.

- ❖ This exercise is especially useful after rituals performed in complete darkness and with the use of such magical trances as e.g. Qliphothic breathing. After such workings you may feel unbalanced and drained of your inner fire. Grounding in this case will not involve the release of the excess

fire, but filling yourself with the fiery energy of the Draconian current. For this purpose light a red candle and focus all your attention on it. Relax and do not force anything. Put your hands above the candle and feel the warmth of the flame enter your body through the palms. Feel how it spreads over your whole body in waves of pleasant and comforting warmth. Envision your aura being charged with the warm, fiery energy as well. This feeling should be calm and empowering. Do not use any other sources of fire - the candle with its steady and controlled flame is the best medium of energy in this practice. Continue this visualization until you are fully balanced.



Invocation & Possession



Methods & Purpose

IN Draconian rites of invocation the essence of gods and spirits is summoned both into the body and into the mind of the practitioner. This connection with the god-forms occurs on the subconscious level and is translated by the mind of the magician to conscious messages, insights, observations, etc., which can be utilized for the purpose of growth, initiation and self-awareness. These forces rise from within in consuming waves of energy, which usually feels ecstatic and overwhelming. Natural defenses are crushed and annihilated by the dissolving nature of these primal beings, leaving us stripped from all forms of mundane conditioning. The ego is dissolved, and what remains is the raw ecstasy of the spirit which is taken beyond the gates of the flesh, decomposed and reborn in the Womb of the Dragon, from where it returns purified and empowered by the Dragon's Fire, the awakened and activated Serpent Force within. The key to successful invocation is therefore the ability to let go, turn off the normal defense mechanisms that we use in our daily life, and submit ourselves to the experience in its totality. Without it we can only catch glimpses of the invoked god-forms, but we will not fully understand or absorb their powers. It is not easy at all, especially having in mind that the Draconian Initiate at the same time has to develop a strong personality. The more we struggle to control the experience, the less we benefit from it. What allows us to manifest our intent and hold a firm grip over our magical operations often prevents us

from opening ourselves to other forms of consciousness and enter trances of possession. There are, however, certain techniques that help in achieving such an ability, and we will speak about them in this chapter.

Many magicians who are extremely successful in evocation and manifesting their intent encounter a serious obstacle when it comes to invocation, and the other way round - those who easily enter trances and channel other forms of consciousness in a natural way often find it hard to succeed in simple operations of low magic. If you are one of the former or the latter, you have probably wondered what you are doing wrong. There is a lot of confusion and misunderstanding in this matter. We often hear other magicians speaking about the necessity of destroying the ego and uniting yourself with divine consciousness. The ego is "bad" and the only way to transcendence is through some sort of "higher consciousness," which is ego-free and liberated from mundane desires. This is usually the way of the Right Hand Path, but in the modern occultism, which is highly eclectic and derives from a variety of sources, many magicians end up confused and apply the same terms to other spiritual paths as well. On the other hand, there are claims that the ego has to be strong and powerful if we want to bend the universe to our Will and control our destiny - this is the way of the Left Hand Path. I am not going to ponder which of these approaches is correct or incorrect, because when you are on the way long enough, you eventually learn that nothing is as it seems on the surface, and there are no barriers and obstacles on the path unless we set them up ourselves by thinking in a narrow-minded and limited way. In Draconian magic, when we speak about dissolution of the ego, we do not mean its total annihilation and giving up our individuality, but we are referring to the ability to deconstruct the ego at a particular moment of the ritual so that in the next part of the operation it can be reshaped, empowered and created anew, in a stronger and better form, under the influence of the invoked force. We develop our god-like consciousness by absorbing the consciousness of other god-forms or by reawakening these forms of consciousness within ourselves - depending on whether we view ourselves already as gods in potential or beings that can be made gods. This, however, is not possible without being able to let go of the ego within a particular moment, and this is how Draconian magic works in the process of self-initiation. In rites of invocation we allow for dissolution of our ego, conscious identity, mundane personality, etc., opening ourselves to "possession," in which our consciousness is overridden by the consciousness

of the invoked god-form. We have to empty ourselves, put aside our conscious identity, and make contact with the unconscious. This state of ego-suspension, or dissolution, can be achieved through methods and techniques that produce the sensation of exhaustion and crisis, putting the body to sleep and keeping the mind awake and alert, as well as those aimed at arousal, intense pleasure and increased body awareness. We will discuss some of them later in this chapter.

The word "possession," however, in modern times is often associated with something bad and negative. We all have seen movies in which a "possessed" person turns sickly-looking, walks on the ceiling or levitates above the bed, and speaks with voices of vicious demons. In actual rites of possession this happens very rarely, and manifestation of gods and spirits is much less exciting to observe. Usually, the practitioner is simply sitting or lying in a trance, while the actual possession occurs within the inner mind. Of course, it does not have to be so, and there are many forms of trance in which possession can take place. Possession itself can also be experienced in many different ways, depending on the practitioner. Sometimes it is ecstatic and sexual. Other times it is painful and harsh. Most often, however, it is a bitter-sweet mixture of agony and pleasure, both triggered by the primal, atavistic essence of Draconian god-forms that are called for the purpose of gaining knowledge of their powers and qualities. In the state of possession we can feel them through all our senses: we see through their eyes, hear through their ears, taste, smell, and feel things with their senses. For a particular moment we *become* them, and our consciousness is merged with their timeless and limitless essence. If we manage to let go of our ego at that moment, we will absorb this divine consciousness as a part of our Self, and thus, with each act of invocation we will bring ourselves closer to our own Godhood.

This is different from rites of possession where the practitioner is merely "ridden" by entities that take over the body and speak through one's mouth. In such forms of possession, man is only a vessel for gods and spirits that communicate through one's body with other participants of the ceremony. In such cases, the person usually does not remember what happened and how it felt to be possessed. In Draconian rites of possession we are all the time aware of what is going on and allowed to see the world with the eyes of the spirit or deity that we invite to our temple of flesh. This way we learn about their powers, how to use them, and what it feels like to have them flowing through our bodies and minds. In other words, our human consciousness is

swept away and we get a glimpse of what it is like to be a god.

In order to experience such forms of consciousness in their totality you have to offer yourself as a temple, altar and vessel for the essence of the invoked gods and spirits. For this purpose you may use certain ego-dissolving techniques, but my advice is to employ only these practices which heighten the senses and open them for absorption of energies, such as e.g. sexual ecstasy. Sexual energies are an excellent vehicle for the essence of Draconian entities which are ever hungry for spiritual substance. All sorts of sexual techniques, from basic auto-erotic practices to advanced sado-masochistic rites, will provide suitable conditions for the shift of consciousness which will take you to the boundaries of exhaustion and beyond, into the Void. Blood is a perfect medium as well, because it refers to the legend of Tiamat and conviction that the force of the Dragon is contained within the vital essence of each man, which makes blood the primary key to the gates of the inner mind. Bloodletting, however, depletes the organism, and it is recommended to use only as much life substance as it is absolutely necessary to open the inner and outer gateways and to provide a channel for the summoned entities to manifest. You should also avoid mind-altering substances such as alcohol, drugs, hallucinogens, etc. While these methods prove useful in a wide spectrum of magical workings, in this specific type of gnosis they will only numb your consciousness and limit the experience. Many magicians will disagree in this matter - feel free to have your own opinion and never forget that the Draconian Path is individual and unique to each practitioner. Chemical substances are strongly discouraged, but there are practitioners who use magical herbs in their work, and if you feel that such plants are helping you with achieving this gnosis, feel free to experiment with them to transcend certain personal barriers in the initial stage of the path, but my advice is to stop using them as soon as you learn how to enter magical trances. In any case, do not rely solely on them in your work. In my own experience, I have learned that the primal, transformative essence of Draconian deities is enough in itself to take the spirit beyond the body and elevate it in pure ecstasy of possession, and there are no external aids needed for that.

Sometimes gods and spirits transfer certain messages to us this way or pass their gnosis. Therefore, we might want to have a piece of paper or notepad to write these messages down. It is not always possible to speak or write in a state of possession, and here is where techniques of automatic

drawing or writing come useful. Simply take a pen, put your hand on the paper and let it be moved by your inner mind. What you receive largely depends on your skills and experience with this sort of work. Ideally, you can channel whole books this way from other planes and dimensions, seals and drawings of spirits and places, ritual instructions, forgotten magical formulas, etc. But if you are not too experienced, you may simply end up with an abstract drawing. These drawings can be later used for meditation in order to explore their meaning and transform them into more concrete messages. Be patient and do your systematic training - advanced skills come in time.

Finally, there are also forms of possession within Draconian magic in which the practitioner invokes a god-form and becomes the vessel through which the entity communicates with another person or other participants of the ritual. These are usually group workings, or in rites of sexual possession this sort of work can be done with only one magical partner. Sometimes the practitioner does not remember what happened, and his/her consciousness is fully taken over by the spirit or deity. More often, however, a certain degree of awareness is retained, and the practitioner becomes an oracle and living manifestation of the deity, channeling messages from the invoked god or goddess to participants of the ceremony.

By invoking the consciousness of the chosen god-form and merging it with our own consciousness, we also gain access to subconscious powers and abilities that are normally dormant within the mind and inaccessible to us in our mundane life. It brings out the hidden aspects of the Self that we are not aware of - both issues that need to be resolved to make further growth possible and new inspirations on the path. For the time of the ritual we become someone else and we can look at ourselves and our world from many new perspectives. We can also invoke a certain spirit or deity to learn about their nature, history and powers, especially if not much is known about this entity from available sources. By acquiring these powers, we awaken our own psychic potential and develop abilities that can aid in our magical operations, or, in the case of the most successful invocations, we activate these powers within our subconscious mind, making them influence our personal universe in many positive ways without the need of performing any further rituals. On the Draconian Path, invocation is one of the basic and most significant magical techniques. Therefore, let us now take a look at some of its most important aspects and practical methods that you can apply in your own practice.

Ritual Space

While preparing a magical operation, you may start by choosing a place that will serve as your ritual space and empower your contact with the summoned god-form. If you have your own temple or a room where you perform your workings, be it permanent or temporary, you can decorate it accordingly to the symbolism of the chosen spirit or deity. We will say more about it later in this chapter. If you decide to perform your working outdoors, in an open area, at a power spot, or in another building, think what kind of place will suit your intent best. Forests, wilderness, and desolate spots, where you can rarely meet other people, will work great for summoning spirits and deities of nature or those connected with elemental forces. Areas near bodies of water, such as lakes, rivers, ponds, etc., will serve fine for interactions with watery beings and gods of the depths. The shore of a sea can be chosen for rituals of serpent and dragon deities such as Leviathan or Tiamat. If you want to invoke forces of death, you can go to a cemetery or place in which necro-energies are strong, e.g. because many people died there - a hangman's tree, bridge where many suicides took place, house where people were murdered, and so on. There are also special power spots where geomantic energy is stronger than anywhere else. These are places where the "dragon lines" of the earth cross and intersect, old places of worship, ancient burial grounds, etc. Not all of them have the same kind of energy, though, so you may go there and meditate to establish contact with the forces of the place before performing the actual operation.



Ceremonial Aspects of Invocation

Many magicians believe that ceremonial background empowers magical operations in a significant way and greatly contributes to their success. All tools, symbols, ritual paraphernalia, and other items incorporated into magical practice allow for a specific shift of consciousness, making the magician forget about the mundane world and fully identify with the invoked god-form. In other words, by leaving your normal world behind, you gain

access to your subconscious mind and its gnosis, or you become more receptive to transmissions from the Other Side - depending on whether we are discussing it from the micro or macrocosmic perspective. Thus, you also explore your psychic potential, learning how to transcend barriers of your mind with the force and powers of the invoked spirits and deities. Let us then think what kind of ceremonial background you can use to empower your invocations. Remember that the symbolism used in the ritual should be closely connected with the powers and attributes of the chosen deity - for this reason, before the actual working, you may want to check out the source literature describing the chosen being, refer to mythological origins of the god or goddess you want to invoke, or simply read as much as you can on the subject. Some magicians will say that they do not want to distort their experience with any preconceptions and prefer to read about the invoked deity after the working, to verify the results of the ritual. This is a fine approach, too, and it is all up to you. We are talking here about preparing your ritual space, though, and without any prior knowledge whatsoever this part of the operation will be rather difficult to handle. If there are no sources describing your chosen god-form and you want to invoke this being to learn about its nature and powers, you can simply use attributes and symbolism connected with the concept that this god-form represents. For example, while invoking a spirit or deity connected with the concept of fire and all that comes with it (destruction, enlightenment, passion, etc.), you can use the symbolism associated with this element, such as orange-red colors, symbols and depictions of fire, and so on. Of course, you can also light candles or a bonfire representing the presence of the element itself. Below you will find a brief overview of various aids that can empower your rituals. Feel free to expand this list by adding your own ideas.

❖ **Decorations, paraphernalia & symbolism**

If you perform a ritual in your normal ritual space, you can transform it for the time of the operation into a special temple for the invoked god-form. Therefore, if you e.g. invoke Kali, the Hindu goddess of death, you can decorate your room by using the symbolism and attributes associated with the death principle - black and white colors, skulls and bones, cemetery lanterns instead of candles, and so on. On the altar you can also place items connected with her mythology: weapons, ropes, her depictions and statues, etc. The same procedure can be applied to any other deity. All you need is some knowledge about their nature and attributes.

❖ Music

Sound is an important part of a magical operation. Properly chosen music, whether loud or played in the background, can calm you down or raise your energy, inducing a state of comatose or ecstatic trance, depending on your intent. The choice of the ritual music is individual and I encourage the reader to experiment with it in your personal practice, exploring how the sound of various instruments affects your states of mind. Among instruments traditionally used to put the practitioner into a trance we can mention drumming, piping, the sound of flute, gong, conch, and so on. In rites of invocation you should pay attention to the trance effect produced by various kinds of music. For instance, while invoking goddesses and working with the feminine current in general, you may find that gentle, melodic music will work better than drumming or monotonous gong, and in rites of gods of war you should use intense and dynamic music rather than calming ambient.

❖ Incense

A significant role in magical operations is also ascribed to fragrance, perfume, incense, etc. Incense, like music, affects our senses, soothing or arousing them, which empowers the trance and allows for a more profound identification with the chosen god-form. Also, like in the case of music, you have to experiment with various fragrances in your individual practice to find out what affects you and in what ways. Another thing that comes useful in this practice is the basic knowledge of aromatherapy, which may help you ascribe a particular kind of incense or oil to specific spirits and deities. Mythologies and source literature should not be underestimated, either, as many gods and goddesses had special plants and flowers ascribed to them and used in their cults - the same knowledge can be applied in the modern context. While mixing fragrances is a question of experience, it is at least recommended to be familiar with the basic knowledge on the subject. And thus, for instance, while invoking masculine gods, such as manifestations of the Horned One, you can use strong fragrances, like musk or various forest blends. In the same way you can choose subtle forms of incense for rites of goddesses (although this also depends on a particular god-form and her aspects), such as rosemary or lavender.

❖ Light

In order to build the proper mood you can also use a special kind of lighting in your temple. The light of candles or the play of colors caused by

multicolored lamps or lanterns may have a significant role in achieving the proper atmosphere in the ritual space. Some god-forms are called with good results in complete darkness, like those of death or shadow, vampire gods and spirits, and many Qliphothic entities. While working with Lilith, especially in her aspect of the queen of Gamaliel, you can use natural moonlight, but you can also light up your temple with dim blood red glow of special lanterns. Energies of gods and spirits often manifest through the astral plane in certain colors. For instance, Hecate's lunar current can be black or pale white, but it can also manifest with sparks of green energy. Lucifer's energy is usually red and fiery. Naamah comes with black mist. Arachne spins her threads across the temple in silver and purple colors, but her astral venom is toxic green. If you use lamps or lanterns in the color associated with a particular deity, it may feel easier and more natural for you to establish contact with them and identify with their essence.

❖ **Ritual Outfit**

Not less important is how we dress for the operation. For the ritual outfit you can use a special robe, or you can simply perform the ritual naked. But there are many more possibilities. In the same way as we decorate our temple with the symbolism and attributes of the chosen god-form, we can also dress up for the working. For example, while invoking the Horned God or his manifestations, our ritual outfit may include animal hides and items connected with wild animals (such as a necklace of wolf's teeth), as well as bestial masks or horns. A female practitioner invoking the Lunar Goddess in her seductive aspect may wear a special make-up and a dress that will make her feel attractive and confident of her power. The use of ritual masks or body painting is very helpful in rites of invocation, as it immediately shifts consciousness from the mundane state to a ritual condition, often without even reciting any invocations. By dressing up as the god-form with which we want to identify ourselves, we make the first powerful step toward manifesting this entity's consciousness and absorbing their powers.



Words of Power

Usually, the most significant part of a ritual is a special incantation expressing the purpose of your operation and stating your intent. The structure of invocation is up to each practitioner. Ideally, it should consist of three parts. In the first part you address the chosen spirit or deity, referring to their mythology, history, origin, etc., in order to build and define their magical profile. In this part you can also mention their names, describe appearance, and so on. This way you build the image of the god-form in your mind - e.g. "I invoke Hecate, she that operates from afar, daughter of Perses and Asteria, goddess of the moon, magic and witchcraft." In the second part you address the god-forms themselves, proclaiming the purpose of the invocation. Here we declare our magical name and identity, give offerings, and say what we want from the deity and why we are calling them. For instance, "I, (your magical name), call you, Hecate, to learn about the mysteries of the underworld. Guide me on the path of the night and reveal to me secrets of your ancient craft." And finally, in the third part, you yourself speak as the deity, fully identifying with the god-form, acquiring their powers and attributes to which you referred in the first part. For example, "I am now Hecate, goddess of the moon and witchcraft, and I open the way to the underworld." These are only examples, and the more effort you put into the ritual, the better result you may have. However, it is not that simple, and this rule not always applies to each practitioner. Some magicians do not need special invocations and achieve good results by simply speaking spontaneous words during the ritual itself. Others may not need any words at all and achieve full identification by only chanting the name of the god-form or visualizing the entity's image. Also, the invocation does not necessarily have to include all three parts - it can only have the first, second, or third - like the invocations provided earlier in this book. This, again, is up to the practitioner.

In a spoken incantation, it is also important how you pronounce the words and modulate your voice, the rhythm, and articulation of particular words or sentences. Do not be afraid to let yourself flow with emotions that are often triggered by the incantation. Make your invocation a powerful and ecstatic proclamation of your Will. In rites of invocation we can also give up the verbal part or use abstract, "barbaric" language, specially constructed for ritual work, whose power lies not in the meaning of words, but in vibrations it produces within the inner mind of the practitioner. In this case, it is not important *what* you are saying but *how* you are saying it. Instead of the

invocation, you can simply use certain power words, e.g. composed of the names of the god-form, and chant them as a mantra so that the rhythmic and repetitive articulation puts you in a state of trance and attunes your subconscious mind to the frequencies of the magical current represented by the chosen god-form. Moreover, instead of repeating the word as a mantra, you can transform it into glossolalia, letting the words flow freely and your mind merge with them in a trance state. You can also change the chanting into singing, or even screaming, which will have a specific effect on your consciousness as well.



Non-Verbal Techniques

By non-verbal techniques I will refer to those magical activities that affect the mind in a similar way as the methods mentioned above but do not involve any spoken parts. These techniques can be used in other magical operations as well, but they work best in rites of invocation. The list below is by no means complete. I am sure that you can expand it by discovering and developing your own methods and techniques.

❖ Ritual dancing & trances of movement

Dancing, or movement in general, has always been a part of rituals and religious ceremonies in a number of cultures, be it for ceremonial purposes only or as an art of meditation. As an example, we can mention the Sufi whirling and dervish practices, or the ecstatic Voodoo dancing. It is a special form of meditation, in which movement is used to alter the mind, raise the Kundalini energy, and put the practitioner into an ecstatic trance. It is also an excellent technique of invocation, although it is not for everyone, and many magicians find it more distracting than helpful in achieving trance states. This, however, is also a question of practice. Like in other techniques of invocation, you can use a different kind of dancing/movement while invoking e.g. the Lunar Goddess and a god of war. In the first case, you can do it through a slow, hypnotic movement or sensual dancing (again, this depends on a particular god-form), while in the latter case, the movement should

reflect the wrath and fury that comes together with the concept of war. The same can be expressed through martial arts, but since I am not a practitioner of martial arts myself, I will leave this subject to explore for those that are active in such practices.

❖ Sexual trances

Sex magic itself is discussed in another chapter of this book, where you will also find a sample technique of entering a sexual trance. Here I will only mention that it is another excellent method of invocation. Techniques of sex magic can be solitary, involving prolonged states of arousal and the use of orgasm as a vehicle for the Kundalini energy, or performed with a partner or partners. Like in the case of ritual dancing, states of sexual arousal and exhaustion can induce a deep trance within the mind of the practitioner, while orgasm itself is a powerful ego-dissolving tool that can be used for communion with the chosen god-form. By having sex, or by using auto-erotic sexual techniques, the practitioner enters a trance of possession and suspends one's ego/conscious identity, which allows for the sensation of actually being the invoked god-form.

❖ Via Nocturna

This is another technique that opens the mind for the influence and manifestation of the unconscious. *Via Nocturna* translates to "The Way of the Night," and this term has a vast meaning that can be applied to many practices. We will use it here to denote the concept of invocation through dream-like trances of darkness and fear. Instead of exhaustion, it involves states of anxiety and agitation, in which the psychic senses become more acute and it is possible to experience the merging of the astral and the physical planes in an extremely tangible way. Such states are achieved e.g. by meditating alone in places that have a reputation of being haunted, at abandoned cemeteries and burial grounds, in old cult places, etc. Another example is walking alone through an unknown forest at night, which is usually accompanied by anxiety, fear of getting lost, and so on. Such practices alter the mind by themselves, making the practitioner hear, see and experience phenomena that normally escape our perception - sounds, smells, voices, appearances of the spirits of the place, etc. We can then meet entities that will manifest as other people, animals that will lead us into the woods, or we will be led to power spots by our intuition. It is a trance of fear, but at the same time we are extremely focused. It works best if we want to invoke

spirits and deities of nature, as well as god-forms of death that are encountered on the border of dreaming and waking. *Via Nocturna* is in itself a technique of invocation, because it brings us closer to our Shadow and opens the way to our personal underworld.

❖ **Bloodletting**

The sight of freshly spilt blood usually affects us in many ways, from repulsion and fear to fascination and sexual arousal. Therefore, the use of blood in rituals produces a specific state of trance, which alters the mind and shifts the focus from the mundane to the sacred. Blood can be spilt by cutting or piercing the skin, drunk as a sacrament, used to paint the body and mark sigils on the skin, and so on. There are many possibilities here. We can incorporate blood and bloodletting into almost every ritual of Draconian magic. It is an excellent technique for all kinds of rituals connected with the use of vital force, such as rites of the Lunar Goddess, invocation of vampire entities, deities of war and bloodshed, and so on. The very act of using blood is already entrancing and shifts the practitioner's consciousness. More on this subject, however, is said in another chapter of this book.

❖ **Sensory deprivation**

This is a popular technique that is used in many magical practices. By depriving ourselves of the basic senses, we separate the mind from external factors and open access to unconscious material that is normally inaccessible to our perception. In the inner silence it is easier to hear the voice of the invoked god-forms and see them with "the mind's eye." To achieve states of enhanced receptivity to the energies of the Other Side we can also consider fasting and experimenting with prolonged periods of sleep deprivation. However, if you choose to experiment with this, be careful and make sure your health condition allows for such practices.

❖ **Visual magic**

Identification with a spirit or deity can also be achieved by successive visualization of your own transformation into this being. You can do it in a trance, after shifting your consciousness through one or more of the above-mentioned techniques, but you can also simply meditate upon the image of the chosen god-form. For this purpose you can use their sigil, graphic depiction, statue, or simply visualize their image in your mind, successively building it into a tangible manifestation. This kind of meditation is called pathworking - step by step you are building the image of the setting where

the chosen god-form is to manifest, then you visualize their appearance, and the meditation continues until the construct in your mind is ready to come alive and channel the current and the powers of the invoked being. Finally, you merge your consciousness with the image and consciousness of the god-form. Their thoughts become your thoughts, their feelings become your feelings, and their power becomes your power.



How to Invoke

You already know the purpose and the nature of invocation - spirits and deities are invoked into the practitioner's consciousness to embody certain powers and qualities, reveal hidden knowledge, and allow for absorption and understanding of the meaning of Godhood. Now let us proceed to a sample practice.

- ❖ Choose a spirit or deity you want to invoke and think why you want to do it. Always have a clear intent in mind.
- ❖ Prepare your temple and yourself for the ritual
- ❖ Assume a comfortable posture in which you can stay for the time of the ritual and enter the trance through one or more techniques described in this book or developed through your own practice.
- ❖ Call out to the chosen god-form by reading a ready invocation, speaking spontaneous words, chanting their name, meditating upon their sigil, etc.
- ❖ After or during the previous step, visualize yourself as the god-form, successively building their image in your mind and absorbing their powers and qualities.
- ❖ Act like the spirit or deity itself - see through their eyes, feel with their senses, think with their mind, etc. You have to use all your senses for this. Do not force it - let it happen. If you are invoking the god-form to attain certain knowledge, ask your questions or express your intent, and wait for the answers to come. They may come in the form of clear messages, but usually they will be delivered to you through visions, symbols, abstract images, etc. You should also pay attention to your dreams in the days following the working, as the answers may also come this way, and you should be mindful

of what you receive at that time through interactions with the world - people, situations, animals, etc., because spirits and deities sometimes deliver their messages through the mouths of those who surround you.

If you want to keep record of this experience, at this point use automatic drawing or writing to put down all that is happening - thoughts, emotions, messages, insights, visions, etc. You can also have a voice recorder on you during the ritual and instead of writing you can record all that you are saying. This is very useful in trances of full possession, as your senses are then overridden by primal forms of consciousness and you may not be capable of writing or even thinking in a logical way. In the state of identification with the god-form you can also pass messages to others, which sometimes happens in group rituals, acting as an oracle and a living gateway to the deity's magical current. This part of invocation is called "channeling" - you are then receiving messages and insights from the spirit or deity that speaks through your inner mind, delivering this information to others by speaking, writing, and so on.

❖ When you feel that the consciousness of the invoked god-form is leaving you, let it go, thank the spirit or deity for its presence, possibly offering a token of gratitude, and let yourself return to your normal consciousness. You can at this point use one of the grounding/earthing practices described in this book, or simply stay in meditation for a while until you feel grounded and balanced.



Failure & Risks

When performed properly, a ritual of invocation becomes a total merging of the practitioner's consciousness with that of the invoked god-form. We can then see with the eyes of the deity, feel what it feels, and we become as one with its thoughts, instincts and powers. We are at the same time both ourselves and the invoked god-form. We lose a part of ourselves and its place is taken over by the qualities and powers acquired, or awakened, by merging our consciousness with the mind of the spirit or deity. This connection is intimate, personal, and transforming us from within. Once we acquire the

qualities of the deity, they become an integral part of our Self, sometimes accessible to our conscious identity, other times working through our subconscious mind. In the first case, it makes us confident and powerful, capable of influencing the world through our conscious actions, be it magical operations or mundane interactions. In the latter case, the newly acquired, or awakened, qualities are yet to be processed and harnessed, and they emerge to the light of consciousness through dreams, visions and intuitive insights. In both cases, however, the result of invocation is irreversible. Thus, while choosing a god-form to work with, we should be mindful of possible consequences and think whether or not we are ready to possess its powers and qualities.

Like any other magical operation, invocations can also result in failure. By "failure" I do not mean that the spirit or deity will not appear - these forms of consciousness can be accessed at any time and by anyone, and the only reason we sometimes fail to interact with them is our lack of skills, being unwilling to open ourselves to the experience, or a wrong approach. Thus, while we are unlikely to fail in establishing contact with the spirit or deity, it often happens that we fail to understand, absorb and harness their powers. Without it there is no growth. And when there is no growth, there is also no success.

Let us think what can happen during a rite of invocation. Imagine a situation in which you perform a ritual, speak the words of calling, begin the meditation, and ...nothing happens. All you get is a sequence of random thoughts, and you wonder all the time what you are doing wrong. This is exactly what is wrong in this approach - instead of opening yourself to the experience, you begin to question your skills, ritual procedure, magical system, etc. The problem, however, is usually internal, such as the lack of self-confidence or the lack of understanding what this is all about. Some magicians expect the spirit or deity to manifest in front of them like in some Hollywood movies, or hear a voice speaking to them as if they suddenly turned the radio on. Such manifestations are possible, but very unlikely, and what you have to focus on during the ritual is not your temple, but your inner mind - all manifestation, connection and interactions are taking place within yourself. If you fail to understand it, you will fail in channeling the energy and qualities of the god-form. The more receptive and imaginative you are, the better connection you will have with the invoked god-form. This ability comes in time and with systematic practice, but you have to understand the

mechanism of invocation if you want to succeed in this practice.

In my experience, however, based on working with other magicians and running magical groups, I have noticed that the lack of results is rarely an issue in Draconian magic. Usually, it is the opposite, and the greatest problems appear when it comes to channeling, directing and earthing the invoked energies. Even a temporary, short-term possession may cause a lot of trouble in our life and lead to all sorts of negative consequences, from unpleasant physical sensations, diseases and frightening Kundalini experiences to uncontrolled manifestations of the summoned force wreaking chaos all around you. The Kundalini subject is discussed in a different chapter of this book, so let us focus here on other possible consequences.

The possible risk appears already during the ritual itself. When you invite the force to enter your consciousness and transform it, you really have to be willing to let it happen. This may feel pleasant and wonderful, often even erotic and sensual, but it may also be painful and extremely unpleasant. You may be terrified as you feel the force flowing through your body in streams of fire or electricity, increasing your heartbeat, paralyzing your muscles, and enhancing your senses to the point of madness. This may come with horrible headaches, muscle cramps, and agonizing pain all over your body. It is not easy to let go then and flow with the experience, which is actually what you should do. Usually, your body will struggle and you will either lose all concentration and quit the ritual or possession will occur anyway, turning into a horrible and traumatic experience. The more you fight and struggle, the more violent and unpleasant it will become. An experienced practitioner will recognize this stage and proceed properly, but a beginner may encounter here a serious barrier to overcome. At this moment you should remember that the key to successful invocation is your *willingness* to be possessed and transformed by the force. You will benefit from possession only if you stop struggling, let yourself adjust to the energies of the invoked god-form, open your consciousness for its transmissions, and let it speak and act through your body. This is the first step to understanding and absorbing the consciousness and powers of the god-form, and the rest will occur outside the ritual, as then your inner mind will actually begin to process the invoked force, successively embracing it as an integral part of the Self. Your inner balance will get eventually restored, and the outcome of the ritual will be growth and transformation, thus confirming that the ritual was successful.

However, let us go back to the moment when possession begins and you

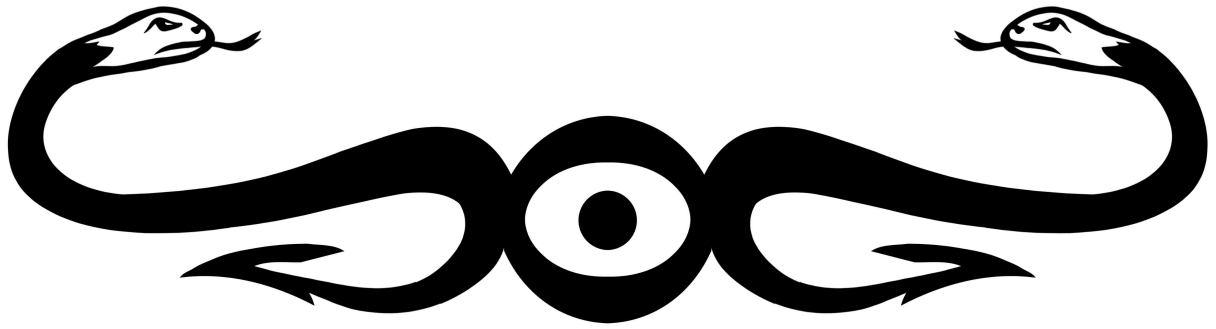
fail to enter this stage properly, backing out of the ritual with fear, disappointment, or simply ending it for another reason. What can happen then is that you either do not benefit from the working at all or fail to notice that the invoked force has actually entered your consciousness, thus opening way to all sorts of obsessions, or in other words, "possession" not meant in any good sense. Invoked spirits and entities can enter your body and begin to live in it, feeding off your vital force and messing with your mind. This situation can last for days, weeks, or sometimes even years, until you eventually realize what is going on and start dealing with it, either by exorcising the force or working to properly understand and absorb its powers. Also, you need to remember that exorcisms are not always the best solution and often they will simply have no effect, especially when dealing with deities, which are much more complex and advanced forms of consciousness than the human mind. You have called them to transform you, and this transformation is permanent, therefore you cannot exorcise something that is already a part of you. You can only work to make it beneficial to you by transforming your "monsters" and "demons" into friends and allies. Well, you can also push these forms of consciousness back into the depths of your subconscious mind, but this will be contradictory to your personal development, and this way you will only stop and prevent your growth. Besides, what lies in your personal underworld will eventually reemerge to the light of consciousness anyway, so trying to avoid this confrontation simply makes no sense in the long run. On the other hand, let us not mistake effects of a failed invocation, when you will experience all sorts of confusing phenomena without realizing where they are coming from, with manifestations of the invoked force following the ritual itself, which may also take the form of many unexpected situations. After the operation, the force will often demonstrate its presence to the practitioner by bringing many things to your attention. This can manifest in physical phenomena, such as poltergeist activity within your house or apartment, messages delivered to you all of a sudden by other people, unexpected situations in your daily life, increased or decreased level of your personal energy, dreams loaded with hidden meanings, and so on. The border between a successful and failed invocation is thin and depends on our ability to recognize its effects and transforming the confusing and negative into beneficial and empowering. In time you will learn to recognize these situations and use them to your advantage. In the beginning, however, you will be quite confused, which is a normal thing, and the most important is to

stay calm, observe all that is going on around you, and not panic when you find yourself in a tight spot. There is nothing that could not be resolved if you approach it with confidence and willingness to learn from it instead of resorting to fear and escape. If you feel unbalanced after the ritual or discomforted by the presence of the summoned forces, try a cleansing practice, perform grounding exercises, or simply take a break from intense magical work, focusing on simple daily practices, until your inner energy gets back in balance.

Finally, another thing that should be discussed in regard to failure in invocation is the question of ego-trips, when our experience with "gods" and "spirits" is merely a bloated result of excessive self-confidence and self-delusion. In *Visual Magick*, Jan Fries observes that "gods" are beings outside and independent of our ego, and when we interact with a spirit or deity, we should first of all pay attention to how our ego reacts to it. This way we can find out if the being in question is genuine or if it is merely a product of our wishful thinking. If the ego gets bloated by excessive self-confidence and falls under a delusion of receiving "cosmic wisdom" and "secrets of the universe," being "a chosen one," "favorite of the gods," etc., we are most likely not dealing with the presence of a genuine force. In the presence of genuine gods and spirits, the ego will feel uneasy and upset, and we will feel the force as transforming us from within, which is often a disturbing experience, manifesting in many unexpected and unpredictable ways. I personally agree with this point of view, and I often deal with practitioners that fail in invoking god-forms both because they lack confidence and because they mistake delusion for genuine experience.

This is actually a tricky subject, and the border of what is and is not "genuine" is very thin, as the experience is always personal and intimate and no one can really judge it, unless we ourselves ask for validation. On the other hand, there are many magicians completely uninterested in any validation, convinced that their connection to the gods is genuine, and often using this "connection" as an excuse for their actions. Usually, such practitioners never transcend their ego and choose to remain ignorant of their failure. I have seen magicians convinced that they are chosen by the gods to rule the world, as well as those believing themselves to be cursed for all time and thus unable to achieve anything. I have also dealt with people using "messages from the gods" to justify their actions, both small and extreme things, from killing someone to e.g. cooking something specific for dinner.

Usually, such "communication" is simply made up. But then again, the line between imagination and genuine experience is thin. For instance, if I hear from someone a statement like this - "Lilith does not want me to wear jeans today, she wants me to wear a dress, or she will be angry with me" - I will probably just roll my eyes, as it is rather unlikely that *she* would be concerned with something like that. But the feeling that you have to do it may be coming from your higher consciousness (your Daimon), and when you go out in an elegant outfit, you may meet someone who will e.g. present you with a new job opportunity, which they would not do if they saw you dressed in casual clothes. This is just a simple example of how your higher consciousness works from a broader perspective, and things that seem petty and irrelevant cannot always be disregarded, as these may be glimpses into future events that are communicated from our higher consciousness through the image of a particular deity. Thus, such a message may be a delusional fantasy, as well as a genuine feeling communicated through "Lilith." Besides, who knows if Lilith was not actually there - when speaking of Lilith, we cannot take anything for granted. It is not easy to tell the difference and you have to rely on your intuition. It is much easier if you already have some experience in working with gods and spirits, but in the beginning you will most likely go through a lot of confusion, so while it is fun to experiment with smaller things and look for their validation, for the start I would not recommend jumping straight into anything extreme. It is healthy to be skeptical to a certain extent, but listening to our intuition is how we live and interact with the current, and this happens all the time, not just in rituals or when we enter the temple - it happens through the people we meet, events of our daily life, various situations, etc. There we find validation of our personal gnosis. The question is whether or not we are willing to learn a lesson from that for ourselves. Being a total egocentric is not good for your growth, but the truth is, magical progress is all about *you* and your personal experience. Again, we arrive here at the question of willingness and openness. There is always a reason why we are put in unexpected, disturbing, and ego-threatening situations, and we should always look for the best way to take advantage of them for ourselves. Actually, if it is not happening, then for sure there is something wrong with our magical practice and we should pause for a moment and think about it if we really want to grow on the path.



Sex Magic

SEX is an important part of our life and many practitioners use the energy raised or released through sexual techniques for various magical purposes. The view that sex serves only procreation is no longer a part of the present world outlook and many people seek pleasure for itself, through a variety of practices and with the use of many props and fetishes. What made our ancestors blush is now the subject of books, movies, talk shows, or even casual conversations. Man is now more open for sex experiments, and magical techniques that make use of sexual energies and fluids are as common as any other ritual practices. Of course, there are still religious doctrines and magical traditions that view sexual pleasure and spiritual development as contradictory, but this view is quickly changing. On the other hand, these open attitudes also cause that sex in rituals is losing its flavor of a "forbidden practice," and thus take away the power from the legendary Black Masses, witches' sabbats, or magical orgies, making them merely a relic of the old times rather than a tool for the modern practitioner. In modern times, such rituals hardly ever have a transgressive value, although everything depends on an individual practitioner and our personal taboos and limitations. About this, however, we will also speak in another chapter. What we have to remember is that all sexual practices, whether performed alone or with a partner, release energy. This release of energy can leave us exhausted, but it can also make us creative, thus triggering our evolution. Sex is the most primal force of creation and its potential in magical operations should never be underestimated. This art and science of using the power of sex for the purpose of personal growth is commonly known as sex magic.

All magical practices are inherently sexual because the universe is sexual and rests on polarities of opposite principles: male and female, yin and yang,

Shakti and Shiva, the sun and the moon, and so on. Magical and religious experiences based on mystical union of these polarities are ecstatic and sexual in their essence. The sex drive itself is the most primal impulse containing our desire of transcendence. At the moment of orgasm our consciousness is elevated and all mental processes cease. Normal patterns of thinking are suspended and the ego and boundaries of mundane perception are dissolved, left behind by the spirit ascending to divinity. This moment contains great power and immense potential. Sex has an extremely powerful effect on consciousness, and sexual magic is a powerful vehicle of spiritual ascent, both in works of self-empowerment and in practical sorcery.

In Latin, the Left Hand Path is called *via sinistra*, which means "sinful," "averse," or "dark." It is also connected with the feminine principle. In Hindu esotericism, the Left Hand Path is called *Vamacara*, which means "the female side," and the woman is seen as the gateway to the divine. Within the Draconian Tradition, the sexual drive of man is expressed by the flow of the Serpent Force, which corresponds to Shakti and her male consort - Shiva (or Lilith and Lucifer/Samael). When it is awakened, it manifests as a divine force flowing through the body, which on the physical level is often experienced in a sexual way. The flow is ecstatic and the energy penetrates the practitioner from within, awakening desires, urges and fantasies, affecting not only the body but also the mind, and eventually transforming into a creative drive. The blissful release of Kundalini is often compared to orgasm - the more powerful it is, the greater amount of sexual energy is released. Also, the Fire Snake is envisioned as sleeping in the genital area, the source of sexual impulses. In Tantra, there are many techniques for awakening Kundalini within the body of the Initiate. It is imagined as rising through the spine, the central channel (*nadi*), along with two other channels - on the left and the right sides of the subtle body. The right *nadi*, Pingala, is masculine and represents the god Shiva in Hindu esotericism. The left channel, Ida, is feminine and represents his consort - Shakti. In symbolic terms, the ascent and release of Kundalini occurs through the union, or sacred marriage (*hieros gamos*), between two forces: male and female. For this reason the Left Hand Path Tantra contains many practices involving sex between participants, the purpose of which is to awaken and unite with the divine force represented by the Fire Snake - the Dragon Force within. If you have a partner who assists you in your work on a regular basis and you both know each other intimately very well, you can experiment with sex magic together - there are many

exercises and rituals for couples and many books with detailed instructions on how to direct the Kundalini flow in sexual union. Most practitioners, however, find the work with their inner fire more effective if it is solitary. I have met many Draconian Initiates who prefer to work with sex magic alone, through chosen auto-erotic techniques, as they have found the practice with a partner too distracting. All this depends on mutual trust and being open for each other. While sex itself is intimate and bares us before another person, combining it with our spiritual practice strips us from *everything*, including psychic shields and barriers. This is intimacy on a completely different level. While researching this subject in various books, you will meet with many different views and opinions. Some will tell you that it does not matter whether or not you are intimate with your ritual partner in your everyday life, or that it is even better if you are not, as this may only complicate the essence of the ritual. Others will claim that it is essential to know your partner's sexual needs and reactions before you step into the temple. All this is true and much depends on a particular ritual.

Draconian magic itself is very intimate in its essence, as it takes you to the very roots of your being, which often manifests through sexual metaphors and allegories. It contains many workings involving the use of sexual energy, both in solitary practice and in rituals that require the assistance of a partner. Sexual energy is also a fuel that empowers many magical operations. Energies of Draconian gods and spirits often release sexual impulses and are received by the mind of the practitioner in the form of sexual symbolism and imagery. Many Draconian deities are primal, amorphous beings, whose essence is too complex and too vast for the human mind to withhold. Therefore, their energy is translated by our perception through sexual metaphors: they penetrate the mind and merge with the spirit in ecstatic coitus, which feels sexual and releases a great amount of our sexual energy. Sex magic is a direct link to these primal forces and a natural way of exchange and communication. Therefore, visions of having sex with a deity during invocation or possession work is not something uncommon, and the Kundalini energy is often experienced as a sexual force as well.

In works of evocation, Draconian gods and spirits delight in sexual energy and often ask for an offering of sexual fluids. Sexual fluids are also used, alongside blood, in consecration of ritual tools and activation of seals and sigils, while the energy released through orgasm is used to empower manifestation of ritual effects. During your work with the Draconian magic

you will encounter many rituals that will require certain forms of sexual practice. There are solitary workings, an example of such is provided in the further part of this chapter, and there are also practices which you will have to do with a ritual partner. Approach them carefully, as in the state of sexual ecstasy we are the most powerful and the most vulnerable at the same time. Working with sexual magic effectively requires a lot of practice and decent skills of energy control.

From the philosophical perspective, the Serpent Force is also symbolic of the Adversary who seduced the first human couple to eat of the fruits from the Tree of Knowledge, thus opening way to self-gnosis and Godhood. The "forbidden fruit" in the Western Tradition is often identified with sexual act. This is confirmed by the story that it was after the exile from the Garden of Eden that Eve gave birth to her first child, suggesting that sexual intercourse had been unknown to her and Adam before. Therefore, the Serpent Force lies at the roots of human sexuality. In many world mythologies, the serpent is a symbol of fertility and rejuvenation. This fertility may be understood literally, but it also stands for the creative, evolutionary potential in man, the drive toward self-knowledge. When the Serpent offers the fruit of knowledge in Genesis, it speaks: "God knows that when you eat of this tree, your eyes will open and you will be like God, knowing good and evil." In the Draconian Tradition, the Serpent is identified with Lilith or Samael/Lucifer - or both. In myths and legends, Lilith is the first wife of Adam, she who rebelled against God and left the Garden of Eden to settle down on the shores of the Red Sea, where she mates with demons and gives birth to hundreds of evil spirits every day. In this sense, she embodies the feminine force of the Adversary. Sometimes it is believed that Lilith corresponds to Shakti in the Eastern occultism, while Shiva represents Lucifer - the Light Bearer. When Shakti unites with Shiva in sexual act, Shiva's Eye opens and pierces the veil of illusion, Maya. When Lilith unites with Samael/Lucifer, the Eye of Lucifer opens and illusions of the world are shattered. This is what the Serpent's promise in the Garden of Eden stands for. The Eye of Lucifer corresponds to the Third Eye in the subtle body of the Initiate (the Ajna chakra), and, as we observed in another chapter of this book, it has a profound esoteric meaning connected with the initiatory process on the Path of the Dragon.

On the Draconian Path, it is Lilith that teaches the Initiate how to transform the force of sex into a tool of personal development and guides us through realms of sexual fantasies, fears, inhibitions, lusts, and perversions.

Like the Serpent Force that awakens consciousness from the slumber of ignorance, Lilith awakens the spirit from illusions of the flesh. Her sexual mysticism is the hunger for ascent, the desire to overcome our finite nature. For this reason she is called the Mother of Abortions and despises the pure instinct of reproduction and the waste of sexual energies for the mere survival of the species. While it is a natural thing for man to procreate in order to provide continuation of the bloodline, which is the substitute for immortality, Lilith prompts us to seek immortality itself, not through reproduction of the flesh, but through individual spiritual ascent. She transforms the biological impulse into metaphysical desire. She and Lucifer/Samael can be compared to two serpents that constitute the Kundalini concept in Tantra: the lunar and the solar currents of Ida and Pingala uniting in the Third Eye, the center of awakened consciousness, where the Fire Snake spreads its wings and becomes the Dragon. In a similar way Lilith and Lucifer are thought to be two parts of the same cosmic force (or anti-cosmic, as their union leads to destruction of the world), personifications of the feminine and masculine currents of the Dragon, the lunar and solar forces existing at the foundations of the universe. They are the current of all creation and all destruction ascending through the spinal column in the form of the Fire Snake - rising from the sexual centre at the base of the spine, awakened through rites of ecstasy and techniques of sex magic.

Sexual alchemy rests on transmutation of the physical into spiritual. It fails when we cannot transcend beyond the experience of the flesh, when erotic ecstasy remains focused in sexual organs instead of being sublimated into spiritual exaltation. It may also have a regressive character if we get stuck in carnal lust, seeking sensual pleasure for itself. Sex magic fails when this spiritual element is absent in coitus, when lovers seek pleasure for itself, when they are too focused on their own enjoyment and cannot let go, refuse to open up for each other and let their minds dissolve through the ecstasy of union. If you fail to reach contact with the intimate, spiritual substance of your sexual partner, you will not experience union with the divine element, either. Draconian sexual gnosis is the mystery of erotic intoxication that removes the boundary between the body and the spirit and expands consciousness beyond the threshold of carnal perception. This is the mysticism of the flesh, which empowers, purifies and enlightens. This is the sacred merging of two bodies into one - one need, one spiritual quest, one life, and one soul within the other, endless and timeless, transgressing all

boundaries and all limitations. At the moment of orgasm all other activity ceases, the spirit is lifted to the heights of ecstasy, and the mind is emptied of all thoughts. This is the state of non-being, nothingness, the Void, where everything is born and destroyed. That is why it is so important in operations of magic. This is the moment when consciousness opens up to receive divine inspiration, when gods and spirits enter the body in order to speak through the mouth of the host. This state of trance can be used in rites of invocation, evocation, astral travels, channeling, divination, and many other forms of magic - both in self-initiatory work and in operations aimed at mundane, practical goals. In this chapter I will provide a simple method of using the sexual trance in a Draconian self-empowering practice. If you are interested in other techniques involving the use of sexual energies for spiritual realization and practical magic, please refer to the "Bibliography and Recommended Reading" section of this book.

Draconian sex magic can be used both in solitary practice and with a partner, or even a group. It can involve heightened sexual activity, as well as periods of celibacy - both approaches contain great power that can be harnessed for various magical operations. It can be based on techniques of fluid retention, or extensive use of bodily secretions. It can be practiced by a straight person, as well as homosexual; young and older, man and woman, beginner and advanced practitioner. There are no restrictions or limitations regarding the gender, age, level of personal development, or any other, as long as the work is approached with responsibility, mutual consent and respect, and cautious assessment of possible health issues. Like any other Kundalini practice, Draconian sex magic may have side-effects and manifest through a number of physical symptoms, like headaches, discomfort, or even pain in various parts of the body, increased heart rate or palpitation, etc. It also releases very strong emotions which may fluctuate from euphoria to severe depression or manifest in obsessions or aggressive issues. Therefore, it is good to know your limitations and be careful with transcending them. If for any reason you do not feel comfortable with the idea of working with your orgasm energy, sexual fluids, or transgressive operations with a magical partner, do not jump into all this at once - approach this work step by step, read as much as you can on the subject, and transcend your personal taboos and barriers progressively.



Sexual Trance Exercise: Meditation with the Fire Snake

This exercise is based on a simple Kundalini meditation empowered by a sexual trance technique. You can do it with a ritual partner, but it is recommended to experiment with this method through an auto-erotic practice. This working combines visualization and chakra activation on the subtle level with physical stimulation.

Begin this exercise by visualizing the fiery serpent coiled in your root chakra, at the base of the spine. At this moment start arousing yourself sexually as well. If you are performing this practice with a partner, engage in sexual union, while both of you should focus on visualization and activation of the chakras.

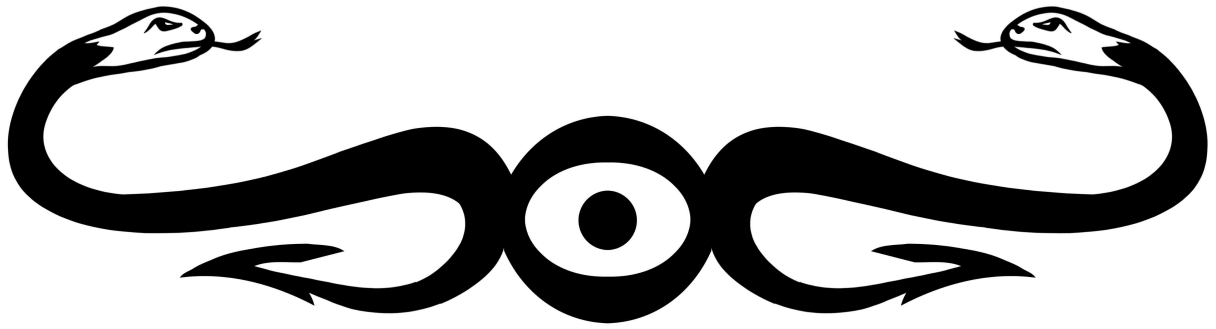
Breathe deeply, and with each breath feel how the energy rises and circulates throughout your body. At the same time visualize the fiery serpent rising and coiling around your spinal column. At first, focus your attention on the root chakra, envision it filled with fiery energy, and while your sexual ecstasy grows, *see* and *feel* how the flaming serpent ascends and sets the chakras on fire: one by one. Each chakra is purified by this fiery stream of force and activated. The fire flows freely through your spine, enflaming the whole body as the ecstasy is taken to the point of orgasm. At this moment envision the serpent transforming into the dragon - see the wings growing from your back and visualize your whole aura, your subtle body, all your psychic senses being transformed into the fiery dragon, rising above the body through the crown chakra and ascending beyond the gates of the flesh.

If done properly, with the focus on the subtle experience and transformation of physical pleasure into spiritual ecstasy, this is an extremely powerful technique that will awaken the inner Dragon Force and provide both energy and substance for further work, and you can use the sexual fluids, empowered by the Dragon energy, as an offering to gods and spirits. You can also mix them with your blood and use them to consecrate talismans and ritual tools, empower the seals of your personal patron deities, or charge a

sigil that expresses a particular intent.



Lilith & Samael



Gates to the Other Side

DRACONIAN Initiate works with gods and spirits both by conjuring them onto the physical plane and by traveling to realms of the Nightside. In order to travel to the Other Side we have to learn how to find gateways and how to open (and close) them. Doorways can be found everywhere if only we know where to look. The key question is how to use these gates for the purpose of communication with the Nightside and its denizens.

Gateways exist in the shadow, in cracks or places "in-between" - between two thoughts, tones of a sound, two emotions, etc. If you light a candle and meditate with it in a dark room (a black candle is best for this work - the color does not distract attention from the flame), and if you slightly cross your eyes to see two flames instead of one, you may notice energies moving between these two images through an astral gate that exists in the space between them. If you practice this until you can hold the image still within your mind, you can use this doorway to summon the forces of the Nightside. The same gate can be used many times and you can also try to find others between various objects and places - the only limitation here is the boundary of your own imagination. This, however, is quite an uncomfortable practice and there are many better ways to extend the borders of perception and gaze into the unseen.

Fire and smoke are also gates to the Other Side, as well as water which in its mystical sense constitutes the substance of the astral plane. Through fire and water the magician can scry for visions and communicate with astral entities. The entrance to the astral plane often appears as portals of fire, or it can be found in bodies of water - within pools, lakes, or even bowls filled with water or another liquid. Smoke rises through the planes and carries the magician's thoughts, prayers, invocations, spells, and even the practitioner oneself, when we travel in our astral bodies. Gates to other dimensions are

also found in dreams: they appear as pools of water, holes in floors and walls, old windows and doors, rusty frames, black shadows cast by objects and buildings, branches of trees entwined into fantasy shapes, and in many other things encountered while dreaming. If you have mastered the practice of lucid dreaming, you can try to explore these gates and travel to worlds existing on the Other Side.

There are several kinds of objects that may serve as magical gates. The majority of them are also commonly used in scrying: magical mirrors, crystal balls, bowls filled with water, vessels holding flames, burners producing thick incense smoke, etc. They provide a medium through which we can communicate with the Other Side and evoke its denizens. There are also special circles, triangles, sigils, and glyphs, found in certain grimoires, which can be transformed into astral doorways during a magical operation. Their construction and usage depends on a magical tradition and is usually described in detail in particular grimoires. An example of such a sigil is the seal of Yog-Sothoth from the Necronomicon magic. Another glyph of a dark gate is the eleven-pointed star, which represents the eleven spheres of the Qliphoth and is often used in many kinds of magical operations that involve the forces of the Dark Tree. And there are also opening formulas used in rituals and ceremonies that can function as gateways. Such words of power as the famous opening "Zazas Zazas Nasatanada Zazas" (words spoken by Choronzon, the demon of the Abyss, and recorded in Crowley's *The Vision and the Voice*) can be chanted as a mantra to invoke forces lurking behind the gate. Most often, however, it is enough to focus on the gate, visualize how it opens, and await messengers from the Other Side. In the same way we close the gate when the ritual is over. This, however, is not as easy as it seems. On the one hand, we should never forget about closing the gate that was opened in the ritual, otherwise the energies will keep flowing through it into our temple and slowly devour our life. On the other hand, gates that we work with through the self-initiatory Draconian process are inner gateways existing in the depths of the subconscious mind, and once opened, they are never closed again, because the very purpose of the whole work is to let these energies transform us from within. Therefore, at the beginning of your path you should not jump into just any ritual that you come across, but think what you want to achieve in the long run. In time you will develop enough experience to know intuitively which gates you should open at a particular moment and which should be left for later. There are no gates that will

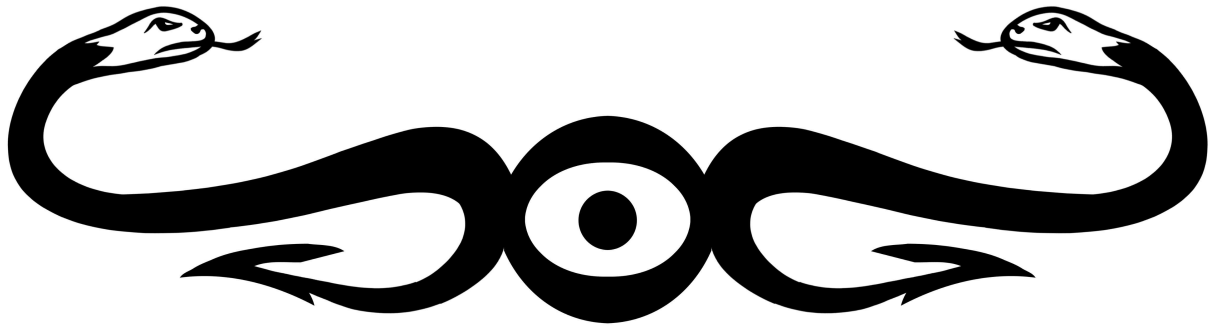
remain closed forever - the very nature of the Draconian Path is to open what is closed and confront that which lurks in the darkness of your subconscious mind, and sooner or later you will have to face it all anyway.

If you ever practiced scrying or any kind of work with mirrors, you probably noticed that if you turn off the light and gaze for a few minutes into a mirror flanked by candles, the reflection will fade out and disappear. The mirror will turn black, and when the image returns, it will be transformed - distorted and looking like the face of someone or something else. For ages this phenomenon has been interpreted as the presence of something otherworldly - a deity, spirit, entity from the Other Side, etc. - or simply as a reflection of the person's Shadow Self. That is why special mirrors always remained among the most important tools of the magician. The earliest scrying mirrors were made of copper, brass, silver, or obsidian. Through these materials, often fashioned of metals corresponding to planetary energies, ancient magicians would peer into the unseen and converse with the dwellers of the Other Side. Although such materials were costly and often hard to find, magicians believed that the ability to see the world of spirits was worth even the greatest effort.

Today we have a wide choice of magical tools, and we can either easily buy a suitable mirror or prepare it ourselves with simple materials purchased in any store. What is actually needed is only a piece of glass, black paint to cover the surface, and a frame to keep it in the desired position. This is how we can easily fashion the black mirror, one of the best scrying tools. Among other widely available scrying devices we can mention a bowl filled with water, traditional glass ball, or normal mirror - all of them are useful if only the practitioner knows how to work with them. Of course, you can also make your mirror from more "magical" materials, such as copper, obsidian crystal, silver, and so on - the means invested in fashioning such a magical tool, be it money or work and effort, will empower your practice with the mirror, as you will view it as something special, which itself will trigger mechanisms in your subconscious mind responsible for magical states of consciousness.

When you prepare your black mirror, you can start using it in your magical practice. Sit in a comfortable position in your temple and place the mirror in a convenient distance so that you can observe all that appears within it, but you do not have to strain your eyes. If you choose to use a normal mirror, remember that it should not reflect any objects in the room. On both sides of the mirror place two candles to provide light in the temple. Do not

start your exercises with the scrying mirror by gazing into blank space in expectation of spontaneous visions. If you expect nothing, this is exactly what you will see. I recommend using the sigil of a spirit and practice with the mirror as a means of communication with the entity. Place the sigil in front of you or hold it in your hand. Relax and clear your mind. Then gaze into the sigil until you see it glow and morph into other shapes. This is the sign that the mirror gate has been opened. With your eyes still fixed on the sigil, imagine that the mirror is no longer the flat surface but a black hole connecting the world of matter with other planes and dimensions. Move your gaze into this black portal and envision the shape of the sigil glowing and pulsating in the middle of the gate. Envision that it flashes into a series of images and after a while crystallizes into the figure of the spirit that you want to communicate with. It is essential for a beginning practitioner to get familiar with the description of the spirit before the exercise and memorize all the details. An advanced magician, whose magical senses are receptive to vibrations of the Other Side, will see the shape of the spirit without prior knowledge of its appearance. You must remember that you are waiting to see something that already exists behind the veil of darkness and has not yet manifested before your eyes. Do not seek to see something vague - imagine and envision the concrete shape of the spirit. But do not force your imagination, either - keep your mind relaxed and open to whatever may come. Even if you do not achieve the full vision of the entity, do not get discouraged. Scrying requires time, practice and patience to develop properly. If you, however, manage to bring the image to life, when you see it emerging from the mirror and assuming the shape within your inner mind, you can communicate with the entity. And once you learn how to see and communicate with the dwellers of the Other Side, you can proceed to more advanced forms of magic, such as divination, spirit evocation, necromancy, and many others. In the next chapter of this book you will find an example of evocation through the black mirror, summoning the demon-king Belial, but you can also experiment with various magical mirrors yourself, trying different materials, sizes, manners of calling, etc. In another chapter I will speak about working with seals and sigils. All these methods can be combined and transformed into your personal ritual system in which you will find your own techniques to open gates to the Nightside and communicate with its denizens.



The Art of Evocation

SPIRIT evocation is an old magical art, dating to the earliest antiquity. We can find references to necromantic and demonic evocations in many works of ancient literature, like e.g. the famous conjuration of the spirit of Samuel by the Witch of Endor, described in the Bible. The art of spirit evocation was also widely used in the Middle Ages and gathered into complete ritual systems between the fourteenth and seventeenth centuries, when the majority of Solomonic grimoires appeared in circulation. It is assumed that the oldest known grimoire is *The Testament of Solomon*, dating to the period between the first and the third centuries CE. The word "grimoire" derives from the Greek root *grammatikos* and refers to the term "grammar," the system of language. A grimoire is therefore the "grammar of magic," a textbook for a magician, containing formulas, seals and instructions on how to summon chosen spirits, most often the "evil," infernal demons. It was believed that although God created the world and was the supreme ruler of all creatures, it was actually Satan that held dominion over the earth, its treasures and phenomena. A magician, often a priest, or at least a pious Christian, had the power to summon fallen spirits from their infernal abode by acting as a representative of God. He was an intermediary between hell and heaven and could conjure, bind and command all spirits, both heavenly and infernal, if only he was chaste and pious enough to represent the divine power on earth. Assuming that even demons in hell had to obey God's orders, magicians could force them by divine names and prayers to do their bidding. And although it was very difficult to be a successful magician and live a life according to directions from the contemporary books of magic, the popularity of these texts was growing quickly in Europe. In present times demonology and grimoires are still enjoying a great popularity. Apart from the old,

traditional methods, however, we also have modern techniques of evocation, more suitable to the practitioner of the Left Hand Path.

Old grimoires, such as *Lemegeton*, contain descriptions of demons, often listed with their seals, titles, ranks in the infernal hierarchy, and the number of inferior spirits, usually given in legions. Many of these spirits teach liberal sciences and arts: astrology, astronomy, arithmetic, mathematics, geometry, the science of measurement, philosophy, logic, rhetoric, ethics, and geomancy. Many others teach languages, including the ability to understand the language of animals and birds, knowledge of herbs, precious stones, woods, or virtues of the planets. And there are also spirits that reveal the past, the present, and things to come. They can endow the magician with knowledge of hidden and secret things - creation of the world, the fall of the angels, or mysteries of death and discarnate souls. Some can answer all questions about secret matters, be it human or divine. But there are also many spirits which deal with more mundane things, such as revealing a hidden treasure and delivering it to the magician - in two cases, the treasure in question is to be stolen by the demon in charge. Another power of several demons is to procure love, and they can even make women undress before the magician. Others bestow on the operator the favors of friends and foes, reconcile them, or incite mutual hatred. Other powers of demons listed in old grimoires include the gift of invisibility, secrets of transporting men and things to all parts of the world, shape-shifting, alteration of water into wine, transmutation of metals into gold, or procuring illusions.

Traditional magic described in the grimoires is an art of evocation, conjuring the spirits onto the material plane and into visible shape and manifestation. It gives exact directions of how the magician has to prepare oneself for the operation, how to draw the magical circle, and what requisites and talismans the operator must have during the evocation. There are also special prayers and incantations by means of which the magician summons the chosen spirit and dismisses it after the task has been completed. Solomonic grimoires usually give three summoning incantations combined with curses and sometimes also with lashing the demon if the spirit is not willing to obey the operator. The magician stands in the magical circle with the names of God and angels inscribed within, which protects one from wrath and trickery of the demon, while the spirit appears and manifests outside the circle or in a magical triangle (pointed to the direction corresponding to the spirit's attributes), often assuming shape from the thick smoke of special

incense. Sometimes the magician has to offer a gift or sacrifice. The demons are summoned either in their true shape or in a "comely human form," as some grimoires assume that the true shape of demons is too terrible to behold. After the orders are given, the demon is either supposed to perform the task immediately (e.g. in the case of treasures) or dismissed and expected to do the work in the shortest possible time. There are plenty of such instructions, incantations, curses, and other charms in *Goetia* and other Solomonic grimoires.

In present times we have many editions and alterations of the original systems of Solomonic magic. Starting from the translation of *Goetia* published by Crowley and Mathers in the first years of the twentieth century, magicians have begun to adapt the old magical traditions to their personal ritual system. With the rise of modern psychology and Jungian theories on the unconscious the view on the demons of old systems shifted from the belief in objective entities to a new theory, according to which they were merely unknown parts of the mind, fragments of the personal Shadow. It was no longer necessary to evoke them by traditional means, because many magicians believed that these archetypes could be activated by awakening the dormant layers of one's psyche. In modern times, however, Crowley's claim that demons and spirits are only "portions of the brain" is not shared by everyone. When you start encountering spirits and entities while working with Draconian magic, you will see that many of these beings are older than mankind and you will have a chance to experience these powerful forces in their primal form and manifestation. This does not necessarily mean that they are not "portions of the brain," but they can be also much more than just that.

The art of evocation in modern times is based on either of these two approaches: traditional methods and personalized ritual systems of individual practitioners. Traditional methods are based on the exact use of instructions contained in old grimoires and include the whole ceremonial system of Solomonic magic: preparation of garments, seals, ritual tools, talismans and other accessories, as well as prayers and incantations spoken in the name of God. We are not going to discuss them in detail here - many books have been written on this subject, and if you prefer to follow the old procedures, you should rather refer to those sources. Suffice to say, this method is powerful and effective because of its ancient heritage and techniques that have been practiced and verified by many magicians. However, it is also very demanding, difficult and dangerous, and the practitioner must have a great

determination to work with this method successfully. This approach is also not the best for the Draconian Initiate. Draconian magic, or the Left Hand Path in general, involves a respectful attitude to deities and spirits we work with. We view these beings as guides and allies on the path, not agents of "evil" that have to be bound and coerced into obedience. Magicians working with traditional systems of evocation often speak about dire consequences that await those who do not follow the prescribed procedures, and even a minor departure from traditional instructions exposes the operator to ruthless vengeance of the spirit and forfeiture of the body and the soul. But if you perceive spirits as hostile forces and expect all sorts of mischief on their part, this is most likely what you will receive. Think how you would feel if someone locked you in a cage, bound you with chains, beat, and threatened, while forcing you to serve and do anything they ask for. Would you not want to repay them accordingly the first moment you get a chance? This is exactly what happens to magicians who follow the old procedures. We might say that human consciousness is nothing like the consciousness of the spirits, but certain mechanisms are universal and slavery is hated by the denizens of the Other Side as much as by any other powerful and independent mind. And this is what we are dealing with in rites of evocation - powerful beings, often older than mankind. To request their assistance in required tasks and favors you need to show not only your power and authority but also respect and gratitude, and you need to thank and reward them for their service. A coin or another valuable object, a drop of blood, incense, alcohol, and other offerings that can win the spirits' favors, will come useful here. Sometimes they will ask you for a specific sacrifice - this has to be done in order to proceed with the operation, or you can decide to not venture further if you cannot fulfill the request.

This approach belongs to the Left Hand Path. It does not require long and complex preparations, the circle with the names of God and angels, elaborate incantations, etc. Instead, it involves the direct experience of the conjured spirit without any walls or boundaries. As the practitioner of the Left Hand Path, you do not separate yourself from a demon by the ritual circle, but you face it and ask to learn its powers and qualities - to absorb and assimilate them as a part of you. From one point of view, this might seem an easy method, as it requires no traditional means which are normally very difficult to obtain. Traditional techniques and methods often appear too complicated and unavailable to the modern practitioner. Not everyone owns a special

temple for the spirit work and not everyone can afford to make talismans in silver or gold. This does not mean that without it we cannot practice the art of evocation at all. Each traditional method can be adjusted to the modern context if only the magician is creative and has enough experience in this kind of practice. Many practitioners believe that the structure of grimoire magic is constructed around universal archetypes that can be found in all magical and religious traditions. We can remove or modify certain elements that do not belong to our worldview, such as the names of God and angels, Hebrew inscriptions, or biblical quotes. They are effective only if we are Christian, have strong faith in our religion, and live in accordance with its laws. In all other cases, we can simply remove these elements and replace them with words and inscriptions that are a part of our own world picture - e.g. Enochian inscriptions, Norse runes, barbaric words of power, etc. The great disadvantage of this method is that it requires a great deal of experience in the practice of evocation, as well as profound knowledge of symbols and their meaning in various spiritual traditions. An inexperienced practitioner may not be able to decide what should be left or removed, thus achieving no results at all, or the effects of such experiments will be completely different than expected.

From the psychological point of view, spirits and deities are nothing else than personifications of the inner Shadow, the rejected parts of the Self, or archetypes reflecting collective consciousness. Thus, when we evoke these aspects of personality and confront them, we no longer perceive them as "gods" or "demons" and they become a natural part of our consciousness. On the other hand, magical phenomena cannot always be explained in psychological terms, and we have to remember that we are dealing here with powerful beings that may not necessarily conform to the "portions of the brain" theory. An open and friendly approach to demons and primal entities may not be enough to be able to command and control these proud and powerful infernal leaders. By evoking each of them, we also evoke all legions of their subordinate spirits. It is for a reason that evocation has always been considered the most difficult and dangerous of all magical arts. In order to properly work with them and learn their powers you should first become the Draconian Initiate, a living manifestation of the Dragon, possessing the power and authority of this primal force. Then it is less likely that they will ignore your call or put you through their harsh ordeals testing your power and confidence. Thus, if you do not have much experience in magic, I suggest

that you leave advanced evocations and the most powerful spirits for later and focus at first on the development of your personal power and skills.

Many magicians find the art of evocation the most difficult of all magical practices. Even when they perform a ritual with caution and include all necessary elements, they often complain that nothing happened and the spirit did not arrive. This, however, is rarely the case, and the problem is completely different. To understand the mechanism of evocation you have to be aware that spirits *always* come and are ready to speak with us, but in most cases we simply fail to see them and either quit the attempt to communicate or carry on without actually believing that our intent may still manifest through these forces, thus failing the whole operation. In order to successfully conduct a rite of evocation you need to develop and master your astral vision, the ability to see energies and entities that exist on planes other than the physical world. The same applies to a situation in which you watch an evocation being performed by someone else - it is not a matter of the ritual, the formula, or the operator - if your psychic senses are not developed properly, you will not see anything. You may hear or sense the presence of the entity, but you will not be able to see it manifest. It is enough if your psychic senses are adjusted to seeing the astral plane, as all phenomena manifest through the astral realm and can be seen by a receptive magician. If your psychic senses are not good enough, you need to be receptive in other ways and pay attention to subtle things that happen around you. Sometimes you can feel the wind blowing through the room, even though the windows and doors are closed. Other times the candles will begin to flicker and the flame will grow or dance, or it will simply go off. There are moments when you will be able to smell in the room strange scents that have not been there before, or hear odd sounds and voices. Pay attention to everything. You should be able to sense the presence of the spirit, even though you may not see it manifesting in a visible form. *This is not a failure of the ritual.* At this point you should carry on with the working, welcome the spirit, and ask your questions or speak about your request and intent of the ritual. The spirit already knows why you have called it, but you will feel more confident about the expected result if you formally express your wish. It is quite unlikely that the spirit will manifest and speak to you like you speak to another person. This is possible, but it usually requires advanced astral skills and a good rapport with the denizens of the Other Side. Instead, you should be prepared for mental, telepathic communication. Listen to your thoughts and intuitive

messages that may pop up into your head. Take a notepad and write them down. When you finish asking questions, thank the spirit and dismiss it with a few respectful words.

If your intention was to learn something from the spirit, go through the notes and think what they can mean to you. If you asked the spirit to perform a task for you, check if your notes contain any advice or instructions on how to make it happen. There is always some sort of manifestation, although you may not be powerful enough to obtain exact results that you expect. Do not worry, power will come with practice. When you practice the art of evocation on a regular basis, you will also be able to notice more phenomena around you and your communication with the spirits will become better and better in time. Do not lose your confidence, however, and do not get discouraged by thinking that you are not getting any results. Trust your intuition and open yourself for the spirits' messages, and they will come for sure.



Evocation of Belial

This is a simple method of evocation that can be used by anyone and does not require any special tools, apart from the drawn or printed sigil of Belial and the black mirror. You can use the sigil from old books of magic, such as *Goetia*, or the one provided earlier in this book. You can also use candles to light up the room and/or incense to shift your mind and adjust your senses to vibrations of the Other Side. As the Draconian Initiate, you may choose to begin this practice by raising your inner fire by your favorite Kundalini technique - it is not absolutely necessary, but it may empower the ritual and enhance your receptivity to the energies of the Nightside.

There are no ceremonial incantations or words to read in this practice. In such rituals it is enough if you chant the name of the spirit or speak the words of calling spontaneously, expressing the intent of the ritual. In this particular practice, however, we will also use the opening formula of "Zazas Zazas Nasatanada Zazas," which will be chanted as a mantra to open gateways to the Nightside. Even though in many rites of evocation it is recommended to use a triangle or circle as the focal point of manifestation, we will not have

this element in this working - here the mirror itself is a sufficient point of focus. I have chosen Belial for this sample practice because he is one of the spirits that manifest through the black mirror willingly, and he usually comes with a friendly attitude. If you welcome him with an open and friendly approach as well, he will become an interesting and powerful ally that will guide you through many realms of the Nightside and make your communication with their denizens easy and natural. On the other hand, if you have never had any contact with him before, it may take a few attempts to summon him successfully and develop a good rapport with this powerful demon-king.

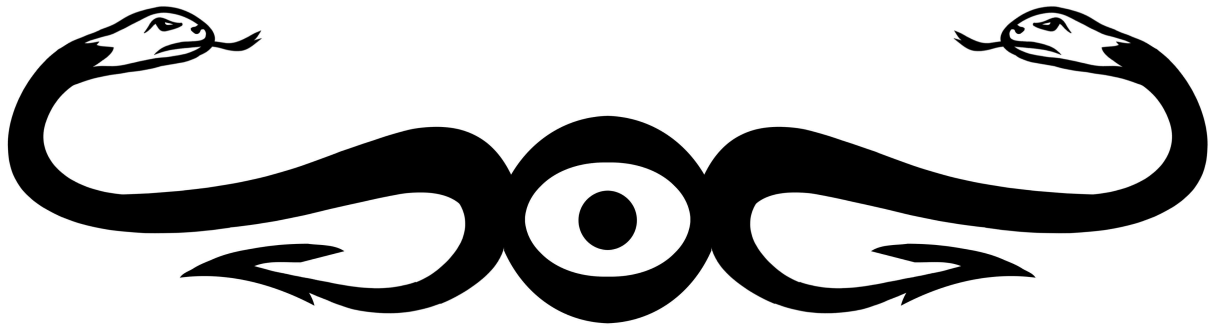
Sit in a comfortable position in your temple and place the mirror in a convenient distance so that you can gaze at it without straining your eyes. You can purchase a black mirror for your magical practice in one of occult shops that provide such magical items, or you can prepare it yourself - any smooth black surface will work fine for this exercise. The size is up to you - there are practitioners that prefer small mirrors, while others like to work with a big scrying surface. It can be round or square - whatever you feel might work best for you - you can experiment with it a little bit before you proceed to the actual ritual. In any case, the mirror should not reflect any objects in the room. On both sides of the mirror place two candles (black or red) to provide light in the ritual space. Relax and clear your mind. Leave the mundane reality behind you. Place Belial's sigil in front of you or hold it in your hand. For the purpose of this working it should be painted in golden color on a black or dark brown background. Anoint it with your blood and focus all your attention on it. See how the lines become charged and activated with your life substance. Gaze into the sigil until you see it glow, flash and come alive. This is the sign that the gate has been opened and your sight is attuned to vibrations of the astral plane. At the same time chant the mantra "Zazas Zazas Nasatanada Zazas" - it should be done rhythmically, in a low voice or whisper.

With your eyes still fixed on the sigil, imagine that the mirror is no longer the flat surface but a black gateway connecting the physical world with the astral realm. Move your gaze into this black portal and envision the shape of the sigil glowing, burning with golden flames and pulsating in the middle of the gate. Imagine it changing, transforming, shifting into other shapes, and eventually crystallizing into the figure of the demon-king himself. Pay attention to everything that happens in the temple and observe the mirror.

When you see Belial manifesting in the black gate, communicate with him. He will already know why you have called him, so keep your words of calling short and to the point. Ask him for guidance, any personal messages he may have for you, or advice concerning your magical path. Make it a powerful and confident expression of your Will, but be respectful and remember that you are speaking to a powerful demon-king.

Let the experience flow freely and open yourself to whatever may come. Even if you do not achieve the full vision of the demon-king, you may still catch a glimpse of the Nightside - white mist appearing in the mirror, flashes of light and color, shapes moving in the black gate, or you can simply feel the energies flowing through the portal - this is a good beginning, too. When the communication with the spirit is finished, thank him for his assistance and finish the ritual, visualizing that the mirror gate closes as well, and return to your mundane consciousness. If you did not receive any concrete visions, simply write down all thoughts that may come to you during the working or shortly after - this is the way gods and spirits communicate with practitioners that have not yet developed their magical senses properly. Be watchful and keep your mind open for whatever may happen.

If nothing seems to happen at first, do not get discouraged. Perform the practice from the beginning to the end as it is described here. It is possible that effects of the ritual will manifest at a later time, or you will receive the answer to your questions through dreams. However, working with mirrors is not for everyone. Some practitioners find it helpful and easy, others reject it as a time-consuming practice which brings effects slowly and needs a lot of time, disciplined practice and patience to learn. Many magicians find it easier to "see" spirits, deities, and other manifestations of the Nightside with their eyes closed, within their "inner mind." In any case, it is recommended to try and see if this is a right method for you or if you should rather try other techniques of spirit communication.



Working with Seals & Sigils

SEALS and sigils are symbols that you find in grimoires and books of magic, attributed to particular spirits, sometimes designed by the authors of these books on the basis of the spirit's powers and associations, other times received from the spirit itself through channeling, automatic drawing, etc. You can also create your own sigils, based on your experience with the forces of the current, or design them to express a particular intent according to one of the popular methods - you will easily find them online and in many other books. Here we will focus on methods that you will need to work with the practices provided in this book and in my other writings, which will also help you develop your own techniques for creating and activating sigils within operations of Draconian magic.

You can work with a sigil in itself, just to communicate with the spirit and learn something about the spirit's powers, or you can seek particular knowledge that the spirit represents. There are spirits that bring prosperity, health, love, knowledge of the future, reveal ritual formulas, inspire imagination and creative skills, etc. At first, you need to choose a spirit according to what you want to learn and study its description in books of magic to know what it specializes in. If you only have a seal without any description, you may work with the seal to learn something about the spirit and obtain knowledge of its attributes - then you can take this work on the next level and explore these powers and attributes further.

After you choose the spirit, you need to draw or paint its sigil. It has to be big enough to gaze at comfortably, without any greater effort. Usually, black ink on white paper works best for this sort of simple work. In more complex magical operations you may need to prepare sigils in other colors and from other materials, such as wood, stone, or certain metals. This, however,

depends on a ritual and you will learn about it from instructions provided in particular workings and books.

All spirits of the Draconian current expect blood to be offered to them at the initial meeting, and the best way to open and activate seals and sigils is to paint them with your own blood or draw them prior to the working and activate in the course of the ritual by tracing them over with your life substance. This is what you should do at this point. If you are not good at drawing, simply let a few drops of blood drip over the seal - avoid covering the shape of the image completely, as it can make it uncomfortable to use in meditation. Many practitioners also like to offer their sexual fluids on the sigil, charging it with their sexual force released through coitus or auto-erotic trance. This is a useful method sometimes, but a lot depends on the spirit (not all spirits or deities will accept such offering) and the purpose of a ritual (it may leave you depleted and unable to carry on with longer and more complex operations). Remember that the power of the sigil depends on its ability to trigger subconscious mechanisms within your inner mind, and instead of focusing on the surface alone you should rather look behind the image and focus on the contact with the force it represents. The practical value of using the sexual trance in the sigil work rests on the vacuum that is created within the inner mind during orgasm (like in rites of invocation and possession), which allows to plant the intent in the Void so that it can grow and manifest, but the amount of energy used to charge it is usually of no importance. This applies both to seals of spirits and deities created by other magicians and to sigils designed by yourself to express a particular intent. Without being linked to specific forms of energy the sigil has no power in itself - its sole function is to help you connect with particular forces on the psychic, subconscious level. How you do it is usually up to you. If you choose to experiment with various methods, such as blood, sexual fluids, or other charging techniques that release energy, feel free to do so, be as creative as you want, and find out what works best for you. Here I will provide a simple method that I use myself and which so far has proved effective in my own work with seals and sigils.

Take the sigil into your left hand (if you are left-handed, hold the sigil in your right hand) or put it on the altar or on the ground - the place does not matter as long as you can gaze at it easily without straining your eyes. Relax and imagine that the blood makes the seal alive. Visualize the lines of the glyph pulsating with the vital substance. The sigil can glow with fiery light,

characteristic of the Draconian current, or shine with the spirit's energy. Imagine that it is not a piece of paper, but a gateway to the Other Side, the dwelling place of the spirit. Call the spirit and visualize your call flowing through the seal. At the same time feel that you are receiving a response - the seal becomes even more alive and begins to morph and change into other shapes.

Close your eyes, and for a moment bring the image of the seal in front of your "inner eyes," glowing in the centre of black space, in the heart of the Void. Then let it form into the shape of the spirit. If this is not happening, ask the spirit to take form and manifest. You can empower this practice by chanting the name of the spirit as a mantra, combining visual meditation with vibrations produced by the sound of your voice. You can do the same with your eyes open if your astral vision is good enough, but it is much easier and more effective to focus on your "inner sight." Observe what is happening and open your mind to visions, thoughts, emotions and whatever may be released through this work.

If you are asking the spirit to perform a task for you, at this moment visualize what you want to achieve, the image of the future that you want to manifest. For instance, if you are asking for money, see yourself getting money, holding or spending it. Make this picture as clear and imaginative as you possibly can. At the same time you can try to feel satisfaction and happiness, the same sort of emotions that you would feel if your goal was already accomplished. You can also express your intent verbally, aloud, or mentally, to affirm your wish.

Then you should see the spirit respond to your words and you can communicate with it. Sometimes spirits will ask for an offering before they perform the task for you or after the task is accomplished, or they may give you additional instructions on how to achieve what you want. Take notes and give them what they ask for, unless you cannot fulfill the request at the moment - if this happens, close the ritual and perform it at a later time. In any case, be respectful and thank them for their help and guidance.

If you cannot see the spirit, focus on the seal instead. At this point you should see it flashing or burning with flames. As you visualize your intent being accomplished, envision the sigil bursting in the heart of the Void, sparks of fire falling all around and empowering manifestation of your Will on the physical plane.

Thank the spirit and close the working. You can also burn the sigil and let

the smoke carry your wish through the planes.

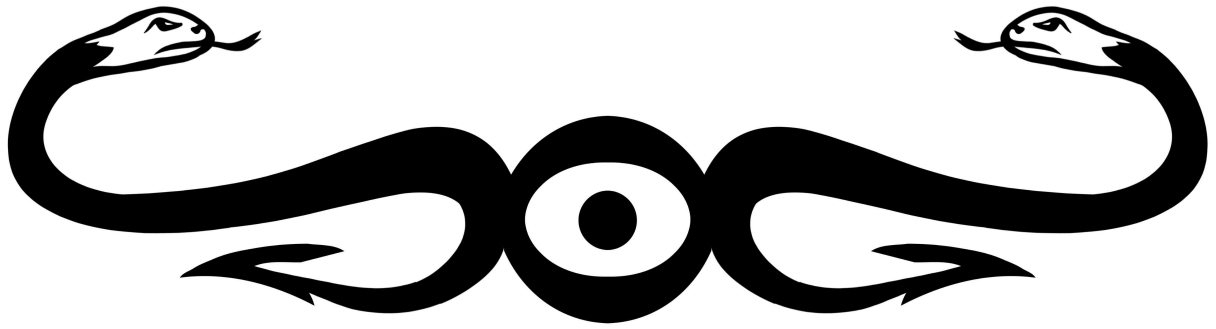
In a similar way you can work with mirrors - only instead of projecting the seal onto the black canvas of the Void within your inner mind, you should project it onto the mirror surface. Black mirrors are the best for this work. In this case, you should keep your eyes open, gazing at the mirror all the time. A simple exercise with the black mirror was provided in the chapter on the art of evocation as an example of the work with a spirit - in this case it was the demon-king Belial. Here you will find another simple practice, based on meditation with Lucifer's Trident - one of the symbols that function as keys to the Draconian current. If you prefer to work with a transparent medium, such as a glass ball or bowl filled with water, place the seal of the chosen spirit either behind the ball or paint it on the bottom of the bowl. Water is an excellent scrying medium and water mirrors are natural gateways to the Other Side. Ancient magicians also used thick clouds of smoke to see shapes of spirits, and the incense had to be chosen carefully and in accordance with the corresponding element or planet. If you need an elaborate ceremonial system to awaken your imagination and heighten your psychic senses, it might be useful to practice scrying according to ancient and medieval methods. If you prefer the modern approach, work with seals and sigils through easily available scrying devices, or simply focus on the chosen sigil alone. In any case, always remember that in magical operations, be it simple or advanced, it is not the method or tools that ensure the result, but the awakened and receptive magical senses, and without decent skills of visualization you will not be able to see the wonders and all fascinating phenomena that exist on the Other Side.



Meditation with Lucifer's Trident

Draw the sigil on paper in red or black color, make it big enough to gaze at comfortably. It can be a simple trident or something more elaborate if you have artistic skills. If you are not sure what to draw, you will find a sample trident in the chapter "Draconian Ritual Symbols." Anoint the sigil with your blood (the best way is to draw it in blood during the meditation itself), put it

in front of you so that you can comfortably focus your eyes on it, and gaze at it for a few minutes (or longer) until you see a bright glow around the symbol. Envision that it is a gateway to the Draconian current and doorway to the astral plane. You can combine this visualization with chanting the formula that opens the gates of *Sitra Ahra* ("Zazas Zazas Nasatanada Zazas") or vibrating the Draconian word of manifestation "VOVIN." Gaze at the sigil until you can easily memorize and visualize its shape. Then close your eyes and recall the image of the sigil within your inner mind - try to see it with your inner sight. At first, visualize its shape, flames burning around, then imagine that it is changing and morphing, forming into other shapes, unlocking the gateways of your mind, and showing you various objects and sceneries. Stop chanting and let the visions flow freely. Do not force anything, but keep the image of the sigil within your mind all the time. Let the meditation come to a natural end - the vision will fade away and the flow of energies through the sigil will cease or become less intense. Visualize then that the sigil gate closes - simply reverse what you did before, imagining that the sigil becomes a flat piece of paper again. Take a few deep breaths and close the practice with a few personal words expressing gratitude to Lucifer for the experience and declaring the end of the working.



Intent & Manifestation

IF you already are an active practitioner, you have probably experienced situations when you charged a sigil expressing your intent or performed a ritual to obtain a concrete result and nothing happened or you had to wait a long time for its manifestation. I am sure you wondered what you did wrong or tried to do the same thing using a different method. At the beginning of the path such situations can be really discouraging. In time, however, we all learn that this is normal and manifestation of the intent always depends on our True Will (Higher Self).

Sometimes the intent will manifest fast and you will receive a concrete confirmation that your ritual worked fine. Your wish will come true within minutes, hours, days, or even during the ritual itself. Other times you will have to wait weeks, months, or even years to see effects of your magical operation. If you blame it on a magical system, particular ritual that you used, tools employed in this work, sigils, or anything else, and start switching from one method to another, it will not bring you any closer to the successful manifestation of your Will. An experienced magician knows that the power of manifestation lies within the subconscious mind and we can use *any* ritual, tool or sigil, from *any* magical tradition, to bend the universe to our Will. Access to this subconscious mechanism is what we aim for as practitioners of Draconian magic.

All magic works through the subconscious. Our conscious Self is often the greatest obstacle in manifesting our intent, as we tend to go back and analyze the operation, ponder whether or not we did everything right, put the effect into doubt if it does not come fast, repeat the ritual again and again, and finally - question our magical abilities and become discouraged about magic at all. In *Visual Magick*, Jan Fries observes that "the power we can

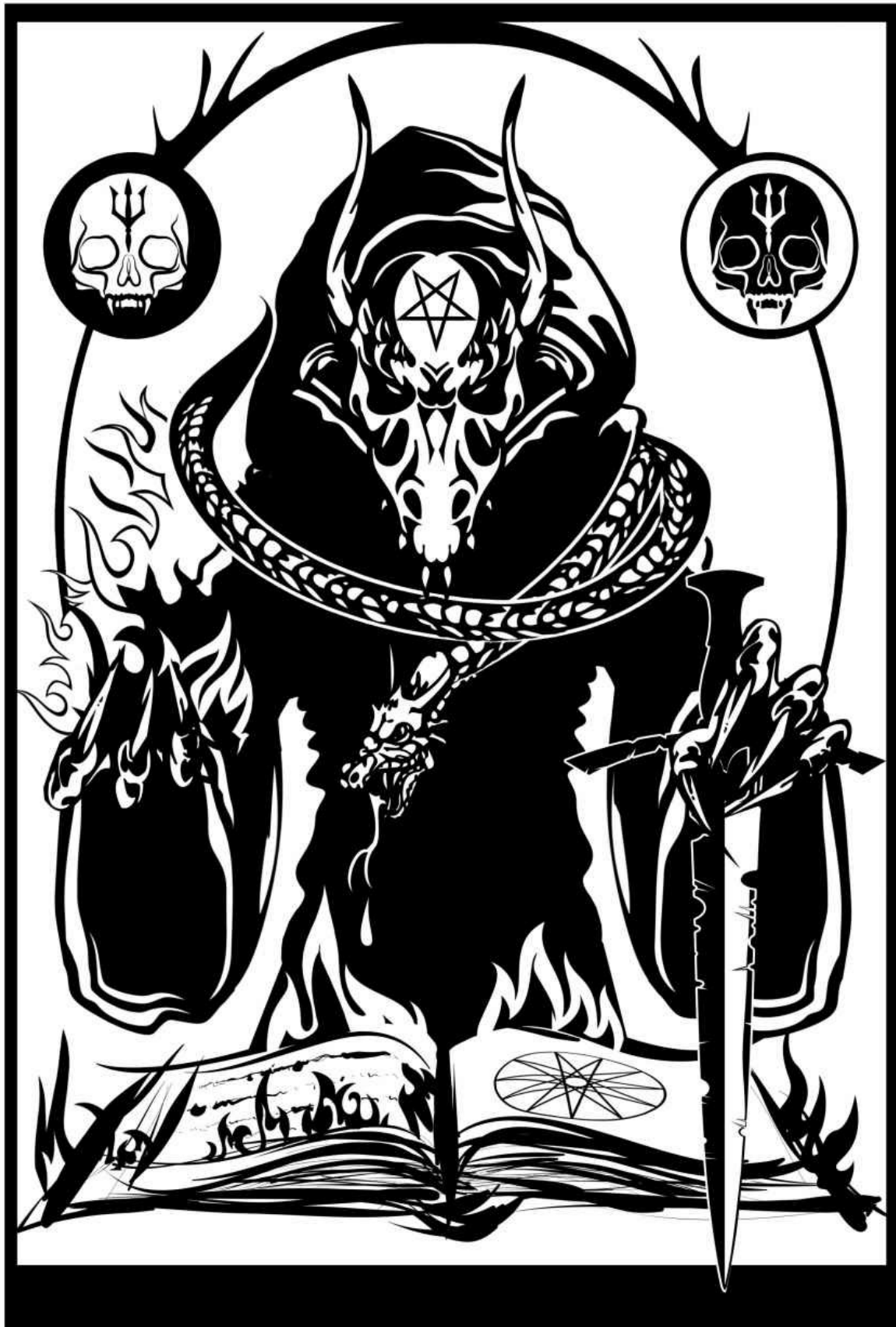
raise consciously is nothing compared to the power that moves under the surface of our conscious mind." And this is also the area through which we move in our magical operations. No matter how elaborate a ritual is or how much effort and energy you put into it, if you fail to set the subconscious mechanisms in motion, the result will not manifest.

The time needed for manifestation does not depend on your conscious Will, either. It is your True Will that sets conditions for the intent to manifest, and if these conditions are not right at a particular moment, the effect will wait until they change and become right. This may take months or even years, but if you have done everything in the proper way, you will see effects of your work sooner or later for sure. If you doubt, question and repeat the same operation again and again, you will sabotage your own work, making your subconscious mind believe that the previous operations did not matter and thus preventing the intent from manifesting or prompting it to manifest in a different way.

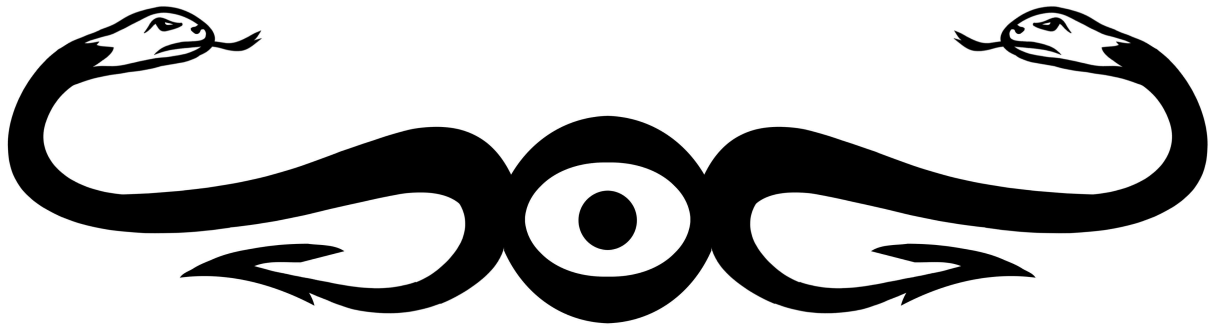
The effect different than expected is something that you may have experienced, too. This, however, not necessarily means that it was a failure. Sometimes you will feel that you no longer need what you wished for and the effect of the ritual will reflect this change, manifesting in an unexpected form which you will eventually understand and accept as something more valuable than the original expectations. This shows another thing that needs to be mentioned while discussing the subject - the intent is not static. It may evolve, change and morph under the influence of your subconscious mind. What you think is the right thing for you at the moment might be against your True Will, and your subconscious Self will recognize and stop it from manifesting, or change it into something else. Again, you should not take it as a failure. This may not always be a pleasant experience, but in time you will see and understand reasons behind such manifestations and you will learn to notice patterns between your past actions and your present life. In such cases, the result of your work will come to you not in the form of external events or situations, but through inner transformation triggered by your True Will.

It is often recommended that once you have declared your intent to the universe, you should forget about it as soon as possible. This procedure is prescribed both in the work with sigils and in other rituals that are aimed at a specific result. If you forget about the intent, you will let it grow freely from the seeds planted in your subconscious mind and manifest in a natural way within the right time. If you get anxious about the expected result, think of it

as a failure, or try to apply additional charges to it, you may only prevent it from manifesting. Some desires cannot take form if we keep thinking about them, try to speed up the whole process, or control their development. The ego gets in the way, trying to convince us that we should try to manifest our "Will" by all possible means, which has nothing to do with the work of our True Will, and we may end up struggling with a series of actions that will only consume our time and energy and in the end prove to be futile and hopeless. In other words, the more we try, the less we achieve. Of course, this is not always so, and sometimes the cumulated efforts will finally bring the desired result, but usually they do not, and it is better to leave the intent to manifest at its own pace. Forgetting about the intent may be difficult if we wish for something very important, but in time and with systematic practice you will learn how to do it without too much struggle. Do not worry if you have troubles with it at first. This is a natural thing, and progress is often made by taking small steps, one at a time. A successful manifestation of your intent is the combined result of your intuition, experience and self-confidence.



The Initiator



Blood Sacrifice

BOTH in rites of invocation and evocation and in all sorts of other Draconian workings, the key to gateways existing within the inner mind is the blood of the practitioner, the primal substance of the Dragon. It is the very essence of gnosis and the basic tool of sorcery and spiritual alchemy. Rites of invocation are opened with blood that is used to activate the seals of the summoned forces. With the blooded ritual blade we open gates of the Nightside by calling gods and spirits into the temple. Blood is also required by spirits to manifest in rituals of evocation. They are called by chanting their names and focusing the mind on their seals which should also be drawn or traced with blood. In other words, blood is a key that unlocks many doors and gates, both on the physical and the astral plane, as well as on the subconscious level.

Sometimes blood in rituals is viewed as a fetish. This is also true, because many magicians find bloodletting helpful in shifting and altering their consciousness. Bloodletting has always been disturbing for more and less sensitive individuals. Its smell stimulates the senses, intoxicates the mind, and produces a specific kind of trance. Many people either faint at the sight of blood or it stirs their excitement and aggression in an extraordinary way, unlike any other stimulant. It triggers fascination and excitement, as well as repulsion and anxiety. There are few that remain untouched by the sight of freshly spilt blood. It is the key to the unconscious and to the divine potential of each man, the link to the Draconian current and its gods and spirits. That is why the use of blood sacrifice also functions as a means of producing the feeling of intoxication, ecstatic trance, which allows for transcendence beyond the commonplace states of mind. The color, smell and texture of blood - all this has a powerful impact on imagination, no matter if it is our

own blood or the vital substance of another living being. Also, it is a very antinomian practice, as the ritual use of blood has always been an extremely controversial issue, which has not changed even in modern times.

In many forms of magic, however, blood is much more than just a fetish, and bloodletting has a deeper esoteric meaning. There are magical systems in which the foremost function of blood is to open gates to the Other Side and provide substance for spirits to manifest. It is also a token of worship and offering given to gods and spirits in return for their guidance and teachings. The use of blood sacrifice, either one's own or that which belongs to another living being, releases a certain amount of energy, and energy is needed to obtain physical manifestation of an evoked entity on the material plane. This role of blood sacrifice makes it useful in evocation. Spirits, which naturally belong to subtle planes, have no material substance and cannot take physical form by themselves. In the case of astral magic and magic of the Void, which constitute the greater part of Draconian operations, this is not needed, but there are forms of magic in which bringing a spirit to manifestation on the physical plane requires substance that contains enough energy within. This is usually blood or sexual fluids - both are often employed by magicians and prove to be useful in various operations. We have already discussed the art of evocation, and you know that Draconian magic not necessarily works this way and you do not need large amounts of blood to communicate with gods and spirits. However, you may encounter such a view on the role of blood in some magical traditions. Such practices usually involve the use of sacrificial blood of a killed animal, which is not needed in Draconian magic, but we will speak about it later. Blood can also be used for consecration of ritual tools and magical items, to draw sigils and write magical formulas, to sign pacts with spirits, etc.

In simple magical operations it is usually enough to offer a few drops of your own vital substance, and it is usually placed on the ritual blade, seals of gods or spirits, and other tools that we employ in the work. Sometimes the summoned forces may want more, and then we will either find ourselves bleeding in mysteriously great amounts from a small ritual cut or the spirits will openly ask for a greater sacrifice. It may happen that some deities and spirits will ask not only for your own blood but for the blood and life of another living being. This may be required for a magical operation to work, or as a token of gratitude for the gnosis and assistance granted to you by these forces. In this case, you have to follow the instructions or discuss another sort

of offering with the gods and spirits themselves. In my experience, there is always another solution and they will accept another form of sacrifice as well, as long as it is offered with the proper intent. Many ancient religious and magical traditions involved (or still involve) animal sacrifice, because blood and death energies released in the act of ritual killing were believed to open certain gateways and allow the summoned deities to manifest. This may not be necessary in your own practice, but you have to be aware that further stages of the path may include more bloodletting and practices that you may find hard to accept. This, however, will not be required in rituals and meditations provided in this book, and the choice to include such elements in your personal work is completely up to you.

I personally recommend being careful with practices such as animal sacrifice. I have witnessed such rituals and have found these methods completely unnecessary in the self-initiatory magic of the Left Hand Path. Many Draconian gods and spirits will not welcome this kind of sacrifice at all, and instead of it they will ask the Initiate for a sacrifice of something personal. I believe that promoting such practices as magical tools only encourages violent urges, senseless cruelty and disrespect for life. Moreover, such cruelty and disrespect often return to the practitioner through many unexpected and dramatic situations. This is seen in a different way in traditions where an animal is raised, taken care of, offered as a sacrifice in a respectful way, and finally, eaten. This, however, is not the way of the modern Left Hand Path, where the notions of "sacrifice" and "offering" are seen as two distinct concepts, with the meaning not limited to blood magic. Offerings can include incense, plants, alcohol, jewelry, or other items that can be placed on the altar or used as temple decorations to channel and concentrate the energy of chosen spirits or deities. Sacrifice is a complex concept that includes a change, action, transition, rite of passage, etc., that occurs during the initiatory process. This has nothing to do with blood magic and it is a part of the personal process of an individual practitioner. The only true sacrifice on the Left Hand Path is the sacrifice of the Lower Self to the Higher Self, as it is illustrated by a number of myths and legendary rites of passage, such as e.g. the Sumerian story of Inanna's descent into the underworld. The only blood we can offer is our own, as this is a symbolic sacrifice of a part of ourselves, and therefore it has the initiatory and transforming value that is needed in the personal process of transcendence. The killing of an animal is often senseless, as its life does not belong to us,

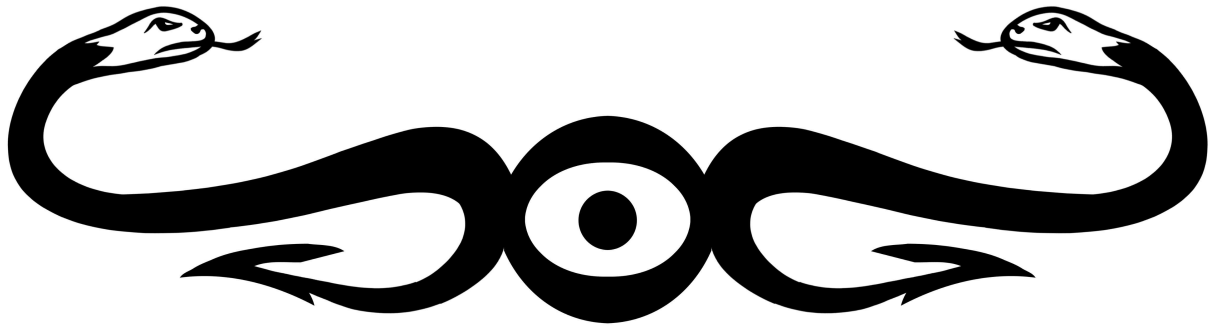
and we cannot sacrifice what we do not own, as this would contradict the very concept of "sacrifice."

Many workings provided in this book include the element of bloodletting. Its value in Draconian magic rests on its power to induce a particular state of consciousness that opens inner gateways and acts as a bridge between the conscious and subconscious parts of the mind. The moment of piercing the flesh creates a vacuum in which communication with other planes and their denizens becomes possible and the intent of the ritual can be planted in the Void. It is a similar mechanism as in the case of orgasm and other forms of practices that produce a certain crisis and dissolve the ego. Bloodletting, however, depletes the organism, and it is recommended to use only as much blood as it is absolutely necessary to charge and activate the sigils. Usually, you only need a few drops, which are easily drawn with a sharp knife, but a simple razor or lancet will do as well. In the workings of this book, the blood has to be your own - it is your own life substance that opens inner gateways within your consciousness in the symbolic act of self-sacrifice. In my own work, I have found that the blood of the Initiate empowers magical operations in a greater extent than any other offering, ritual practice, or sacrifice, but if the idea of working this way puts you off, you do not have to do it. You can either work without the blood element or you can try replacing it with other forms of sacrifice. In this case, remember that what you choose to sacrifice has to be personal and valuable to you alone.

Female practitioners often wonder about the value of menstrual blood in Draconian magic. This is another controversial subject and you will find here many different opinions. In my personal experience, I have never seen a Draconian god, goddess, or any entity that would be offended by being offered menstrual blood. If you use it, nothing bad should happen and it will often empower your rituals. But venous blood and menstrual blood are not exactly interchangeable and they should not be used as substitutes for each other. Menstrual blood has a magical potential because it is connected with female sexuality. Generally, sexual fluids and secretions are widely used in magic, but all of them have specific qualities and carry different types of energy. Menstrual blood contains many dead cells and does not carry the same vital element as venous blood. There are many magical operations where it is better to use it instead of other substances - a lot of operations of female magic, such as love spells, are based on menstrual blood only - but venous blood is a better vehicle of manifestation, and for simple workings,

such as provided in this book, I would rather recommend using this kind of blood. As I have already said, there is "offering" but there is also "sacrifice" - and sacrifice usually means giving away a part of ourselves, a vital element - such as spilling your own blood during the rite and the element of pain and suffering that is included in the practice. This is something that is not present when you offer menstrual blood. Moreover, if you are a male practitioner offering menstrual blood of your female partner in the ritual, this kind of sacrifice will have no sacrificial value at all - it will be just another form of the offering. On the other hand, a female practitioner can try to empower it by combining such offering with techniques of sex magic - by taking herself to the point of orgasm and then using blood charged with sexual energy in magical work. This is a powerful substance that can be used to activate sigils and consecrate ritual tools, and such practices also include a trance that allows for planting the seed/intent within the subconscious mind. There are many ways to experiment with menstrual blood and I leave them to the other female Initiates to discover and explore.

Finally, there is another issue that comes up while discussing blood magic and ritual bloodletting - "I am afraid to work with blood because I do not want scars." I know that having scars is not nice, especially if you have to interact with an environment that is not aware of your magical work and not very tolerant to such practices. This is also usually a great concern for female practitioners. But there is actually nothing to be afraid of. I have used blood in magic for decades and I do not have a single scar. How is it possible? Make the cuts in places that heal quickly, like the palms of your hands, fingers, and so on. Use very sharp blades, such as thin razors - if you make small cuts, they will heal fast and leave no trace. Diabetic lancets are a good solution for those who prefer the easy way to draw blood as well, and this leaves no scars at all. It is, however, more painful. Avoid typical ritual athames - they are usually not meant to cut anything, and using them is not only painful but also leaves deep and wide wounds that heal slowly and leave nasty scars. Do not cut your arms or the chest - this will leave scars for the rest of your life. On the other hand, ritual cutting is also a token of devotion, so not everyone may be interested in the "easy way." In any case, it is up to you how and if you choose to work with blood magic in your operations. The best way is to experiment with both methods - perform your rituals with and without blood, compare the effects and see what brings better results.



Astral Travels

THE term "astral travel" comes with a lot of misunderstanding. Many practitioners try complicated exercises and struggle with various methods, eventually ending up disappointed that "nothing is happening," because they still cannot leave the body. This becomes discouraging and they begin to question their skills, thus losing their magical self-confidence, which often affects other aspects of their work as well. In fact, the motif of separation of the astral body from the physical is only symbolic, and what we actually use to travel through the astral space is our mind. Our consciousness becomes detached from the body and projected onto the astral plane, where we can explore various realms, interact with their dwellers, and work our magic so that it can manifest on the mundane level. This is what we mean by "astral travel," "walking the worlds," or "vision quests."

The astral plane is a non-physical realm existing close to the physical world. Its content includes thought-forms created by collective consciousness of all living beings. These are thoughts, memories, fantasies, dreams, and so on, forming particular layers or grouped into specific astral realms, dimensions, locations, places, etc. All objects existing on the physical plane, in the manifest world, have their corresponding thought-forms in astral dimensions, while on the astral plane we encounter many things that have no physical representation in the mundane world. This is often because this material was created by the minds of those who are no longer on the physical plane. Thought-forms that can be relevant to our work are e.g. ancient temples, forgotten spirits and deities that were created as egregores by their old cults but knowledge of them has been lost throughout the ages, certain forms of gnosis, such as ritual formulas, etc. Gods and spirits actually reside in higher and lower dimensions, where they exist as pure, amorphous

essence, but we interact with them through the astral plane as well, because here they exist as thought-forms that can be perceived and comprehended by the human mind. A glimpse into their true essence is far beyond the scope of our minds and can lead us to confusion and madness - this is what H.P. Lovecraft and his followers meant by describing encounters with the Great Old Ones of the Necronomicon Gnosis. On the astral plane we can also meet the deceased who have not crossed over to the other planes of existence. Often these are not the actual souls of these people, but our memories of them - astral "shades," or "shells," which on the physical plane can be seen as "ghosts." Another kind of thought-forms that can be encountered in astral dimensions are various entities that can be friendly and helpful in our travels, as well as hostile and unwelcoming - parasites and larvae feeding off the vital essence of the living, usually during sleep, when our minds move through the astral plane in a natural way. Dreaming is actually the easiest form of astral traveling. We can even say that astral travel is nothing else than a consciously induced and directed dream state. The only difference is that we stay awake and are able to control the experience, shaping it accordingly to our intent, while in the dreaming state we interact with the astral environment unconsciously.

Usually, while learning about astral projection and astral traveling for the first time, we find descriptions of magical trances in which the astral body floats over the physical, moves through walls and flies through dimensions. Sometimes the astral form of a person is described as connected to the physical body by a silver cord, and we are warned that if the cord was severed, we would not be able to return to the body and we would lose ourselves in astral dimensions, which is equivalent to death on the physical plane. Other warnings include theories that the bodies of astral travelers can be possessed and taken over by astral entities, demons and hostile spirits. You may have read about out of body experiences during surgeries, clinical death, and other near-death sensations during various forms of personal crisis. These sensations are described as real and tangible. The person sees and hears various astral phenomena - voices, visions, people, etc. - and at the same time one's body is paralyzed and unable to move. Many people describe the experience of walking out of their bodies and seeing themselves as sleeping or "dead." This is sometimes accompanied by a tangible experience of both planes - the astral and the physical, and the person may see and hear what is going on around them, but cannot interact with the environment.

These are all frightening experiences which often make us cautious and uneasy when it comes to experiments with astral travels. On the one hand, we know it is a necessary part of magical practice and we are at least willing to give it a try. On the other hand, we are subconsciously afraid that all these horrible and frightening things will happen to us. But without letting go of our control mechanisms and opening ourselves to the experience we often become unable to transcend personal barriers and our fears prevent us from taking advantage of astral travels in our practice. In fact, all these dangers are mostly myths, and although not entirely impossible, they are very unlikely to happen. To return to your physical body it is enough to open your eyes, take a few deep breaths and start moving to recover your bodily awareness after the trance state. There is also no need to worry about being possessed or having your body "snatched" by spirits, unless they are invoked and invited to enter it, which happens during practices of invocation, but this is usually a good kind of "possession" - this subject is discussed in detail in the chapter "Invocation and Possession." And finally, if the astral experience feels real and tangible, as if you really stepped out of your body, you should consider it a success and enjoy your travels instead of getting into panic.

Let us think for a while what happens when we are dreaming. During sleep our minds are clothed in an "astral" or "dream" body so that we can move through the dream environment and interact with various thought-forms which are usually created by our imagination. We explore the periphery of our daily life, confront our personal issues that assume the form of people, situations, monsters and other beings, etc., or simply let go of our desires and fantasies. Time does not exist here and reality is fluid and malleable. We often experience the feeling of absolute freedom - we can fly, do things we cannot do in our normal life, become anyone and anything we want. These dreaming visions often feel as real as if we actually were there in the flesh, although when we wake up, we know that it was only our imagination. But is the word "only" accurate in this case? In magical work, imagination is one of the most important tools that we have at our disposal when shaping our world and manifesting our Will. It is imagination that clothes thoughts in form and makes them solid. And in the case of both dream visions and astral travels, it is imagination that shapes our perceptions into worlds to which we can travel and beings with which we can interact. On the astral plane these thoughts and perceptions, manifestations of our minds, feel "real" and tangible. Of course, not at once - in order to fully enjoy our

astral travels we have to work on our imagination and train it.

How does it work? Before we actually start *seeing* astral realms and their dwellers, we have to *imagine* them first. This is called "visualization." A vivid and creative imagination is one of the most important skills in magical practice. It is a "skill" that can be awakened and trained in our work, even if we have problems with imagining simple objects at the beginning of our practice. In Draconian magic, we constantly have to visualize things - starting from simple images, such as signs, symbols, colors, etc., to complex landscapes, god-forms, and elaborate sceneries. To get the vision started we have to know how to imagine portals to the Other Side, entities and sigils, and how to give shape to our thoughts and emotions, otherwise we will not be able to cross the boundaries of the mundane world. That is why many magical systems emphasize the importance of psychic receptivity and well-developed astral senses.

Many practitioners fail in their astral travels because they do not understand what the astral plane is and how to "travel" through astral dimensions. We often expect ourselves to literally float over our physical bodies, but this is not how it works. You may sometimes experience this sensation, but usually the key to successful astral travel is to close your eyes, forget about your body, and let your imagination loose. This is all you need to explore the astral plane. It may not be as easy as it seems, though, because everyone has their personal barriers to overcome. Some magicians will find it hard to enter a trance and let go of the body, constantly struggling with bodily sensations, itching, cramps, etc., or with outer disturbances, such as noises, temperature, and so on. Others may have troubles with visualizing things and will sit for hours without being able to see anything within their inner minds. Still others will simply keep falling asleep or lose control over their visions instead of taking advantage of the experience. This all may happen at the beginning of your practice and you should not worry about it - just keep training, and in time you will find astral travels as easy and natural as any other daily practice.

The work on your astral skills begins with training your astral vision, which is the ability to see astral phenomena and subtle energies while remaining still in the physical body. It is the ability to see dreams, visions and fantasies, energy fields around other people, astral thought-forms, shapes assumed by spirits, shades of the dead, and other things existing beyond the veil of normal perception. Here, on the astral plane, you will encounter

conceptions characteristic of your personal worldview (inner "demons" that embody the contents of your subconscious mind), as well as universal archetypes in the shape of deities or other collective concepts. By conjuring them, you will bring them from the unconscious to the light of consciousness. It is also through the astral plane that all magic aimed at physical manifestation works, and that includes spirit conjurations, sigil magic, candle magic, sympathetic spells, etc. Without being able to work with the astral realm it is hardly possible to conduct a successful magical operation at all.

One of the best ways to train your astral vision is to work with the so-called "pathworkings." A pathworking is a guided meditation. It consists of a set of actions, scenes and characters that you have to visualize step by step in order to align with the energies of the spirit, deity, or place. It can be memorized before the actual working, or recorded and played out in the course of the ritual, or someone can simply read it to you, guiding you through particular steps of the practice. If you are an advanced practitioner, you most likely do not need a guided meditation, as visions and communications will come to you spontaneously in a natural way. But if you are still working on your basic skills, it is good to include pathworkings in your magical practice, as they will point you in the right direction and progressively guide you into communion with gods and spirits. Astral realms and dimensions can be accessed by a lot of techniques, and most of them are based on this seemingly simple power of imagination. Yet, easy as it may seem, the attainment of vivid and realistic astral vision is found very difficult by many practitioners.

If you find visualization difficult, you should start your training by imagining simple things and objects that are a part of your daily life rather than trying to visualize complex scenes or things that do not belong to the physical world. If you cannot even build an image of a coffee mug within your inner mind, you will find it much harder to visualize deities and places. You can either start with exercises that include visualization of everyday objects and familiar sceneries or you may prefer to begin by training your imaginative skills on something "more magical," like e.g. sigils of spirits. If you choose to work on a dark scenery, do not forget to use all your senses in visualization: *see* the elements of the landscape around you, *hear* the wind blowing through the withered trees, *touch* the barren ground beneath your feet, *smell* the decay of vegetation, *taste* the sour water from a dark lake, and pay attention to how you react to the visualized image - feel your emotions,

hear your thoughts, explore all kinds of sensations that the whole scene evokes in your imagination. Such pathworkings will be included in the self-initiation working provided by the end of this book.

Before entering a trance and starting the exercise, it is recommended to choose an already existing image and try to memorize all the details so that you can enter the scenery through astral travel. In the same way you memorize seals of spirits and then reconstruct them within your inner sight. If you choose to train your astral vision on a sigil representing a spirit, gaze into the drawing for a while. Let all your thoughts drift away and leave your mind empty, fully focused on the shape of the seal, as if in a trance. See how the sigil starts to glow, how it shines and pulsates with energy. Then close your physical eyes and imagine that you see the same image within your inner mind. If you also visualize at this point that the sigil becomes a doorway to the Other Side and sense the energies flowing through the image, you may summon the spirit to visible form and interact with it, or you may travel with your mind through the sigil and let the spirit guide you through the vision.

For this practice you can use mundane objects, sigils, drawings of spirits, pictures of deities, images of landscapes and locations, etc. Work on your astral senses by recalling the taste, smell, sound, and touch of things and phenomena of the mundane world. Remember that astral vision takes time to learn and requires much dedication and systematic exercises. Do not train your visual skills e.g. by gazing into a blank wall and waiting for a spontaneous vision. If you do not focus your imagination on a concrete image, you will most probably see nothing. Of course, there are people who can receive clairvoyant visions by using this method, but the majority of practitioners will only experience the feeling of disappointment. You may also try to "activate" your Third Eye by placing a small object on your forehead, such as a crystal or stone - it will keep you focused on the area of the Ajna chakra during the meditation. Once you learn the mechanism of visualization, the imagined pictures will come to life whenever they appear within your inner sight, and your mind will start shaping your thoughts into astral forms automatically, allowing you to proceed to more advanced forms of astral magic.

To train your ability to travel through astral realms you should first of all focus on techniques of relaxation, visualization and concentration. If you want to enter the astral plane successfully, you should put your body to sleep while keeping the mind awake, retaining awareness of all that happens during

your travels. Below you will find a few tips that you may find helpful for the start.

❖ **Relaxation**

One of the easiest methods of relaxation is to progressively relax your muscles. Start from the feet - clench your muscles and hold for a few seconds, then relax them completely. Continue doing the same with the rest of the body, moving progressively from the feet to the head until all tension is gone. At the same time breathe deeply and calmly. If you do this exercise properly, you will feel completely relaxed in a few minutes, and with systematic practice this will become a natural part of your magical work.

❖ **Trances**

This subject is discussed in another chapter and there you will also find exercises for training your ability to enter a magical trance. This ability is also one of the key elements in successful astral travels. To separate your mind from the body you have to enter a liminal state, which feels like lucid dreaming. The easiest way to enter a simple trance is to imagine e.g. that you are descending - going down the stairs, slowly falling, sinking into the earth or into water, etc. When you breathe in, stop and rest, and when you breathe out, keep moving down. After a while you will feel heavy and your body will slightly vibrate. Some practitioners prefer to visualize themselves as climbing or ascending while entering a trance - this is up to you. In a really deep trance you may feel that you are drifting in the air, while your physical body is completely paralyzed. This is the feeling often described in accounts of astral travels, but in fact, it is not absolutely necessary to achieve this state. Deep relaxation is usually enough to work with the astral plane.

❖ **Clearing the mind**

If your mind is occupied by mundane thoughts during the practice, you will not be able to astral travel. It is very important to clear your mind, shift your focus from your daily life to magical work, and leave the mundane reality behind. Your temple is a sacred space that separates you from the entire world, and this is also how you should feel when you enter this ritual space. To empower this feeling you can use a simple exercise that will focus your awareness on the breathing cycle. Relax and concentrate on the breathing pattern. Pay attention to how the air enters and leaves your body. Visualize it as white or black mist. If you focus all your awareness on it, the other thoughts will fade away, clearing your mind and preparing it for further

practice.

❖ **Concentration**

To concentrate on what you are doing you have to relax and clear your mind first. Concentration is developed together with relaxation and mind clearing skills, and you can use here the same methods. Therefore, you can train it e.g. by focusing on your breathing cycle. Breathe slowly and count every inhale and exhale. Keep doing it for as long as you can. If other thoughts cross your mind in the meantime, stop and begin counting from the start. Usually, if you can keep it for about a hundred breathing cycles, you are ready to proceed to other practices. Of course, this is only a beginner's exercise, and normally it is enough to take a few deep breaths to clear your mind, shift your focus, and achieve proper concentration on your work.

❖ **Visualization**

To train your visual skills you should start from simple objects - geometric shapes (flat and three-dimensional), items that you normally use in your daily life, things you know well enough to imagine easily within your inner sight. Imagine a fruit, bar of chocolate, sandwich, coffee mug, and so on. Engage all your senses in this action - see the object, touch, taste, and smell it. Imagine any sounds that may accompany this action. You can be as creative as you want in this matter. Then proceed to more complicated tasks - places, people, landscapes, etc. If you find it difficult, build them successively - each time you do the exercise, imagine what you have already built in your mind, adding new items and parts until you end up with a complex scene. Also, each time you bring it to your mind, the image will become more solid and tangible. Then imagine yourself in this scene and explore it. Let your imagination flow - if you do it properly, you will most likely find that the scene is not static, but morphs, expands and interacts with you. If you reach this stage, you are fully prepared for any kind of astral travel.

❖ **Projection**

Projection is a practice in which you visualize yourself, or your astral body, and then move your awareness from your physical body to your astral form. It takes a while to develop this ability, and it is also not necessary in most forms of astral travel, but it comes useful in more advanced aspects of magical work. To do this exercise properly you should have already mastered relaxation, concentration and visualization. Projection is the next step in

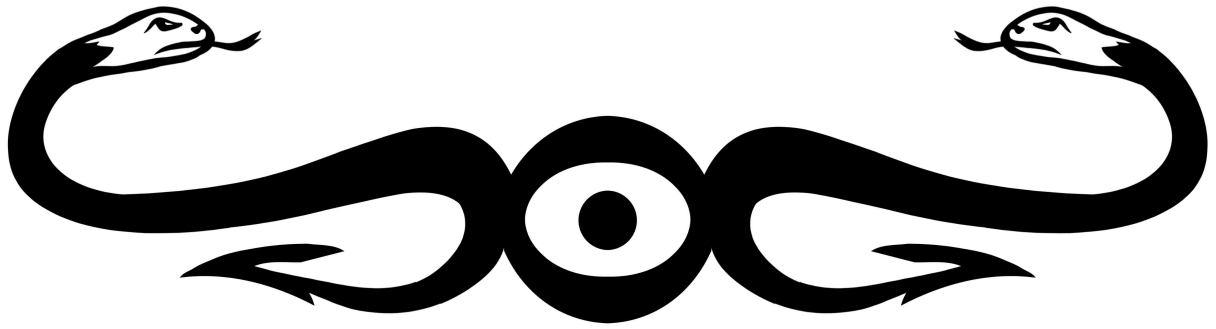
developing your astral skills. The easiest way to project your consciousness is to sit or lie down in a comfortable position, in which you can stay for a longer time with no trouble, and visualize your astral form in front of you or above you. It is solely up to you how you choose to do it. You can imagine your astral body as an etheric form of yourself - human shape filled with light, fire, darkness, etc., but you can also visualize yourself in a completely different way - as a dragon, animal, beast, astral shadow, vampire, angel, deity, or anything else you want to be during a particular practice. This also depends on the nature of your journey and the intent of the ritual. When you build the image of your astral body in your mind, shift your focus to it. Imagine that it is no longer a separate construct, but visualize yourself inside of your astral double. Look at yourself - your hands, legs, and so on, and see your entire body as the astral form that you have created. When you fully identify yourself with your astral double, you are ready to use it as a vehicle for your astral travels.

❖ **Hypnosis & pathworking**

When you want to enter the astral plane, it is recommended to have a clear purpose in mind - plan what you want to see, where you want to go, what you are going to do, etc. Of course, this may not go exactly as you have planned, as the astral plane is shaped by your thoughts and will change and morph with their flow, but without the intent on which you can focus your thoughts you may only end up confused and disoriented, mistaking subjective fantasy for reality. You can travel through astral realms on your own, by simply letting your imagination fly, or according to a scenario prepared beforehand (guided meditation or pathworking), or you can work with a partner or assistant who will guide you on your journey. This can be done through hypnosis. A person entering the astral plane through hypnosis is led into a deep trance, in which one is told by one's partner or assistant to leave the body and travel with the mind to a specific place or moment in time. The partner can also help you in your astral travels in many other ways - apart from leading you into a trance, the assistant can help you build a scene within your mind, guide you step by step through the experience, watch over you during the journey, and assist you in return and grounding. They can also write down or record all that is happening during your astral travel - things you see, beings you encounter, and other forms of information that is accessed through your interactions with other dimensions and realms of existence.

❖ Scrying

Scrying is a form of astral magic as well. The only difference is that you do not actually "travel" anywhere but watch astral thought-forms take shape in a vessel of manifestation or on a particular surface. This is an ancient practice that has been used for ages to communicate with spirits and denizens of the Other Side, as well as for such forms of spiritual vision as divination or remote viewing. The most common scrying media are crystals, mirrors, stones, glass, water, fire, or smoke. To work with scrying you have to go through the same steps as in preparation for astral travel - relax, clear your mind, and enter a state of trance in which you will be able to perceive astral energies. You also need to have a clear intent, such as seeing a particular place or situation, communicating with an entity, etc. Then, however, you do not clothe yourself in an astral body to travel through astral realms and dimensions but watch them manifest in the scrying vessel. This is a simple practice, but not everyone has good results with such methods, and many magicians prefer to travel in their astral vision instead of gazing into a scrying mirror. It is, however, good to give it a try and see which of these approaches works better for you. More details on scrying and various media that can be used in this practice are provided in the chapter "Gates to the Other Side."



Lucid Dreaming

DREAMS are a natural way to experience visions of the Other Side, and you have probably experienced at least one dream in your life that confronted you with things that in the mundane world are viewed as "supernatural." If you have not, you still can if you apply enough effort in learning how to do it. The ability to control dreams is an important magical skill that can result in many wonderful magical visions and experiences. In the future it will also make it easier for you to consciously leave your body and travel through planes and dimensions in your astral form. But this is something that you will learn yourself through systematic dream work.

Dreams are also one of the oldest magical tools known to man. In the ancient world they were used for divination, healing and in necromantic practices to communicate with spirits of the dead. In ancient Greece, those who were sick went to sacred places of Asclepius where they sought healing through dreams. They would take a ritual bath and go to a sleeping chamber, where they slept until a healing dream would appear and the god would activate the internal healing functions. Throughout the whole of antiquity, as well as in the Middle Ages, it was believed that dreams could foretell the future or reveal things lost and hidden. Gods and spirits spoke to people through dreams, inspiring them to both good and evil deeds. In present times dream interpretation is also an important part of psychology. C.G. Jung viewed dreams as keys to the unconscious and distinguished between lesser dreams which merely reflected the mundane struggles and important dreams which emerged at significant periods in one's life and reflected a transition from one stage of development to another. Such "big" dreams in ancient times were regarded as messages from gods and spirits, as they had an initiatory value in themselves. In Jung's view, the unconscious is a vast ocean

from which consciousness emerges as an island. In his writings he claims that the greater part of human consciousness is unknown to us and we only have access to a small piece of it. Through dreams we can access that which constitutes this vast ocean, thus expanding our consciousness and achieving knowledge and understanding of the deeper parts of the Self. Moreover, Jung also differentiates between the personal and collective unconscious. In this view, the personal unconscious contains lost memories, painful ideas that are repressed, subliminal perceptions, and contents that are not yet ripe for consciousness. In other words, all that we can find in the realms of the Nightside. The collective unconscious, on the other hand, contains the whole spiritual heritage of mankind's evolution, born anew in the brain structure of every individual. It is the realm of archetypes and mythological motifs, old gods and primal monsters. The dream is a picture from the unconscious through which these archetypes emerge and crystallize as images, events, persons, or symbols. Jung believed that consciousness must confront the unconscious and we must find balance between the opposites. This, however, is not possible through logic, and we have to use symbols which make the irrational union of opposites possible and which appear in dreams, reflecting various situations in the unconscious. Viewed from this perspective, dreams can help us see where our energies are blocked and where they want to go, locate our sources of creativity and balance the opposing aspects of personality.

What is lucid dreaming then? We can say that is the awareness of a sleeping person that one is dreaming. It is like waking up in a dream, where we suddenly realize that we are dreaming at a particular moment. This awareness is usually triggered by something weird and unusual happening in a dream - something grotesque or out of place, but also a scene that is extraordinarily wonderful or traumatic. Usually, the very moment we realize that we are dreaming, we suddenly wake up, but it is possible to continue the dream in a controlled way and interact with things that we normally do not see with our physical senses. In a magical operation, this provides a huge field of possibilities - for instance, we can summon a god or spirit and observe a concrete and tangible manifestation, as real as it would be on the physical plane. We can experiment with various magical powers - magical fire, the ability to fly or teleport, the power to manifest and create things, the art of shape-shifting into other forms, be it other people or animals, and so on. The only limitation here is our own imagination. We can shape our

dreams also for the very purpose of playing with the self-created virtual reality and enjoying whatever adventure we wish. Finally, we can use the lucid dream to communicate with our subconscious mind and develop our psychic abilities that we can later use on the conscious, physical level, thus empowering our magical operations and speeding up the initiatory process. There are many wonderful things that we can do with dreams, and the effort we put in developing our lucid dreaming skills usually pays back in a lot of ways.

The first step to begin this work is to start writing your personal dream diary in which you will write down your dreams every morning after waking up. There is no excuse for skipping this daily practice, and if you really want to learn dream control, you have to apply a lot of self-discipline here. If necessary, it is even recommended to get up half an hour earlier than you usually do to find time for writing down your dreams. Vivid dreams, better memory of what you dreamed of, controlled dreaming - all this is easy to lose if you stop working on your dream skills and put your diary away. It does not even take long - a week or two without any practice is enough to bring you back where you have started. Dream control is not difficult to develop, providing you devote enough time and effort to learn it, and it is just as easy to lose all these skills when you take a longer break from systematic practice. Therefore, there are few magicians who are really successful in dream magic, even if the same practitioners have good results in other areas of work. It does not matter how advanced you are, what ritual system you employ in this work, or what magical path you follow - the only way to successful dream magic is doing it on a regular basis, preferably every day.

If you feel discouraged now and think that you have no time for daily dream exercises, do not worry - even if your dreams cease or become blurred and hard to remember for certain periods of time, you will be able to recover them later. Sometimes they will disappear after an intense operation or during a difficult time in your life and then come back in a natural way. Other times you will need to perform a series of intense workings to reawaken your dreaming ability. In any case, it is always possible to convince your subconscious mind to communicate with you through dreams when you need it - either for a magical purpose, such as divination, or simply to enjoy vivid dream visions. The only thing you need to remember is that it is very unlikely that you will experience lucid dreaming all the time - there will always be phases of vivid dreams and the lack of them, visions that will be easy to

remember and dreams that you will not be able to recall at all, magical and inspiring dreams and nightmares reflecting mundane issues and concerns. These are all natural ways in which your subconscious mind speaks to you in your initiatory process.

Generally, lucid dreaming depends on many factors. If you are sick or not feeling well for any other reason, your body will seek rest and you may find your dreams hard to remember upon waking up, or you may not have any dreams at all. This, however, depends on the practitioner. For instance, I have amazingly lucid dreams when I feel sick, although it comes at the price of not feeling rested afterwards. There are also many somatic stimuli and physical perceptions that may trigger conscious dreaming. For example, the light from behind the window, temperature in the room, noises around you, and so on. They can disturb your dream, as well as transform it into a conscious experience - again, this depends on how you react to such environmental factors. If you are stressed out in your daily life, this may affect your dreams as well, reflecting your internal processes, and you will struggle with the same issues while dreaming.

Lucid dreaming does not need any complicated or elaborate methods and techniques. Simple systematic practices are usually enough to train your dreaming skills. For instance, before going to sleep, prepare a piece of paper and write what you want to dream about. Some practitioners put this "charm" under the pillow and simply fall asleep. This, however, may not be enough. You have to "program" your mind to experience the desired vision. This can be done simply by focusing your mind on the desired image and mental or verbal affirmation, such as "tonight I will dream about ... and I will remember all my dreams when I wake up." If you would like to empower the practice, or if you work with a spirit or deity and your wish is to communicate with them through dreams, you can prepare the seal of the chosen spirit, empower it with your own blood if you wish, and focus on it for a while, chanting the name of the spirit at the same time. Feel how your inner mind is being connected through the seal with the spirit, and when you sense that the entity is present in the room (it is strongly recommended to perform this sort of dream work in the room which serves as your temple for other magical practices), express your wish to communicate with the spirit in your dream visions. Place the sigil below the pillow or beside the bed, and lie down, visualizing the seal glowing in black space above you. As the seal flashes and comes alive, let your mind be drawn through the image into this black space.

At the same time try to keep your mind focused on your wish to continue the vision in a dream. This requires some practice, but if done properly, it brings amazing results.

Dream control is also practiced e.g. by finding gates in dreams. These dream gates and portals can take a variety of forms, but in time you will learn how to recognize them and how to choose which ones are the best for you. Mirrors and windows are very effective gates in the realm of dreams, and you can pass through them and travel to other worlds. Dreaming about water also indicates that you may have found a portal to other places and dimensions - these can be lakes, ponds, pools, or the sea. Doors leading into darkness are also characteristic portals that may appear in your dreams. These doors and portals will often lead you to astral tunnels and corridors which link the mundane plane with astral dimensions, allowing for traveling to other worlds as well. You may have also experienced dreams in which your own house or apartment contained additional doors that are not physically there or secret rooms and passageways - these can also be entrance ways to the other planes, and if you gain control over such dreams, you can explore the gates that exist in your immediate surroundings. This is very useful in case you want to protect your living space from unwanted visitations, but such workings need advanced dream control skills and should be left for later.

All these methods may also unfold spontaneously in dreams, and if you learn to control them, you can invent your own techniques to achieve visions of other worlds and explore hidden realms. Also, advanced dream control skills can help you with astral projection. In order to access your dream reality you can change your sleeping hours and do it as often as you need to avoid falling into routine. Many practitioners find it easier to "awaken" in a dream when they sleep on the back. This is because it stimulates lucid dreaming, while the other sleeping positions are generally believed to induce a deep, relaxing sleep. This, however, is personal and you have to experiment with various sleeping positions yourself. It also helps if you can sleep for at least 8-10 hours, as the sleep becomes lighter and dreams are easier to remember. This is not a rule, though, and you can have vivid dream experience also if you sleep only for 3-4 hours. You can also do the same trick with "activating your Third Eye" before sleep as in the meditation - by placing a small object on your forehead - to keep your inner sight active and focused - many practitioners believe that it helps to produce lucid dreams. Another way to trigger the dream control mechanisms in your subconscious

mind is to keep asking yourself whether what you are doing at a particular moment is a dream or reality. This should be done at least several times a day, no matter what you do. Such techniques rest on the conviction that awareness of our daily activities increases similar awareness in the dreaming state.

In any case, do not get stressed about the lack of results, but experiment with various methods and have fun in the process. Very often the more you try, the worse effects you have. Many practitioners find the dream work the most difficult of all magical practices. This is not true. Unless you have some kind of psychological blockage that prevents your subconscious messages from coming up to the surface, there is no reason why you should not succeed in dream magic. And even in that case, you can still resolve your issues if you dedicate enough time and stay patient in your work. Many practitioners feel disappointed by the lack of dreams or having dreams unrelated to their rituals despite their efforts to make this practice successful, or they get discouraged by not remembering what they dreamed about. However, there are also magicians who find dream work natural and each dream vision is vivid and easy to develop. This ability also grows in a natural way with time and systematic practice, when their receptivity to astral energies grows as well, and when the boundaries of perception move further. If you are not one of such magicians, do not worry - you can develop this ability through systematic training and experimenting. Some magicians use magical herbs or other psychoactive substances to induce dreams. Others work with sleep techniques, such as sleeping for many hours without being disturbed, or by waking up at controlled hours and falling back asleep to keep the comatose state. The most common problem with dream practice is usually routine, fatigue, or daily stress - and obviously, the lack of time - but these are also factors that may affect other areas of your magical work, and often they have to be eliminated from your life before you become successful in your personal development.

Developing the dreaming skills is always different for each person. If you keep training them systematically, sooner or later you will notice effects - some people have them fast, others need more time. Also, keeping a dream diary and writing your dreams every day after waking up brings effects, too, and speeds up the training process. The most important thing, however, is that you work with them all the time. If you stop even for a few days, you may lose what you have learned until now and you will have to start all over.

This is a field with a lot of possibilities, but systematic daily work is essential.



Dream Journey to the Realm of Lilith

This working combines a few techniques of dream work that will help you adjust your mind to the energies of Gamaliel, the astral realm on the Tree of Night. Gamaliel is called the Obscene One and its symbolism is connected with sexuality expressed through all possible forms of fantasies, perversions, sexual excesses, erotic dreams, and so on. Everything that typifies the concept of repressed or liberated sexuality is brought here to the light of consciousness. This realm is also believed to be ruled by Lilith, the demon-goddess of the Qliphoth.

The purpose of this working is to lift the veil that conceals the astral realm from our normal perception, to enter "the Womb of Lilith," and to travel to Gamaliel, the first sphere on the astral plane. On the path of the Qliphoth, the shadow side of the physical world (the first Qlipha) is called "Lilith" and it is believed to be the womb of the Nightside and the entrance to the Other Side. Here is where the path into the Qliphoth begins for the Draconian Initiate. Lucid dreaming is the easiest method to experience energies of Gamaliel and work with them, as we also experience the same energies subconsciously in a natural way through erotic dreams. During sleep we leave our physical bodies and float onto the astral plane spontaneously. There we experience our fantasies and unconscious fears and lusts as dreams and nightmares. If we know how to control dreams, it is a perfect way to work with our libidinal energy as a self-initiatory force.

If you do not feel comfortable with the idea of working with this realm at the moment, you can try to apply a similar method of dream work to another sphere on the Tree of Night or to another concept that you want to explore - it can be adjusted, simplified and modified as you wish, so feel free to be creative here.



The Eye of Lilith

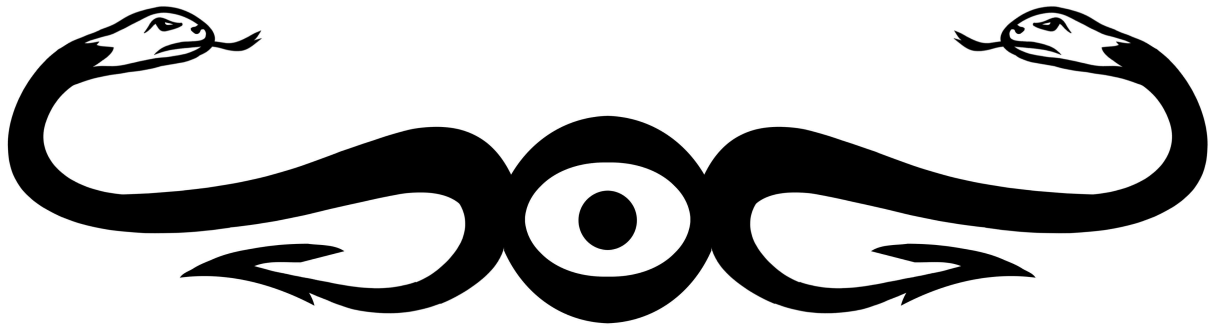
It is necessary to perform this working shortly before sleep. With red ink (it can be mixed with blood), draw the Eye of Lilith on your forehead. This sigil comes from one of my scrying sessions with Gamaliel and has been used so far in various rituals and magical projects with good results.

If you wish, you can light the candles now and burn strong, aromatic incense, such as Dragon's Blood. It is not absolutely necessary in this work, though. Sit in a comfortable position or lie down on your bed, and close your eyes. Visualize the sigil of the Eye within your inner mind - see it forming in front of you in black space, shining with blood-red light. At the same time invoke the energies of Lilith by chanting the mantra of calling: "Lilith, Layil, Ardat-Lili, Laylah."

Focus your inner sight on the shape of the sigil. Imagine that it is changing, shifting into other shapes, unlocking the gateways of your subconscious mind, opening the doors to the astral realm of Gamaliel, and showing you objects, images, landscapes, and sceneries. Let the visions flow freely and open yourself for the experience. Send the message through the sigil and ask Lilith to guide you through dreams into her realm. Then let yourself fall asleep. Many practitioners enter this kind of "incubated" dream consciously and retain awareness while dreaming. Others simply experience Gamaliel-inspired dreams. It is also possible that nothing will happen - let it not discourage you from trying again - if you are not a natural "dreamer," the expected results may appear after a few days. I recommend leaving the candles and incense burning during the whole practice, also when you fall asleep, but make sure it is safe to do so.

When you wake up, write down your dreams, visions, thoughts, and anything that you think might be worth keeping in your records. If you wake up at night and can get back to sleep, focus again on the sigil and try to keep this vision while falling back asleep. Again, do not worry if your dreams are not what you expected at first - dream practice needs time and a lot of

exercise to bring proper results.



The Antinomian Path

AN important element of the Left Hand Path is antinomianism, the attitude of opposing the commonly accepted norms of behavior, breaking taboos, transcending limitations, acting against the world-order, or inverting conventional values in order to tear the veil of social and cultural indoctrination and to liberate the mind from any form of constraint. The term itself derives from the Greek *ἀντί* (*anti* - "against") and *νόμος* (*nomos* - "law"), and it originally referred to views opposing Christianity and obligation to follow the law of faith. In psychology, this attitude was also one of the crucial components of Jung's concept of individuation. As he observed in one of his works - "The more a man's life is shaped by the collective norm, the greater is his individual immorality." At present times the term antinomianism refers to many views and attitudes that are "anti-law." On the mundane level, this includes rejection of moral, social and religious dogmas that impose certain patterns of thinking or a particular lifestyle. In the philosophy of the Left Hand Path, it is a spiritual concept associated with nonconformity and transgression. It denotes the way "toward the within," the pursuit of self-salvation, distinct from straight and seemingly easy paths offered to masses by monotheistic religions. The Initiate of the Left Hand Path views mythological gods and spirits as archetypal beings connected with particular components of the universe and reflected in the corresponding aspects of the Self. The Initiate uses the antinomian attitude as a vehicle of liberation from dogmas and blind faith and breaks out of the paradigm that imposes recognition of these forces as superior. This does not mean that Draconian gods and spirits do not exist as real, objective beings. There are forces that had existed before the universe was born in the Womb of Chaos and are far older than mankind, so we need to be careful with being "too

antinomian" in this matter, or with treating gods and spirits as mere aspects of our inner mind. It is, however, essential to step out of the narrow frames established by the mass religions which hardly ever reserve any place for spiritual progress of an individual. Passive acceptance of anything that is imposed on us and relying on blind faith alone often leads to stagnation, or worse - results in regression. This applies both to monotheistic religions in which many of us have been raised and to dogmatic spiritual doctrines - magical philosophies which promise transcendence, but have no place for independent thinking. If you look around, you will find many attitudes like this - occult authors promising that their books alone will lead you straight to Godhood and you will not need any others; cult and sect leaders that offer fulfillment of your spiritual needs if only you put an absolute trust in them and reject everything else; magical orders that require total commitment to their structures and systems, and so on - if you come across any of them, run as far as you can, because they are only driven by their own agenda and have no interest in you as an individual. There are many magical systems and philosophies that pretend to be a part of the Left Hand Path, but are not. Instead, they only prey on naivety of those who get attracted to their sinister glamour. The attitude of obedience and blind faith belongs to the Right Hand Path, which aims at integration with the divine order and is characterized by extraversion (exposing yourself to the outside world). In the spiritual sense, this signifies union with a transcendent being that is above the adept who is expected to abandon one's individual aspirations and subordinate to a higher force. The Left Hand Path is characterized by introversion and puts emphasis on individual experience, the initiatory journey into the depths of the Initiate's personal underworld, which is the way of isolation that requires a lot of self-intuition and independent thinking. The magical motto here is "know thyself," and this knowledge is always individual.

Even in the present world many antinomian practices are still viewed as forbidden and controversial. This usually applies to rituals that are aimed at liberating the spirit from the bonds of cultural, social and religious indoctrination: sex magic, blood sacrifice, necromantic practices conducted at graveyards and burial places, etc. They still raise a great deal of controversy, and people who perform such rites have always been accused of all kinds of perversions and obscene acts. But in fact, magic is indeed an act of perversion and a process of transgressing and transcending personal barriers and limitations. The key term here is "personal." All antinomian processes

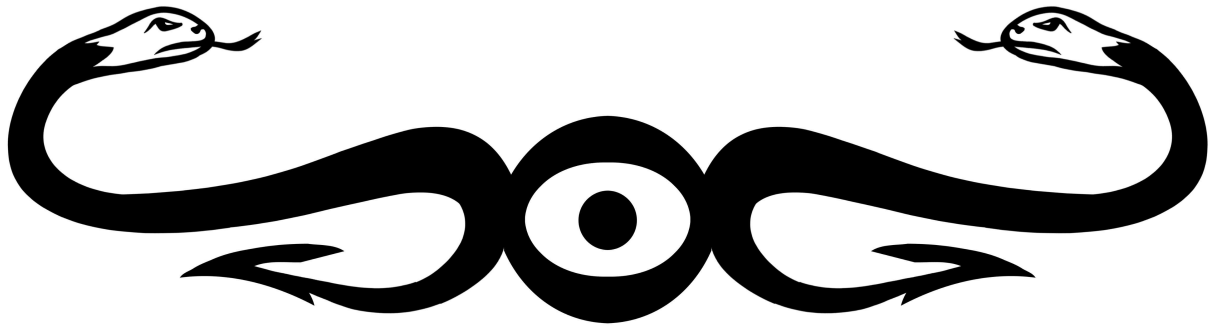
occur on a personal level and require facing personal taboos and inhibitions. The famous Black Mass with its blasphemous anti-Christian elements will not be liberating to someone who is not Christian. Sexual orgies and perverse sexual practices will not bring freedom from moral restraints to a swinger. Ritual killing of animals will not be ground-breaking for someone who works in a slaughterhouse. Finally, blood sacrifice and bloodletting will not have a special meaning for someone who is a regular blood donor. The thrill of liberation is only achieved when the practices transcend that which lies within the borders of safety, morality, routine, or convention. We transgress our limitations by exploring that which seems repulsive, dangerous, or forbidden. It is also characteristic of the Left Hand Path that things we find the most disgusting and horrifying in the process of initiation become the object of the strongest fascination. Think of something that disgusts you so much that at first you would say: "No way, it is not for me." And imagine that at a certain point, sooner or later, the same thing will become so intriguing and fascinating that you will not be able to resist it, and when you finally succumb to fascination, it will become a source of new inspiration and release new amounts of energy. What was disgusting becomes fascinating and is embraced with joy and delight - this is how the antinomian process works in your mind and this is also the way of the Qliphoth.

All magic of the Left Hand Path breaks personal barriers, at the same time releasing energy that makes you act and want to experience things. The breaking of taboos leads to empowerment and divinity. This, of course, may be scary and dangerous, too. Antinomian practices can arouse the sense of guilt, self-loathing, the feeling that you have done something wrong, immoral, unforgivable, etc. Not everyone is able to enjoy the discovery of one's dark side and draw strength from it. On the Draconian Path, it is Lilith that manipulates desires and inhibitions, especially those connected with sexuality - these are her initiatory tests which you must pass in order to gain access to further aspects of her teachings and to win her attention. Lilith is one of the first deities encountered on the Draconian Path and she can be a powerful guide in your initiatory process, but her tests and ordeals are not easy. In legends and myths, she is associated with disgust, impurity, immorality, all that is abhorred and forbidden, as it transgresses laws and values of society and religion. There is a folk legend which says that Lilith is so impure that only one drop of her menstrual blood is enough to poison the population of an entire town.

The process of breaking taboos and transcending personal limitations should be carried out in a responsible and conscious way, otherwise it can turn against the magician. It is a mental process which manifests through events and phenomena of your personal, intimate reality. The word "perversion," however, means "inverted" and refers to the opposite of what is considered as normal behavior. For example, a person who is sexually promiscuous may consider ascetic practices and celibate as "perversion" or something unnatural. Therefore, you have to seek those ways of liberating your consciousness that will be meaningful to you alone, whatever this may be. Sexual practices or ritual bloodletting may be traditionally associated with transgression, but they do not have to mean the same to you. On the other hand, they also have a deeper meaning in magical practice and are not limited to antinomian taboo-breaking acts alone. Magical experiments with transgressing the basic limitations are a part of the descent into the depths of the unconscious, the work with your personal Shadow, your individual Dark Side. By getting to know your own darkness, you can transform your fears and inhibitions into tools of power.

A part of the antinomian philosophy is also the idea of non-attachment. You need to stop identifying yourself with your actions, roles you play in your everyday life, things you possess, etc. What you perceive as "reality" is only a reflection of your observations, your individual perception of the world. When your perception shifts, the reality and the surrounding world shift as well. In order to make this shift happen, you have to change the way you perceive things, name them, or identify them with certain concepts and meanings that you have been taught by the world around you. A child does not tell the difference between "good" and "evil," "right" and "wrong;" does not know that "red" is "red" and the "tree" is a "tree" until someone names it and attaches the commonly recognized meaning to these concepts. These things and many others are taught in the course of upbringing. In order to break free from these patterns of cultural indoctrination we have to stop identifying with them or attaching ourselves to the world around. Once you break these attachments to the world, the world will no longer have power over you. For example, when you go to work, stop thinking of yourself as a "secretary," "manager," "accountant," etc. - this is only a task you do and you can do another job whenever you want. When you drive a car, stop thinking "this is *my* car" - think "this is the car I drive." When you come home, do not think "this is *my* house," but rather "this is the house I live in." When you

spend time with your partner, do not think "this is *my* partner," but "this is a person I share my life with." When you do something, do not think "I *have* to do it," think "I am doing it because this is what I enjoy doing and it makes me happy." When you work with a magical group, do not identify yourself with it by thinking "I am a *member* of the group," but think "this is a group of magical friends and colleagues I share the path with." Identification and attachments bring expectations and enclose the world within defined borders, which often leads to frustration, obsessions, fear of change, disappointment, and negativity, which in turn leads to failure in many areas of life and magic. Some magicians may want to see these borders as a foundation to their magical path, but this is illusory, and the Draconian current can shatter these illusions at any time, as the true foundation of the path is change and evolution. We get stuck in frustrating jobs, wrong relationships, struggle with health and money issues, and perform one magical operation after another to change it, without realizing that the key to manifestation of our Will is in ourselves, not outside. For our failure we blame magical systems, ritual formulas, teachers and mentors, but in fact, it is all up to *us* - we make this world what it seems to be, no one else. In this sense, non-attachment is a powerful tool of spiritual progress. This may all sound like something simple and obvious, but in fact, it is very difficult to convince our consciousness that all we have learned in the entire life is not a part of us and that we can leave it behind or give it a new meaning whenever we want to. Everything in the world and in our life is a matter of our choices and how we see ourselves in this reality, and we can make different choices at any time. There is *nothing* that binds us to anything in the world except for our own Will. This awareness releases power and energy that you cannot even imagine. But this is also a demanding and difficult process. Once you learn to do this and successfully convince your mind that you have no attachment to the surrounding reality, you will see it change and bend to your Will. Your finances will improve, your relationships will bring you more love and happiness that you have ever had before, and you will feel your desire and Will manifesting all the time, without any special rituals or magical operations - your entire life will become an act of magic in itself.



Individualism

THE Left Hand Path is based on individual approach and views man as an isolated, independent and self-reliant being. Individualism is therefore one of the key terms in the Left Hand Path philosophy. By taking successive initiatory steps on the path, we build a powerful personality, charismatic and self-confident. The greatest part of the work relies on our judgment, intuition, experience, and expectations. The initiatory path is personal and all initiatory experiences manifest through the most personal and intimate spheres of our life. Everyone has to face their own "demons" - personal taboos, weaknesses, obsessions, inhibitions, fears, fascinations, fantasies, etc. By facing and understanding them, we learn how to use them as tools of our personal evolution - we transcend barriers and limitations of our human nature, our consciousness expands, and we become "god-like." Each aspiring Initiate would like to know what exactly happens on each initiatory level, what we might expect, and how to prepare for all this. That is not possible. All descriptions of lesser and greater initiations that are found in books on the Left Hand Path magic are usually obscure, abstract and vague because it is a unique experience for each Initiate and no one will ever experience personal Godhood in the same way as another person. And thus, we have thousands of descriptions and explanations of what "self-deification" means, and none of them can be viewed as false, as well as none of them is correct. This is because there is no objective "Truth" to find and no universal system producing the same results for everyone that steps onto the path.

Draconian Initiate seeks one's own Godhood and walks a unique path as well. Actually, what you do in this process is create your own path - this is the way of the Draconian Magus. Therefore, you should always experiment with various practices and workings and never stop in your search for

knowledge and power. The Left Hand Path, however, is not a practice of boosting your ego with unjustified self-confidence. You need a lot of intuition and confidence, but you also need a great deal of honest judgment, self-criticism and distance to yourself. Do not take the idea of "individualism" too far, otherwise you will become an ego-obsessed maniac with no genuine foundations for your pretentious claims. Do not hesitate to ask more experienced adepts on the path, or even gods and spirits themselves, for assistance and advice, but be careful with self-proclaimed "masters" telling you that all you need to succeed on the path is to buy their book and practice their system. Spiritual masters can only illuminate the way for others when they have progressed on it themselves, and sadly, this is rarely the case with the Left Hand Path "teachers." In the modern world we encounter a lot of megalomaniac pseudo-mentors who promise to reveal all secrets of the universe to naive wannabe magicians if only they pay for the teachings. I do not mean this as a criticism aimed at any specific person, occult author, or magical order, as I have also met many experienced and knowledgeable magicians on my path and learned a lot from them myself. I am simply emphasizing that although the Draconian Initiate sees oneself as a god in potential, the path is a process of continuous learning and we never know what awaits us on initiatory levels that we have not reached yet - and neither does anyone else. One "self-deification" is never the same as another. There are certain shared concepts in the Draconian initiatory models, but their meaning is always different for everyone. Gods and spirits that teach the gnosis of the Draconian current set up unique tests and challenges for everyone, depending on your personal limitations, and you may have glimpses of your personal "Godhood" in various stages of the path, but the true meaning of "self-deification" is a mystery that can only be solved by your own experience.

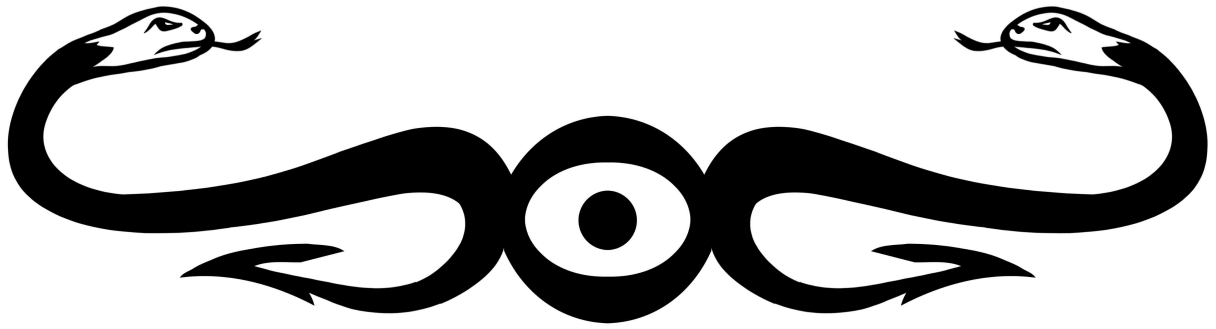
I personally encourage each Draconian Initiate to create your own rituals and alter the workings so that they suit your personal intent. Draconian magic must be personalized - it always works better if you add your own elements, using ritual systems laid out by others as inspiration and framework, but never as dogmatic systems that have to be followed "as they are." What works for one person may not work for another. Magical experience is always personal and unique for each practitioner - and that is how you should approach each ritual you perform - make it personal and unique to you alone. This, however, is all fine as long as your modifications remain within the

initiatory model and do not alter the map of ascent. For instance, if you follow the path of Qliphothic initiation based on the Qabalistic Tree of Night, you can create and modify your rituals while working e.g. with Gamaliel, but you should not skip Gamaliel and after completing the lessons and ordeals of the first Qlipha (Lilith), proceed straight to Samael or Thagirion. When you progress on your magical path far enough to map your own initiatory model to Godhood, you will be able to create your own path to self-deification, but until it happens, it is recommended that you work with initiatory models created by more advanced magicians. Altering and modifying your rituals, however, is a less complicated task, and you are welcome to do so, as long as you have enough experience and feel confident enough about your magical skills and intuition. The most important is that words used in the rituals feel natural to speak and make you feel confident and strong in your Will, empowering the intent of your workings. Be careful with this, though. Many magical formulas are written this way and not another for a reason - it is usually because they do not work in other forms, or bring completely different effects than expected, and there are magical operations that have to be done in a specific order or with the use of particular tools and forces. Also, when you replace gods and spirits from the original formula with your own patron deities, or if you simply feel that others would work there fine as well, it is strongly recommended that you consult your modifications with more advanced adepts on the path. The best way to approach a ritual is to first perform it as it is, to familiarize yourself with the forces it summons and its mechanisms and to establish solid foundations for the future work. Then you can proceed to your own experiments and personalize it as you wish on the basis of knowledge and experience that you have developed with it thus far.

Sometimes you may also receive instructions from gods and spirits themselves. In this case, you are encouraged to try the new formulas yourself, or share them with other initiates to verify your experience and receive advice or feedback. It is wonderful to be able to talk to gods and spirits and receive secrets of the universe directly from them, but do not mistake delusions for a genuine experience, and before you proclaim yourself a prophet of the gods or god incarnate, make sure you really are one. On the other hand, if you do not have confidence in your skills and results, and if you are unsure whether or not what you have developed is worth showing others, you will get stuck in a certain stage of your path and will not progress further. My advice is to keep a small circle of close ritual friends and partners that you can freely

share experience with by discussing and exchanging ideas. This way you have better chances of not being carried away by mere ego-trips and delusions in your work, and sharing your experiences with others also makes you learn more and progress faster.

Feel free to personalize the workings of this book, but for the first time perform them as they are provided here. They are designed in this form for a reason, and their purpose is to develop your basic skills, your alignment to the current, and your magical self-discipline. You will need it all in further stages of the path. Altering the workings by an inexperienced practitioner may also result in failure to connect with the Draconian current, making the whole work completely pointless. To be able to personalize your rituals successfully you need either experience or intuition, or in the best scenario - both. Individualism is an extremely important thing on the Left Hand Path, but it has to be approached with responsibility and a great deal of self-judgment.



High Magic vs. Low Magic

MANY magicians, focused on their spiritual growth, tend to look down on practitioners who use their magical skills and powers for mundane purposes such as improving their financial situation, attracting sexual partners, cursing their enemies, etc. It is often believed that this is a mere waste of energy and using magic for mundane goals is too low for someone who seeks true initiation. Traditionally, Western esotericism distinguished between the so called "high magic" and "low magic." High magic included all kinds of practices that expanded the magician's knowledge of things hidden and unknown and elevated the soul so that it could commune with gods and spirits. Low magic served mundane purposes and manifestation of magical phenomena on the physical plane. This distinction derives from the ancient view of magic. Ancient sources mention several types of magicians - the most popular were the *goēs*, "sorcerer," and the *magos*, "magician," the latter having a higher status, often regarded as a priest or sage. The *magoi* (plural) did not attempt to change the natural order of the world and their function was to explain and interpret its phenomena. They enjoyed a great respect and were regarded as successors of the old Persian Magi, the followers of Zoroaster and his doctrine. Their practices included divination and interpretation of dreams and they also maintained the social order by providing metaphysical grounds for social structures, while the *goētes*, or sorcerers, were believed to act against this order by using practices connected with the underworld, such as necromancy, charms, curses, and the art of deceit. Sorcery, or "low magic," was a fatal, dark art, reserved to those who were not afraid to manipulate the fates of others and their own, which was viewed as forbidden, because the ancients believed that each human being lived to fulfill their own fate and was not allowed to change it.

In present times we no longer look at this issue like our ancestors, but the conviction that "high" initiatory magic should not be mixed with petty goals still prevails in many occult circles. Draconian magic is both "high" and "low," initiatory and practical. Each magical practice, no matter what purpose it serves, contributes to our magical development. Of course, it is not recommended to focus all your time and energy on striving for fulfillment of your mundane goals only and neglect practices that increase your personal power and improve your magical skills. Draconian Path is first of all a path of initiation and rests on the alchemical transformation of the Self. Having a lot of money, a fancy house or car, many lovers, fame, and luck in all your enterprises, etc., is wonderful, of course, but it all does not matter when you die to this world and your spirit enters the Other Side. What does matter then is your powerful and integrated consciousness, which depends on how much work you put into your spiritual development throughout your lifetime. If you think now - "I do not believe in reincarnation, I prefer to enjoy the world here and now" - you should rather keep an open mind - the world holds more mysteries than you can imagine. On the other hand, if you focus on the process of learning and spiritual growth only, you may neglect the mundane side of life, which is not good, either. Being a true Initiate does not necessarily mean that you have to be a homeless tramp living under the bridge because your time and energy is too valuable to waste on "petty," materialistic things, such as finding yourself a job. On the contrary, the Draconian Magus is successful in all areas of life. Enjoying the world "here and now" and working on your spiritual development are not contradictory at all. Quite the opposite - they both complement and empower each other. Actually, they are both part of the initiatory process, because to make your operations of low magic successful you have to awaken and activate certain powers within your subconscious mind, otherwise they will simply not work. With every practice, be it a powerful invocation or simple Kundalini exercise, our powers of manifestation grow, our understanding of magic deepens, our intuition expands, and we acquire knowledge and experience that makes each next ritual more intense and effective. This is the core of the initiatory process. At the same time our operations aimed at pragmatic results also become more powerful and have better chances of success. I personally view low magic as a practical test of skills that we develop through the initiatory work. All magic manifests on the physical plane in one way or another. Initiations are meant to unlock psychic abilities, but this is all done by facing

concrete life situations and we have to be able to deal with them by any means that are accessible to us, including magic. The key issue here is how to use our intuition to recognize situations in which a magical action is needed and those that can be resolved by other means.

When you ask gods and spirits to help you in your mundane life, you also receive initiatory guidance and gnosis. Again, do not expect easy solutions to be delivered to you on a plate. Instead, gods and spirits will give you advice, means and energy to sort out your problems if only you have enough determination and Willpower to get things straight. Many practitioners like to think of themselves as having a special relationship with a particular deity. I do not question the validity of such relationships, but I personally view the gods of the Left Hand Path as timeless beings for whom we are only one of millions of individuals across time and space and who usually have no interest in talking to us daily or helping in situations or problems that we can resolve ourselves in one way or another. We use their essence and attributes as initiatory models to create a change within our consciousness, thus unlocking certain powers that allow us to manipulate the world around us, but the whole magic operates within our subconscious mind. For instance, you can ask Lilith or Naamah to help you obtain a lover by performing a ritual that will proclaim this intent to the universe. But the effect will not be delivered by a superior being sitting on a throne somewhere on the Other Side and waiting for your petition, but it will manifest through the power of your Will. And thus, while asking the goddess to bring you a lover, you should not express your intent as "I want a sexual partner for myself," but "I want to develop powers, skills and whatever is necessary to attract a partner I need." This kind of work has both initiatory aspects, as it changes you from within, and a practical result that manifests in your personal universe and becomes a part of your mundane life. If you are not powerful enough to bring your desire to manifestation, you will not have the result you expect.

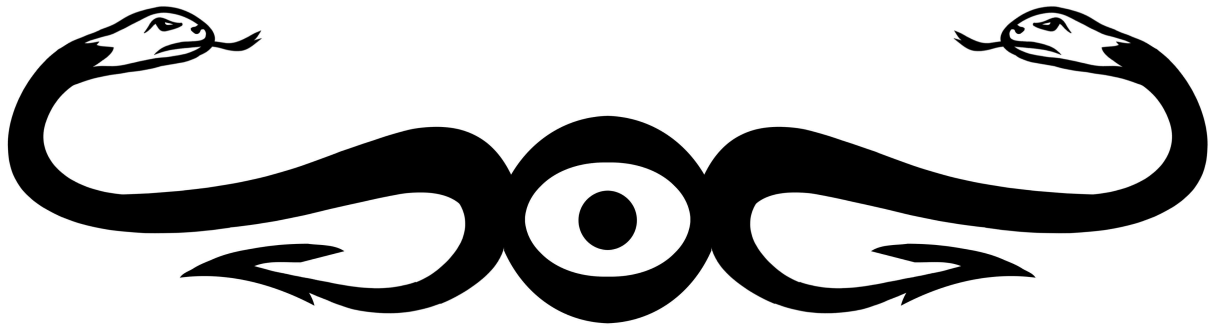
There are also traps in this kind of operations. If the intent is expressed in the wrong way, like in the first case of our example, the lover that you will receive may turn out to be a jealous and possessive freak, which will bring forth more problems into your life than happiness or fulfillment. A financial operation may go wrong if the money you received all of a sudden has to be paid back or somehow is lost in another way. You also have to be careful about using your magical powers for cursing, inflicting a disease, or for other acts of malefic magic. Many magicians curse other people in anger, and when

emotions calm down, they are horrified by their actions and overwhelmed with guilt. Malefic magic has to be used with responsibility and you must really want the effect to manifest, as there is no turning back. And if you are successful, you will have to live with being responsible for what happened. Imagine that in anger you throw a porcelain plate on the ground and break it into pieces. Then you feel guilty and try to put it back. Is it going to be the same as before? No, it will lack certain pieces and have cracks that will make it fall apart sooner or later. The same applies to a curse - no matter how you try, you cannot take back what has already happened. Not everyone can revel in such manifestations of power, and interfering with someone else's life has to be done for a reason. If you think of cursing someone, draining their energy through vampiric techniques, or destroying their life only because you want to test your powers or you are merely curious what will happen, you should seriously reconsider your magical goals. There are enough pointless ego-trips between magicians for the sake of competition only, or fights and conflicts triggered by jealousy or mere stupidity. If you surround yourself by negativity, this is exactly what you will attract in return, and instead of balanced magical progress in all areas of life, you will be focused more and more on aggression, hatred, or jealousy. When you curse one "enemy," you will immediately see many others around you. Is this really how you want to live your life? On the other hand, there is nothing wrong about cursing a person who wants to destroy you and becomes a serious threat or obstacle, and if you have a *real* reason for this.

The Left Hand Path involves many practices that are often viewed as "sinister," or "evil." These are not only curses but also e.g. pacts with dark gods and spirits, manipulative practices, vampiric magic, etc. These are all controversial practices which are still avoided by many practitioners, often regarded as unnecessary and outdated, or substituted by other elements in ritual work. But the power of such practices rests on their antinomian nature, and when properly used, they can be powerful tools of psychological de-programming and spiritual liberation. Pacts with gods and spirits in which blood is used can open channels and gateways within the inner mind for a better reception and understanding of their powers and energies. Through vampirism and manipulative magic you can learn how to shape the world according to your Will. They are also obviously dangerous - when you make a pact with a powerful spirit, you allow the direct flow of energy from this entity to your life and into your consciousness. If you are too weak to

withhold this power, you will be devoured and end up insane or dead. When using manipulative magic or energy draining techniques, you may get into trouble if you hit a person who is strong enough to strike you back. There are hundreds of other bad things that may happen when using this kind of work, and you should be aware of possible danger. But on the other hand, there is no magic that would be completely safe, and the Left Hand Path is certainly not for everyone. The most extreme and demanding practices come with the greatest power. The path to self-deification is about transcending personal limitations and breaking taboos of social and cultural conditioning - in other words, transforming the negative into positive. What seems dangerous, repulsive, or forbidden, has to be faced and used as a tool of spiritual progress. Perhaps these practices are not recommended to everyone from the start, but an adept of the Left Hand Path should keep an open mind and never reject the idea that such techniques might be useful to explore at some point in the future.

In any case, there is nothing wrong about using your magical powers from time to time to obtain money, curse your enemy, or attract love. However, you have to balance your mundane needs with your spiritual growth. If you flow with the current and set yourself on the right track in your magical development, such things as prosperity, love, success, and happiness will flow into your life without any special magical operations. Those who wish you harm will suddenly be faced with their own problems and disappear from your life, and you will see the world around you manifest your Will in a natural way on all levels of existence.



Success & Failure

MANY magicians see the Draconian Path as a beautiful spiritual journey, ensuring fast and concrete results and empowering their life in many wonderful ways. On the other hand, many others describe it as a horrible experience, draining energy and causing all sorts of imbalance. Success and failure constitute two important pillars that validate the path. If a magical path (or ritual system) never triggers any forms of crisis and never confronts you with any difficult situations, there is something wrong with it and it does not lead to any true initiation, either. We all experience success and failure in certain stages of our work, but in the long run everything depends on how we approach them and what lessons we can learn from these situations. It is not possible to mention all reasons why magicians fail on the path because there are as many reasons as there are practitioners, but let us discuss at least the most common mistakes and misunderstandings in magical practice.

First of all, magic is not for everyone. Draconian magic, or the Left Hand Path in general, is a demanding path that requires a lot of time, self-discipline and patience, and involves many sacrifices in your personal life. It is the way of ups and downs, phases of bliss and joy and periods of despair and severe depression. It is possible to study Draconian magic theoretically and even develop basic skills that will make you a successful magician in certain areas of practice, but to truly succeed on the path you have to dedicate your whole life to the work and become a living manifestation of the current. There are *very few* people willing to do that. Think for a moment of what you would and would not do to succeed on the path. You can even make a list. If you have at least one thing on the list of what "you would not do," this thing can lead to your failure at a certain point of your path. You only have a chance to succeed if this list is empty.

Another thing to consider is the common misunderstanding of initiation. Magical power is not a gift that is bestowed on the magician at the moment of initiation - it is something that each of us carries within and we all can learn how to use it by continuous learning, training, developing our skills and powers, and polishing and perfecting what we have learned until now. This is a process that has no final goal. Self-deification does not mean that when you reach the end of the path you will become a god sitting on a throne among the stars and doing nothing. Would you really like to spend eternity in everlasting boredom? Draconian Path should not be seen as linear, or as a quest that has a beginning and an end. It is never-ending, continuous, always going back to the roots and starting all over, like the Ouroboros serpent that devours its own tail. When one goal is reached, another appears. Each time we perform a ritual, it is different and more intense. Whenever we go back to what we explored in the past, we experience it on a deeper level and new knowledge is revealed. It is a multitude of possibilities, powers to gain, worlds to explore. *The path is the goal in itself.*

In fact, very few people can be Draconian magicians. Being a Draconian Magus means a lot of things. Most people live their life without any deeper meaning - they wake up every day, go to work, raise their children, grow old, and finally dissolve in the ocean of cosmic consciousness. For them, of course, their life may seem fulfilling and meaningful, because they do not realize that there is much more to experience and their existence is missing an essential element of Willpower. They allow the external forces to direct their life and accept what they get without wanting more. Satisfaction with "normal life" and the feeling of comfort and safety prevents them from becoming magicians. In order to be a magician you have to step outside the structures of comfort and safety and gaze into the unknown. A gigantic potential which comes with each initiation on the Draconian Path, lesser or greater, is tempting, but also very demanding. Anyone can try to be a magician, but very few can handle the true essence of the art. Some people may have special talents and natural magical skills, but even this will not help if they lack persistence and genuine desire to walk the path, while those who do not have any special abilities but dedicate their time, work and energy to their personal development will progress much faster and in a more balanced way, eventually becoming true Initiates. Each aspiring Initiate on the Draconian Path should constantly train, experiment and develop one's skills and knowledge, both through theoretical studies and practical research.

Everyone should walk the path that suits them best. If you do not feel "the Call of the Dragon," if you cannot connect yourself to the Draconian current, you will not succeed on the path and there is no initiation that would change it. You need a natural alignment with the current, otherwise you will not profit from the teachings of the path. Initiations do not *make* you a Draconian magician - they only confirm your alignment with the current. Initiation is an act of awakening your potential and confirmation of your personal dedication and desire to walk the path. If you do not feel it deep inside you, it will not have any effect on you. You can dress your pet dog in a wolf skin and teach it to bite, but it will not *become* a wolf because of that - this is something that already has to be within.

Many practitioners, starting their journey on the path with a thrill of excitement, soon become disappointed. The mystical demeanor that surrounds the Left Hand Path attracts a lot of people, especially young. Those who do not understand what it is really about think that they will be doing secret rituals and learning cool spells to make their life easier and gain popularity among friends. Very often a new adept tries to achieve very trivial results, such as money, curses and love charms. Of course, it is possible to obtain these goals with magic, even at the beginning of your practice, but magic certainly does not make your life easier. Before we become successful magicians, we have a long and harsh training ahead, and wasting energy on things that can be easily achieved by simple mundane means is one of the most common mistakes and the direct route to failure on higher levels. One of the easiest and most effective rituals to get money is to look for a well-paid job, and one of the best ways to gain attention of a person we find attractive is to ask her/him out. Magic is the art of Will and it is best to seek ways how to manifest your Will by the simplest possible means. If you turn to magic to escape from the world into realms of mysterious ceremonies, counting on quick achievement of power because you are too weak to face the surrounding reality, you should not start any sort of magic at all, especially Draconian magic, which is definitely not for the weak.

Draconian magic is too demanding for a weak-willed person. If you do not have enough Willpower to face what you desire, you will not achieve any success in your magical operations, except for very chaotic and short-term results which will only bring forth more chaos and problems into your life. To make a curse work you must be ready to kill your opponent with your bare hands and you also have to be ready to live with being responsible for

taking someone's life. The Left Hand Path has no place for moral restraints. You must be prepared for hard and tedious work before your magical operations will start producing real results. Of course, it is not always like that and some people achieve good results from the very beginning, but to be honest, these are exceptions, and most occult practitioners have to put a lot of work into their magical development before they eventually see satisfactory results. Do not get discouraged if your magical operations do not seem to work at first. Think what you may have done wrong. Consult someone with greater knowledge and experience. And if you get to the point when there is nothing wrong and everything should work, it *will* work, and your intent will manifest in the right time. If you invoke or evoke gods and spirits to aid you in your magical work, remember that these are beings that have existed for aeons and time does not matter for them. Therefore, results of your magical operations may come immediately, but they may also manifest after several weeks, months, or even years. Again, do not worry, you will have a better control of your expected results on further levels of your personal development. Magical operation is a tool that leads to the triumph of Willpower and aids in the self-initiatory process. Draconian Initiate knows that everything is possible, but not because rituals make our life easier, but because through many tests and ordeals of power and determination we become stronger and have a better control of our reality. Magic is the art of power and Will. By learning the foundations of magic, we learn how to access and use power to manifest our Will.

Another issue on the Left Hand Path is belief and disbelief. We need a lot of self-confidence and belief in what we are doing, otherwise our magical operations will not have any effects. We must believe in magic and expect that it will produce concrete results. We need confidence in our personal power and ability to manifest our Will. If a ritual lacks self-confidence of the operator, it will not work. This may happen with workings that we sometimes do without any concrete purpose, just to see if they work and how. If we do not expect effects, we will probably never see any, and this may put our faith in our magical skills in question. We also need to believe in the real existence and powers of gods and spirits whose assistance is requested in our magical ceremonies. If we assume that an entity is merely a product of our imagination, or a portion of the brain, the ritual may not have any effect, especially if we have not developed the proper confidence in our skills. This also depends on our personal view of the universe and its forces, but before

we develop such a view, we need the actual experience and knowledge of the universe, not just an assumption of what these forces might be. Draconian Path is largely about developing a strong and self-confident personality. On the other hand, we cannot be obsessed with megalomania and should also have enough self-distance and self-criticism to everything we do. An image of yourself as a powerful magician surrounded by demons and spirits ready to serve you at any time on your request is tempting, but it is usually far from the truth. Draconian spirits help us only if they want to and if they find us worthy of their teachings, or if they have their own purpose in that. We do not see gods and spirits as our servants that are called to do our bidding. These are ancient and powerful beings that should be given proper respect in order to be our guides and assist in our work on the path. Otherwise, they will turn away from us, which will leave us without any guides and allies, and eventually this might mean a definite failure in the spiritual ascent and the end of the path.

There is also the question of fatigue, boredom, or the lack of inspiration to follow the path. Fatigue and passivity have become a common issue in the Western world in the recent times. This type of fatigue has nothing to do with physical exhaustion or the natural state of being asleep. It is the psychological, mental and emotional loss of Willpower, which leads to passivity and inability to act. People tend to spend more and more time in front of their TVs, computers, cell phones, and other forms of passive interaction. This makes them more easily controlled and they do not really develop any thoughts on their own, even though they consider themselves "knowledgeable and enlightened." The more time is spent in a passive way, the more difficult it becomes to move and take action. To an aspiring magician, fatigue and passivity are the greatest enemies. Passivity in everyday life leads to passivity on other, higher levels. Draconian Initiate seeks to control one's own life and create one's own reality. To achieve this you need to have a great mental strength, determination and self-awareness. You should seek to be independent of ideas, concepts, conventions, and norms that constitute the structures of the surrounding world. By doing so, great amounts of energy can be awakened and activated - this is the Draconian potential, the energy of the Inner Dragon. This can be done through spiritual techniques - meditation, hypnosis, rituals, simple concentration exercises - or a wide range of other magical methods. Our mundane activities are good as well. During a simple physical exercise the body produces more dopamine, which leads to greater

efficiency and mental clarity, makes us more active and provides energy for magical work and daily activities. We should not be afraid of changes in the physical world, in our everyday reality - meaningless things such as exhausting and boring work, tiring relationships, or annoying environment, etc., significantly reduce our vitality. All work should be done for a purpose. When you need to rest, you should think how much rest you really need and how much of it is mere laziness and passivity. There is nothing wrong in being lazy from time to time, but if it becomes a routine, it will certainly affect your magical work and slow down your spiritual development. Your energy level will decrease and you will have problems with performing a simple magical exercise in an effective way. This, in turn, will discourage you from further practice and eventually you may end up weakened, bored, lacking satisfaction from your magical work, and incapable of finding inspiration and desire to continue. Fatigue and passivity are a reason why many magicians leave their paths and turn to others in search for a new kick, while in fact this is not a solution, as the same will probably happen again and again if they do not realize the true mechanism behind their failure.

Draconian magician should always be as creative and active as possible on all levels of existence. Even recreation should be organized consciously and serve a specific purpose. This may seem strange and you will probably think this is all exaggeration. But the truth is, if you want to succeed on the Draconian Path, you *have* to rearrange your entire life to suit your path. Every action has to be conscious and needs to serve a purpose, otherwise it will be a mere waste of energy. Sounds overwhelming? Well, it is at first, but you can get used to this way of thinking. If you treat your magical work as a way to knowledge, power and mastery of the world, at whatever cost or effort it may come, you will eventually get to the level where all these dreams come true. If you treat it as a mere hobby that you can do from time to time, without sacrificing anything, this is also what you will have - a hobby without any deeper meaning or real power behind.

There is no single way to approach Draconian magic, but below you will find a few tips that will make you aware of what you should pay attention to, hopefully making your start on the path a little easier. If you are an advanced practitioner, you probably already know all that, but it is never too often to stress the importance of little things and simple exercises and have the mind open for new experiences.

❖ Do your magical practice daily, no excuse. If you go to work, do it during

your break or after the working hours. If you are sick, find a moment when you feel a little better. If you are tired, pick a working that will give you energy. This can be a simple cleansing practice empowering your chakras, or a meditative exercise, but it has to be done on a regular basis. Work on your self-discipline - you will need it more than anything else in further stages of the path.

- ❖ Do not waste your energy on self-pity, excuses, or petty problems that can be easily solved with a little bit of effort. Try to find simple solutions to your everyday problems *before* you try to solve them through magic. By allowing for this sort of self-vampirism, you degrade yourself and deny everything that you have learned.

- ❖ Work actively to awaken your Dragon potential and energy through rituals, Kundalini meditations, chakra work, and other empowering exercises.

- ❖ Pay attention to your personal temple, as well as your body and mind. Keep your personal temple clean, powerful and strengthen yourself on a regular basis.

- ❖ Learn to schedule your time - there is time for work and there is also time for rest. Balance them carefully and do not feel guilty if you take a few days off, without any magical work at all, when you need it. Use this time to restore your energy level. If you do not control your fatigue, it controls you.

- ❖ Learn to use energy released through magical work to achieve concrete results. Define your goals and work to accomplish them. By doing this on a regular basis, you will observe manifestation of your skills and abilities and you will generate energy to overcome fatigue and passivity.

- ❖ Become obsessed with what you are doing. Self-discipline is one way to achieve your goals. Obsession is another. When you do something, do it with your full attention, energy, time, etc. Let it become your obsession until you finish the work and achieve the expected results. Let yourself be carried on the wings of inspiration and intoxicate yourself with passion for your work. Combine self-discipline and obsession for better results and experiment with both.

- ❖ When you do a ritual, keep your focus on the magical work. Everything else is left outside the temple. Do not let your thoughts stray to mundane issues. There is no room for ordinary reality, either in the temple or in the ritual circle. During magical operations you must be fully focused on your practice.

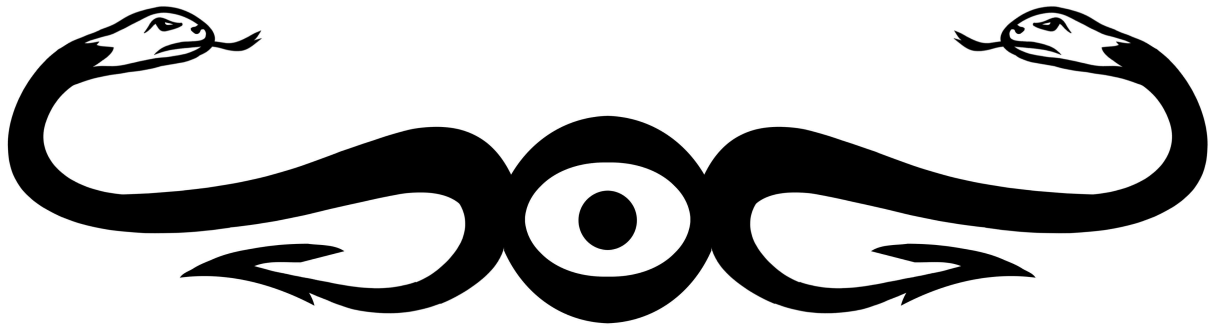
- ❖ Do not take magic or your powers for granted. Once you start doing your

magical operations on a regular basis, the initial thrill will fade away and you will begin to view your magical work as just another part of your life. This may result in the lack of inspiration for further work, boredom, or loss of energy in general. In other words, your magical progress may become stagnant. To avoid it you should always approach your rituals with awe and excitement. Develop respect for powers you have and forces that aid you in your work. And be thankful to gods and spirits - they are helping you in your growth because they *want to*, not because they are obeying you - never take their assistance for granted.

❖ Always search for new inspirations and new opportunities. The world is full of exciting things! As long as you keep an open mind and remain receptive to whatever the path may bring, you will find yourself moving consistently toward your Godhood, successfully overcoming obstacles, and achieving your short and long-term goals. If you keep being optimistic and self-confident about your magical progress, inspiration and power will flow to you from all around, empowering your magical work and transforming your reality into one great manifestation of your Will.



The Black Sun



The Quest for Power & Freedom

THE purpose of the work with the Draconian current is to awaken and transform the consciousness of the practitioner, allowing us to gaze into infinity and travel to the heart of the Void to open the Eye of the Dragon and illuminate the path that will progressively make us aware of our divine potential and enable access to our inner powers. These powers, typified by the evolutionary energy of the Inner Dragon, are normally dormant in the majority of people. The self-initiatory work on the Path of the Dragon helps us recover this primordial consciousness and opens access to the force that holds potential of all creation and all destruction. This is done through methods and techniques of Draconian magic that have been described in this book, and many more, as their number and manner of work is always up to the practitioner. In order to travel to the Womb of the Dragon and avoid being consumed by the immensity of the Void we need to fortify ourselves by invoking and becoming the force itself - a living manifestation of the Dragon. This prepares our consciousness for the work with the current. The purpose of all rituals and magical operations that we use in this work is to assist us in this process and prepare our consciousness for the flow of the transformative force of the Dragon and for the vision of the Void, where we ourselves become gods.

This may sound abstract at first, and I am sure you would like to know more, but the initiatory process is an intimate and personal experience, and it is always different for each Initiate. Changes and transitions always manifest in the most personal areas of our life, and such is also the nature of lesser and greater initiations on the path. They progressively open gateways within our consciousness for the gnosis of the current so that we can pursue our vision and receive guidance from gods and spirits who act as initiators and allies in

particular stages of our ascent. Once the gateways are opened, the current will keep flowing through our consciousness all the time, enhancing our magical skills and transforming our life.

How to initiate yourself into the current? This can be done through a number of Draconian magical groups and orders, such as the Temple of Ascending Flame, by another Draconian Initiate, or simply by means of self-initiation. Draconian Path is a part of the Left Hand Path, which is solitary and personal in its essence. The main core of the work is done individually as a solitary and personal communion with the god-forms of the current, and I personally encourage each Initiate to be self-reliant and confident about their skills and personal powers. Once you align yourself with the current, gods and spirits will guide and inspire you themselves, assisting you in your self-initiatory process. In many cases, however, expecting this after performing just a few rituals and the ceremony of self-initiation is often nothing but wishful thinking, and it takes a long time before such learning actually becomes possible. Be patient in your work and never get discouraged about the lack of initial results. Usually, this "lack of results" is simply due to our misunderstanding of the path, as we often expect things to happen by themselves in our environment, forgetting that it is the *inner* transformation that makes them possible to happen. This understanding may not come immediately, but it will eventually come if you really want it, opening way to true initiation. If you want to learn faster and receive assistance in your work, instead of individual work you may consider joining a group working with Draconian magic and meet other Initiates. Sharing and discussing your work with others provides an opportunity to learn and progress faster and avoid certain mistakes in your magical practice, and temples and magical orders often serve as excellent platforms for mutual exchange of experience and opinions. I leave this decision to you. My advice is to perform the workings provided in this book and see if this path appeals to you, read as much as you can on the Draconian Tradition, and then decide if you want to pursue it further.

Initiation is like a second birth. In the case of lesser initiations, which happen in particular rituals and sometimes also through daily situations, this is marked by receiving certain gnosis or insights that help us grow and evolve on the path. We often do not view such situations as initiatory experiences, as we expect an "initiation" to be something spectacular. Indeed, the concept of initiation is often portrayed by means of mythical stories in which gods and

heroes travel to the Other Side, descend to the underworld, fight and defeat monsters, pass through many terrifying ordeals on the way, die and are resurrected, etc. The best example of such an initiatory journey is Inanna's descent into the underworld described in the well-known Sumerian myth, where she is killed by the demons of the netherworld and eventually resurrected. Similar stories are told in accounts of shamans traveling to the world of spirits, where they are killed and dismembered, and then receive new bodies, equipped with powers allowing them to return to the Other Side whenever they need it. Initiations involve tests and ordeals, death and resurrection, destruction of the old and creation of the new. Sometimes it is a harsh process, other times it is simply a revelation of certain gnosis. All, however, are equally valid and vital to our personal growth. Each ritual, lesser or greater, is an initiation in itself if only there is place for transformation. Each sexual act is an initiatory experience, as it involves the energy of both life and death - each orgasm is both a "little death" (it dissolves the ego) and the force of life (it can be directed toward creation). Each dream that confronts us with demons and monsters of our personal underworld has an initiatory value, as it brings us closer to our psychic integrity. Whenever we are exposed to a situation that is destructive, creative, or simply transforming in a certain way, it is very likely that we are dealing with an initiatory force, whether it is affecting us through mystical experiences or events of our daily life. Rituals and ceremonies can confirm and validate these experiences or open way to others that are yet to happen - this depends on a magical operation and the practitioner's intent. The path of initiation lies before us, ready to be taken or not, as all depends on our attitude and to what extent we ourselves are willing to be transformed by it. It continuously unfolds and appears before us, opening doorways to deeper knowledge and profundity of life. The most important ability of the Draconian Initiate is to recognize these situations and take advantage of them in our self-initiatory process. This is the core of "self-deification." The Serpent/Dragon Force that powers up the process is the vehicle of ascent and the bridge between the conscious and unconscious. It does not descend into the underworld, but it is of the underworld - representing the unconscious psyche striving for consciousness, the body transforming into spirit, the inner evolutionary force carrying the potential for creation and destruction. That is why the Dragon is the symbol of this process, and hence the meaning of the whole Draconian Tradition.

This ability to recognize the lesser and greater initiations, or the lack of it, is usually what causes the worst problems and issues on the path. In my experience, what usually causes problems and confusion in this work is not the lack of results, but the actual manifestation of the individual's practice. Many practitioners go through such initiations without actually realizing what is happening and in consequence they experience spontaneous visions, magic-related dreams, premonitions, the increase or decrease of energy (often sexual), unexpected manifestations of various entities, spontaneous astral projections, and a lot of physical sensations - from mild vibrations in certain parts of the body to various pains and diseases. These are usually symptoms of the Kundalini awakening, and we have already discussed them in one of the previous chapters. When this happens, however, we have a tendency to panic and cease our daily practice, thinking that we are doing something wrong. In fact, it is exactly the opposite. This is all a part of the process - a sign that our practice is effective and brings results. It is not a failed ritual, regression of our skills, demonic possession, incubus/succubus haunting, magical attack, and most importantly - it is not a punishment from the gods. I have heard all these ideas while working with other Draconian magicians, and this never ceases to be a hot issue among practitioners. However, what is really happening then is our initiatory process being in motion, and all this is a sign that we are on the right track with our work.

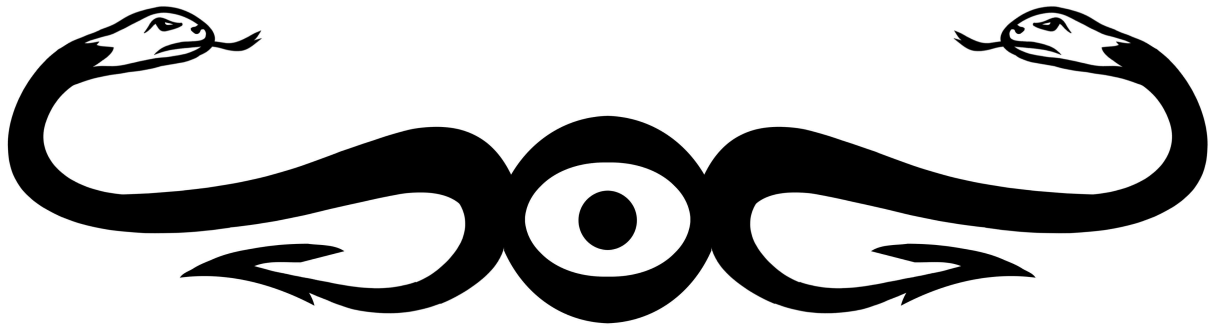
At first, this may not be what you expected, but then again, you need to understand that the Path of the Dragon is a path of individual initiation. We are able to manifest our Will not because spirits or gods make it happen for us, but because we are constantly changing ourselves and thus developing our own skills to make things happen. This is both a spiritual and physical process. To be able to withstand the amount of energy we work with (and this amount grows with each lesser and greater initiation on the path) our bodies have to change as well - and when the chakras are being cleansed and empowered, we may experience ALL kinds of phenomena, both physical and non-physical - like the ones mentioned above. They may be nice and filling you with power and inspiration to further work, as well as sickening, confusing, or frightening. You may have an excess of energy or feel flat and burned out. Of course, this may also be a signal of an issue that you should take care of, so do not disregard it, and if it worries you, look around for a second opinion. But it is usually enough to simply observe these phenomena and let them develop in a natural way. When the energies finish their work

through the chakras, you will find yourself in control of the process again and all will get back in balance. Therefore, whatever you may experience, do not panic in advance. And most importantly, read as much on the subject as you can. This will give you a better understanding of what is going on with you and what is still to come. *Theoretical knowledge is essential.* Otherwise, each time you experience something new or unexpected, you will be wondering whether this is normal or something to worry about. Also, if you experience intense or painful physical sensations, pay attention to what your body is trying to tell you. Cleansing processes are often unpleasant, as all that is unnecessary, toxic, or harmful to the smooth flow of energy is successively removed from the organism. Many practitioners are suddenly faced with complete rejection by their bodies of things such as drugs, alcohol, nicotine, or have to remove from their diet food such as meat. Any attempt to get back to the old diet may have horrible and devastating results. It is not unusual to become vegetarian in the course of the Kundalini process, and many practitioners experience a need to "cleanse" themselves in various ways - through a new diet, fasting, outdoor meditations, etc. - or to strengthen their bodies through yoga, martial arts, or other physical activities. I am not saying this will happen to you, but it may happen, so you should be aware of what you are dealing with.

To walk the Path of the Dragon you need to be passionate, open-minded and willing to experiment, but also capable of self-determination and self-discipline. "Draconian" means "harsh," and you will be exposed to harsh and extreme experiences for sure, but you will also have access to many wonderful and beautiful things and amazing powers that this path holds for each Initiate. The only limitations in this process are those that you set up for yourself. Draconian Magus never permits oneself to be passively defined by the external environment. You need to learn how to define yourself, and by doing so, you will also learn how to define your surroundings and make the universe bend to your Will. The work of the Draconian Path is not merely about finding a magical system or program and working with it "as it is." Draconian Magus creates one's own path and manifests divinity from within, using systems and programs created by others only as inspiration and a point of reference. For this you have to be creative and willing to explore the unknown, venture where no one has been before, discover what is hidden, and never cease to be curious in your work and driven by passion for learning. The path may require you to travel to distant locations, meet and

work with other people, do a lot of research, read hundreds of books, or even learn new languages if this is required for your study. You will not succeed on the path by being an "armchair magician" and waiting for illumination to come by itself. Do not treat all this as a mere addition to your magical work - learn to see it as a source of power. By doing things that require effort, time and energy, you transcend your personal barriers, which is a magical act in itself. By avoiding them, you are sabotaging yourself and delaying your initiatory process. Choose to be strong and determined on the path and do not hesitate to feel proud and confident of your accomplishments, but always be open to new experiences and new inspirations. This is the core of true freedom and true development.

In the next chapter you will find a working that may serve as a rite of self-initiation into the Draconian current. Feel free to perform it after working with the exercises provided in this book if you feel at home with this path and want to pursue it further. This ritual was designed for an individual practitioner and you do not need anyone's assistance to perform it. However, if you are not sure whether or not you should venture further on the path, consider joining a magical group that offers a possibility of initiation into the Draconian current. You will find information about the Temple of Ascending Flame by the end of this book, and there are also other groups that you may find in your research. I wish you best of luck with your study and work!



Self-Initiation

THIS is a set of workings that should be done individually on seven days in a row. All seven workings constitute one greater operation that will open you to the influence of the Draconian current and help you understand and grasp the idea of the Dragon as a macro and microcosmic force. You can do the workings at any hour of the day or night. Night or twilight is better as a working time, though, as it makes it easier to contact the energies of the Other Side and our senses become naturally adjusted to astral influences. If, however, performing the operation at night is not possible, feel free to plan the workings at a time that suits you best. It is important that you do not feel tired or sick at the time of the whole operation and that you perform it at a quiet place, where you will not be disturbed or distracted by anything. Feel free to do the workings outdoors if you wish, but make sure it will be the same place for the whole operation.

The whole self-initiation incorporates parts of rituals and meditations presented earlier in this book, but each working will contain different elements and each day will also have a different purpose. In the first working you will open gateways within your consciousness for the energies of the Draconian current. In the next five workings you will explore the symbolism of the Dragon and its connection to the micro and the macrocosm. The last day's ritual concludes the initiation and you should design it yourself. The purpose of the whole operation is to introduce you to the current in a practical way and help you understand what "the Dragon" is and how this force can be accessed and used in your personal growth.

Before you start the operation, prepare your temple/ritual space. Decorate it with the dragon symbolism - red and black colors, pictures of dragons or

dragon gods, sigils, statues, etc. Light seven red candles. If you use incense, the best choice for this work is Dragon's Blood. You will also need a tool to draw blood - you can use your ritual dagger or something else - this is up to you. Place a chalice on the altar and fill it with the "blood of the Dragon" - preferably red wine or another drink of red color and rich taste. Finally, prepare the sigil that will be used in the whole operation as the focal point of the workings. It represents the Outer and the Inner Dragon, embracing the symbols of the four elements, with the Dragon as the binding force and the fifth element - the quintessence and the symbol of the Initiate. The sigil should be painted in black color on a red background. Place it on the altar or hold it in your hands - it should be big enough and placed in a comfortable distance so that you can gaze at it without straining your eyes.



The Sigil of the Outer & Inner Dragon

Day 1

On this day you will open gateways to the Draconian current and invoke the Dragon into your temple - by "temple" we will refer both to the place where you perform the operation and to your body and mind where the actual communion with the force will occur.

Sit in a comfortable position and put the sigil in front of you. You can also stand and hold the sigil in your hand. Light the candles and burn the

incense. Relax and clear your mind. For a moment focus on your breathing cycle and feel how with each breath you are leaving the whole world behind. Anoint the sigil with your blood and focus all your attention on it. See how the image becomes charged and activated with your life substance and keep gazing at it until you can easily memorize and visualize its shape. At the same time chant the Draconian word "VOVIN" vibrating it in a low voice. You can do it eleven times or simply keep chanting until you enter a magical trance. When you feel that your body vibrates and the sigil begins to glow and flash with the fiery energy of the Draconian current, stop chanting and perform the Dragon Invocation - it is composed of the invocations provided earlier in this book.

*Ho Ophis Ho Archaïos,
Ho Drakon Ho Megas!*

*I invoke the Dragon!
Lord of Waters! Dragon of the Earth! Apocalyptic Fire! The Breath of the
World!
Primal Source of all Creation!
I call the Beast of the Void,
Ancient Serpent that holds the universe in its coiled embrace,
The Gate and the Key to the depths of my soul!
Awaken from your slumber and rise up from the abyss of the night!
I summon the Dragon of the Depths!
Come forth from the underworld,
And fill me with your life-giving and deadly flames
The force of creation and destruction!
I invoke your timeless essence which is the soul of the world,
I invoke your blood which is the vital force of every living being,
I invoke your darkness and your light!
I seek rebirth in your Black Womb, where the Flame of Godhood is born!
I seek your energy, your life, your limitless essence!
I call you forth to enter my being!
I claim your heritage of blood!
And I seek to rest in your eternal arms!
Awaken your fire and fury within me,
Overcome my weakness with persistence!*

*Enter my flesh and inflame my soul with your timeless force,
So that I may carry the torch of victory
Treading upon corpses of those who choose slavery and ignorance over
Knowledge and Power!*

*Dragon of the Void,
Awaken my body, my soul, my blood,
Inflame the spark of divinity within!*

I invoke you by your ancient names:

*LEVIATHAN! TYPHON! LOTAN! YAMM! RAHAB! NAHAR! TANNIN!
BEHEMOTH! APEP! NIDHOGG! JORMUNGANDR! TIAMAT!*

Come forth!

Visualize the energy of the Draconian current flowing into your temple. It flows through the sigil and envelops around you in waves of fire and heat. Envision yourself standing or sitting in a circle of flames - they seem alive and are moving as you breathe. The air in the temple is filled with sparkles of fiery energy, too. Visualize that these sparkles concentrate in the chalice, empowering the Sacrament and transforming it into the blood of the Dragon. Drink the Sacrament and feel how this fiery energy spreads over your whole body, flowing in a powerful stream of fire and heat through your spine.

Close your eyes now and recall the image within your inner mind. See it forming in front of you, in black space, shining with fire and morphing into other shapes. Imagine it changing, shifting into other forms, unlocking the gateways of your mind, opening the doors to the current of the Dragon, and showing you objects, entities, landscapes, and scenes. Let the visions flow freely and open yourself for the experience. When you feel it is time to end the meditation, return to your mundane consciousness, take a few deep breaths, blow out the candles, and finish the working for the day.

Day 2

From this day onward you will meditate on the micro and the macrocosmic symbolism of the Dragon, learning how to use it for the purpose of self-initiation. The first of these workings will lead you into encounter with the Dragon of Earth. In Draconian symbolism, the element of earth is represented by the dragon's bones or body in general. Here we will

refer to the bones as the foundations of existence and the framework on which the Initiate builds one's "Dragon Body." Earth is the heaviest and the densest of all elements, as well as the foundation of all other elements. Symbolically, it represents the basis, stability, fertility, grounding, prosperity, source of all life and all being, etc. In magic it also corresponds to the direction of North, and in our sigil its symbol is placed in the upper, Northern quadrant of the image. The elemental triangles in the image are inscribed within the circle, which is symbolic of infinity, and contain a black point, which stands for the center. Together they form the glyph representing "the Eye of the Dragon," the symbol of awakened consciousness.

Begin this working as you did on the previous day. Prepare your temple, light the candles and pour "the blood of the Dragon" into the chalice. Then sit in a comfortable position (you will have to remain in meditation for the time of the whole working), and put the sigil in front of you, focusing all your attention on the image. Again, visualize it glowing and flashing with the fiery Draconian energy. At the same time vibrate the word "VOVIN" - do it eleven times or simply chant it like a mantra. Feel how the atmosphere in your ritual space thickens and the energies flowing through the sigil gather in the chalice. Drink the Sacrament and let it fill you with the Dragon's Fire, sharpening your senses and opening your mind for the energies of the current. Then close your eyes and begin the visual journey as described below.

You are sitting in a meditative posture on a flat rock in the mountains. The landscape is barren and withered, dark and ominous. The trees are old and gnarly and the earth is cracked and dry. Everything around you is dark and devoid of color. The wind blows through the trees, howling and whispering messages that seem to form into a language which you cannot understand yet, though. The sky is covered by leaden clouds hanging low at the horizon. The whole atmosphere is heavy and you can sense a presence somewhere close, but you cannot see anything. You stand up and walk straight ahead until you reach an entrance to a cave. It looks like the jaws of a beast - with sharp rocks sticking out of the ground and the ceiling. There are thick poisonous vapors coming out of the cave, and you can feel the stench getting more and more intense as you come closer to the entrance. You can also hear a hissing sound, like that of a serpent, but different and louder. Finally, you enter the cave, which feels like walking into the mouth of a dragon. And after a moment you realize that this is exactly what is happening - the jaws behind you close, the whole place begins to shake and move, and

the walls come alive - they are no longer made of stone but of the living flesh. You are now inside the belly of the Dragon of Earth, the creature known in mythologies under such names as Behemoth or Tiamat - personification of Mother Earth. As you walk, going deeper and deeper into the body of the dragon, you can feel yourself transforming as well. The poisonous juices and vapors within the dragon's belly dissolve your body and step by step you shed your human form and become a dragon yourself - your bones form into the strong bones of the dragon, made of diamond - the most perfect and durable gemstone of the earth - your skin is covered by firm scales that protect you from any harm you might encounter on your way, and your body is the living flesh of the dragon. You feel strong and empowered, reborn and rejuvenated. With your newly acquired strength you tear your way out of the dragon's belly and emerge to the mountainous landscape where you started your journey. Go back to the rock and sit down in a meditative posture again. For a while meditate on what you have experienced, contemplating the power and the meaning of the Dragon of Earth. Then open your eyes and close the working for the day.

Day 3

In this working you will set on a journey to meet the Dragon of Water. The manner of work is here the same as on the previous day, and only the meditation is different and designed to reflect the symbolism of water. In Draconian magic, water is connected with the direction of West, the place of the dying sun. West is traditionally associated with the Draconian current and holds the gate to the subconscious mind of the Initiate. Water as a symbol can be interpreted in many ways. Like earth, it is connected with fertility, representing the womb and the amniotic waters of the Goddess of the Earth, as well as the infinite ocean existing outside the borders of the manifest world. In this sense, it is identified with Tiamat, the First Mother, and stands for receptivity, renewal, transformation, and purity. It is the domain of emotions, intuition and psychic awareness. On the other hand, it is also the abode of Leviathan, the fearsome serpent of the sea who comes with lightning and thunder, representing the untamed and terrifying aspects of nature, showing that the Dragon Force is both creative and destructive. Finally, the element of water corresponds to blood, the vital substance within the body of each living being, and in this sense it is approached in this working - as the blood of the dragon.

Perform this working in exactly the same way as on the previous day,

repeating the particular steps of the ritual until you get to the point of the visual journey. Then close your eyes and visualize yourself sitting in a meditative posture on the same rock as before, in the same mountainous landscape. Build this image in your mind until it becomes solid. When you feel ready to continue, stand up and go straight ahead. This time, however, the path does not lead to a cave, but takes you down, to the feet of the mountains, and then to the rocky shore of a dark sea. As you stand on the shore, facing the raging waves of the sea, the sky above you is ripped asunder by a lightning bolt, and in flashes of lightning and among roaring thunder you can see a giant serpent-dragon emerging from the sea. It is surrounded by an aura of electricity, its eyes shine with a phosphoric light, and it breathes fire and lightning. The dragon swims toward the shore and your eyes meet with its piercing gaze. For a moment you stand still, paralyzed and unable to move. Then the dragon leans over you, opens its mouth and devours you. Again, you find yourself in the dragon's body, this time, however, swimming in water, the amniotic fluid of the primal sea, which dissolves and transforms you. At the same time your body becomes the Dragon Body. Your heart pulsates in the same rhythm as the dragon's heart, and your breathing cycle synchronizes with the dragon's breath. You can feel your veins being filled with the blood of the dragon, your skin is the scaly dragon's skin, and you are now the serpent-dragon of the sea. You can raise and command winds and storms, stir the sea, and shake the whole world. Empowered and rejuvenated, you emerge from the sea and go back to the place where you started your journey. Meditate on what you have experienced, contemplating the power and the meaning of the Dragon of Water. Then open your eyes and close the working for the day.

Day 4

In this working you will meet and absorb the qualities of the Dragon of Air. Symbolically, air is connected with the direction of East, the place of the rising sun. This also signifies new beginnings and the thought as the first step toward creation. In Draconian magic, air stands for intellect, visualization, learning, wisdom, inspiration, and consciousness. Within the Dragon Body, air is represented by the dragon's wings - the symbol of dynamism, movement and freedom. This quality is usually connected with the flaming breath and the roaring voice of the dragon, and thus corresponds to such mythological beasts as e.g. Typhon, or Fafnir with his poisonous breath, although it may simply refer to any dragon flying through the air.

The procedure here is the same as in the previous working. Follow the same steps until you are ready to begin your visual journey. Then close your eyes and return to the rock in the mountains which is the starting point of the meditation. Again, build the image of the landscape in your mind, and when you feel ready, stand up and start walking the path that will take you to the Dragon of Air. This time it leads up, to the top of the highest mountain which stretches high above the clouds. The path is narrow, rocky and steep, and as you climb, you can hear the thundering voice of the beast roaring high above you, in the sky, and you can feel cold wind lashing your skin as you approach its abode. Again, the whole landscape is dark and ominous, and when you reach the top, the dragon emerges from the clouds with thunder and lightning. Everything happens fast, and before you realize, the beast swallows you and you find yourself in the body of the Dragon of Air. This feels different than before, however, as if you were not in the belly of the beast, but rather inside a swirling whirlpool or in the eye of the tornado. Your body is ripped apart and you are liberated from the bonds of the flesh. Then you can feel the swirling vortex forming into your Dragon Body. Wings grow from your back and you can now fly above the landscape, free and unrestricted by any boundaries. Enjoy this feeling, and when you feel ready, return to the starting point of the journey. Again, meditate for a while on what you have experienced, contemplating the power and the meaning of the Dragon of Air. Then open your eyes and close the working for the day.

Day 5

This working is focused on the Dragon of Fire. The element of fire is connected with the direction of South and the heat of the sun. It is the Dragon's Fire, Kundalini, the vehicle of ascent on the path. Within the Dragon Body, it is the fiery breath that destroys all that stands in the way. In ancient times, phenomena such as thunder and lightning were believed to embody the voice and the breath of dragons, which contributed to legends of the fire-breathing monster soaring in the sky and burning everything in its way. In Draconian magic, fire represents passion, change, creativity, Willpower, sensuality, drive, creativity, and authority. It warms and nourishes, but also burns and destroys, like the fire of Typhon, Apophis, or other ferocious mythological dragons. It is also associated with sexuality, both in the physical and mystical sense. All these qualities can be experienced while working with the Dragon of Fire.

Perform this working in the usual manner and begin your visual journey

in the same mountainous scenery. Envision yourself sitting on the rock, build the landscape within your inner mind, and when you feel ready, stand up and follow the path that will take you to the Dragon of Fire. This force resides in the underworld, in the depths, at the roots of the universe. The path this time leads to a crack in a huge rock, which looks like the entrance to another cave. It is not a cave, though, but when you enter, you find yourself on top of spiraling stairs leading down, inside the mountain. The whole staircase is lit by torches burning on the walls and it feels like descending into an ancient dungeon. As you go down, you can also feel that it is getting warmer with each step. The air becomes dry and stuffy, like the seething breath of the dragon, and the heat presses upon your skin from all around. Finally, you reach the burning heart of the mountain and face the fiery beast awaiting you there. Again, let yourself be devoured by the dragon and transformed within its burning core. It does not feel painful, but cleansing and empowering. As you burn, you can feel your body transforming and the Dragon's Fire arising within, spreading over your body in waves of heat and power. You can now fly over the mountain and set the whole world on fire with your flaming breath. This power is enormous and there is nothing that could stand in your way. Enjoy this feeling and explore it. Then return to the starting point of your journey. Meditate for a while on what you have experienced, contemplating the power and the meaning of the Dragon of Fire. Then open your eyes and close the working for the day.

Day 6

In this working you will bind all four elements with the fifth, completing your work on your Dragon Body. The Dragon as a primordial force embodies all elements - earth, water, air, and fire - balancing them through the fifth element. This fifth element is referred to as the spirit, akasha, or quintessence. It is the catalyst for all balance, harmony and continuity in the universe, represented e.g. by the image of Ouroboros, the dragon devouring its own tail. Ouroboros stands for primordial unity that precedes all creation and is free from all preconceptions. In the microcosmic sense, it signifies introspection, self-reflection and inner wholeness, referring to the Dragon as the force of balance encouraging us to tap into our psychic potential and transform our finite nature into infinite consciousness. It is the symbol of the human DNA, the very potential of all growth and evolution.

Begin this working like you did on the previous days and return to the rock in the mountains, where you will start your journey again. This time,

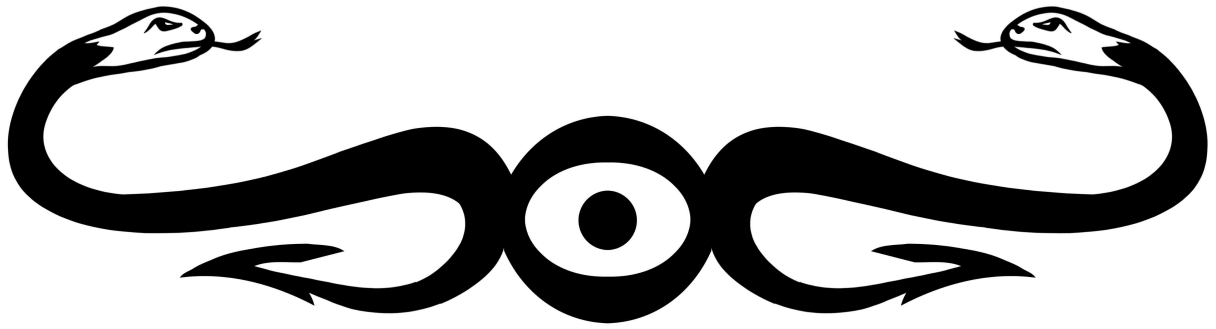
however, the landscape is different - it is dark and calm. There is no sound, no wind, no stars in the sky, etc. Again, envision yourself in a meditative posture and think of what you have experienced so far through your encounters with various manifestations of the Dragon. Then start visualizing yourself in your Dragon Body - see your body transforming into that of the Dragon, feel the Dragon's blood flowing through your veins, spread your Dragon's wings and fly above the landscape, and let the Dragon's Fire arise within you, empowering you with joy and power. You feel stronger and more alive than ever before. After a while you notice that the whole landscape disappeared and you are alone in the heart of the Void. Your Dragon Body disappears as well, and all that is left is pure consciousness, eternal and infinite, the center of all creation and all destruction. You can expand your consciousness and reach any place or moment in time and space, and the whole universe is only a projection of your mind, because nothing happens without your Will. Remain in this meditation for as long as you want, looking through the eyes of the Dragon - the eyes of mystery and wonder. This is the realm of all potentiality - everything that is yet to happen, paths that are not yet taken, goals that are yet to be achieved. Think of what it means to you to be a dragon and what it means to be the Dragon. Take as much time as you need for this meditation. When you feel ready to return, open your eyes and close the working.

Day 7

For this day you should prepare your own self-initiation ritual concluding the whole operation and declaring yourself a Draconian Initiate. This can be your personal invocation of the Dragon, reflecting what you have learned and experienced so far, or another kind of ritual - how you do it is entirely up to you. You can write a meditation, prepare a ceremony, design a sigil, draw an image, compose a piece of ritual music, etc. - something inspired by your work on the Draconian Path and empowered by the energies of the Dragon. Do not simply repeat the workings from the previous days. You can use parts of them to design your own ritual if you wish, but the whole day has to be personal and meaningful to you alone. Self-expression is one of the most important foundations of the Draconian initiatory process and all creative efforts are magical operations in themselves.

My suggestion is to return to the scenery where you started your visual journey on the previous days. Again, sit there in a meditative posture, contemplating the meaning of the Dragon. Pay attention to how the scenery

has changed and how you perceive it now. Meditate on the nature of the Dragon Force and how it has transformed you thus far. Take a look at your visions and experiences from the whole operation and meditate on your previous and future steps on the path. Make a promise to yourself that as a Draconian Initiate you will always work on your inner potential which you have just awakened, walking the path with dedication, passion, persistence and confidence. Let this final working be a time of reflections and perhaps new inspirations on your spiritual journey. When you feel ready, stand up, perform your personal invocation and declare yourself an Initiate on the Path of the Dragon.



Lexicon

Bill Duvendack

I WOULD like to take a few moments to address the following lexicon. As is true with the Western Tradition in general, words are formulas of power, and this is as true with the Draconian Path as any other. Thus if you are familiar with this concept before treading this road, the following information can be seen as another manifestation of that principle, and thus it can also be seen as easy to work with.

If you are not familiar with this concept, allow me to explain. In the Western Tradition, words and phrases carry power. Sometimes this is something as simple as an esoteric name of a deity, or a particular manifestation of said deity. Other times we should dig deeper to find out what potency the words hold. Often times this is uncovered through the Qabalah using its gematric numerology. Succinctly, these words and phrases tap into subtle energies of manifestation, and can allow the manipulation of energetic threads throughout life and the multiverse.

Additionally, a lot of these phrases and words are modular in that they can be used in different combinations to manifest different results, and usually these results are subtle but highly noticeable if you are the instigator. This final point bears mentioning because there are several modular phrases listed below, and when they are studied, it can be seen that they can be interchanged with other words or phrases for a very large palette to work from. To the experienced will worker this is something that can provide months if not years of experimentation.

Ave - Latin. *Ave* is often times defined as "Hail." For example, *Ave Satanas* translates to "Hail Satan."

Fiat - Latin. *Fiat* is often times defined as meaning to decree something,

or to make it so. Two common derivatives of it are 1) **Fiat Nox** (which translates to "let there be night," or "let there be darkness"), and 2) **Fiat Lux** (which translates to "let there be light.") Lux and Nox in the example above are Latin as well.

Ho Drakon Ho Megas - This is an ancient Greek phrase, and translates to "the Great Dragon."

Ho Kaloumenos Diabolos - This is an ancient Greek phrase and translates to "the old snake that is called the slanderer and the adversary."

Ho Ophis Ho Archaïos - This is ancient Greek and translates to "the snake that is called by arcane names."

"Ho" Formula: As you can tell from the above references, there is a pattern and a formula present. Each one of these segments ties into a bigger egregore. This is a passage from the Abrahamic Bible, and should be looked at and analyzed in its entirety to understand its potency. Let's look at the greater passage: "ho drakôn ho megas, ho ophis ho archaios, ho kaloumenos diabolos, kai ho satanas." This is ancient Greek, and translates to: "the big snake, the old snake who is called the slanderer and the adversary." Thus we have a full magical formula that can be broken down into pieces, or used in a modular fashion, as discussed above.

In Nomine - This is a Latin phrase that translates to "in the name of." Hence almost anything can be placed after it. The phrase is then usually used as a salutation, like in the following examples:

In Nomine dei Nostri - Latin, and it translates to "in the name of our god." Thus it is used in conjunction with other pieces.

In Nomine Draconis - Latin, and it translates to "in the name of the Dragon."

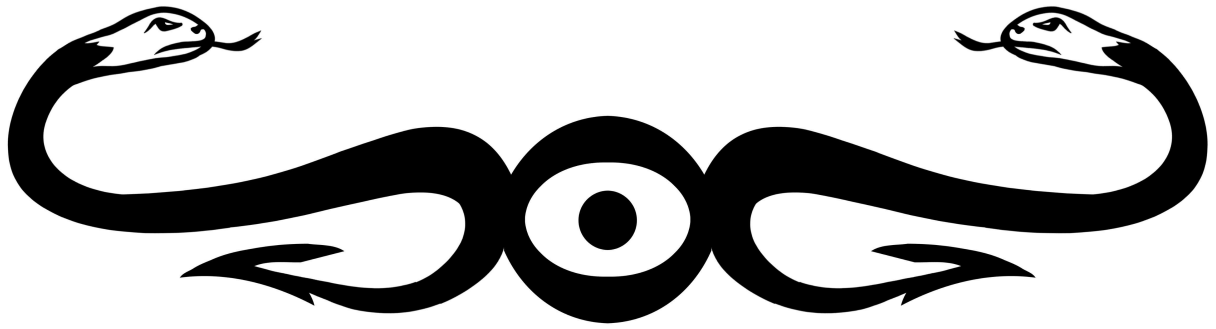
Sanctum Sanctorum - Latin, and it translates to "Holy of Holies."

Sitra Ahra - This is Hebrew, and translates to "the side of impurity." Usually this is a reference to the Qliphothic Tree. The other side of the Tree is known as "Sitra D'Kedushah," which translates to "the side of holiness."

Vovin - This is the Nightside word of manifestation. Hence when you use it, you are using it as a statement of manifestation. A parallel to this would be the Pagan and Masonic "So mote it be."



The Grounding of the Current



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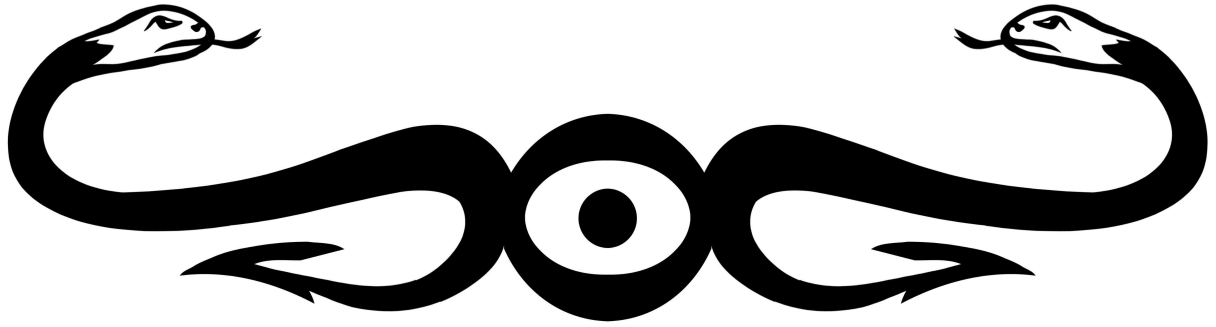
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About the Author

ASENATH MASON is a writer and artist. Author of books and essays on esoteric, religious and mythological subjects, with a particular focus on the Left Hand Path philosophy, Luciferian Spirituality and Draconian Tradition. Active practitioner of Occult Arts. Founder and coordinator of the Temple of Ascending Flame. Author of *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition* (2006), *Necronomicon Gnosis: A Practical Introduction* (2007), *Sol Tenebrarum: The Occult Study of Melancholy* (2011), *The Grimoire of Tiamat* (2013), *Liber Thagirion* (2014), *Draconian Ritual Book* (2016), *Qliphothic Meditations* (2016), *Qliphothic Invocations & Evocations* (2017), co-author of *Chants of Belial* (2016, in collaboration with Edgar Kerval), *Awakening Lucifer* (2017, with Bill Duvendack), and *Rituals of Pleasure* (2018), and co-author and editor of a number of anthologies and occult magazines. She is also a varied artist, working with digital media, and themes of her artwork include various gothic, fantasy and esoteric concepts.

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