

The Altar of the Sabbatic and Luciferian Path

Triangle with Crystal, Kapala, Baciph Ashara, Skull fetish, Pentacle,
Blood dial, Wand, Athame and Evocation Dagger



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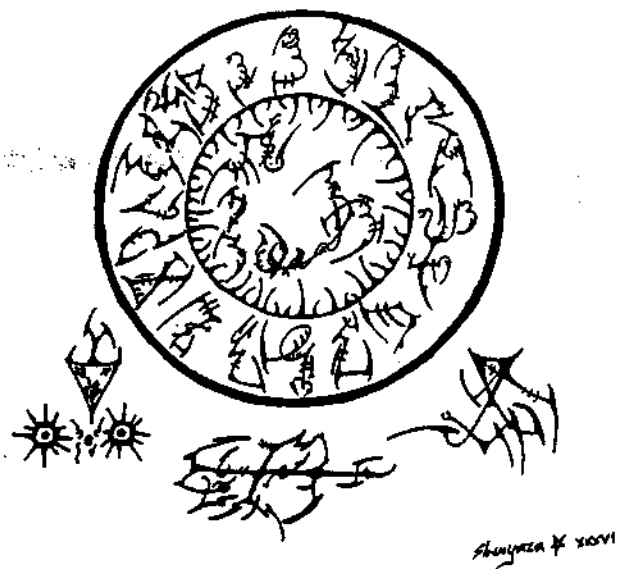


Shades of Algol



A Luciferian and Sabbatic Grimoire
of Left Hand Path Witchcraft

Michael W. Ford
Succubus Publishing © 2002



Lucifer

The sigil of becoming

From each part one descends and ascends into the
light of Phosphorus

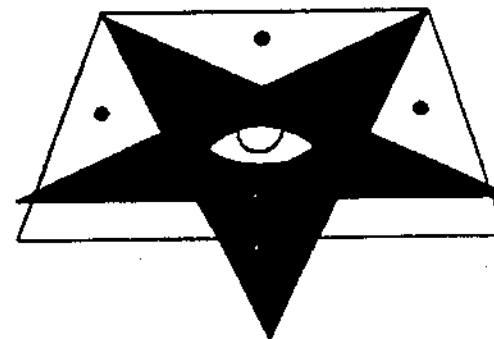
Shades of Algol

A Luciferian and Sabbatic Grimoire
of
Left Hand Path Sorcery

First Edition

By Michael W. Ford

Illustrated by Elda Isela Ford
With Shemyaza - Immortal Coil Designs



Succubus Publishing 2002



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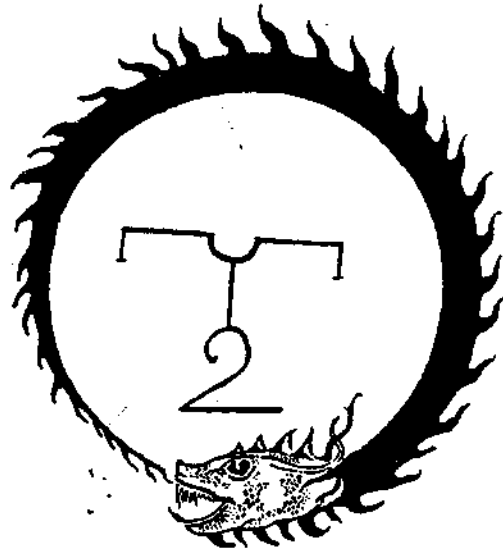
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Handwritten text in a stylized, possibly occultic script, arranged in two lines.



Sigil of Leviathan

Forward

Please be warned. My writings are not always a safe exploration. Generally, every detail has been practiced, reworked and designed accordingly before it ever is passed to the Coven of which I am blessed to call family. The shades within this grimoire are very real, and I hope you will be prepared before entering. Remember, the Gates of Da'ath or "Hell" as they call it is found within your mind first and foremost.

I have been a student of the Left Hand Path for quite some time now, and consider this a very potent communication of my studies as they were communicated to me. It must be revealed to people that this is the hidden path of Witchcraft some may not wish to be seen, however I am convinced of two things based on this assumption; #1 it was indeed originally meant in this context and #2 that this path is not for everyone. Those who dare to use the knowledge within these pages risk much mentally, and have everything to gain from its positive use. Knowledge, when transferred into Wisdom is dangerous; therefore requiring a fortified amount of responsibility and character.

The search for communion with the Luciferian Gnosis is not easy, and holds many spikes and nails for those who may lead off the path even for a moment. Stay strong and focused. The Order of Phosphorus, being something envisioned by all of us within Coven Nachttoter welcome those of all paths, seeking to explore their darker selves. The Black Flame will be brought to you by discovering the hidden source within, this requires strength and cunning, from which you will be tested by every measure. This is a positive approach to Black Magick, and yes, there is honestly a positive approach. Our enemies are bigotry, racism, ignorance and weakness. It is time to rise above these empty aspects of the false ego, and to emerge as Gods and Goddesses of Luciferian Independence.

Welcome to the Gates of Hell, enter freely but be warned! We take no responsibility from the results of any contents of this Grimoire.

Lucifuge Umbra,

Michael W. Ford
Houston, Texas
March 27th, 2002

The Foundations of the Luciferian Path

Foundations of the Luciferian Path

The art of Sabbatic Witchcraft is a lore hidden within the dreaming minds of the cunning folk, those who have taken the heritage of Tubal-Cain and Lilith, the Witch King and Queen of the Sabbat who initiate by the dream Might of owls and the moth, when the twilight whispers to our unconscious.

Sabbatic Witchcraft is the transmission-development of the lunar and solar aspects of the sorcerous art. The sabbat path also holds the mysteries of the dream and astral conclave, known as the nocturnal gathering called "The Witches' Sabbath". The soul and spirit of the witch (commonly known as the fetch or astral body) joins with the familiars, intrusive spirits and the dead in the union of the lunar dream. The Lady of the Darksome moon, Lilith, the bride of Lucifer, the Sun-The Bringer of Light, opens forth the gateway for this initiation into the Black Sun (Algol).

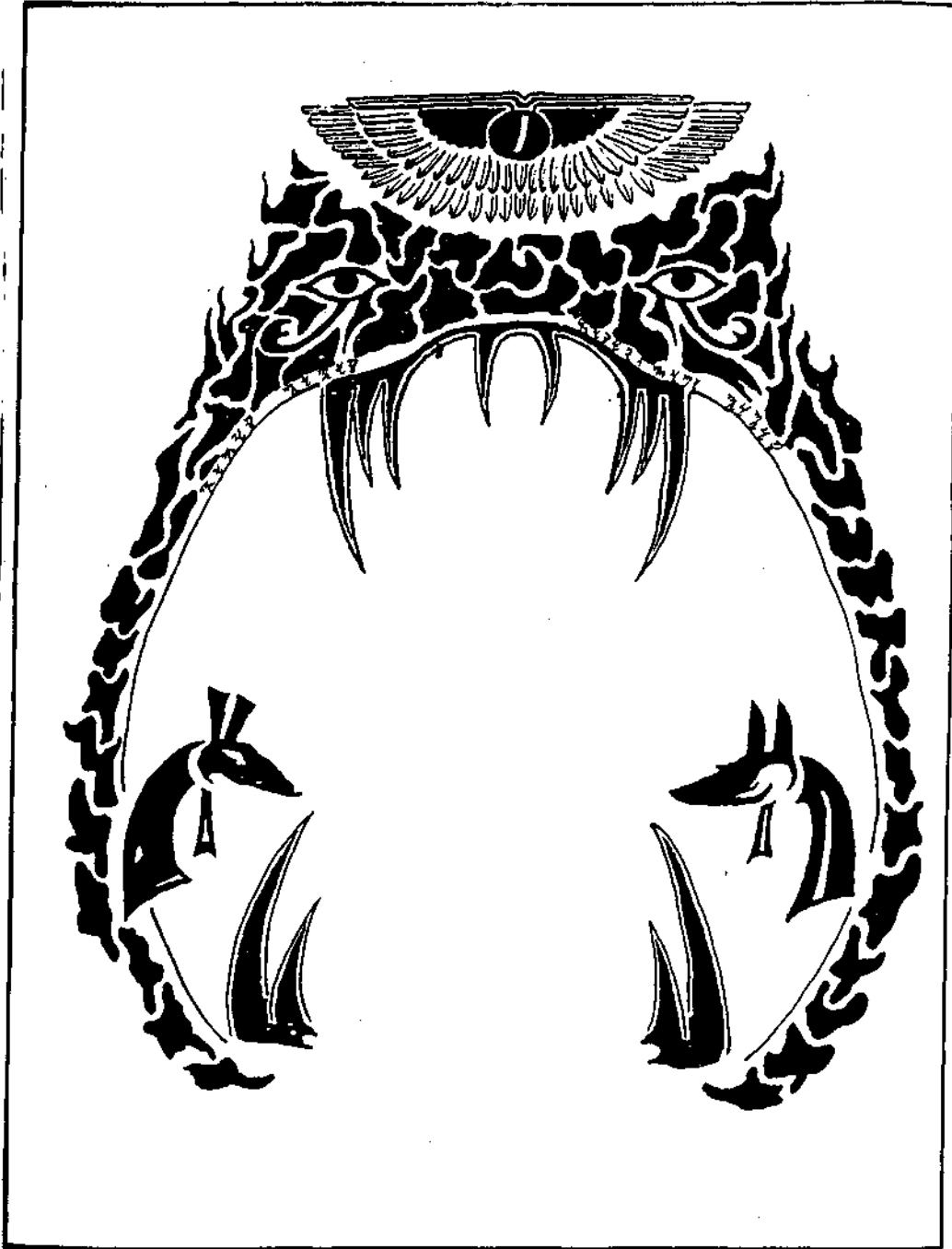
The Sabbat, is the ancient aspect of astral ritual, the arcana of the nocturnal body departure, when the spirit is able to leave the flesh vessel known as our body to fly in any form towards the conclave of spirits. This sabbat, known in medieval times and most feared among the uninitiated, is the gathering of daimons, animal familiars, shades and those who drink from the chalice of Baphomet. The dream sabbat is the core source of initiatory power, of when our spirits are free from the shell of the flesh.

The Luciferian path is revealed within the Sabbatic Witchcraft tradition as the gateway between the living and the manes of the dead. The sigils of Lucifer in part and as a whole represent an arcane symbolism of self-mastery and transformation, where through the development of the psyche and what is considered the self, we are able to become as Lucifer. It should be noted that the Luciferian Gnosis is of self-transformation and eventual astral independence, the separation of spirit from flesh. In the knowledge of this, one can understand the arcana of Vampiric lore whispered in the dreaming cycles of the covens of the sabbat.

The Sabbatic Gnosis is fed by the dream lore of the watchers and the fallen angels, who came to earth to instill the wisdom of magical and the self-transformative act of advancing the self with knowledge and power. This fountain of light, known as the grail is from the Light Bringer known as Lucifer, the lord of hidden wisdom. The Gods and Goddesses of the Sabbatic Witchcraft circle is among the most demonized fallen angels, such as Asmodeus, Leviathan and Belial. It should be understood that the individuals who enter this path must overcome dualities and balance their lives accordingly. This is the only way knowledge will become a great power of self-deification and transformation.

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The world of sorcery and witchcraft are indeed complicated in the modern age. The image of Witchcraft, as Anton LaVey defined it in the late 1960's and early 1970's clearly presented a strong definition of what a "witch" was in the definition of Satanism. The Witch was, a woman who used her natural abilities (or unnatural, depending on the individual) to seduce and manifest her Will within an earthly way. Much of the Black Magick was indeed what we would call "Lesser Black Magick" and was based on the manipulation of your surroundings. It should be kept in mind that the Satanic philosophy as defined by Anton LaVey is a focus on the here and now, the mastery of the flesh through Lesser Black Magick. This means systematically, that the Satanist for the most part is very skeptical and results driven, allowing Magick to come into play once the conscious mind is focused on obtaining whatever goal may be present.



Pill Huson, in his beautifully presented *"Mastering Witchcraft"*, presents the cunning craft in the way similar to Gerald Gardner, except Huson was more balanced along the workings of both the shadow and light. Expanding upon the legends of old concerning Witchcraft. Huson builds a (Mythological approach to the craft by developing inspiration. It is through these means that such veins may transmit through the night side the methods and world of Magick and Sorcery. Inspiration is indeed the key towards Magickal success. It should be considered also that Huson wrote of Witchcraft, which is indeed different from Mr. Gardner's Wicca religion.

Numerous writers yet since then have taken more a less diabolic side, often shunning those who may practice their craft upon the Left Hand Path. Considering many Wiccans or New Age types claim to be open minded and even "kind", many still fashion the same prejudices the Christians have towards those who hold opposite views to their own.

The tradition of Wicca was founded by a conglomeration of many older magical cults (Egyptian, Qabala, ect) was initially defined as an earth religion. It was indeed Gerald Gardner who brought many of these traditions together to manifest to his own desire. Consider that Wicca is actually Saxon and means "enlightened?". In a specific letter to Anton LaVey, Charles Pace in 1974 defined Wicca as meaning "enlightened" not "wise ones" ¹, meaning the adaptation from Paganism to Christianity. Gardner did do an excellent job in his manifestation of this religion, but in the process often watered down a significant amount of the alchemical source of positive change. Charles Pace as it so seems sought to manifest some of this with his involvement with Gardner.

Charles Pace was a Scottish Witch who was born in 1920. Pace was known as Hamar'at. While being a High Priest of a Gardnerian Wiccan Coven in south London, He did have an influence on Wicca in the 70's and produced manuscripts based on his developments (as of this writing, currently unpublished).

What makes the Luciferian effective is the ability to form their own ideas, pursue avenues of opposite methods until all is unified within a workable pattern for the individual. One may choose to pursue specific patterns of teaching, if as long as they prove concurrent to their individual Will and productive to their own life.

The Luciferian Path 3 does not seek to discredit other areas and systems of belief or religious practice, we seek to move beyond. All religious leaders are specifically vampires and should this should provide insight into the methods employed. The Left Hand Path is one of allegory and symbolism, and is often misunderstood. The key to the essence our of work lies within the God form of Shaitan, the initiator or Opposer, the core essence or Psyche resides in the shadow, or the darkness of the self.

The Cabalistic number 75 holds essential keys to this grimoire. the herald star and the number of the angel. While many of the rituals are in fact extensions and recreations of the Witchcraft

¹ The Satmic Witch by Anton Szandor LaVey, Feral House 1989.

² Charles M. Pace corresponding with Anton LaVey, April 7', 1974. Blanche Barton, copyright.

³ The Luciferian Path symbolizes the walking between Dayside (physical) and Nightside (dreaming) and Mik'ini the knowledge of advancing as a God or Goddess itself.

⁴ Cevtn Nichttoter is the founding circle of The Luciferian Sabbatic The Order of Phosphorus, and the Nightside circle "Black Order of the Dragon".

ⁱ The Coelia, Lesser Key of Solomon Weiser, 1998.

tradition, we as within the workings of Coven Nachttoter 4 have sought to communicate a new path way. This is the Luciferian Path of Shadows, a balanced "hedge walking" path that explores the depths of darkness and the beauty of dawn. Lucifer stands in both the dawn and the night, the Prince of Darkness and the Bringer of Light. As an adept is aware, one does not master any path without the "harrowing of hell". Thus Sabbatic Witchcraft emerges. Many will fear the dark path of the Sabbatic tradition, especially if they come from a Wiccan background. It is hoped however, that a few witches will seek a new and more adventurous way, one which offers new methods of mastery and experience.

The Luciferian path proves dark and disturbing at first, as the shadows of the dead will walk with you in dream and waking. The methods employed within this book are those of the twilight, which is balanced between the waking (dayside) and the dreaming (nightside). It is imperative for the sorcerer to seek mastery of the flesh and the spirit, the balance between the material and the spiritual. Delusion is a disease that is often the destructive factor of the individual upon the Left Hand Path.

Just as the Sabbatic tradition is mirrored from the elder avenues of witch-lore so the Setian or Luciferian essence is revealed. The act of witchcraft is in itself sorcery. Why many fear the shadow side of the craft and seek to work only in light is only playing with forces which cannot be understood in this manner. To truly work with the forces of nature, and to master the self (improve, advance and strengthen) one must explore and seek to understand the blackest of magick and sorcery. The idea behind this concept is that both the concepts of 'good' and 'evil' may be overcome by transcending each.

The fallen angels of ancient lore are considered 'evil' due to their opposing nature: they sought independence and their own way (i.e. True Will). They became 'demons' and took bestial forms. There is a clear and relevant explanation for this change and what it represents within a modern context. The Christian paths have since turned the old Pagan gods into demons. What is, specifically a demon anyway?

The word Demon is derived from the Greek word 'Daimon', meaning spirit. The Greek word originally had no diabolical meaning, Daimons possessed qualities of both 'good' and 'evil'. The Goetia, the grimoire resurrected by Samuel Liddell MacGregor Mathers and Aleister Crowley brought the communion with the fallen angels, or offspring of the fallen angels, known as 'Daimons'. The term Goetia itself is from a Greek word for witchcraft and sorcery.

Lucifer is the torch bearer, the very essence of the Black Flame which resides within us all. As individuals, the Black Flame is the isolated psyche, the individual which is free thinking and immortal. Lucifer gave to humanity the greatest gift of all, the gift of life. Many have tried to present Satan and Lucifer as gods of death, yet the opposite is actually the case.

Set is the ancient essence of the individual, the freethinking and strength filled essence that is virtually the same as Lucifer. The Sabbatic tradition is the expression of the magical current which is known as the Luciferian Path, the Left Hand Path of developing the self within the current of the Serpent, becoming and achieving to reach the aspect of immortality.

References to Chaos Magick have applied to the works herein due to the source of the inspired work. Chaos Magick is essentially a conglomeration of various systems, despite culture, time or

pattern. The system is formed to work for the individual, which leaves great avenues of advancement without overriding belief dogmas that generally manifest with many traditions. The main sigil of The Order of Phosphorus, the very foundation of its magickal work is what is called the ALGOL sigil. ALGOL is the Luciferian Mirror of immortality and attainment, the depth from which the awakened mind shall emerge. This is the Chaos Sphere, with the center the inverted pentagram. The Pentagram is the Eye of Set, the Luciferian core essence of self-deification (developing the self to become as a God or Goddess) through Antinomianism (moving against the natural order, isolating the psyche and building the Will). Chaos Magick and the Left Hand Path, if approached with a mature attitude may prove a wealth of individual power and development.

The Sabbatic current, as it was formed from other areas of sorcery, is dependent upon the various traditions which precede it. What should be considered is the Left Hand Path conixi of the Sabbatic current within America (specifically with Coven Nachttoter), and how such may differ from other Sabbatic traditions.

Keep in mind that the practice of the Left Hand Path is not of any vulgar consideration of morality. Individuals have choices, and the Luciferian path utilizes God forms, sigils and symbols which work with the Shadow side, but in no regard to work 'evil' or averse moral acts. One who transgresses this path must be able to distinguish what is right and what is wrong based within moral guidelines and rules, the Luciferian SHOULD be a higher embodiment of humanity (and even seek to move above it) and not be led by so-called anti-moralistic acts.

The Sabbatic craft is symbolized through the instruments of art. Every tool developed by the magician is symbolic of his or her self; it holds a small part of their essence. This is partially developed through consecration and enchantment. The instrument holds an astral thread which remains with the object.

The Instruments of Magickal Art must be approached as extensions of your being. Each one should be created or altered after purchase to be personally you! They should reflect who and what you are, and the intentions you have of becoming. For instance, if you hold an attribution to divination or to earn a living 'reading the cards', then perhaps consecrating the wand with the sigil of the Goetic spirit Guison. I do most certainly suggest such instruments be carefully thought out, and kept safe from then on.

The attributions to the instruments of the Sabbatic path are based on their method of focus, visualize such forces (in whatever positive aspect this may be according to your belief and desire) and their appearance while creating or consecrating the instruments.

The upright Pentagram represents the current which flows to Godhead, the divine consciousness of the self, which we relate to as the Holy Guardian Angel. The inverse Pentagram represents the self as its own independent being, and flows downwards (to the darkness) of matter and the depths of the mind. This is the symbol of what is called 'Luciferian independence', the ability to Will and chosen result attainable and separate the psyche by Antinomianism.

¹ Algol is from the Arabic "Al Ra's al Ghul" & "Ri'B al Ohil", meaning "The Demons Head". 17th Century maps label Algol as "Caput Larvc" translating "The Specter's Head". The sigil itself was designed by the present author for Coven Nachttoter/The Order of Phosphorus.



Osiris Risen

The Instruments; of Sabbatic <Art

The Athame - Air

-Attributed to Air, therefore Lucifer, the Athame is a symbol of the Holy work of the magician. The Athame should be a blade which is straight and double edged. The Athame should be decorated (if need be) according to the desire of the magician. The Athame is used in casting circles, banishing, healing, invoking within, and other works of what is called Greater Black Magick (Will alchemical change within the self to advance and increase the potential for obtaining immortality). The Athame is an extension of beauty, light and the passion of the individual. Therefore, it is connected with the Holy Guardian Angel in connection with the Wand.

Consecrate with the following: J

"Blade, fire born of steel of earth, I do conjure thee, as be my words, blessed by Asmodny, blessed by Lucifer, the working blade of Cain..So mote it be!"

The Evocation Knife -

-Attributed to Asmodeus, the Evocation Dagger or knife carries the 'elder shadow' or familiar used for the rites of necromancy, evocation, cursing, works of creation and other forms of Lesser Black Magick (Willed change exterior of the self within ones environment). The blade itself should appear 'barbaric' and be curved or cruel in appearance. Keep in mind that the Evocation Knife is used for blood evocation and spirit (familiar) creations, anything exterior of the self which is defined as Lesser Black Magick. Medieval inspired ceremonial rituals, the summoning of the dead and Goetic rituals would include the use of the Evocation Knife. The 'Elder Shadow' as it is called is a familiar created and bound to the Evocation knife, to exist through it according to your will. Asmodeus is the force attending the Sabbatic works of evocation and Goetic sorcery. The Evocation Knife may be made from human or animal bone, shaped and scribed with guardian daimons or of materials which symbolize the barbaric nature of the Sabbatic Witch, according to your desires. The Evocation Knife is an extension of what is called the Evil Genius, or the inverse Holy Guardian Angel, the Shadow or darkside of the self. Bless the instrument by the following:

"Blade, forged by the fire of (he Opposer, blessed by the force of Asmoday, I do conjure thee, as be my words...So mote it be!"

The Wand - Fire

-Attributed to fire, the wand represents the Will of the magician. Because of the conscious Will, the element is focused as Shaitan, the Opposer or the better known name of Satan: The Force and Fire of the spirit is the representation of the Wand, and should be constructed accordingly. The wand is to be made of wood and should hold two crystals, one at each end to symbolize the positive and the negative, the polar essence of Magick itself. The wand is connected to the Holy Guardian Angel essence of your very self, the higher aspect of your individual Will as a developing being of light. One may paint the sigils of guardian daimons which are created and bound to the wand using blood or bodily fluids.

The Pentacle-Earth

-Attributed to the earth, the pentacle represents the very work of the magician, and is therefore connected with Belial, the material aspects of being. The Pentacle is the star of the physical self, the very collection of what is called in physical flesh "I". The earth is the manifestation ground of our desires, our very being and our shell known as flesh. The Pentacle is the protection and essence of who we are, and our connected with the earth through Black Magick and Sorcery

The Cup - Water

-Attributed to water, the Cup carries the memories of our unconscious. Leviathan is the crooked serpent which dwells within our subconscious, coiling and giving us the tools for our own manifestation of Will. The Cup should be a Human Skull Cap, called a Kapala and is symbolic of the temporary nature of flesh. The Cup may also be a traditional chalice, made of silver and inscribed with the sigils of Leviathan or the Ourabouris, or other water connected daimons or familiars. The cup itself is in relation to the great depth, the womb from which all things emerge from and the memory of all things. The cup itself is feminine in nature, attributed to Lilith and the lunar current associated with water. It might be suggested that one purchases his or her own cup as a chalice (for craft workings of Theurgy) and a skull cap (much more expensive) for the shadow rites. The cup itself should be consecrated in the following manner:

*"By the Water of Leviathan I conjure thee,
Uy the Water of Lilith I conjure thee.
Bless this object, born of my Will
To hold the mysteries of Luciferian wisdom.
That this cup shall transmit the mysteries of all memory!
So mote it be!"*

To consecrate the Kapala, or skull cap, consecrate in the following manner:

Trace in your own blood an X, symbolizing the cross roads and the manes which may be called there. The X should be small and on the outside of the skull cap.

*"By the shadows of the manes of the Thanatos I conjure thee.
By the Waters of Lilith I conjure thee.
Bless this cup, which carries the Hforce itself.
Bless this object, brought from the land of the dead,
To hold the mysteries of the Shadow born,
That this cup shall carry the current of the dream and my master}- of it!
So mote it be!"*

The Altar- Earth within its foundation

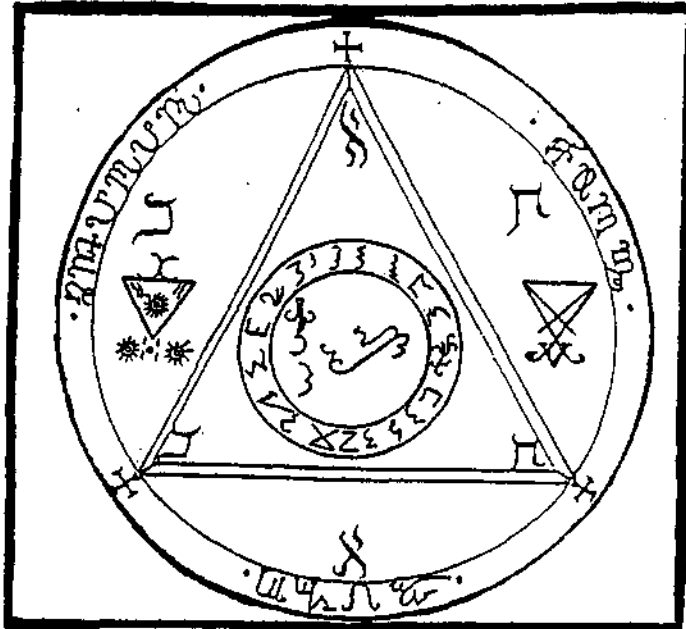
-Attributed non-directly to the earth, the altar is the foundation for which all instruments of the art rest. It houses often familiars and Other Shades which have been called by the sorcery of Asmodeus.

The Mirror-The Mind

-Symbolic of the mind, the mirror is attributed to Lilith, the very gateway towards the living and the dead. The caves of Lilith are reachable through the mirror, and a communication point to the Undead Gods associated with Vampiric Sorcery.

The Circle - Hecate

•Attributed to the Goddess of the Dead and Witchcraft, Hecate and her Manes and dog familiars guard the circle, which is the never start and never end source of the universe, perfect from which none living or dead may destroy. The circle is barrier from obsession in relation to the mind. The circle should always be cast and guarded with your essence, inscribed with sigils of the Gods of our flesh, that which we create. If working in non-ritual situations, the circle may be cast mentally, envisioning through self-enchantment and imagination, the very cradle of our psyche.



The Grand Sabbatic Circle

-This circle, developed in Vampiric Covens in the early 1990's was later redesigned slightly by Coven Nachttoter to act as a dual mirror of the Vampiric current and the Luciferian Gnosis. The system of Luciferian Witchcraft acts as the gateway to the black flame, from which the initiate enters the circle to invoke the Holy Guardian Angel, the Luciferian Spirit within the mind. Each individual practicing the art of Luciferian Magick will act as an avatar for this force.

The Quill - Blood and Sigils

-Attributed to our blood, from which we scribe the language of the subconscious (sigils). the written text of Leviathan, the Quill is symbolic of Melek Taus, the Peacock Angel known also as Shaitan. The Quill is suggestive of a feather from the wing of the fallen angel Astaroth or Asmodeus as well. From which all sigils and spells may be cast, scribed in the ink from the feather of the Opposer.

The Kangling - to summon the dead

-Attributed to Lucifuge and the spirits of the astral plane (air), the Kangling is a trumpet made from a human thighbone. In Chud ceremonies, the Kangling is used either to exorcize spirits or to summon the dead. The Kangling may be obtained through importers of Tibetan goods and is costly. One may carve the sigils of the Fetishes, spirits and daimons which will dwell with the instrument. Consecrate with a small amount of your blood or bodily fluid.

The Drum - to call earth bound spirits.

-Attributed to Belial and earth bound spirits, the drum is used specifically in Petro voodoo rites, utilizing off beat drumming patterns to draw the mind through the crooked path. The drum may be a traditional instrument, consecrated and used accordingly. Some may wish to construct one from a human skull, with sigils inscribed and consecrated accordingly. The drum should be used to induce trance and to call the spirits of caves and hidden within the earth.

Ilaciph Ashara - Earth (night) - Wand fetish made of human bones.

•Attributed 10 Lilith, the Goddess of Succubi/Incubi and the gateway through mirrors. The Baciph Ashara (literally, 'Bones of Fire' in Ouranian) are human rib bones, inscribed with the sigil of the specific familiar, bound with blood and sexual fluids. One would use the Baciph Ashara as one would use the wand, attributed to fire. Lilith is symbolic of this instrument in its earth bound and carnal aspect. One may summon and bind the gateway of Lilith and the Qlippothic forms of chaos through the wands. Creating earth bound and fire familiars, evoking demons and other elemental attributed forms are used for such in this form of witchcraft.

The Grand Sabbatic Circle

-This circle, developed in Vampiric Covens in the early 1990's was later redesigned slightly by Coven Nachttoter to act as a dual mirror of the Vampiric current and the Luciferian Gnosis. The system of Luciferian Witchcraft acts as the gateway to the black flame, from which the initiate enters the circle to invoke the Holy Guardian Angel, the Luciferian Spirit within the mind. Each individual practicing the art of Luciferian Magick will act as an avatar for this force.

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Fetish Vessels

Fetish Vessels are spirit pots or ngangas. In Santeria, a latin form of witchcraft, the darkside aspect is known as Palo Mayombe. Individuals known to practice Palo Mayombe are called Paleros. Emerging from Africa in the Congo, Palo Mayombe was said to transverse to the Caribbean during the slave trade to Cuba and surrounding areas in the mid 1500's.

Palo Mayombe is well known and practiced in such areas as Mexico, Brazil, Central America and the like. What should be understood is the essence of which it derives, witchcraft in its purest form. Washed away is the white light, unbalanced feather tiptoe barren goddess worship. What is replaced is a well-balanced system that advances the process of Self-Deification through the use of Black Magick. Transformation into positive areas of living is the purpose of witchcraft, and never 10 purposely kill or harm another (unless provoked or in defense).



The essence of Palo Mayombe is working with the shades of the dead, the spirits who have grown in power and exist within the astral plane. This form of sorcery is very dangerous and not advised for the unstable of mind. I advise strong caution for those who may seek to work with the dead.

The Nganga or fetish pot is essential a place for Shades or Manes (in Palo called Muertos-"The living dead") to be kept. This may be a large simple clay pot if a large cauldron is not feasible. You may use also items such as dolls or created forms to house familiars.

Part Two: The Rituals of the Sabbatic Craft Lesser Black Magick

CASTING THE CIRCLE (Sabbatic)

Casting the circle is significant as it announces your intent of the an of sorcery, realizes your divine Will and the manner from which you work the art.

Draw circle in flour if not painted in temple.

Place 3 candle in each of the four cardinal directions.

The altar can be on the ground, a table, rock or such. The altar should be in the center or just north of center of the Circle. Light the candles and the incense.

THE RITUAL

Facing North, the High Priest and Priestess kneel in front of the altar with him to her right. She puts the bowl of water (mixed with the ashes of the dead or grave soil) on the altar, places the point of her athame in it and says:

"I exorcise thee, O Creature of Water, my sacred Will exorcises from this all things unwilling to manifest according to my desire. Bring the warmth and stillness of the great unconscious, that my flesh becomes a mirror of my waking in the dream."

The Athame should now be held and the magician enters the grand Sabbatic circle.

I

"Awaken now from the sleep of the mind, that I summon the spirits of strength and silent victory, from which my being shall emerge. Guarded in the light of Prometheus, the state of Self-Love shall produce kindness and love for those around me. So much that I may fortify myself through the emergence of Codhood."

Facing the north, Athame pointed:

"Angels of the North, which walks of tight and fiery swords, voice of those who fall in defeat to your radiance, emerge and protect this circle of being, I call to thee Angelick spirits of the Watchtower:

Nanta!

Cnbr, Roan, Magi, Psac"

Facing the west.

"Angels of the West, which the depths are protected by the force of your cups, emerge and protect this circle of being, I call to thee Angelick spirits of the Watchtower:

Bitomt

Xgxd, Iaom, Nlrx, Ziw"

Facing the south,

"Angels of the South, from which of Fire you would emerge, carry forth our protection to this circle of being, I call to thee Angelick spirits of the Watchtower:

Hcoma!

Utpa, Phra, Tdim, Anaa"

Facing the east,

"Angels of the East, from which by wind you approach, emerge and protect this circle of being, I call to thee Angelick spirits of the Watchtower:

Exarpl

Rzla, Boza, Taad, Dopa"

Hold now the Athame and moving Widdershins, invoke the elements of Lucifer:

"By the triangle of elemental sight I bless this circle, by the spirit mind of Godhood I emerge as one who commands the elements by Will alone. Move and Bless this circle and work! "

"By the image of the falling pentagram and star, from which we dive to achieve the Promethean light, I bless this circle, by the spirit mind of the separated psyche, made self-deified by self-love, to build and strengthen through the mysteries of UR and the Black Dragon, I emerge as one who commands individual ascension by Will alone. Move and bless this circle of work!"

"By who is named Lucifer, come forth and bless this circle which is dedicated through thee. In the image of the Morning Star we each ascend, and in your image we become. Prince of Light and Prince of Darkness emerge as one! Bless this circle! "

"Hail Lilit, she who would bless our lives with joy and beauty, and the love of our kin. We seek the sorcerous path."

"By the power of the Toad, sacred of Hecate and the powers of night, avail the lunar current unto our selves, so that we shall emerge in the dark light of Saturn!"

"By the power of the Serpent, sacred of Asmodeus and Lilith, bringers of the craft of old, that we shall emerge in the waking dawn of Phosphorus!"

"By the power of the Goat, OZ as known to the secret. Bring us union and that opposites are joined, that we shall emerge knowing both good and evil!"

"This circle is hereby sacred, blessed by the light of Shaitan the double headed one! "

Perform the Witches' Rune:

"Bagabi lacha bachabe lamac cahi achababe

To that which is, unto that which was...

A burning cycle is upon us, fear shall ascend in its ugliness,

failure is null, nothing is true.

Cast my earth and rise unto the shadow

Shining moon and velvet night I raise the witches' blade and give thee life

Come unto us this dark night!

South, East, West and North thy spirit come forth in joy

A fire from the spinning sun wheel, Birth is through blood"

The circle is cast.

The Binding of Shadows A Sabbatic Banishing Ritual JV Sabbatic JSanctifying Ritual

In silence, close your eyes and envision a large amount of energy rising up from within you. The slow breathing technique, as described by Tantrics described a slow rise of astral energy to form a shield and to clear the mind of thoughts other than the goals of the rite you will conduct.

The rite as described by Coven Nachttoter is based within the gathering of shadows, the elements formed in magickal workings to protect the physical and spiritual body from attack. This technique may be used to also clear the mind for the purpose of relaxation.

The forces summoned in evocation should not be feared, and should be embraced with open arms. Specifically, within a demonic evocation, once the spirit has been evoked into the circle, the individual would enter this circle to invoke the spirit within. In early Black Magic rites the individual would cower within a circle, threatening the spirit and trying desperately to obtain mastery over this being which he spent so much time summoning. Exorcizing the Will does not mean commanding, controlling and trying to make people, spirits or animals fear you.

The specific reason why the Black Magickian or Witch summons or evokes within the triangle if not fearful of the spirit is obvious. The direction of the Will means everything, this may be approached within the concept of space enhancement to activate areas of the brain which allow concentration. The Command to Look comes to mind. The triangle and circle, from which the spirit manifests, is done so by the individuals focus towards this spirit appearing in this object. The Black Magickian should fear nothing if he or she is in agreement to what is to be accomplished. Be cautious, not fearful.

The shadows, the same of familiars are some part related to the dead, they may be long forgotten shades which are attracted to the spiritual activity of your own magickal work. They have since lost consciousness and the concept of "off", thus proving useful in workings of magick.

Summon them with blood and bones, sexual energy and the will sharp and focused. They will respond and prove useful guardians while in the astral plane. They feed from our lifeforce just as we absorb from the sacred Opfer. Never mind harm, they do not seem to draw enough lifeforce to cause any alarm of challenge. These shades, if made malicious by destructive black magick, may cause considerable harm to the intended victim, or even seek havoc upon the caster. Be cautious. It is however mostly a chore to create and empower such elementals that one would be focused for an extended period of time to create such beings.

A Additional banishing ritual proves useful as it allows complete control and cleansing of the Individual who performs it. It also, just as anything within magick, must mean something to the MM performing it. This banishing ritual allows passage from shades into our orbit if you will, **while** banishing unwanted mental aggravations or unwanted self-created or imposed spiritual hindrance!. It is also essential to perform at the beginning and end the each rite, allowing the proper closing in such ceremony.

I. **Tht** Banishing

Facing the altar, located in the East, take the athame and make the sign of an invoking pentagram, averse and envision a light emerge from the center of your being.

"By the light of Lucifer, born of my desire tar the attainment of becoming, open the gates of tht dead to protect my very being spirit and flesh. Noctifer observe!"

Touch the forehead and recite:

"Aleh" (unto Ate)

Facing the North, make the sign of the invoking pentagram averse, and envision the graves of the earth opening forth and encircling you, protecting you from all outside forms.

"By the light ofAzazel, who brought to man and woman the knowledge of the serpent, attend my being in the protection of the kin ofWitchblood!"

Touching the genitals recite:

•*Malkuth* " (the kingdom)

Facing the West, make the sign of the invoking pentagram averse, and envision the waters circling you, forming great tempests with serpents and dragons seeking to devour that which would attack you.

"By the call ofShemyaza may the hidden knowledge and protection be revealed. By the desire of my many forms shall be passed from the grave to life "

Touching the right shoulder, say *"ve-Geburah"* (*ai the Power)

Touching the left shoulder, say *"ve-Gedulali"* (and the Glory)

Facing the South, make the sign of the inverse pentagram, symbolizing the matter of the flesh and the psyche which allows the spirit - god to emerge.

"Baraqijal, allow the stars to align with my everlasting protection! May the dead hear my call!"

Face now the altar

*"Before me Lucifer;
Behind me Shaitan;
OH my right hand Belial;
On my left hand Leviathan;
For about me flames the Pentagram,*



Summoning Manes of the Dead

Pf W. ... Colum ... *seven-rayed Star of BABALON!*

II. The Circle of the Dead

Upon the altar a pre-created Nganga should be with you (creation of ngangas involves the use of human and animal bones-called a fetish spirit-your blood, sigil, grave soil and snake skin. This nganga will contain active fetish spirits related to the dead. You will use items of the dead which may bring shades or manes of the dead which will allow you to form from your own desire demon servitors of protection. One may fuse animal remains with human to form half beast elementals, or shades that prove useful in defense. Do not allow conversation of any kind with such created servitors, for that is the road of insanity. Command and Will and allow no argument or discussion with such spirits.

I Facing the nganga on the altar, take gravesoil and toss a small amount in the nganga. Take then (he vial of blood (of your own blood, nothing else.) and pour a small amount on the skull of bones within the nganga.

Take the wand, encircling counter-clockwise and intone:

**/summon the mighty dead from the spaces of silence from which the grave cradles. I give you life by blood and by soil, by the essence of my being. Emerge from your sleep of death and encircle my being, protecting my body as I dream and walk the web of night. As Thanatos I require your service, for we are bound by the laws of death."*

The shade will feed from your astral body while you dream, giving it nourishment to perform the duties of its creation. I have found such shades are forced away from the body when you arrive back in the flesh.

The Linage of Cain -The Shadow born of Witch Blood- Foundation of the lesser shades of the dead)t Jcmage of Cain

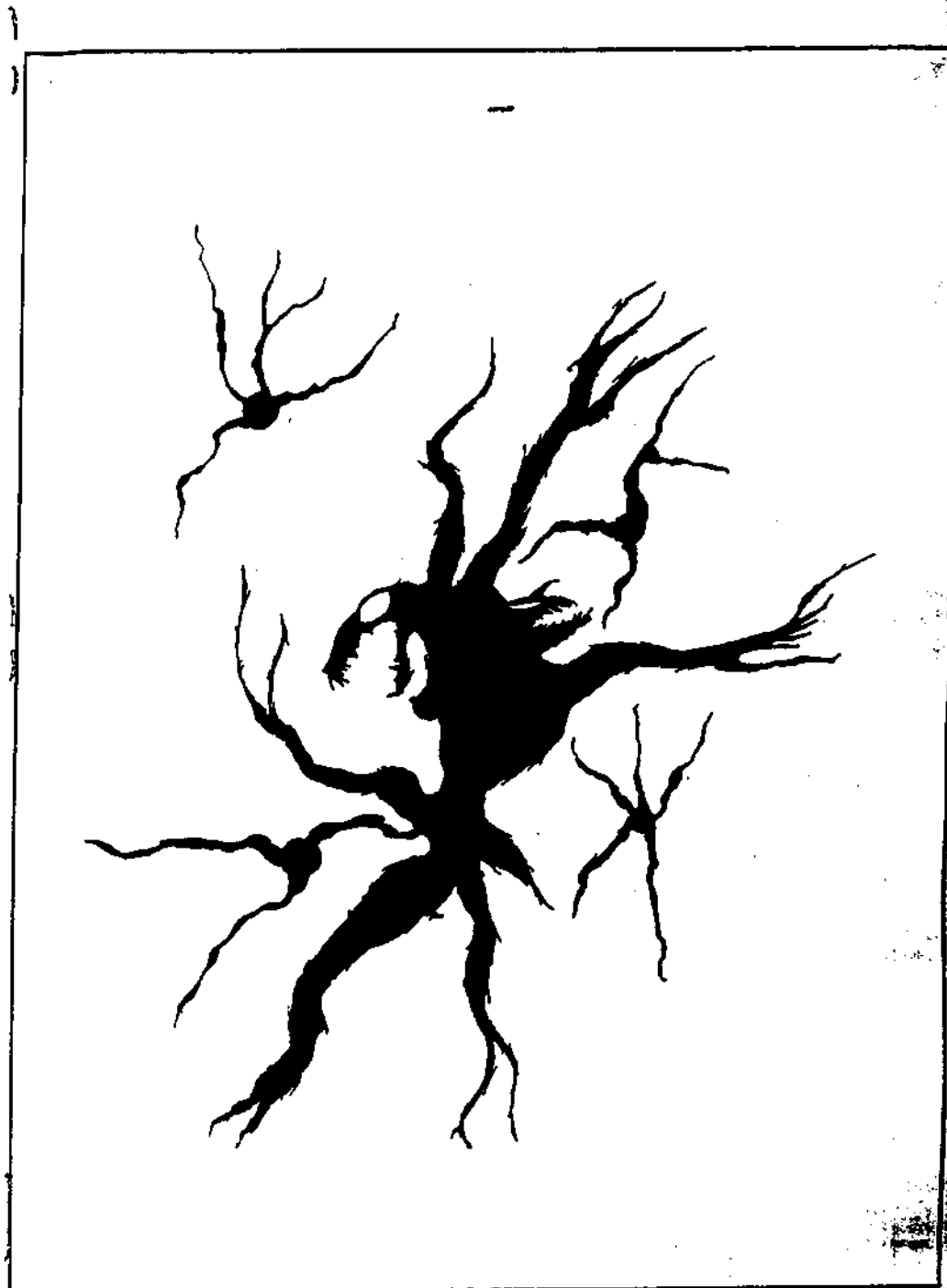
The quill of the Fallen Seraphim should be used to scribe the sigil of the shade from which to create as a lesser servitor, the familiar. Do not use a quill of any other bird as a laboratory guide into the craft.

Foratoation of tje lower syabts; of ttjt beab

The evocation dagger and the Anthame should be present, along with the altar sigil of Algol (the Chaos (tar and pentagram). The pot or spirit home from which you will bind them should be near the altar, a virgin container.

Draw or in some way use the Grand Sabbatic Circle
Cast toe circle,

Call unto the four princes of the Qlipboth:



"From the South, I invoke thee Shaitan, Opposer and Peacock Angel of the desert sands! Come forth unto the mirrors of the mind!"

"From the East, I invoke thee Lucifer, the Bringer of Light and the Herald Angel of Awakening, Come forth from the astral winds of the dreamer! I have joined in union thee as my Angel, to master the astral plane and the separation of the spirit from flesh!"

"From the North, I invoke thee Belial, master of the earth and all material manifestation. Come forth as the aspect of my Psyche meaning the arcana of the flesh! I proclaim my Will to master my own environment!"

"From the West, I invoke thee Leviathan, crooked serpent of the depths! Come forth unto me tu the lord and lady of the abyss, the subconscious! I announce my separation from the physical to then emerge as the manifestation of the Black Flame itself!"

Take evocation dagger, trace the pentagram of Algol and envision fire and wind:

"From Above me, Algol, my star which reveals the essence of Lucifer and its opposing aspect, Selh. Let the darkness reveal light and the individual force of fire! I become in the light and thus my Will shall be made flesh!"

"From Below me, Algol, my star which reveals the essence of Set and the lords of darkness, who emerge into the light Let the Light reveal darkness and the individual force of ice! I become in the shadow and thus my Will shall be made flesh!"

"Asmoday, lord of the path of the Wise, manifest unto this circle and witness my rites!"

"Lilith, Lady of Seduction and the path of the wise, manifest unto this circle and witness my rites!"

"I reveal the Sigil of Algol as the Gateway towards Baphomet, the black one of wisdom!"

"I reveal the Sigil of Algol as the star of Lucifer, the individual force which moves against the universe to Become and advance!"

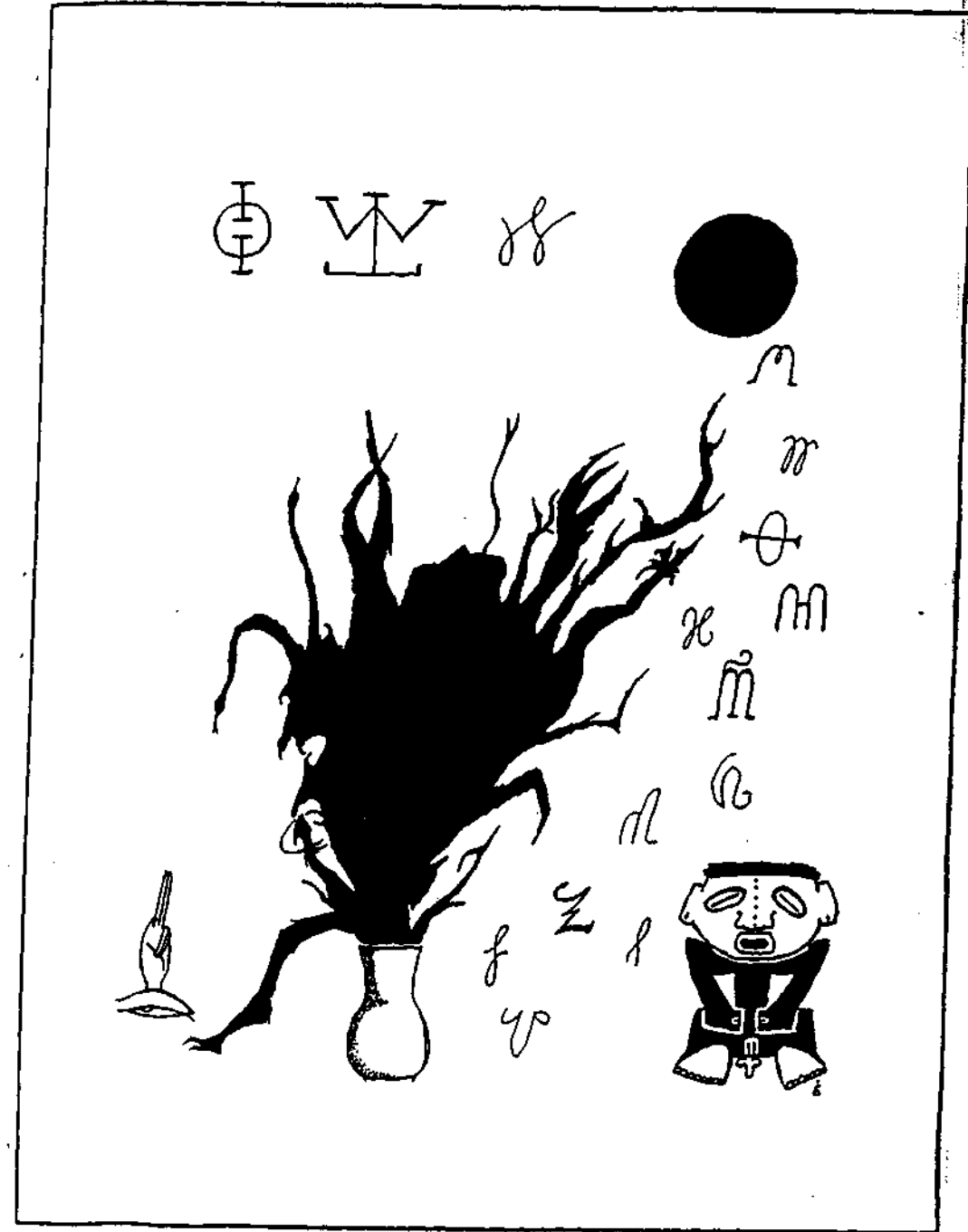
"By the way of the Witch, under the blessing of Lilith and the lord of the horsemen, Cain I shall emerge as the creator of life formed from my shadow, Witness"

Take the spirit pot, place the materials representing the spirit and the sigil within.
Take the evocation dagger, and slice your arm slightly to drip blood into the nganga.

"Shade, I name you _____, you shall manifest according to me, to act as guardian against any forces unseen. To protect and assist me as I command"

"Angel of the path of Ashmodai, from which the great angel shall protect, come forth and manifest as my guardian of the path, mighty bringer of those manes from the oceans of twilight"

"Ka me sbar ball" (Tibetan, meaning "To light a lamp")



Take the Kangling and sound it off for several minutes within the chamber, before doing so recite:

"Manes and shadows of the dead, oh familiar which exists from my being, come now and feed from me, I give you life as God (dess)!"

As you feel the shadows and manes approach your chamber, step from the circle and allow them to join with you, feasting from you the ego shall be destroyed. It is in these moments, when the atmospheric "I" is alone and free to form can the understanding of yourself in every aspect be clearly studied. It is imperative to separate your mind or consciousness from what is considered "I", in other words you are not in tune with your being, you may observe it from the side. In the moments of Chud practice can one be willing to once again take hold and acknowledge your mastery and path! The Luciferian then again becomes and is the manifestation of Kia (the subconscious).

Take now the evocation dagger and recite:

"Ka me bsad pa!" (Tibetan, meaning "To extinguish a lamp")

Take now the Athame and understand that the servitor you have created will manifest in its pot.

Cain, as the horseman has brought unto you the Witch Blood of awakening, from which Sorcery shall be worked. The lineage of Cain is dependent on the mind which unlocks the initiation, not an actual lineage of birth. Take now your responsibility and move forward with it. Necromancy is the art of the awakened.

Banish and close circle.

Zarabanda

In Palo Mayombe the spirit Zarabanda is the divine messenger of the underworld. It is considered that our consciousness is transferred with the spirit evoked or created to house it within the spirit pot, fetish of nganga.

Choosing the spirit familiar

One who focuses upon the dreaming plane (the astral plane) may come into contact with a shade which is rather intrusive, which holds a connection to you. The mystery therefore is within the symbolic nature of the familiar, and you will understand that it must dwell with you.

Creation of the Fetish or Nganga, the Zarabanda

The pot should be a virgin vessel, previously devoid of use. The phase of the moon has been found to provide an excellent formulaic method of creating and summoning the familiar. You will want to create a sigil based upon the nature of the spirit to be called, and with such other items that hold relation to the spirit. All of which should be placed in the pot while blessing each under the calling down of the moon. You should inscribe the Zarabanda sigil in your own blood upon the sigil or pot itself.

When the moon begins to wane, bring your self the first night to the place where the urn may be buried (preferably an abandoned graveyard). If this is an urban area and impossible, use a room which is not slept in by anyone. Cast the circle and perform the Binding of Shadows ritual, then with the pot in the circle arouse yourself focusing intently upon the spirit you are evoking. At the moment of orgasm, allow the fluids to go within the pot (if female transfer what fluids possible by hand). When the orgasm is obtained, the desire should be imagined and not let out of the mind until the orgasm is finished. The pot should be sealed and buried in the cemetery. Each night, while the moon increases, one should evoke the spirit and call with a focused mind. You may bring gifts of rum or some elixir to offer up to the spirit, which is growing night by night.

On the last night of the moon, dig up the pot then take to the sacred place in which the nganga shall be kept. Pour the contents into a larger vessel (if you are using something like a cauldron, ect) or clean off the one which you shall use again. Remove the cover and consecrate the vessel again while focusing upon the feeding of the spirit.

Use incense, oils and an atmosphere that reflects the mood of the work you are undertaking. The sigil of the Zarabanda may be painted in your blood upon the outside of the spirit pot or cauldron, or the sigil of the specific spirit. Place the bones and attributes within the cauldron and envision a great spirit dwelling within it, you may feel cold or have hot flashes, which may increase 10 which you feel very strange. This is indeed normal, keep in mind the shade will help your workings so do feed it well.

Take now the human or animal skull (which will be a vessel for the spirit) and place this upon the cauldron (if a pot with a small opening, a skull may not be necessary). Place all of the other human bones around the skull or within the pot.

At Midnight, when the Black Sun emerges behind the Moon, consecrate circle and place cauldron within it, place four black candles which represent the cardinal points of the Infernal Princes. Light each candle, acknowledging the crowned prince as evoke them unto your presence. At the same time of lighting each black candle, light in respect to the spirit of the nganga.

Face the nganga, evoke with the following:

*"Azaih miembra infernum,
Zarabanda brillumbi Indoki inferno viva mundo
Zarabanda brillumbi Indoki inferno viva mundo
Zarabanda brillumbi Indoki inferno viva mundo*

*I, _____, hear me and come forth!
I conjure thee in the name of the hidden and dark one.
From which the dawn would emerge in its eyes
Hear me, by the cycle of the moon which imprisons the spirits of Cain and Lilith,
Come forth unto this vessel.*

*By the blessings of Thanatos, sovereign of the manes which walk the earth.
By the blessings of Azraet, angel of the shades of compassion and love,
O' mighty spirit Zarabanda,*

(Take the Kangling and sound in each direction and you evoke)

/ conjure your spirit from the South,



*I conjure your spirit from the East,
I conjure your spirit from the North,
I conjure your spirit from the West*

Zarabanda, send forth your spirit to unlock the mysteries of Above and Below.

I call forth Asmodeus to watch over this cauldron, and may the spirit of Zarabanda take possession of this. By the mysteries of the dead and the dreaming memory may this be heard, I do this in the honor of the Shades and respect for the dead. By the empowering of the rites of communion with you, I shall glorify your name in action. Be my guide and protector.

Cut yourself with the evocation dagger and allow the blood to drip in the cauldron.
Place the skin of a snake within the cauldron, then the feathers of a black bird.
Cover the nganga with a black cloth (with the symbol of Zarabanda upon it).
The spirit will now feed.

The following evening:

Uncover the cauldron and repeat the steps of evocation. After the evocation, sit and meditate upon the powers of the spirit, its astral appearance and the skills it will require. Repeat this for four more nights.

The final evening: (midnight)

Welcome the familiar of Zarabanda and bless it with the gift of your blood (or that of a stake or some other blood from meat):

"By the passion of death I have given you life, be my guide and protector. My dreams shall prosper and you. Familiar of Zarabanda, shall walk with my and guard my sleeping body when needed. So mote it be!"

Meditate upon the nganga and the cover it. Banish and close circle. Cleanse with a ritual bath.

The spirit of Zarabanda, known as Azathoz, was revealed to me by means of dream. The spirit approached in several bestial qualities, which changed according to the dream. I considered Azathoz (as the name was inspired, similar to Azoth or Azathoth) a sort of intrusive familiar, who would be connected to me somehow. The next evening, I served the astral by the means of the black mirror to discover the nature of his spirit, which was indeed revealed again as Azathoz, which appears in a black shadow form. By means of dreaming postures (the death posture in the night side state is the inversion of Set, the coming forth by night).

The first night of nganga creation, as taught to me by my wife (who is of Hispanic origin and has family roots in Palo Mayombe and Santería), allowed a surge of energy within the graveyard. I called forth the spirit and buried the bottle which was easily sealed. Nine nights later I returned to the graveyard and exhumed the bottle, which I brought home and took to the ritual chamber.

Incense smoke (of Jasmine and Frankincense) billowed in the chamber as my evocations began. The spirit of Zarabanda was evoked with a focused passion; I could feel the tension in the chamber as my incantations rose to a fever, bringing forth the spirit with the bellowing of the Kangling. I could feel a black form within the chamber as I called forth the spirit to manifest within the nganga, from which I consecrated with my own blood and some bones and ashes of the dead. The rites of introspective necromancy are indeed interesting and dangerous, which if



Lilith

Witch Queen and Demoness of Lust

something went wrong could allow (he familiar Zarabanda spirit to become a harmful vampire spirit. Such may be avoided if blood is given to them, and the proper banishing rituals are allowed to work by concentrated Will.

I ended the ritual, by binding the Zarabanda spirit within the coyote skull and placing the sigil, now blood covered in the hole at the bottom of the skull where the spine connects. I placed the skull in the nganga and proceeded to invoke blessing upon the work by the names of Azrael, Anubis and Lilith. I then covered and closed the circle. This continued for many nights until the spirit was to be strong enough to emerge.

The final night, brought me under the meditations of forming the shade completely, unto my own desire from which it would act as guardian and if need be, a force of destruction towards any attacker or hostile force. The shade was a black shadow which had talon like claws, similar to our Varcolaci sigil and a night born astral form (details within the inner order of the Black Order of the Dragon). The head of the shade was a wolf like being, without eyes which had strange moss or tendrils which connected its skull to the shadow.

Instantly, I felt a strong connection to this shade and that it was dedicated to me and the work from which I dedicated myself to. I took the Kangling and called forth Azathoth again and then gave it more blood. I covered the nganga, banished and closed the circle.

Saluting the Spirit of the nganga, the Familiar Zarabanda

Each time you approach the sacred space of the Zarabanda, the spirit of the nganga or fetish, you must honor this extension of the self. Take the Baciph Ashara and form them into a cross or an X. Focus upon the nganga and recite passionately:

*Zarabanda brillumbi Indoki Inferno viva Mundo
Zarabanda brillumbi Indoki Inferno viva Mundo
Zarabanda brillumbi Indoki Inferno viva Mundo*

Oh spirit Zarabanda, I conjure thee and ask you to walk with me, protect me from unwanted and malicious forces. Devour and drain that which would harm us and destroy our existence, act as the vampiric shade of the wolf that would drink the blood from the wounds of our enemy. I honor you and give your name divine honor. Circle my body and home of powerful fire to reject any attack from my enemy. I summon thee to balance nature according to my Will and favor. So mote it be.

The Call to the Demon Lover

Succubi-Incubi

Call to the Demon Lover

Succubi-Incubi

A small pot or jar should be used to house these spirits. Instruments used:

Baciph Ashara
Evocation Dagger
Kangling
Drum

A sigil should be prepared representing the carnal attributes you seek in a nocturnal lover. A small amount of human ashes or bone should be placed in the pot along with a statement of intent. An example of the statement would be as follows:



"(is my will to create and bind the spirit Lilitu for name) for the fulfillment of my carnal desires. Spirit (name) shall remain in this fetish, awaiting my call of lust and deep desire. I bind thee (name)."

Cast circle-

Before placing the sigil in the pot, take Baciph Ashara and while focusing and meditating upon the sigil, recite:

"By the voice of Lilith I conjure thee, from the depths of the dark night..

By the art of Asmodeus I bind thee, from the ocean of the dream...

Hearken my calls, from the darkness of caves, form according to my deep desire. So it shall be!"

Visualize now the sigil and begin a rhythmic masturbation, focusing on the visage of your ideal desire. You should imagine every ideal of the body forming, imagine it with extreme clarity. As the orgasm builds, visualize the full body and essence of your lover, and then as the orgasm is obtained, visualize a strong surge of energy from which your demon lover emerges. Anoint the sigil with your sexual fluids, at this moment take your athame and cut yourself lightly. Allow the blood to trickle upon the sigil. Point the Athame toward] the sigil:

"By Eros and Thanatos you are born, loyal by every part of your essence. You shall seek me when I call, and remain until dismissed. By Lilith, daughter of her dark splendor, so it is done!"

Place the sigil and note within the bottle, anointed with the fluids and blood. Banish and close circle. If possible, bury the pot within a graveyard (if not possible an area undisturbed near your home) and leave for two days. On the third night exhume and perform ritual again, except visualize you are feeding the spirit and forming it to grow more realistic within your mind. Do not remove sigil from pot, sexual fluids should be poured atop the sigil within the pot. Rebury and on the eighth night, exhume from the grave and perform one last time. Bury and on the ninth night before exhuming the spirit, perform the following at the site of its grave:

"From the sleep of Thanatos I call to thee, messenger of Lilith, under the guidance of Azrael, do manifest! Come forth spirit (name) from the grave I conjure thee, to make flesh within my dreams and to fulfill my deep desire+By Samuel, whose voice understands the veil of the shades, do in blessing and comfort bring spirit (name) unto my service. Manifest and appear now, Eko, Eko Airael, Eko, Eko Hecate...Eko, Eko Lilith!"

Exhume the pot and take to your ritual chamber. When you wish to see your demon lover, call unto he/she and drift to sleep. Do not be surprised to have poltergeist activity moving about your home, but be willing to banish accordingly.

Necromanteion

The Calling of Shades and the creation of the Lesser Fetish



The Mask of Anubis should be upon the altar, representing the gateway to the dead. Incense should be very heavy, Frankincense, Jasmine and such related to death. The temple should be decorated in images of the dead, upon the altar the image of the unicusul Hexagram. The purpose of this symbol is to announce the union of duality, the opposites of both shadow and light which are interlaced. Necromancy oil, a human skull and the kangling should be present.

Upon the altar, a skull should be placed, above the mask of Anubis. The ALGOL sigil may be placed upon the wall. Widdershins and the Binding of Shadows Banishing ritual should be performed. Cast the circle and focus upon the act of evocation.

Hold the Baciph Ashara, focus upon the Sigil of the Shade you will evoke and bind.

"From the soil of the grave from which we all enter, there is silence. The sleeping pass unto III veil only to become devoured by the dreamer. The gates of Anubis welcome the passing, come those who seek the devouring hounds."*

Focus upon the sigil of the unicusul Hexagram, imagining a great light of protection enveloping you.

"Who would stand in the light of the Moon and face you! I WILL and always shall! Oh terrible shadow, cast from the depths of the catacombs, come to me and present thy beauty. I fear no shadow nor death, for it is as beautiful as life itself. Hark, I call to your gates, under the eyes of Timat. I seek to live through commanding the Dream!"

Face the west and call forth Leviathan:

"The oceans of ebony waters reflect continually the moon's desire, frozen beyond time, those steeping dive the pool to rise again dreaming, yet they are awake. From the depths they have bloomed, children of the waters. Born of Promethean Light are they the natural avatars of Shiltan the Opposer. I am of this blood and understand my oath of developing towards the Black Flame. Come forth Leviathan and bless tin's ritual of creation!"

UM the Kangling, calling the dead from four corners, imagining great shades flying forth, let the shadows gather within your temple.

Holding the Evocation dagger, spill a little amount of blood unto the sigil. while reciting:

"I evoke thee shade resting in the darkness, come forth and join with my earthly form. I seek the nourishment of the manes of the dead, to feast again. Join now with me as my fetish and levitor, to guide and assist my workings and to protect my body when leaving into your mrid."

Place the blood covered sigil into the bottom of the skull, then scribe in the Quill the sigils of the various Daemons which guard the fetish. Be within this home from which a brain once rested.

"Servants of the wise and immortal, do manifest here and now to walk with me. I do summon and evoke thee into this object, from which you shall rest until I call upon thee. You may feed lightly from my body as I drift forth into the necrosphere, from which I am truly alive. You are charged therefore to protect my physical body, and devour that which would seek to harm it. By harming me they are harming you!"

"Thirsting of the blood, lesser vampyre spirit, do come forth and walk the lanes of graves with me. Join into my service, for I am the child of the Opposer, the mirror of light burning darkness! My touch on the dream plane is a black talon, knowledgeable of the dead and their flesh. You shall too know of this touch, as I shall give you life again! So it is done!"

Extinguish the candles and holding the evocation knife, face the mirror staring into your reflection. "Great form of 'I', born of Luciferian Light, I shall name the dead in the honor of those who have passed before. Hark and reveal, and the secret light of the Vampyre born shall further illuminate my journey. So it shall be, Manes pass through now!"

Banish and close circle. Place the skull in a safe area near the altar. When journeying via dream, always call forth this servitor or servitors and upon waking, banish again.

Calling Down The Moon and the Shades of Lilith

A ritual devised by Coven Nachttoter and performed originally at the Spring Equinox. 2002. The specific purpose of this working is to bring down the Lunar current, from which Lilith (Babalon) manifests.

The Priestess should be robed in white or black, a sigil of Lilith or Babalon in between her breasts. The Priest should be adorned in a white robe as well (black if desired).

The Sabbatic casting of Circle is performed. Hand should be joined while envisioning the mighty dead arising to each of you, seeking company and nourishment.

Standing in the North says:

*"Let us breathe of the air of Night.
But not just of air...
It is the shadows of the dead, and the light of the Moon,
Symbol of the Witch Queen
With our focused shells called bodies
So we breathe in and out.
And so Joes this Circle become place
For our Lady's presence."*

The Priest, standing to the South of the altar, and across from the Priestess, raises his arms, saying:

*"We are the children of the Moon.
We are born of shining light of Lucifer.
When the Moon brings down the eye of night"*

Wtm "A" " The Goddess...*

And ourselves."

Tin PrlMteu addresses all in the circle:

Wi Oll within our minds, hearts and soul shall manifest accordingly everywhere, as we are the Iwpint children of Cain, and thus in our spirits is the knowledge of the Dead and how they may Hdtle Join us again.

Xkm niM your arms {in the Egyptian supplicant position} as the MM calls on the ancient names. The Priestess stands in the pmU|nm position.

Prctf I Htarken unto our call, Hecate!
*L*4y of the Silver Bowl, Guardian of hidden Unowledge!*

PriMtn: IOHecate!

tritt : Htarken unto our call. Scarlet Woman, Babalon!
Union of The Sun and Moon - Joined in blessed union!
Seven Pointed Star of Lust and Manifestation!

Priattn: IO BABALON!

Priest: Harken unto our call Davcina,
IUtrform of the Succubi gifted unto dreaming man!

PrIMlm: IO Davcina!

PriM : Harken unto our call Ulith!
Queen of Night faring Beings and Queen of the Sabbath!

Printesi: IO Lilith!

Aftr lhe salute the Priest motions for his Priestess, facing her.
Shf Teels herself at one with the Goddess as she holds out her arms
In the Goddess {Isis} position as she gives the charge:

*I am the Night Star that rises front the dark
and twilight Sea, the depths of the mind.
Dark Bringer of dreams, awakening of Manes.
Though I am known by many of a thousand names,
Yet the whole Earth doth
venerate Me and lust unto me.
I am Nature and the beauty of the
Green Earth, but also the blackest sea.
Mistress to all the elements.
Sovereign of the Shadows
Queen of Heaven, Queen of Hell,
Queen of the dead
Queen of the blessed dark immortals.*

*The Single Manifestation of All Gods and
Goddesses that Are.*

Hearken unto My Words and look unto Me!

That I call unto thee and become a vessel for thy being, do become again unto my very body!

And thus shall thy Spirit attain

To the deepest Mysteries of Life and Death.

*And thus shall thine Inmost Divine Self be
enfolded in the ecstasies of the Infinite!*

These things have I made Law by Will alone.

Enduring for the ages of time.

The Priestess pauses. She should feel that she is a vessel for the Witch Queen of the Moon, and that the Goddess speaks and acts through her. The Witch Queen (Priestess) may at this point bring the Kapala (Human Skull Cap) to her mouth and drink the contents. If blood is used, she may wish to pour it on her face and chest, symbolizing the great awakening of consciousness. At this point she may speak further, if the Goddess within her desires so. When she is finished, she will lower her arms and the Priest shall say:

*Oh lovely and terrible Goddess of the Moon,
Beautiful unto the living and the dead
Gracious Lady, our thanks to Thee,
For coming to us from the depths!*

The closing of the Circle.

So Mote It Be.

Here ends The Shades of Algor. Use this wisely and open no gates you are unwilling to pass through. We are Lucifugum. Shadow walkers of the dream.

