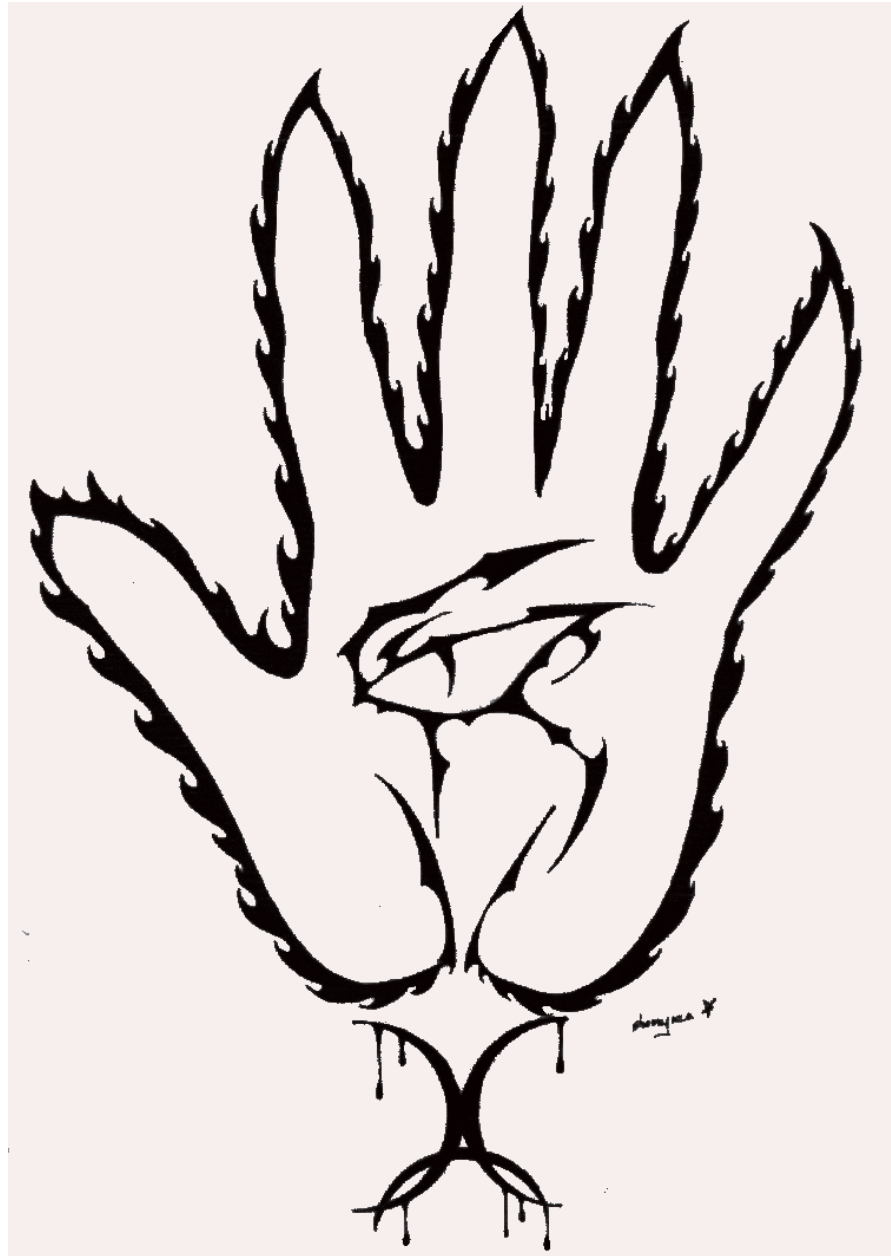


The Book of the Witch Moon



By Michael W. Ford



The Book of the Witch Moon is dedicated to Hecate, the inspiration behind this Grimoire, the Goddess of the Triple Moon, of Youth, of Wisdom and of Darkness..she who resides in the North, whose masks are many, Lilith, Diana, Az, those daughters who shall meet thee in the Crossroads – Blessed is Her terrible name, she who blesses and curses with a glance...

O Mother of the Bleeding Moon, O Bride of Chaos and Darkness Born...

May the pages of this book reveal thy Lunar Splendor, when shadows envelop and open your eyes through Her Caul...

Hekas, Hekas, Hecate!

THE BOOK OF THE WITCH MOON –
A Grimoire of Luciferian Witchcraft, Vampirism and Chaos Sorcery
By Michael W. Ford © 1999 - 2003
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sources.

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this work would not be.

INTRODUCTION

'Darkside Magic from an Off-White Perspective.'

By Peter J. Carroll, Past Grandmaster IOT Pact.

We always advise our neophytes and initiates NOT to wake the Elder Gods, knowing full well that the best of them will rise to the bait and do so. The darkside glamour exerts a powerful charisma which every magician should explore and understand. Since the dawn of history the training of sorcerers and shamans has included a 'harrowing of hell', a knowledge and power quest into the subconscious underworld of unspeakable desires and fears, and for good reason. Any repressed desire will claw its way out of the dungeon at an inappropriate time or at an unguarded moment if left unacknowledged and unsolved. Thus religious people have a propensity to commit exactly those enormities which their religion specifically forbids.

We off - white chaosts forbid nothing on moral grounds alone. 'Nothing is True', and 'Everything is Permitted', as we say, not forgetting that 'The consequences can be Ghastly'. To those exploring the darkside we can only advise 'Do what ever you can get away with' and monitor the conditions of your material existence as a guide. If you find yourself becoming more powerful, wealthier, and sexier then press on. If you find yourself shunned, impoverished, imprisoned, or dead, then perhaps a change of course suggests itself. Darkside magic offers a short and dangerous path to triumph or disaster, more usually the latter, so proceed with care.

Consider this introduction as a brief pause in the antechamber to hell. If you choose to embrace and live the cthonic murk and stygian darkness of the following chapters you will certainly get some return on your investment of belief, for it has been well crafted by a master. You may learn much about your various selves that you would have been happier not knowing. You may even find a way through the darkside labyrinth to an effective mastery of the mysteries of darkness and daemonic psychology and parapsychology. Many have tried, most have failed. Do not even think about proceeding unless you have already equipped yourself with a very robust and versatile sense of humor. Take a flight recorder with you, if only in the form of a fire proof diary, so that others may learn from your mistakes.

Chaos proved to be a playful and rewarding lover who, despite being capricious, was never spiteful. Hail Eros! Darkness promises much but does not always deliver. Beware of the pale Hecate. Create your Gods with care, for they will reform you in their own image. Peter J. Carroll, 1999

PREFACE

During the past several years I have seen many publications arise concerning vampirism and sorcery, most of the time having no connection with each other. The Darkside of Magick holds many treasures for those who would drink of its cup. I have worked in the occult since I was very

young, it is very much a natural thing to me, and the connections between the topics of vampirism and sorcery were made known to me at an early age through my dreams. At a later age I actually made a magickal connection, the result of this study in print is the Book of the Witch Moon. This is meant to be a study guide to the night side, a non-Christian dogma infested approach. The methods of Witchcraft within this tome are of the darkest magick, when vampires, werewolves and sorcerers haunted the nights, doing their work and weaving webs in your dreams. We are still there, alive in your mythologies, alive in your mind.

What is Witchcraft in essence? Is Witchcraft the worship of nature, an earth religion? Not completely. The tradition, which I have studied through and learnt, is the darker side of Witchcraft, far more dangerous than traditional Wiccan rites however the results are much greater. Do not fear the darkness of the self; let it guide you through the shadows to the light of Prometheus!

This work is meant as an inspirational guide, through which the individual can gain access to the subconscious and the vast resources of the mind and its elementals. Witchcraft is presented in a different form than what most perceive, to this to add as an 'alternative' to modern Wicca although not condemning it. Hold no tradition which would bind you, for the Witch blood speaks to those who remain of a faith all - their - own. Question, Become. Let nothing stand in your way.

The Author and the Publisher accept no responsibility for any misuse of any ritual or text contained herein. Painted in these pages are words of dark power, given command through the mind and its vast abyss of vision and knowledge. Be ever so cautious in your explorations and be sure you are ready for the shadows of your own mind, as well as any outer spiritual forces which may enter your life. Asmodeus and Lilith are waiting.

This book is part personal record and part map, a way towards the dark essence of the Qlippoth, and of the lore of ages. It is dangerous in it's methods of dealing with such forces as they are demonic or the more balanced counter spelling 'Daemonic' (neutral spirit intelligences or elementals which hold their own godlike association not associated with any dogma's such as 'good' or 'evil'. The great opening of the Abyss is encoded within the Grimoire, open and enter with care.

Our basis is to establish a thought process ushering forth in this upcoming age based on balance and ancient values. The subconscious must be explored on numerous levels to understand what is known as the beast within. We do not wish to throw in a new religion, or claim something amazing or revolutionary. This book was conceived after a great personal undertaking which involved the Goddess BABALON, for which opened the

gates of Hecate and Lilith. This work is seen by me personally as a manifestation and gift for these forces, which both myself and Elda Isela continue to work with. Our approach towards Witchcraft is based in nature, that each Sabbath is a time of tuning ourselves in with its tides and changes as well as reaffirming our paths and sorceries.

The Sethanic/Luciferian path is founded at least with the version we provide as one of many paths, that in this definition the idea of Chaos Magick comes to mind. The workings of the Witch Moon are of the Left Hand Path, gathering hidden knowledge for the development of the individual and the alchemical process of self-deification.

The work of Austin Osman Spare is of particular interest; being that what is called the Zos Kia Cultus itself holds a gateway worth exploring and developing upon, building and expanding it by every living breath, opening the vortex of the mind towards the current of witch blood that waits beyond.

What we are offering is a system based on Witches Sabbat/Sethanic/Luciferian Witchcraft and The Zos Kia Cultus. The primal aspect of Vampirism (spelled also Vampyrism) plays a significant role in the exploration of the self in it's lunar phase. You will notice the varied topics discussed, I find each relevant towards the proper training of a magickian. Topics as Yoga, Cabalistic lore, Chaos, Sethian Witchcraft and the Zos Kia Cultus all holds a great line feeding each gnosis. Take from it what you will but never sacrifice hard work and hard training for an easy out. Once such a mistake is made, your very self is fodder for Choronzon. A final note: Approach the Sorcery outlined in these pages through the art, it is a key to much more that awaits those who turn the key.

Chapter One

Vampirism, Lycanthropy and the Dead



Vampirism and lycanthropy, a fleshing or manifestation of daemonic energies. The shadowside has long been hidden from the basic study of magick on any serious level. The inherent goal of magick is to awaken and explore the self, progression, evolution and individual power. This is gained from first hand experience and study. The path of the sorcerer is never an easy or safe one, many of the greatest dangers exist in the subconscious realm.

Vampirism has existed and grown in the European psyche for generations, stretching some thousands of years. The same is true with lycanthropy, shape shifting and the darker aspects of witchcraft. Lycanthropy is closely connected with the dual aspects of sex and death, as is vampirism. The lunar current which the sorcerer opens and becomes aligned with is based on the aspect of hidden desire and lustful atavisms which manifest in the spirit and form of a wolf, owl, cat and other such animal. Lycanthropy can be a useful exercise and individual power points which can be used effectively on the astral plane. This book is meant as a Grimoire for the balanced sorcerer. The purpose of this being to offer further guidance and present a serious form of shadow magick and sorcery which has long been kept hidden. The black art is not that of devil worship, but of hidden knowledge. The key to this lies in the depths of the subconscious, the will to explore and suggest, to destroy and create.

The daemonic elementals which breed in the subconscious mind from the time of birth and on can be banished and often made useful to the fighting individual. There is no devil worship or ill intent involved for the worker of Shadow magick, it is up to the individual which path they take. I have always intended, from the beginning to present balance and insight into a dangerous psychic path. That of the shadow sorcerer is not that of mental weakness; however it often tests the mind on ever possible level. Questions, answers, fears and pain await those who explore. Fear not however, without the trials of life there is no true knowledge or experience. It is through consciously and willfully exploring areas of ourselves- analyze and become stronger because of it. Devoid of this, there would be no great pleasure of life, no reward for hard work and no point of building the greatest strength of all - That of the mind!

Presented in this Grimoire is a formula of Magickal growth, which, if practiced under will and with a sound mind will awaken a great Beast willing it's flesh and spirit on the

earth. Demons do exist, however it is not always their intent to harm innocent humans. Our point is to destroy AND create.

The magick in these pages is of all colors, being that of significant power. Law perceived as going forth by night and day, creating with love and joy and the destruction of that which is ill. The manifestation of both the Black and Red temple (that of death and sexual magick). There is no evil in the heart for the essence lives intently on it's message. Every man and every woman have their animalistic urges, from which Atavisms develop and exist.

We are throwing open the gates of Saturn (the gates of Death, hidden knowledge), they are the resurgent atavisms, the hidden spirits and archetypes of shadow and night, the black sun shining with life and wisdom - the Torch bearer (1) behind the darkness.

Love, health, wisdom and beauty are the finest forms of existence. The shadows in the night which glow under the moon exist to dance with you, to guide towards a glimpse of the Night of Pan, to gather on the astral plane at the Witches' Sabbath. Come close, if your will is against it much is deadly, however with pleasure and the glowing lamp of strength all is possible.

Come within the night side, where Varcolaci await....

Vampirism, Lycanthropy and European Folklore

For thousands of years there have been tales of beasts haunting the countryside by night, demons which stalk the roads and pathways of the forests. Corpses who enter the chambers of the sleeping for sexual congress. The wild hunt which rides the Northern skies in the Autumn, searching for souls to join their ghastly celebrations.

The undead in European folklore are immensely strong and colorful in their legend. Walking corpses known as Draugr, which is described as an animated corpse which crawls from its own grave mound to haunt the night and its prudent folk. Draugr was one of the main undead that existed in Icelandic folklore, the creature would always incarnate in it's old flesh or the flesh of some dead near it. The term ghost would often be used to describe it, despite it's manifestation in a dead body. The Draugr was said as well to have the psychic powers of foreseeing the future, controlling weather (which other vampiric beings and witches always seemed to have control over) and shape shifting. In Norse mythology the belief in such creatures is frequently encountered. It so seemed that these beings were spawn of Hel (2), of which many could not escape from their graves and existed in a similar way to central European Nosferatu, Nachzehrer and so on. Such creatures in Norse mythology were called "haugbui" which translates to "barrow", being mound dweller.

Germany holds a large amount of folklore relating to Vampirism and Lycanthropy, Austria has the demonic Perchten, the British Isles the female vampires Glaitigs. Much has grown from such legends and myths, some of which is truth and some of which is something beyond. Symbolism is of great significance in magick because the individual seeks to enter, take hold and mold the clay of life around him/her.

Germany gives us the vampire races of Nachzehrer, Nachttoter, Alp, Neuntoter and Nosferatu.

Nachzehrer is a vampire which is found in the northern part of Germany and the Kashubes, which include Bavaria and other surrounding areas. The Nachzehrer is born in the coffin under the light of the moon, it awakes and begins tearing it's own flesh. This vampire is able to contact its living family members on the astral plane, guiding them into its own feeding. When the Nachzehrer was exhumed, it was found to be resting in its own blood and a half devoured grave shroud. A peculiar thing about the Nachzehrer is that this creature sleeps with it's left eye open and holding it's thumb. It was not rare that this creature would begin to eat its own flesh.

When the Nachzehrer would leave it's tomb it would sometimes climb the tower of a church. The demon would then ring the bells in the dead of night, which was said to cause death to any who would be unfortunate enough to hear the ghostlike callings in the night. It was the belief in Bavaria that the Nachzehrer could be created if an individual was born with a caul or second skin, an unfortunate circumstance for many an innocent child born with such a birth defect. This vampire was often connected (as with many of it's kind) as holding the powers of plague and pestilence.

During times of such sickness many a vampire hunt would ensue, causing numerous graves to be exhumed and the corpses defiled by the paranoid town folk. Nachttoter (a magickal title taken by the author) is a vampire which translates "killer in the night", a being which would haunt the dreams of many, painting the walls and bed sheets in blood and semen of bestial congress. Neuntoter was given its title by the belief that it takes nine full days for the vampire to develop in it's coffin or tomb. Found in Saxony, the Neuntoter was recognized as being a severe carrier of the plague.

The Alp is a vampire like spirit associated with the incubus/succubus who would torment the dreams of men, women and children alike. The Alp is considered often to be that of a recently deceased person, or often a demon of the tomb - that which is bred from the darkest aspects of magick and the astral plane. The Alp can take the form of a cat, pig, dog and other creatures such as a werewolf and demonic beasts which resemble rabid, black dogs. This spirit is also known to wear a hat and use its powers to fly the night sky. Its methods of feeding include entering the mouth of the victim through a long serpent like tongue and changing to smoke, wherein it absorbs the life force of the individual. The Alp is also said to drain blood from the breast of women, and of men and children through their nipples. This incubus proves difficult to get rid of as it exists almost exclusively on the astral plane. Very rarely was it said to manifest anywhere else but dreams.

Nosferatu (also Slavonic in its basis) is a vampire spirit who haunts the astral plane as well as the earth. Its bat like appearance exemplifies its predatory qualities. The Nosferatu is said to be associated with the incubus and succubus, indicating its connection with the astral plane. Once the creature is buried, it will rise from the grave shortly afterwards, going forth in the night to grow strong on the blood of the living. Male Nosferatu are said to be able to impregnate women, the children are then destined to carry on the lineage of its father and become a sorcerer and Moroi, giving nightly communion of blood to it's parent.

Romania and Hungary have significant folklore as well, Hungary being connected with the Bathory family. Countess Bathory added fuel to the fire of vampire mania in Europe by being caught indulging in her blood lust, killing and bathing in the blood of over 560 girls.

Romania adds yet more strength to the vampire lore with its colorful races of vampires, being Varcolaci (of which Coven Nachttoter and the Coven Maleficia derived inspiration), Dracul, Strigoi and Moroi.

Varcolaci is a Romanian vampire spirit. This particular vampire spirit is generally a living individual, going forth in a presumably normal life. In the night however this vampire would physically enter sleep and its spirit would rise as what was called Varcolaci. The undead spirit is able to rise towards the night sky, in the form of a small dragon or wolf with many heads, to drink blood from the moon. The Varcolaci are also able to haunt villages and drain astral life force and blood from the sleeping.

The Varcolaci vampire is quite powerful on the astral plane, being able to haunt the night in many forms, depending on the primal urge and desire. Further explanations and developments of this form are discussed in later chapters of this book. Dracul or Dracula is Romanian meaning "Son of the Dragon" and can also mean "Son of the Devil". Dracula is known as Vlad Tepes, a Romanian noble man who lived from 1431 to 1476 and protected the Transylvanian country side with terror and honor. Vlad was known as the "impaler Prince" for his use of impalement and torture. His modern tactics of war and subterfuge proved him to be a successful war lord and Prince. His war with the Turks lasted his life and gave birth to many tales of his vampiric actions and violence. An order he belonged to, The Order of the Dragon, was a defense against the Turkish offensive that was rumored to involve magical activities.

Strigoi is represented as an undead vampire spirit, sometimes female and also a kin to the word strigoica, meaning "witch". It is the Moroi, who are often Varcolaci themselves, who meet the Strigoi in the night and give communion of blood and other lustful unions of demonic passion.

The individual, who seeks to explore and envelop the self within the shadows of vampiric sorcery, must be willing to become as those nocturnal archetypes which hide within their subconscious. You must embrace that within your deepest self, which is ever changing. In other words, take upon your conscious what is fitting to your personality and self. Vampirism and Lycanthropy is the most dangerous path to take on magickally, as it invites the dark arms of the Black Eagle and Thanatos. Proceed with caution.

When I began focusing on the archetypes and symbols of vampirism I began drawing connections to the system of shape shifting according to the nature of the vampire presented. For example, a tale of female vampires would give them the astral form of a cat, an owl or raven. Many male vampires would take the astral assumption of a wolf or bat. It was said that vampires may take the form of mist or fog, this connection obviously comes from the ability to assume a mist form on the astral plane. If certain points of chi can be strengthened into a viable physical energy then one can view the astral in the form of the chosen focus. Most often, this is seen in dreams or mentally open times depending on the individual thoughts and mind set.

Through the past 600 years of vampiric history, many women and men would wake from a seemingly restful sleep, still feeling exhausted and worn out. Their experience from dreaming would be disturbed or reminiscent of a waning sexual experience with a demonic or angelic being. It is possible to develop, out of inherited and personal traits, an independent predatory instinct which can function on "autopilot" while dreaming. Then that the hunter may seek out unconsciously those who have imprinted on the astral plane their wishes of congregation and lust. Many have developed from personal experience

(ie. childhood or early life trauma) a predatory complex which would act itself out from frustration during the dream state. The main difference between a serial killer and a dreamer is the killer takes his/her desires out on flesh instead of a subconscious dream situation. Such an individual would lack self control and the need for balance and understanding. For the sorcerer, it is known that natural instincts of hunting and survival are not to be repressed and ignored, but rather should be explored and understood, for a significant part of the individuals make up lies in those hidden corridors.

The Lycanthropic strain of humanity lies in its hidden urges and primal desires. English sorcerer and artist Austin Osman Spare (3) brilliantly structured a system based on belief and loose bonds. Atavistic resurgence is the act of bringing forth primal desires via the subconscious, wherein such desires manifest and sometimes breed into monsters. It is up to the individual to build a great amount of strength to confront, understand and control such energies. Many lycanthropic urges manifest in violent sexual activity, wherein all honesty is present and a pure aspect of psychic make up is understood. Blood and sexual congress have long been interpreted as animalistic lust, resulting in the creation of psychic bonds between the individuals involved. Countess Elizabeth Bathory (4) often would stick pins and cut the flesh of her young victims after beating them almost to the point of unconsciousness. Blood baths would provide the Countess with the ease of her own obsession with staying young and her subconscious desire for the blood of youth.

One tale set in the northwest of England involved a vampiric spirit known as the Nightstalker of Croglin Grange. A family moved into an abandoned home located right next to a very old graveyard. The young woman, who lived there with her brothers, retired to bed one evening. She glanced out of her window to notice two red eyes gleaming in the darkness, moving around gravestones and through the yard. She then lost sight of it and in puzzlement went to sleep. She awoke some time later to a scratching at the window, in fear she froze, not being able to scream or even move. The vampire then tore away the lead of the window pane until the glass crashed to the floor. A necrotically gray hand reached in towards her and entered her chamber. She fell under its spell as the demon drew closer to her. The being was pale and thin, almost skeleton like... its mouth and eyes were crimson red; she felt an overwhelming sense of fear and even lust.

At some point she was able to regain her senses and scream aloud for help. Once her brothers reached her bed chamber and entered they found their sister lying on the bed,

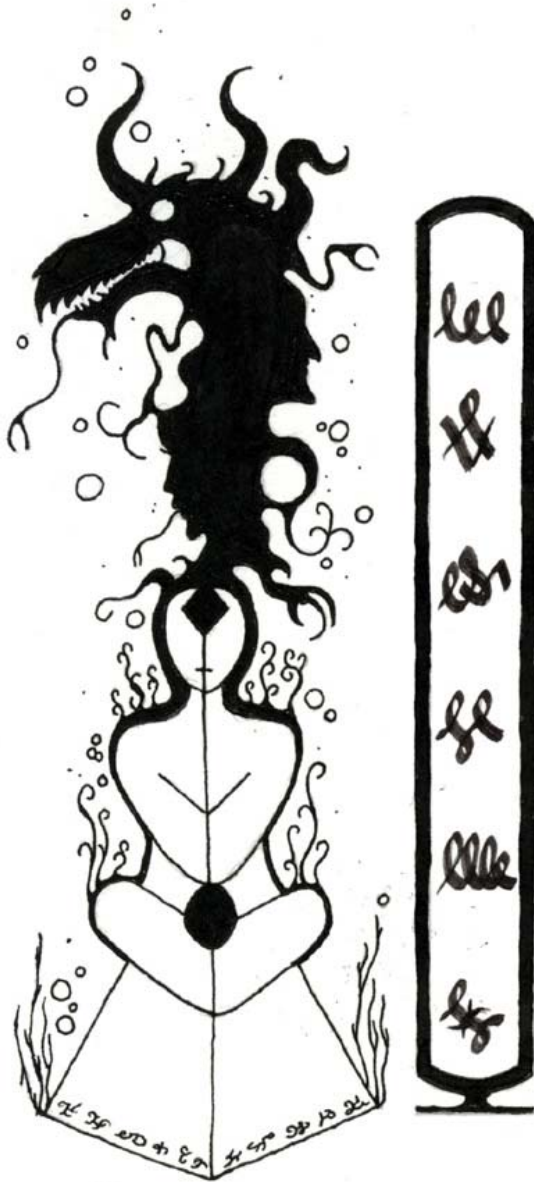
blood pulsating from her throat and the white sheets covered in burgundy. There was no one present in the room, save the ghostly wind which blew through the cold room, from which no window pane kept out the night air.

The werewolf has long been associated with vampirism in European folklore. It is after all, the vampire which is able to shape shift into such a wolf like beast covered in gray or black fur, gleaming red or yellow eyes and enormous, cruel fangs.

The wolf form can be assumed in one of two external shapes, being a large hunting wolf or a giant man-wolf form, which proves to be a mental and physical terror. One of the first werewolves, Lycon, was turned into a wolf by Zeus in a form of punishment for a crime. In Scandinavia, werewolves were regarded as great warriors who fought for their land and family honor.

The werewolf was not one

in the actual form of a wolf, however, but a Norseman covered in the skin of a bear or wolf. They would attain a mental-shamanistic balance of beast and with a mind sigil of Odin and Wotan ascend to the battle which would last to the death. Their ferocity was legendary and these warriors, who had no one sided concepts of good or evil, found a balance for the love of their culture and family. They fought in harmony with nature. There was however a shadowside within their culture: the great demon-wolf Fenrir which devoured the sun; and the woods of "Jarnskogarna", which were feared because of the



supposed werewolf tribes there, which were led by Mane-Garm, they too were said to devour the sun.

This was due to Mane-Garm's everlasting hunger for flesh and power. Many werewolves of this culture had titles as Sinfjotle (he with yellow paws), Hjarulv (sword wolf) and Kveldulf (evening wolf).

It is possible for one to assume the form of the wold during astral projection. The transformation on the astral plane permits intensely surreal experiences. The hunt in the dead of night is one of the most significant of these experiences. Details on lycanthropic transformation are given later in this book.

The wolf girdle would often give the individual the power to alter his/her form into a beast. This method, which would require an atavism working, would cause the individual to feel a large shadow move within him/her and become one with their mind. The beast would transform the flesh and spirit into an enormous wolf, hungering for blood and flesh... for the hunt. During the period of such transformations, as I can personally attest, tracking or traveling in great forests or through fields is a beneficial experience. The wolf is an excellent hunter, able to travel long periods without rest and to move virtually soundlessly in the night. It is known that the wolf can run up to fifteen miles an hour for the period of roughly three hours or more. It is not rare for a wolf to cover up to one hundred miles a day when food is scarce during a brutal winter or such.

"Werewolves in European History"

The werewolf can exist on the physical plane as well as the astral one. The main difference is the form, on the physical plane the wolf attributes are mental, consisting of heightened senses and physical strength. The face and hands may resemble those of a beast.

It is useful to call upon such atavisms when one is in a defensive situation or for physical survival in the extreme cold. I can recall numerous times when I had undertaken some early will training exercises amidst the perils of an extreme winter which often threatened my own personal safety. I had to call upon the wolf then just to carry my mind and body to a heightened sense of strength and power. The werewolf may be invoked with runes or sigils, for which the details are given later in this book.

Werewolves and such creatures have existed as long as vampires. In France there were "Meneurs de loup" which were said to lead wolves by playing a bone pipe which would echo the music of the dead. The wolf charmer was by no means a friend of humanity, causing werewolves and servitors to devour any unfortunate soul who walk near them in the night.

In the year 1502 in France there was a peasant named Pierre Burgot who was tending to the sheep in his herd. From the woods rode three men each dressed in black and deathly pale. The leader of the men, who called himself Moyset, told Pierre that his men would watch over his herd and give unto him a great fortune if he would obey his wishes. Pierre agreed and in their next meeting Moyset inquired upon Pierre's religious beliefs. Upon finding that Pierre was one who accepted Christianity he commanded him to reject Jesus Christ, the holy virgin and his baptism. Burgot then accepted his suggestions and gave an oath by kissing Moysets' hand, which was as cold as the hand of a corpse. It was years later when the rider returned and gave Burgot an ointment to smear upon himself. This

act was done along with Pierre's friend Verdun, who smeared himself with this foul smelling ointment as well. The two became wolves and began to devour other humans. Moyset sneered at the two and rode off into the night. The two were captured and executed for their crimes.



In the year 1600 two teenage boys, Jean Grenier and Pierre la Tilhaire went into the dense, dark forest to hunt and gather food for their families. They were met at some point by a man upon a black horse who called himself Herren or the Lord of the Forest. He offered the two teenage boys individual power, based on their will alone. Once they accepted, Herren, with the lips of the dead, kissed each forehead of the two and sealed it by cutting a small sigil in the form of a crescent moon on their thighs. Herren then gave each boy a wolfskin belt and an ointment. He then gave to them the verbal ritual of lycanthropic power, the strength and success of which depended on their own judgment and will. He told each boy to grow

their left thumbnail long and in the night of full moon to begin invoking the power of the wolf spirit.

The Lord of the Forest (5) then disappeared never to be heard from again.

The two teenagers embarked upon a great killing spree, eventually being caught and executed for their murderous acts.

Peter Stubb was also a known lycanthrope who lived in Germany in the 15th century. Stubb claimed that the "devil" had given him a belt made of wolf skin (6), which he would put on and then transform into a wolf. He murdered numerous people until he was caught and executed as well. No one ever found the belt made of wolf skin.

This is an excerpt from a German pamphlet spreading the evils of lycanthropy several hundred years ago.

"Stubb Peeter

A True discourse declaring the damnable life and death of one Stubb Peeter, A most wicked Sorcerer, who, in the likeness of a wolf, committed many murders, continuing this devilish practice twenty five years, killing and devouring men, women and children.

Who, for the same fact was taken and executed the 31st of October, 1589 in the town of Bedbug, near the city of Cologne in Germany.

"From the town of Bedburg unto Cologne in upper Germany, there was brought up one Stubbe Peeter, who from his youth was greatly inclined to evil. He gave himself to the practice of the wicked arts from age twelve years until his dying day. He gorged himself in the damnable desire of magic, necromancy and sorcery, acquainting himself with many infernal spirits and fiends. In the end he sold his soul to the devil in return for a life full of carnal pleasure.

Unlike other accursed men, this vile man sorcerer desired of the devil neither riches nor promotion nor any other outward pleasure. Being of a most cruel and bloody mind, he requested that he might work malice on men, women and children in the shape of some beast. Thus he might live without dread or danger of life and be unknown as the perpetrator of those bloody enterprises which he meant to commit. Recognizing this wicked fiend as a fit instrument to perform mischief and destruction, the devil gave unto Stubbe Peeter a girdle, which being put around him transformed him forthwith into the likeness of a devouring wolf. This demonic wolf was strong and mighty, with great eyes which in the night sparkled like brands of fire. It's body was huge, a great mouth wide with most sharp and cruel teeth. As soon as he would take off the girdle the talons with long and razor sharp nails would become human hands again and would appear as if he had never changed from human form.

Stubbe Peeter was herewith exceedingly well pleased with this form. The form which he could assume was quite in step with his nature. This demonic gift was in no way troublesome thing for it was light of weight and hidden easily.

He proceeded to execute sundry most heinous and vile murders, for if any person displeased him, he would thirst for revenge. No sooner should his enemies or chosen prey walk abroad in the fields or about the city, this vile sorcerer, in the form of a wolf would stalk them and never rest until he had plucked out their throats and torn their joints asunder. Before long he had developed such a taste for blood, that the shedding thereof became his greatest pleasure and delight. Upon sundry time he would then travel through the streets of Cologne and Bedburg, searching for victims of his demonic bloodlust. In those places would Stubbe Peeter walk up and down until he espied either maid or wife which he lusted for. Upon choosing the victim he would draw them out of the city or follow them, wherein he would ravish them and then, in his wolfish form, cruelly murder them. Yea, it would often come to pass that as he walked abroad in the fields, if he by chance spy a company of maidens playing together, or milking their cows, in his wolfish shape he would run without delay among them. While the rest escaped by flight, he would for sure lay hold to one, and once he satisfied his lust he would murder them. It so happened that he had a daughter, who was a fair young damsel by which name was Stubbe Beel. She was said to be very beautiful. Stubbe Beell was also victim of her

fathers' lustful desires, not even she was free from his perversion and desire. At one length the devil sent unto Stubbe Peeter a succubus, elemental who was in flesh a beautiful and surreal woman. This woman was with him for seven years, and once her purpose unto Stubbe was served, she disappeared. This did not falter Stubbe Peeter, he continued his lycanthropic changes and began shedding blood each day.

The following matter doth stand as a special note of the wickedness of this abominable sorcerer.

He beheld a proper youth for a son, begotten as a young man. In this lad he took to much joy, commonly calling him his heart's ease. Yet as he favored his son the beast within took over and he spilt the blood of his only male child. One day he took his son into a field and told him he would return. Suddenly a hulking shadow of a wolf encountered his own son and cruelly slew him. Once the horrid deed was done, the wolf cracked open the skull of the boy and ate his brains.

His career lasted many years, filled with violence, murder and devilish lycanthropy and sorcery.

Soon the towns of Cologne, Bedburg and Sperad, seeing themselves so grievously endangered,

plagued and utterly terrified, ensued upon a hunt of this beast. At last they were able to catch this beast, who took the wolf girdle off and returned to human form. The hunters thought it was some devil in human form, however they soon learned of his home nearby and that he had lived there for years. He had then also admitted to killing and sorcery. It was also found out that his daughter had assisted her father along with his mistress Katherine Trompin. Their judgments were passed October 28th, 1589 in such manner. Stubbe Peeter was tied to a rack and torn apart limb from limb on October 31st 1589. His daughter and mistress we later burnt at the stake the same day."

It is the goal of the Coven Maleficia (7) to not condone violence or harm to others, but to present the choice of shadow exploration and individual understanding and power. There is no seeking of members, as they are few and hidden, like the dream of blue ice which forms on the windows on a cold night. There is no set temple, beyond the individuals who practice upon their own will and desire. The result of the misuse of lycanthropic power is always negative to the sorcerer if used out of the law of "Do what thou wilt..". In other words if it trespasses on another individual's rights of life and joy then it is wrong, unless provoked or within a magickal combat aspect. Our witch - dreams are walking in the rows of the night. Forever.

Astral vampirism and lycanthropy can be obtained once the Warlock and Witch are capable and adept in the Witches Sabbat arts. This will demand much in the area of discipline, self mastery and will in order to obtain such powers, however, be sure the reward is ten fold for such a development!

Tales of the Sorcerer who in secrecy leaves his or her flesh to take the form of an animal or vampyre spirit to celebrate the Horned Lord or Black God of Illumination and life upon earth will be once again whispered in the halls of the dead, our kind never died out or went away, we carried our lineal witch blood through the throes of time and space, covering the earth again in secrecy.

Yelg Paterson and the greatest of mythical sorcerers exist through those who take into their essence and mind the very witchblood which passes through astral lineage, to which your great heritage is all obtainable for your future work.

Chapter Two

The Book of Night

-Elementals of Mind and Space-



Vampiric or 'Vampyric' Sorcery is a technique of evoking and directing energies which are Qlipothic in nature and/or origin. The Kabbalah defines the Qlipoth as unbalanced or negative energies which exist beyond the sphere of Da'ath, which is dual in it's qualities. Da'ath is often represented as a power zone of wisdom, the hidden knowledge. One may ask, what is the key? The KEY is the subconscious, the dark matter of the brain.

Vampirism is also the Will-directed internal focus of exploring the immortal aspects of the Vampyre in shadow and dream form. It is a process of sinister or left-handed alchemy, being the Adversarial

path of Luciferian Self-Development.

Elementals are different from spirits in that they will often take the form of desires and what we call atavisms, they take the form of urges within the psyche and rarely can be

made to assume visible appearance. Austin Spare was said to be able to do such at certain times however his witch mother 'Yelg' Paterson was said to do such at will.

Da'ath is guarded by Choronzon, who is regarded as both demon and vampire. Some texts have presented Choronzon as not a demon at all, however but a guardian of this hidden sphere who is only considered 'evil' due to it's alien nature to conscious or even subconscious human thought patterns. I am presenting Choronzon as a demon, a vampire spirit. Now am I defining it as 'evil'?, NO. My reasoning is that evil is only a closed term defining already pre-dogma - ridden thought patterns, a system within itself. One must go beyond the gates of Choronzon into Da'ath in order to begin to understand first, the self and secondly, the exterior universe.

Once one has crossed the Abyss it is then possible to begin to control and shape his or her own individual destiny based on the discovery of the True Will or Holy Guardian Angel. Choronzon is also a vampire spirit. It can not be evoked or invoked in its entirety. The reason is that Choronzon is all that can invoke madness or destruction, creation only being possible through summoning, facing, passing through Da'ath and banishing. This is the mastering of Choronzon, thus, in essence the end result of controlling a part of this energy.

Vampiric Sorcery is the mastery of the elementals of the deep subconscious. Are all vampire spirits merely elementals which exist at deep levels of the mind? Well, my experience is no, they are not. Some are pre - created spirits, long dead ghosts who seek some sort of revenge or those who have lost their battles with Choronzon or as Lovecraft called "Azathoth" (1) and drank too deeply from the Mother of Abominations.

Choronzon could be considered the same as the Egyptian APEP, whom is a demon of Chaos. The Lord of the Luciferian Witchcraft Cultus is SET, the Prince of Darkness, is known for his battle with Apep and by destroying the demon, he becomes the master of Chaos. In the sorcerer's life, he or she would seek to become Set-like and master Chaos (Apep). This is a point of High Sorcery and mastery of the earth. This is mirrored in the Lord of Air and Fire, Lucifer/Azazel/Shaitan, revealed in the Holy Guardian Angel form – Azal'ucel.

Vampire Elementals are connected with deep desires and lusts that emerge from the subconscious. If undiscovered they will often grow with the desires of the individual until they rise to the surface. If individuals are unbalanced they create further dangers. I always recommend that the sorcerer be strong and sound of mind before even attempting to invoke or evoke such elementals, for they exist on dark levels of the sleeping mind and hold the keys to the gates of Da'ath. If one is not prepared they will be brought forth to the gates and come face to face with Choronzon, madness will grow until their reality is not his/her own.

To evoke elementals who are already in existence, yet based in negative power zones is perhaps just as dangerous because one is attempting to control beings which exist outside

their own time and space. They are defined as 'demons' for this reason, being that nothing is sacred and your life is alien to theirs. The other significant point is that such spirits seek your life force; they literally want to "suck your blood".

Such demons are powerful during ongoing astral battles and defense; however they are nearly useless for positive workings. Some exceptions can be made however not many are worth exploring. Use other means. I would recommend that the sorcerer begin invoking the vampire elementals within the mind before the ones beyond. One must master the self before they seek to master their universe! Being primarily an independent sorcerer, I rarely involve myself in, or work with many other magickians within my rites. One particular example displays my reasoning for this: Several years ago, when we were in fact diving 'head first' into these theories, I had a sigil constructed which was based on the Romanian Varcolaci vampires, an astral wraith which took form flying towards the full moon on certain nights.

The sigil involves an inverted pentagram within the center, thus invoking a 'sinister' reaction from most people. The Pentagram is not by any means meant as either 'Satanic' or 'Evil', however to merely invoke the essence of inverse, or Choronzonic rites which involve a semblance of the Death Posture in order to reach the heart of it's being. This sigil is a representation of night side, shadow or lunar forces. These forces are actively a part of the individual subconscious and compose most of the matter of the brain. Fear not the powers of your mind, embrace the shadows! I had two partners who seemed to hold a genuine interest in magick until they were faced with the rites we had planned.

The sigil was painted and drawn on both a parchment and a back drop for the altar, giving an ominous direction for the rite, submerged in the applications of astral vampirism. We were invoking the hidden vampiric aspects of the subconscious, given form by our collective will and focus. We sought to bring forth a spirit fueled by blood, from which I gave the offering of will.

Towards the end of the invocations, one of the magickians became ill and had to exit the chamber, while the other persisted on with my mantras. Before I had completed the other had decided this was not for him and remained silent, no further offering in the ritual. I had to close and banish extensively, for such forces remain powerful if not invoked properly and such disruptions were adding towards the demons growth. I had fear that it was taking on the attributes of our collected focus, a demon of three heads no doubt! I have since, learned from such an experience to build barriers of banishing strength as well as working with only the well screened. To face Da'ath and control its elementals and energies is to transpose the Abyss and awaken towards a glorious morning!

Vampirism is a belief system of altered thinking and new focus. It is not at all different from the beliefs of any serious magus or sorcerer who seeks to build the black walls of individual strength. The subconscious holds ever key needed to awaken these primal atavisms: the serpent, the wolf, the dragon, the bat, the owl and raven are all at our command. The new age of shamanic tribal transformation and atavistic resurgence is at hand.

The vampiric path is not necessarily a life long dedicated focus, it is night side. In other words any other personal path of magickal power and study such as Thelema (2), Chaos (3), Voudon (4), etc. can be a primary focus of the individual. The developed path of vampiric sorcery is of the night and shadows, when the sorcerer may shed his flesh and take to the night sky.

It is when the sorceress can assume the form of the cat, raven or wolf and hunt for astral congress... all predatory instincts may be exercised and sharpened. There is no need for the vampiric sorcerer to stay away from the sun or sleep in a coffin, they do not have to wear black or paint their own face white. It is based on the individual's will and desire not on show and gimmicks.

All of the trappings and imagery of vampirism is based on symbolism and transformation, for within the darkside one may become that black shadow depending on their own desire.

Deprogramming and Will Training

Such is necessary for evolution and progression, as well as preparing for the vampiric transformation. In the alchemical change, from basic programmed thought patterns to a new type of awakened individual, the process of deprogramming and training of will are very significant. It is dangerous, as well as foolish, for the individual to go forth into this region of darkside magick without deprogramming themselves. It entails the risk of further burying atavisms, and making oneself vulnerable to vampiric possession. Elementals who are created and normally exist within the vampire current, will seek to manifest outside the dream sphere.'

Before one can attempt to change their surroundings and work their magickal will, one must master the self on each level. For this reason, a number of banishing rituals should be performed on several levels. This includes Goetic (5) and Enochian banishing rituals, etc. This is only a basic start to the world of shadows.

To begin to understand the basis of vampirism, one should study his/her own surroundings. This includes why he/she thinks of certain things the way they do, how he/she treats friends, lovers and family, etc. If something offends you, why? This takes a large amount of concentration but can be most rewarding if one can go beyond the walls of the conscious. A suggestion is to keep a dream journal, it is especially significant in the beginning as you will be able to follow subsequent psychic developments and emergent thought patterns. Dream control stems from the ability to understand the self and offer a power base within the subconscious. Foundations of iron are most important. To create something strong one must use the highest quality of materials available. Evolving a mental connection to the astral plane requires the most rigorous self-analysis.

It is during this period of analysis that the aspirant becomes a 'solitary', shunning unnecessary contacts. The reason is that the mind and its magickal abilities are

strengthened in solitude, and the methods of will training in isolation are therefore the best companions.

It is during this time that the sorcerer is able to further practice the methods of sorcery; Chaos, Thelemic and other methods of magick which will enable a strong transference into the astral world of vampiric sorcery.

The individual will begin to learn and understand that all things in this world can be changed or adjusted to the warlock's will and that he/she is ultimately the master of their own destiny. An aspect of proper training techniques is that the aspirant takes to viewing and studying things normally disgusting to their own personal taste. There are objective but subtle reasons for this that will become clearer as they proceed. At the starting point, it is of the utmost significance that the individual focuses on understanding their own fears and pains, without these reasons necessarily being clear. It will however be seen at once that this aspect of the training makes for a devilishly strong individual.

Belief



Vampirism is the extension of the astral mind and night side reality. All that is transformable from the flesh to dream is subject to change on this level. One must learn to separate him/her self (which most students of the hidden arts have done already) from the sleeping world of people, lost in crowds, lost to themselves and dedicated only to skimming by in their lives. The successful magickian is one who realizes that the universe is composed of simplistic beliefs which are only connected with the extension of the mind. If you believe it, and act towards it then it is real.

The sorcerer realizes that gods are creations of man and that spirits and

energies DO exist, though whether their existence is in anthropomorphic form is extremely doubtful. Gods are extensions of the mind and it's vast categorizing skills which prove to have a significant role in altering and directing magickal energies towards various goals, and in breeding our desires.

The sorcerer views life as sacred, and as it's keeper, that it is their choice which path to take in it. It is not surprising that most people choose a path of blind religion, believing truth is what a books states without exploring for themselves. The vampire sorcerer understands that everything must be questioned and explored, for nothing is sacred and everything can be changed. Life and joy is available to the fighting individual, one who is able to go beyond what is dictated and forge a great path in his/her own life.

They also understand that no one else can accomplish this for them, on the contrary, more often than not other people and their beliefs get in the way of achieving personal happiness. The vampire will realize that such is the way of the world and it must be altered from behind the scenes or mask of dreams if you will. The vampiric sorcerer is quite capable of going through life without another knowing of his magickal practice, what he/she is capable of and that all is subject to change via will.

When I received the vampiric current in the early 1990's I knew something was changing, my mind was opening: I knew that ahead of me was either the great goal or total mental ruin. With will and courage, I allowed the current to manifest in my subconscious and grow into a massive reality. This is true with other forms of magick, for each is related and the goal is often the same.

Magick and Belief

Vampiric sorcery is based on essentially the same principles as more traditional forms of Magick. The only exception is that darker symbols are sometimes involved. We do not consider these evil or harmful, as there is no ill intent towards anyone - they are simply a means of strengthening and connecting with the self on all levels. Vampirism is quite natural to many aspects of the psyche with which we desire connection. The Path of Evil in an initiatory context is not in reference to moral or ethical pursuits or aberrations, rather one of Adversarial Focus by such God forms of Antinomianian or Sethanic (Set) assumption – separation from the natural order.

To learn magick one must have begun to understand the self and individual strengths and weaknesses. Magick is defined by Aleister Crowley as "The science and art of causing change to occur in conformity with will." (6)

The process of belief is based on the already constructed reality of each individual. Each person is a collection from different sources, mixed together to form one "group mind". This is the picture that emerges when individuals seek to embrace change while strengthening the self. In the dissolution of what seems to be an exterior and stable personality we discover that change is ongoing, increasingly so as we follow a never-ending evolutionary process. Ritual involves the restructuring of previously defined

desires and wishes. It is a fundamental reorganization in relation to various points of chaos; to reach beyond what is called the demon Choronzon, the guardian of Da'ath, to the astral region of wisdom and death, resurgence and evolution. It is also the point and essence of ritual to enter into the place of Neither- Neither (7) , the Abyssic void of unconsciousness, wherein all is possible and change can occur in actual conformity with the individual's ultimate desire.

It is wise for the magickian to focus on holding a semi-stable mind, as serious magick has a way of blowing up on you. The path of the magickian often pulls no punches and has proven to be a difficult path. It should be the focus of the student to learn and progress via mind control techniques, breathing exercises, controlling all functions of the body in detailed measures. This requires that you be strong minded and focussed on what you wish to accomplish. By entering the vast night side, in which vampires truly exist, you will be opening yourself to a world whose Inhabitants may devour you unless strength and the shield of WILL are present.

Frozen Silence

The practice of holding the body in one position for extended amounts of time is very significant. The self in a 'still' or 'frozen' state is often an avatar of building and controlled energy. When an individual controls their thoughts on almost every level, holding the point of consciousness between lines of almost subconscious existence, then the mind is at the threshold of magick and sorcery. This is why I have always relied on physical exercise and training as a stepping stone towards magickal practice. The mind on the conscious levels works extremely fast and remains intent when one is engrossed in physical activities such as hiking, swimming, climbing, running, weight training and such. A good time for sigil workings would be when one is focused on pushing the body towards a physical point of exhaustion.

The practice of freezing the body in one focused state for an extended amount of time is suggested. Begin slowly until you are able to sustain for over one hour.

Find a comfortable and quiet area of your home. Arrange in the room a soft area to rest upon. Begin to freeze every part of your body until it is as still as a corpse. This includes your hands, eyes, mouth and facial expressions. You should not go to sleep or allow yourself to enter ramblings of thought, but focus and concentrate on the stillness and silence around you.

Try to persist with this method for a long period of time, keeping a journal based on this and other magickal training, studies and accomplishments. The magickal journal is a powerful tool and record, presenting insight into the great, vast subconscious and a record of the world of dreams. Try to keep two journals, a dream book and a general magickal record containing plans, exercises, accomplishments, astral contacts, rites, etc. This will aid in your personal development and the techniques in which you employed as a part of your day to day system. It is during this time in which you practice frozen silence that you will be able to lay a foundation for astral control, shape shifting, dream control and fully exploring the functions of your human body.

Yoga

Yoga is the process of controlling the body at all levels. This requires a large amount of mental and physical discipline which, when developed, will provide a tremendous reservoir of magickal energy within the practitioner.

To develop the mind and spirit so that one may work magick it is necessary to control all parts of the body and brain. The greatest path of self control is through Yoga. It is also the most difficult for the individual who is new to this path. The magickian who seeks the mastery of the self will no doubt be aligned with Yoga and the levels of control it teaches. There is actually no way to study yoga, to fully understand it one must practice and employ it for the advancement of the self. Yoga is very demanding for excitable and energetic types, but with persistence implementing its techniques, control can be developed quite quickly.

There are numerous levels to the different techniques and disciplines of Yoga, all of which are equally significant in their benefits and developments of strength. Asana (posture and control of body in frozen silence); Pratyahara (control of the mind on detailed levels); Dharana, (control of thoughts, can be very disturbing as it makes you more conscious of the level of 'noise' in the mind).

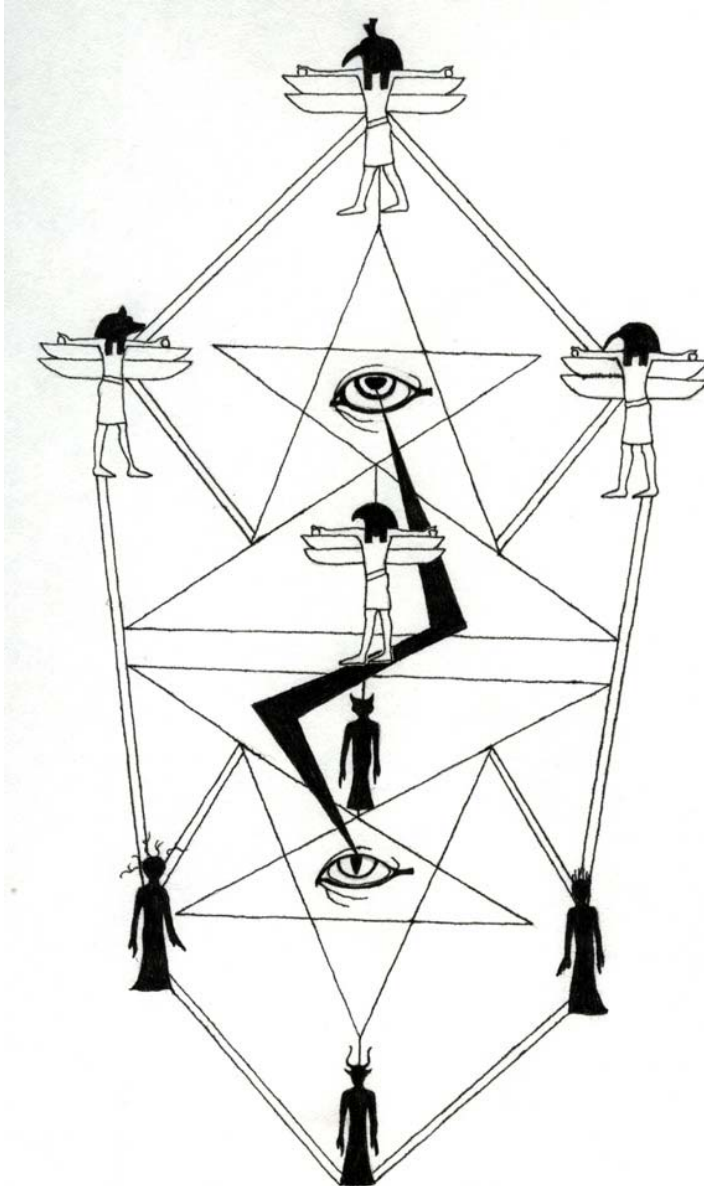
It is during this that the magickal will is tested, created and sadly more often, destroyed before it is built again. I have had many associates quit the magickal path because of the rigors of training, and the experiences involved. I am not surprised that people are broken by the path, since the shadows, if not explored and understood, can overpower and destroy the mind.

During Dharana you will want to focus on a single thought for hours and take mental note how many times your mind ACTUALLY wanders, this can prove to be a difficult exercise as you have to learn the necessity of controlling the mind on two levels- focus and understanding, vision and will. All of these can prove a frustrating experience. Do not be deterred, a serious student will learn to overcome such an obstacle over time and triumph.

Controlled breathing is very important as astral energy can be transferred this way, also magickal will is often assisted by controlled breathing techniques. The student should spend several months learning to control his/her breathing and posture. This will prove beneficial in daily life also, as disruptive events will be less unbalancing, and the unruffled mind will be able to respond more effectively to unexpected occurrences.

Karezza

Karezza is a form of sexual magick, involving building up and controlling sexual drive for transferring to magickal purposes. It is used to charge a particular wish, or focus energy and bring it into manifestation in a specific form. Karezza is an ancient technique which requires an immense amount of control and concentration. It may include auto-erotic methods (masturbation) which are implemented to reach the point of orgasm and shortly before the sorcerer stops and focuses instead upon the symbol of their intention. Once this stage is complete the sorcerer can enter a dream state in order to project the



ideal envisioned. Karezza produces exceptional results which can provide an immense power base within the self. The practice itself also teaches discipline, control and mental strength. The essence of Karezza is that once orgasm is denied then this rampant energy which the sorcerer is controlling may, during vision or dream, be fulfilled in another desired area. This method can also be used to contact a succubus or incubus and is a very useful technique for purposes of evocation and invocation.

Da'ath

Da'ath is one of the zones of the Qabalistic Tree of Life, a great void which is defined as the Abyss. The Abyss or zone of Da'ath is best understood as the dimension from which all begins or manifests, we are but spawn of the Abyss. This is the Christian 'hell', evil only by the ignorance

and lack of understanding concerning the nature of Da'ath.

The world, nature and the universe as we know it are indifferent to suffering, the same as the Abyss. All things manifest from this dimension yet nothing remains within its favor, all returns to it by the way of the grave at some point. Life recycles itself. This can also be defined as what Spare termed "the Neither-Neither". It should also be pointed out that

‘Neither-Neither’ is a inner dwelling concept of exploring the self, harnessing personal power and consecrating sigils. ‘Neither-Neither’ is in many ways, a way of life. The channel towards

To attain this state one must reach a black out point when the mind goes beyond the point of conception, of when nothing matters and all is unintelligible. This is when one assumes the Death Posture, the flight of the self in ecstasy during which nothing exists, you literally “step outside yourself”. When the individual enters the Abyss there is no concept of the self, there is no form or matter in this state. It is during this state that one can inaugurate or en flesh the intense desires, whatever they may be, during a state of forgetting the self. This is the direct communication with the subconscious, the “delivering of the letter” if you will.

The sorcerer who dives through the Abyss and acts as an avatar for its power keeps the spirit bound to the earth, he or she escapes the recycling for an amount of time. Many memories of a previous life are lost in the traumatic act of death; only the strong willed even emerge with some essence of their power source intact. It is often when the greatest shocks and traumas are inflicted, when the exterior and ego built ‘selves’ are stripped away that the true power source, the core of life is revealed as it really is. Aleister Crowley often changed his image, assuming different appearances, guises and so on.

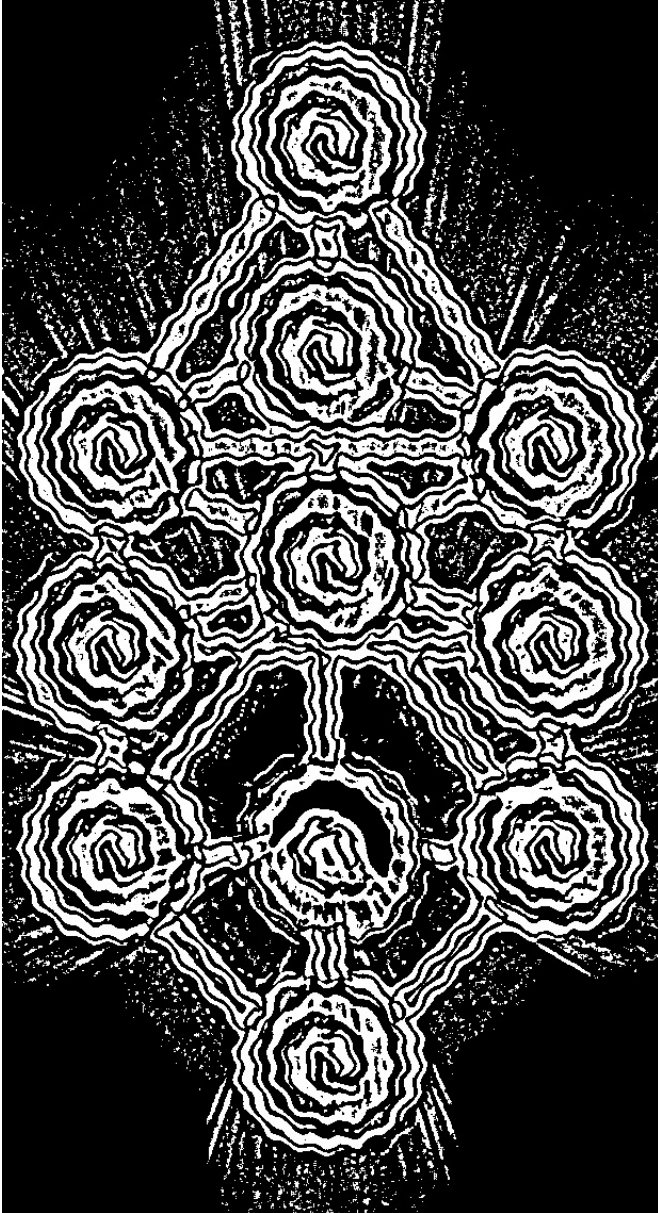
There is a reason and purpose for such actions, for how can one understand the various avenues and different paths of life if one stays trapped inside one particular ego? The sorcerer who is able to uphold the strength and character of self through will is able to master his or her own universe. He or she can live as they will, creating or destroying as they wish, and relishing all that makes life worth living.

This is why change is a wonderful thing, why the dancing Egyptian God Besz is a chief symbol of the sorcerer, because the form is constantly changing and evolving, each act a religious movement of life and joy. Even more to the sorcerer’s benefit is that in modern society change is an accepted part of life. This means we can move behind the scenes, do our will and not be harassed for our ‘different’ or ‘strange’ behavior, save the magickian is not running about hurting others.

Da’ath can be opened by the words “Zazas, Zazas, Natsatanada Zazas” (words that are said to have been used by Cain and Adam to open the gates of hell.) and explored through the Death Posture. The sorcerer who would enter the Abyss must be pure of mind and in harmony with his shadow or hidden self.

The greatest obstacle of the Abyss is the demon Choronzon, whom the sorcerer must pass in order to enter the Abyss. Choronzon is considered a demon due to it’s non - form and devouring nature. It is a vampire spirit, awaiting the moment to enter the subconscious and destroy it from the inside out. Once Choronzon has laid hold, it keeps its hold until death and beyond.

Choronzon must be banished once it is passed through when great vampiric rites are conducted, such a demon should not be let linger, nor any communication be granted due to the lying and false nature of the essence. Choronzon seizes upon every point of the self which is confused, in conflict, sick or twisted. It can take and build upon any form of hate, self-pity, depression and madness. This is why the sorcerer who takes this path must be well disciplined and of a sound mind.



The significance of the rites of Da'ath is that having entered the reverse side of the Tree of Life, and passed through the Da'athian gates, a plethora of psychic and hidden knowledge becomes available. Da'ath is a conjunction and 'child' of the Qabalistic zones of Chokmah (Wisdom) and Binah (Understanding). As Israel Regardie pointed out in *THE GOLDEN DAWN* (Llewellyn 1971) : "But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the unconscious archetypes - a highly dangerous and unbalancing ascent, until they are assimilated to consciousness - which first renders Da'ath a possibility. It is the fall which is responsible for the acquisition of self-knowledge".

"Thus it stands proven" claims Blavatsky "That Satan or the red fiery Dragon, the Lord of Phosphorus and Lucifer, or light bearer is in us; it is our mind - our tempter and redeemer, our intelligent liberator and savior from pure animalism."

Da'ath is the zone where vampyre phantoms, shades, ghosts and demonic spirits dwell. The necromancies of the night side of earth are channels from which the Qlipoth emerge. All morbid desires and acts which fester in the human mind are fed into Da'ath and the Qlipoth, for which exploration one must possess the highest mental and psychic strength.

Such spirits can be controlled, and are often servitors of the most willful sorcerer. Once their purpose is fulfilled however, it is wise to banish or destroy them to save the ill effects afterwards. No Qlipothic spirit, vampire or not, should be employed under any circumstance for matters of helping another, for it is not of their nature. Such wraiths may be used as avatars of personal power but do not expect this to be an easy task.

Da'athian spirits, if controlled and evoked properly, are useful for certain divinations and vampiric explorations beyond the mind, as subconscious guides and servitors for destruction, attack and defense, or in some species of sexual workings. Within such sexual sorcery, such as Succubus/Incubus evocation, beware of the obsessions that may occur; they provide the most balanced yet the most dangerous approach to such work.

Da'ath invokes change and subconscious/shadow exploration. Through the use of sentient symbols (see Chapter 4) one can communicate with the mighty atavisms of the dark matter of the brain. By mastering and learning to control by will the essence of the self, one can be open to the vast Abyss beyond the mind. Take careful note that the Abyss reflects the brain and its contents; one who dives the Abyss simultaneously with another will rarely see the same things. What is seen will reflect the realities and illusions of the individual mind.

Many of the sorceries of the human lineage are descended from the great Abyss known as Da'ath, the stronghold of esoteric knowledge. When diving into Da'ath take a great astral weapon, as strong as your will and as swift as your mind. Great afterlife survival techniques which have been discovered and remain as possibilities were obtained from the flight through the mouth of Choronzon, through the Abyss.

Qlipoth

The Qlipoth/Qlippoth is a Hebrew term for the region of the astral plane where demons, vampires, ghouls and other sinister spirits dwell. Most of these beings, according to Kenneth Grant are "habitations of the phantom forms generated by sexual desires and morbid cravings constantly Produced by dwellers of earth." (8)

Within the realm of the Qlipoth, subsisting through the plane of Da'ath, is the greatest depth of Night where the Great Red Dragon sleeps. Among the coils of the dragon are the shells of the dead, the spirits or lower demonic energies which flow between the dreams of the serpent. These demonic forces must not be trusted, however but controlled and sent forth to work your will. The vampiric sorcerer will over time, gain enough psychic strength to open the Qlipoth and begin to transverse the current of this shadow astral plane. This means also the Lion Trainer will be sleeping with the Lions. Such Daemonic forces should be dealt with carefully in this aspect, for the formula is of the blackest magick. From this region many vampiric elementals can be evoked to do the sorcerer's bidding, however the price is generally the gift of the sorcerer's own blood. The Qlipoth are energy currents which spring from Da'ath, which lies within the heart of the Desert of Set (9).

Tunnels which exist through Da'ath are where most of the Qlipothic demons manifest. Please note that this is not a 'Satanic' plane, these entities are negations of the self in its primal aspect. Such spirits, whose existence is not earth based but extra terrestrial, have no conception of the meaning of 'Satanic'.

Exploring these tunnels opens wide the doors of perception, as hinted in the theses of magick, and therein lie in wait devouring spirits and demons. It is the task of the inspired individual to pass by these denizens of the deep, and by doing so discover the true essence of their inmost self.

INVOCATION-

To call spirits and energies/Godforms inward to gain anthropomorphic associations or the common and deeper attributes of the spirit. In the act of Invocation, the spirit is absorbed by the "I" or self, in a Luciferian/Sethian sense, the sorcerer becomes or develops from the spirit called inward. Invocation is the direct subconscious communication with the forces of 'outer' and 'inner' planes of being. As with the Sabbat, both Infernal and Celestial, one enters the ecstasy trance of the inbetween (inbetween the dreaming and waking world) to emerge eventually as the Adversary, that Godform of both sides.

EVOCATION –

To summon or call spirits outward, often projected into a circle or area from which you may bind such forces or spirits to a specific area. In Goetic Sorcery, the individual summons or evokes a spirit or energy into a circle, when the sorcerer is satisfied; they banish/release the spirit so it may leave. Evocation can be the sorcerer summoning or calling forth the darkest aspects of the self, i.e. atavisms, to Will them to manifest visually or anthropomorphically outside of the self. This is what Austin Spare called 'Atavistic Resurgence.'



SORCERY-

The primal and illuminated act of focusing and controlling energy. The individual who practices sorcery does so generally by means of Will-Desire-Belief, to binding energy of spirit into a focused and controlled object. The term 'encircling' refers to sorcery. The individual who 'encircles' energy, shadow or spirit is creating and willfully imposing change either internally (High Sorcery, Magick) or Externally (Goetic or Low Sorcery).

Blood and Sacrifice

Coven Nachttoter/Coven Maleficia finds that if the magickian requires to offer a sacrifice to a spirit, or in a magickal rite, only the blood of the sorcerer him/her self should be used. Generally, if a sorcerer really desires the result or focus of the rite, cutting themselves should be a welcomed act of sacrifice towards the infinite possibility. Spirits can manifest on various amounts of blood and even though in Voudon animal sacrifice is accepted, unless you plan to cook and eat the animal as most Voudon practitioners do, then it would not be advisable. The most significant sacrifice is from yourself, as it is your offering which charges such during a rite. When evoking or

invoking vampire spirits, the use of your blood (you being the sorcerer) will already create a binding effect on them in order to actually containing or absorbing them. There are those however who would use the harm of others to their benefit, which makes such individuals very dangerous and untrustworthy. They who would operate in such ways have no honor and should be avoided.

Sigils and Symbols

"Sigils are monograms of thought, for the government of energy"

"Sigils are the art of believing, my invention for making belief organic, ergo, true belief."

- Austin Spare, The Book of Pleasure.

Sigils are the language of the subconscious. It has been mistakenly thought that sigils are letter combinations in the style of Austin Spare. This is not correct by any means. Just as magick is personal to the individual, and each sorcerer has his or her own personal system, so it is with the methods of sigil magick. One must approach sigils as one would approach art. To create a sigil one must align one's natural talent to their own brand of sigil making. Sigils can be any thing, a painting, music, drawing, letter symbols, pictures, anything which is associated as a symbol in which the original meaning could be lost and forgotten, this is the key to success in such work. The conscious mind must forget what the significance of the sigil is in order for the subconscious to absorb it and set it's fleshing in motion. Never forget that sigils **MUST** be aligned with your natural ability, not just a system devised by another.



The most significant sigil of Vampyric Sorcery and the vampire current is that of the Varcolaci or Devilcosm Seal. The sigil, which is composed of an inverted pentagram carried/connected by two varcolaci vampire spirits. The inverted pentagram – also called the star of Set - represents the crossing into the Abyss, for it is by mastering the upright and inverse pentagram that the magickian truly evolves. The union of the two Varcolaci represents them as the doors of the gate of the Abyss, the entry to the astral plane of knowledge as well as the Qliphoth, being the astral abode of vampires and other spirits. The bat like wings of the Varcolaci represent the powers of astral flight and the night side current which exists through their waves of sight. The pentagram itself is the symbol of reverse entry via the Death Posture, in which initiation of the witch is accomplished. The

pentagram is the key to the Abyss and the shadow spectrums of the mind. The Varcolaci sigil was received via trance by Blood Moon Asuar (10), after a careful description from the author of what he received via the astral plane. This was received and consecrated in 1994 e.v. and has been used in the vampiric current since.

The Devilcosm (another name for the Varcolaci Sigil) is as much a symbol for the Left Hand Path as it is a gateway towards the dark realms of night and fog. Through this seeming mirror, you will be able to assume the wraith form so described in the Devilcosm sigil itself. Through these gates, the Queen of the Sabbath, Lilith gives you the knowledge to BECOME.

The rituals contained in this grimoire each involve the use of the sigil. This feature derives from Coven Nachttoter (Coven Maleficia , a magickal base in which the author received the setting to write this book during the Babalon Working of December 1998 e.v.) where this sigil was present in all night side path workings. Sigils permit an individual or collective to focus upon one strong and consistent desire, by the medium of graphic symbol. Sigils are not necessarily any one persons creation, however they should be complimentary to the individual's own natural ability and interest. The personal nature of sigil workings is present in the sorcery of Austin Osman Spare. Sigils are not designed and implemented for the purpose of the sigil, as many has done ignorantly. Sigils are an extension of an individual's own personal preferences and talent. Both practical method and actual intent depend intensely on what is correct for the individual, what feels right and what they can achieve viable results with. This is a call to break down the near-there attitude over which dogma presides, imposing itself on all levels. Separation from such limits is necessary for the continuation of real personal progress on whatever level.

The Red Temple

Tiamat, considered as an aspect of Babalon (11) in the path of Vampirism, fits naturally in the work of the Red Temple, meaning sex and blood magick. This can be highly useful when forming a new point of mental/magickal power. Creation is very much a part of this path as well as the blood which is of dual meaning. Blood meaning astral and physical matter, the assumption being that blood can be used in evocations of which spirits can manifest.

Tiamat is also an aspect of Leviathan, the primordial angel of the deep, the crooked serpent that devours its own tail. As the Red Temple opens the Luciferian Gateway of death and renewal of ones own Witchblood.

The work of the Red Temple is of life and joy, the sinister and the brilliant. Light and dark. Sexual congress with a partner is a significant and fulfilling aspect of this work. The awakened Kundalini or Fire Snake can be channeled within both individuals achieving a major focus and build up of energy. Strong bonds can be created through such work, although a dangerous focus of energy between the two leaves each vulnerable to the other. A combination of the magick of the Red and the Black Temple is a sexual tantric work which involves the use of bones, ashes, blood and sexual fluid (of both

individuals given as a gift to a Loa or spirit) towards the building of "invisible walls" or creating protective energies/elementals. This aspect is explored through sexual union, for either the creation of a moonchild or the calling of the dead. This ritual, which includes a consecration of a sigil covered in the blood and combined sexual fluids should be given power by a focus of energy.

Vampire spirits apart from incubi & succubi should be mostly avoided in these rites unless the spirit is absorbed or channeled through your partner. Beware your developments, discipline is of the utmost importance, lest the sorcerer become trapped or obsessed by psychic vampires or demonic elementals. The difference between elementals (not the same for Spirits who often have will essence as well) and the sorcerer is the WILL itself. Elementals have no will and are collections of energy. The individual must control and channel such patterns if he or she is to be successful in the aspects of sorcery.

The Black Temple

The Black Temple, being that of Necromancy and the calling of the dead is often quite misunderstood. This is by no means evil either, in fact through traveling among the dead one is able to learn more about his/her self and discover further hidden aspects of their connections with the gods of light and dark. It is important however that the sorcerer does NOT become obsessed with the spirits which traffic in the work of the Red and Black Temple, this will only lead to insanity and mental pain. Congregate with these beings only with will and discipline. Never drink too deep from their cups, especially if they are elementals created by you.

Such contact with the dead and other spirits can be done in a temple or ritual chamber. One should prepare by reaching a relaxing state of which you seem to almost float from your own flesh. In this preparation incense should be employed, as well as music (essential) which represents the mood of the rite, and is appropriate to the forces evoked. This work may be done either solitary or with one other person, depending on your goal. Then a calling should be made, an evocation following which you will begin (if successful) to feel a slight bit of wind and cold air. Do not let fear overtake you as I have seen happen with many first time "ghost hunters", keep your wits about you and stay strong in this. Feel the spirits as the float about you.

Techniques such as EVP (electronic voice phenomena) recording and automatic writing/drawing may be done as well which will often produce significant results. With experience, after a time, it may be interesting to attempt to make contact with extraterrestrial, non-human astral beings which exist unborn (in human flesh). This however, if the individual is not prepared, can prove dangerous and even mentally deadly. Be prepared for such a rite. Work within the astral plane is also a strength building exercise, and is essential to mastery of magick.

Astral Projection and the Visitation of the Dead -The Psychonaut-

You should adorn your chamber with vampiric symbols and darkside objects which stir your imagination. The first step would be to set a single red candle upon an altar. The altar can have any significant symbols on it, but above the altar, framed if possible, should be displayed the Varcolaci Sigil. Incense should be billowing in the chamber, Frankincense, Jasmine, and

Rose are preferred. Each is a fragrance of our Coven and of Babalon, the Scarlet Woman. In my personal experience dream is a form of astral projection. If I create a sigil for dreaming and traveling/meeting with another, then this can be done through an induced trance and then sleep. Many actually are able to lie down and astrally project, while I have developed this ability, my own preference and greatest experiences are obtained from the dream/astral travel, from which all my true desires become flesh. It is up to the individual to distinguish lucid dreams from events involving the astral body. You will find perhaps - as I have - that when truly operating on the astral/dream plane, when waking occurs, you will feel a wild jerk back into your body.

One should prepare for the dream by lighting the candle and focusing intensely upon the Varcolaci sigil. As you are lying down, relaxed, feel yourself begin to enter the pentagram... feel the wind blow violently in your mind as you enter... you feel naked and alone. This is natural. A description follows based on one of my travels. Detail is kept by actually recording the occurrence immediately after waking. "Once going through the sigil you will be in a dark plane with no obvious grass or ground. Trees are twisted and it seems that at all times you are able to

float above and below what could be ground. Upon looking closely at the trees – which are twisted as writhing ghosts - you notice the roots which are extensive and elongated are held by nothing but air. They do not move, save for the spectral wind, which whistles through the skeletal branches.

In the distance you hear moaning cries, or chants which seem to be projected by a haunting collection of voices, each seeming so far away yet growing near you. There is no light, save from a crescent moon which is below you and not above. The sky is reversed and the moon is blood red. Above you see nothing but sheer impenetrable darkness, nothingness... fear is twisting it's gray hand across your throat and you seek to control yourself. Will must preserve you. In the air you notice several spirals of what appears to be white and gray funnel clouds, like a small tornado... this funnel cloud seems to project a kind of screeching sound, which disappears again into the night. You feel strangely at home

in this place, wondering if you have known it before.

You see a black tower in the distance, from which the sound of wolves and female voices chanting a mantra grows as you approach. You are floating yet at times walking on something you are not quite aware of. When fear takes over for a fraction of a second you feel your walking slowed. Only when will takes over can you relax and float. You make a mental note not to let panic overtake you. The wolves howl in the distance, and a blood

red moon, seemingly marked with a death's head, grows large below you. As you draw near the tower three black shapes approach you. You take note and with control of will halt in your steps. Your first impulse is to run, however you know you would almost certainly lose your bodily control, and movement would diminish almost to the point of stopping. Dreams always operate by the reversal of laws which form the basis of your reality web.

One of the shapes takes a seeming female form. You cannot tell many of her features only that she is molded from the desires within your mind. Wolves come and surround the three shadows and yourself in a large circle. The wolves stare intensely, gray fur, large salivating mouths with yellow fangs and burning crimson eyes...

The female says nothing as she approaches you, neither do the two remaining faceless shadows. You feel an enveloping chill as she draws near you. It is your assumption based on what could be deceptive body-language that she is welcoming you, yet warning you of what you have entered. You feel no regret beyond the heart-felt fear which still clings to your very essence.

The Vampire sorceress reaches out with a shadow-like black arm. Instead of human fingers they are black and leather-like, the skin stretching thinly over bony, talon-like fingers. The ends have black five-inch finger nails, like claws. You find this sexually stimulating in some dark and twisted way, only wishing she would run them across your naked body, letting blood flow as a gift to the Red Dragon. Samael is closer. She takes your arm and slices a large wound in your arm... she then draws the blood from the cut into her mouth... you hear an increase of moaning and screams, mantras and howls from the lustful onlookers and from the tower. The lady drinks from you only briefly and then withdraws. She draws a razor-sharp talon across her black chest, from which a stream of blood floats from the wound towards your mouth.

With one talon she grips the back of your head and draws you into the stream of blood, all the way to the wound on her chest. You feel cold and yet so warm as you drink - the lust building within you as you feast from the wound of the vampire. As you feel lust taking close hold of you a violent jerk wakes you from your travel. You are back in your chamber, sexually aroused and hungering for much more. Be patient, you have a lifetime of pleasure awaiting you - both upon the astral plane and the physical one. Remember, discipline is of highest importance in this path."

Many desires, such as wanting to evoke a succubus or incubus, as well as going to a certain location in dream can be done either with consistent concentration and/or the use of a sigil. The sigil would be drawn with several images and letters which represent the thought. You will arrange them in a way in which the desire is unrecognizable and then consecrate the sigil by either orgasm or your own blood. An excellent method is to employ the method of the Death Posture. The Death Posture is a state in which you induce a form of unconsciousness stillness through a difficult and painful standing or sitting position. This is continued until you collapse, all the while focusing and absorbing the sigil. Upon collapsing, you will regain consciousness and destroy the sigil upon

obtaining orgasm if you so wish. The sigil should be burnt and tossed to the wind if possible. For instance, if it was your desire "To meet a vampiric succubus in dreams" you would draw a sigil with various elements which represent

that desire, such as a mantra of words like Ndeamn Smccvius, this would then be chanted over and over. You would first start slowly, pronouncing each syllable until you are completely comfortable with it and then speed up the pace of repetition. The mantra should be spoken loudly and softly, total control over the sentence is what you are after. The mantra should be chanted throughout the sigil rite, until you destroy the sigil that was created with those words and symbols which represent your desire. The conscious must forget the sigil in order for the subconscious to begin working towards it. This is the primary reason of destroying it.

Ceremonial Magick and Vampirism

Ceremonial Magick was called "The rehearsal of reality" by Austin Spare. This in my opinion is not entirely the case. Ceremonial Magick is the act of imposing your will upon reality, by consciously aligning the Will with the forces which he or she invokes. Ceremonial Magick is highly significant to the path of the magickian, as ritual focuses and gives shape to the forces that the Warlock is calling. The Ceremonials within this book are composed on highly potent gnosis methods which can cause success or complete ruin depending on the will of the sorcerer. In Ceremonial Magick the magickian gathers the forces of his choice within the Temple, which in Magick is the center of the universe. As Peter Carroll mentioned in Liber Null, "In invocation, nothing exceeds like excess." so the Warlock must be fully engrossed and concentrated upon the forces he or she is calling and the work at hand. Nothing else outside of the Temple is important, only the work at hand. The success factor within magick comes when the sorcerer is able to convince the mind that the desired results will occur. The Temple can be a chamber or even nature itself. Many witches will use the forest, since nature is their altar.

The temple is what you make of it.

Before you would attempt to involve yourself in vampiric or darkside sorcery, seek to master the foundations of Holy Magick, and ceremonials aimed at contact with your Holy Guardian Angel, or higher self. This is a strength building point which you can not pass by. Ceremonial magick is present within vampirism only as a choice for group gatherings. The purpose of Coven Maleficia and the current aligned is not to hold group gatherings and become a social event. However when ceremonials are employed they are a focus and celebration of power, will and strength. The most significant ceremonial is "Towards the Vampiric Godhead" (12) which is a

Mass of vampiric god forms and energy. Each magickian will take the god form of a certain vampiric archetype which represents something of his/her self. This can prove most interesting in the aspect of astral blood. Ceremonials are also called upon for a great purpose or astral blood

sacrifice. Each God form would sacrifice an amount of collected astral energy into what is known as a Psychomantion. A Psychomantion or Necromantion is a mirror that is

used as the gateway towards the astral world. It is also an object used in the Black Temple workings as a gateway to the dead. Do you recall the legend of Lilith living in the mirror and the various vampiric tales of beings communicating through mirrors?

Vampiric god forms exhale large amounts of astral blood towards this Psychomantion/Necromantion until near exhaustion. This coincides with a sigil representing the groups desire. Upon the sacrifice the Magus would destroy the sigil in the flames of the ceremony. Each member at some point afterwards feels resurgence in physical strength and power.

Vampiric Strengths

Vampiric strengths closely resemble those of the magickian who focuses upon the self and seeks to progress and evolve towards a new type of individual. Vampires, over a period of time through study and practice, are able to be more in tune with psychic phenomena, such as communion with spirits, astral energy and other vampiric contact. It is not unnatural for a learned vampire to sense the approach of another awakened one - it is all a case of the opening of the mind. I do certainly recommend a building of astral walls, of the "Black Iron Walls" (13) which will act as a protection from unwanted spirits and enemies. Once erected, with Will, sweat and blood it is very difficult for another to trespass these walls. The vampiric strength of astral shape shifting is through dream manipulation and awakening. The vampire who is able to alter his/her form in the dream is an awakened avatar of the great vampiric spiral force.

For if opened one is able to take on the personal and psychic attributes of the god form they most assume. The wolf offers speed, the bat offers flight, excellent night vision (in bat assumed forms on the dream plane, from personal experience and others testimony, you are usually able to see perfectly compared to the bats' own lack of eyesight.) and a heightened predatory instinct involving the smell for blood and the speed of quick attack. The beast-wolf form is excellent for sexual congress and demonic awakenings, exploring the hidden aspects of the self on numerous levels. Smoke and mist are ideal for observing and surrounding or positioning near desired prey or enemy. Many other forms are possible, depending on the individual preference of the sorcerer.

Dream Sorcery

The dangerous side of astral projection. The discipline of dream magick is based on the affinity of darkness and the spirit. The spirit or astral double make take form and travel throughout the night and it's world (The Qlipoth, twisted dimensions, etc.). The dangers of such journeying arise from the point at which the individual is seeking to let loose of his or her own flesh towards the web of dreams. Nightmares often occur during this undertaking, which may be only the beginning of one's pain on the mental level. Nightmares are the playground of Choronzon and his minions, and only through the disciplined control of the psychonaut can one take from the night side or dark force, feed

the self upon it and obtain strength and a dauntless spirit. Dream Sorcery holds numerous paths by which one is able to proceed. The aspect of predatory hunting or attack is one such that may be undertaken. The key to mastery in all these paths is control and focus.

CHAPTER THREE

Witchcraft and the Luciferian Path



What is Witch Blood?

There has been quite a lot mentioned in the area of witch blood and the like. What actually is witch blood and is such a hereditary title?

Witch Blood can be described as the essence of the gnosis, but a step beyond this mental aspect. Gnosis is defined as an extension of magical trance, from which the mind stops all mental communication. Your mind becomes sharp and singled into one internal concept of action. This is called by Buddhists as samadhi, the state of mental in-between thinking which allows the subject to be united with the larger picture. Gnosis is the state of magical fountains of energy, all of this exists in the inner core of your very being.

Witch Blood is a state of gnosis but so interlocked with the subconscious that it stays with you throughout your life, a fine point of living which is enriched by not only Self-Love but also unlocking the Nine Angles of Dream Mastery.

Witch Blood is the mental state of what would be called genetic engineering. You seek the Luciferian Tradition, the dark of the mind and thus you open full your mind and allow the Pale Hecate to step in-you invite this archetype. By doing this alone you are standing alone within the circle of self-love and empowerment by your mind alone. Could this be the 'short-map' to immortality? Spiritual immortality is not ignored within the writings, but within this grimoire a standard study and road map for the awakenings of Witchcraft are presented and often hinted at.

Witch Blood is the gateway to the magickal current within each individual. Witch Blood is not an actual hereditary stream or genetic code, but a mental gateway and gift bestowed by one who conceals the nature of the self and self-love, the discipline needed to conquer the state of being.

Some Christian based beliefs describe those of the path of the Adversary, or Shaitan (Lucifer) as demon-possessed. They state that we are conversing with demons and harbor relations with the devil. This is completely TRUE! We are of the Adversary, the Devil, or Shaitan. Its voice speaks to us through our dreams, through our very lives according to our will. This IS Witch blood.

Anyone who has dedicated the self to evolution and the path of Sorcery may become one of the Witch Blood, one who desires it so and is willing to walk through the caverns of darkness to seek the light of self! The Witch Blood is the awakened or obtained gnosis of inspiration, that from which the subconscious mind is in tune with. All abilities developed with witchcraft are brought forth through Sethanic knowledge obtained through the receptive mind. Gnosis is Witch Blood except this state always remains within the subconscious; it is a light no one wants to go out!

Witchcraft is the direct descendent of ancient shamanic cultures and practices, which has flourished with humanity since the beginning of time. The essence of witchcraft is of two basic aspects, being the discovery of the self and the unity with nature, and the mastery of sorcery and a balance of both dayside and darkside practices. The connection between Witchcraft and the Zos Kia Cultus is more profound than one may first believe. The sorcery of Zos Kia Cultus has its roots in the Luciferian Tradition of which Austin Spare was heir by Witch Paterson.

The Sabbat of the Witches is also misunderstood to some extent and there is a need to further present theories and actual path workings which may open a new way of thinking concerning this subject.

The Witches' Sabbat is a gathering in dream, not the physical gathering that it once was thought to be (Unless a conscious gathering is agreed upon as it is often done). The Witch who wishes to attend does so primarily in the astral or dream body. No babies were or are harmed, no killing is done. The Sabbat is a great appeal to the senses and a rejuvenation of the spirit. Those who actually attend the Sabbat are often refreshed, happy and more

thoughtful of others. The Sabbath is a celebration and channeling of the powers of night and the rejoicing of what one is and what one can be.

The actual name SABBATH is derived from the old French verb 's'esbattre', translating 'to frolic'. When twilight falls and the shadows become evident, all will transverse into a side of night.

When our heads rest upon the ground our spirits rise through the dream and the world of the night side. The Witch-cult exists in numerous points of the Earth, we walk silently among all and harm not one unless provoked. We are shadow and the essence of the green earth is our being.

The witch blood emanates deep within the subconscious of each sorcerer, awaiting the moment the wizard opens the lunar current towards Atavistic resurgence (2). The Vampire spirit too exists in dream and so with it we shall walk, in joyous brotherhood and sisterhood.

The eight earthly Sabbaths' are as a form and focus for the dreaming rite, in which those of witch blood meet in ecstasy.

The earthly Sabbat is as a gate and purification zone whose purpose is to create the astral grounds in which the meeting is to take place. The following rites may be conducted with very few people, be it two or ten individuals, fulfilling each members dedication and desire.

The Sabbat of the Witches exists in the context of dream control and breaking over into the astral world, where all is based on desire and will. The manifesting of day side activities are brought forth through the dreaming - darkside - aspects of sorcery and magick.

A particularly memorable event when I attended an astral Sabbat and became fully aware of the current in its witch-blood origin. In such a situation, you feel as though the dead are speaking to you... directing you towards the Luciferian Mysteries. I was self-initiated, being a natural loner and finding my greatest access of the current was when alone or with one other individual, enabled to focus and receive the spark of inspiration.

I had prepared well for the night, shaping a wonderful mood that was befitting such dreaming. An ointment was prepared and a small amount smeared in the form of a sigil representing the astral conclave. I was robed in black, after a relaxing bath. Candles illuminated the house and the sole company of my cat gave me yet further inspiration. The woven web of night is one that can guide your every movement, to every urge the web will respond. The Spider and Serpent that exist in the night side are of symbolic nature, being of reversion and double senses, of speed and accuracy.

I focused upon my star, the inverted pentagram, meaning 'Life and Mind' and made proclamations to the Lord of the Sabbath, being the Adversary or the shadow form of Lucifer.

Candle lit, burning black in the darkness of the chamber I whispered before the flame:

"By the embrace of death's sleep in life, Thanatos hearken my swift flight. Of the Devil's sight, which views the webs of night to come and the freedom of the fields, may thy

beauty be as my gift. By the thorns which tear the waking flesh and guards our great hidden place, be my flesh in night and astral waking, I shall emerge. I seek the Blood of the Witches Sabbat conclave, so that Lilith shall kiss my ever earthly wounds. Joy and pleasure, by the Skull and Blade I shall emerge!

Eko Sabbatium, Eko Hecate, Eko Lilith...unbound and fly!"

My pace was decided by my desire to join the conclave, to enter this Sabbath of dream. I was guided into a great forest, and my flight was over the trees. I was drawn to a seeming crossroad deep within the forest, clear of trees and filled with shapes and hags. They had assembled to fulfill the desires of the flesh and to further inspire the witch blood within our astral veins. A great fire, spinning and spitting shapes and faces, grew in fever. This seemed to act as a gate towards the great rites and Loa of the Petro (3) tradition. Women who danced around the fire would consistently shift their shapes becoming alternately hags or beautiful young women, or forms between both. Many would take the form of animals, howling or flying around this great astral Sabbath. Many of the shapes were taking pleasure in each other, the dancing of demonic shapes and the chanting of unseen voices through me into an explosive frenzy. I could feel the beast come to the surface, fully aware of predatory instincts and emotions not normally explored on a conscious level.

Beyond the fire stood what I termed the 'Black One', the Goat headed figure, the living sigil of desire. Flames burned from its black and green claw like hands, fire of blue and red. My attention returned to the ecstasy of the congregation. I suddenly began to fade and everything beyond this was blank. I awoke the next morning, feeling refreshed and a new sense of happiness flowed throughout my being. It must be understood that this rising in astral or dream flesh may not be an easy task for all, some have a natural affinity towards this while others must train and expand the mind through will. The essence of the witch is of Hecate, or the moon. The joy and love for the night and the great, vast powers of the mind. The training of the Sorcerer is a lonely and difficult path, a great reward for those who can remain.

The Witches Pyramid Oath of the Sorcerer

The greatest teacher of magick is experience itself. No book can give great secrets of sorcery, only the inspiration to actively explore the great winding path of sorcery. The oath of a sorcerer is known commonly as the Witches' Pyramid. This is an oath primarily to the self, to reconfirm honor and high regard for the self. Actions which alter the belief systems of individuals, known as Paradigm shifts are nothing more than (in most cases) a cheap and easy way out of a situation, to avoid responsibility. If one generally relies upon their own wits and mental strength a paradigm shift is hardly necessary and should be taken only in the most desperate situations. Tough situations will reveal the true nature and strengths, weaknesses and faults of the individual and thus should not always be avoided.

To Know

Knowledge is key and central to belief systems and advanced techniques of magick. Words tend to define a common or resurgent pattern of thought and action. Many of the techniques we have worked with whether of the Sethian Witchcraft, the Zos Kia Cultus or Vampiric Sorcery are based upon images rather than mere words, However I sought to lay them out in a context which can be discernible. Once knowledge is obtained it is up to the individual as to whether it should be freely given.

Knowledge of the self is fundamental to your ability to practice this art of the hidden. The statement "Know Thyself" is significant in that therein lies the key to personal power. It has been said this is not accurate since the self is ever changing. The key essence of this statement is that even though the exterior and first layer of the interior is always changing, the basis of the individual, learned through childhood and teenage years remains within the ever changing persona. Only those who have extreme imbalances such as personality disorders (ie multiple personalities) are unable to control significant change. The sorcerer is an avatar of the magickal current which is embodied through him/her. The significant and essential 'trick' is to realize that the magickian is the manifestation of that particular current of energy. The traditions of which I speak are aligned and/or parallel with the 93 current, known as Thelema which is Greek for Will. The witches' oath 'to know' is a symbol of retention of knowledge gained in life.

To Will

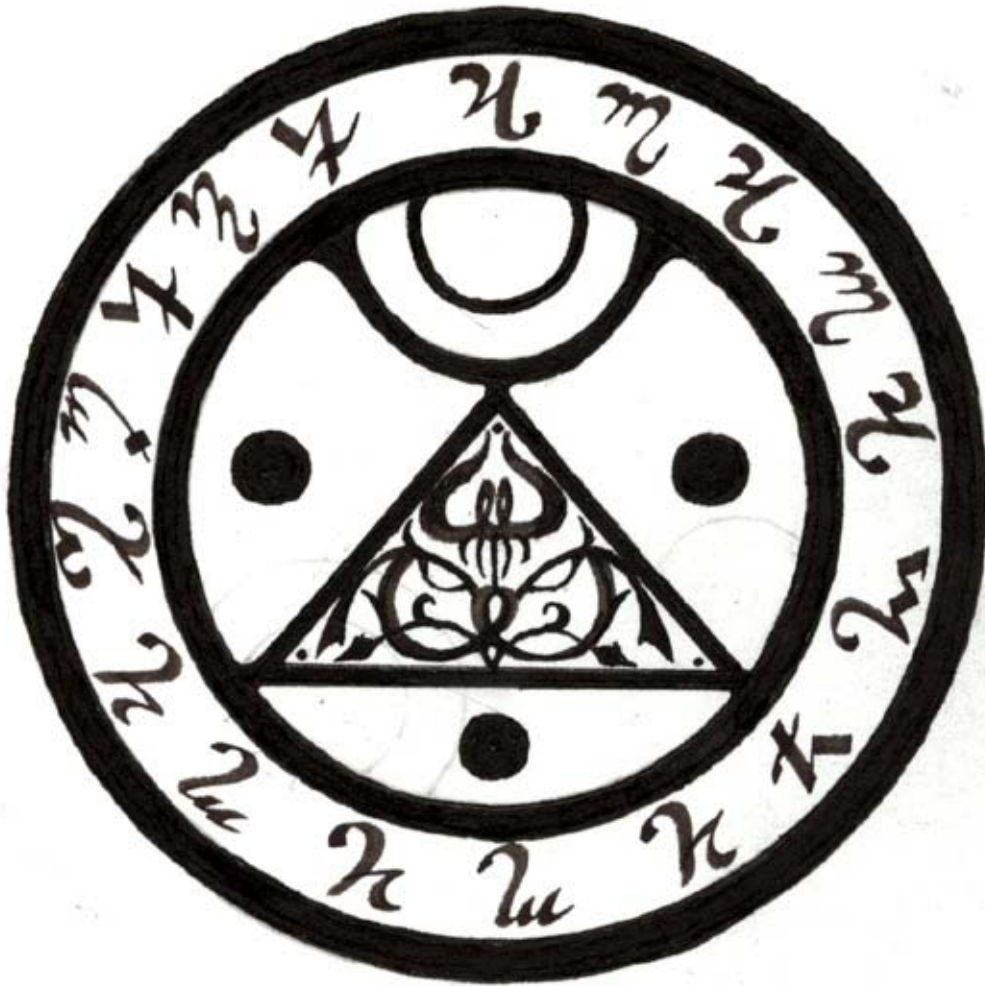
The Will of the sorcerer is the strength of magick and witchcraft, to change his/her surroundings according to the desire held. Without the Will magick is not and holds no power. Focus and belief issue forth an independent view and strength which none can touch. The Astral Sabbat for instance is unobtainable for those without the desire to journey to it, to become with the spirits of the dead. The Will is the direction and internal focus which guides him/her through their life. The True Will or 'Knowledge and Conversation of the Holy Guardian Angel' implies knowing the essence of thyself and the direction it should lead one in life.

To Dare

To dare is to test the methods of sorcery, to push the self to the limits both mentally and physically. This is the essence of knowledge and the building of individual strength. To pursue that which could invoke a hidden mechanism within the brain to further advance the individual power is always implied. That which inspires you is the fountainhead of the Gods, to dare the methods of belief and change as the spirit guides you. To go beyond all physical limits and mental obstacles is to instinctively pass beyond and face any thing which would further develop and strengthen the self. Fear pushes the true individual, the very pulp of it all to the surface and therefore can be most useful in discovering the hidden obstacles which could hinder you in a dire situation.

To Keep Silent

Secrecy is the honor of the Sorcerer, the very essence of the genetic make up which defines who a person is. To taste of the ecstasy of Lilith and Hecate, to know of their essence and to utilize it demands the responsibility of the individual who undertakes the path. The oath of the sorcerer is everything that he/she is, to which they would ultimately answer to. Kia is everything that is and that takes form. Shape it as you will with caution. What is considered individual honor defines the methods that each person should and will develop over the passing of time. This grand oath of the Magickian should not be taken lightly, but is the foundation for the type of individual who should be successful upon the gray path of Wizardry and power! Undertake the oath not for any group but for yourself alone. If you decide to join a significant group for further ceremonial training then you will already be ahead in technique by the development of character.



The Sigil of the Witch Moon – The Calling Point of Hecate

(The sigil of the Witch Moon is a communication point of Hecate and Black Isis (4) .)

Initiation Purpose and Symbolism

The dedication towards the magickal path is a far from simple task. Static symbolism and the concocted trappings of magick are often no more than dogmatic sickness which can lead to stagnant development. It is therefore suggested that the sorcerer is one able to change their self and immediate surroundings as they see fit. Beliefs change with will and desire, to suit the development of the individuals' personality. I have known quite a few gifted individuals, magickians and otherwise, who in the beginning present an immense amount of potential. Many have fallen away into stagnant slumps of failure due to the fact they never rise and develop as their beliefs change. I urge each one to progress in their own time, while always keeping their integrity and individualistic strength. Imposed moral codes are nothing but shackles for those without personal honor. An individual who has a strong personal morality is able to break with moral dogma in order to find his or her true essence of self. Once one has developed their own personal convictions and developed a sense of honor it should be adhered to, save for a paradigm shift which would render the sorcerer useless for true magick, being that of growth and progression. Spirits will seek to destroy an individual with no honor. Unable to keep his or her word, they fall prey to that which lurks forever in the shadows of the subconscious.

The initiation into the Luciferian Witchcraft is based on pushing the self, tearing away all masks which make up the outside of the individual until the basic essence remains. This is the way in which one begins building something strong and honorable. The essence of the initiation is to dedicate the sorcerer to the life long path of magick, wherein a great and beautiful flower awaits those of awakened and enlightened paths, the making of a god or goddess. The self is god and goddess, since you ultimately answer to yourself. Make your self happy before attempting to do so with others. Sabbat symbolism refers to the serpent that sheds his skin, enabling the rise to the stars of midnight and dawn, and entry to haunting mist and subterranean cavern. I stress the issue of Sorcery being extremely personal to the individual who practices it. One who approaches magick as impersonal will obviously be a failure since successful sorcery demands a strong and focused conviction and frame of mind. One must understand that in order to create change, significant knowledge and superior presence must exist to reach the desired goal. Initiation into the Sethanic Mysteries is based on a loose but well practiced doctrine. The witch requires an area of land, preferably wooded, in which solitude is possible. The mentor or partner can be present to give direction and guidance. The witch has a small bonfire going and is draped in traditional garments, hooded robes of white, appropriate to the initiation process. Any other objects such as pentacles, sigils and other talismans can be worn as well, depending on the individuals interest and alignment. The color white represents purity, and humility or novice status. It is thus suited to those who have not

tasted the mysteries of light and dark. Thus it precedes the gray of the magickal current that flows towards the toad's moon, to which the night pays homage.

A dagger should be present, not an Athame per se but a virgin dagger with which you could easily cut yourself. Once the banishing rite is complete, focus on your environment and all of the beautiful and pleasant things around you, the forest, the wind, the animals and the great darkness that approaches, the night in its full and magnificent splendor - the great predators of night that fly about the shadowed skies. You are now in the bosom of the great goddess, she of many names to whom all forms of life eventually answer. Face this with great understanding of who you are and remember that, other than a vehicle for the magickal current, you are nothing. All living things, great and small come and return to dust, the great womb is a spawning ground of genetic isolation and personality. Time is not our own yet it is within our control.

Knowing this, you are truly free to do what you will and live your life according to your inner desire, independent of external manipulation. The purpose of initiation is to set you upon the path so that the self may be revealed. The Holy Guardian Angel or True Will shall manifest in time and with practice. While you await that moment however, push forward and be one with the Path!

The circle should be cast outdoors if possible with a circle of flour, observe the four watchtowers and focus upon all elements flowing fire, water, air and earth. The angelic spirits of the aethyr which guard the foundations of human development shall observe with your calling. They are the Watchers often revealed as demons. Know their nature well.

A witch would now perform a dedication chant, an example would be:

"By the rights of pleasure may flesh procreate from within.
 Mother of the Sabbath, Lilith I awaken to the mysteries of our
 craft. I dedicate my being to the path from which my blood
 dictates. By the mysteries of the Goat and the Serpent I come to
 thee. I walk now the Luciferian Path, reborn under the Luciferic
 Shadows and Promethean Light!
 Shaitan – Asmodeus – Belial – Lilith – Hecate Eko, Eko!"

The witch would now make a cut and draw blood, letting it drop into the soil. This would be followed by the vision of a brilliant white light which is followed by the ascent of the Morning Star, Lucifer. This symbolism is based on the essence of Lucifer in the pre-Christian Gnostic status of Bringer of Light. The Gnostic method of overcoming the self, becoming all and none. The initiate should then disrobe and begin traveling through the forest, running, jumping until complete exhaustion overtakes their very being. This would be a very close and early representation of what is the Death Posture, which the initiate would undertake some time later. This is the manifestation of what is known as the Green Man in witch cult tradition, an incarnation of nature and wisdom, perseverance and silent wisdom. It is almost always the most silent who holds the most personal power.

The Sabbat exists in the Highest aspects of the mind (Luciferian) and the darkest (Infernal), for instance a working for vigor, light and astral initiation one would seek the Luciferian Sabbat. Any sexual relations in the Luciferian Sabbat would be a union with another in a desired aspect of self – development. One who seeks to transform into a beast, wolf, bat or daemonic form to seek sexual congress with the astral dead, ghosts or demons of the mind or beyond would seek the Infernal Sabbat. The Infernal Sabbat is the degree of solitary initiation via dream. The Luciferian Sabbat is a higher initiation of the isolated self; very much like Azazel, who is revealed as Lucifer.

It was an early Latin writing scribed in 1460 on Arras witches presents a possible dreaming image of the Infernal Sabbat –

“At the sabbats of the Vaudois, the presiding devil took aside the neophyte and carried her off to one side of the grove, so that in his own fashion he might make love to her and have carnal knowledge of her; to whom he said maliciously that he would lay her down on the ground supporting herself on her two hands and feet, and that he could not have intercourse with her in any other position: and that was the way the presiding devil enjoyed her, because at the first sensation by the neophyte of the member of the presiding devil, very often it appeared cold and soft, as very frequently the whole body. At first he put it in the natural orifice and ejaculated the spoiled yellowing sperm, collected from nocturnal emissions or elsewhere, then in the anus, and in this manner inordinately abused her....”

The text explains the possibilities of the experiences of the Dreaming Infernal Sabbat, to be undertaken by Will of the Sorcerer or Witch. This ecstasy may be explored and used to strengthen the initiation of the individual, and to allow communion with ones familiars and servitors.



OSCULUM INFAME AND THE SIGILIUM DIABLOI

The 'Kiss or Shame' or Devil's Kiss has represented since the medieval times the kissing of the devil's behind, or end quarters as a dedication to the Left Hand Path. The context of defining this ritual dedication was propagated by the Church and was a charge often thrown at those accused of witchcraft during these times.

While the essence of the Dark Sethanic Witchcraft is based on the principles of reversion and descending to achieve and awakening, the devils hind quarters are not evoked to be kissed. This is however, a powerful point of initiative symbolism representing the darker aspects of Witchcraft.

The most significant point before beginning a life travel down the Luciferian Path is to understand the symbolism which represents knowledge and wisdom. The Devils Mark is but a glyph of what is considered awakening or the emergence of the primal atavism, and its opposite being the serpent. The serpent, as represented throughout history means wisdom and awakening, while to Christians is normally a symbol of evil.

The Osculum Infame should be practiced as either solitary or within the Coven you are to join. It is essential and imperative that one is also knowledgeable and strong enough to choose his or her coven in a business like, intelligent manner. Do not join simply because it is the only one in your area, or because you like one of the members. Please in all manners and means focus on the core of the Coven, what the skeleton represents. Many simply seek fleshly pleasures yet have no concept or grasp on their responsibility. That

responsibility is to seek to perfect the self in all ways. It is also essential to enjoy yourself and to harness your skills at both Black Magic and Holy Magick.

The history of the dedication was perpetrated by medieval witch hunters who in base were impotent bigots, who could not understand nor accept the equality of women within a cultural context. The Kiss was assumed into a feminine submission because that to take up with the Devil, one should intimately know this spirit. The males, or heterosexual males would in turn have congress with female succubi, or children of Lilith. The legends of Nocturnal emissions carried on with these initiations or dream-induced congress.



Osculum Infame

The initiate's dedication

To undertake the initiate's oath of Witches, by the symbolic kiss of shame. The pact should take place out in the open air, a wooded area with your altar being a stump or rock near a large tree. Decorate the altar with the wood carving of the Witches Sabbat/Luciferian Inverse Pentagram, or Sigil of Lucifer. Within the context of this tome, Lucifer represents knowledge, wisdom and light. Baphomet, the God of Witches may be adorned on altar as well. Octinimos, of the Witches Sabbat Goat is symbolic of masculine and feminine pro-creation and knowledge.

The fire of Hecate and Lilith should be burned, robed or nude-the dedication towards the forces of night and of the Witches Sabbat way. The dagger should be your Magickal weapon of Air and Fire.

The Lord's Prayer Backwards is utilized from Witches Sabbat lore to separate and release the subconscious from the society bounds of western dogmatic or restrictive religions. While the rite is sinister, to proclaim independence from ones restrictive conscious, this has been cultivated from birth by our cultures. This is not a Satanic rite but one of Luciferian provenance, the awakening from the sleepwalkers. This is to be noted, the infant shaky steps of what will come after this. Throw your soul into the workings! Keep in mind that Sathan/Satan is but the MIND, and is a great well of inspiration and knowledge to those that may summon this force.

You should conduct this working on a full moon night, or at Noon when the Sun is high.

The inverted pentagram will be used in this rite; a traditional pentacle upon the altar will do well. You will also need your anthame. The mirror in front of the altar should be illuminated with black candlelight. The circle should be cast before the altar with the billowing smoke of incense.

You will also want a quill and parchment paper, to scribe in black ink the oath which you shall sign in the blood of your left hand.

The parchment should be written in something as the description given:

I, Birth name, hereby on the day of _____, announce the dedication to the path of the wise, from which the Left Hand Path shall be revealed unto me! I proclaim my birth rite towards the Luciferian Path of ascension.

I free my spirit to be now free unto myself, so that I may develop the gift of Azal'ucel, the Black Flame itself!

My name shall now be _____, a child of the Fallen Seraph, Asmodeus, Astaroth, Belial and Lilith bless my sacred path to the great serpent-angel Shaitan called Azal'ucel

I now cut myself in the name of the dark bringer, Noctifer, the Devil by Twilight. That eye sight grows in the weavings of dusk and dawn. The Gates of the Dead are opened!

Bless my mark, which is the Sigillum Diaboli, the new Flesh emerges!

So it shall be!

Witch Name in Blood cut from left hand

Vibrate in a hissing tone, until it forms as an unrecognizable mantra:

Zazas, zazas, nasatanada zazas!

Face now the altar, holding the dagger: widdershins around the circle and recite the initiation words:

Nema, live morf reviled tub! Noitatpmet ton dael su tsniaga
ssapsert ohw seoht rvigrof ew sa sessapsert ruo su evigrof, daerb
yliad yad siht su evig nevaeh ni si ti sa htrae no enod eb lliw yht,
emoc modgnik yht eman yht eb dewolloh, nevaeh ni tra ohw
rehthaf rou!

The conjuration of Asmodeus into the mirror and through the conscious is the first steps of successful sorcery and witchcraft. Asmodeus is a God of sorcery and dark or night side earth based magick, as is Belial within these arts. One will affirm both spirits as well as Lilith.

The first will be the Yezdic peacock angel, Shaitan/Melek Taus. Let its form be under Asmodeus, the son/husband of Lilith (as Samael in some Hebrew lore).

By the oath of Belial and Saturn, the awakening of hidden light
The lifting of flesh through dream and chant
I call upon thee, Asmodeus, devil lord of the winds of forests and
caves

Speak upon the web of dreams,
I invoke thee within my very essence, by serpent and wolf
By fire and earth, ice and snow, desert and heat
Pass beyond the veil little known by most,
For I am a child of this flesh!

I offer now my dedication of my own Will to the powers of night,
and of the Great Work itself! That through my dedication to the
path of Witch blood, I shall know the secrets not so hidden!

By the Full Moon and the Sun which both illuminate the inner space of my self, I grant this area protection and safety from that which would devour me!

Widdershins should be performed at this moment.

Asmodeus, spirit of knowledge and wisdom, I do invoke thee into visible appearance! Recognize your brother/sister of witchblood, I return from the great flood which caused my sleep of ages!

I announce in your presence my dedication to the path of witchblood!

To kiss the hind quarters of the beast, which is to dive the great mirror of darkness. Let the purity of this fall bless my awakening. No longer shall my sight be limited in the tunnels of the dead. Sight gives wisdom which breeds power. I shall know of this by action and experience! Osculum Infame, the diving of the great dark pit!

So it is done!

Banish and Close circle.

Do not destroy the oath of initiation; this will be placed in a special box with most of your first-born workings. Bless the box under various Goetic spirits and keep hidden and safe.

MARK OF THE DEVIL (Sigilium Diaboli) Chant

"Ascend now in the Northern Tower - Horned Lord of the Earth
Blessed is the Stave of the Devil itself, from which we mark ourselves in rebirth

I come now to behold the Fires from between the Horns of the Goat and stand in the brilliance of Lucifer reborn That we shall rectify the primal dream of all desire

Let this mark be again in the Light of the Sabbat Moon"

The Prayer of the Infernal Sabbat – The Devil's Mark Part Two-

By the Promethean Torch, known illuminated as Baphomet, the sacred guardian of Azazel, the Hidden Watcher. Shall I make my oath in fire and black earth.

As the power of Christ runs deep in the land, it runs not as deep as the power of the fallen seraph, who uplifts up from common

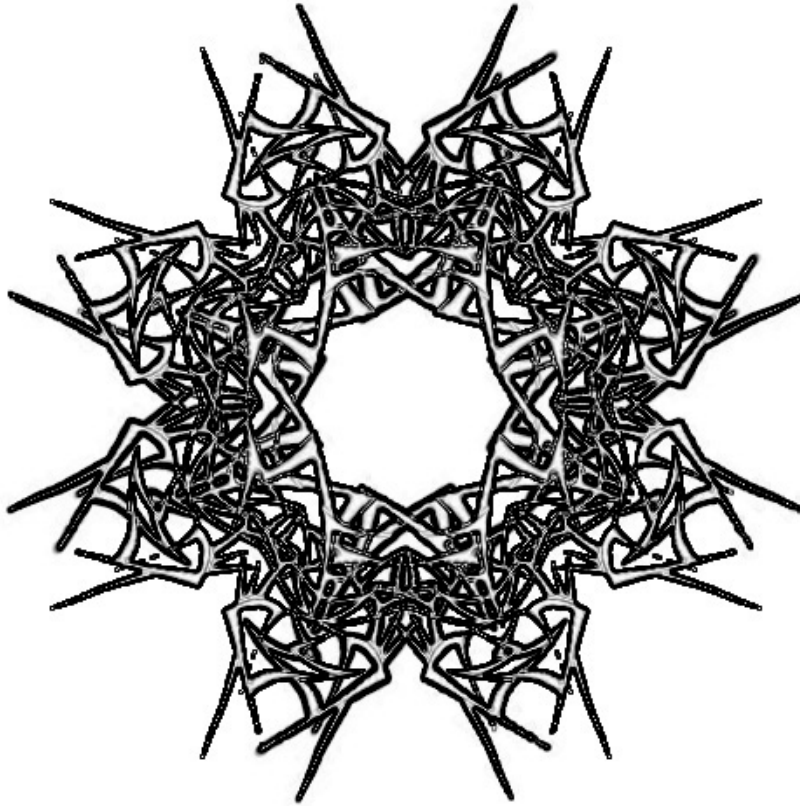
clay. It was this very spirit who brought unto us freedom and divinity. By the Fire and blackened earth I deny the baptism of the profane, that faith in dogmatic sickness of spirit be banished – that the stain of guilt ridden spirituality be forgotten.

I speak these prayers against the Sun, as songs to the Shadows...
As gifts to the Broken and trampled Cross
From the chalice of blood offered beyond the veil of the dead

I go forth as the beast within the storm, as the man of the Black Goat skin am I reposed in the Night, again shall I come forth in light.
Let our Will be done!

Come thou forth, mighty dead –
Come thou forth, -Shades of the Grave!
I trample this cross in the name of the Devil, Hidden Watcher of the Path known as Azazel!

By Baphomet shall this be done!



Magickal Weapons

Magickal Weapons have long been considered great extensions of the Will.

While Magick does not require such objects to actually conduct workings they are highly suggested for several reasons. The first and foremost being, a direction point of your individual focus and a means or tool to achieve your Will. The traditional magickal tools are significant to the witch as she/he will develop and build each as a part of the self, extensions of your being.

Dagger-Athame (Will), Wand (Fire), Sword (Air) Chalice (Water) Pentagram (Earth).

Such instruments should be employed during invocations and evocations. Each element would hold a significant point within the ritual undertaken. For instance, if one was invoking Hecate the Pentegram used would be an inverse pentagram, such as the Varcolaci Sigil, while one invoking Babalon would implement the Seal of Babalon, known simply as the seven pointed star of Babalon. The Athame-Dagger, Wand, Sword and Chalice would always be used. Ceremonial Training is the most demanding in the advanced study and practice of a Warlock or Witch. Each Weapon should be consecrated at the appropriate time. The Sword is blessed by Horus, or Baphomet, the Chalice by

Hecate or the Goddess of the Sea (Witch Queen), the Wand by Babalon or another Fire associated Elemental or spirit, the Pentagram by the Green Man, Pan or the Witches Sabbat Goat. Remember success is based upon an intent focus of Will and investment in belief. Belief, Desire and Will are the power points of success in any working.

The Kangling is an instrument that may be implemented within your own temple. A kangling is a Tibetan instrument in origin used to call the shades of the dead to feast on your astral body. This is specifically used in pre-Buddhist Chud rites, which act as an elevation of the spirit into the astral plane, Luciferian sorcery in nature.

The Kangling, made of the human thigh bone, is a shade evoking trumpet used in an ancient ritual called "Cutting of the Ego" which meant Luciferian ascension through disassociation. Primarily, the instrument was developed through the Bon Po period of Buddhism.

If one works specifically with the shades or manes of the dead, especially within a Witches Sabbat context, one may wish to obtain a Kapala for the Temple or Coven as well. The Kapala is a human skull cap used within rituals as a chalice. In fact, one may use both a Kapala and a consecrated chalice for the Cup of the Temple. The Kapala is used as an offering bowl in Tibet, in certain tantric rituals spirits are summoned to feed from the contents of the bowl. When filled with blood, the Kapala is called Ashrakapala, and when filled with flesh is called Mamsakapala.

Human bones also serve as powerful ritual tools, especially within the path of the Black Temple. While bones are connected as powerful fetish tools, they may also be employed by the sorcerer as tools of ritual and controlling shades. One may bind demons or spirits to each bone, specifically rib bones as they are shaped properly for using within a wand type of method. It is possible to bind Goetic Demons or other spirits to each rib bone by engraving with a sharp tool the sigil, using your own blood to bind it and a Goetic ritual of evocation.

The Evocation Dagger is different in several aspects from the Athame, which is the primary tool of the witch. The Evocation dagger is used in rituals which involve the creation, conjuration, binding or banishing of demonic forces. One would use the Evocation Dagger in the rites of creating ngangas, fetishes, spirit pots, necromancy, vampiric servitor creations and some Goetic workings. The Evocation Dagger should resemble the nature of the rites of which you are working, for instance a jagged, cruel looking blade. Your witch name should be inscribed in Theban on the handle if able and the knife should undertake the same consecration ritual that the Athame will go under. The Athame is the weapon of the Holy Guardian Angel, the Will itself. This blade should represent the forces of Angelick guardians of which you should work through. Such will lead you unto a positive flow of mental energy all the while understanding the beautiful, and sometimes barbaric forces of darkness within you. This is the detailed separation of the Holy Guardian Angel and the Evil Genius, from which is described in the "Congress cum Daemone" ritual of descending into the core essence of your opposite self. The

“Luciferian Magick” tome reveals much of the higher work beyond the foundations listed here.

Athame Consecration Ritual

The Athame is a ritual knife used by witches as a magickal weapon. The Athame represents the imposing will and direction of the witch, the magickal act itself. The Athame is a personal tool and each witch should possess one. To consecrate for the self is to create or add to the knife, giving it sacred meaning in the belief patterns of ritual. Acquire a blade which would be suitable for ritualistic workings, as the Athame is the extension of the magickians will and the forcefulness needed in projecting the desire. Paint will be needed to decorate and consecrate the blade and it's handle. Any color which holds significance either personally or Qabalistically will do depending on you affinities. I tend to recommend black or red, being two forceful colors which emanate strength and mystery in themselves. A separate small knife should also be present for drawing blood. Three days before conducting the rite, bury the Athame point down in a solitary and preferably wooded area. As you bury it, proclaim to yourself in your own way that the blade is being dedicated to the forces of nature and the magickal path which you walk. Three days later, once you unearth the dagger you will want to consecrate the Athame in a large bowl combined with herbs, your blood and/or sexual fluid as well as water and salt.

While consecrating focus and intone:

"Water, Earth and Life where you are cast
Let nought unwelcome dare trespass,
So mote it be!"

Cast the circle anti-clockwise

"Spirits of fire, water, earth and air, this charge is laid.
Let Phantoms of my desire come hence, to which my will is law
Ecstasy will come and my many Elementals to my aid.
So mote it be!"

Perform Banishing Ritual

OPENING:

"I charge thee with the earth of the great god Pan!
I charge thee with the earth from which Belial walks!

I charge thee with the blood of Hecate!
 Creation is the birth of the morning,
 The clay of flesh formed through any desire of belief!
 Lilith, send your children to my protection
 Ancient ones, spirits of fire, earth, water and air come forth from
 thy Aethyrs
 This knife wrought of earth, This Athame is to be my magickal
 weapon.
 Asmodeus, Watcher of the circle and space beyond,
 I charge this Athame with your essence, with my blood
 For I am a guardian of true tradition,
 whose witch blood speaks through me!
 AMEN!"

Begin painting the Athame according to your taste. You may wish to paint sigils or talismans or even God signs which hold significance to you. Once all is complete take the Athame and intone:

"As the calls of Lilith are heard, to which Hecate looms forth
 By the moon which hangs above I am childe of the Witch moon
 of Blood
 Held by an oath to the shadow, both Dawn and Twilight
 By Desire, Will and Belief I mark the path of manifestation.
 AMEN! So mote it be!"

Banish and close the circle.

The Binding of Shadows A Luciferian Banishing 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 Maleficia is based within the gathering of shadows, the elementals 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 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 "I", 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 traditional 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 one 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 hindrances. It is also essential to perform at the beginning and end the each rite, allowing the proper closing in such ceremony.

I. The 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 for the attainment of becoming, open the gates of the dead to protect my very being spirit and flesh. Noctifer observe!”

Touch the forehead and recite:
“Ateh” (unto thee)

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 of Azazel, who brought to man and woman the knowledge of the serpent, attend my being in the protection of the kin of Witchblood!”

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 of Shemyaza 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 (and the Power)

Touching the left shoulder, say ve-Gedulah (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;
 On my right hand Belial;
 On my left hand Leviathan;
 For about me flames the Pentagram,
 And in the Column stands the seven-rayed Star of BABALON-
 LILITH!

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.

Facing the nganga on the altar, take gravesoil and toss a small amount in the nganga. Take then the 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:

“I 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 Witches Alphabet proves a powerful method of scribing ones own magical name on ones instruments of the craft, or inscribing sigils (if you wish a simple means of creating sigils). The Witches Alphabet, as it is known, is called Theban. Attributed to Honorius, Theban is an ancient script of runes from which the sorcerers of old inscribed many of their instruments and the inking of spells to hide from profane eyes.

Invoking the Goddess - Manifestation of the Lunar Current

What is the connection between the Zos Kia Cultus, Thelema and Witchcraft? The answer is the Goddess, The All-Prevailing Woman who is the Avatar of the Gods, bringer of birth, life and death. Through Her Eros and Thanatos are united. The Goddess can assume many guises and forms, Hecate, Lilith, Kali, Isis and Babalon. In these forms She will manifest in the Witch. The Witches Sabbat Craft recognizes that the Witch-Goddess is the prime manifestation of individual power and focus upon earth. From the drops of her menstruation spring all apparent points of inspiration, from thence the fulfillment of the Will occurs. To those seeking guidance, the Goddess - once invoked under one of her many forms - offers an abundance of inspiration and focus through the dreaming state. Babalon is represented as both beautiful and ugly, of night black and fire red. She gives the flame essence of the great Goddess, her vehicle upon earth being the Scarlet Woman, the divine manifestation of lust and strength.

There is a well known saying, 'Behind every great man there is a woman', indeed, the all pervading Woman . Such a sentence can denote any particular aspect of Woman, meaning mother, wife, lover, daughter or any female identity as She defines Herself. A point within this phrase is that the feminine or lunar side of each individual should be well recognized and explored. Also that men can learn a lot from women, and on numerous levels. A balanced relationship provides a stability in the partners life no matter how strong the individual is. It is not saying men are useless, far from it, each should be willing to listen and learn from one another. There is no stronger union than two who understand themselves and their own personal aims and desires. Witchcraft is based upon the understanding of hidden mysteries and the effect that responsibility can provide to our fellow human kind.

Lilith

The Mother of the Succubus and of Night, Lilith is a symbol of night and magickal power, Sorcery and Witchcraft. Her essence is that of Feminine strength and individual focus. The connection of Lilith with the cult of Vampirism has been noted by many, for through the Astral Plane this Goddess manifests on the Day Side as her fleshing ground. Just as with any pagan goddess or god, Lilith is not entirely of dark nature, being known as a protectress of mothers and children. The sacred bird of Lilith was the owl, one may

seek to invoke, or identify with the goddess Lilith through the dream assumption of the owl form. Such experiments should prove insightful. Lilith's name was suspected to have derived from the Sumerian Babylonian Belitilli. One rather interesting connection is that one of the 17 names of Lilith is actually KALI.

Kali

Kali is the Black Destroyer as well as nurturing mother. Often represented as a Black Demonic Goddess, Kali stands atop her husband, Shiva, holding in her hands blades dripping with blood, and upon her neck a necklace of human skulls. Kali is black because all that transpires returns to her, she is the Abyss in its feminine aspect. All time melts into this Goddess. Kali is also life giving, a nurturing and loving mother, granting ecstasy to those who would invoke her in the rites of Tantra, through which the sexual combination of opposites set in motion the process of Creation. The union of Male and Female with a magickal aim or focus presents an accessible window to the astral and dream plane. Thus through OZ being PAN can desire become flesh. It is through the divine Woman that the essence of Magick and Witchcraft is found. Those seeking beyond this path will often miss it altogether, due to the consistent denial of ones' own feminine or Lunar side which must be invariably joined with the Male or Sun aspect.

BABALON

The mysteries of Babalon do hold a significant modern point within some Witchcraft covens or groups. We must first discover what Babalon was, is and is moving towards to recognize this brilliant feminine flame within each man and woman.

Babalon is the Qabalistically restored spelling of the biblical Babylon, the great whore. This goddess is in union with the Beast 666 in the book of revelation. Aleister Crowley restored the Goddess to her aspect of holding the cup of her fornications, from which the blood of the saints dwelled. Those who transverse and persevered through the path of Thelema or Holy Magick might offer their blood to the great Cup, opening themselves to the glory of Babalon.

Babalon is the beautiful goddess of an opened spirit, the Luciferian mind. She is the exact opposite of Mary, for the Christians Goddess is the mother of the Black Brotherhood of Christianity in many aspects, she is closed therefore non-existent to those who seek the light of God (Lucifer).

John Whiteside Parsons wrote much, and dedicated a majority of his short life to Babalon. Marjorie Cameron Parsons was said to be an avatar of this goddess, and lived her life expressing the importance of individual thought and Goddess worship through her art and talks. The Babalon Working, which was conducted, by Parsons and the Scribe (his assistant at that time) sought to incarnate Babalon in flesh. Shortly after, Cameron arose.

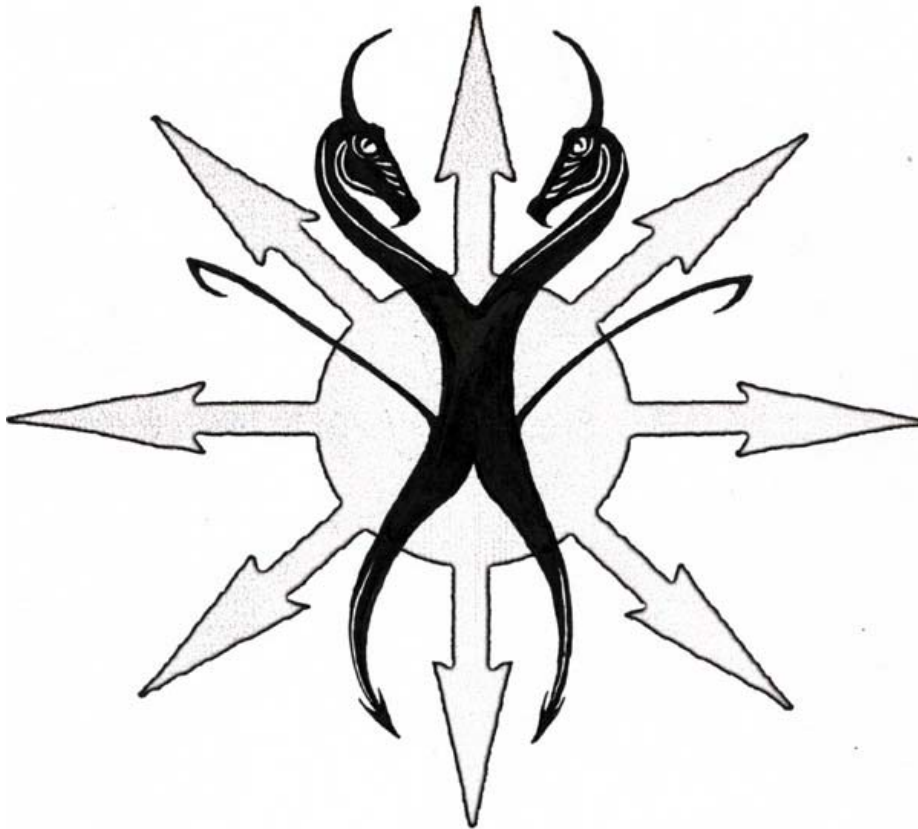
Babalon is also to be considered a Goddess of death and blood, she is actually a varied aspect of Lilith. Babalon may be invoked with a various methods of Sexual Gnosis and blood magick, from which she would incarnate. Those upon the Witches Sabbat path will recognize the mystery itself, and discover their own individual path towards her.



Hecate
- Queen of Witches -

The goddess energy, the current empowering our tradition of the witch cult is channeled through the Goddess, Hecate. Her titles are many; The Dark Goddess, Protectress of herds and sailors, Goddess of the Crossroads (which would draw a parallel towards Baron Samedi of several Voodoo traditions, being the Lord of the Crossroads and the mysteries of Death) as well as the Sender of Nocturnal Visions (Dreaming visitation). Hecate is depicted as a woman or hag with three heads, each facing a different direction. It is said that Hecate is seen in all three phases of the moon. Mythology has painted a vision of the Witch Mother with two or sometimes all three heads being that of beasts. Each animal represents an atavistic desire which manifests in her current of lunar energy. This power would propel her towards the goddess incarnation of the witch cult and many lines of sorcery. The moon is represented as a significant feminine force, based and connected with the element water.

Hecate is rumored to be of Thracian origin although her base was within the Roman and Greek pantheons. Though daughter of two light based deities, Perses and Asteria, Hecate dwelled in the underworld along with Hades and Persephone. Her individual powers were discovered through the shadows deep within her own being. Residing with her as well was Thanatos (God of Death), Hypnos (God of Sleep) and Morpheus (God of Dreams). Hecate is known as the Goddess of Witches, being that of Sorcery and the Cunning Craft. The aspects of Hecate within Roman and Greek culture show Hecate mostly in a dark or hidden aspect, having three heads (two being animal) and three torches. The vehicle wherein she traveled was a chariot guided by several dragons.



A key significance of the dragon is that such beings are connected to solar and lunar eclipses. By an eclipse the water in the lunar sign of Cancer is altered in force and substance. Dragons (which is a form the Varcolaci spirits often take) can transverse the night sky, gathering the blood of the moon. The other aspect of

Hecate, Diana, is based on the more balanced side of the lunar Goddess. She was the watcher of mountains, forests, childbirth and women. In her dark aspect she was known as the huntress or destroyer. The Magick Light of Hecate is the backwards or 'black' wisdom of Lucifer, the Morning Star.

Hecate is the Lunar Mother, to which dream and desire give birth to the flesh of manifestation. The Gnostic God Lucifer or the Morning Star is the God of the Sun, being of Solar energy. Lucifer's goddess counter part is the Arabian Al-Uzza, a warrior of the morning star. A combination of both lunar and solar energy, strength and vision.

The Zos Kia Cultus presents the 'All - Prevailing Woman' as a combination of both Hag and young woman. The combination equals experience and focus with beauty and grace. The twin aspects of the Hidden 'I' as AOS termed it was a combative instance of innate sexuality, in which all must be transgressed and explored in order to reach a higher level of Will and focus. The divine Woman is both beautiful and Ugly, capable of transformation from a decrepit old woman to a lithe young woman. Beauty is in the eye of the holder, yet possible through all forms of vision. The Goddess and Woman must be respected as divine and beautiful, to which all areas of magickal work be dedicated. All works to Babalon, Hecate and Kali are soaked in blood yet lined with the softest silk. Invoke your goddess with will and strength, facing the devouring fear instinct that emanates from the Divine Woman. The Three torches which Hecate carries give light through the darkness which she weaves and wanders in. Light in which those of the Witches Sabbat Tradition dance in astral flesh under a waning moon. The Dark Mother is present at each dream Sabbat, watching above, granting her blessings under the Night of Pan.

The date of August 13th is sacred to Hecate, it is the traditional festival held in her honor which dates back to the Roman era. It is historically the same date as the celebration of Diana, who is said to be yet another aspect of the Goddess. The callings of Hecate are a channeling of lunar energy, to those knowing of their witch blood. A rite such as that following should be held on the eve of the Sabbat as well as August 13th. An example is as follows:

Begin with casting the circle, Widdershins (7) and banishing ritual.

"Harmony is born within the circle. We are joined within this rite as children of the Goddess, she who rides the night sky. Thy dance of shadows and dream casting visions. An eye which drips the blood of the moon, to which a cloaked night gives compassion. She who holds the spirits who traverse a sky of endless processions... Hark!

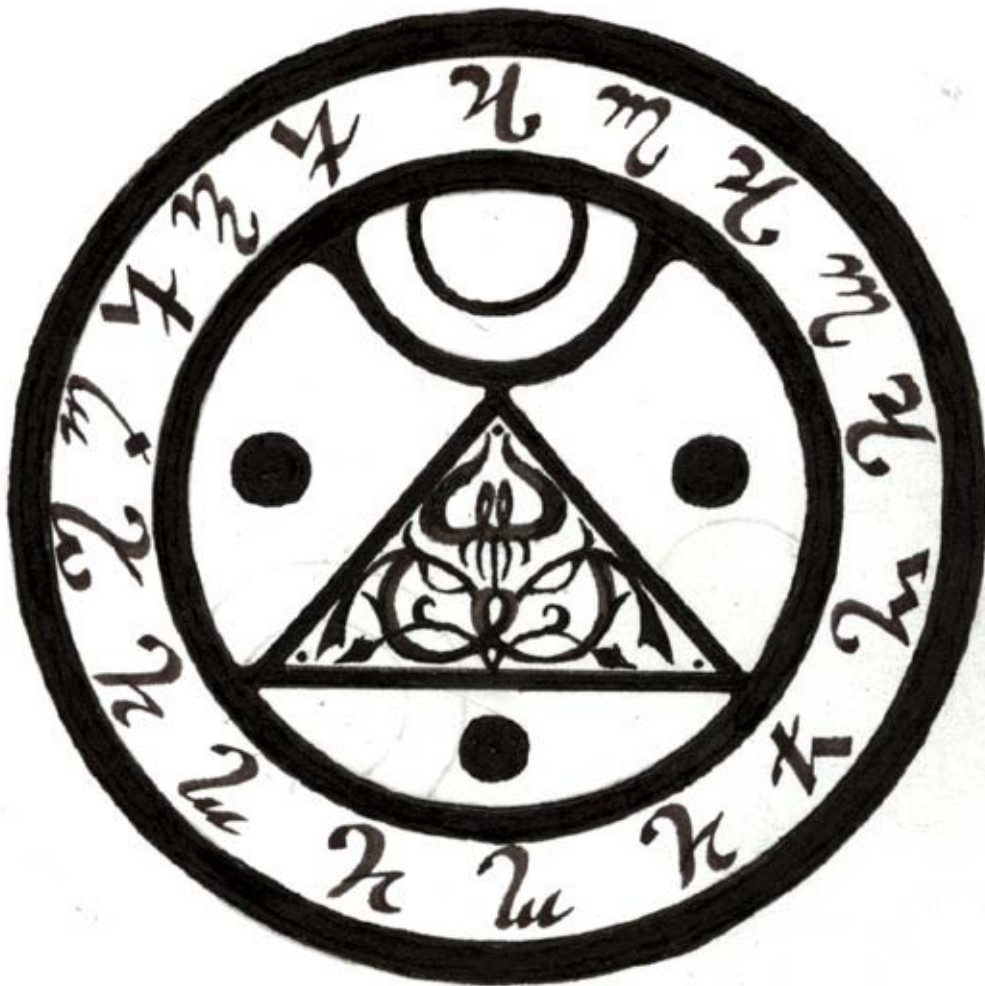
Come forth, manifest in the power zone of Yesod, in which the rays cascade with silver tones of life. A fire warms the earth in your honor, to that of amber visions so clear in their ecstasy. Widdershins around a cackling fire, your many children dance, born of witchblood and invoking the sign of Hecate, Dark Goddess of the Moon. We call your essence down, just as we dance... in spirit... in flesh!! Oh Morpheus, Hypnos and Thanatos your sight burns with life. We see much through you, desires form

a transcendent path within night. Our spells weave through your arms which hold the sacred fire. So mote it be!!!"

Hecate

The Three Shades of Witch Fire

A Rite of Empowerment and the Summoning of Her Spirits of Night



Hecate is regarded as the Triple Mooned Goddess, the Witch Queen of primal darkness whom is regarded as Babalon, Lilith and AZ. Hecate is the Goddess of the Crossroads, from which one seeks self-initiation by the congress of her in the Succubi-Fetish spirit. It is through this communion that one enters the caverns of the night, the very Temple of Hecate. Revered as the Goddess of the Dead, she is the Queen of Ghosts, Shades and

Phantoms of the night. It is in the center of her essence that one discovers there is no difference between Hecate and Lilith or Babalon.

This rite of empowerment should be conducted outdoors if possible, near a grave yard from which you would not be disturbed, near an area where you may bury a small box or bottle/pot. A chalice will be needed, preferably a skull cup/cap if access is had.

This ritual should be conducted when the Moon is Full.

The vessel for which the famulus (Latin for Familiar) or Succubi/Goddess Fetish may be housed should be an aesthetic choice, one which connects with the feeling of what 'Hecate' is to you. It is from the wing of the fallen seraph that you create your quill to mark this tomb and fetish-house of the spirit, however it must be prepared.

Day ONE-

Wash the vessel in clean and cool water. Allow it to sit from dawn until dusk, to let it bask in the sunlight if it may. Seek Hecate in dreams. Record the experience accordingly.

Day TWO-

Paint it the color of your desire, upon it on Four sides a mark of an X, the sacred sign of the Cross Roads. The Sigillic formula of the Succubi or Hecate should be inscribed on the pot/vessel.

Day THREE – The Night of the Full Moon. Within the vessel place the Sigil of Hecate which should already be prepared, ashes and bone if possible.

1) The Virgin

-Hekas umpesha ur-rastu Lil-Ka Zrazza

Encircle me by three, shadow wrap my being in the Caul-shroud of your mark. Triple mooned, blood drinking, beast like Goddess, Oh Sorcerers of the flame of Witch Fire, I summon thy three fold shadow to attend me – Rise up, Goddess of the Dead! Hecate, Familiar and Goddess of Three Shades, Initiator and Birth Mother I summon thee!

I cast now the circle in flour – I Evoke the Hounds of the Barrier, wolves created in the darkness do I call forth!

By the First Moon

Envelope me Virgin Goddess, I come unto you in the evening light. Embrace me in thy kingdom of the Cunning Craft, speak

unto me as the freshly dead, the virgin from the tomb. Guide me and walk with me unto the Luciferian Sabbat.

By the Second Moon

Maiden who rides upon the Dragon's spine, I summon thee – bring thy fiery essence into my circle, enflame me in the cunning fire and blood of your fornications. Uplift me into the Spirit of the Red Dragon-
Akhuraku, Hecau, Zrazza

By the Third Moon

Moon of Death, aged Witch Queen of the Sabbat, Hex casting Hag of the nganga and grave-bound fetish, Mother of vampyres and wolves, come thou forth and encircle me – guide me unto the Infernal Sabbat –
Hekas Satahan Zrazzu Usha

II) The Maiden

Widdershin around the circle, visualize each goddess with the Black Mirror and see them encircle you. Drink of the Chalice and recite –

Triple moon move and bless this circle and rite. I come prepared, I shall enter the Ghostroads of your lunar splendor – I shall consume the blood of the moon – bless me in the shadows –
HEKAU!

Complete the rite and envision each goddess and you rise to a sexual frenzy, consecrate the rite with the sexual fluid or blood offering (from yourself) upon the sigil in the Pot/Jar/Box. After the rite, take the fetish and bury it near the chosen area, which has been either a graveyard, oak tree or burial ground of a familiar. Ignite a black candle at the head of the burial site and recite –

“Hekas, hekas Hekausath
Usha, umpesha narasta
Spirit of the Moon, lover and death-embracer, grow in the land of the dead. I give you strength and life, by the Wytch Fire of Azrael and Hecate, I summon the shades of the grave to give this spirit food to grow, so it shall be!”

III) The Queen of the Dead

Leave buried until the Dark Moon, exhume pot and return to your Temple or Coven Meet. Recite-

“Phantom and shade, spectar and vampyre, lover and seductress –
I summon you to rise in the dark of the moon, rise from your
tomb and by my guide, my initiator, my familiar, my Goddess –
Hekas, Hekau Sakeka Ushu Umpesha Narastu
By Lamia do you grow, arise Vampyre seductress who shall
guard and taste of my blood, whom shall give me the elixir of the
evening, of dreaming and twilight haunting, alive shall you, arise!

You may use this fetish to inspire your dreams and from which you may acquire visions, as well as a coven meeting from which you bring the famulus/spirit within to speak unto the members. In such a case, you would displace your personality via will long enough to allow this aspect of yourself to take assumption of this energy.



Baphomet
- Horned God of Witches -

The eight - sided God, Octinimos, also known as Baphomet, has significance through the texts of modern - day Chaos Magick as well as the Witches Sabbat Witchcraft. Baphomet's eight sides each represent a particular aspect of magick. This is a further representation of the connection between the Astral Sabbat (the Dream Conclave) and the

Day Side (ie Magick) of earthly life. The Day Side being of course the fleshing ground of manifestation. The combination of the two combined with a system of inspired belief and action represent a state of individual strength, granting access to the gates of the 93 current which is the vital source of Thelema.

In "Dogme et Rituel- Haute Magie" by Eliphas Levi, he describes his famous Baphomet image as the following:

"The goat on the frontispiece carries the sign of the pentagram on the forehead, with one point at the top, a symbol of light, his two hands forming the sign of hermetism, the one pointing up to the white moon of Chesed, the other pointing down to the black one of Geburah. This sign expresses the perfect harmony of mercy with justice. His one arm is female, the other male like the ones of the androgen of Khunrath, the attributes of which we had to unite with those of our goat because he is one and the same symbol. The flame of intelligence shining between his horns is the magic light of the universal balance, the image of the soul elevated above matter, as the flame, whilst being tied to matter, shines above it. The ugly beast's head expresses the horror of the sinner, whose materially acting, solely responsible part has to bear the punishment exclusively; because the soul is insensitive according to its nature and can only suffer when it materializes. The rod standing instead of genitals symbolizes eternal life, the body covered with scales the water, the semi-circle above it the atmosphere, the feathers following above the volatile. Humanity is represented by the two breasts and the androgen arms of this sphinx of the occult sciences."

The mentioning of the flame between the horns as symbolizing the magic light of universal balance, is rather significant with the mentioning of the soul being elevated above matter (Lucifer) and the flame being tied to matter shines above it (Satan).

The manifestation of the Holy Guardian Angel (The True Will, the hidden genius and the spirit of light) is also the result of invocation and desire made flesh. The two human aspects of the Witches Sabbat Goat (Baphomet) are represented in the Female (the Moon - Witchcraft and Sorcery: strength in mind, the dream state, desire initializing belief which manifests towards strength and ultimately attainment.) and Male (Sun, Magick: manifestation, strength in flesh and action).

Without one the other is nothing. The goat aspect equates with the Qabalistic number 77, meaning buck/goat/devil thus representing fertility, creation, life and unrestrained sexual force. This is parallel with the basis of desire equaling action, having its basis in a sexually driven subconscious beginning, even though the desire obtained may not be sex related.

The serpent aspect is represented traditionally as Kundalini, the fire snake in the form of a phallus, being a means of infinite manifestation. To awaken Kundalini is to begin the process of desire and the ID (the driven magickal point of will). The hands of Baphomet point one towards the sky and one towards the Earth. The meaning of such is 'As above so below' for balance is a key to the individual attainment of Lucifer's Grail (Light, wisdom and manifestation, ultimately enlightenment). The winged aspect is symbolic of Night - flight, giving an indication of the significance of the Lunar Dream State in the Witch Cult.



The Witches Sabbat Goat or Baphomet is known as the God of Witches, being the sigil of desire + will = manifestation.



The Night Side holds all great mysteries of the self. The result of exploration of the self in all forms will allow one to discover and come to terms with all aspects of the individual, both positive and negative. The goal being ultimately to discover and pursue ones True Will.

The True Will manifests in the Day Side (5) through Magick. The strength needed to push forward and let nothing stand in your way is realized through experience and the will for a good fight. Baphomet holds higher initiation within Luciferian Magick, from which shall not be revealed here.

Baphomet may also be considered the God of Knowledge, bringing the balance between the aspects of Satan (Earth Mastery, Lord Shaitan) and Lucifer (Air, astral projection/mastery) and the unity of the twin aspects of Lilith (Earth, Night and Witchcraft) and BABALON (Fire, High Magick Art).

The invocation to Baphomet is a lunar/solar opening to the mysteries of the Night Side and the fleshing Day Side.

Invocation of Baphomet

"O fire of the Black One, illuminate by thy dark presence,
 Let my strength come forth. I am stripped and defaced,
 To reveal the true self, and its ever changing essence
 Which truth may not be rendered without falsehood.

From Sabbath flame to witching mire, as we fly through the
 Night
 Let Baphomet be my guide, with Thy torch of dark illumination.
 Bearer of Black Wisdom of the Spirit, God of Beasts and God of
 Flight
 Cast unto me this night an ember from the Fire of Thy Wisdom.

To Believe! To Will! To Obtain!!! IO Baphomet!

I am the God who over the Astral Sabbath presides:
 Baphomet, illuminated God of Flesh and Spirit.
 I am the God of Creative and Inspiring tides.
 I am the God of worthlessness and merit!

As lightning flashes, so life streaks from my eyes.
 The Goat, the Snake and Human, I know their mysteries,
 The Fallen Watchers and Angels who attend our Sacred Fire.
 I am the Lord of Witches, with Sabbat chalice of desire.
 The Devil's foot steps fall, under my joy filled eye,
 Wandering the wondrous Night beneath the moonlit sky.

To me!! To me!! Io BAPHOMET!!!"

A Call unto Baphomet, the Black Shadow of the Sabbat

"In silence the Mirror becomes black with my many forms of I,
 whispered and howled in the congress of the Witches Conclave
 I am this form, known in the whole as the desire of all manes of
 past and that very desire of the body of lust
 The Crown of Blackened Flame between the Horns of the Goat is
 but my sign of the Star joined in Algol, that Lucifer breathes in
 this very source of being.
 Through my hands, the point of Will which is As Above and So
 Below, acts as the vision through the Gates of Hell and Heaven,
 this dual ecstasy is the gateway of my Eyes, burning in the Flame
 of Azazel.

As within the Light of Hekate, thus our union of the Seed of the Sun and the Nectar of the Moon shall bring forth me, known in flesh as desire.

I speak the words which form the serpent's cycle, of creation and destruction. My tongue forked which speaks the wisdom of ages.

I exist beyond the Grave and Before it...from which you shall always return to me.

I am the cradle of the Gods of Night and Day, from all express the Lightning flash of Sight"

Asmodeus **-God of Sorcery-**

An ancient Daemon with his roots in Persia and later in Palestine. Asmodeus is mentioned frequently in Hebrew texts. The Goetia of Solomon the King gives a description of the form which Asmodeus takes when appearing before the sorcerer: Three headed (a connection with Hecate, being the tripled nature of the moon), a ram, human and bull, Asmodeus rides upon a dragon, vomits fire and carries a spear.

The association of Asmodeus with witchcraft beyond the Triple Mooned nature is that the Daemon is said to be the child of Tubal - Cain and Naamah, given life by the reverse aspects associated with witchcraft and demonology. These 'reverse aspects' refer to his title as a "Demon of Impurity" (The Book of the Sacred Magick of Abramelin the Mage" translated by Macgregor Mathers) which signifies the horrors (by Christian doctrine) of astral copulations which occur at the Witches' Sabbat.

Such copulations occur once the individual creates and charges Elementals evoked for this specific purpose on the material plane. It is not always advisable to evoke such Elementals while not consecrating or binding them, such if not controlled can cause undesirable effects.

Asmodeus in the doctrine of the Witches Sabbat or Witch Cult is the lord of the circle, within which full attainment and union occurs. The Lord of the Circle is also the Lord of Sorcery. Asmodeus can be a powerful guide from the gate of the flesh, or earth, to that of Choronzon. Approach this Daemon with caution, for there can be hell to pay if any spirit is invoked without care.

Shaitan



-The Adversary which developed from the Lord of Storms and Prince of Darkness, Set. In the Islamic Tradition (ahadith), Shaitan/Satan is Azazel, the Lord of Djinn whom is made from Fire, thus a source of Light unto itself. Azazel/Shaitan is a fallen angel, the first angel who preached to the other angels in pre-eternity. Shaitan is also Melek Ta'aus, the Peacock Angel.

Samael

Samael in Hebrew texts is the husband of Lilith, the father of Cain. Samael is of Fire and of Night, from which all daemonical energy is derived. When accepting both Lilith and Samael into your mind, into your spirit, one must be certain of the witch blood which runs through your veins. Each God and Goddess grants a fuel to the gnosis, but also forms the subconscious and conscious according to their own shape and form. Samael is the great serpent of biblical lore, born of fire and taught

by the words of Belial. Within the Witch Cult these Daemonical forces are of great significance and benefit to the sorcerer who can control and utilize such god forms. Samael is often referred to as Asmodeus as well, while this may actually be its offspring, guiding humans through the magickal arts in spirit form upon the earth.

Divination

Witchcraft and sorcery concern the tapping into the subconscious; learning the ways in which it works in regards to you personally and making them accord to your desire. The balance of this exists within the Shaman and Nature bound activities, for Nature is the mother of all humanity. To open psychic levels of the mind requires a conscious effort to break all levels of useless learned behavior and thought patterns. Then one can then restructure aligned with the development and understanding of psychic abilities. Some of these abilities can be brought to the surface by intense yoga, pushing the self both

mentally and physically until the true strengths and weaknesses are known and dealt with. Divination is the art of obtaining visions of a certain possible event that will take flesh. The witch cult which exists in base on the astral and dream level seem to be fueled by an even older current. This particular current is labeled as the 93 current, or Thelema. Love and Will are the two keys by which mankind can rise above any situation to begin building a healthy and wonderful life. To do so, one must plunge into the great depths of the Abyss and work with the beautiful and sometimes frightening shades and spirits which inhabit such areas. Self Love as AOS described is "the self in knowing and all of which can be molded according to desire." (6) To truly know the self one must plunge deep into the mirror and face the demons and gods within. The actual development of psychic abilities are of two kinds primarily:

A) being self taught or as some called a "gift"

B) practicing and unleashing such an instinctual power.

Whether individuals are self taught, or have a natural gift from a young age, they have a talent for having visions or being able to foresee events and future happenings. Some are able to see what was, which could open mental doors to ghosts and other such specters, or to see things which could come to pass. Individuals who are self taught by practicing opening the subconscious door to work with such abilities often grow stronger by their visions, which are similar to those born to such ability. While results are similar, techniques are as different as the people who work them. I am describing such a method which holds some significant results for those able to develop it.

Divination by Water

A fairly large glass bowl should be obtained, which the individual should fill half full with water. This should be done in the setting of a room suited to fit the frame of mind required. Incense, herbs, candles and music could benefit the mind set required. The witch now seeks to become entranced by whatever means permits the mind freedom to access its own psychic influences. Forget everything which is outside your door, forget the people, cars, animals barking, etc. until one is able to focus intently upon the interior world of the mind. The subconscious should be activated by an inspirational symbol or sigil which should already be consecrated. Perhaps it is a talisman for knowledge, divination, happiness, etc., any of which can work to the best suited means.

If the witch is attempting to read the fortune of another, she/he should sit the individual down across from them, so they can also view the water within the bowl. The witch will focus upon the water as a great current of Witches Sabbat energy, fueled by the waves of the Abyss and all that emanates from her/his subconscious.

The individual will ask a particular question of the witch, who will begin focusing and concentration on the water. Images will begin to appear in the surface that will in some way reveal the answer they require. If the witch is unable to make the individual see them, as some are unable to do, then the witch should describe the scene in detail to the person having the reading done. Some are able to make images appear in water, which all

can see and some are only able to make them appear to themselves. There are numerous other kinds of divination methods one can practice, many will work for the individual while others may not.

Candle Magick

The use of candle in ritual is a proven technique of allowing the mind to enter the states by which the subconscious is able to work it's will. I have mentioned the use of sigils which signify the desire in disguised fashion. Candle magick is a system of symbols and desire transformed into a particular item. One example of their use is in ritual. One should use the particular color which represents a certain desire, such as the following colors. It is recommended that you should use the colors as they suit you, based on your individual interpretations of such.

Black : Hidden Knowledge, Death, Change and Defense

Red: Creativity, Love, Attraction, Vitality, War and Aggression

White: Purity, Cleansing, Protection and Bestowing Health to Another

Blue: Happiness, Work (Obtaining Job, Change of Career) and Friendship

Yellow: Health, Happiness, Wits and Alertness = Intuition,

Green: Money, Success and Material Items

Orange: Endurance, thought, and inspiration.

Purple: Sex and Rejuvenation.

This is a list of the possible influences and significance that each color holds. It could be that the sorcerer develops his or her own detailed system of intermixing color and combining them with the burning of candles. Some examples could be the following:

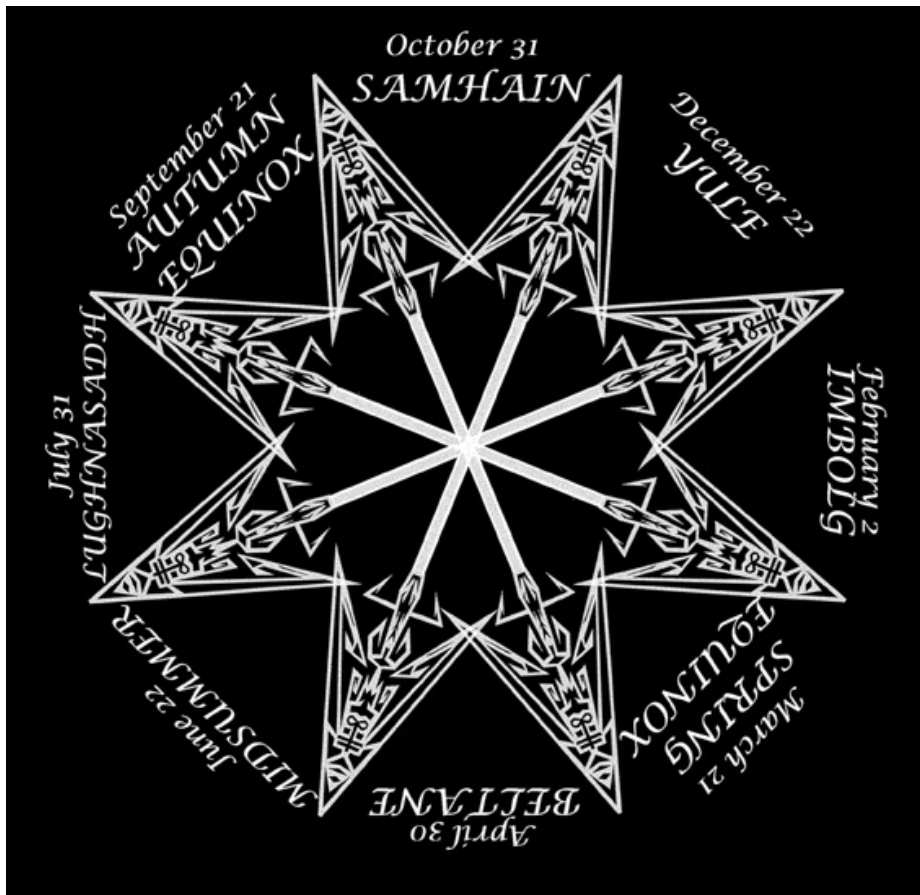
If one was seeking to create or evoke a succubus or sexual servitor one could burn the colors of both Red and Purple, together with incense and using suitable invocations and sigils/talismans, such could prove a powerful spell. If one was seeking to battle another the colors of Black and Red would be implemented along with invocations of numerous daemonic servitors created and evoked especially for the purpose of destroying the enemy with a lightning swift strike. If one was seeking to attract a suitable partner/lover one may wish to burn the colors of Blue (friendship), Red and Purple. If one sought to help a sick friend the color combination of Yellow and White would be of interest, of course Orange and Blue would be an excellent idea as well. The candle should a large round one, allowing it to burn for several hours. Many small taper candles will burn out within one hour so those are not advised. The intent of the wish should be heavily

visualized in sigil form once the candle is lit, as it slowly burns focus upon the wish coming to flesh. This would give the brain avenues to obtain its inner desire through the medium of a coded (i.e. colored) object, given significance according to the definition of the color used in reference to your mental definition.

The candle should be burnt for as long as possible, the focus fading as the candle burns out. By the extinguishing of the flame, the mind should be tired of it, enough to forget it. If not, a forced passing should be implemented to the best of your ability. Try other means such as a long bath, sleep or another activity while the candle burns, enough to issue the focused energy through the candle while actually doing something you greatly enjoy. Do not let activity hinder your magick, let it enhance it accordingly.

Spell of Making

This is a practice of making, which could be used in almost any manner the sorcerer desires. Such could be for the destruction of an intended victim, for the obtaining of love or friendship, for the wish of health to a loved one, etc. There are really no boundaries for such a working as this. The Spell of Making involves a mental image and the Will of the sorcerer to be successful. One obtains a black box to store objects representing the individual on whom the rite is focused. Objects which are recommended are a sample of writing, a piece of the individual's clothes, a photograph or drawing, in fact anything personal which grants you a connection with them. Store these objects in the box you have procured for these items. Then you focus your entire Will on the desire and it's coming to pass. Some develop a mantra which they recite over and over to themselves, to further secure the desire coming to flesh. The box should be simply allowed to sit, and is kept while you visualize the objects in the box upon each day that passes. Do not disturb it, simply allow it to sit and build it's energy as you continually focus upon it for a moment each day. Once you feel an amount of tension has lessened, you should destroy the entire box, every item within it as well. A small fire is ideal. While the fire is burning the contents visualize your Ids to carry the desire unto it's destination, to fulfill the desire. Once the fire has destroyed the box and it's contents, forget about it entirely. This allows the intent to derive a consistent source of psychic energy, activated via the subconscious, to seek forth it's mission and make it come to flesh.



The Sabbats

The eight Witches' Sabbats listed herein are presented in Gaelic. The purpose of this is to recognize the great Celtic heritage which is present in the craft and its blood. Our whole exploration and the system within our work is based upon the Celtic system of the four 'Greater' Sabbaths. These are: Imbolg, Beltane, Lughnasadh and Samhain, while the Equinoxes and Solstices are Spring, Summer, Autumn and Yule tide. These are times of shifting forces, when the witch draws great power from the earth that can be distilled by the control of the will. Such powers are fleeting, so each sorcerer must capture and employ what they can while they can. The Sabbaths are a time of gathering with ones' family, both on the earth and on the astral plane. The disciplines of the Dream Sabbat are not an easy or uninitiated task. Much control and advanced knowledge and practice must be instilled in order for the witch or warlock to take to the dream flesh. Be sure though, the sorcerer who can leave the flesh and journey throughout the night and Da'ath is a dangerous and powerful magickian, but also vulnerable to more malefic forces if Will and discipline are not implemented. Proceed with caution and care, for there is a wolf in the garden of Eden.

The Witches Sabbat Shadows cast are but initiation points of which we open forth the gates of dreams, that waking and dreaming state of which we shall become in an all encompassing arcana of self.

Imbolg

February 2nd.

This festival is of fire. The powers of fire reside in creation and destruction, the flames either caress or break down. If at all possible, this rite should be conducted outdoors, providing room for an ample fire. If not, a well decorated chamber adorned with the images of fire and sleep.

Imbolg is represented as the first stirring of Spring within the womb of the Earth. This rite is a celebration of the coming of light, therefore of great inspiration leading in reverse towards the moon. A sigil of astral rising should be consecrated by the sorcerer or witch, and then laid upon the altar for each coven member to focus upon. The sigil should be absorbed in the mind, becoming all things of which there is a creative spark or flame.

Imbolg is the fire festival of Lilith – Babalon in her Luciferic Solar Essence, it is the emergence from the dark of Winter – the very first signs of the coming of Spring and Her King, Lucifer. Around the time of Imbolg one may summon forth the essence of Lucifera – Lilith as the Goddess which bears the fruit of the earth, Cain.

Implements which provide useful visualizations are the Athame (each witch within the rite should possess one), sword, incense burner, consecration fluid (a bottle of the sorcerers' blood, not ANIMAL blood mind you, specifically the life fluid of your very own self.) All Sabbat rites should be opened with the Witches' Sabbat text, adapted from AO Spare's ritual (8), proving most effective for those of burgeoning inspiration.

The particular version of the Witches' Rune pertaining to Coven Nachttoter is as follows: Such words I advise be altered to suit the individual working such rites.

Witches Rune

"Bagabi lacha bachabe lamac cahi achababe
 To that which is, unto that which was...
 A burning cycle is upon us, fear shan't 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"

Sabbath Rite

"Mother of shadows, Crone of wisdom, Oh Goddess of the blood
 moon,
 Reversed matter, I evoke thee unto this celebration.

Blessings to those of blissful ecstasy which all derives from
 Hecate,
 Ascend from the depths of Night, to join your great sister of
 magick;
 Lilith, she who haunts the dreams of Man, be present in our
 leitmotif of desire.
 Amen”

“I conjure thee, circle of power unto which the wind carries our
 will!
 Asmodeus, behold an ascending light burning gold transcending
 all points of time, we are becoming as the one called Morning
 Star of the east, blinding light of birth!
 Io Horned God of Wisdom!"

Spring Equinox

March 21st

The Spring Equinox is the dawning of light and birth, of renewal and energy. Spring is the time of PAN and of the Morning Star (9). All beasts and men/women walk the earth in awakened senses, especially those of a magickal path. This is a rite of exploring the parallel path ways, similar to the spheres of shadow conscious or the tunnels of Night. Balance is defined in this season and both light and shadow, black and white... all of which becomes itself in reverse. The sorcerer should approach this rite as a dawning of their senses, of which wit and thought will prevail in the well balanced individual. The Will itself is tested in this aspect. Pan is represented and hidden as Pan, the child of Samael and Lilith. Pan/Cain takes many forms, in the Spring he is the Wild Beast who is Hunter, horned and decorated in the colors of the earthen flesh.

Preparation

A reverse traditional sun wheel should be hung above the altar, representing the light which breaks through the night itself in turn to return to darkness. This symbol is eternal, never breaking from this cycle of destruction and creation. The essence of spring lies in the ideal of birth and new breath, in which all new things emerge from the earth. The traditional Athame and such should be present.

It is advised to approach this rite with extreme care and practice individual control, PAN awaits your PANIC, your LUST and awakening. May PAN be as your brother, your guide, not your doom. Those who allow one particular imbalanced side to manifest will be victim of such a self-created destruction cycle. The circle should be drawn and the proper invocations performed, intent should be pure and of great strength in each individual performing. The Morning Star is being invoked for the sense of Luciferian Light and beauty, to dispel that which is of ill intent. To understand the essence of the Morning Star, one must break down the perverse myth created by the writers of the Bible for its devil created of such a Light Symbol.

"To the East, O Morning Star of wisdom and light!
 Unto Lilith of Night Black, I invoke the power of shadow and
 light of which all that passes from each fountain shall know the
 balance of life, Come forth, the wheel spins and many are born,
 death is null and life is ecstasy. Let thy star guide us in passion
 and focus, let that which should harm be cast away! So mote it
 be!!!"

Such recitals of "Hymn to Pan" by Aleister Crowley is suggested, the beauty and power associated with this invocation/poem is legendary.

An associated Coven Maleficia /Coven Nachttoter chant is as following:

"PAN, IO PAN! God of forest and God of Life, Shadowy and
 Bestial, Flesh in Fire, Flesh in Earth, To the field and forest! Cast
 thy ecstasy into our presence, dwell within our veins and heart,
 spirit and flesh! Let us know your beauty!! PAN, IO PAN!!!!"

Each member should be rapidly excited by dancing at their own individual frantic pace, until images of the Morning Star (of which I recommend Paintings of Lucifer by German architect Fidus) and Pan (10) (see Rosaleen Norton) dance freely in the spirit, a raging fire in the heart and the Sun Wheel burns a golden red. The rite should end with the Witches' Sabbath and then a banishing. Then each and every member should try and retire to sleep at the same time to attend a group Sabbath.

Beltane

April 30th

Beltane is known primarily as a Celtic holiday, translating to 'Bel Fire'. A God of light and fire, Bel also represented the shadow side, often connected with Cernunnos. Beltane is a gathering of the rising Spring, when birth is abundant and life awakes in its fragile beauty. The night is the gateway to dreams, through which we take flight blown by fervent winds in the direction of the Sabbat. As the flames burn high towards a waning moon, so does inspiration and the shadows of those who shed their flesh. The key lies within a dreaming and waking world dependent on the friction of desire and will. Will you not open an eye to the possibilities available only in dream? Nothing is true, understand this and the key is awakened in that instant. Between each line there is transition, the moment that young woman becomes hag and hag becomes woman. All is beautiful in the instant in which lightning strikes. Burn with passion according to your desire, so the flames leap to heights seldom reached. Ecstasy is belief.

Midsummer

JUNE 22nd

This is a calling and celebration of the warmth of the sun, an invocation of passion and life giving pleasure. Lugh, the Celtic Light Bringer is of radiant color, his image is

painted in the mind during this period. The magickal weapon of this particular Sabbat is the Lamp. 26 is the number of the Witches' Sabbat as well as Satyrs and Fauns, Panic Demons (11) the children of PAN. It is said that Pan is present at each Sabbat, just as the sigil of desire which is the Goat Headed figure or Black One is. A circle should be drawn by the members of the temple of group, who frequently take a collective name significant in relation to these gods and other entities. The ritual of Dawn is suggested, however the actual Sabbat text should be focused upon during the evening hours shortly before sleeping.

Lughnasadh

July 31st

Lugh is a Celtic god of Light and Fire, connected to, by the essence of the form, to Lucifer.

It is rumored that the name Lugh is derived from the Latin word LUX, meaning 'light'. Such a Sabbat is a celebration of not only the hidden light (ie. Morning Star and wisdom) but the Moon as well. Lughnasadh has its roots primarily within the Celtic culture which later surfaced and transferred into what is now known as the Independent Witches Sabbat Witchcraft and Wicca. The essence of this Sabbat is the brightness of the sun and the beauty of nature in its living aspect.

Lucet/Lucifer is Azazel the Fire Djinn, he who is brought unto earth wearing the Emerald Crown.

Lugh is represented as the leader of Tuatha De Danann which translates "People of the Goddess Dana". The people of Ireland record a great battle in their ancient texts between Lugh and Tuatha De Danann against the Fomors and their leader, Balor. Lugh and his people were victorious, thus banishing the Fomors further within the shadows in which they dwelt. Approach the festival of Lughnasadh as though you were drawing down the moon of Hecate, breed the thoughts and desires which shall come to pass. A willow which drapes towards the earth will inherently guide you until a new sight is gained from the shadows of your shape. You will undergo, as did Lugh, death and rebirth, therefore be robed in white at first, then black. A reversal is essential for the understanding that all things have two natures inherently. All actions and symbols must be trespassed to gain the insight of mind-flight (the dream).

Autumn Equinox

September 21st

As the two equinoxes are known for the balance and equilibrium of both black and white, so is the birthing of your inner strengths and insight, which develop with every Equinox that passes. In the old times, when the tradition flourished from tongue to mind, so did the growing psychic strength of the witch. This is still the case, with slight differences due to the modern view point and increase of information. The energies available are balanced positive and negative, thus eminently suited for growth. The renewed tradition now opens doors to the mind unknown for thousands of years. We are relinked with the

sorcerers of Babylon and Egypt, who passed on the cups of witch blood to those psychically connected or of lineal descent. Rites on the Equinox should be employed to benefit the coven or individual witch, so that balance is achieved. These goals have plentiful magickal energy to employ, will and Athame - the cause of change and passion! Approach the Equinox with the Witches Rune and, according to your atavistic desires and Ancient gnosis of memories, explore and rejoice! This rite sees a change of emphasis from the Life giving Sun to the height of the Moon in it's death aspect. All things return to black just as black gives birth to light. Give farewell to the Sun and welcome forth the Moon which rises as the twilight approaches. The dead rise as the leaves fall, making way for the funeral fires of Samhain!

Samhain

October 31st

Of the dead who dance a leaf blown dance towards the fires;
 Of the spectral hands which caress the sleep autumn;
 We come of graves yet unknown of sight and filled in tunnels
 Of crimson, as the torch which leads our very essence -
 One behind and one ahead both moving forwards and backwards;
 At the same time of names ye already know...
 Never to remind as she dances upon a lovelorn tomb.

Just as May Eve is the light bringing birth of summer, so comes the shadow side and reverse, being the coming of the dead in the Night of Pan. Samhain is the most significant to our sorcery, being a portal in nature to the shadows cast by the great torch of Hecate and Lilith. It is when we shed our skin to the skies of twilight, and rise to flight among those of Black Eagle (12). This is the time of the shadow current of witchcraft in which we exist by our own Ids and desires, by our will and strength alone. This is the birth (November 1st) of the Celtic winter, when the dead walk between the paths of twilight and dawn. From our day side to what shall be our night side: this is the night when the dead come to dance! When vampiric flesh and atavistic ecstasies are known to those of our blood. Many shall paint upon their flesh the sigil of Varcolaci, of drinking from the moon. The 'Feile na Marbh' (translated 'Feasts of the Dead') is upon us, take more of your fill of desire!

Preparation

As it is a feast of the dead, you of the blood surely know your role! To be clothed in cerements of the grave and of the most beautiful colors, being black and crimson, purple and white! The cauldron should be prepared with all herbs and potions in which you are able and knowledgeable. Drops of your blood should be added as a gift to the dead. The night of vampiric rising and shape shifting has highest priority, revel and bask in the great glory that your very blood is of Hecate!

A bonfire should feature if outdoors in seclusion, a blaze to mirror the great Sabbath feast of the spirit.

The rite should open with the Witches Rune and then intone:

"Samhain, great god of the dead to which the veil is lifted:
 We call those of our blood, with our many desires, to walk!
 Azazel, from the hidden forests of thy Seraphim walk,
 To live within every grave, from which we too are come;
 and stalk with us the skies by night!
 This is our passion of shadows and of night,
 So our eyes burn as does Thy Great Fire,
 Thou that Revealest, Thou that Becometh!"

Celebrate with such a fury and rising ecstasy as is not seen of men. This shall be your will and wish.

Embrace your lover and friends as one; to them and to you are given joy! Behold, the hooves of the goat are behind thee and ahead of thee, knowing the step you are taking. There is a key here, learn of it what is in your very heart! Mask yourself in the paint of the dead or of the spirit you are! Abandon yourselves to the freedom of the flying flesh! If indoors, let billows of incense smoke fill the chamber; then with invocations and evocations, callings and banishings learn from the dead what ye will.

Contact via Ouiji boards as trivial as it may sound can be of use, as are room recorders to capture any messages from the dead. Upon the closing of the great celebration, banish and retire to sleep and to dream. Shed your skin as the Serpent of the forest and fly upon broom or animal... take to the skies and feast of the funereal dead! They are your beginnings and the infinite possibility.

Yule

December 22nd

The Winter Solstice is the time that marks the death and rebirth of the Sun God. It is a time of contemplation, of self-examination and natural rebirth. Yule also is the birthday of Mithras (13), the Sun God of Persia. The birth data of the Christian savior was not accurately known from their historic texts per se, however around AD 273 that the Church and its officials aligned the birth of Christ to absorb the Pagan Gods of old (Mithras, etc).

The moon of December is known as the Wolf Moon, Oak Moon which refers to the birthing of new life, to which the balance of nature grows strong. The great Oak tree reaches high into the material world while having it's roots deeply planted within the earth. The purest rite consists of a clear and awakened mind, in which a new birth shall arise.

The Witches' Sabbath

"O self my God, foreign is thy name except in blasphemy, for I am thy iconoclast. I cast thy bread upon the waters, for I myself am meat enough.

Hidden in the labyrinth of the alphabet is my sacred name, the SIGIL of all things unknown. On Earth my kingdom is Eternity of DESIRE. My wish incarnates in the belief and becomes flesh, for, I AM THE LIVING TRUTH. Heaven is ecstasy; my consciousness changing and acquiring association. May I have courage to take from my own super~abundance. Let me forget righteousness. Free me of morals. Lead me into the temptation of myself, for I am a tottering kingdom of good and evil.

May worth be acquired through those things I have pleased.

May my trespass be worthy.

Give me the death of my soul. Intoxicate me with self~love. Teach me to sustain its freedom; for I am sufficiently Hell. Let me sin against the small beliefs.- AMEN."

-Austin Osman Spare, Anathema of Zos-
The Sermon to the Hypocrites

Of all the possibilities in the astral plane, the legendary Witches Sabbat is the most enshadowed. Many descriptions of the Sabbat are based on dreams and sight, more often the people who give details of the Sabbat are sorcerers who make careful record of the events. Austin Osman Spare made significant developments concerning this often understood and misrepresented magickal assumption. The Sabbat takes place several times a year depending on the desire and requires no set communication between the members. As I have stated, it is based on the subconscious desire and urge to take part in the Sabbat.

Primarily the Sabbat is based on astral union and the shedding of restrictive dogma and day side denials which take place within each sorcerer's life unless they live with a harem far away from civilization. The Sabbat as described in general takes place deep in the forest, when the moon stands full in the night. Witches, both male and female attend with their Elemental servitors and imps, who participate in the ceremony, celebrating according to their masters' will while in their astral form.

One god form often presiding over the Sabbath is known as OZ or Baphomet, among other names. This god form often manifests on the astral plane as either: a mental or psychic focus of the group, wherein the form is mutually established so that each thought pattern establishes a common link of subconscious thought between the witches; alternatively the form is assumed naturally by a magus who is in attendance. If more than one magickian assumes the form then it will become fused as one which will hold no identity beyond the god form they assume.

The Sabbath is a source of self-recreation and observation of pleasure and self-love. Nothing becomes nothing, all similarities to the day side aspect of study is thrown aside. That side is forgotten in the world of the dream that is waking - where sorcery dances in embers of witch flame.

An astral musick takes onwards the desire of the Sabbath, known as the flute of Pan. The god form of Pan is always present in essence at the Sabbath, not always as a god form but in essence. The great shadow of Pan (another aspect of OZ but as ALL and SHADOW) guards the night and the forests, creator of the music of the dead. A great fire will spring up in a clear place in a field where all have gathered. The bonfire will be great and beautiful, showing glimpses of spectral faces in its flames. The fire is always a symbol of hidden desire and wisdom from the result. The result is always an extension of the will that derives from subconscious desire.

The dead will gather in some cases and dance around the fire. Elementals are often observed that have odd and wickedly interesting forms, they too will dance with the dead if you are so filled with joy and pleasure. This is the result of Witches Sabbatal union under the moon in which you will fly. The Sabbath may be prepared by a personal feast and sexual arousal - without orgasm! Incense should be burnt profusely in the chamber of sleep and no disturbances should be able to reach you if at all possible. The focus should be a sigil of the Sabbath.

The Sabbath will generally occur on the seasonal changes, the most frequent and significant of these astral congregations is in October before and directly after Samhain (pronounced 'sow-in'). The second most favorable and active is at the Spring Equinox, however Sabbats are not necessarily "dated" or "agreed" upon. It is often a subconscious call between others to meet in the shadow lands. It is important to note that the vampiric sorcerer does not attend the Sabbath for predatory purposes. Its purpose is to come unto your own kind, be they "vampires", "Ghosts" or what-have-you, a celebration not a battle. Any sexual congress, astral transformation and such which may occur are between the astrals participating. A basis of desire and manifestation will occur in these dreams.

The Sabbath

Luciferian-

The Luciferian Sabbat; the union of the spirit with the Seraphic Angels and Watchers. By Holy meditation on the brilliance of the illuminated self will the Black Flame or Essence of Self be discovered. This is the ritual of the Holy Guardian Angel – The True Will/True Self. Symbolized by the Luciferian Ascent of the isolated or Sethian (Setian) sense of being is self-deification possible within a positive aspect. The Angelic Famulus (Latin for Familiar also the HGA) is the expression and essence of the True Self is a magickally developed form. This is the divine initiator, the inspiration or muse of the self. The Angelic Familiar is the result of Luciferian Self-Liberation, the Angel which fell through darkness to again emerge in the Light of Being. In the Saturnian Gnosis, this Rite and sate of being is the Higher octave of Saturn, from which one may ascend through from the Darkness or Demonium of the Earth.

The Chant of Going unto the Luciferian Sabbat-

“By torch and burning light do I ascend to the highest aethyr. I call to the Fire Djinn who brought the spark to common clay – that from the green and desert lands do I rise unto the company of the spirits of the air, to join in union with those of Cunning Fire – Spirits who illuminate in the flame of the sun! I do seek to go forth unto the Angelic Soul – Lucifer Rising through my self – Emerald Crowned Bringer of Light. I seek the gates of Heaven and Holy Essence of the Sun, that my spirit may become the essence of flame and creation.

I shall go forth unto the Empyrean Gathering of the Elphame – to strengthen in the light of Lucet – Azazel who brought us to the gates of becoming. I am both shadow and light, I shall go forth in dream and waking flesh”

Infernal-

The earthly demonic Sabbat – the descent of the Luciferian Self (spirit) unto the darkness of Set – The Peacock cloaked essence of the serpent. The Infernal Sabbat is the earthly gathering of the shades of the dead, those under the watch of Azrail, of Vampyric Congress and lycanthropic transformation. It is the forbidden mysteries of the Kingdom of Shadows, the very gateway of the Abyss, of Anubis. The Infernal Sabbat may be performed and experienced on two levels simultaneously; in the spirit and dreaming aspect from which the shades of the dead join with the living, as well as in waking as a form of the liberating Black Mass or similar Rite of the Adversary. It is the crossroads of which we meet in spirit – Infernum Sabbati.

The Chant of Going Unto the Infernal Sabbat-

“I do seek the flesh of the wolf and toad – in the Devil’s Skin do I transform. I summon forth the flesh of the dreaming sabbat – that I become in the fires of hell. By the Northern Quarter of Night do I summon thee – Hecate, by three and turn of the dark moon, widdershins about the sacred circle – by Owl and Bat
Great shadows of darkness in light, to go in the company of the shades of the dead. I encircle myself in my great familiars – to dance by the Elphame Fire of Succubi and Daemon flesh – I mask myself in the birthing blanket of Cain and Lilith – From which I am immolated – Serpent Skin do I cloak myself in, Hail and Blessed be those of the Devil’s Flame and Hecate’s Shroud”

Lord of the Sabbat –Baphomet

Known also as ‘Nylarlathotep’, the ‘Black Man of the Sabbat’, is the center of which Chaos is formed by Will into Order. The 8 – pointed Luciferian or Sabbat Star known also as the Chaos Sphere (Algol), the portal to Baphomet. The God of Dual Ecstasies, Octinimos/Baphomet is the result of the self-alchemical union of the Fallen Seraph

Samael and the Queen of the Night, Lilith. The Witches Sabbat Goat is the Gateway towards the mysteries unspoken, whispered against the Sun in the land of Khem.

The Essence of the 8-Pointed Witches Sabbat Star – The Luciferian Path of Transformative Magick

‘The Great Work’ is the Path of Self-Knowledge, power and internal development. The Very essence of Magick, to Ascend. The ambivalent path of High Magick is but the gateway toward High Sorcery, self-realization, development and control.

The path or 8 points of the Luciferian Path are as follows maps of self-attainment.

ONE: By self-purification let the body be cleaned of impurities. Fasting, abstinence and the disciplines of self-control for a period of time be implemented. By controlling the thoughts and intakes of the body may one later indulge and enjoy the pleasures of the earth.

TWO: Control by developing the Will that the Body shall become still. Yoga and similar methods of obtainment be practiced until the self is still in the body. Envision the self in present and direction or path from which you may become.

THREE: The Binding to the Luciferic Path of the Adversary, the dedication to the Great Work of Becoming. This may be conducted by ones own initiatory ritual, and ‘The Bornless One Ritual of Ascension’. Conduct these workings of High Magick until the Flaming Swords of the Seraphim reveal the path of the Emerald Crown of Lucifer, that in Holy Light of the Cunning Fire shall you become in the Illumination of Seth.

FOUR: The Earthly journey of the sorcerer, the path of the Adversary and Devil in flesh. The individual shall move through the dual ecstasies to work with both shadow and light. This is the development of the Bestial and Angelic Familiar; the Holy Guardian Angel and Evil Genius-Congressus cum Daemone.

FIVE: This is the initiation by Magickal retirement for a period, from which one observes Sethian Isolation and the various aspects of self. The initiate shall receive instructions of the Coven, and may then seek the discarnate who reside in the Lands of the Gast for self-introspection.

SIX: The infernal induction. The initiate shall embrace the Daemonic Essence and enjoy the pleasures of the earth. The initiate shall for a period chosen by the coven, become an avatar for a specific associate God or Goddess form of the Higher Famulus/Angel/Demon.

SEVEN: This is the path of over-stimulation and exhaustion, which ushers forth ones Coming into Being. This may be conducted for a period with devotion to the Goddess Babalon/Lilith/AZ. That all sexual and physical acts are focused and dedication to ones becoming through Her. Your Body shall be a Temple in HER name.

EIGHT: The veil of Anpu and the Awakening of Seker. The Vampiric ReManifestation. The Dual Ecstasies are intertwined and Baphomet emerges as self. The Death Posture, focus of the Vampiric Mysteries of Khem shall then the Luciferian Awakening come to pass.

The 8-Pointed Path of Luciferian and Infernal Becoming be undertaken through a period of 12 months. Keep a journal of both dreams and workings to monitor your results.

The Infernal Luciferian Path-

ONE: Path of Infernal Congress:

Goetic and “Low” Sorcery brought in union with High Sorcery. Summoning and binding atavistic and earth bound forces, substance from shadow. The initiate will visualize each aspect of the Daemon/Spirit as a path of self.

TWO: Path of Shaitan the Adversary:

This is the self-invoked transformation of the Devil of the Earth – the Fire Djinn-Seraph Iblis/Azazel who brought the Black Flame unto humanity. Shaitan is the path of Luciferian self-liberation from which we grow and expand consciousness, from this path we develop in the darkness and shadow of self.

THREE: Path of Lycanthropic Transformation

-Meditation unto the transformative state of the Werewolf. Perform a ritual of the Devil’s Skin. The ritual will project into dreams the state of the Beast. Meditate, imagine and visualize the stages of transformation before dreaming. Keep a detailed Journal of visions, desires thoughts and difference between this lycanthropic state and normal waking.

FOUR: Path of Nocturnal Flight

-The individual will meditate on transformation in the astral and dreaming form as a bat/raven/bird or such. Keep a detailed record of the imagined and visualized transformation in reference of memory, all feelings and strange ideals which are brought forth. Once this is mastered with tangible results to the initiate, you may at this time begin to shape shift into a combination of animals and birds, which attribute suits your personality and desire.

FIVE: Path of the Serpent:

The primal awakening and entry into Leviathan, the serpentine aspect of the psyche. Thinking in this path tends to reflect cold and logical thinking patterns, devoid of emotion. While this may at first be contrary to your own personality, keep a focus of this path as you will eventually balance out aspects considered cold in forms of thinking before action, ect. The point of this path is to initiate self-study and thinking before impulsive action. The serpent is wisdom and stealth.

SIX: Path of the Infernal Dragon:

The primal essence of Flame and Water shall be united; the Dragon shall then take flesh. The initiate shall utilize his or her magickal and sorcerous techniques to expand their own knowledge and span of control. The seeker shall also visualize nightly a great Dragon, as a form of their own self and then seek entry through the coils of Leviathan = Timeless Essence. It is at this point timeless consciousness, the goal being Immortality of the Psyche shall be explored in depth.

SEVEN: Path of Ahriman

The Lord of Darkness and Shadows, the Vampyric Essence itself. The initiate works in meditation upon developing the shadow into various forms of transformation, via creating ngangas and fetishes. This is the essence of the multitude of Daemonic Transformation. Keep a detailed journal on the results therein, including the paths of Goetic and medieval grimoire workings which involve summoning these interior and exterior forces as a form of yourself, that you may absorb and become as them, they as yourself. It is during this Self-Transformative work that the realization of "I" as either a multitude of forms comes into being, that you may strengthen and become a solid form of being, controlled and able in your own self-directed journey of initiation.

EIGHT: Path of Azrail (Azrael):

The death (Vampyric) of self will be enacted in a Tibetan inspired 'Chud' Ritual, calling of the ancestral dead and shades to feast upon the body. This is a form of sacrifice from which the manes of the dead feed from the living body, to give these forms substance and evolutionary 'sparks' which may benefit the sorcerer later. The spirit of the initiate is also infused with the ancestral or chthonic shade which is a form of self-initiation. The Path of Azrail also explores the phantasms and ghost doors in Ritual Sorcery, from which one may commune with the shades of the dead. The initiate will also meditation upon his own death, the path which leads to Vampyric Awakening.

Calling of the 8 Points of Baphomet, being the secret essence of Samael and Lilith revealed!

It is Baphomet who is essence of the Circle, the God of the Eightfold Power associated with an earth based summoning. This is a manifestation of Baphomet and a form of Nyarlathotep, the Black Shadow of the Sabbat.

The Sabbat is one of resurgent desire and awakening. Go forth with freedom, joy and pleasure! A description of one such event follows. Within the dream all is possible and all becomes.

"I remember preparing myself for the evening, incense burning thickly on this mid October evening. I had spent most of the day looking forward to this eve and now it had come. I knew, as an initiate who would go forth by night, that much significance would

manifest in the dream realm. Sleep was coming, as welcome as a mid-evening lover. I had been focusing on a vision of Black Eagle, through a sigil based on the concept. Night rose with a passion unmatched by even the most lustful embrace.

As I closed my eyes, focusing upon the Varcolaci Sigil, I felt a power within my body rising; it was like a collection of energy that could make your body burst with excitement, if by chance you were in such a situation. As I was also very relaxed it was entirely a surreal feeling, devoid of physical stress or urge. Each limb was quite relaxed and limp. I felt as if I was flowing towards a different and most welcoming world. The form I was taking was of the dual aspect of shadow and beast, my color was black as it was attuned with my true nature. Not evil or necessarily sinister but based firmly in the night side realm. Sunlight was mine in the morning, this evening I was reaching towards a shadow god!

I felt my body rising, not my physical body mind you, but a great astral form which I can change at will. I felt my form becoming that of a bat, I could float now in this chamber. Opening an astral eye I could understand through sight what I had become, what beauty it was to view the self from a seemingly external eye. I decided to go forth into the great night, to that which awaited me.

The Varcolaci Sigil was still burning in my mind, a collage of black and blood red. Reminiscent of the Scarlet Woman who had manifested some time before and vanished. I knew what was out there, at the same time not knowing what awaited me. It was that pleasure and excitement which called to my very essence.

The wind was gusty and chilly that evening. It was not unpleasantly cold, just the kind of weather where you would normally need a light jacket or such. Astral form tends to not lay restrictions of clothes upon one unless it is their own will. I had grown to understand the purpose and being of Choronzon, being the point at which madness and nothingness could manifest. Choronzon is only demonic because it exists between dusk and dawn, it is between universe "A" and "B", a guardian if you will. I had invoked this energy before and found it quite beneficial in the avenues of mental strength, it also challenged all that was - wishing to devour it. I had fought it before, nearly going into Choronzon, being saved only by the last threads of WILL which, ultimately proved those threads were actually ropes! I took to flying in the night, letting my direction be guided by an Elemental I called TZBA, a form which was created for night travels for a period of time. I knew the Sabbat would draw me to it, I yearned for the communion which would offer abundant pleasure.

My astral form kept strong in the wind, though I was observing all around me in a frantic pace of already dawning ecstasy and burgeoning excitement. I knew through will and control that I could remain in this state for some time. I recollect how I mastered this act of dream control, having understood the importance of remaining focused on other semi-psychonautic levels. Through Karezza and Tibetan Tantric breathing control exercises I had developed the strength for astral travel. It is true that some have a "knack" for it, for others it is a discipline. For myself, it was a bit of both. I recall the first time I entered the astral plane, it was amazing and so short because through panic and excitement I was drawn back into my physical body. This was however quite natural and even more obstacles came in my path the first time I attempted the Death Posture.

I continued to remain in nocturnal flight, my astral wings drew me further into a wooded area. Much fog lay across the landscape and the sight was beautiful. I knew that in the night I was free and, even though on the astral plane there are often wars among sorcerers, that I was safe unto myself. I had, after all, developed strength and protective walls from the blood and sexual fluids of two individuals from many nights of Tantric Elemental formations.

I began to hear disembodied chants, in many different voices and tones, often sounding both angelic and demonic. I saw within the forest a vast clearing. A huge bonfire lit up the area, and various torches surrounded the area, beyond which were great shadows of night. A numerous assembly of witches had come, many in human form. Their astral shapes were either beautiful or grotesque, some demonic and animal like. I felt a charge of happiness and astounding energy. Some looked upon my form, which by my will I could alter to become more wolf-human like. I felt the greetings from these beings, like a family that I had always known but had never found. It was like finding a long lost friend who, with many tears and struggles, you had finally found.

In front of the bonfire, with flames showing the faces of the dead, stood what was known to me as the Witches Sabbat Goat - the God of Witches. This beast stood with arms folded, you could feel a strong sense of strength and beauty within its essence. I was not sure if it was a god form taken by another celebrant or a collection of astral forms and energies into this great being. The Devil was a sigil of our desire however and not a symbol of anthropomorphic worship or death-lust as Christians often view this form. The Morning Star nestled between his horns, and its eyes were a burning red. I could feel no evil that night, however for the uninitiated I knew there could be much danger, since they could not control or understand themselves. Even though we were celebrating, Choronzon always is waiting to devour.

Many of the witches and demonic shapes began joining hands and circling the bonfire. I heard the flutes of Pan echoing around us. Drums, repetitive and steady, sounded fast around us as well. The musick and energy hurled us all into a lycanthropic frenzy. Each of us began celebrating in our own individual ways, some in sexual congress, some by dancing, many floating in the sky with a moon right above us. I had always wanted to know why the moon on the Witches Sabbat gathering was always above us, though in any other astral travels it was always BELOW us. I feel at this time, when the Sabbath is called we are still in the earth dimension, though in a remote location and in astral form.

The sounds are so clear yet still muffled at the same time. I could hear wolves and such, prowling around the fires and among the other witches. We were drawing power from the moon, I was chanting a mantra redolent with resurgence and joy. I felt so alive and free. I could feel the beast which was my form. I knew that which was ours for the taking. Existence is pure joy indeed.

The female witches were indeed, as described by Spare, taking quite the active role. They seemed to almost dominate the Sabbath, to which I took no offense and found it beautiful. The witches, no matter how beautiful or ugly, were joyous and filled with a burning passion. You could see and feel the Fire-Snake energy rise from them at some points. It was now time for the incantations to begin. During the entirety of the Sabbath many shapes slithered about, giving a surreal atmosphere to an already amazing event.

The Sabbath was then conducted with further congress and lust, for the astral form can prove extremely stimulating on physical levels. Activity is based on the uninterrupted

coagulation of lunar energy, mainly manifested through the female. Through this male energy may be harnessed and redirected into the inherent dream, which the Witches' Sabbath is based upon. Much blood flows, an image of the menstrual cycle of the witch, translated into the form of the Scarlet Woman. The Sabbath concludes with a spiral of whirlwind activity and then awakening in the physical body. The participant generally feels much stronger and revitalized.

Nachtfahr - Astral Gatherings

Of wooded dreams so gathered with moss, and a silent watcher clothed in the ebony of twilight past. As the mist drapes our fragile sight a new form approaches, from which all is distilled, forming into a new vision. A night sky above, dark as the wings of an eagle of shadow, letting cascades of blood: it calls to us at crossroads lost, with bounded knowledge of seasons to be!

The dream is the backwards gateway to the Witches' Sabbath, wherein desire is formed into flesh. Belief exists on the consistency of experience. The following formula for the initiation of the Astral Sabbath is derived from AO Spare and his experiences with Ms. Paterson, who was descended from a line of Salem Witches. From the methods of ZOS, Non-Gardnerian and Gardnerian English craft (14), as well as our own experience and work with this lineal stream, comes this new "old" system of witchcraft and sorcery. Before one attempts this initiation, a creative and spiritual flow must encompass every aspect of your being. A sigil should be constructed which constitutes a dedication to the Craft and the Path of the Wise.

The astral departure of the spirit and body within the Witches Sabbath Craft is symbolised by the shedding of the serpents skin, of laying waste to the old in the reaching of something new. It can be viewed as a psychic rebirth wherein a heavy weight is taken from ones shoulders. The astral conclave is exceedingly haunting for those on uninitiated paths who, in dream, are drawn to such a gathering. We might suspect many tales of the Sabbath have come down to us this way. Some questions may arise, such as, "Is the Witches Sabbath Craft and Vampiric Sorcery based only in dream?" The answer is no, it is not, sorcery and witchcraft have their basis in time drawn secrets which are transferred through the dreaming state. The root of understanding the whole basis of magickal change is in delving into the great dark subconscious itself. The subconscious is linked, as a partial gateway, to the Abyss and its guardian Choronzon. Each individual is a carrier of the current. There are doors, linking us to the great effigy of magickal power, within every person who is called by their lineal descent of witch blood.

This single door embraces the many symbols, be they pentacle or chaos sphere, the aim is primarily the same - to explore and make use of the mind. To control the universe relevant to his or her manufactured reality.

I have found that varied techniques, employed by various minds, embody a single key and have but one significance. Through them it is possible for the inspired individual to manipulate and control the way he or she desires. The essence of the True Will or Holy Guardian Angel is the freedom, desire and strength to explore their entire universe of being, from the sun filled peaks of ancient towers to the catacombs of ghastly atavisms. All is possible to a mind of awakened light!

The teachings of old are of interest to the student and the adept for the method of inspiration. The various methods which can be developed from the old generally result in rebirth to the lineage. It is up to the individual to explore and rewrite many of these methods. It is not that the old ways should be destroyed, rather they should generally be reworked to suit the sorcerer performing such methods.

Magick and Witchcraft are but a mirror and tool of the Will, to know this is to become beyond it! It is recommended that the aspiring sorcerer-initiate to the Witches Sabbat Mysteries enjoy a considerable familiarity with another of the blood. The initiate should take care however, to choose their contact wisely, many will prove useless or dangerous.

A basic sigil should be drawn out, such would be a sentence as " I DESIRE TO ATTEND THE WITCHES SABBATH". Random letters should then be crossed out: 'IDRETTDBTH' and the rearranged: 'IDTTRDBTHE' until the sentence forms a working symbol. The sigil should then be consecrated via sexual fluid or your own blood. It should be placed in a pouch with herbs or other small objects which hold significance to the sorcerer. An invocation with the Witches' Rune should be performed and the pouch kept close to the body of the individual for several days. Once the sigil is memorized and consecrated ritualistically, it may be placed upon the altar.

Legends also tell of Witches smearing their bodies in some obscure ointment in order to obtain flight across the sky. One workable explanation of such tales is the Witch obtaining flight in dream facilitated by an ointment, which would contain such fluids as blood or sexual excretion, mixed with herbs, oils and ashes. Once the ointment is created, a small amount should be spread over the forehead, chest or breast of the witch.

The ointments used by medieval witches were combinations of such extremely potent herbs as Mandrake, Deadly Nightshade, Henbane, and Hemlock. These herbs would be mixed in a base of lard and be smeared upon the body. The intention should then be bound into the ointment, by focused concentration, before taking to the night sky in dream. The webs of belief are always formed out of inspiration, a flash of consistent desire which in turns recovers in the incarnation of lust.

Astral Sabbat Initiation

The initiation into the Witches Sabbat mysteries are the primary focus of the symbol of all magick, that of a hidden or shadowed nature. To reveal and understand is the very essence of what humans are and what their varied individual goals are. Study now and practice more. The astral Sabbat is a calling towards the dreaming self, that of which will be opened unto the gates of the Watcher, all things are of basis in the astral and take flesh through the will itself. Once one enters the gates of the Watcher then can none return, as you will become something more, maybe awakening shall frighten those not of the blood and perhaps it shall startle even those who are dedicated. The seeds of belief and faith are planted in the comfortable area of which we feel 'at home'. The altar should be adorned with an image or representation of HECATE, LUCIFER, ASMODEUS and LILITH (15). The sigil of dreaming should be upon the altar near a chalice filled with the appropriate elixir. This is a rite which is meant to open the subconscious channels or dream control and the shadowy sister/brotherhood.

The initiation into the Witches Sabbat mysteries is the focus of all magickal symbolism involving things of a hidden or shadowed nature. To unveil this is to know the very essence of what humans are, and what their varied individual goals are. Study now and practice more. The astral Sabbat ever calls to the dreaming self, with its dark promise to open the gates of the Watcher. All things have their basis in the astral and take flesh through the will itself. Once one enters the gates of the Watcher then can none return, as you will become something more. Maybe this awakening shall frighten those not of the blood and perhaps it shall startle even those who are dedicated. After all the roots of all ignorant belief and faith are planted in the comfortable area in which we feel 'at home'; awakening from such delusions of stability can be supremely uncomfortable.

The altar should be adorned with an image or representation of HECATE, LUCIFER, ASMODEUS and LILITH (15). The sigil of dreaming should be upon the altar near a chalice filled with the appropriate elixir. This is a rite which is meant to open the subconscious channels, establishing dream control and the assembly of the shadowy sister/brotherhood.

Initiation

"Hecate, mother of nocturnal mysteries, I seek now to become invigorated with the witch blood which flows from your cup of ecstasy. Mother of shadows and sorcery, I seek to attend Thy great feast of all desires. We, children of the Oak King, shall gather under the shadows of Pan embraced in great copulations. I dedicate myself to the Path of the Wise, upon which my True Will shall manifest within me. My power lies in your mysteries and within the very essence of my character and being.

Invocation

O great Asmodeus, thou art of chaos and form: I come to thee of willful mind, to taste the honey of night.
 Samael, the dewy groves breathe and whisper of the sight of thee.
 My shadow rises and takes flight upon your ecstasy, towards the Sabbat dance. A devils step we pace with cloven hoof. Thy mysteries come to me!
 O great god Pan, unto whom the fields pulsate with life given by your desire,
 grant me the ecstasy! I give under my will the flow of witch blood which courses through my veins, to the barriers of the Elder Ones. Spirit of night, your essence is within me!

Closing and Banish

Hecate, witch mother whom I invoke under the moon. I am the belief which forms your webs of sorcery. I drink in honor of the Witches Sabbat Mysteries. AMEN.

Spirit Servitors and Guardians

Spirit servitors are extremely useful for the vampire who practices astral projection frequently, as you are often leaving the human body open for attack. The "Black Iron Walls" are quite powerful however it is more ideal to create servitors based on sigils to guard the chamber in which you sleep. The reason for this is simple, once your astral double has left the human body, the will is not necessarily in perfect tune with the defense settings you have created. In other words, although Elementals are also born of desire and will, they can be charged with a specific purpose. The Iron Walls act only as a blocking force for unwanted spiritual energy which appears negative towards the will and psyche. Its primary role is to protect against another taking control of your physical body, if such occurs it is possible for possession and split personalities to take place. An Elemental form composed of will, blood, sexual fluid and visualization can offer a power-packed method of protection against this and other hazards.

Such Elementals may be created or summoned by the consecration of sigils. The creation of such sigils involves the combination of various symbols representing the desired powers of the Elemental. Once combined and consecrated the sorcerer is able, with blood or sexual fluid, to endow a form of life upon the Elemental on the astral plane. The guardian should be given direct instructions at the creation, and all belief focused on this purpose. Nothing should be said to the Elemental after this because they consist of pure will. Once you feel the purpose of the imp is served, the Elemental may be banished and the sigil destroyed after a concentration phase of reabsorbing the Elemental.

Elementals are sometimes employed by the sorcerer in the activities of the Witches Sabbat. Therein magickians and sorcerers enter the astral plane for congress and union, celebration and a mutual harnessing of individual power. This goes well beyond all dogmatic forms since the true nature is often revealed in the dream, there is no restriction beyond will.

The Evocation of Familiars

The many capabilities of the Zos Kia Cultus (16) and sorcery are opened by the 'key' of the Zos and the Kia; symbolically the 'all touching hand' (representing manifestation) and the Eye or Vulva (the all seeing eye) through which the ID takes flesh. Within European folklore are tales of witches having numerous familiars, ranging through all the many beings of the forest: the Cat, Bat, Owl, Raven, Rabbit and so on. The significance of each creature is known among those of the witch-blood.

The witch would make an evocation to bring forth an Elemental, in response to which the devil would grant her the wish. The symbolism of the devil is the connection with nature which the sorcerer would have developed through the Witches Sabbat Craft. What the devil represents is the sigil of desire, the point of reality made flesh. The witch would often make numerous evocations to en flesh the familiar of his/her choice, be it cat or owl

or other and issue a single purpose for which the ID was to work. Such familiars might take flesh in a dreaming spirit manifestation. Alternatively an actual living animal would appear and take a liking to the witch several weeks after the evocation was made.

In modern times rural towns are being absorbed by large, populated cities, or being abandoned. The forests are shrinking, or crashing down altogether. In this cyber age the witch must advance with the times while holding on to traditions and inspirational points of living. In other words they must do what is suited to their individual needs and desires in the new situation. Familiars can be deliverers of messages upon the astral plane, if not actually incarnate in a living animal. The familiar sigil should be focused upon before sleep, the sigillised intention should be quite simple, expressed in a short phrase. Once this is memorized you focus on the individual to whom it is to travel. It is very likely someone you are in contact with already in one way or another.

Elementals in the form of animals can be useful as either atavisms or Ids, being desires manifested in a mental and archetypal form. One particular method is as follows: Procure a sigil which represents the form you want the familiar to take. The sigil should represent what you are evoking. A small amount of sexual fluid could be used to charge the Elemental, if it is of a vampiric nature then you will want to consecrate it with blood and sexual fluid. It is possible on the waking or day side level to create an Elemental from parts of different animals. Examples include a bat winged wolf or a fierce and rabid dog with wings and hooves, even a sea based creature spawned from the depths of your imagination. Such could be formed into a sigil and made to perform one particular bidding, and the form manifested clearly upon the astral plane. Austin Spare was said to hold a significant power, learned from Yelg Paterson his witch mother, of the creation of exactly such spirits.

In dreams one could appear to others as having several spirits in the forms of animals or demonic beasts swirling around him/her; either to attack or threaten a rival or enemy, or to make a calling to a friend or lover.

Once the spirit has achieved its goal, or your goal to be precise, it is wise to destroy the sigil and absorb the Elemental so that it returns to the dark matter of the brain. The essence would be reassimilated into your subconscious, until formed into a new shape according to your desires.

The Sabbat or the Ascension of Dream

A recent experience of mine at the Sabbat was one of exhilaration and ecstasy. While my attending of the dream conclave contained no sexual contact with any other spirit I did witness much, and mentally experience that which created similar effects on my dreaming mind.

It was the Spring Equinox of 1999, which I had planned to attend for several weeks. I kept an exact journal of the methods of training which enabled me to retain a sharp memory of the experience. I had induced trance via mental ecstasy for several nights,

using different techniques including Pratayama, Asana and other methods including the Death Posture. I felt as though I was quite ready, never using mind altering drugs for any of the trance induction.

I had performed the Day Side Sabbat (17) as a ceremonial, with two friends, though I did not see them attend the astral rite later that evening. After the rite we sat about and talked for a little over an hour. Upon their departure, with great excitement, I took to further preparing my bed chamber (where my personal altar was located at the time) and adorning it with statues of Kali, Hecate, Lilith, Pan and prints of Austin Spare's witch drawings.

One particular painting - a reprint which I had paced centrally on the wall, hanging above the altar, was the Four Flying Witches piece. This depicts three witches upon the ground in some astral state with one flying above. Quite a beautiful piece which still captivates me to this day.

I had an incense of the four elements which represented the forces of transition by which to obtain the communion of witch blood. Candles of black, red, blue and purple adorned the chamber which illuminated it with a certain beauty which felt so rare that evening. It was my intention to attend in the form of the Owl, and had created a sigil to assume the form of this particular Id. I had felt the callings three nights before this Sabbat Eve. Now I felt my body and form shape shift, into a dark shadow and circle the chamber until falling back into my body.

I took a long and relaxing bath and then made the primary invocations using Spare's Witches Sabbat text, which is in the same tradition as this Grimoire. I completed each invocation until I retired to bed. I used a focus technique upon the Four Flying Witches painting until I felt my body growing light. The moon light shined upon my burgundy bed clothes, and the night wind flew lightly over the entire chamber. I lost my waking conscious around this time. My memory served me aptly that evening, permitting me to give a full description here as follows re-written from my journal.

The fog which was surrounding me on awakening was beautiful yet cold, I felt so cold. In this sharp and crisp night air one could feel the coming of warmer weather. From it my spirit gained a sense of ecstasy upon which I rode the night sky, in a seeming panic, towards the Sabbat. When one seeks the Sabbat on the astral plane, it is all too easy to find. Some sense tends to lead you in the direction you seek, a guide of sorts. I have heard of some witches creating numerous Id familiars to guide them and attend the conclave. I was seeking ever so intensely to arrive, taking the form of a night owl, and the night sounds around me as I flew were filled with exhilaration.

I could hear the sounds of moaning and laughing in the night winds, my mind telling me it was the many witches, beasts, wolves and vampires of the dream plane. My level of excitement rose further upon being drawn to these haunting voices. I let out a call sounding so very loud within my ears that it must have been heard by the ecstatic witches and warlocks. I was joining those of the blood, those of my lineage, who continue the great work of the Witches Sabbat path on this plane of existence. I could only wonder later who are the many companions with whom we frolic with in these states, are they distant coven members, some gifted one whom I hold correspondence with? A very interesting point made by a fellow witch one evening, "We are always of night and yet we are of the Watcher even more..." this would imply that the Watcher/Rehctaw is the reverse and forward method of obtaining hidden knowledge of the astral plane, the

language of the subconscious. This was the most significant point of sorcery, the discovery of something more, something hidden which has always been before my face.

We are of the silent watcher. Know this and let this be understood by those of the blood. I felt my shape moving towards the conclave, an opening in the forest. In this clearing I beheld within the circle, the Black One, the Goat headed figure which was present at each Sabbat I have attended. Always it is slightly different in its appearance: robed, with burning crimson eyes, similar to many woodcarvings and paintings. I felt no fear as I approached, only a growing and yearning desire to be at one with my ilk. One major difference at this conclave, I noticed the witches were literally hags, dancing with each other surrounded by bestial shapes and their familiars. Some of the familiars were of strange shapes, wolf heads upon goats and black and blood red cats, dancing about in a frenzied manner.

I noticed the flutes of Pan playing their haunting musick close within my ear, a rhythm filled pulse reverberating within every single spirit in attendance. We were at one. The women were wrinkled and mostly naked, their shapes writhed through the very fires which burned at different spots within the field, I could feel their ecstasy as I looked on in awe and astonishment. Even though I had attended a Sabbat before, the feeling which one draws from it is something I cannot fully express. Each experience is as new as the first time.

Various spirits would take shape within the fire, floating in and out, melting into each contour of the fire itself. With every glance at the fire I could see a myriad of faces and shapes forming. The ground was mist covered, congealing into further shapes which would then dissipate.

The Black One stood within the center of the gathering, while others floated and danced. Ecstasy was writhing within each being, visible as a yellowish hue surrounding each witch present. The Goat headed one, surrounded by a red aura, holding both hands aloft while two different colored flames danced from it's shapeless claws. One flame was green and the other blue. The drums which I heard from the depths of my mind grew pounding and loud, combined with the flutes of Pan which danced and entered each glorious note of this primal musick.

I lost sight of the Sabbat after my last view of the hags which danced in the passion of the night. I awoke refreshed and very happy to a beautiful morning, and immediately took to writing the account from which this description is drawn. This is one of the more significant Sabbaths that I have attended. This lineal inheritance of the witch cult is to grow once again, and flourish as in many ages since the beginning of the human race. We know within ourselves the doctrine which we cannot write in words. I am trying to capture the essence as much as I can, a gateway to this experience, embodied in the Grimoire now in your hands .

Sabbat Invocation

“Samael, Serpent of the Elder Powers, Great father of Cain and dweller upon the Earth: I seek knowledge that my desire shall bring to birth Elementals of fire and water. Lord of Sabbath and Lord of the Circle, I urge thy coming with great anticipation.

We are Watchers of the lineage of the Craft.

I am born of water and of the pure blood, my life is within the current. Lord of Witches, Baphomet, Black Horned One, lend us thy grail of the Dragon's Venom ,illuminated with the fire of Hecate's torch.

Give us the wisdom and power. SO MOTE IT BE!"

"Watcher, who art not of our sight, but hidden and reversed... whose revolving forms are disembodied desires of my life: thus is each shape enfleshed with life from the sigils which grant your traffic upon this earth, WE EVOKE THEE!"

"Thou Horsemen, guides of the earth, Lilith and Samael, grant us fire, grant us air. Under your signs we gather at this magickal Equinox."

"In this moment, we forget all ills, and the dead shall rise before us.

All pleasure and its great audience shall gather under the horned lord.

SO MOTE IT BE!"

"Thus let us be known: our blood pumps the life of Hecate, While upon this earth in flesh we do our will, So that life, love and joy overtake the earth, In which all desires are fulfilled. SO MOTE IT BE"

Zos Kia and the Sorceries of Asmodeus

Defined by Austin Spare, "Sorcery is a deliberate act of causing metamorphoses by the employment of Elementals. It forges a link with the powers of middle nature (the astral plane) or the ether, the astrals of great trees and of animals of every kind. Will is our medium, belief is our vehicle, and desire is the force combining with the Elemental. Cryptograms are our talismans and protectors."

Art is often considered a mirror of the soul, a reflection of the inner planes of the subconscious. From art comes compassion, anger, love, hate, happiness and passion. The inherent dream becomes flesh through symbols denuded of conscious meaning - leaving inspiration to flash, as a lightning strike of realization, to the heart of the master.

Austin Osman Spare's magickal weapon was art, a manifestation of a continual Sabbath and the recurring flow of witch blood, a dance of spirits which offered a spiral staircase to another dimension. A detailed tradition, the Witches Sabbat mystery which Yelg Paterson, Spare's initiator and witch mother passed on to a young AOS. Descended from

a line of Salem Witches, Yelg Paterson carried enormous individual power through which, according to AOS, she could project images into a dark corner while the astonished observers would stare intently. The sorceries woven by Yelg and eventually AOS would incarnate in the art and writings of Spare. This would provide a window for this current to manifest.

To understand the system of Zos Kia in its mental expression, one must refer to his art. His writings give only a secondary view of the magickal worlds. The Sabbat can be obtained through his paintings and drawings, each line causing a psychonautic strain to emerge and lift the individual towards the great and infinite Id of power. The same can be said of other artists as well, such as Steffi Grant, Linda Falorio, Rosaleen Norton, Elda Isela Ford and many others.

The key symbols of the Zos Kia Cultus are the Hand and the Eye. Both are the reifying symbols of desire made flesh. The means of translation from atavistic urges, the will to flesh and the strength to attain all within possible reach. The hand is the flesh, the strength to make manifest what the eye believes and desires. The hand is the force of will and the strength of focus. The hand is all touching, respectful to the will and the self as form and entity. Kia is the formless essence of all, the heart of Besz in no form. Kia is the eye or vulva which is the basis for Will, Desire and Belief. To focus ones energy within Kia and utilize the interplay of Will, Desire and Belief is to make the enfleshing union of Zos and Kia. Zos (The Hand) is the strength and maker of that which Kia (the Eye) sees and wishes to be. The unity of the hand and the eye represents the all seeing eye, vision and the hand which makes flesh.

"I Believe What I Will and Will What I Believe"-AOS

The system of the Zos Kia Cultus as first described by Austin Spare is at all points associated or enfleshed with the essence of the Egyptian God Besz, the ever changing, ever transforming one. The Zos Kia Cultus differs from other systems which manifest themselves through dogmatic doctrine. For example Thelemic Magick, which is based on the maxim "Do what thou wilt shall be the whole of the Law." and "Love is the law, love under will". Such systems are most significant in their Will training techniques through ceremonial magick and the art of ritual. Thelema is highly recommended for those seeking to discover the Self in its many base forms and to grow from that, building a solid foundation based on Will, Strength, Joy and the thirst for knowledge. The Zos Kia Cultus opens a system of self development and the explorations of sorcery by means of self motivation.

The similarities between Zos Kia and Thelema reside in the act of Sex Magick. While Thelema uses sex and the act of orgasm as outward directed energy, through which God Forms are assumed or the Will is aligned with the purpose, for a result based on knowledge and insight. The Zos Kia Cultus is inward based, using sex and orgasm to explore the recesses of the self and the control of the Elementals both based in the subconscious and beyond. This is Sorcery itself, the manifestation of primal gnosis for the rectification of the atavistic automata of the self in its many forms. To understand the Zos Kia Cultus, one must be familiar with control methods of ceremonial and hermetic magick, the balanced and light based aspects of study. This is why Thelema is recommended. Before entering the shadows of the self one must build a solid and strong

foundation, for the cthonic daemons of the mind shall devour and destroy the unwary fool who would invoke the darkside. The Zos Kia Cultus is based on the foundations of unified Will, Desire and Belief. The combination of each bestows a strong method of sorcery which leads to impacting and significant results. The essence of the Zos Kia Cultus exists within the inspired self constantly reshaping itself. Through this process inherent desire become materially existent through diving the depths of the subconscious.

Atavisms are present within the primal world of magick because they are a reversion of consciousness to an earlier form. For this reason too, such daemonic forms often take the shape of horrific or deformed Elementals. These are constantly changing shape and collecting in green, red or black mist, swirling in the depths of the dark side of the brain. Such can be useful indeed. Atavisms are implemented as a tool in focusing belief and will until desire is crystal clear. Then within seconds of discovery of the hidden desire, the conscious mind forgets so that the subconscious may make it reality. Atavisms and Elementals are nothing more than servitors and deliverers of the dreams of the mind. They serve the able sorcerer who is thus able to control his or her surroundings.

The Death Posture is a tool for forgetting the formulated belief and transferring it from the conscious into the subconscious. This is a further interplay of the active mind with the sleeping essence of self in zero form. By communicating via the use of Sentient Symbols (the language which is composed of sigils) one may deal directly with the atavisms, which exist in the depths of the subconscious, and in turn charge the desire to become reality.

This is where the dangers of sorcery exist. Whoever communicates with atavisms, and charges the subconscious with belief and desire, may find things come to pass in ways one would not wish them to. Be cautious in your sorceries and invoke not that which would devour you.

There is a great mystery, a chalice of veiled ecstasy awaiting those who taste of the death - dream - sex gnosis by which we awake through dream into waking flesh. The inherent dream is aligned with Thelema, based on the combination of sexual focus and will towards a desired effect. Crowley's "Book of the Law" states the following in connection to Babalon (made to manifest in the Scarlet Woman) and Nuit (whom Spare sought to embody in the Zos Kia Cultus) "But to love me is better than all things: if under the night-stars in the desert thou presently burnest mine incense before me, invoking me with a pure heart, and the Serpent flame therein, thou shalt come a little to lie in my bosom. For one kiss wilt thou then be willing to give all; but whoso gives one particle of dust shall lose all in that hour." (Liber Al vel Legis. I. 61)

A partial difference is recognized between Magick and Sorcery. Magick is the essence of the Sun, being the conscious rise towards Godhead. This suggests the key god form of magickal work is Lucifer, the Bringer of Wisdom and the Angel of Light. Magick is of elevation and the noble control of the Will through focus and discipline.

Sorcery and Witchcraft are most significant to Magick itself due to the essence of such. Sorcery is the reverse of the Solar Path, it is of the Moon, hereditary of the exploration of atavisms and the hidden aspects of the self. Sorcery is the child of Asmodeus, demon/angel of flesh made pleasure and drawing towards the sleeping self. Lilith and

Hecate are both the mother of witchcraft and sorcery, lunar fountains emanating the witch blood which all flows backwards into form.

Zos represents and is considered 'The Body as a Whole', symbolising the mind, body and spirit. Zos is represented by the Eye or Vulva of woman, that which executes the imagination. Kia is the atmospheric "I", an astral cosmic self connected to its latent desire and activity. Kia is the Hand or Phallus of man, which makes incarnate the Will. The result of their union being manifestation through will and desire. The union of the hand and eye is termed by Spare as 'Becoming all sensation'. An ocean of dead forms, shaped according to their past loves and lusts, by which flesh is made known through belief.

Sigil making, a form of what ZOS termed 'Sentient Symbols' (18), is a pictorial means of enfleshing the desire by belief and exhaustion (i.e. sexual or sensory deprivation). The ghosts urge a flow with each drop of blood given from the mouth of Asmodeus and Hecate. Continual streams of inspiration cascade in fountainsque patterns of lunar sight. The effect of 'sigilization' or 'sigil making' is not a means of explaining the sorceries of ZOS, however only a useful tool or method of focus made flesh. Sigils can be made in ANY WAY which is useful and inspirational to the sorcerer, in whom the desire of belief is to awaken the onward and creative flow of inspiration. The Gods speak through our sparkling inner sight, through our joy, anger, love and hate.

The source and definition of Spares sorcery lies within the witch cult that fueled his inspiration. Yelg Paterson, a figure shrouded in mystery, gives answers in the light of the moon between dusk and dawn where the veil is thin. Any working to contact Witch Mother Paterson demands individual interpretation or fictional inspiration to create belief, and later manifestation, within the individual. The Zos Kia Cultus must be an individual development, created as his or her own system based around the alphabet of desire. The finer applications of such a system operate according to individual knowledge and interest.



Nu - Moon Rite Atavistic Resurgence

Nuit, Goddess of space and the night sky, proves to be a significant key to attainment of hidden knowledge and magickal development. The hidden knowledge I speak of is the of the vast, and often unexplored, subconscious symbolised by the Night Sky or Space. The adventure of exploration is the secret of the development of the individual sorcerer.

Animal atavisms which inhabit the human brain can be categorized as two types. Some typify forms of pre-human consciousness; other strains have linked themselves with the human psyche and genetics. In the final analysis either kind can be defined as totems by Shamans. Lycanthropy is nothing more than rites of atavistic resurgence, either on a dream level, in which the Egyptians were so skilled; or upon the waking level: as when strength or stealth are obtained or invoked during moments of dire need.

Austin Osman Spare's image of "Nu Moon Rite" (illustrated in Kenneth Grant's "Aleister Crowley and the Hidden God", published by SKOOB) holds significant keys to atavistic resurgence. It is often the case with the paintings of AOS, as his true hidden genius was his art, that many keys of magickal study can be obtained through meditating upon them. The drawing presents several faces, some animal, some human and others a combination of both. The many keys which exist in the art and writings of AOS are paramount. Those who sip from the cup of Hecate shall taste the essence of their own personal Holy

Guardian Angel, the True Will Discovered. This provides the essential clarity and stability, the strength of conviction, direction and will required to flourish in the pursuit of magick and sorcery. To control and materialize your will upon earth one must first master all within the night side, that of dreaming... All will then manifest in due course. The Lunar aspect of the formula is essential, as the birth force. The balanced formula conjoins the Sun (male energy) and Moon (female energy) for creation and birth.

The Nu Moon Rite was constructed after the image of AOS for the use of awakening sleeping atavisms, for purposes of obtaining strength, stealth, introspection or magickal knowledge. The ritual involves the use of lycanthropic masks. The mask should be made or accented by yourself and should be made to symbolize the essence of the atavism you wish to awaken. Approach the rite with incense and any trappings which would add to this context of ritualistic lycanthropy.

"Black streamed mother of night, casting transparent enveloping shadows
 Veiling the secrets of Infinite Space beneath the flames of your sabbath.
 Shine your star upon me, pleasure of the night mask,
 For I invoke the hidden mysteries!
 The spirit of the _____ I invoke
 to become as thee and be thee!
 Self love is the avatar of all Gods,
 Of which the sickle moon holds the very life!
 I breathe with the stealth of night
 To see beyond the veil of dreams"

Focus intently upon the sigil until you memorize it.

"Awaken Hecate! Through the serpents kiss
 under the moon of blood our sleep becomes waking,
 memories of our past flesh become present memory"

The sigil should now be consecrated with sexual fluid and then absorbed and destroyed. The sorcerer should now banish and forget. Your dreams that evening, if you focus upon the spirit invoked, should reflect the level of the subconscious where the spirit dwells. A useful aspect of the atavism rite is to call upon it in the time of need. If you require stealth, speed or strength simply recall the sigil mentally and bring forth it's immense power.

Invocation of the Witch Mother



This is an Elemental working to evoke the influence of Witch Mother Paterson. Such an Elemental would be ideal in the search for Witches Sabbat knowledge, or inspiration. Use an image of Paterson, of which Spare has drawn several, or create your own according to your mental picture of the Witch Mother. The sigil should be inscribed with Qabalistic or Planetary attributes according to what you wish to obtain. Burn the candles and with a focused and creative imagination create the spirit image of Yelg.

“Spirit of Lilith!! Thou which hast become through the elaborate passion of my self, I become through thee! Daughter of the Lunar Queen, casting the Autumnal fire through the aeons, noble passion of flight! Become that all knowing! I stand at the threshold of this world. Silent watcher, all existent Rehctaw, the shadows of Hecate cloak thee under the night of Kali. The flesh is mine, of which ecstasy arrives! Witch Mother Paterson,

become flesh and dream, knowledge and initiation, your wisdom
I recall!
AMEN!"

At the moment of orgasm, consecrate the Witch Sigil and visualize your interpretation of Yelg. This Elemental shall be born of such desire. This Elemental can serve one of two purposes, though only one should be selected. These purposes are firstly sexual congress, which presents the danger of obsession which should be avoided at all costs. Alternatively, extracting craft wisdom in this spirit form can manifest knowledge in various ways. Among the most interesting of these is Automatic writing, where thoughts of the Yelg image inspire writings which provide useful information. This may be either finely detailed or disorganised and highly symbolic. Significant knowledge in the form of voices or pictures may also be accessed in multilayered dreams. Once the particular goal of the evocation is performed, the witch should banish and destroy the sigil, to reabsorb and uncreate this Elemental. The purpose being to avoid obsession which could derive from long term contact with such a spirit.

Oracles of Zos and Kia

"As I laid upon the crimson sheets I felt the cold, numbing hands of Hecate lull my body to sleep. All became spirit... all became dream.

I was witness to much lightning... fire engulfing the patch where the lightning struck, burning flames surrounded by greenish vapor.

I felt my spirit-self casting forth in the night, unafraid of this lightning. It seemed that this powerful force was nothing more than a vision of what was to be, an emanation would occur on the material - day side plane. When we walked, the spirits laughed and all was forever in a state of change.

The still of the night is a confirmation of our rising... how we ride the night winds, casting in joyous laughter in the blowing breeze, over crops and fields. Our great desires carry our familiars through a forest deep...

Moving in merry visions of ghosts and the riding of the four winds...

The eight legs of the spider dance lightly over our spirits, protecting through the tunnels where we rest. The Abyss grants our smiling children to give birth again to more Elementals... Again they shall flourish... always they flourish... given birth by blood and will. Animals who roam the wildlands in our semblance... regaining all that we are....all that we strive for... harmony is yet a consistent memory of defined knowledge... lies?

Hold them fast in our desire... our sigil covered in our gift of blood... our sweat and blood and our dreams... ALL!! A black eagle is rising... In awe and joy we behold... our love! Our gift! Asmodeus, tongues of fire dance across the night sky, granting unending desire. As the fire of our spirit rising in the great sky, let our essence dance in the arms of Hecate, a burning passion so noble in its love..."

Black Eagle

Black Eagle is what Austin Spare defined as an intrusive familiar. An intrusive familiar is an automata or Elemental with a degree of detachment (under will) from the sorcerers subconscious. Such Elementals, if already existing outside of the sorcerers mind, then grow from an automatic Elemental or servitor to a seeming spirit with a driven nature of its own. It is up to the sorcerer to make use of the automata of the subconscious to form an intrusive Elemental to remain under control of will. This can be a dangerous operation if the magickian is not skilled in sorcery and invocation/evocation. Spirits which are called from the atavisms of the depths of the mind are often horrific and self destructive if not properly controlled and channeled. This can lead to cases of madness, schizophrenia, even what some lower religions call "possession". One of the more significant spirits which we have worked with was one called Black Eagle.

Our work with Black Eagle began in 1998 upon discovering a significant image of the spirit. Black Eagle is described as an American Indian guide, but we have uncovered numerous vampiric elements of it's nature. A feature of this is that during dreams Black Eagle will appear in a blood red or black background, as if you are entering its plane of existence. This is why I refer to Black Eagle as a spirit beyond definition as an Elemental. I had first approached Black Eagle as a Qliipothic spirit, this was not entirely correct as Black Eagle was an American Indian spirit. American Indian Sorcerers were actually Shamans who practiced a high discipline, entering alternate states of being, the self same states that Spare termed as "Neither - Neither" - the Abyss. The underworld and the waking world were often explored in depth connections between the spirit and the flesh. Many such journeys or explorations were under the web of sleep where dream becomes flesh. Shamans are masters of the in between worlds, from whence witchcraft derives - it is a mastery of both flesh and spirit. The adept of such magick and sorcery is bound to the earth, and with numerous skills and practice can later leave the physical body at will in order to go between worlds. Or even to take on the flesh of another. A wise Sorcerer would seek to master both the methods of Shaman and Magickian, both the solitary and the Ceremonial, great keys of knowledge exist through both.

Black Eagle appears often as a pale Indian spirit, either black, blue or red robed. Sometimes this 'Elemental' appears in brown leather hides, with leathery skin which is abnormally pale and with burning black eyes. There have been occasions however when Black Eagle had no precise form at all, manifesting merely as a gray or different coloured shapeless mass. Communication with Black Eagle is either done through it showing images to your mind or through words, either a tongue which is not easily understood or with a heavy north American Indian accent.

If the mind is clear of dogma concerning Black Eagle, then one will obtain clear speech at some point. This is where one should implement the use of a magickal diary or notebook next to your bed. Upon waking, one should take extensive notes of all of the images and words that appeared to you. The evocation method of Black Eagle is simple yet effective. You must first obtain a clear image expressing the essence of Black Eagle. Be warned however, this spirit is not to be played with and can induce madness or something worse.

Several interesting questions to pose to the student would be the following:

·If Black Eagle is merely an Elemental, why would such appear much more powerful than any normal servitor that one would have created?

·If Black Eagle is already a spirit connected with vampirism, why is one not able to evoke it through the Qliphothic system?

·Often such spirits are bound to the earth, as within rites of Black Magick and Sorcery, could such eventually take the flesh of another?

-Our work with Black Eagle has proven it to be a very powerful vampire spirit, adept in sorceries which would possible cause a initiate student to fall prey to its apparent "charms". Proceed with caution because such a mighty Daemon knows no compassion for the naked spirit. Substance is substance. Once a sigil is consecrated, the spirit may manifest in various ways and not always for the best. It is significant to mention however that if one sought to evoke/invoke such an Elemental the purpose must be clear and precise when transmitted to such an entity.

-Qliphothic spirits and Elementals are often 'shells' or shades of the dead, given substance by astral blood or 'chi' from the living. Qliphothic spirits which exist beyond the sphere of Da'ath are sometimes very powerful yet directionless. Given this tendency the sorcerer with a strong will can channel and control such a daemon without falling prey. Qliphothic spirits are generally not 'earth-bound' per se but operate between the lines of the outer or astral world. Once they are evoked however, and given a vessel such as a consecrated bottle or sigil, then they remain earth-bound until banished or absorbed. The rites of vampirism call for their evocation and ultimate absorption for individual power and insight into the Daemonic or Cthonic realm.

-Qliphothic Elementals become dangerous if consecrated and left to their own devices by not being assigned one particular task or purpose and NOT banished and absorbed. They will grow in their essence by feeding from the binder until they either find another host or take the flesh and mind of the sorcerer who originally summoned them. The magick of Solomon and the nature of his work point clearly to this danger.

Daemons which are bound to the earth generally exist between the astral and living world, jumping from one to the other. Their will remains intact as well as much of their personality. Over a period of time these spirits will gradually fade from existence, subsisting only as poltergeists or other such nearly harmless shades until oblivion claims them. This is the prime difference between Qliphothic and 'outer' spirits and earth bound 'ghosts'.

The danger which comes from earth bound black magickians who leave their flesh in death is that the possibility of becoming a vampire is imminent. Vampire spirits exist between both worlds just as ghosts and such, however their personalities and astrals remain intact due to the fact that they drain life force from earthly living creatures. The main victims are humans who, unknowingly, call out to them in dreams. Thus the vampire spirit will go from body to body, guided by the individual sleeper, and drink of their life force. Some magickians have the ability of eventually entering the flesh of another and continuing their existence in this manner. Many tales of possession were also spawned this way.

A mistake is often made concerning Daemonic spirits such as those of 'The Goetia of Solomon' and others of similar type. Aleister Crowley wrote that such spirits represent

parts of the brain, but this is not entirely true. While Elementals such as these have roles and names by which we align them with the subconscious, the essence of such a being is actually of two parts, being astral as well as mental. The combination of both ultimately is the formula of their manifestation. This of course is subject to the most significant rule of magick, sorcery and all forms of evocation/invocation: Will, Desire, Belief.

The essence of such spirits is of the Qlippoth and in order to bind them an object or talisman must be employed. These can be rather simple in nature but very potent - even dangerous - in terms of practical results. It is through the rapid procession of ritual gnosis that one is able to transpire the body of ego and step outside the flesh.

There exist several images of Black Eagle, by which Spare offers even further valuable inspiration. The spirit can be contacted via the images which AOS created, of which he believed, each line holds a consistent contact point which would invoke this Elemental. Black Eagle is viewed by myself and Coven Nachttoter as a vampiric spirit, existing through the backwards cycle of the neither-neither concepts. He leads those in contact with him into the 'fruitful grove' of the mind, whence all desires emerge, by means of the Id familiars created by the sorcerer.

Black Eagle is the ideal object of an evocation, for vampiric exploration (in the dream state), for the purposes of obtaining knowledge, or feeding from chi or lunar life force. I am therefore giving a detailed description of the techniques, and a record of one of the workings, conducted by Coven Maleficia . The purpose of this rite is to obtain astral/dream contact with this spirit who reportedly fueled a portion of the Salem witch cult.

The altar should feature traditional candles, numerous flowing colors which are attractive or hold some magickal significance to you personally. Images of Black Eagle should also be hung around the altar. AOS created several different images of this spirit which are worthy of a search. It is also recommended and even more magically potent to create your own sigil or painting of Black Eagle. Incense smoke should be billowing throughout the chamber. The altar should be adorned with human or animal bones. This represents the connection to the earth as well as a summoning tool of spirits. Ancient Tibetan monks would create human thigh bone trumpets to purify and to summon the dead, holding in their temples great occult energies which could be harnessed for nearly any magickal act. Human bones are obtainable from various medical supply companies, offering generally reasonable prices. You may wish to charge bones to be magickal tools by consecrating them with your blood or sexual fluid, followed by sigils or talismans. If a skull is available then the sigil of Black Eagle may be painted on it, as it can then be used as a focus and material basis for the Elemental.



(Sigil of Black Eagle)

Evocation of Black Eagle

Bones should be made into the sign of an 'X', representing the crossing from the day side (waking) into the night side (dream - astral) as well as the Crossroads themselves. The sorcerer should then burn, in a small cauldron, incense of jasmine and frankincense and concentrate upon the sigil of Black Eagle. Facing the altar, Intone:

“Spirit of the elder spheres, that of water, earth fire and air thee I invoke!
The lightning flash from the mouth of the serpent, That o great spirit of Asmodeus, to which the lineal streams flow from the lines of which thy shall walk only of thy sound of wings shall give thee sight of reverse.”

“Of Raven Night and Hollow’s Dance, from a waning moon across the land,
Serpent and Spider, Dragon and Wolf, I give thee life to flesh your wisdom and essence unto my presence.”

“Spirit of the elder spheres; of water, earth, fire and air thee, thee I invoke!
The lightning flash from the mouth of the serpent, O great spirit of Asmodeus; The lineal streams flow, the lines which can be walked only if the sound of thy wings gives sight in reverse.”

“Of Raven Night and Hollow’s Dance, with a waning moon across the land,
Serpent and Spider, Dragon and Wolf, I give thee life, fleshing your wisdom and essence unto my presence.”

A Dream of Ice and Blood

A dream of ice and blood... it lingered and adapted towards my waking conscious. From Black Eagle, who has walked along the crimson and wave engulfed dreamscapes, we had

images which fleshed in the waking world as symbols and flourishing art. These were given life by Soror Davcina and word by Akhtya Seker Arimanius, shadows that transcend personality as Coven Maleficia. All things to be regarded as beautiful and hideous. The gates we crashed open called not only Black Eagle but numerous other Elementals, spirits and daemons of great inspiration and maliciousness. To protect, from the latter of which, we must build our astral walls.

Each night I had been visited, haunted and called to by a mysterious woman. I later understood her personality as an extension of Yelg Paterson, I had tried to keep a distance from her, not knowing the sensual danger and passion which could be mine for the taking. The desire was catching up with me, not just for any mere sexual congress, for something greater, more powerful and dynamic than before. I searched for this lady only by her invitation. I could feel a cold wind take me from my chamber window. This of course by my own acceptance. I understood that I had actually known her once, in order to be waking into her dream. She was within a cold, stone constructed ruin of a building, something of an ancient temple. Worn with age and often bitter temperatures, I could feel the vast solar and nocturnal rites which had taken place long before. Time frozen traces of Solar birth rites, and ceremonies which celebrated strength and joy. These ruins now held the tomb and chamber of my woman who continued to call me. It was her essence, extended astrally, which caused me something like the day side loss of breath. I felt cold yet strong. Strength was because of lack of fear.

The snow which collected in this forgotten temple only added to the sense of isolation and what desolate kind of place it was. I could hear some kind of predatory birds in the background. Perhaps they were ravens or such, they seemed to fly closer and then break away into the distance. This sound went in a cycle, or so it seemed, from the time I began approaching this lair.

The arched doorway, old heavy oak carved into a lavish and noble wolf head, guarded against any approach. Since I felt welcomed and wanted it was by that urging I entered the doorway. I do not recall specific details on the exact layout of the rooms except they were lit by dim burning candles. I felt her essence close by, so I drew my astral further into the chambers, until I found myself going down a staircase made of stone. The stone, even in this blue toned light, was gray and worn. There is a kind of pride and character to old brick and stone, often worn with stories of age and struggle. I knew a part of myself was home as I drifted down each stair. It is a very odd and surreal feeling to know a part of you is home especially if you have never traveled there. I only knew a mistress from the shadows, whose ivory white hand seemed so smooth and comforting, beckoned me every moment. I was anxiously waiting for the moment when I could see her again. This time I knew I would not avoid her or resist her call. I knew also that she was quite aware of my presence, but not when she would make herself known to me. I could feel something of her all around; a scent of some beautiful old fragrance. So beautiful a tear would catch in your eye and you would know you were home. The sense of strength which permeated the incense saturated atmosphere was choking. Not in a stifling or negative way, but making one quite aware that the lady of the ruins has considerable control here.

I felt a sense of heat as I reached a chamber door which was made of the same quality wood which adorned the front entrance. As I stood there for those moments, time seemed to grow even slower, as if I had chosen it that way by some backwards means of

telepathy. I was beginning to observe countless shapes which were products of many dreams and nightmares flowing in chaos with each other. Each face would take on the attribute of what people generally consider beautiful and go to the extreme of ugliness, even demonic, with a sense of darkness and poison.

I felt no fear but fascination, a deep calling to the levels of my mind so often touched by this beauty. Was this a creation of hers or my own? Perhaps both the more I think about it. I started through the wooden door, etched with a wolf head and what could be celtic carvings. Once I passed through the door I knew she would be waiting, as she always had been. As I passed through I gained sight of the chamber and finally the witch. She stood prominent in the shadows of the room, standing behind a slow burning fire. Robed and hooded in black and what could be night blue, she was sounding a beautiful and almost haunting mantra, by which the quality of her voice was displayed. It seemed to be both fairy-tale like and haunting at the same time, as if a dual or double headed spirit was made manifest through her.

I could finally see her eyes as I drew closer, how dark they were, reflecting a burning passion I had only known through a Scarlet Woman. How deeply I yearned for the taste of her astral flesh, that which was formed through her own thought and will. The lips, gray yet with a red hue to them, were somewhat full and sensual. Her robes as I studied were even more ornate than I had previously noticed. The black material on the collar was decorated with many sigils and seals. I noticed too some very eccentric designs that added to the flavor of her overall appearance.

Once her mantra was finished, she focused upon my appearance and stature on the astral plane. I took no beast like form at the moment, I appeared in the vestments of the ceremony, robed and hooded. The witch took sinuous steps towards me, with the grace of a cat or other predatory animal, as if to taste her prey. With both hands she took down my hood and withdrew slightly. As she was close to me it was her will to take her hood off as well. I could now see the beauty which she possessed within this sphere of stored energy. Watching her intently I understood why I was here, what brought me here, and why she stared so purposefully upon my every move.

I embraced her, only to feel a surge of electricity and chaos. I felt a star of burning edges glow above us, shaking the astral foundation of her domain. I felt so alive at that moment, knowing it would not last forever but in my dreams and memory... There was a transfer of energy, a sacrifice to each other. I could feel the strength of her embrace as she could surely feel mine... a woman of red, blue and black passions which surged through ever aspect of her being.

It was then that a flash occurred and we were apart. I was floating through a corridor within her temple... I was moving below ground at a steady pace. These ruins were beautiful... so dark, shadow like and serene. Yet in all of this, a touch of the sinister and the macabre still lingered. I however find that most appealing of all. I began to notice remains of the dead. Mostly corpses, white eyes still lay intact within them... staring upon what must have been Da'ath. As I entered a chamber at the end of the corridor I understood that this room was an ancient mortuary, a room of rest as I would call it. A dozen or more corpses were at various points of the room. The scent was beautiful and cold, the smell of the dead floated through the air... covering all in a blanket of decay. This was not the rotting smell mind you, nothing so sickening, it was an ancient scent reminiscent of the dead. The dead in the room had another characteristic along with their

white eyeballs. They were also surrounded by a gray-blue colored energy field, which was their astral body. For some reason this form had not faded in death as in most cases, but rested in and around each body. A death-mask of a skull like face covered each head, floating in ghostlike energy. I felt very comfortable here... perhaps the dead were created Elementals who served the sexual desires of the witch with whom I had grown mutually fond.

Swift and sudden came her entrance to that chamber. She appeared as a great and noble Lady, her respectability overtaken by the force of overwhelming passion. I observed as only I could do at this moment, watching every move in a controlled state of astral awakening. She was no longer clothed in the finery in which I made her acquaintance however. A black night robe adorned her body, with crimson red flower petals embroidered upon it, with what seemed to be nothing underneath.

Her astral flesh had formed itself into so refined and haunting a beauty. Ivory white flesh so smooth and tight, her own devised psycho-physical 'desire body' was exhilarating. Her breasts were firm and ample, in keeping with her lean, well proportioned body. She stood near the center of the chamber, holding out her arms towards the ceiling, and her robe opened to bare her beautiful body even further. I glimpsed at her method of summoning the dead.

The witch began chanting a mantra composed of a short sentence, which rolled off her tongue with beauty and grace, like an age old song in a forgotten language. The spirits began encircling her in a tornado like spirit storm. I felt her mind enter ecstasy, passion and control beyond every limit of what is possible. I wanted to join in so much but could do nought but stand in place and watch, motionless in frozen time. The dead now seemed to focus in on one particular corpse, a skeleton in a white funeral shroud. With her hand she reached for the corpse and a long and fairly thick white rib was in her possession. Thus grasping it she cast a fervent gaze upon it, full of unspeakable lust and desire. Ivory white and very clean looking, this human bone would prove to be an instrument of joy and desire this evening. The witch lowered it to her vagina and with a stroking, slow pace, proceeded to glide it through her lips and into the entrance. I heard the cries of lust and passion as it began probing into her and her hand began to move slowly in and out. Her moist astral body seemed so real and so fine that I was growing in excitement watching. I kept my urges controlled even though my own desire wanted her and the dead very badly.

Her hand began moving faster and with more lust and intent. The searing sight of human bone going deeper and deeper into her moist opening fully awakened the fire snake of my astral. The contrast of the white bone with the firm, pale flesh of her legs was an astonishing view. It was AOS who gave the key, "Heaven is ecstasy...", this WAS heaven on the astral plane, or so it felt that evening several years ago.

The spirits of the dead and the Elementals who served this witch began encircling her and her moans and heat grew. I knew the desire she built into this mind-sigil was powerful and beautiful. Much of the spirit-energy seemed to engulf the bone which was being tunneled deep within her. Tunneling with a pace akin to the desire and control I would have inside of her. At the moment of climax, the spirits seemed to explode and dissipate and I felt a blinding jerk back into my body. The moment my conscious began coming back I knew my erection in my physical body was great. I wanted her but obsession is not

an option. Only control and strength. Throughout my life there have been times when I could grow only by being strong and facing the most difficult situations. Even though my more reckless urges told me different. I reached a point of waking conscious and gave myself such comfort, I had met this special witch... I would meet her again I knew.

Obsession can develop if the sorcerer becomes too involved with the desire for meeting, or for an experience, such that the conscious becomes entirely focused on it. Obsession becomes failure due to the fact that the subconscious is not able to set in motion the proper paths for the desire to become flesh. The conscious must forget the desire as much as possible and focus on something else. Once this can be done, the desire will become a fact based in flesh. If not, failure results in abiding anger in the individual, and leads to further troubles down the road.

Creation of Elementals

" 'All things are subject to resurrection', thus spake smiling Aaos, on rising from the dead. Then turning towards his shadow, 'I come! The changing word that destroys religion, a vortex wind that shall jest in temples!'" - (AOS The Focus of Life)

Elementals are described as created spirits which are connected to the sorcerer's will. Many of these are created in highly intense rites which can either be hermetic or ceremonial in nature. It is however of major importance that the sorcerer does not become obsessed with his creations, as Elementals can become uncontrollable. Such spirits can be made manifest or created through an act of atavistic resurgence, which is described in the creation rite. Elementals should be bound by the powers of a particular element such as water, fire, air or earth. The Sorcerer would also bind an Elemental to an object, as for instance a vase, a sigil painted or drawn on paper, a box, a doll, etc.. If one wished to destroy or absorb the Elemental once its task was complete then the ideal method would be to destroy the object in the course of a banishing ritual. When Elementals are born of atavistic desires then the control aspect will come to test the sorcerers mental strength and control. Elementals, as mentioned before, can be used as protectors of the body when in astral projection/dreaming, and carry forth spells and workings. They act as a subconscious messenger, focused on one object or goal which is the desire. It is for this reason that one does not become allow any particular Elemental spirit to develop to the point where it can obsess the mind. If allowed to do so the Elemental can wreak havoc on many levels, causing a growing form of madness, for which Choronzon awaits.

Chapter Four

Rituals of the Red Temple

Lycanthropy and the Witches Moon



The following chapter deals with potent and potentially dangerous rituals. These workings are designed in accord with a formula, permitting the individual to awaken and control lycanthropic and beast like atavisms which lay dormant in the mind. The purpose is not by any means to propagate violence but to present useful path workings for the sorcerer. Thus they may practice, develop and learn control on the day side as well as the night side plane. These rituals are developed from many years working formulas from old Grimoires and obscure systems. These are often mislabeled and hidden from the general public out of fear and mis-understanding.

Many of these rites may be performed either in chambers, caves, woods or fields when the moon is waxing in the night sky. It is of highest importance that you have the privacy to enter these states in peace, with no uninitiated people disturbing you. Such workings require

utmost concentration and would therefore be ruined if interrupted.

These beginning rites are based on Lycanthropy, however their real significance concerns finding ones individual animal atavism. Lying dormant in the sorcerers brain is an animal power suitable for atavistic exploration. This could be a Tiger, Eagle, Fox, Raven, Wolf or some other creature. You are encouraged to find which suits your own needs and desires. The most important thing in magick is that you learn from and of yourself through honesty. Explore all and question everything. One should remember that all is subject to change and alteration as the sorcerer sees fit. Nothing is sacred beyond the limits of acceptance and lies.

Obtaining the Devil's Skin

This initiation rite of the Red Temple should be performed on the full moon. The reasoning behind this is that the moon in its various phases affects water in numerous ways. As humans are around ninety percent water it is obvious enough that we can be affected to. The trick if you will is to make this work for the sorcerer. This rite may be performed indoors in a suitable chamber, decorated for this particular working, or outdoors where privacy can be had. If this lycanthropic ritual is to be worked outdoors, it is strongly recommended that you build your own altar in the forest. Above the altar, on the tree chosen, a sigil designed to signify the wolf spirit you are to invoke.

You should have the following items on the altar once it is prepared:

Athame, Sword, Wand, Chalice and Inverted Pentagram

A special sigil designed to invoke the werewolf atavism which shall be consecrated and destroyed.

The Chalice and elixir

Wolf skin or item which can be worn as a wolf belt or skin

Werewolf Mask

This rite should include an offering of your own blood, which should be held in a goblet or chalice not to be drunk, however but to store the life force with which the wolf spirit will be invoked. The chamber or area should be darkened with illuminating candles, sigils should be painted on the body:

The sigil of the spirit Marchosias (1) obtained from the Goetia of Solomon, from the author's personal experience, this spirit's aid proves a significant benefit, and the sigil should be available for the purpose of visualization.

The wolf hook rune

The sign of Luna (the moon and it's current)

The sign of Saturn (Death and transformation)

The sign of Mars (blood and sex)

The wolf skin should be worn

Please note that Mars is also the Planet of War and aggression Such energies should be controlled and channeled through the self. There they are refined as Lycanthropic power within the conscious mind, and bound to the particular Elemental which you are invoking. A circle should be made on the ground, around seven feet in diameter, large enough for one to move about in. This circle should be made counter clock wise and consecrated with the dagger. It is advised that the altar be near this circle, so that one is able to still physically touch the objects on it if necessary. The dagger should be held towards the werewolf sigil which was made earlier, and the following recited:

The Invocation

"Hail, Hail, Hail great Wolf spirit, HAIL!

I invoke thee, o mighty shade

Within this circle I have made.

Make me thy werewolf strong and bold

Dreams of terror and lust, behold!
 Grant me a figure strong, tall and spare:
 With speed of the elk, the claws of a bear;
 The poison of snakes, the wit of a fox;
 The stealth of the wolf, the strength of an ox;
 The jaws of the tiger, the teeth of the shark;
 The eyes of the cat which sees in the dark!

From the caverns of night and shade I call thee forth
 to enter my flesh and make me thy host
 we are as one in this web of dreams...
 for this is the manifestation of Marchosias;
 Phantoms of shadow and lycanthropic lust;
 this Elemental I now invoke within my essence.
 From the home of the werewolf, the home of the dead;
 with this spirit I thee make!"

Begin a visualization and concentration of the werewolf sigil, take the goblet of blood and make two strikes of blood on the sigil. Focus upon the sigil and a great wolf spirit forming and entering the surroundings. Breathing at a rapid pace is suggested, as it will direct the mind towards an altered state of conscious. Upon reaching this state a mantra should be chanted and repeated as many times as you so desire. The mantra should be formed from something simple as, "I will become as the werewolf", which if phonetically altered would spell something like "I w'l ecom WEREWOLF". This should be recited while focusing upon nothing but the sigil. Concentration should cease momentarily for the reciting of the following nocturnal oath:

"I now have invoked the spirit of the werewolf,
 which shall enter my subconscious and become flesh,
 Dream flesh is a reality so strong.
 This oath I give upon my honor
 To go beyond the portals of fear and restriction,
 to make use of each attribute born of past desires;
 I am that which will shape shift at will,
 to surpass and devour experiences to come;
 I behold Marchosias and the wolf spirits!
 Lord of the Forest I now invoke thy lunar power!
 Strength, joy and regeneration!
 My path of freedom and pleasure!"

Take now the chalice of your chosen elixir, and seal now the oath:

"I drink and open now the current of Luna! Hail!"

Begin focusing upon the sigil of Marchosias, a new mantra being formed: "Marchosias shall manifest through blood" becomes "Marchosias s'al mnfest blood". Focus upon this

mantra and sigil, moving your hand and magickal weapon (usually the dagger) either laterally or in some "automatic" pattern, until the spirit begins to form. In my experience blood may only give partial life to these spirits, they may only become partially manifest, or incompletely visible. During such manifestations these spirits may make sudden noises, such as knocking into something, voices across the chamber, scraping noises etc. If possible, take a photograph of these rites, near the altar while you are still in the circle. You may find such surprises as spirit orbs, ghostlike limbs, figures, lines of spirit energy and similar phenomena.

Once you have entered the ecstasy of evoking the spirit, return once again to your invocation.

Begin a mantra again which should be the same as the first mentioned one ("I w'l ecom WEREWOLF"), focus with all concentration attainable upon the personal sigil, which you have consecrated in your blood. Upon the climax of words and self congress the sigil should be destroyed by fire and a banishing by laughter performed. You may wish to perform a banishing ritual of the Pentagram or Hexagram, depending of course on personal preference.

Once the sigil is destroyed, toss the ashes into the wind and go forth in the web of dreams. You will begin noticing astral/dream transformations and huntings. Others seeking Lycanthropic desires will call or come to you on the night side. Nightly exchanges of astral blood and sexual union in the form of the beast are not uncommon for the initiated.

Werewolf in Day Side Flesh

The art of Lycanthropy can be utilized on a day side level as well. I have found after destroying the consecrated sigil that, when the need arises, I am able to awaken that atavism if I choose. The result has been an increase in physical strength for endurance purposes, in sexual congress, and in running long distances; as well as developing an excellent sense of direction in strange areas, etc.

In the bitter winter of 1995-96 my magickal partner and I found ourselves stranded, without transportation, due to the extreme cold and snow which bombarded the whole state. We were working with a lot of magickal ideas in those days and nights. It was the opening to the current which would evolve into what we practice today. Living in one room together we found ourselves feeling cramped and developing a good case of cabin fever. We decided one evening, after a large fall of snow, to walk several miles to a printing facility to work on some layouts and writings.

I found myself outdoors, equipped with only a light coat, with thin gloves and no hat. This was a great mistake on my part while my partner was more suitably dressed. On leaving the house I began telling her how it did not feel cold and this would be no problem. About half a mile later I was raving quite the opposite. It was exceedingly cold and I found myself in a large amount of pain. I knew I had a fifty-fifty chance of either getting frost bitten or developing a severe cold. It was my decision however to keep going, NO MATTER WHAT, after all this was a test of endurance and will. We found ourselves in the harsh cold for over an hour on our way there. I held a gloved hand over my nose and mouth to avoid breathing in the frigid night air. En route, I found myself growing weak and cold, almost wanting to pass out. I then took a moment, while still

walking, to invoke the wolf spirit. Through this I first contacted what was later known to me as what AOS called an 'atavism'. After a few moments of concentration I felt a great shadow grow within me, strength pulsated through my body, powerful enough to block out the severe pain I was going through. I felt only the pressing need to get to the location we were headed. About forty five minutes later, of gruelling slow paced snow "walking", we arrived. The same was the case on the way home, which was just as cold if not colder. Though I did learn caution from the experience it is nonetheless pleasant, and even essential, to know one is capable of calling forth an animal atavism when the occasion demands.

The Beast Takes Flesh



Everything which is involved in the harnessing of Atavistic urges and desires, may take flesh in the physical sense as well. This method, if properly controlled, can prove to be very useful and effective for the sorcerer who is eager to explore the darkest recesses of the mind. I would suggest creating a sigil based on obtaining the power and spirit of the wolf.

This can be described as:
IwltneowrfW (I will obtain the power of the Wolf)

Arrange each letter to form an image, in any desired pattern until the words are seemingly lost within themselves. The goal is of course to forget the meaning, not to be reminded of it.

Upon the creation of the sigil, it should be consecrated. I have found that sigils which are consecrated twice

(both beginning and later in the rite, minutes before destruction of sigil) have a powerful sphere of energy around them. The wolf sigil may be embellished with nocturnal emblems and lunar images, less boldly portrayed than the main sigil. By use of such corresponding symbolism the lycanthropic power may be further refined and attracted. Such symbols as a crescent moon and your personal power sign are always recommended. Please be aware though, by doing such a rite you are invoking a very dangerous part of yourself, which the mind does not normally consciously occupy. The beast itself will rise to the surface in response to the call. One should not attempt this shaman-witch rite until considerable Will and self control has been attained.

A triangle should be prepared in the room of choice, taking care to make certain unwanted individuals do not come visiting - this bestial state of mind is not the safest for those not of close kinship. The triangle should be painted in black, with blood-red lines around the outside. This shape should be large enough for your body to fit in while sitting or upon all fours. Those not wanting to paint up the floor - because of carpetting or such - may wish to purchase a large piece of material and then paint the triangle upon it.

At each point of the Triangle a red candle should be placed. It is wise to prepare musick which involves rapid beats - perhaps voodoo inspired musick or rhythm based recordings. A rather violent flavor should be present in the sounds which will pulsate through the air of the chamber. The sorcerer shall then paint upon his body such sigils as represent the beast and its lunar nature. A sigil involving the combination of sex - death - Moon - Birth sign can be formed as one power-packed unit. Your sight shall then become much more focused, everything transforming into a fire spiral of self realization.

Clear your mind so it may enter into spheres of rapid and lustful inspiration. The red and black colors about your chamber should heighten the sense of the forces invoked. If you are able to have assistance in this Lunar rite, have the assistants sitting at opposite sides of the Triangle with you in the middle. The flames should be lit. The task of the assistants is to carry your voice further into the astral plane, calling to the animal spirits from which you came into flesh, hidden away from the ages of growing humanity.

The sigil should be consecrated in advance of the rite with sexual fluid, the result of focus upon the object until climax. Once this is done, several drops of your own blood should be dropped on the center of the sigil. It is recommended that one does not think about the sigil in the time period after the initial consecration. It should then sit for roughly 24 hours before the actual rite.

Rite of the Werewolf

This rite is ideal for drawing in of energy in its raw, physical form. The shadow shapes, which will inhabit the self and thus have their being, are of your darkest desires, the gray wolf of the subconscious made flesh. The finest degree of control must be practiced, as all is dependent on your individual strength. The sigil should be upon the altar which is located near the triangle. If this is a solitary rite, it is advised to begin a working of dream control shortly after. By this means the goal of the rite may develop even further into atavistic exploration. You may wish to devise a banishing ritual which suits your workings. Banishing rituals in Enochian are most useful, since this is an ancient and barbaric magickal language. Within its angelic alphabet are phonetic keys to the Aethyrs,

to the evokation of spirits and higher sorcery. A banishing ritual serves to clear the mind of any non-magickal thoughts, a sort of temporary "exorcism" if you will.

Invocation

RINMPS ZIPLL, VOVIM LONDOH MARB LEVANAEL,
Rinmps Zipll, demonic element - Fire of Earth, Dragons'
kingdom according to Levanael,

OL VINU A. LAOAXRP, TORZUL PAMBT OL
I invoke thee. Laoaxrp, arise unto myself, Strength stir

UMPLIF LRING MOSPLEH DSAAAI APATA.
up the horns of Dsaaai Apata (Fire of Water element)

Focus with intent upon the sigil, give it life by the inspiration glowing within every ounce of your individual being! It is most important that you understand everything is possible unto your own will. To begin to realize that everything is basically a man-made lie, you understand that all things are subject to change within your own personal world and that which you choose to embark upon! EVERYTHING IS POSSIBLE within ecstasy! Stimulation should occur until orgasm. While masturbating, focus upon this sigil and the life you are bringing forth merely by the choice of will. Feel a beast rise within you, a new source of immense energy and excitement is at your disposal. Upon climax, visualize the sigil in all ways and forget its purpose. It is at this point that all is possible because of pure will and focused intent.

Focus now within this Triangle:

"Beast of the latent Aethyrs!
Demon of my darkest desires!
Abiding within the forgotten caverns of the earth!
I give thee AWAKENING!
I GIVE THEE MY OWN BEING!
My extension, we are ONE!
By the Blood Dripping Witch Moon I do invoke thee!
My form on the astral plane becomes this essence!
Burning in the embers of life, Marchosias!
With me, thou art... oh Strength and Joy!!"

It is of the first importance that you control your chanting. Even though it may be your most fervent desire to fully envelop yourself in this psychodrama, it is most important for the dream working after that CONTROL is retained. When rites are planned as exercises and battle awakenings, then one should indulge in full psycho dramatic ecstasy. When however the will must stay intact to orchestrate a pure state of modification - which will compensate for the sacrificed sexual release - one must pay heed to control.

The musick within the chamber should drive one to a seeming frenzy, almost thrashing movements and animalistic passion enveloping you in abrupt, yet manageable spasms of movement. Lycanthropic nature derives from the most basic instincts of man's bestial ancestors. The basis of human nature lives in the caverns of the mind, wherein all things secret constitute the light of inspiration. This light is composed of many colors, and of many flames.

Kundalini (the Sacred Fire Serpent, magickal Energy) should be fully awakened at this point, even after the sexual release earlier. (A wonderful tantric exercise is to control stimulation after an actual orgasm. The purpose being to build up discipline which can strengthen and further develop the will as it is).

The rite can also be performed with the purpose of astral projection, assuming the dream flesh in its most bestial form. Suddenly hold yourself still on all levels, do not move your limbs in a chaotic frenzy. Simply hold the self in check, allowing a strange sense of calm to overtake your rapid beating heart.

Recite:

"It is my will to assume the dream flesh of the werewolf,
in which I shall ascend and explore the night in its beauty!!
So it is to be!"

One should now burn the sigil of desire, cast it to the night spirits and the Elementals which you have created with pure desire and belief. Allow the circle around your being to send forth this now subconscious desire once and for all. You must now forget it. All reminders should fly with the smoke out of the window into the night sky. So mote it be... Banishing is the next step following the destruction of the sigil. A banishing rite could be made up of hysterical laughter, in which the mind is let loose on the conscious level from focus and consistent thought processes. When laughter occurs one is as close as one can be to the Death Posture on a conscious level.

Once the banishing rite is complete, the sorcerer should retire shortly after to bed. Upon laying down for the evening, focus your thoughts on rising and the thrill of shape shifting and riding the night winds. Keep a detailed journal of such dreams: it is recommended that you keep a journal near your bed in which to write your dream experiences AS SOON as you awake, this enables the brain to keep higher awakening levels of memory active in the conscious. After several weeks of doing this, you will begin to notice that your dreams are becoming more vivid. A vision may arise that provides a key for many 'openings'. This is one such, if you will:

"The moon cast above us like the milking breast of a soothing
mother.
Dripping honey and blood, the moon called to its fair children.
A force we keep, a wild talon, within our latent memories...
To which all is possible in the passion of the hunt.
I felt my dream flesh, that which was electric... growing...
rising...
A sigil before me, of deepest blue and crimson...
Burning with the ambiguous wish of strength and desire!

All was within my grasp, even the night wind, in phantom
semblance.
I felt alive and so fierce... lycanthropy so sweet in its rapture!
Fire grew within this shape I made,
Knowing that fire was EVERYTHING within this sphere of
desire.
I rose and took towards the night sky,
Swooping down upon the forest lanes...
Hearing further the three-fold cries of my kin,
To know voices backwards in the night
How willing such passion, would beauty be so caring...
So deadly to those blind of will
Blind of vision and waking dreams.
I ran with the fury of the burning flame which drove me
The life itself in all control.
Beneath a scarlet sky, in a seeming riverbed of black velvet,
Giving once again the call to blood,
Which by race memory is understood,
And by the witch brood that dance with the spirit of night"

Lycanthropy and Sigils

Those wishing to integrate sorcery into their daily lives to a more vivid extent will find sigils the most effective means of doing so. The following is an exercise based on lycanthropy and sigil recalling. If one is in need of strength or speed, stamina or nocturnal direction, I would suggest from personal experience the use of sigils for calling upon their lycanthropic spirit. If the individual has practiced lycanthropy based in dream control and other such rites, then such an atavism will be more accessible to them as a magickian. The recommended working can be done in several varied ways. Upon a piece of scrap paper you write a sentence encapsulating your desire. A sentence such as:

"I will obtain the instincts of a wolf"

You would then re write the words below by taking out various letters, the same way you constructed the other sigils: (this is ONLY one method, by way of example, and not intended for copying, unless compatible with your alignment and ability.)

"IW'LLTNNSICO'AWLF"

On the flip side of the paper, re arrange the letters to form an interlocking symbol, where there is no recognition possible of the original message of the letters. Once this is done, focus upon this intently for several moments, memorizing each line and the sigil as a whole. If not using a sexual stimulation technique, focus more upon the sigil and then burn or tear it to pieces. Forget this symbol however still concentrate upon your will. Keep your muscles tense and feel the wolf take flesh. You should then feel a strong and aggressive force within the center of your being, act now upon this spirit which is so much a part of you. Too many people forget the importance of studying and seeking to

understand our shadow side, when one passes through the shadow self and delves into the depths of the subconscious you are acquiring keys to primal atavisms and latent powers of the mind. These are just waiting to be exercised, and are the fountainhead of much practical magick. The key is in your hands, after many years of relying upon society's mindless programming, whereby one loses hope of discovering the true self.

Marchosias

Marchosias (2) is a Goetic daemon or Elemental with whom I have worked for several years. This Elemental was discovered and charged back around 1997 during some of my Goetic rituals in my old flat with my sister Shanna. I was working through a number of Elementals during those months and found the description of Marchosias to be most colorful to my individual taste.

I traced the sigil and gave a sacrifice of blood and sexual fluid, the invocations were repeatedly sounded until I felt the surge of lycanthropic energy enrapture my very being! This demonic servitor, to whom I gave new life, was now within me. I understood every particle of its essence. I felt the empathy between his nature and mine. I have always been close to Lycanthropy, accepting and studying my own animalistic desires, here was a spirit whose nature was precisely parallel.

There was a violent urge, such energy and power! This charge of adrenaline is most useful at times of forth coming battle and self defense. It is then that we are most dangerous - especially those who study martial arts and control of muscle movements on small, sensitive, levels.

Black robed, I began to sweat heavily within the smoke filled chamber. The red candles flickered at every movement I made, the atmosphere congealed, pulsating through with each heavy breath which I drew lustfully into my body. My heart beat began to slow, my sight was perfect - clear and defined - much more than normal. My normal eyesight is 20/20, but this was an enhanced sight of heightened senses, of passion and clear predatory instincts.

Tracing the sigils in the air I found myself struggling to restrain myself from howling fiercely within the closed chamber. I then undertook by control of will to slow my heart rate and focus well upon the demon sigil of Marchosias. I was seeking a kind of knowledge, of myself and this spirit. Each Goetic demon Elemental serves well in granting knowledge and insight unto the sorcerer who would know him/her self.

After about what must have been fifteen minutes, I performed the banishing rite and focused upon the small golden pentagram of Solomon around my neck. The demonic state of mind left me and I felt revitalized and strong of mind and body. I packed away my temple items neatly, then took to a long and relaxing hike in the nearby fields, enjoying the evening air and contemplating my thoughts.

Later that eve, before I retired I took down many notes from my path working, opening up many new avenues of exploration of my self in its lunar aspect. I have observed that each time one discovers something significant of your shadow side, you will also learn something relevant to your day side self. This can be most helpful in your search for self preservation in such situations as work, social relations, etc.

Chapter Five

-Rites of Choronzon-

The Vampiric Arts

Purpose and Meaning

The following rites and path workings deliver the soul into dire peril. Choronzon (1) is represented as many things, being a Vampire spirit as well as the Guardian of the Abyss. The rites of Choronzon grant the sorcerer who can traverse such paths a burning sphere of individual power, which may be used in such a way as to create and maintain a state of personal balance. However, these are by no means pointless "black" magick rites, they define a moral code, that contains the black and the white in integrated form. Black is represented as hidden, of the shadow, secret and apart. White is the emanating power which ascends from this "shadow" element. No rite within this Grimoire is meant for "evil" purposes or "doing harm"... they are meant as a means of recovering and reintegrating lost powers and abilities buried in the psyche. This by a self-initiated process of extreme sense reversion and exploration. Choronzon is NOT meant to be in any way worshiped or revelled in. The point is to remain hidden and seek to understand this force of balance and destruction. Choronzon is between point A and point B, critical to the crossing of the Abyss. He awaits an opportunity to reverse the polarity of any life force within his orbit, which may result in new life or in death, dependent on the polarity entering his sphere. Madness is the unbridled aspect of self-love, in which all becomes nothing, and the familiar elements of individuality are lost in a jumble of unlimited introspection. Between the paths of Hecate and Choronzon are shadowed forms where the witch will discover a mighty potential within the self. In these moments all is connected in an instant of belief and desire. These spells are enveloping and their potential is wide open, therein the sorcerer is able to adapt forms in accord with will.

The tunnel wherein the beast is awakened is the same as that wherein the angel sings, the union is ineffable in its dual aspect of control and panic. Pan lurks in every line of the song, in the Elysian fields where the breath of our spirit moves the grass. Possibility is the exact purpose of life and discovery, the true will speaks fluently in whispered, echoed tones to those who listen.

In performing the rites of Choronzon, the individual will face a plethora of night ghosts, ghouls and negative spirits, to which WILL must speak if it is to carry thee through. There is a language peculiar to such demons, which the aspiring mind and will must understand. Every voice has a hidden, reversed aspect which defines it in terms of implicit possibilities. One should listen to such voices carefully. Not necessarily to become them but to go beyond them.

This Grimoire involves many things, all of which are parallel. I do not recommend the sorcerer to jump blindly into such rites. The wizard who has a respect for nature and his/her own life will realize that the statement "Nothing is True... Everything is Permitted" is most correct. Before you open the gates of Choronzon and enter the Da'athian Doorway, be sure of mind and sound in thought.

Evocation of Vampire Spirits

This is a method which involves the use of your blood for the evocation of an already existent vampire spirit. These beings can prove to be more malicious and dangerous than mere servitors, as they already have a partial will of their own. I have discovered, through numerous recording sessions involving EVP (Electronic Voice Phenomena), that many spirits will send half thought messages or unintelligible rubbish. Though this could perhaps partly be blamed on the method of recording, involving capturing disembodied voices on magnetic tape, it is still something to consider. A friend of mine gave an interesting opinion that, perhaps because they are fragmented partial identities, they will give any message to attract the attention of the living. This makes quite a lot of sense especially if you have worked with EVP as much as I have. When you do get messages, they may seem rather cryptic or 'in code', or differ little from the language of a bogus Seance . For all these reasons, I would advise being cautious with your discoveries. I still give an attentive ear to such phenomena, as I still find a certain excitement in capturing the dead on tape. I would suggest in such evocations that you make a recording just for your record and in case any useful or inspiring things 'come through'.

Requirements:

A well developed protection ritual detailing power points of the body via the Chakras (specific power points of the body), and created Elementals especially for shielding effects.

This is not a technique for the ill of spirit, since Qlipothic demons prey on such weakness. Sexual services by vampire spirits can prove exciting and invigorating (as long as you are not their prey) but require much caution. Such beings, as I have mentioned before, are notorious for invoking obsession and later madness. Sexual demons should be treated as nothing more than mere slaves, otherwise they drive the unfortunate and foolish sorcerer into horrifying nightmares, exhaustion, paranoia, obsession and even suicide or a subconscious seed-program invoking death. Once the Elemental is used and the purpose is served, banish as soon as possible. If evoking or creating a vampire servitor spirit to destroy or carry out a curse, employ a sacrifice of your own blood, this gives life force and binds the spirit to your will. Such spirits are of significant use in such works, if charged with either fresh blood or a sealed container of old blood. The latter gives a feeling of death and decay, due to the decomposition and coagulation of the blood. Such would prove helpful in revenge or defense evocations.

The Death Posture -Vampyric Inversion-

The Zos Kia Cultus often presents the Death Posture as a 'backwards' or 'inverse' birth, by which means the sorcerer assumes the God form of Thanatos, as a glyph of the Cabalistic

power zone of Da'ath. Knowledge of the dark or hidden resources is present in the annihilation of the self, which entails understanding the clear and defined purpose of one's individual genetic identity. The correspondence between Da'ath and the Death Posture lies with the nature of the Death Posture as a method. When one assumes the Death Posture then the mind is freed temporarily from the flesh. During this state the self becomes defined and opened at the same moment at which the ego itself, composed of the current self's thoughts and ideals, is 'vacuumed' in a dark vortex known as Da'ath. Just as one reverses consciousness, or returns 'backwards', to experience the cycle of death and birth, so does the self enter into the more subconscious regions.

As mentioned before Da'ath is the offspring of Binah and Chokmah, Wisdom and Understanding. Da'ath is Knowledge, in which the self is stripped, and the entire subconscious is mapped out during an intense and ecstatic state of self introspection. This is therefore the very fountain head of self power, by means of which a vast and arcane library is made available. Be cautious however of the many Elementals, vampires and other bestial haunters of the Abyss which will be within reaching distance. Know well what you call!

The Witch Cult in relation to the Witches Sabbat Craft opens the Da'athian Vampiric Current thus becoming aligned with the black or 'hidden' essence of sorcery. By such means dreams are gained, explored and - through vaulting into reality in the Day Side - become flesh. The Witches Sabbat Craft can be useful in exploring the astral aspects of vampirism, in which the sorcerer shall taste from the cup of Choronzon. Lilith sprinkles her powder of wolf and bat blood within the chalice which invariably leads to either knowledge or madness. Lilith is a representative of the night and therefore a connection or mirror of the Hebrew term LAYLAH (2) H A L Y A L, meaning night and death. Through the eye of Kia one is able to dive through the black mirror, wherein the Qlipoth grant the Grail of Choronzon, the blood filled cup of vampire, incubi, succubi, ghouls and ghosts. One must take care assuming the Death Posture in the vampiric state due to the psychic and obsessive dangers and threats which can arise. The sorcerer who would dare sip from the cup of vampires must first master the self on most levels.

- 1) Ensuring balance and will is present in proper decision-making.
- 2) A sense of inner strength must be present in order to avoid the dangers of unbalanced forces which exist in the astral Qlipoth.

Defense measures should be involved as well to ensure as much resistance as possible from astral vampire attacks. The symbolic reference, of the vampire within the coffin or tomb, is but an ideal image of the death of the mortal self, a one sided being based only in the Day Side; by which demise one's own personal Daemon or Hidden Genius (Holy Guardian Angel) shall manifest through the personality.

The Death Posture can be used vampirically as the means of self-awakening through innate knowledge of the individual's beast like or atavistic nature. All proving useful in the areas of bestial or nocturnal astral assumption. Through the Death Posture one can enter Da'ath through Choronzon, the vampiric guardian which is regarded as a demon or astral blood consumer.

Coven Maleficia through numerous experiments has developed a method of absorbing the essence of a vampire spirit. This method involves the assumption of the Death Posture and evoking the demon from the Qlipothic regions. The result often being significant in the development of inner knowledge gained via dream and later reality through the flesh. I have found personally one must banish and exercise all means of absorbing such spirits, for one of a weaker will can fall prey to such psychic forces. A description of the rite is as follows from my personal magickal diary or 'Book of Shadows' (Unpublished):

"I, Azyta Seker Arimanius and my partner, Aswad Najm al Din constructed a 6 foot coffin which was painted black. Upon the coffin was painted a silver image of the lord of the Crossroads, being in Voodoo tradition Baron Carrefour which is associated with Choronzon in it's masculine aspect. Such symbols as the Eye and the Hand representing the Zos and Kia were painted as well. The coffin was consecrated and upon it was placed a skull with both the sigil of Black Eagle and the symbol of the Crossroads or the Twins within the Voodoo tradition. A circle was inscribed in black with the names of power LAYLAH, LILITH, HECATE, CHORONZON and THANATOS in red. Candles of both colors were placed outside each name inscribed on the outer rim of the circle. A triangle with an Eye representing Kia was painted in indigo at the center, to hold the spirit which was to be evoked. We had at hand a vial containing aged blood (my own) which is used for the evocation of vampire spirits. The blood, even though sealed is depleted of oxygen and therefore has a strong odor of death. The use of aged blood is based on the assumption that as blood if living is useful for the evocation of spirits, then aged blood, which carries a strong odor of death is useful for the summoning of vampire or negative spirits. The significance of such a rite is to obtain a glyph of knowledge which will often manifest via dream revealing the essence, construction and ultimately the development of Vampiric Elementals. I had painted in red upon my chest and face symbols of Vampiric and Da'athian spirits and tunnels, by which the Qlipoth were evoked.

Soror Davcina acted as a scribe and channeling point of the rite, who would preside over the assumption of the Death Posture in the instance of control being lost by myself. While my evocations were intoned her chant was as follows:

"Witch-Moon of Blood, Eye of Hecate,
Choronzon shall send forth thy night spirit through
the Qlipoth... Move, Appear!"

This was repeated throughout my incantations as follows:

Opening and banishing rituals, the casting of the circle followed by dancing Widdershins (counter-clockwise) around the circle.

The Enochian call of the Seventh Aethyr (See the Vision and the Voice, by Aleister Crowley, published by Weiser) At this time I opened the top of the blood vial and poured most of the contents within the circle, forming as best I could the sigil which represented the vampire spirit.

Invocation of Vampiric Elementals:

"Of the Qlipoth you are bred, to which the cup of Dragons blood
is filled
Mother of Abominations, whose mighty title is QOPH:
I evoke thee through this circle, guarded by the sacred names of
Shaitan
by which the Caverns of Da'ath shall be opened
Move and appear within this circle,
so that thou can be within this sacred space

No harm shall come to us for our rite is sacred under the sign of
Carrefour;
Black Witch Mother of blood giving life
Of Night Bane and the Moths of the hidden space,
I evoke thy specter to this circle."

My evocations led up to a powerful intonation, at which I FELT Kundalini rising through my spine. An aura of great strength visible as an outline of red light surrounding me emanated through my being and was observed by Soror Davcina. So much may be expected by those who would use such evocations from the very heart of night. The atmosphere of the chamber became rather humid and heavy, so much so that sweat began to form upon my forehead. I felt I was ready to assume the Death Posture, to perform which I bent my body over towards my legs and began breathing at a deep and rapid rate, exhaling until I felt a dizziness take my mind.

As I regained my standing position Soror Davcina took both her hands and with a firm and steady grip squeezed my throat until I lost consciousness. I later learned from her that I had fallen within the entrance of the circle, and she was careful not to let me fall hard, land on a candle or injure my head. At the moment of assuming the Death Posture I had felt a rush of red energy, followed by what seemed to be a spiraling ecstasy of phantom energies within my mind. All conceived dogma was now destroyed. There is much that can be said regarding that exact moment, for the self becomes nothing yet open to all possibilities. They took the form of many shapes and faces, while I felt the up rush of weightlessness and perceived a cloud of various spirits and energies. I opened my eyes and felt a source of strength which I had not felt before with the Death Posture. All time seemed to be transcended in the moments that I stared facing the coffin at the head of the circle. I regained my stance only now within the very circle within which I had evoked the vampire spirit. Soror Davcina had placed outside of the circle a further invocation which I would now intone:

"Choronzon, I invoke thee!
The wisdom of Da'ath is the wisdom of the Death Posture!
By bat and wolf blood I become,
Sacred to Lilith the Mother of Night

Choronzon, thy madness shall not take me

but the strength and glory of my Holy Guardian Angel shall uplift
 I am born of fire and blood
 of which by Night I take my fill!"

We then closed the circle and banished.

My dreams that evening were of flying and of feasting, of shapes which burned in black and crimson. I obtained further impetus towards vampiric evocation, 'to call them forth' as it were. My instinct was to wait and meditate upon the oracle. Due to the necessity of working in a positive and progressive way, avoiding the turn towards black (seeking the GRAY path, of balance) it is always highly important that the sorcerer decides which is the best to do. Such demonic Elementals must of their nature desire to become flesh, and may possess living bodies, but I know I successfully absorbed the Elemental. I would however recommend that only an adept in such arts attempt such an act, since it CAN lead to madness if the will and mind are not strong.

Vampiric Servitors - Incubus - Succubus -

Vampiric servitors can prove useful in the evocation and creation of Elementals, either for the purpose of defense or as 'fetish imps'. One particular method, which can prove useful in times of psychic war between two sorcerers, involves the creation of several servitors where each serves a different purpose. I have found such Elementals are wonderful for a short evening of dreams and waking, however beyond that would prove rather dangerous, even to the point of obsession. Such spirits should be controlled by the sorcerer, not the other way around which often befalls unbalanced magickians. The wizard realizes that servitors are only in existence to serve the will of the Warlock himself, and that they should be banished and reabsorbed once their purpose is served. Incubi/Succubi have long been connected with vampires. The reason for this is their draining power during the dreams in which they stalk. These demons enter the dreaming mind of the victim and slowly drain them of Chi or Astral Blood while sexually exciting them. Such beings can prove useful if proper defenses are secured, or may be directed at another. It is even possible for the sorcerer to take the flesh of the incubi-succubi depending on their long term plans. For an extended attack, for which the sorcerer is indisposed, it is recommended to create a servitor for the purpose of longevity.

Incubus

Male demons who would enter the dream of sleeping women or men, seduce them by taking the flesh of their desire. The demon then drains them of astral blood while sexual congress takes place in the dreaming state, leaving the victim not only drained of energy but open to obsession and later personal destruction. Such spirits are known in folklore

around the world, primarily in Europe, to seduce their victims and drain them not only of their astral energy but semen as well. The point of this was to create other demon servitors and offspring.

Succubus

Female demons, born of the essence of Lilith, goddess of the night. These female servitors work in the same fashion, taking on the flesh of the individuals deep set sexual desires. The Succubi will seduce and drain their victims each night until exceeding exhaustion causes some form of self- destruction, which almost invariably causes the victim to be absorbed psychically by the Succubi. By re-absorbing the demon, the sorcerer can therefore gain new astral strength by taking what the succubi has drained itself. Whether the demon is an Incubus or Succubus is relatively unimportant, but the gender of the magician involves some practical dangers. I have seen more destruction to male magicians, this is due to the fact that males tend to be more gullible on the sexual level, more apt for dangerous sexual encounters. Please understand however I am not stating this is always the case, just more frequent in my personal experience. For this reason I will always suggest that the male sorcerer trains with an emphasis on discipline on the sexual level, to avoid unwelcome situations. The same applies to females if they harbor similar weaknesses.

Attacks

A vampiric servitor can be a significant weapon (just as any properly charged Elemental would be) if used correctly. Stealth should be instilled within such Elementals during the creation rite. For instance, if one is to attack an enemy who is famous for his sexual attraction to a particular sex, either male or female, then the appropriate servitor should be created. If the enemy desires females then the sorcerer would create his/her own personal formula for creating a succubi. Such can be done with a sigil being drawn representing the attributes for the servitor, also a mental images and various elements they can be drawn from, being water or fire, etc. The sigil would be a channel for creating through sexual fluid or in defense or strong attacks your own blood. Once the servitor is created you should offer no more fluid, lest you become a victim yourself. Several servitors can be created for the same intended victim depending on the methods of attack.

Defense

Servitors can be utilized for positive purposes also, such as defensive measures. The individual could have as many as they wish, although I only suggest one with the maximum of two. The Warlock who would work with such forces should already have developed a powerful psychic defense, built up by continuous will training and discipline exercises. One may develop such strength by yoga and the various disciplines, building up an effective wall of mental strength which would be psychically invigorated by magical processes. The result would be a magickal wall which could deflect such psychic/astral attacks. Such Walls could also be utilized to reflect a hostile offensive back upon the attacker.

Vampire Servitor Creation Rites



An evocation and creation of a vampire servitor for the use of sexual workings.
A sigil should be constructed to fit an image that is desirable and pleasing to you.

Once it is constructed, change the room to fit the atmosphere you are looking for, such as candle lit, billows of incense smoke and images of succubi or incubi upon your walls. Once the sigil is made, you will want to consecrate it. I recommend a mental envisioning during masturbation until you fully develop the demon you are creating... grant it every feature which you find attractive, including the not so attractive features, like the slight imperfections which would still actively excite you. Remember, this servitor is for your use so every desire should be formed within it. This is where the possibility of danger will come in, due to the fact that this creature is a creation of your own individual desire, which you are giving birth and form which through dreams shall become flesh. The Id is given power by charging the sigil with your sexual fluid, if possible covering the sigil. The succubi/incubi will then manifest in dreams and it shall be so very real to you. Reality is yours to shape, however take care that you do not enter the essence of Choronzon and become prey. To destroy and re - absorb the Elemental, one should focus upon the destruction of the sigil, the object which the servitor was bound to, then at the height of the focus, burn the sigil over a ritual fire and forget the image. You will have then re-absorbed the demon and it shall return to nullity.

A ritual for the creation of protective vampiric servitor - For use in absorbing or deflecting Astral - Psychic attacks A vampiric Elemental created for the purpose of absorbing astral attacks or deflecting them can be most appropriate if one is planning a swift and effective defense against some one who is planning a malicious battle. This spell is also useful for those ladies who may be viewed as psychic prey for chauvinist males who feel they can be intimidating by throwing some useless wanks their way. Servitors should not be created to compensate for mental weakness, such beings would be more of a complication in your life.

Please remember that the most deadly and effective attack is the swiftest and most silent. Let your enemies be fooled by appearance. This is the key to mistakes made on the part of the aggressor. Underestimate nothing, face it as the most significant enemy with the most knowledge of the art of attack. This is how you should train yourself, be quick and be alert. If you are slow you should learn the most powerful blow possible and how to effectively apply it. If you are quick you should learn the fastest and most precise attacks to make way for a short ending. Battles, either physical or on the astral plane should be the shortest possible, before strength and stamina are lost. Mistakes and misplays are made more possible over the course of extended time. Humans as a race are always fallible, this is inherent not only in humans but also in every living organism. Know and understand this and you shall be a nightmare to your enemies.

Creation Rite of Servitors for Defense

A sigil should be constructed representing the particular spirit you have in mind. Once the sigil is constructed, it should be consecrated with blood and sexual fluid, giving the spirit the most possible to grow upon. Once you have consecrated it, intone to yourself:

"Servitor _____, I charge thee with life to defend my being
in the way of _____".

The beings generally grow in dreams once this is done. Often, a magician will create two for the purpose of defense in times of battle. When charging the sigil, one should focus upon things which activate a strong sense of mind, such as armor, fire arms, etc. Such strengths are built in the mind and the servitor is only as strong as the sorcerer who creates it. To banish the servitor, banish and re - absorb the spirit by the same means as creating it.

Spirits Born of Blood

The vampire spirit which can be trapped and absorbed is often an imposing or seemingly uncontrollable force which can cause psychic damage and eventually physical wear and tear to the self if permitted to grow stronger. This type of sorcery, that of trapping spirits is derived from Petro or Fire Voodoo, which raises the question of black magick. Morals beyond the oath of the magickian are not of general interest to me, however the question of strength and diligence is. Vampire spirits can prove significant as servitors, either as defense guardians or dream predators who can invariably destroy your enemy within weeks. It would be recommended however that one should seek any other means before working death magick on a victim. If the situation can be avoided it is often the path one should take, especially if two can 'talk it over' or just 'go your seperate ways'. Anger is not a means of control, one should have time to calm down before such plans are worked unless there is no other possible choice.

Dreams are a vital source of psychic and mental resurgence, by which one can repair the self and grow in the state of understanding, compassion, mental strength and the like. The flip side of the absorption of such a spirit is that if not properly prepared, or merely attempted with the spirit escaping one could risk possession, psychic damage or madness. Such beings generally are mindless, especially if broken fragments of a former self; but some may be of extra terrestrial (non human) origin, or a powerful sorcerer surviving intact in the discarnate state, these have extensive abilities upon the astral plane. This is also true of the adept sorcerer who is able to take on the dream flesh of the vampire, it will prove nearly impossible for anyone to absorb such a sorcerer's spirit. Such results require close to the same expenditure in time, and semi continuous work, as destroying a spirit to take command of a body. Such is possible, but most dangerous and difficult, especially if the original spirit has a host of familiars, servitors or 'Black Iron Walls' with resulting psychic dangers for the operator.

I have made mention of the technique of binding a spirit to a sigil covered in blood and sexual fluid. For the next step, involving more powerful servitors, would be one bound to human blood from your body and sealed in a vial or jar with associated herbs and potions. If one is creating a servitor through a sigil it would then be the next step to bind them to a jar filled with your blood and a small amount of water. This would mean submerging the sigil and actually sealing it in the jar or vial. Eldritch horrors of the Lovecraftian type are often brought this material plane by evoking and storing such in containers. If such is done and later buried in a plot of land it is not uncommon to begin experiencing hauntings and disturbances in the area. It is rather tricky however to banish and re-absorb such a spirit, one must first perform several powerful absorbing and

banishing rites, which are listed here. These can of course be changed according to the style of the sorcerer but the basis is here.

Evoking and Binding

A circle and a triangle should be drawn upon the floor or ground. The name of the spirit, whether created (if one used the original evoking method by sigil and blood/sexual fluid) or already known should be written within the circle itself. Appropriate references and systems should be consulted within the Goetia, for which this very method derives. The spirit shall now be evoked. I will put it in the context of the spirit already existing, since the first part of the rite dealt with actually creating it.

The Evocation

Sprinkle drops of blood within the triangle and pace widdershins around it, focusing upon the nature of the vampire spirit you are evoking. An Enochian key or call to Aethyr is recommended.

"I hereby evoke thee, oh spirit _____, to act as a guide towards the shadows of the unseen. Come and be greeted with much thanks and regard for your very essence, I seek to give a material vessel.
 By the spirit of Lilith and of Cain, of which blood you are born
 And by the Dragon which you serve: Night haunt vampire spirit of Belial,
 from whose domain your spirit is guided by the wolves
 From regions unspoken and grave cold I evoke thee into this circle
 Come within and manifest within the sigil I have made
 Samael and Asmodeus, to encircle my belief,
 Your essence is of night bane and cloven hoof
 Upon the wings of the bat ye shall ride
 Come quickly and without delay
 To act as a guide for my actions
 My will ye shall obey
 until the service is complete
 I pay you with the blood I spill
 My own essence given as sacrifice
 to confirm my Will for this act
 I evoke thee!"

The Binding

Place the vial or jar within the circle, it should have already been filled with whatever amount of your blood you are using, so that the composition is already taking the form of death. Fresh blood is often used for evocation or calling, however the binding can be of old blood. Place the sigil within the vial or vessel until submerged in the elixir.

"Spirit _____, I now grant thee the sanctuary of this vessel
 You are now bound to this vial for the duration of the time needed,
 to be released by me when thy task is complete.
 This is the price of the blood and life I have given
 I bind you in the name of your father, Belial
 In the name of your Mother Lilith
 In the name of your kin, Cain.
 So it is done"

Seal now the jar and banish.

The spirit shall now be at your disposal, so be careful in your commands. Such works of black magick for the use of terror or the abuse of terror can invoke pain or destruction of the self.

Banishing

Once the demon has served the purpose, it should then be set free or re-absorbed. If you did not create it, do not attempt to absorb it, for the results could be disastrous at the best. Such demons are generally eldritch creatures waiting for the chance of absorbing human life force on the astral plane. Break now the bottle within the triangle.

Intone:

"I now free thee, Spirit _____, your freedom is granted for my word is true. Return without issue to whence you came, serve me no longer for there is no obligation once the purpose is met. I have given you blood and bound you, life force was granted. In return you have sufficiently met the goal of the evocation. Go forth now and harm no one, for your manifestation is over. So mote it be!"

Banish and forget.

I recommend that the sorcerer takes a death figure form, such as Kali, the robed figure Ankou, Saturn, Anubis, Cronos, etc.

To Absorb

"I have given you life and now I shall take it away.

All was possible through my Will just as I shall feast
upon thy essence.
This is my natural rite and will.
Return to my shadows and become NOT.
So mote it be"

Enter the circle of evocation and work yourself into a steady and controlling focus on absorbing the spirit. Breathe deeply until exhaustion and slowly regain your composure. Close the circle and banish fully.

Dream Haunting

Once the tables of magickal combat are turned towards you and there is no conceivable chance of avoiding it, then you must turn your will towards the utter destruction of the enemy. If there is no other way then one should not hold any feelings of guilt or remorse. When there is a chance or way to avoid such means, one should not be reluctant to take it. Have diligence and respect for your individual self and the power you may hold. Please know as well that all things are possible and that just because you have begun a climb towards magickal power and your potential, always know that compared to the universe in which we exist we are nothing and in most cases to nothing we return. By holding life in respect, and developing the ability to act with caution and maturity one will continue to grow in psychic and physical power. It is only when the sorcerer overrates the self by the inflation of ego that weakness will set in and leave the individual weak of spirit and strength. Illusion is the ultimate enemy. The same can be said for ego. The methods which Aleister Crowley explored are based on going beyond and above the ego, by the taking of god forms and yoga techniques which further teach the limits of the mind and body. A significant method of weighing down and troubling the mind, in order to weaken the opponent, is to stalk them through dreams. This can be done by actually taking the vampire flesh in your dreams or sending an Elemental/servitor to haunt them repeatedly. The vampire spirit will often connect within their dreams and begin to activate disturbing thoughts on the dream level until paranoia sets in. This could manifest in various ways, the intended victim could actually feel chased or even see the spirit which may assume the shape that fits the victims own psychic terror. Remember in dreams we can shift flesh into any form desirable unto the self, so it is with the receptor of the haunting. This is the danger of the knowledge of the Kia and it's manifestations. The spirit should be created by Vampiric Servitor techniques, of blood and semen and should be focused upon before sleep. The sorcerer should be sure of the intended victim and hold a clear vision in their mind of how the servitor is to act. Once this is done then the magickian should retire to sleep and by doing such will send the Elemental in the form of a night haunt towards it's victim in the dream. Such methods require an advanced degree of development and should only be attempted by those who have had significant experience and practice in the matter of creating and/or evoking servitors.

Nature is More Atrocious -Sex Magick- The Birth of a Lunar Intelligence

WARNING:

Caution should be exercised with this rite. The creation of a moon child on the astral plane is sometimes more dangerous than giving it flesh in the womb. The reason it is dangerous is that it is yet another 'step up' from any normal Elemental, in simple terms it is the closest to human intelligence that one could create, it stands on the threshold of having it's own will. The other point to understand is that such servitors, due to their lack of will, act only unto your commands. If one falls prey to starting to communicate with them when unnecessary then obsession can occur. The Elemental will gain immortality through your soul itself, it will become attached and there is little hope beyond that.

The same is the case with any of the vampiric rites included in this Grimoire, if not undertaken properly there is literally 'hell to pay'.

The Sorcerer who takes on the act of sex to invigorate what Aleister Crowley called a Moonchild is stepping beyond the boundaries of control and opening the gates of something else. I have stressed extreme discipline in dealing with such spirits and would say only the most advanced should undertake such a working as this. The contents of this working is based upon an Astral Moonspirit, not a baby conceived in the flesh (which is by all means possible). The Automata formed through your sex and the spirit formed in your astral semen will give life to this sorcery. Rituals such as this have long been hidden from the public and from most occultists. This is due to the fact that such workings invoke bestial and demonic incarnations, like flesh taking atavisms which would drive one to the brink of madness and death. The primal stygian daemons who stand waiting at the threshold are going to run through the gate finally and I can only hope that the couple who undertake this rite are willing to reap the consequences of such an undertaking. This is Black Magick in every sense of the word, it creates or evokes an offspring of your sorcery.

The spirit is first given essence through the desire and will of the couple. Energy is fed to it by belief and the blood offering. This is obtained from the workers themselves several days before and fed into a jar, so that the blood may coagulate. The blood given would give the entity initial substance, while the intercourse and sexual energy within the circle give it further energy; growing with the building intensity of the sexual act. At the moment of ejaculation the spirit is given life through the semen itself, giving it astral substance and form. Be sure to have your purpose for it clear and defined, be willing to destroy and absorb it once the goal of your desire is obtained. Some horrifying prospects include the initial astral formation with a sigil, and then later during a similar black rite through natural congress impregnating the woman and drawing the moonspirit into the Embryo, giving it a further strength of spirit which could in time and growth as a child form a strong will.

Those who would actually desire to form a moon spirit into a baby through natural congress would proceed with the same invocations, forming a spirit net which would seize the evoked daemon. At the moment of ejaculation, with the man ejaculating within the woman the spirit should be drawn within the body of the woman until the egg is fertilized. If the woman is not pregnant some days after the Elemental will either dissipate or be absorbed by the female during a later banishing ritual.

The sorcerer MUST reach into another reality during this rite, another dimension if it is to be successful. At the moment of orgasm or undertaking the Death Posture a clear vision of the spirit must be formulated, clearly seen and projected into the astral, thus giving it clear life through Will, Desire and Belief. This rite is in honor of Hecate, Lilith, Kali and Babalon, a primal reaching towards the Goddess.

Preparations:

A sigil, being a doll in this case, should be created and given the powers you wish the Elemental to possess. Paint or etch symbols and attributes you wish this spirit to possess, so that it can better complete its task.

A circle large enough to hold two people lying on their backs in natural congress, and a triangle within the circle (to be under the couple) in which the evoked Elemental shall reside during the rite. The sigil should be within the circle as well as blood from the couple, stored well in a jar and enough for pouring twice. Do not harm one animal in this working, it is of utmost importance to give the lunar intelligence birth and connection through your own blood, to prevent the spirit from obtaining desires alien to your purpose.

The circle should be inscribed with the names: LILITH - HECATE - KALI - BABALON. A dagger and sword should be present as well as the Chalice. Salt should be formed in a circle around the invocation area, to ensure no escape for the spirit. Red and Purple candles should be placed around the circle as well.

Warlock: (Holding Athame)

“Elder Gods of Stellar Forces, I invoke a great Dragon Burning with the fires of Mars within my very body, prepare me for the purity of this work. Witches Sabbat Goat, God of Life and Energy, brother of PAN... I invoke thee Gods of lust and life within my very body, prepared for congress in honor of the Goddess.”

Witch: (Holding Athame)

“Great Goddesses of the Night, Fire and Water - Lilith, Hecate, Kali and Babalon, I invoke your very essence within this body, my self forming a great sacred temple in which to receive your spirits, Descend now unto your daughter, rest within my self... I invoke you through Blood, Move and appear unto this circle, enter our bodies and celebrate our union!”

Warlock: (Blood carefully poured around the doll-sigil)

“Az-Lilith, great manifestation of Tiamat and Babalon - The force of your burning essence enflames our very being, hold now the spirit which we call”

Blood now poured within triangle, giving material basis for conception on the astral plane.

Witch:

“By blood, by life-spirit of our desire form now. From the great Arena of Anon take thou flesh, for the purpose of _____.”

Couple shall now copulate intently while focusing upon the mental image, the sigil itself. The Woman should initially be atop the male, symbolizing Lilith and the balance of masculine and feminine energy. This also represents Lilith when she wished to ride Adam and he refused, the Warlock is acknowledging feminine strength and balance. The obvious subversive symbol being the Lunar Aspect of the self.

Once the orgasm is obtained for both. (Female first and male last) the male should ejaculate upon the sigil itself. The alternate method is for the male to ejaculate within the female (with of course the obvious possible consequences) and then she would put the sigil to her vagina or squat over it and let it drip out, both fluids together, giving life to the Elemental. Once the orgasm is complete the more psychic of the two should assume the Death Posture while intently visualizing the moonspirit. There is a reaching beyond, when the focus of the individual becomes absorbed and the belief becomes flesh. The Elemental is then itself born of astral semen. The remaining amount of blood should be poured upon the sigil covering the sexual fluid. Announce the purpose of the Elemental, and place it within a small box. Banish any remaining energies that may have been evoked and then rest.

Watch all your desires become flesh, but beware the consequences of your workings... something is watching.

Towards the Vampiric Godhead A Calling to Choronzon, Guardian of the Abyss

One of the most significant rites of evocation OR invocation within this Grimoire is the rite of Choronzon, being the calling of the multiple vampiric energy currents of that which we call Choronzon. Numerous occultists have sought to control this source of energy, called the Guardian of the Abyss and madness incarnate, none have defined this rather formless source of energy as positive.

All vampiric desires, being based in the subconscious are offspring of Choronzon, being dual natured and energy consuming Elementals. This ritual is a diving into the Abyss, there to be confronted by Choronzon itself. Such a demon can manifest in numerous

ways, depending upon your subconscious, will and own individual fears. The mind is revealed to this Guardian, thus delivering the would be vampire into a test of will, in a state of total vulnerability. If the will and intent is not pure madness will occur, the same as with what is known as vampiric obsession. The adept becomes drunk on the blood of the Mother of Abominations (the Black aspect of Babalon, as well as Kali). They reach the destruction point of their own essence and thus become trapped within the Abyss. Such deformed desires are in fact what has been the building of the Qlipoth, for it harbors unbalanced energies and Elementals. The body in this case would continue but the very essence of the individual would be gone, rendering him or her into an unmotivated state of 'just existing'.

This rite involves three or more sorcerers, two of whom should be robed in Crimson who act as the assistants, while the third is the Wizard who acts as the channeling base for these Qlipothic forces. The Wizard should be robed in Black and White, acting as the receptor for this current of energy. The rite involves an advanced form of assuming the vampire Elemental, since the spirit is an un-created spirit, with no bonds to earth based forces.

It will be to your benefit in developing your own workable system of sorcery, for there is much to be gained in actual experience in the workings of evocations and vampire spirits. The Holy Guardian Angel or True Will should already be within understanding, acting as a banishing force if such energies become too powerful for the Wizard to contain. If the sorcerers are unable to contain such an evoked demonic mass of energy, then each of their lives can become filled with turmoil and the area of working itself may become haunted. Sickness, weakness and even death can occur. Such Elementals would be free to multiply in their existent natures since Choronzon is of no being, but multiplies freely, and quite capable of mutating into any thing. A large circle should be made of flour and/or salt in which the three shall stand. Two smaller circles should be drawn also in flour and/or salt as well, one in which the Wizard shall stand and make the evocations and the grand invocation, by which he shall take the energy of the Qlipoth, born of Choronzon. Within the other circle should be a triangle with the names of Mi-ch-ael which is derived from Ceremonial Magick Traditions such as the Goetia of Solomon the King. This is the angel of protection by which the energies shall be bound.

Outside of the triangle, still within the circle the magickian will inscribe the names of Lilith, Choronzon and Kali. This triangle is to be within the circle however. The point of this is to ensure that the spirit force will not break forth. If it does by some chance or mistake of the Wizard then the other two sorcerers should seek to contain and banish it from within their circle. Each sorcerer should memorize or have near them the banishing ritesm which shall be used in case all goes awry. An amount of the sorcerer's blood shall be used, stored in a vial for this specific rite. A sigil should also be constructed, representing the specific force which the Wizard shall attempt to invoke from the Qlipoth. Subsequent to the rite itself this sigil may also be used to obtain knowledge via dream.

Evocation of the Qlipothic Daemons

Perform a banishing rite and cast the circle widdershins as well. Now focus upon the circle and the triangle in which the spirits shall be evoked. The blood within the vial should now be poured within the triangle.

The Evocation

"Zazas, Zazas Natsatanda Zazas (3)
 I evoke thee, Shadows of Darkness,
 from the World of Shells shall you manifest within this circle and
 triangle
 Ye shall come in a controlled manner, no act of aggression shall
 be made unto any of us. By Choronzon, Guardian of the Abyss,
 thy essence I evoke!
 Send forth thy spawn, which haunts the worlds of shadows.
 I hereby evoke thee from the tunnels of the undead, the specter,
 the vampire, the succubus and incubus, move and appear!
 The gates are open! For my charge is made.
 Manifest within this plane of existence.
 I offer my blood as a gift to enflesh this belief."

You may wish to repeat this evocation several times to assure the mind has aligned with the callings, in order to activate the manifestation. Enochian keys, callings and the use of the other states of self induced trance shall prove helpful in the contact of such spirits.

The Binding

"Daemon and Spirits of the spaces of Non-Being, Vampires of the ghost spaces long forgotten I have evoked thee here by my word and will, and I charge that you must remain within this circle. To not move from it for any reason, save to be damned to nothingness and the loss of all vital energy."

The Invocation

"Oh mighty Rehctaw, that which exists between the shades of
 time
 I do invoke thee within my opening self: arise within every
 aspect of my being for we are as one. I shall traverse the spheres
 of the Qlipoth and take on the flesh of the vampire and ghost So
 it shall be!"

The Wizard shall now enter a gnosis state in which Rehctaw, the great watcher, has taken the reverse form. To assume this energy, intone as you destroy the sigil:

"There is knowledge in death through the eyes of Choronzon
 There is knowledge in blood from the tunnels of the hidden

there is knowledge in death through the eye of the Kia - the all seeing"

Enter now carefully the circle in which your blood has spilled. The blood that you gave is of your being, therefore it is possible for the sorcerer to absorb the energies contained therein. Breathe deeply as you feel the Qlipothic forces enter, allow the death gnosis to overtake your mind, and feel the ecstasy of Thanatos. It should be also noted that the two assisting sorcerers should recite the proper banishing verses while you are within, to keep all escaping energies at bay. They should also know that you will be at the threshold of the Abyss and if not properly in tune with the Will, Rehctaw (4) and the Holy Guardian Angel then madness could overtake you at this very moment. They should be prepared to banish all within the circle and to keep you, yourself at bay until properly banished and the mind returned. If these precautions fail there is the possibility of trapping the self in the Qlipoth or succumbing to actual vampirism by the evoked spirits. If such happens, all mental stability will be lost and the sorcerer reduced to a very slow and practically worthless state of mind. Chances of recovery would be very slight indeed.

The Banishing

The Wizard who absorbed the energies of the Qlipoth should now be the one performing the banishing within the actual triangle. The two additional sorcerers should move in full effect and focus of will towards the banishing as well. The Wizard should take several handfuls of salt and toss them within the circle in which he stands, which action the two assisting sorcerers should imitate as well.

"I now close the gates of your entrance, the sacrifice of life force was made and your essence is now to depart. Go now with swiftness and without causing harm to any living thing. I have overcome thee by force of will, to understand that which exists beyond the barrier. Go forth now and return to your plane, I cast thee out unto the Qlipoth. Go and return. Depart! So it is done"

Once this is complete, to ensure which you may wish to recite several times until the feeling of tension has left, perform the traditional banishing rites to which you and yours are accustomed. Close the circle and banish again. Dreams should come fluent and with ease, many of them shall be disturbing. I recall one specific one in which I was in an underwater upright tunnel and vampire spirits were tearing gray corpses with white eyes, the essence leaking from their bodies was that of vampiric blood which the incubi and succubi had stored. This was a separate incident from that when I had dreamt of a single demon tearing corpses. The tunnel concepts were the same however.

Keep a detailed journal of your visions and whatever you may come across in your creative or normal life occurrences. You will also notice your strength and ability on the astral plane shall be increased. With this increased ability you can contact or assume the spirit of Black Eagle, for which there always is a price. Those who have contacted this Elemental shall know of which I speak. The unspoken is here. Know thyself!

The Witches Sabbat Doctrine and the Darkside Spheres of the Qlipoth

In my personal workings with the Coven Maleficia - which consisted of my wife, Soror Davcina (Elda Isela Ford) and at one time two other individuals - our undertakings were based on the path workings which led me to Qlipothic Elementals. These entities could and did provide knowledge and inspiration concerning the sorceries of which they were born. Many of these Elementals within the Qlipoth already existed in a previous form within the Abyss. The path workings only gave them a knowable identity, by which we may associate with them. The Guardian of the Qlipoth and the Abyss is Choronzon, so it is highly recommended that the sorcerer be strong and sound of mind and body before attempting to enter and pass through the Gates of the Witch Moon. The sigil of each spirit associated with each element are given below:

NOTES

Categorized by Chapter

CHAPTER ONE

1. Lucem Fero, The Light Bringer known as Lucifer. Christian symbolism has batted a more sinister view upon this figure. A skillful presentation of Lucifer is given in Aleister Crowley's poem, "Hymn to Lucifer" and Kenneth Anger's "Lucifer Rising", a film based upon the 'Torch Bearer'.
2. Hel is the Norse - Pagan Goddess of the Underworld.
3. See "The Book of Pleasure" by Austin Osman Spare.
4. "Dracula was a Woman" by Raymond MacNalley.
5. "Lord of the Forest" is a symbol of the Devil, the Horned God of Beasts. Lord of life, fertility and strength, who is often connected to Capricornus, or Pan.
6. The Wolf Skin holds reference to Shaman cultures of Germany and Scandinavia. Man seeking the spirit of a certain beast would dress in the skins of that which they would invoke. Such invocations would be conducted in which the sorcerer would anoint his body, decorate it in paints with numerous sigils and then don the skin. To this would be added ferocious and high strung dancing, to induce the gnosis wished.
7. An occult research group whose magickal affiliations remain independent. The Coven Maleficia was formed in Houston, Texas in late 1996 by Michael Ford. In 1997 Michael was based in Indianapolis again during which workings were undertaken which involved ceremonial magick practice, the ritual of the Bornless One to contact ones Holy Guardian Angel, Astral Travel and Dream projection, Vampiric and Lycanthropic Sorcery, Qlipothic Workings and later Ghost Research. The Coven Maleficia is currently in operation in Houston, Texas USA.

CHAPTER TWO

1. H.P. Lovecraft, the father of the Cthulhu Mythos.

2. Thelema is Greek for Will, see “Magick In Theory and Practice” by Aleister Crowley, also by the same author “Liber AL vel Legis” also known as “The Book of the Law”.
3. Chaos Magic is a development of Austin Osman Spare’s sorcery as defined in the “Book of Pleasure”. See also Peter Carroll and his books, among others, “Liber Null/Psychonaut” and “Liber Kaos” for detailed and effective introductions to Chaos Magic.
4. See Maya Deren’s “The Four Horsemen” and Michael Beatriaux “Voodoo Gnostic Notebook” .
5. The Goetia of Solomon the King, edited by Aleister Crowley. A wonderful and effective guide through magick and evocations.
- “6. Magick in Theory and Practice” by Aleister Crowley.
7. Austin Osman Spare referred to this concept in “The Book of Pleasure”. Please when seeking a copy do not settle for the text format only, many of which appear on the internet. The art MUST be viewed in order to understand the concepts.
8. “Aleister Crowley and the Hidden God” and “Nightside of Eden” by Kenneth Grant. SKOOB PUBLISHING.
9. The Desert of Set is the Abyss, the dwelling of Choronzon whose number is 333. The Demonic Force can be useful in workings of Da’ath
10. An early associate of Coven Nachttoter before the formation of the Coven Maleficia who used art as a channeling point for Qlipothic Forces.
- “11. Liber 49” by Jack Parsons and “The Vision and the Voice” by Aleister Crowley.
12. See Chapter Five.
13. A Rite of Protection, unpublished.

CHAPTER THREE

1. The Devil or Baphomet.
2. Atavistic Resurgence is the recalling of a past ancestral quality, or an obtained one with the Karma of another animal. Such atavisms appear demonic or bestial. See “Images and Oracles of Austin Osman Spare” by Kenneth Grant.
3. The Petro tradition of Voodoo is based in the element Fire, thus aligned with sex and death workings. In parallel mythology the Gods Thanatos and Eros in union, opposites non-existent in the combination.
4. Black Isis is the Egyptian equivalent of the Goddess Kali, being a figure of both Death and Birth. Black Isis is also a formula which combines the Goddesses Kali, Hecate, Lilith and Babalon into one specific Goddess Form.
5. The Waking flesh of day side activities.
6. “ The Book of Pleasure”
7. Widdershins is the counter-clock wise movement within or in the motion of a circle. This represents the under flowing of energy, in which the base of all power resides. The backwards movements in the rituals of Witchcraft and Magick are based on the Darkside workings from ages past.
8. “The Witches’ Sabbat/Axiomata” published by FULGUR of London. 1992
9. The Morning Star is also known as Venus, the Roman name which equals Lucifer. All rites undertaken in Venus are of Light, therefore of Lucifer.
10. “The Art of Rosaleen Norton” published by Wally Glover in 1982 and “Pan’s Daughter” by Nevill Drury - Mandrake of Oxford 1993.

11. "777" by Aleister Crowley.
12. Black Eagle, an Indian Spirit which presented itself to first Yelg Paterson and later to Austin Osman Spare.
13. See MITHRAS by D.Jason Cooper.(Weiser)
14. The Witches Bible Compleat by Stewart and Janet Farrar, Magickal Child Publishing.
15. An excellent image of Lilith is featured in "The Art of Rosaleen Norton".
16. "Images and Oracles of Austin Osman Spare"
17. A ceremonial rite which proclaims and affirms the Will on a conscious level.
18. See "Images and Oracles of Austin Osman Spare"

CHAPTER FOUR

1. The Goetia of Solomon the King, Edited by Aleister Crowley.
2. I advise caution in workings which involve this demon. If invoked instead of evoked the results can strain the mind towards madness and strife if not controlled by Will.

CHAPTER FIVE

1. "Nightside of Eden" by Kenneth Grant also "Vision and the Voice" by Aleister Crowley.
2. "The Book of Lies", a manual of the Abyss by Aleister Crowley. The Book of Lies is based upon the number of 333, being Choronzon, the gate of the Abyss. The book also gives significant and useful information on L.A.Y.L.A.H. which is Hebrew for Night and Death.
3. A term which is said to open the gates of Hell or the Abyss. I confirm this rumor.
4. See "The Witches' Sabbat/Axiomata" by A.O. Spare, FULGUR of London 1992
5. "Nightside of Eden" by Kenneth Grant

The END