

The Path of the Wolf

or the Awakening of the Inner Warrior



VR·HKA

**The Path of the Wolf,
or the Awakening of the inner Warrior**
By Vira Saturnio

Illustrated by Vincenzo Notaro and Laura Migliorati.

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Cover: Italic Wolf Warrior by Vincenzo Notaro

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- Preface -

*War is everything's mother;
of all things, she's queen.*
Heracleitos
On The Nature of Things

Heracleitos' famous fragment efficaciously represents the spirit and the essence of this initiatory writing. For both, the levels of interpretation are manifold. One of the pillars of Heraclitean philosophy is the doctrine of the opposites: a dynamic, powerful and vitalistic theory, so different from the dominant rationalism of classical Greece. Criticizing Homer's saying "May strife disappear among Gods and men", the Heraclitean speculation saw in an eternal conflict – seen as a game of polarities – the only way to keep the Universe, and reality as a whole, alive and dynamic.

This is the conflict which Vira Saturnio writes about in this essay, and it is a conflict often waged against oneself. War is here presented in its most esoteric and inner meaning. Not a vulgar display of strength or abuse, but a sublime alchemy of the Self.

We are hence talking about a multi-layered war: above all, a strife in one's inner soul; and saying this, we must already make a digression. We have to remember that this writing starts from the operative experience of Vira Saturnio, who moves in a left-hand path magical context. The approach to the "conquering of the Self" is therefore of an *inclusive* nature: neither moralist nor dualist. This conflictual process of the inner war doesn't lean towards the eradication of what is commonly conceived as the "dark side", nor to the suppression of certain partitions of the soul – what in the left-hand path philosophy is called the 'deamonic self'. The perspective of the writer's operative and philosophical speculation is genuinely alchemical at its foundation: what constitutes the aim of Vira Saturnio's magical warrior is the equilibrium, or better the *synthesis*, of the different aspects of the body, the mind and the spirit of the initiate. This concept can be exemplified in the fascinating figure of the traditional Holy Guardian Angel and of its dark side, the Beast, uniting into the superior Daemon.

Here you won't find an apology of War, but a writing that illustrates the necessary spiritual and moral qualities that a warrior of the soul has to make his way in this Kali-Yuga, among temptations towards a low materialism from one side, and towards old, dry spiritual patterns from the other.

As mentioned, war is at all levels. It is the ultimate test, even harder, perhaps, for those who win the first battles than for those who lose at the very start. The possibility of corruption and of ego-feeding is great in every spiritual path, and especially in the left-hand one. The spiritual warrior has to be free and upright, in the face of defeat and even more after temporary victories. The following pages are valuable both for the beginner and the experienced magician, because they present timeless and powerful tools of self-development, and they are born from the personal and practical experience of a gifted writer and initiate. This is hard to overestimate.

We'd like to introduce them with a sentence that's together a spur and a word of caution.

Good luck on the Path of the Wolf, for the
Great Work of Alkhemia!

*If they'll respect the temples and the gods of the
defeated,
the victorious shall be saved
Aeschylus
Agamemnon*

HO DRAKON HO MEGAS!
Alberto Brandi, April 2005

Foreword

This brief essay is the partial result of our philosophical and magical experience during one year of work involved in the awakening of our Daemon, in its form of brutal war being. Our hope is that this writing can help Brothers and Sisters to find their way in the Kali Yuga. Very special thanks go to Our Brothers and Sisters who have worked with us: their help is the real foundation on which our thought is constructed.

We are but a whole made up of several fires. Please, remember to burn.

Finally, this is a *Great Work of Gold, Iron and Blood of Self Sacrifice*.

March 2005,

Vira Saturnio,

D.:  The first box contains a circle with a dot inside, a vertical line with a hook at the top, and a beetle-like figure. The second box contains a hand holding a staff, a horizontal bar with a wavy line below it, and a house-like structure with a chimney.

“Iane, Iuppiter, Mars Pater, Quirine, Bellona, Lares, Diui Nouensiles, Di Indigetes, Diui, quorum est potestas nostrorum hostiumque, Diue Manes, uos precor ueneror, ueniam peto feroque, uti populo Romano Quiritium uim uictoriam prosperetis hostesque populi Romani Quiritium terrore formidine morteque adficiatis. Sicut uerbis nuncupauit, ita pro re publica (Populi Romani) Quiritium, exercitus, legionibus, auxiliis populi Romani Quiritium, legiones auxiliaque hostium mecum Deis Manibus Tellurique deuoueo.”

Hanc ita precatus, lictores ire ad T. Manlium iubet matureque collegae se deuotum pro exercitu nuntiare; ipse incinctus cinctu Gabino, armatus in equum insiluit ac se in medios hostes immisit, conspectus ab utraque acie, aliquanto augustior humanu uisu, sicut caelo missus piaculum omnia deorum irae qui pestem ab suis auersam in hostes ferret. Ita omnia terror pauroque cum illo latus signa primo Latinorum turbauit, deinde in totam penitus aciem peruasit. Euidētissimum id fuit quod, quacumque equo inuectus est, ibi haud secus quam pestifero sidere icti pauebant; ubi uero corruit obrutus teli, inde iam haud dubie consternatae cohortes Latinorum fugam ac uastitatem late fecerunt

*“O Janus, Juppiter, Mars, Quirinus, Bellona, Lares, Gods Nouensiles, Lares, Gods Indigetes, gods holding power over our enemies and us, and you, Manes, I pray, I implore and I ask you, granting you the grace of the Roman people of the Quirites, for Victory and Power, and for that you bring Terror and Fear and Death to the enemies of the Roman people of the Quirites. So, as I declared, I give to you, *Manes of the Earth*, myself and the*

Legions and the auxiliary troops of the enemy, for the Republic of the Roman people of the Quirites, for the Army, for the Legions, for the troops of the Roman people of the Quirites”.

Declaimed the ritual formula, he sent Lictors to T. Manlius, to inform him that he sacrificed himself for the Victory of the Army. Dressed as the Gabinians, dressed with his weapons, he mounted on his horse, and launched himself in the ranks of the enemy. He was seen by both armies, with *a more impressive appearance than any man, as he was the expiatory victim of the divine wrath, and as he was casting a curse on the enemy.* The sense of superstitious terror that accompanied him brought perturbation first in the enemy vanguard, and then in all the army. Everyone saw that anywhere the horse brought him, an *atmosphere of pure terror raised*, as everyone was hit by a *pestilential astral influence*, and where his body fell, under a rain of darts, the *Latin cohorts fled as terrified*, and they left a desert around his body.”

The Sacrifice of Decio Mure
Livy, History of Rome, Liber VIII

- Introduction -

*The only darkness to be feared,
is the darkness of ignorance.*

We live in Kali Yuga, the Iron Age or the Age of the Wolf. A period of darkness, materialism, in which man has lost the contact with the metaphysical sphere, in which god is dead. Nihilism is everywhere, ethics, morality and social attitudes are lost, and the economical state has become the value and the measure of everything. In this age of distortion, of non-existence, of perdition, we believe some men and women stand, among the ruins, on lost positions, because this is what has to be done. Because this is what distinguishes the man that becomes matter from the man that ascends to a higher spiritual state. The final time is near, the Age of the Heroes, the Ragnarokk, the apocalypse, in which nature, the macrocosm, will regenerate itself, and humanity will either follow accordingly or perish in misery.

We strongly believe that every man and every woman has the divine seed planted in the depths of his/her Self. The distinguishing mark of the hero is characterised by the actions that lead to the development of this seed.

We strongly believe that inside these heroes there are the reminiscences of ancient warriors, men and women feeling the responsibility to guard over their fellow men, the responsibility to transcend and to ensure transcendence for their kinship. We strongly believe that the heroes of ancient myths and stories are still on this earth, and they will fight to help humanity move on towards a better direction than the actual one, returning to the Golden Age.

This writing, that arises from our *sadhana*, or practical spiritual experiences, is for these people. It is for the one who looks for his True Self and True Will of darkness and light, of chaos and order, of being and non-being. For the one who can act both as a creator and a destroyer, for the one who strongly wants to be, and for whom it doesn't matter how to be.

But, especially, this writing is for the one who feels in the inner experience of war (in all its forms) one of the starting points of transcendence; for the one who feels the weight of ancient lives dedicated to war, with everything that this implies, negative or positive.

Some people feel the path of war, even knowing – *better than anybody else*, that it is the worst thing in life.

We hereby want to speak about the final aim of the experience of war: self-transcendence and self-deification: the inner impulse to achieve an higher state of existence, through the evocation of fury and wrath, of archetypal macrocosmical energies that lay deep in our Selves, ready to be awakened.

We want to speak of war from this perspective. War exists in nature, and especially in the nature of man. It's one of the two ways that the cosmos has to regenerate itself, and so it is one of man's ways. The other one is love. We have to highlight that this work is not an hymn to war. There is nothing romantic in war, nothing heroic. The one that declares that war is beautiful is the one that never experienced it. War is tragedy, death, destruction. And there is nothing beautiful, romantic or heroic in death. But, of course, the hero is the one accepting what has to be done without thinking of victory or defeat, without thinking about life and death. Transcendence is achieved when man overcomes duality: this is the aim of war-mysticism – overcoming the dualities of creation and destruction.

The experience of War is the first step towards the development of one's daemon, genius or higher self. This concept will be dealt with in the following pages: how to develop one's inner warrior, the True Self focused on achieving self-development through

the most violent ways. We have of course to say that this is not for everyone.

Transcendance can be achieved through many ways: mysticism, Right Hand magic, shamanic initiations, Religion. The one presented in this essay is, instead, a way meant only for *viras*, or heroes. This is a Left Hand Path method of self-development, but in an heroic way: not only *Vamamarga*, but *Viramarga*. Men or Women on this path require strong will, iron self-discipline and, especially, perseverance. This path is not for the *pashu*, for those who long only for something that will let them escape temporarily from the mundane world. This is a path in which the mundane world is seen as power, force, shakti; this doesn't mean to indulge in vicious practices, without sense or without magical-initiatory purpose. This is the way for the powerful, and we mean powerful in the mind and the spirit more than in the body. This is not the way for those who are slaves of others or for the slaves of matter.

This is the Way of your inner Tradition and akashic records as a warrior, and you have to be brave enough to overcome and sacrifice yourself and your dualities, to achieve your final aim.

May the ageless wolves help you there, Brother and Sister, to acquire power over power, power over life, power over light and darkness, power beyond duality.

- The figure of the Magical Warrior -

It is necessary to provide here a precise definition of what we mean with the term "warrior". It is easy today to confuse this figure with the one of the soldier. For the ancient Romans, there were two different types of fighting men, and they used two different words to define them: *bellator* meant the mere soldier, or the common man waging war; instead, with the term *miles* they meant something higher on a spiritual level. The warrior is pivotal in every culture based upon castes or any other spiritual hierarchy, as the Roman, the Celtic, the Viking, the Spartan, the Japanese and the Hindu ones.

Generally the warrior caste is mainly defined as the second one in the general hierarchy, and it corresponds to particular deities and spiritual characteristics. In the Indoeuropean functional tripartition theory, Georges Dumézil fixed some common points related to this caste, also verifiable in the political philosophy of Plato: the political order based upon a spiritual or ethic state is kept under the main influence of a first caste made by priests (or philosophers), a second one made by divine warriors, and a third one made by common people. We will leave apart for now the theory of the division of the third caste in two underclasses

composed by merchants and workers. According to Guénon this society has to be led exclusively by priests, while for Evola it has to be led by a King-priest coming from the warrior caste. Being this a magical text, we will leave apart these political theories to concentrate upon the real essence of the second caste. It is obvious how the spiritual status is determined by the inner qualities of man: in Plato's theory, the philosophers correspond to the rational soul, while the warriors to the noble passions, and the people to instincts; in the hindu tradition, the brahamans, or priests, correspond to the *sattwa*, or divine knowledge, while the warriors to the neutral quality of *rajas*, or passions, and the people fall under the competence of *tamas*, or demonic instincts. Of course, there is a reason for the assignment of a quality to a specified class: the *sattwa* is the quality which prepares to transcendence and higher states, while the *tamas* is the one which is inclined to lower instincts. In other words, we can say that *sattwa* is the quality which characterizes heavenly or light energies, while *tamas* is the one which characterizes hellish energies. It must be clear to the reader that when we use terms as "heavenly" or similar ones, we mean positive or creative principles, related to concepts referred, from a Qabalistic perspective, to the *Sephiroth* power zones. Instead, when we use "hellish" or similar words, we mean negative or

destructive principles, related to the Qabalistic spheres of the *Qliphoth*.

We have now to define the spiritual quality of our warrior, which is the characteristic that makes him different from other warriors. As mentioned in the introduction, the Vira is the hero or warrior who is looking for transcendence, not simply for conflict, hate, or destruction for their own sake. A spiritual warrior has to see very clearly his enemy, which is himself. The archetype of the enemy can then, in case, be projected on mundane adversaries. He has to fight his ego, his self, his wrong doing, not other things or individuals. This will lead to the integration of the opposites, or *coincidentia oppositorum*. He starts from the neutral quality of rajas to conquer both sattwa and tamas, shaping them according to his purposes and aims. He has to know both light and darkness, positive and negative, creation and destruction. He has to develop his two inner natures: the Angel and the Beast, the control and the fury. He has to know when to dedicate himself to the principle of non being, and when to the principle of being. He has to see the Light beyond Darkness, and the Darkness beyond Light. He has to know that One is equal to Two. He has to know that his sword is only a mundane symbol, and his real, everlasting, powerful weapon, is the Will, the True Will.

Eventually, he has to know what is a spiritual warrior on the mundane plane: he is loyal, pure and sincere; he is brave, but doesn't take stupid risks; he knows how to defend himself and his brothers/sisters from the outer world and its traps; he knows when to strike terror, but he is noble with the defeated enemy; he is not addicted to money neither to welfare; he can resist suffering, and he doesn't fear death, and he is enough brave to give his life for a good aim; he knows his body, as a machine, and he knows that is good to maintain this machine in complete efficiency, without boast. When he can, he takes at all the pleasures of life, without being addicted to them, and without taking them unjustly from others, neither from nature, toward which harmony he is careful and respectful.

- The Path of the Warrior -

*“dirae ferro et compagibus artis claudentur Belli Portae;
Furor impius intus saeva sedens super arma”*

“with hard iron bolts will be closed the doors of War;
the impious Furor inside, seated on the cruel arms”

Virgil, Aeneid, I, 19, 1

Called *Viramarga* in the Hindu tradition, the Path of the Warrior is a particular way to transcendence, open exclusively to particular people. We have just said what being a warrior can mean; now it's time to say, and understand, what using this Path means.

In alchemical terms, we can say it is based upon the awakening of the infernal forces which are in the inner nature of man, and towards their sublimation on a higher level.

This way can seem very Tantric-oriented, and so it is, either if in the original Tantra the typical technique to awake the force is through Love or Sex, while in this way the force is awakened in the form of Furor, a more violent side of Kundalini, using several techniques strictly related to the nature of the warrior and of the war in their metaphysical acceptance. This Path is also known as the path to the Great War, which is the war against the self, reflected in an outer enemy – the Small War. When a Warrior kills, he kills himself, and when he wins, he wins himself. He is the one who does the

sacrifice, and he is the victim of the sacrifice itself: so he goes beyond mundane life.

As the Italian Traditionalist Guido De Giorgio wrote in his work *La Tradizione Romana* (“the Roman Tradition”)

the Warrior is the ascetic of active life and his discipline is inner: the one who is unable to kill himself will not be able to kill.

The war is, in fact, a matter of inner nature, as written in the *Bhagavadgita*:

realizing all which is beyond the reason, from yourself fortifying your being, kill your enemy, under the shape of desire difficult to win.

But also:

Dedicating to Me (Kršna) all actions, with the mind fixed on the supreme state of the Self, liberated from the idea of possession, liberated from the fever of the mind, you can fight.

The Warrior is cold towards everything, towards life and death, being and non being. He knows everything, and can understand the secrets of unity and duality:

considering pleasure and pain as equivalent, profit and loss, victory and defeat, arm yourself for the battle: on this way, you will be free from blame.

The force invoked by the Warrior is in the text the God itself:

Among the strong ones I am free from desire and passion, I'm the glitter of Fire, in all the creatures of Life and I'm the austerity of the ascetic. I'm the intuition of the sages, the glory of the Victorious.

In alchemical terms the Path of the Warrior is both a Wet Way and a Dry Way, an androgynous way made of an evocation of the force – the female force, Kundalini, the Lunar Mercury, the Solve – and of the earthing of this force – the Coagula. The subject of these operations is the Warrior himself, who has to conquer the Martial quality (Iron). The transfigurative force in this Way is also called the *Furor*, the Fury or Wrath, the force which has to lead the initiate to the dissolution of the drosses.

- The Wolf -

*The force of the wolf is in the pack.
The force of the pack is in the wolf.*
(E. Kipling)

We have now to explain why this animal is so close, especially as symbol, to the figure of the warrior. To understand this at all, we have to analyze two different explanatory paradigms: an anthropological/zoological one and a symbolic one. The *Canis Lupus Idus*, the typical kind of wolf which we can find in Europe and Asia, is actually especially located in Italy, France, and the Balkanic regions. Once upon a time, it was present all across the European countries, from the Scandinavian to the Iberian peninsulae, from the Russian steppes to Sicily. Actually we have around one thousand and more individuals in central Europe, spreading especially in Italy and lower France. But, what makes this near-extinction specie an important (both negative and positive) symbol in the human culture, often a representation of virtues that are not typical of man, and more often the representation of our deepest fears?

First of all, its sociality. The wolf is, in fact, called a social animal, and its organisation of of the relationship among individuals is one of the most similar to the human in the animal world. They are

organized in packs, generally composed by 4 – 10 individuals: a couple (which remain such for its entire life) and its several puppies. They organize a hierarchy in which there are two command lines: one for the males, held by the Alfa male, and one for the females, held by the Alfa female (they form the Alfa couple). The Head commander is the Alfa male. The Alfa couple is the only one that can procreate. The hierarchical relationships are based upon the attitude to command the pack, composed by both brutal force and command abilities (especially in hunting attitudes). Seen by inexperienced eyes, it can seem that the wolves chose their leaders from the charisma.

This is not enough to become one of the deepest fear of man. The greatest problem, in the relationship between wolf and man, is the one related to feeding. The wolves feed themselves, in fact, of ungulates that were, in ancient times, the preferred loots also for men. And the wolves also used to attack stock rearing animals. This brought the wolf and man to an eternal conflict, in the time in which men were conquering the mountains. Conflict, as it is possible to notice today, was lost by the wolf, now really near to extinction. The fact that some wolves survived in the Mediterranean area is due to a better tolerance of rural populations, not in conflict with the wolf for major loots.

Now it's time to analyze some episodes and mythological figures related to the wolf, with the aim of making clearer the symbolical value of this animal, especially in the Indoeuropean civilisations. As any other symbols of the ancient times it has a double meaning, magical and mythological. Sometimes, its positive meaning was integrated in its domestic counterpart, the dog. Other times, it remains as the guardian Wolf. It can be good also to beckon to two canine teophanies of the ancient Egyptian mythology: the well known *Anubi*, patron of the mummification process and guardian / guide of the Duat, and *Wepawet* or *Upuat*, patron of *Lycopolis*, or the City of the Wolf, guide to Victory. Yet in these two gods, even if they are of non-Indoeuropean origins, it is possible to see two of the basic characteristics of the canine archetype: the connection with the Underworld and with the military and spiritual Victory.

Returning back to the Indoeuropean civilisations, it will be useful to directly introduce some myths and figures in which the Wolf was pivotal: the birth of Rome; the festivity of the Lupercalia; Fenris and Tyr; Feronia and Soranus.

Everyone knows the legend of the Birth of Rome, and of the feeding of the twins by a female

wolf (called *Martia* by Cicero): this wolf corresponds to some of the aspects that – in the historicized Roman myth – point at the divine inheritance of the two sons of the god Mars. Sons of the god of war, to which the wolf was consecrated, but also sons of a female wolf, which is, apart than being a symbol of war, a symbol of fertility: this wolf is also the symbol of Rome, and of all Italy, in which every city was born under the sign of Mars, in the rites of the *Veria Sacra*. To the female wolf is also connected the divine figure of the “Potnia Theron”, or the Mistress of Animals, which has in goddess like *Feronia*, *Bona Dea*, *Fauna*, often represented by a wolf or a snake, the more representative figures, strictly related to the figure of the Great Mother: but these goddesses go really beyond the Bachofenian-anthropological figure of the Divine Mother: they are the “Sofia” that allows man to reach the inner animal force and to control it, and to use it as a trasfigurative force: the “*Venus Victrix*” (*Venus the Victorious*) of Caesar.

At the same time, the infernal and chtonian nature of the Wolf was publically manifested on the public level and the macrocosmical level throughout the festivities of the *Lupercalia*. The 15th of February, in Rome, the highborns used to break the macrocosmical equilibrium, leaving the God *Faunus* (the Roman *Kernunnos*) spreading his fury, bringing

a ritual disorder through which the community could be prepared and purified for the forthcoming spring: purification, connected with the sphere of dissolution. But also, the initiatory rite of the highborns, dressed with wolf-skins (the passage through the skin is a typical initiatory *topos*) and raging throughout the streets of the city, whipping the young women to give them fertility.

The same themes can be found in the warrior brotherhood of the *Hirpi Sorani* (the wolves of Soranus): they worshipped the god Soranus on the mount Soratte (30 km north of Rome). Soranus is related to the figure of Juppiter Anxurus quoted by Virgil in the "Aeneid", and can be considered an infernal version of Apollion.

He represents the War motif, linked with the one of fertility, as in Mars, to which not only belongs the sphere of war, but also the defense of the fields.

In Soranus we can also find such a connection with the Underworld that we can identify in him an infernal twin, the animal, of the Hyperborean Apollion (also this one represented by the wolf, as *Lykogenes* – born from a wolf).

This apparent contradiction appears also in the myth of Fenris, the wolf who will swallow up Odin

in the Ragnarokk: to chain up him, the *Æsir* were forced to put an hand in his jaws: the only volunteer was the god Tyr, patron of Victory, but also of Loyalty, who is in other texts represented by a white wolf. So, a double meaning is also there, like the two sides of the same coin, or simply the same force with two different effects: chaos and dissolution, or, if known, controlled and used, the alchemical Victory.

So, the Wolf as a force which can bring the transfiguration, a force to invoke in man, a force that has to be controlled and earthed: the wolf-men of antiquity were referred to this concept, when they went in battle as wolves, transfigured by magical or shamanic techniques: it is the case of the *Ulfedhnar* and of the roman *Signifer*, who invoked the destructive force of the wolf on the sacred banners of the legions.

Finally, if the snake is the symbol of wisdom and knowledge, and the dragon is the general symbol of the inner force, we can say that the Wolf incarnates all these characteristics from a warlike perspective. This is why the totem of the magical warrior will be always the inner Wolf.

Polarities of the inner Warrior: the Beast and the Angel

We have until now spoken about the integration of polarities. Now it's time to explain the two basic polarities of the Warrior. This concept is related to the main principles mentioned before: the creative one and the destructive one. The comprehension of these parts of your being and the integration of one with the other will bring you to experience the Daemonic aspect, becoming something higher than a man.

The creative polarity is related to the Tree of Life, from a Qabalistic perspective. The Sephiroth are the categories of development of your light-self or Light Warrior - the Angel, and they are based on the lightside of existence and of the cosmos. This means also that this polarity is limited in its essence. But, of course, this is the category of your Self that will help you in the *Coagula* phase of the Great Work, the work of the earthing of the force, the Furor, given by your dark side.

The destructive polarity is, instead, developed along the categories of the Tree of Knowledge or the Tree of Death: the Qliphoth, based on the dissolution of the cosmos and of life. On this path,

you will develop the Shadow Warrior or the Beast, the dark side of your Self, of your instincts, through which you will awake your Furor, or inner violent force.

The transfiguration through the fury is a violent process, and an high sacrifice is involved in it. If you are not able to sacrifice yourself for knowledge, leave this reading and look for a different way.

Your two inner polarities will involve in this working two of the main macrocosmical principles represented by two specific entities: Mikael and Samael, an Angel and a Fallen Angel. Do not think it's cool to work with them, or that it's easy. This is not true. And do not think it can be safer to work with an Angel. It is not true.

The contact with other spheres of existence can be dreadful, no matter if they are light spheres or dark spheres. So, be careful, and be sure you want to start this path.

According to R. Guènon, Mikael and Samael are the two sides of Metatron, and they are closely connected with Melkitsedeq, the King of The World. In this essence, they are strongly tied with the initiation of the warrior. Mikael is, on a mythological level, the head of the heavenly chivalry, while Samael is its hellish counterpart. You

have to connect yourself with these two archetypes, and you have to develop your inner Mikael and your inner Samael, but, first of all, you have to separate them (*Solve*), you have to become aware of them, and reunite them (*Coagula*).

Start trying to learn which sides of your being belongs to Mikael, and which to Samael. Write the results on a white paper for the first one, and on a black paper for the second. Meditate during the day on the white one, and during the night on the second one. This will let your inner consciousness and your astral consciousness to know better your polarities. Generally, extreme passions, instincts, wrath, perversions and similar aspects belong to Samael, while rationality, self control, self discipline and similar characteristics belong to Mikael.



Mikael

Remember this: Samael is the snake, while Mikael is the hawk or the eagle. Things that will get you closer to heaven are from Mikael, while things that get you closer to the underworld are from Samael.

This doesn't mean that one of your sides is good and the other one is evil. This only means that you are a coin with two sides. Your higher self integrates, and it is made of, both.

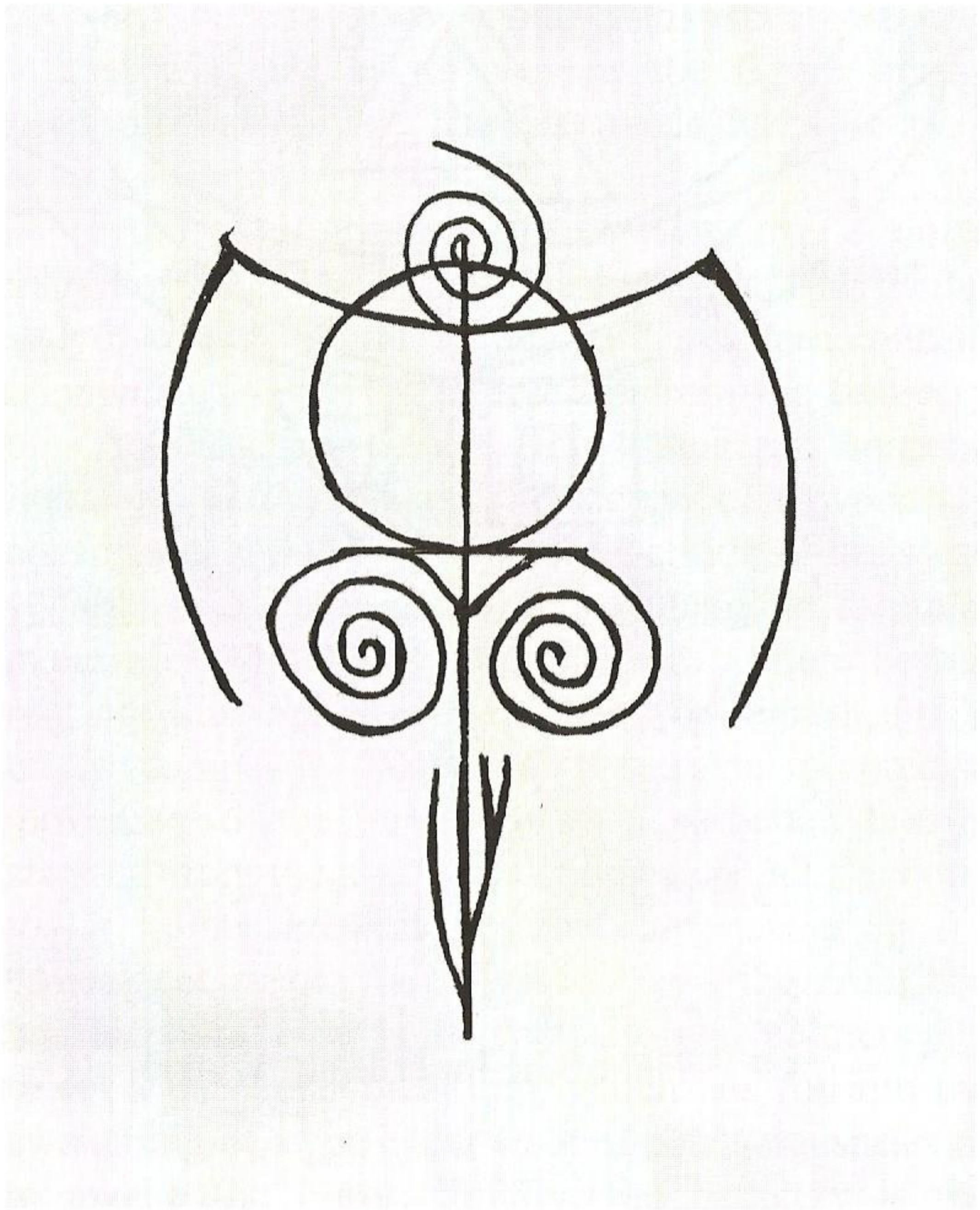
After this, start meditating about each one: as said, during daytime on Mikael, and at night-time on Samael.



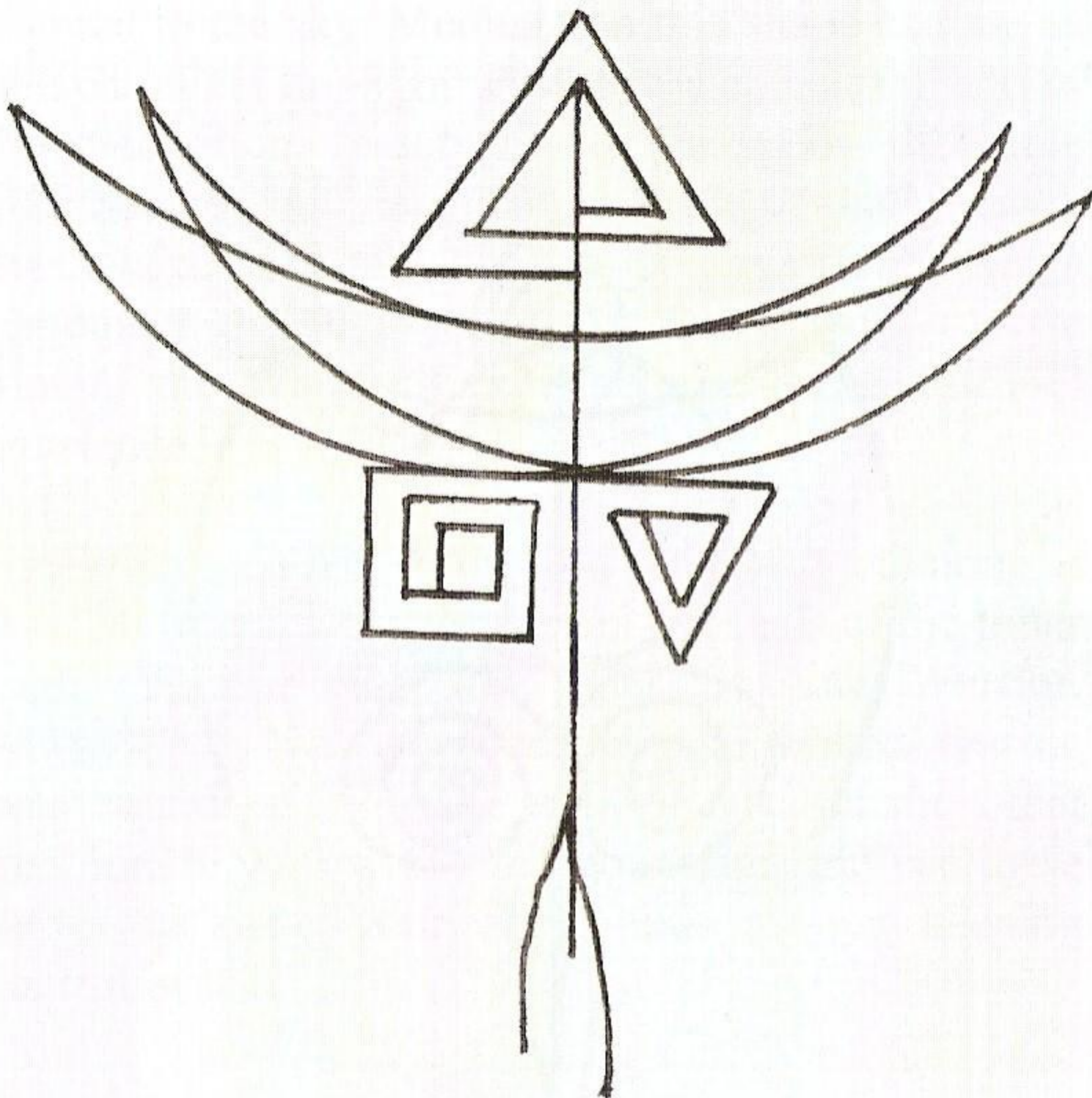
Samael by Laura Migliorati

As it regards Mikael, visualize how a shape of light goes out from your body, grasping a sword pointed to the sky. Meditate on this shape as long as you can. Feel the light when the shape, at the end of the meditation, re-enters your body. Do the same with Samael, but visualizing a shape of shadow with the sword pointed to the underworld. Always remember that this process is not a work of one month: the Warrior Gnosis require dedication and constance.

When you feel ready, you can start meditating at least 30 minutes per session on the seals of the Inner Light Warrior and the Inner Shadow Warrior. Always keep the two polarities equilibrated. During your mundane life, take note of any situation that may kindle your wrath and your hate, and use these things to raise your Furor, but always keeping control over it.



Seal of the Inner Shadow Warrior



Seal of the Inner Light Warrior

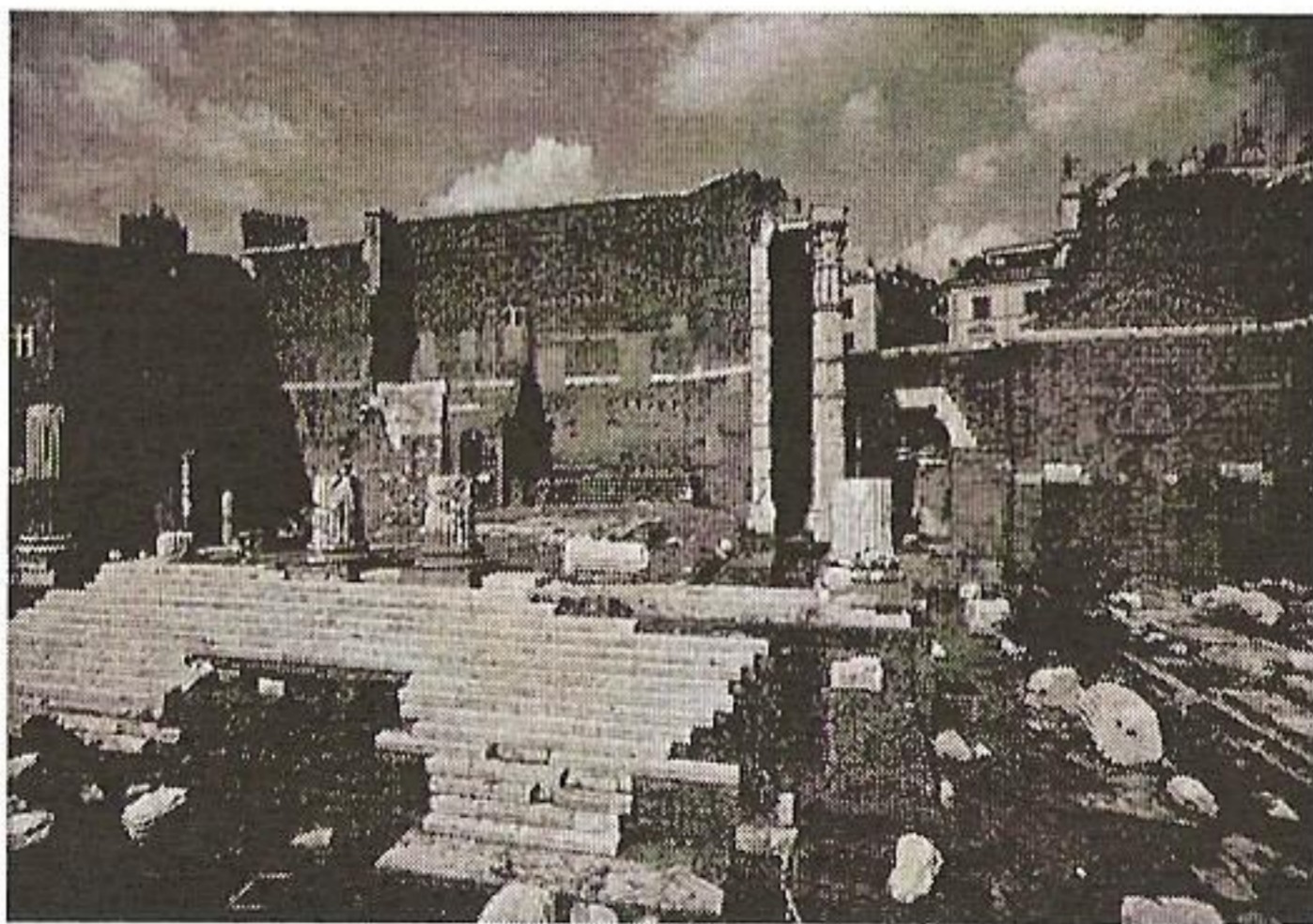
- Battlecries and War Dances -

In ancient literature, poetry and treatises related to war, we can always find two aspects strictly related with the art of war or the figure of the hero/spiritual warrior. The first one is the battlecry.

From our spiritual point of view, this is not a mere bestial cry to foment the fight, but a particular sound, an holy sound, similar to the eastern concept of *mantra*. This is quite obvious from the battlecry of Achilles, assessed from ancient homeric literature: $\alpha\lambda\alpha\lambda\alpha$ (alala). The sequence of two labial consonants and the rhythmical repetition of the same syllable as a ritual action or as a magical formula, make of it something different from a mere bestial roaring: this is a composite Word or Mantra, made of a composite sequence based on a precise movement of the tongue to set a particular breath, stressed from the alfa vowels, that open all the body to an higher breathing. The same occur in the typical verses of Maori wardances – the *Ha Ka* – that are structured both phisically and phonetically to set a particular breathing, which has for aim the awakening of a particular state of counsciousness, or to awake the Furor. Finally, the battlecry is the Power Word of your Furor, your warrior – Kundalini. The spiritual warrior has to look inside

him/herself to find this Word, and he has to use it to invoke his Power.

The second element is obviously constituted by the wardances: movements of the body, rhythmically composed to help the spirit to awake the force. We have already mentioned the Maori one, but of course, there are a lot of examples. An historical one is the dance of the Salii (the keepers of the Ancilia, or the holy shields) and the Arvales (their prayer to the war god says: "Help us, Mars, and dance, dance!"), the Roman priests of Mars, but also the race of Horace was a special movement similar to a dance, in the famous duel between the Horatii and the Curiatii, as told by Livy in his History of Rome (Liber I, 25). It will be a good thing if our spiritual Warrior will develop his/her own war movements or wardance. In this, you have to keep your breathing deep and regular, and as open as you can. Stretch your muscles to force your body to channel more prana.



The ruins of the Temple of Mars Ultor, or Mars Avenger - Rome

- Magical Weapons of the Warrior -

As other magicians, the spiritual Warrior has his/her own magical weapons. A magical weapon is a physical symbol with peculiar correspondances: it is an extension of your energy, your True Self and your True will.

Making by yourself these objects will be very good, because you can put in them your energy from the beginning, but of course you can wait until your real weapons will come to you (perhaps they are from one of your past lives?).

Once you will have them, purify and consecrate them in the Rite of the *Armilustrium* (generally held during spring, the 19th of March), making by yourself the consecration formula to the war gods (using correspondances related to your tradition), to your inner polarities, to Mikael and to Samael. You can for sure use power symbols on them. Here is also a brief description of them with some correspondances:

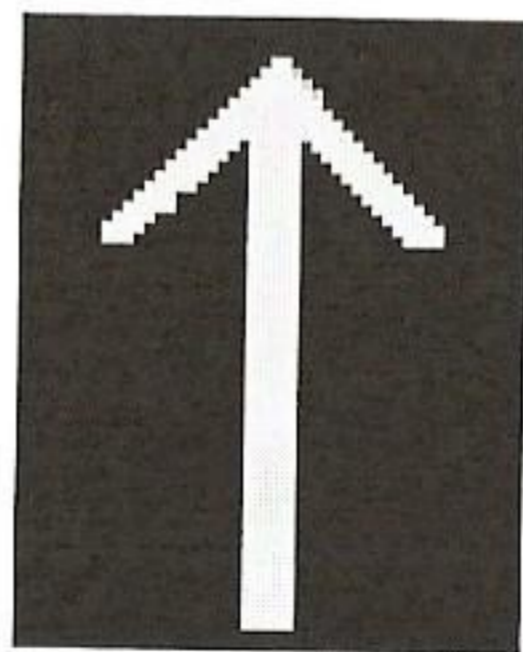
The Sword: this is probably the most common weapon among ancient warriors. It can be replaced by an axe or a similar weapon. It is the symbol of your Will, your inner fire burning your actions.

The Shield: this is the symbol of your stability. The self discipline which defend yourself from external influences. If the shield stands, you stand. If the shield break, you break. Your inner structure of Iron, to be transfigured in Gold.

The Spear: the Axis Mundi, represents the unity inside yourself of the Underworld, of Earth and of the Heaven. Your Higher Self made as a symbol. Unity of the polarities. Your backbone, or the path of the Furor and of Kundalini.

The Helm: your *siddhis*, or magical powers. The outer symbol of your third eye. Your clairvoyance in war, the symbol of your future Gold. The Crest on it represents the Crown, or the accomplishment of the Great Work. Keep it to remind yourself your final Aim.

The Armour: it symbolizes your Aura, your last defence, but also your first step to transcendance. If your armour resist, you will resist. If it falls, you fall. Keep it as it's your own magical body's physical symbol.



The Rune of Tyr, symbol of Victory in northern wisdom

The Conjoined Warrior Meditation

Chose an outdoor place in a wood or a grassland, where nothing can disturb you except from nature, that is an ally of the Inner Warrior, who is waiting to be awakened inside yourself.

Place your legs slightly outdistanced, about 10 centimeters more than the shoulders. Your left foot has to be on the front. They have to be slightly flexed, as the ones of a cat that is ready to jump or attack, but maintain them strongly attached to earth, as in it is planted the axis mundi which goes up to the heavens. Your gaze is fixed forward, as the torso. Your arms are crossed near your chest or Anahata chakra

Close your eyes and your mind to every external influence. Concentrate on a white point in the middle of pure darkness. Set your breathing on a regular and deep pattern, as during a traditional meditation session. Now, when you inhale, stretch all your muscles without moving, and when you exhale, relax all of them, without moving, because this is the breathing of the “doing without doing”.

Visualize now as the wood (or the grassland) is transforming in a stormy night. Rain and wind whip the place, in which you begin to see what remains of

a battle. Ripped and burned, ageless banners are everywhere together with the corpses of horses and men. Do not try to recognize the armours or the ensigns, because they represents all the battles that you have fought and that you will fight, ageless and timeless.

What you have to focus on, is the force that is awakening as a violent storm without restraint inside yourself, looking inside the pure dissolution which is around you. Here, on this battlefield, that shows every war fought inside yourself, all your battles, inner and outer ones, and the ancient inner destructive forces that you carry inside the depths of your being, are awakening.

The sky is torn open, and a black thunder gushes out from the earth under you legs, and hits your Chi-point or your Anahata chakra. From the sky a thunder of pure white light comes down, and hits in the same point of the black one. Where they meet, it's growing a small flaming spere.

The sphere starts to vibrate violently, and it is giving a strange sound. Inside yourself, you know that the sphere has to explode. It's your inner energy, and it has to come now to a new life.

The sphere implodes, and it gives you an energy that is flowing instantly everywhere in your body, violently: this is the Furor, or the Kundalini of the Warrior, and you are now becoming the Daemon of the Sacred War, in which your polarities are integrated each other. Now, disjoin your arms, and open them, with every muscle stiff, near your legs. Now feel the force that you have awakened, and feel how it's pure destruction. Now, you are ready for the fight with yourself.

Direct your gaze to the battlefield, and look at the corpses that are now rising and moving against you; you feel them hostile. When you will realise that you are surrounded, hear how a non-human scream arises inside yourself. This is the supreme Word (mantra) of your force, that speaks to you and to your enemy alike.

This battlecry runs all over the battlefield as a destructive wave, and it disintegrates the first line of the corpses, while in yourself an impulse of destruction without restraint is arising.

Give vent to your wrath, while in your mind the consciousness of this energy is growing.

When you feel it is the right time, see the battlefield fading out in a blood red fog, and slowly return to your mundane consciousness. Try to

remain councscious of your wrath/Furor. Relax all of your body, and open your Eye.

Appendix I: the *CARMEN BELLI*, or the Chapter for the Evocation of the Furor.

This is a group-ritual developed under magical inspiration. If you have the possibility to work in a group, you can try it, and its empowering result. Always remember that a group of spiritual warriors is better than a single one, as for the wolves.

- 1. And the Warriors will be in the number of 11,*
- 2. Lead by the Chief Lector Priest of the Wolf.*
- 3. And there will be, in the circle, by each of the warriors, 11 braziers.*
- 4. And the Chief Lector Priest will be in the center, guide in Lux et Nox.*
- 5. And they will be armed as their traditions and tribes used to be.*
- 6. And they will be ready to attack, because only in the instant to attack they can feel the Vril.*
- 7. And will raise the Prana of Light, and will raise the Vril of Darkness.*
- 8. And Stability will be in their shields,*

9. *Their roots in the spears, which from the earth of darkness arise to the stars,*
10. *Their Will in their furious arms.*
11. *And a black vortex, and a white vortex, opposite and united, will move around them.*
12. *And they will open themselves to the Visio of War in its purest form, in the Word of Power,*
13. *As in their traditions and tribes used to be.*
14. *And the Lector will show to them War in its physical form,*
15. *In its disgregation of being,*
16. *Which is non being and creation of being.*
17. *And they will disgregate themselves,*
18. *Looking at blood and screams, pain and death, dreadful purification of human darkness.*
19. *And they will find in nothingness the existence and the pleasure of Actio,*

20. *And they will stand in the seaquake of Chaos,*
21. *And they will move with Chaos in the stasis of order.*
22. *And they will concentrate all in their hearts, Light and Darkness, Heavens and Hells, Gold and Iron, Venus and Mars.*
23. *And the Lector will give them the Science of the Sacred Texts.*
24. *And the Wolf said: "I'm the One who guides you in the battles of this Earth, and the One who guides you in the journey inside Hell!"*
25. *And they will explode in themselves, Titanic Heroes, standing against the decadence of their race.*

Appendix II: Example of a Ritual Armour

A ritual armour is a development of your aura through a ritual action. This example is taken directly from the *Tantrarajatantra*, and it is based upon the invocation of the *Nytyas*, or attendant of the tantric moon goddess *Lalita*. It will be good to pronounce the invocation each morning and each evening.

“Lalita, protect all of my being always and everywhere. Kameshvari protects me in the East. Bhagamalini protects me in the South East, and Nityaklinna, always protects me in the directions of the South. Bherunda always protects me in the South West, and Vahnivasini shields me in the West. Mahavajreshvari protects me always in the North West, and in the North, Duti protects me. Tvarita shields me in the North East.

Kulasundari protects me above, and Nitya protect me everywhere below. Nilapataka, Vijaya and Sarvamangala protect and cause good fortune everywhere. Jvalamalini guards me in my body, in my senses, in my mind and in my breath. Chitra, always protects my Chitta.

May they protect me from lust, cruelty, greed, delusion, arrogance, presumption, evil, selfishness,

grief and doubt: everywhere and always. They shield me from numbness, evil actions, lies, anger, worry, harmfulness, and thieving. They always protect me and promote auspicious acts.

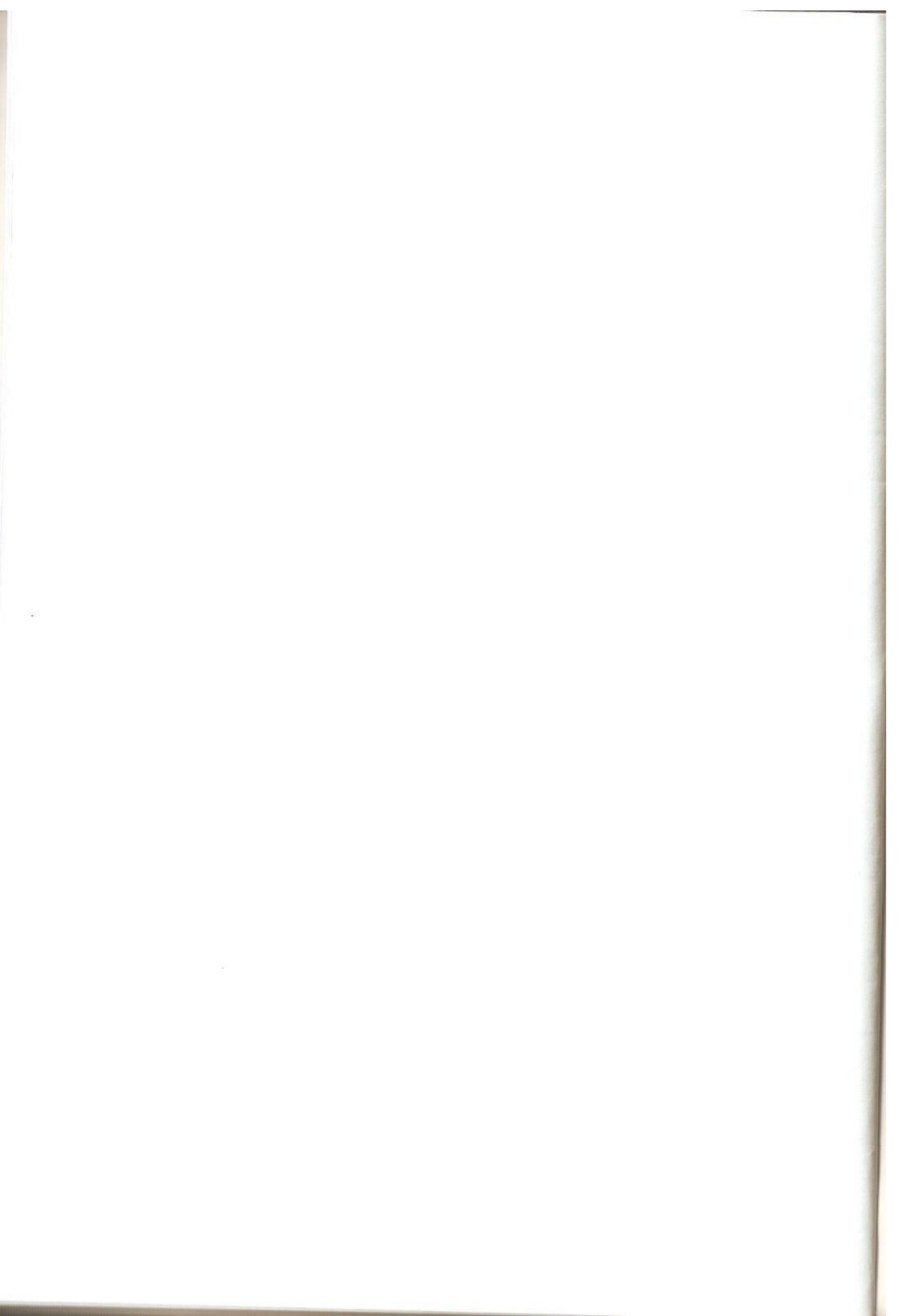
The sixteen Nityas protect me by their own Shaktis seated on elephants, and by their Shaktis seated on horses always shield me everywhere.

The Shaktis seated on lions protect me within, and the Shaktis in chariots always protect me everywhere in war. The Shaktis seated on Garudas protect me in the aether and upon the earth. The Shaktis, with their terrifying weapons, put to flight away elementals, ghosts, flesh-eaters, seizers of the self, and all the ailments.

The infinite in number, Shaktis and Devis, on their elephants, horses, tigers, lions and Garudas protect me always and everywhere without gaps.”

Notes:





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The Wolf is the ultimate symbol of the Warrior in many cultures of the world. It is the main totem of the Warrior who starts walking on the Path of Initiation, following his/her Dharma as Sacrifice toward the holy war against Him/Herself.



In this brief essay, the Author illustrates the first steps to start this Path, with some hints and an explanation of the different meanings of the Wolf. This is both a mystical and magical experience, that will lead the reader to change his/her life and nature through the practice of inner self-discipline and sacrifice.

The Author decided to be anonymous as many Italian authors of esoteric writings, judging that it's not important his identity, but the Path.

The Author is a member of Lodge Sothis, a working group of the magical Order *Dragon Rouge – Ordo Draconis et Atri Adamantis*, and this writing is based upon his experience with Draconian Magic and related subjects.

Vira Saturnio
