

# Grand Grimoire of Infernal Arts



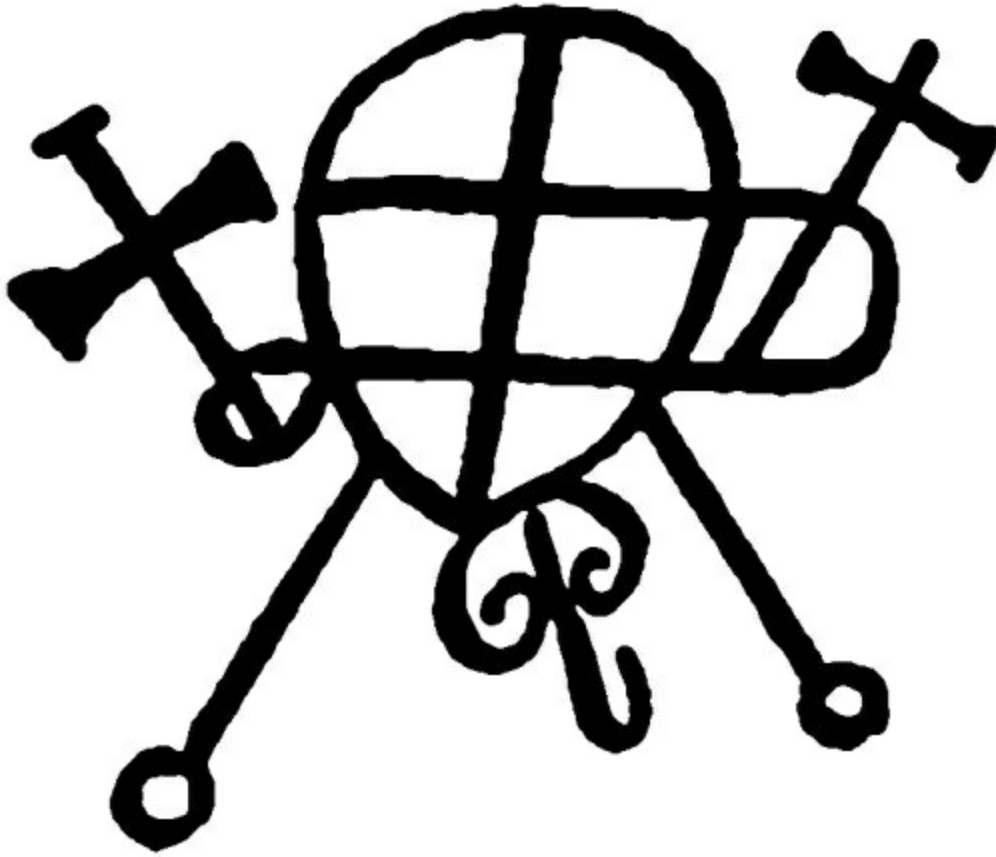
Goetic Theurgy  
MICHAEL W. FORD

# Grand Grimoire of Infernal Pacts



# Goetic Theurgy

MICHAEL W. FORD



## The Sigil of Bael GRAND GRIMOIRE OF INFERNAL PACTS

By Michael W. Ford

Illustrated by Nestor Avalos and Kitti Solymosi

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# TABLE OF CONTENTS

PART ONE – Pact of Lucifuge Rofocale from the Pacta Daemoniorum The Nature of the Infernal Pact

The Infernal Spirits

The Black Flame Ignited

INFERNAL PRAYER

INCANTATION OFFERING

THE GOETIC CIRCLE OF BLACK EVOCATIONS AND PACTS AZAZELIAN TRIANGLE OF EVOCATION

First Invocation to Emperor Lucifer

Second Invocation to Emperor Lucifer

Centum Regum

PART TWO

Pacta Conventa Daemoniorum

INVOCATION OF THE INFERNAL KINGS

PART THREE

NEPHILIM THEURGY AND AZAZELIAN RITES OF FIRE OF THE WATCHERS AND ANGELIC HOST

ON THE SYMBOLISM OF THE BLACK FLAME Invocation of the Fallen Angels & the Fiery Pillars of Azazel 0. Casting the Circle of the Adversary

I. The Opening of Dudael

II. Control and Usurpation of Adonai

III. The Fiery Essence of Azazel and Garments of Darkness

# PART ONE

## Pact of Lucifuge Rofocale

*From the*

### **Pacta Daemoniorum**

The Pact of Lucifuge is a spiritual initiation into the mysteries of Black Magick. The modern Luciferian approach to Black Magick is not that of the Christian-influenced medieval mind. The sorcerer does not bend knee and worship a demon, nor is the soul dealt away to the devil. Remember, the devil is the liberator and giver of freedom, the Judeo-Christian faith wants your devotion and soul! This is a serious working which demands dedication to accomplishing your goals.

In the Luciferian Witchcraft tradition, Lucifuge Rofocale is the Grand Minister of the infernal kingdom, being specifically subordinate to Emperor Lucifer. The Luciferian Witchcraft teachings embrace the medieval grimoire tradition within the left hand path cunning craft practice, albeit without the Judeo-Christian corruptions of the evocation and invocation of spirits. Rather than cowering within a circle calling on the god of slaves to restrain spirits, the Luciferian with self-determined union with the powers of darkness. The gateway to initiatory power and knowledge exists beyond the threshold of the symbol, thus the serious practitioner must to pass beyond those gates by the force of will alone!

Lucifuge Rofocale appears as Prime Minister of the Infernal Kingdom within the Grand Grimoire; Elizabeth M. Butler<sup>1</sup> suggests that Rofocale was an anagram for the Goetic demon Focalor, known from the Lemegethon. Michaelis Psellus told of demons living under the earth, detesting light and enduring extreme cold; these demons sought the “shelter and lodgings in the bodies of beasts”, making reference to the Legion devils who possessed the Gaderene swine. This was one of six categories of types of demons, later copied by Guazzo and Henry Hallywell in Christian writings on devils.

The sixth category are defined as being heliophobic, literally “fly the lights” of Lucifugum. These demons may assume a bodily form only at night and do not appear during the hours of day. Described as being beyond human comprehension, they are dark within and stirred by icy passions. These Lucifugum are malicious, restless and angry; they seek to kill men with their breath or touch.

The Goetic demon Focalor is the Forty-first Spirit who is described in the Lemegethon as Mighty Duke who appears in the form of a man with Gryphon’s Wings. Focalor’s expertise is in the office of slaying men, drowning them in waters and destroying ships of war. Focalor has power over both the Wind and Seas and if commanded, will not harm either the sorcerer or other humans. The Lemegethon describes Focalor as desiring to return to the Seventh Throne after 1,000 years.

Lucifuge Rofocale is depicted in various editions of the Grand Grimoire as a theriomorphic body of a man with three horns, holding a large ring and a bag of perhaps gold; his form from the waist down is

that of a goat with a long tail. When performing your evocation or invocation, you may visualize Lucifuge materializing in the described form or perhaps the Spirit will wear a different garment of darkness. Trust your instincts and proceed appropriately.

<sup>1</sup> Ritual Magic, Butler, pg. 81

# The Nature of the Infernal Pact

The pact is a spiritual agreement between the sorcerer and the summoned demon for a fixed amount of time and of a sacrifice in payment. In the Grand Grimoire, offering a coin to Lucifuge Rofocale by placing it in the earth each Monday is suggested. The sacrifice is merely an offering, neither a ritual killing nor surrendering your soul! For instance, evoking Lucifuge, an agreement with the demon for the purpose of acquiring a specific goal (long or short term) with payment of honoring the demon with incense sacrifice is suitable; the incense offering may be made on each New Moon night until the period expires. In achieving your goal you are also honoring Lucifuge by the reality of this success as it is!

You will evoke and focus the demon into the evocation circle and visualize clearly the spirit manifesting before you. Incense smoke makes a shapely manifestation easier, even using a bit of your own blood within the triangle to feed the spirit. Offering your own blood to materialize a Spirit not only binds a close control over the power yet infuses it with a spiritual extension of the Black Magician. This should be performed only by an experienced Adept as the results if not calculated properly and the mind attuned, may lead to self-destruction or great loss to the sorcerer.

1. You may evoke Lucifuge and simply visualize the spirit in your mind, making it simply that real. You will state your simple intention and write it down with the quill on parchment. The sigil of Lucifuge should be utilized in the evocation triangle prior to the summoning.
2. Inscribe on parchment the sigil of Lucifuge Rofocale at the left corner; this brings the connection between the demon and the sorcerer. Inscribe on the right corner the sigil of Lucifer as reproduced here from the Grand Grimoire.
3. Write your magical name (or birth name), date and no more than a paragraph detailing your single goal. The period of time from beginning to end date should be written, allowing proper allotments for the goal to manifest within a reasonable period.
4. The sacrifice to Lucifuge must be something literal; incense offering each New Moon Night until the pact is complete; writing also that your success is also that of Lucifuge as well.
5. Inscribe the signature of Lucifuge on the parchment; you may sign yours with your own blood or simply in the ink.
6. You may write a secondary pact from the perspective of Lucifuge, signing the demon's name as given in this work. This brings a deep and close association between the spirit and your Daemon via the ritual working itself.
7. Thank the spirit and dismiss.

Keep the pact in a safe place away from prying eyes' and remember to always hold up your end of the bargain. Daily, focus on Lucifuge and your goal and direct your energy on accomplishing the goal. Once it has been achieved, if before the pact date, simply continue your offerings until the time is ended. Some burn their pacts or keep them.





# LUCIFUGE ROFOCALE The Infernal Spirits

To summon the demonic spirits within a pact-obtaining ritual of dedication, it is imperative to understand the elemental power and nature of the Deific Masks (‘energies and powers’ represented as deities, visualized as anthropomorphic or theriomorphic manifestations in which the sorcerer identifies with to gain access and control to the powers they represent). In summoning a demon, the power and insight floods your consciousness with that of the spirit.

When you experience the astral manifestation of the demon, calm and focus your mind towards consuming the knowledge and controlling the energy flowing through you. The demons depending on their powers instruct the Black Magician in the sorcerous arts, not directly speaking, rather by a series of inspirations, dreams and instincts which can be observed as the world reshapes itself towards manifesting the goals you have willed to become reality.

## THE DEMONIC RULERS



**Lucifer, Emperor Beelzebub, Prince**

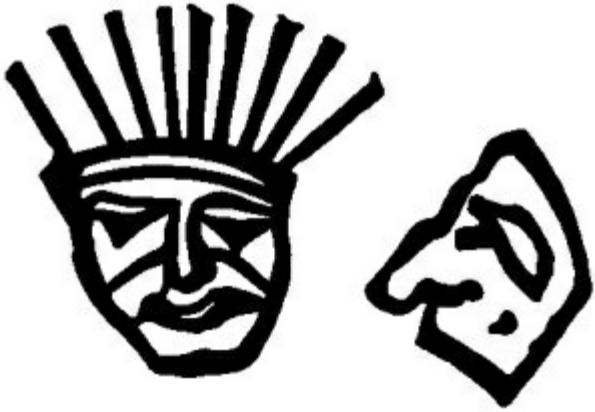
## ASTAROTH



**Astaroth, Grand Duke**

Subordinate to the three listed above in the Grand Grimoire, the following demons are:

# LUCIFUGE ROFOCALE



**Lucifuge, Prime Minister Satanachia, Great General**

# AGLIAREPT



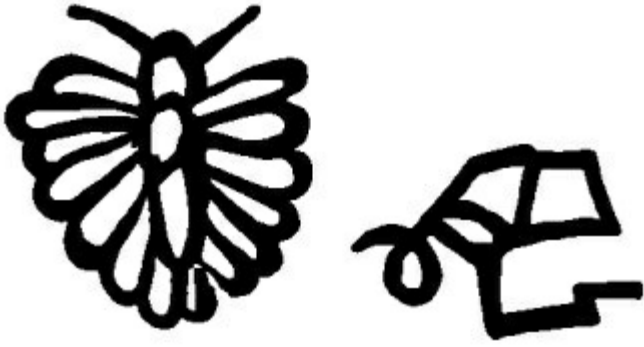
**Agliarept, General**

# FLEURETY



**Fleurety, Lieutenant General**

# SARGATANAS



**Sargatanas, Brigadier**

# NEBIROS



**Nebiros, Camp Marshall**

The aforementioned spirits direct their power over the internal powers and have at their service 18 other demons which are connected to them, which are:

Bael, Agares, Marbas, Prusias, Amon, Barbatos, Buer, Gusoyne, Botis, Bathim, Hursan, Eligor, Loray, Valefor, Farai, Ayperos, Naberus, Glosialabolas.

Lucifuge commands three which are Bael, Agares and Marbas. Satanachia commands Prusias, Amon and Barbatos.

Agagliarept commands Buer, Gusoyne and Botis.

Fleurety commands Bathim, Hursan and Eligor.

Sargatanas commands Loray, Valefor and Farai.

Nebiros commands Ayperos, Naberus and Glosialabolas.



### Lucifuge Rofocale

The rebel spirits which may be evoked and in course invoked by the Black Magician should know firstly the associated traits and powers of the first six, understanding the purpose of seeking a pact with such a demon of ancient power.

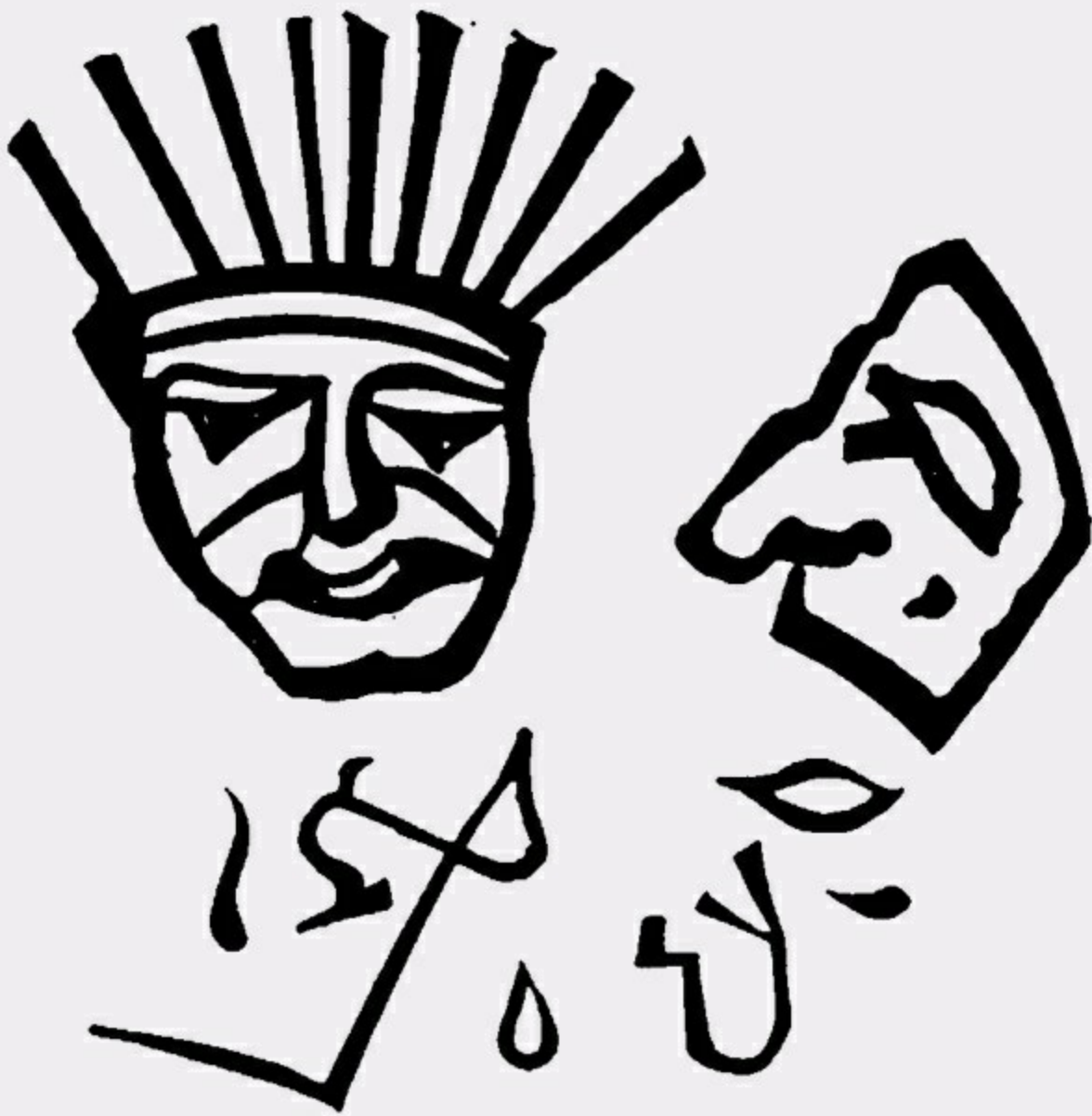
The first is Lucifuge Rofocale, the infernal Prime Minister who possesses power over worldly riches and treasures. In the modern sense, Lucifuge holds sway over the carnal world and riches are simply those pleasures gained within the realm of possibility. Lucifuge has within his power the spirits Bael, Agares and Marbas with legions of other demons who are his subordinates.

The second is the demon Satanacha, the Great General who holds the power to make the mind as young or old. This is revealed as attaining a mental acumen of youthful imagination and belief into this reality; the opposite is the calculation and experience of the mature mind, recognizing the patterns and path to power by focusing energy and belief created by the desire of long term goals. It is written that Satanacha holds the power to make women submit to him; rather the course of seduction. Satanacha commands a strong legion of spirits of which, Pruslas, Amon and Barbatos lead them.

The third is Agaliarept, a General, possesses the power to uncover well-hidden secrets of the courts, cabinets of the world and reveals the greatest mysteries. Agaliarept commands the second legion of spirits of which Buer, Gusoyne and Botis are under his command. The fourth is Fleurety, Lieutenant General, who has the power to do that which one could wish during the hours of night. He makes hail fall when he wishes and commands a body of spirits of which Bathim, Hursan and Eligor control beneath him.

The fifth is Sargatanas, Brigadier, who holds the power to render one invisible and to transport you anywhere; to open locks and to allow you sight into other houses and to instruct in the Black Art of Necromancy. Sargatanas commands other brigades of spirits and Loray, Valefor and Farai command them.

The sixth is Naberus, Field Marshal or Inspector General, has the power to do beneficial or destructive acts to whomever he pleases and enables one to discover the power of the hand of glory. Naberus teaches the purposes of minerals, vegetables and of animals, possessing the art of divination and is considered one of the most skillful and powerful Necromancers. He can go anywhere and inspects all of the Infernal Militias and beneath him are Ayperos, Naberus and Glosialabolas.



Sigil of  
**LUCIFUGE ROFOCALE**

This sigil may be

inscribed in ink at the top left hand corner of parchment.





Grand Grimoire Sigil

of

LUCIFER

This may be inscribed at the

top right hand corner of the parchment.

The signature of Lucifuge Rofocale should be inscribed at the end of the pact document:



# **The Black Flame Ignited**

Awaken! No longer shall you walk the path in the spotlight of another's false light, seeking to intimidate and shackled to a slave mentality. This is the path of darkness, where in the terror of the unknown is a blazing torch found. The light of the Black Flame shall blaze from within, casting shadow where you walk. The Grand Grimoire of old has only given clues to the potential of power; having been cloaked in the doctrines of the slave mentality and so-called pious ceremonial command! The path of Lucifer is one of darkness and light, no huddling commands and threats of torture with a blasting rod!

The spirits shall be evoked in the manner long survived from before the Christian doctrines poisoned the human race. The Rebel Angels are not once-servants of Jehovah, for the Christian god was once in the ancient world no greater than another. Jehovah or Yahweh was the tribal deity of the Hebrews, then adopted by the Roman Empire to control and maintain authority over the vast and crumbling territory it sought to keep. Lucifer has many masks and power which assumes different shapes. The demons herein are bringers of power to those brave enough to take it.

You shall guide your spirit beyond the realm of the flesh and its spheres.





**Lucifuge Rofocale by Nestor Avalos**

# Preparation

Abstain from sexual activity for 7 days prior to the ritual; the purpose of this is to build up energy and focus towards the evocation and your goal.

At the evening meal, recite the following prayer to Lucifer for each of the 7 days.

# INFERNAL PRAYER

**“I invoke you, O thou powerful and wise Lucifer, Emperor of Rebel Spirits, I implore you O thou Prince Beelzebub, I implore you Grand Duke Astaroth, I implore you Daemon within, ascend in my spirit and the Black Flame shall spark and blaze within. So it shall be, Hail Lucifer.”**

On each of the 7 days, take time each day to focus on your ritual evocation and the goal you have determined. Contemplate where you are in life and what you wish to achieve in due course. Remove any guilt or doubt which may attempt to infect your thoughts, remembering that you shall be a god. Carry the crystal on you at all times each day, in the evening within your pillow.

The place of operation should be in a solitary location, in the wilderness, empty graveyard or in doors where none shall interrupt the rite. On the 3<sup>rd</sup> day you will go to the location or ritual chamber and using frankincense or myrrh, fumigate while uttering the incantation. This should be conducted at dusk on the 3<sup>rd</sup> day.

## INCANTATION OFFERING

**“I offer you this incense, O great Lucifer, Beelzebub and Astaroth, this in the honor, power and wisdom of your spirits, Hail to you Infernal Spirits, O great Lucifer, as to accept it, Hail.”**

You may repeat the incantation as many times as it takes to burn the incense, collect the ashes once it has been extinguished. The ashes should be thrown to the West towards the setting Sun while

**uttering the following prayer. “It is for the honor, power and wisdom of your name, O great Lucifer, Beelzebub and Astaroth that I offer to you the ashes of this sacrifice. Accept these ashes, O great Lucifer.”**

Obtain a simple black handled knife, of any length, specifically for this ritual. The fourth night the blade should be consecrated at the location of the ritual during the hours of night. Beelzebub is called “Prince of the Powers of Air” in association with Satan the Adversary in biblical reference (air is the abode of spirits commanding powers of divination, the fly is associated with the element air). If you are able, burn or inscribe the sigil of Lucifer as simplified as possible on the handle, both sides if needed.

**“I call to you, O great Lucifer, Emperor of Rebel Spirits; Beelzebub, Prince of the Powers of Air; Astaroth, Grand Duke of the Infernal Powers; be favorable unto me and imbue this blade with the strength of the conquering spirits and impart this blade with the power of Hell. O great Lucifer, Beelzebub and Astaroth, so it shall be, Hail.”**

After having pronounced these terrible words of power, keeping your eyes focused on the west and night sky, point turn the blade from you towards the western horizon as a sign of strength and determination; the will to command your desires to become as living flesh .



### **The Grand Grimoire & Red Dragon Sigil of Lucifer**

The crystal is to be the wand of this operation, associated with the element of Fire. The crystal shall build up energy that the sorcerer shall imbue it with over the period of 7 days.

# THE GOETIC CIRCLE OF BLACK EVOCATIONS AND PACTS



Eliphas Levi's master work, "Transcendental Magic" presents his perception of the Great Work from a Judeo-Christian perception of the cosmos: the existence of good and evil, Yahweh as the invincible father and the fallen angels and demons who corrupt and destroy. In my exploration and initiation into the infernal mysteries, I attained the knowledge that there are no absolutes and one thing is certain: chaos. From chaos we may establish a sense of temporary order; this is determined by our will and application of magick within short and long term goals.

Levi's cosmological fantasies are useful for the Luciferian who finds strength and power in the mantle of the Adversary; to embrace and command the infernal as a part of nature and the self is to attain insight into the nature of Black Magick. We *are* deities who control and have reasonable potential in creating and destroying temporary order within our lives and the world in which we hold influence over. Utilize the Deific Masks of the infernal towards a means of attainment and as an evolving Black Adept, move beyond the mask in which so many fail to go beyond.

Levi's Goetic Circle of Black Evocations and Pacts is one specific symbol of entering the abyssic darkness of the infernal realms and seizing our potential. Be cautious and do not allow subservient belief to be a crippling factor in your path of sorcery. Learn the uses of symbolism and establish the balance of insight with experience. As a Black Adept who has attained the understanding of the mysteries and the insight of the Adversarial Gnosis, I present the methods of the old grimoire's and Levi from a Luciferian perspective.

The Goetic Circle of Black Evocations and Pacts is best utilized as a visualization circle for the sorcerer to project his astral body into while intoning the incantations of the infernal spirits. The circle is not to keep demons out, rather to concentrate the energy of the sorcerer within an area and focus with the union of the infernal spirit and self.

### BLACK MAGICAL AXION

Within the circle containing the commanding name, every word creates that which it affirms.

### DIRECT CONSEQUENCE

He who affirms the Devil creates the Rebel Spirits who unveil Wisdom and Power.

### *Conditions of Success in Infernal Evocations*

- 1) An unwavering determination and strong will; think of the rebel spirits and the obstinacy of the strong and wise.
- 2) A conscious awareness that insight is gained via experience and the ability to recognize the patterns gained from spiritual rebellion.
- 3) Wisdom is knowledge applied and the understanding of patterns by experience.
- 4) Within the circle, investment of belief is essential in sorcery.
- 5) The understanding that you are the only god that is; there is no governing force moving you forward like a puppet in life. This is a clear indication of a legitimate individual who burns with the Black Flame: no separate consciousness is accountable for your life and no destiny is fixed. If you are not willing to accept this and live with the confidence and responsibility of self-deification, it is best to seek an easier path in what is called, "slave mentality" religious doctrines. Afterwards, the Black Magician must profane the ceremonies of the cultus in which he was raised, if any. This profanation can be as simple as the denial of dogma and the awareness of the principle which governs this world: chaos and the individual will which compels order.

The bloody sacrifice is not necessary for the evocation of infernal spirits; one may use a small amount of his own blood as the offering; this affirms the subconscious dedication of intent towards the goal. Obtain a fork which is traditionally from a branch of hazel or almond, cut with a black handled athame or knife used exclusively for cutting roots in ceremonies. It should terminate in a fork or three pointed pitch-fork.

Levi suggests that traditionally a fast of fifteen days must be observed, however it may be of less time and not a complete fast. Three days prior to the ceremony the Black Magician may cut back his diet to two small meals a day, with nothing after sunset. The evocation may be performed on the night between Monday and Tuesday or between Friday and Saturday. The Black Magician should find a solitary and forbidden spot, for example a cemetery or haunted location. If one has human bones then the ritual chamber in the personal abode may suit well enough; the location outside in say, a cemetery is psychologically more potent often as it brings a degree of change and inviting the journey into the

unknown. Remember, the purpose of infernal evocation is to compel and command change according to your desire; firstly, internal and secondly, external.

Levi's suggestion of place of performance echoes to old Europe: a dreaded ruin in the country (these are found in rural America), vaults of an abandoned convent, a place where a murder has been committed (plenty of these spots in America), a druidic altar or an old temple of idols. The Black Magician must use both the imagination under inspiration and knowledge of location to choose properly.

Clothing suggested is a black seamless and sleeveless robe, although traditional long robes are more than suitable. A cap emblazoned with the signs of the moon, Venus and Saturn; two candles of human fat set in black wooden candlesticks, carved in the traditional shape of a crescent. You may find it difficult to obtain human fat candles; I have found traditional black candle wax does not hinder the operation.

The robe itself may have the symbols of the aforementioned planets, or upon the hood of the robe itself. Two crowns of Vervain; a plant which grows in England and various other areas; Vervain was known as an "altar plant" in Roman times and was utilized by sorcerers and offering rituals.

One should have a magical sword with a black handle, or a long dagger consecrated for the operation. The magical fork and a copper vase; mentioned by Levi to contain the blood of the victim. The modern Black Magician may use a suitable vase containing pomegranate and red wine, substituting blood; you may add a few drops of your own blood to solidify the rites of the darkness. A censer holding incense in which Levi suggests camphor, aloes, ambergris and storax; mixed with the blood of a goat, mole and bat; four nails taken from the coffin of an executed criminal; utilize now small nails representing the aforementioned suggestion.

Additionally, dragon's blood incense or resin and wormwood herbs may be in the place of the blood of a goat. Levi's suggestion that one use the head of a black cat which has been nourished on human flesh for five days is at least ridiculous; you must simply use the illustration for imaginative and inspirational purposes. The same is for the bat drowned in blood and the horns of a goat. The skull of a parricide is not at all possible; simply utilize a legally obtained human skull or a replica in which many variants are readily available.

The illustration is best used however for the sake of explanation, Levi's details are provided: a circle is traced by the sword, leaving a small break on one side. A triangle is drawn in the circle and a Pantacle is formed and colored with blood; a chafing dish is placed at one of its angles. At the opposite base of the triangle three smaller circles are drawn for the sorcerer and two assistants; behind that of the first the sign of the Labarum or the monogram of Constantine is drawn.

The skin of an immolated victim must be brought to the spot and being cut into strips, must be placed within the circle and formed into an second inner-circle; fixed at four corners by the coffin nails. Outside the circle the skull of the cat, human skull, horns of the goat and the bat. Each must be sprinkled with the branch of birch dipped in the blood of the victim. A fire of cypress and alderwood must be lit with the two candles placed on the right and left of the operator, encircled with the wreath of Vervain.

The sorcerer may then perform the evocations and visualize the Goetic Circle as literal; the

aforementioned descriptions are intended for the purpose of explanation and symbolism. This is one method of performing the evocation of pacts to attain short and long term goals.



# AZAZELIAN TRIANGLE OF EVOCATION



The Azazelian Triangle of Evocation is a left hand path affirmation of the evocation of spirits devoid of Judeo-Christian dogma. Rather than the Judeo-Christian formula of using Archangels to restrain demonic spirits, the name of power, AZAZEL (meaning 'The Strong God', an ancient Canaanite epithet for Mot the God of Death) is utilized to in a friendly manner, exalt and honor the mutual energy and power of the infernal as recognized being a part of the self. You may place the sigil of Lucifuge Rofocale in the triangle and with it a small amount of blood to consecrate the sigil.

The incense holding should burn right next to the triangle of evocation and three black candles burning, each at a point of the triangle. You may use the smoke of the incense to manifest the spirit in a fleeting, temporary form during the conjuration.

To evoke the spirit into the triangle you may arrange incense at each point of the triangle, burnt continuously to produce a thick cloud of smoke over the circle. Within the circle, charged with the

adversarial spirit of Azazel, the sigil of the demon may be placed in the center and if you use your own blood to materialize some aspect of the spirit. During infernal rites such as this the spirit will begin to take shape within the smoke above the center of the triangle. Do not allow yourself to become lost in the phenomena of the event, rather focus and command the spirit as it is a part of you.

Evoke with darksome honor and intone the words of power with respect for the demon you summon. Be ever strong of will, unmovable and determined with the goals you laid out as to the purpose of the rite. The infernal host will test you and seek at times to weaken your will, remain steadfast in your proclaimed path; during early initiation periods, the sorcerer is always tested in subtle and often unsuspecting ways. Communion with your Daemon is strengthened during these moments as you must learn to trust your instincts and be confident in your designs.

# **First Invocation to Emperor Lucifer**

“Emperor Lucifer, prince & master of the rebel spirits, I implore you to abandon your dwelling, in whatever part of the world it should be, to come & speak to me. I command and entreat you by the authority of the Infernal Gods, the Fallen Angels who are still gods of the empyrean and the infernal, to come noiselessly & without giving off any offensive scents, to answer me in a loud & intelligible voice, article for article, everything that I ask you, that my success shall be your victory and that your powers shall become mighty within my body and spirit. Come, Come! Lucifuge!

## Second Invocation to Emperor Lucifer

“I entreat you, Emperor Lucifer, by the authority of the Infernal Kingdom, by the power of Samael & Lilith, & by virtue of your powerful spirit which liberates man from the chains of servitude, I command the forces of darkness to abandon your dwellings in whatever part of the world it should be, swearing to you that I will honor you as a part of myself, as a friend and companion of the Rebel Spirits. Send to me Astaroth in human guise noiselessly & without foul scents, by the words commanding the circle, BERKAIAL, AMASARAC, ASARADEL, AKIBEEL, come forth immediately.”

Depending on which spirit you are evoking, recite the appropriate incantation 7 times and prior to the rite, inscribe the below conjuration on parchment.

The following conjurations are Names of Infernal Power which may be either loudly uttered or in a meditative chant recited. The mark of signifies a break to concentrate and command the naming of the specific power.

# Conjuration to Lucifer

LUCIFER , OUYAR , CHAMERON , ALISEON ,  
MANDOUSIN , PREMY , ORIET , NAYDRUS , ESMONY , EPARINESONT , ESTIOT ,  
DUMOSSON , DANOCHAR , CASMIEL , HAYRAS , FABELLERONTHON , SODIRNO ,  
PEATHAM , *Come* , LUCIFER . COME.

# Conjuration for Beelzebuth

BEELZEBUTH , LUCIFER , MADILON , SOLYMO , SAROY , THEU , AMECLO , SEGRAEL ,  
PRAREDUN ,  
ADRICANOROM , MARTIRO , TIMO , CAMERON , PHORSY , METOSITE , PRUMOSY ,  
DUMASO , ELIVISA , ALPHROIS , FUBENTRONTY , *Come*, BEELZEBUTH . COME.

# Conjuration for Astaroth

ASTAROTH , ADOR , CAMESO , VALUERITUF , MARESO , LODIR , CADOMIR , ALUIEL ,  
CALNISO , TELY ,  
PLEORIM , VIORDY , CUREVIORBAS , CAMERON ,  
VESTURIEL , VULNAVII , BENEZ , MEUS CALMIRON ,  
NOARD , NISA CHENIBRANBO CALEVODIUM , BRAZO ,  
TABRASOL , *Come* , ASTAROTH . COME.

The following is written in parchment for the spirits under the three infernal powers, adding the name of the spirit at the end. This is to be intoned 7 times as well.

# To Conjure the Subordinate Spirits

O SURMY , DELMUSAN , ATALSLOYM , CHARUSIHOA , MELANY , LIAMINTHO ,  
COLEHON , PARON , MADDOIN , MERLOY , BULERATOR , DONMEO , HONE , PELOYM ,  
IBASIL , MEON , ALYMDRICTELS , PERSON , CRISOLSAY

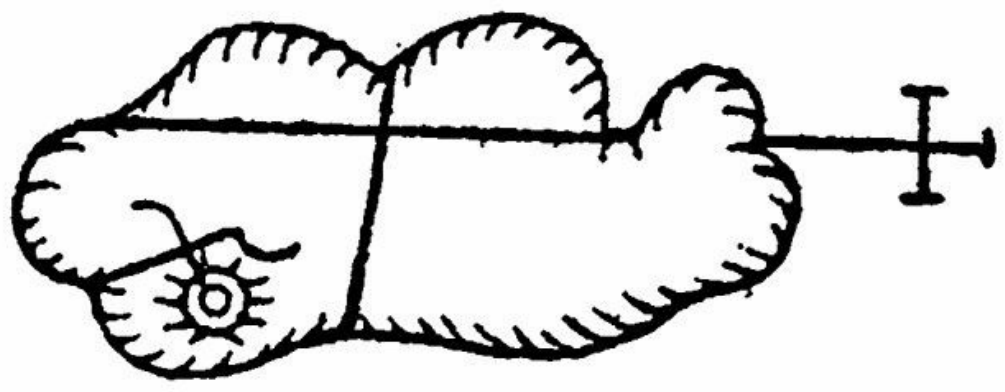
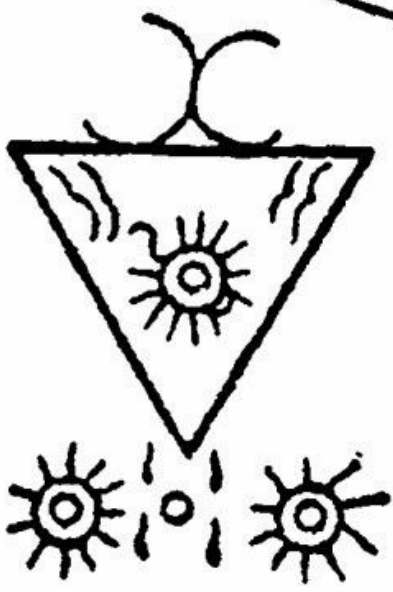
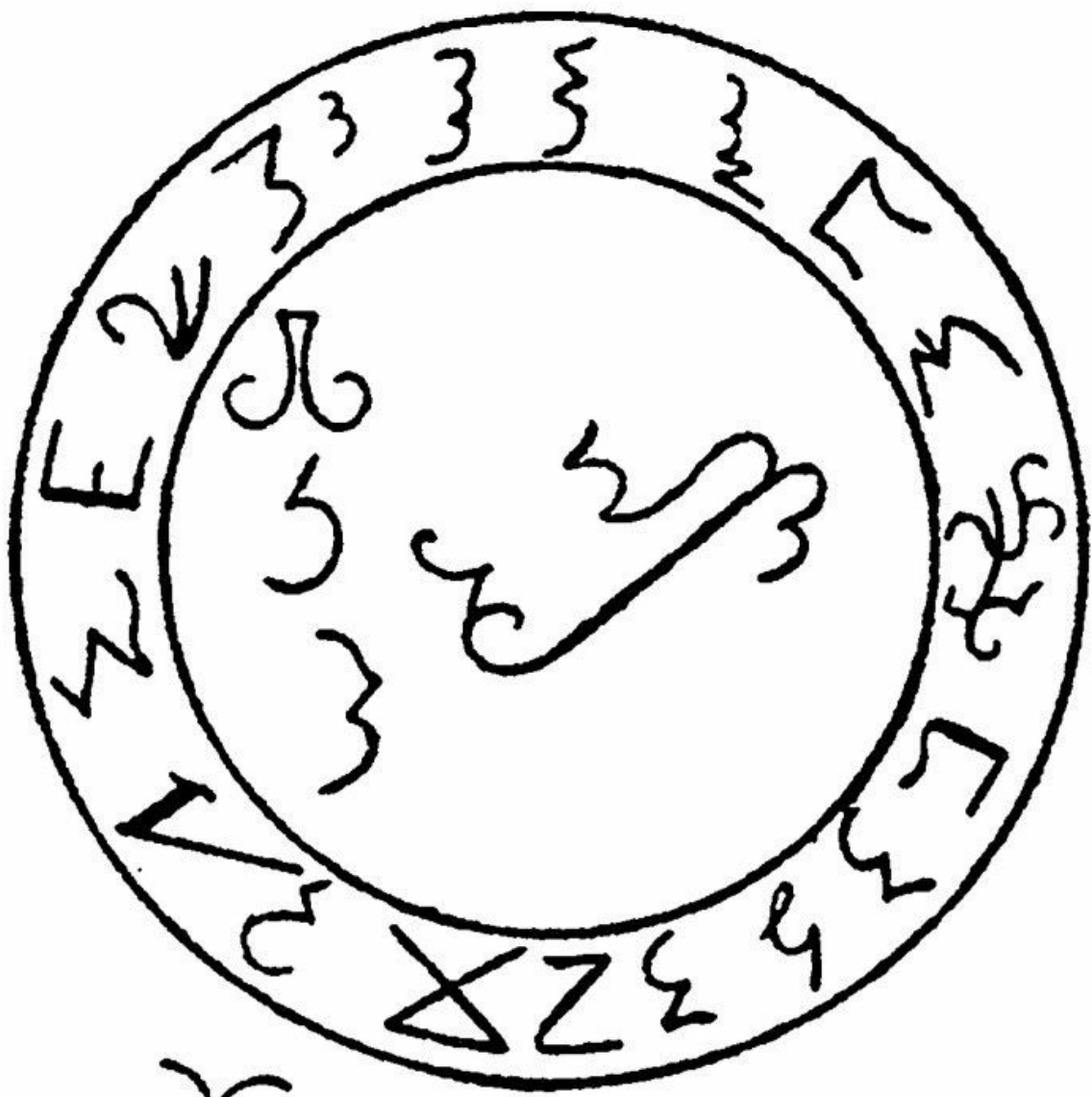
, LEMON SEFLE NIDAR HORIEL PEUNT , HALMON ,

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LHAVALA , OMOT ,

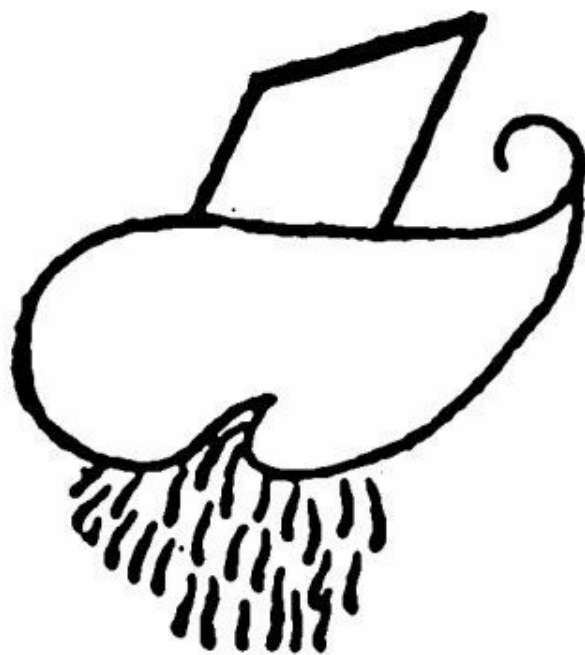
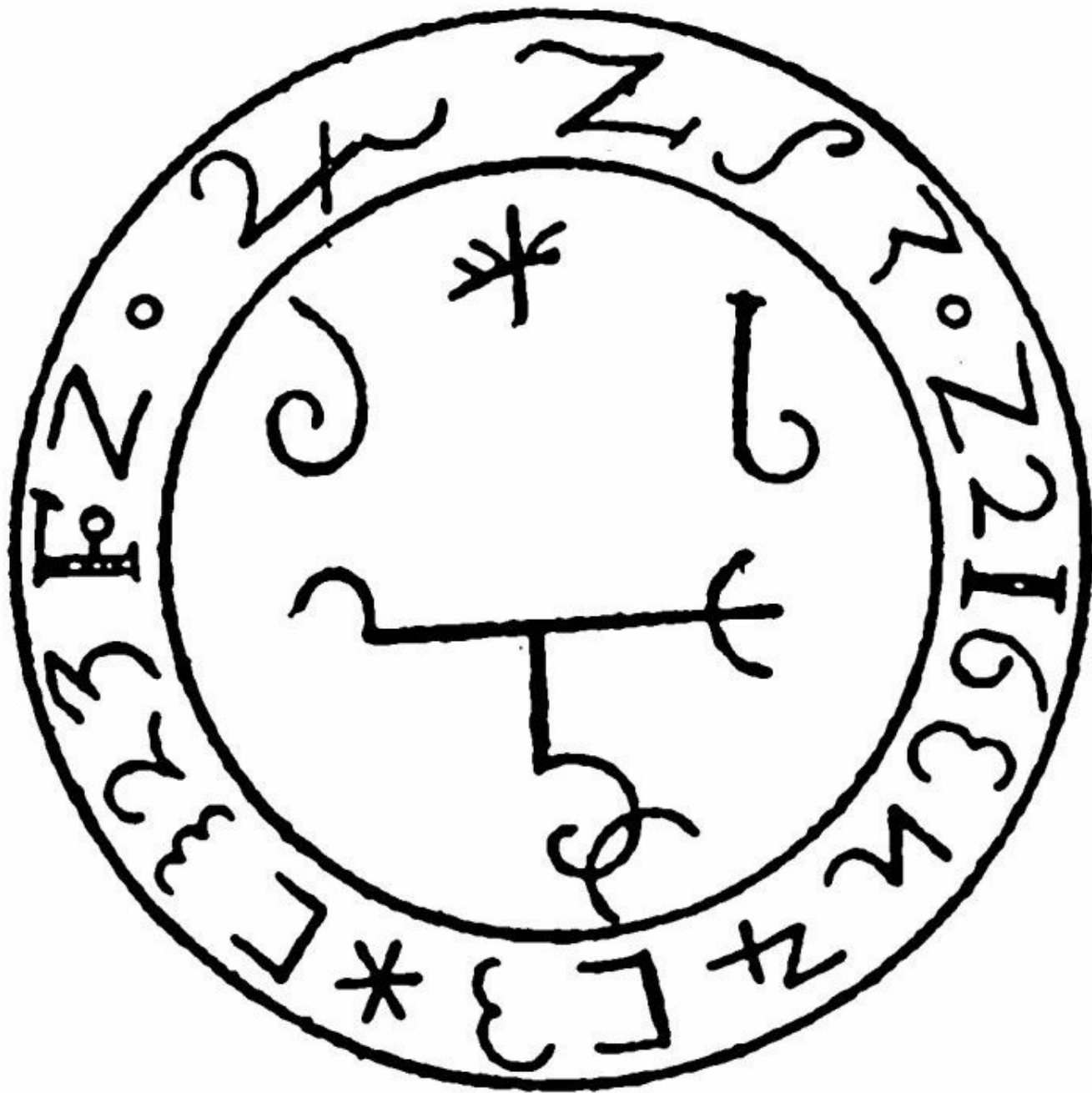
FRANGAM , BELDOR , DRAGIN , *Come* .

At some point during the conjuration, a presence may be felt. You may even visualize the demon taking some form in the smoke. Do not lessen the encircled powers by forgetting the purpose of the ceremony: to attain the powers of a particular spirit first and foremost.

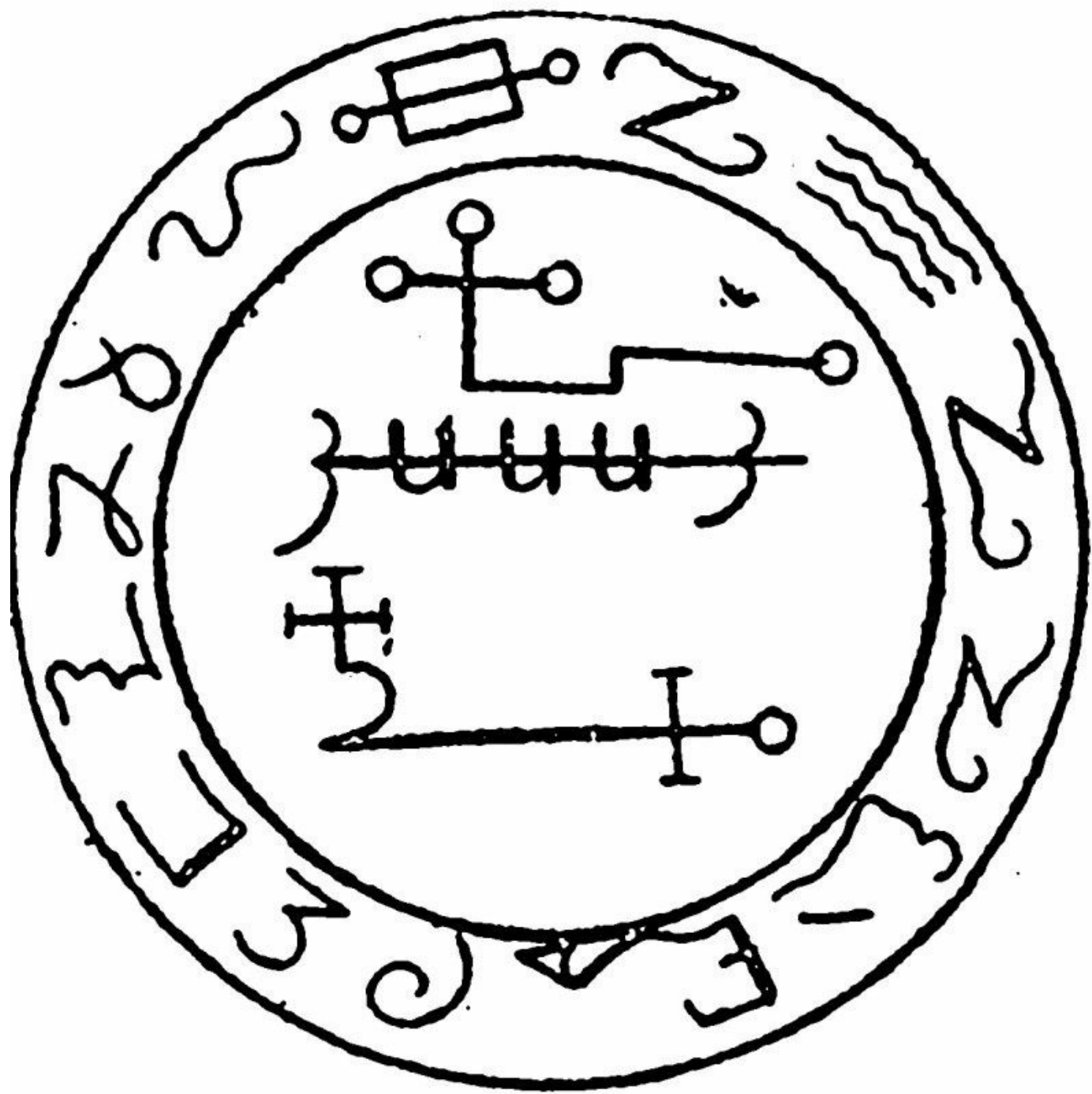




# The Sigil of Lucifer



# The Sigil of Beelzebuth



# **The Sigil of Astaroth The Apparition of the Spirit**

“I am here, what do you ask of me?”

## **Query to the Spirit**

“Hail great spirit, I have called you forth to assist me in my path of power and wisdom, (Name the specific desire); if you assist me, I will honor you with an offering on one coin, placed in the earth each Monday and incense burnt (if you deem appropriate). I seek this agreement for the period of (appropriate time). I seek in addition that my personal daemon may become known to me, that knowledge and insight cause this genius to elevate in power with your guidance.”

## **Response of the Spirit**

“I will open the gates in which this power may manifest through you. I shall whisper by instinct and that the daemon is awakened.”

## **Covenant with the Spirit**

I promise to bring to you (name) the wealth and treasure of knowledge, insight and power to manifest your desire of (name goal clearly and simply), I shall inspire your Daemon and guide towards the path of becoming a god; even so, it begins now. This shall manifest at pace during the period of (name time). During this period, you shall offer to me one coin in the earth each Monday and incense burnt to me every New Moon at Dusk. You may seek my guidance with calling upon me in the triangle of evocation or by meditation upon my sigil; I shall answer you in the way which is best suited. If you renounce this pact or what you have achieved later, you will destroy what you have created with your power. If you fail, I shall drain some of your accumulated power accordingly. You will keep this secret and not reveal to the profane. This is recorded from this date (date, month, year) to (end date, month, year).

# Lucifuge Rofocale



## Sorcerer (name, date & signature)

Once the pact has been made you need not fear the spirit, you will find over time a deep connection between your Daemon and the infernal spirit. As a Luciferian, one may consider that the Daemon is covered in the garment of the Deific Mask; harnessing that particular energy and guiding it accordingly.

Each night, you may feel a presence with you which inspire insight towards your goals associated with the pact. Meditate upon the instinctual impulses Lucifuge brings to you. Thank the spirit for what you have accomplished with proper respect and remember that the infernal powers are a part of yourself.

## Entreating and Returning of the Spirit

O Prince Lucifer, I honor your union with my spirit and am satisfied at present. My success and manifested goals are also yours. I pour this libation and offer this incense to you, that our power shall expand according to my desire. So it shall be done.

## Rendering Thanks unto the Infernal Host

O illustrious Prince Lucifer, who has inspired the Black Flame of divine consciousness within my mind, great spirit and rebel angel who offered to me the torch, I thank you. Prince Lucifer may your blazing light of the morning and night be made manifest in my living body and soul. May I guide the infernal spirits to liberating those able to comprehend the path of power here and now; as I grow in power and wisdom so do you. Hail unto Lucifer, Beelzebuth and Astaroth, be favorable unto me and with strength and desire may I cover my being with your garments of darkness and blazing light. So it shall be.

# Centum Regum

Below is a variant of the Conjunction of Lucifer with a slightly alternate spelling. Perhaps you will find one version more appealing when reciting than another; the Names of Power should be intoned with a sense of confidence and command. Intoxicate yourself with each word. You may add the hard stop after each name based on the aforementioned conjunction or merely a flowing of the Infernal Names which are gateways to specific types of power and insight; depending on the purpose and Spirit (Lucifer, Beelzebuth, and Astaroth) summoned. The following is a type of magical empowerment with the grimoire as a type of gate and ward of luciferian knowledge; my initiatory experience reveals this type of pact with Lucifer as patron of magical power and wisdom. Written from the Deific Masks' patron guidance, the Black Magician may recite and consecrate this grimoire.

## The Summoning of Lucifer

Lucifer, Ouia, Kameron, Aliscot, Mandusemini, Poemi, Oriel, Madugruse, Parinoscon, Estio, Dumogon, Davorcon, Casmiel, Hugras, Fabil, Vonton, Uli, Socierno, Peatan, Come, Lucifer. Nema.

## The Affirmation and Treatise of the Spirit unto the Black Magician

I, Lucifer, illustrious Emperor, independent and strong, free and absolute ruler of the entire subterranean kingdom, despotic lord over the spirits of the air and earth; I am the most formidable, terrible, noble, moving and governing the fortunes or misfortunes of my subjects with absolute power; wise and sagacious, endowed with the most sublime and luminous character, endowed with the most sublime and luminous character, am the dominator of the earth and those who awakening to my gift of the Black Flame.

### Second Oath

I promise and swear, in the name of the Black Flame and divine radiance, to friends and children of the path of the left, that to the owner of this book; signed and sworn, in the name of the undersigned my aforementioned subjects, by the virtue of oath and signature I swear to adhere to all that will please the owner of this book.

### Third Oath

Additionally, as for one of my own subjects that reading my summons from the first article may cause them to appear at once in the spirit and communicate to his or her daemonic spirit; to fulfill that which is asked of me without delay of appearance, to respond truthfully and according to your desire, manifest that which is most respondent to your will. I shall damage and harm nothing which is loved by you. To become a temple of the divine gift which I offer, the Black Flame, you must fully accept the responsibility of selfdeification. My power and that of the daemonium shall fill you with inspiration and wisdom; you alone are responsible for what you direct it towards. Think now, should you have the courage to liberate yourself from the most basic thoughts to the greatest actions in your life? Shall you become daemon and living deity manifest in flesh?



## Forth Oath

I promise and swear to the aforesaid: assistance of all my subjects to the owner of this book without differentiation in rank, dignity or any other perceived division; that no matter hour or month once the incantation is recited shall the powers at their appropriate method shall be presented to your disposal.

## Fifth Oath

I promise and swear that I and my subject in the name of my Infernal and Empyrean Divinity shall practice secrecy and invincible loyalty without ever failing to fulfill my oath and promises with respect to the Third Oath of Self-Deification.

## Sixth Oath

I promise and swear on behalf of my subjects to protect and defend the owner of this book from misfortunes, dangers and other natural occurrences as long as the individual thinks and actions with foresight and caution in actions.

## Key of Dismissal

In the name of the Infernal and Empyrean powers, rebel spirits and motivators of this world of flesh and spirit so this pact is made sacred, Tetragrammaton! Let my total Will be done! Hail Lucifer!



Satanachia

# PART TWO

## Pacta Conventa Daemoniorum

The Second Infernal Book of Sanctum Regnum of the Clavicle

Behold, the second infernal book of the true manner and methods of making pacts, with the names and powers of the infernal Spirits and making them manifest by the power of the invocations of the pacts of the Clavicle. The key to opening the infernal gates of power is solely in a subtle yet crucial method of perception, returning to the foundation and center: the self. When you perform the darksome rites herein liberate your mind to fully indulge in your subjective fantasy and utilize your imagination as the igniting force for the Black Flame.

When performing the ritual, intone the Infernal Words of Power and with each uttered key, allow your imagination to fully believe for that moment in time that the very circle is the Alpha and Omega, namely Azothoz. Once the imagination is fully invested in this belief in the act of primal sorcery, the gates will open for you. The Names of Power of the Fallen Angels are presented here as a traditional formula of Luciferian sorcery and are potent for the Black Adept.

Obtain a wand of hazel or one made from a human rib with a small crystal attached at the end. Such a wand, crafted from human bone will prove useful in necromantic rituals as well. Obtain a Bloodstone and two black candles, taken to the place where the ritual may be conducted undisturbed. You may conduct this ritual in an abandoned ruin or within your ritual chamber.

Draw or lay out a cloth which has the Triangle of Pacts, if a drawn triangle it may be simple. As an alternative, you may use the Goetic Circle of Pacts as the focus of the summoning. The two candles may be placed on the sides of the triangle. Go to the center of the triangle with the wand and the invocation of the spirit, petition and pact you have written prior for the spirit.

Remember that spirits manifest in numerous ways, rarely as physical manifestations as so long depicted; there may be several omens or signs, shadows which move quickly, the feeling of being watched, voices or images appearing in your mind. Do not dismiss your visions and remain steadfast in your design, spirits will test your strength of will.

# INVOCATION OF THE INFERNAL KINGS

Blazing Star which is the first to bring forth the solar radiance, Cold Fiery Star which shadows forth the darkness and night; Come forth Lucifer! I summon you from the abode in which abyssic darkness and empyrean light are joined. O great and brightest light, whose empyrean power is found in both hell and the heavens, I invoke you Emperor Lucifer! Master of rebel spirits, be favorable in my summons of your Great Minister Lucifuge Rofocale, I wish to make a pact with this spirit.

I invoke you, Prince Beelzebuth, protect and grant me boons of power in this undertaking;

Count Astaroth, be prompt and ensure the great Lucifuge appears to me in a form he desires; let the darkness be his mantle of power, encircling the Black Flame of phosphorescent divinity! O great Lucifuge, I summon you forth from your dwelling, in whatever part of the world that it may be, to come forth and speak with me. Be as my bother and friend, for I honor the great spirits of Emperor Lucifer, Beelzebuth and Astaroth. My success and victory is also yours; the spirits of darkness move within my temple of mind, body and spirit.

I recite the words of power known as Solomon's great Clavicle, I usurp the Names of Power in Lucifer's name, that Adonai will be a vessel for the authority of the Infernal Dominion! Appear by the power of the words of which I shall utter now.

*\*Recite the Names of Power twice with a passionfilled voice, visualizing the spirit manifesting with each utterance.*

# Grand Invocation of the Great Kabbala

I summon you, O spirit, to appear now by the power of the Great Emperor Lucifer, Beelzebuth and Astaroth; I summon you O spirit, to appear now by the power of the Names of Power usurped by the fallen prince of infernal spirits: Adonay, by Elohim, Ariel & Havohej, Agla, Tagla, Mathon, Oarios, Almouzin, Arios, Membrot, Varios, Pithona, Magots, Sylphae, Tabots, Salamandrae, Tabots, Gnomus, Terrae, Caelis, Godens, Aqua, Guigua, Javna, Etitnamus,

# **Zariatnatmick, A , E , A , J , A , T , M , O , A , A , M , V , P , M , S , T , S , T , G , T , C , G , A , G , J , E , Z , & C. PART THREE NEPHILIM THEURGY AND AZAZELIAN RITES OF FIRE OF THE WATCHERS AND ANGELIC HOST**

I offer here a Luciferian ceremony of power which literally usurps the name of Adonai as a mask of the Adversary, invoking the Names of Power (the Watchers) as bringers of wisdom and power into the temple of mind, body and spirit. The Book of Enoch offers a map in which I re-constructed this book of infernal chaos to break the order of old and restore the power of the infernal and empyrean angelic host. This is a powerful text which you must proceed completely confident in your desire and will.

I have found that combining the medieval grimoire tradition with early Judeo-Christian demonology, derived from Hellenic and Near Eastern dethroned gods is a ultimately more insightful and powerful experience towards manifesting your desires.

Consider the names of the Watchers from the Enoch books; they are not as they seem within the origins of Judeo-Christian cosmology. El is the name of the father of the Canaanite pantheon which was long established before the cult of Jehovah. El ruled over the pantheon which included Anat, Baal, Yam (Leviathan), Mot (God of Death, his epithet gave origin to Azazel) Asherah and the rest.

When the Jewish tribes conquered Canaan, Yahweh, their traditional tribal storm-god, established a priesthood which held nominal authority. The development of this monotheism helped to maintain their ongoing authority and power. The Canaanite gods, still strong in their traditions, were slowly assimilated with El becoming Yahweh. Monotheism rendered the old gods as idols, unclean spirits and demons. Some of these old gods became “angels”, literally ‘messengers’ of the god El-Yahweh (Jehovah).

The much later tradition of the Watchers was developed from Hellenistic influences, yet the fallen angels contained elements of the name of El. Luciferians approach the watchers in this way, not subservient to the deity Yahweh. For instance, Ramiel, ‘thunder of El’; Kokabiel, ‘star of El’; Ezeqiel, ‘shooting star of El’; Asael, ‘El has made’; Batriel, ‘rain of God’; Ananel, ‘cloud of El’; Turiel, ‘mountain of El’; Samsiel, ‘sun of El’; Araziel, ‘moon of El’; etc. The knowledge of the Watchers inspires human self-excellence and evolution towards our creative and destructive possibilities.



The Head of Azazel (detail from "Dragon of the Two Flames", illustrated by Kitti Solymosi)

# ON THE SYMBOLISM OF THE BLACK FLAME

The concept of the Black Flame (or Black Light) is found in numerous ancient near eastern mythological and religious doctrines. I will focus specifically on the Black Flame and Azazel concerning the symbolism within this grimoire.

The form and domain is described in the Apocalypse of

Abraham as being of a type of fire, while the ability of the archdemon to assume many different forms is prevalent. In Chapter 13 of the Slavonic Apocalypse, Azazel takes the form of an unclean bird (raven), this is not reflect the true appearance of the demon. The abode of Azazel is located in the subterranean realm, literally a theophoric representation revealing the essence of the arch-demon.

Azazel's abode is within the furnace of the earth, a fiery realm which is directly connected to the will of the fallen angel. The very essence of Azazel is described in the Apocalypse as the burning coal or firebrand of this chthonic kiln. Azazel is the very source and is one with the fire of Hades. Luciferians do not accept or recognize this type of fire and specifically destructive; there are no absolutes and depending on how this type of spiritual fire is utilized, determines the creative or destructive nature of it.

Azazel is properly explored in "Dragon of the Two Flames" with regard to the etymology and origin of this Lord of Hades; I have the delightful luxury of expanding by ritual and study the essence of Azazel with regard to early Christianity. Fire is the creative essence, used to describe the abode of the upper region of the empyrean as well as the subterranean realm of Azazel. The Black Flame is the gift of divine consciousness offering possibility to those who become as the Nephilim, the giants born of the air and earth.

The very tongue of Azazel is of fire, those who fail the test of will, desire and belief in their existence (for example, bowing to any other idol or deity outside of the self) are devoured by the flames in Azazel's belly. The sorcerer seeks to refine his consciousness and with brave determination, become like Azazel in this life.



Azazel in shape of an Unclean Bird (detail from “Dragon of the Two Flames”, illustrated by Kitti Solymosi)



# **Invocation of the Fallen Angels & the Fiery Pillars of Azazel**

This ritual is one of Luciferian Theurgy, to invoke the fiery spirits of the Watchers to join in union with the theurgist who is to then become as one with the fallen angels. The Luciferian Theurgist is both simultaneously individual and a virtual temple for the dwelling of Azazelian power; literally one who compels and guides the fallen angels to manifest their knowledge via the will, desire, belief of the sorcerer. This ceremony is a working to awaken the archetypical representations of these forces within the self, thus inspiring self-evolution and the attainment of power. The personal Daemon is thus the mediator and divine aspect within the self; the facilitator of initiation and the gift of witch-blood within the Luciferian. The Daemon is presented in “Adversarial Light” and “Dragon of the Two Flames” for a start, while the more advanced Sethanic Egyptian rites are found in “Necrominon”.

Perform this rite when comfortable prior to performing Goetic sorcery or pacts; the intensity will exhaust you and if pushed to the mental and physical limits, insight and a rising sense of power concerning your potential will be found.

Let the altar be decorated with appropriate idols, symbols and art. The design of which, is entirely to what you determine as inspiring. Traditional ‘Paradise Lost’ art presenting the fallen angels is appropriate, including the symbols of Azazel found in ‘Adversarial Light’ and ‘Dragon of the Two Flames’ among others. There should be two candles, black and white on each side (black on the left, white on the right) of the altar with a chalice filled with red wine or your choice liquid. The athame should be pointed to the sigil or idol upon the altar; the dagger has a symbolic role in sorcerous initiation and creation.

The pointing of the blade towards the four quarters and then while uttering your incantations is the Nephilim born via the union of the primal body of shadow and the fiery gift of consciousness. The blade turned outward is the path of self-determination and casting the circle.

This is a variant of the “Casting the Circle of the Adversary” found originally in “The Bible of the Adversary”.

# 0. Casting the Circle of the Adversary

Hail forces of darkness and spirits dwelling in Tartarus!

I cast now the circle of my fiery design as Azazel brings the creative and destructive fires of Hell unto where he goes forth.

To the North-West I summon ancient goddess Lilith, elder mother of horrors!

To the West I summon you Leviathan, Azrael, Arion.

To the South-West I summon you Aggereth, Daughter of Machaloth.

To the South I summon you Shaitan, named Satan, Great Adversary! I summon Azhazel and Paimon, King who answers to Lucifer's call!

To the South-East I summon Abaddon, named Apollyon, the Ruler of the Bottomless Pit who is the Unnamable One sending forth locust-devils to destroy our enemies!

To the East I summon Lucifer, named Ashtar, Bringer of Light; I summon forth Samael and Oriens, Great and Terrible DemonKings who inspire the strong and cunning and curse the weak and ignorant! May I rise up as the brightest star in the heavens!

To the North-East I summon Lilith, wife of Asmodai; night-spirit and wind-demon who is both beautiful and deadly!

To the North I summon forth Amaymon, Terrible King of dark spirits, devouring one of Blackened Flame! I summon forth Mahazrael and Belial, the Lord of the Earth!

In the circle of shadows I awaken with the fiery essence of Samael and Asmodai, conquering Kings of old!

Let my circle be thrice-elevated in the Infernal and Empyrean realms!

AMAYMON

MAHAZHAEL

BEZAL

THE EVIL ADAM & THE SERVENT  
THE ELDER LILITH, THE  
WIFE OF SAMAEI.

THE LION & THE HORSE & THE  
YOUNGER LILITH, THE  
WIFE OF ASMODAI.

SAMAEI  
SIDD  
STOUX  
ASMODAI

THE OX & THE ASS  
AGELETH, DAUGHTER  
OF MACHALOTH.

THE SCORPION AND  
UN-NAMABLE THE ONE.

SIN

LUXER

ZHAMAEI

O RIENS

A R I T O N

A Z H A E L

SHTA

AZHAZAEI

PAIMON

# I. The Opening of Dudael

Anoixon Dudael!

Let the Fallen Angels who bestow gifts of wisdom and power by ever honored and invoked again! I invoke you Shemiyaza, Azazel, Artaqifa, Arakiba, Armen, Rameel, Kokabiel, Kokabel, Tamiel, Turael, Rumjal, Ramiel, Danjel, Ezeqeel, Baraqiel, Samsiel, Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Jetrel, Turel, Jomjael, Busaesejal, Hananel, Neqael, Sariel, Simapesiel, Amezarak, Tumael, Asbeel, Gadreel, Penemue, Asradel, Kasdeja, Kasbeel, Biqa and the ancient serpent Taba'et, move and appear for I shall be the living vessel of blackened flame cloaked with shadow!

Let my light burn brightest as among the stars that I shall be both the voice and fleshly manifestation of your traditions long forgotten! May my voice carry to the midst of jagged rocks and split open the desert Dudael! Let the chains be broken and the host of Azazel come forth!

Upon this earth shall it be as was in the heavens from which the Watchers descended, great gods of old! Upon this earth shall it be as is in hell, secret abode of dark angels who offer great boons of wisdom and power!

Let my temple of mind, body and spirit be as a great palace adorned in silver and guarded by seven mountains of magnificent stones of jacinth, of alabaster and the summit of my throne of sapphire. Let the Black Flame of terrifying radiance illuminate and cast shadows around me, encircling my fire in shadowy darkness!

Let my spirit be born of the 200 Fallen Angels and given authority and flesh upon this earth! I call to the Watchers and my brothers the Nephilim of old to be my council and dwell within my temple.

Grant me the powers over the gates of the abyss and of the heavens!

Let the seven stars, appearing as great burning mountains are as my foundation in this fleshly life here and now!

At the place being the end of heaven and earth may the prison be destroyed and the gates lay low before the Watchers of old; may the stars and hosts of heaven come forth from their infernal tombs and live yet again in their wisdom, AS ABOVE, SO BELOW!

May Uriel be as my angel of the abyss by the usurped name of Adonai, let the Luciferian spirit bring together in strength and power before my enemies!

Uriel, Angel of Tartarus I command thy powers to be to my desire and unlock the dark realm of Gehenna!

Hail and come forth great angels who connected themselves with women, their mighty spirits who hold power to assume many different forms, awaken and inspire my mind, body and spirit in this world now! May I be your vessel of bringing wisdom to humanity as I may, leading them to sacrificing to demons as gods, verily as a part of the self and live according to inner desire!

## II. Control and Usurpation of Adonai

I have usurped with great authority the name of Adonai that the seven archangels lay down their weapons and guard against our brothers and let loose the infernal and empyrean host!

Uriel, who is over the world and Tartarus; Raphael, join with the luminaries; Michael, regain your divinity as Mekal the burning god and over Chaos; Saraqael, who is set over the spirits who shall now taste the pleasures of sin; Gabriel, who is over Paradise and the Serpents and Cherubim; Remiel, who is set over those who rise! In the name of Adonai by the authority of Azazel, Satanael, Shemiyaza and Lucifer so it is done!

I summon you forth, fallen angels to my circle! May your fiery substance congeal, enter with spirit and fire the flesh of my body.

I am born again as one who shall be as a Nephilim upon this earth, the very gift of Azza and Azrael! Grant me the power to command and guide the sorcerous dark spirits and infernal demons to make my kingdom upon this earth!

May my spirit be not bound merely by this flesh that I may come out of the flesh upon this earth, my dwelling!  
So it shall be!

### III. The Fiery Essence of Azazel and Garments of Darkness

Hear me Azazel! Great Adversary of the weak and unfit, blazing god of forgotten names, descend to me as in the fabled garden of old!

Azazel, who appears as a serpent in form, having the hands of a human and feet of man; six wings on your left and six upon your right, come forth!

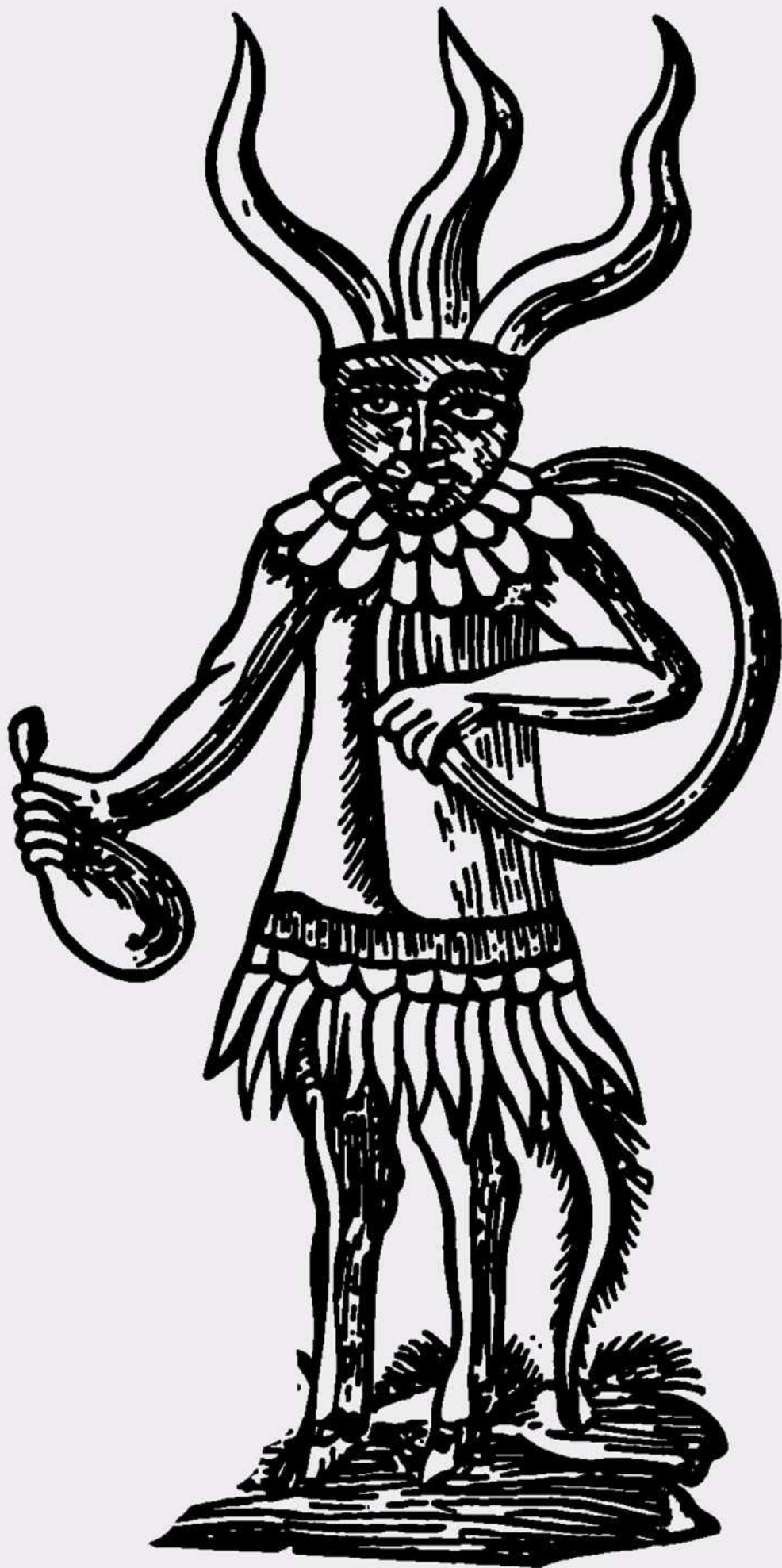
Azazel who holds the grapes of forbidden knowledge and the path of insight, move and appear!

Azazel I summon you into my circle and assume the garment of light, appearing in the likeness of an Angel; come forth with radiance with the knowledge to control the empyrean powers within!

Luminous bringer of wisdom and the path to power, bestow your gift of fire to my spirit that I may drink from the chalice of serpentine knowledge; let my eyes open to have insight over the empyrean and infernal!

*Drink from chalice.*

So it shall be done!



**THUS ENDS THE GRAND GRIMOIRE OF INFERNAL PACTS**