

ADAMU

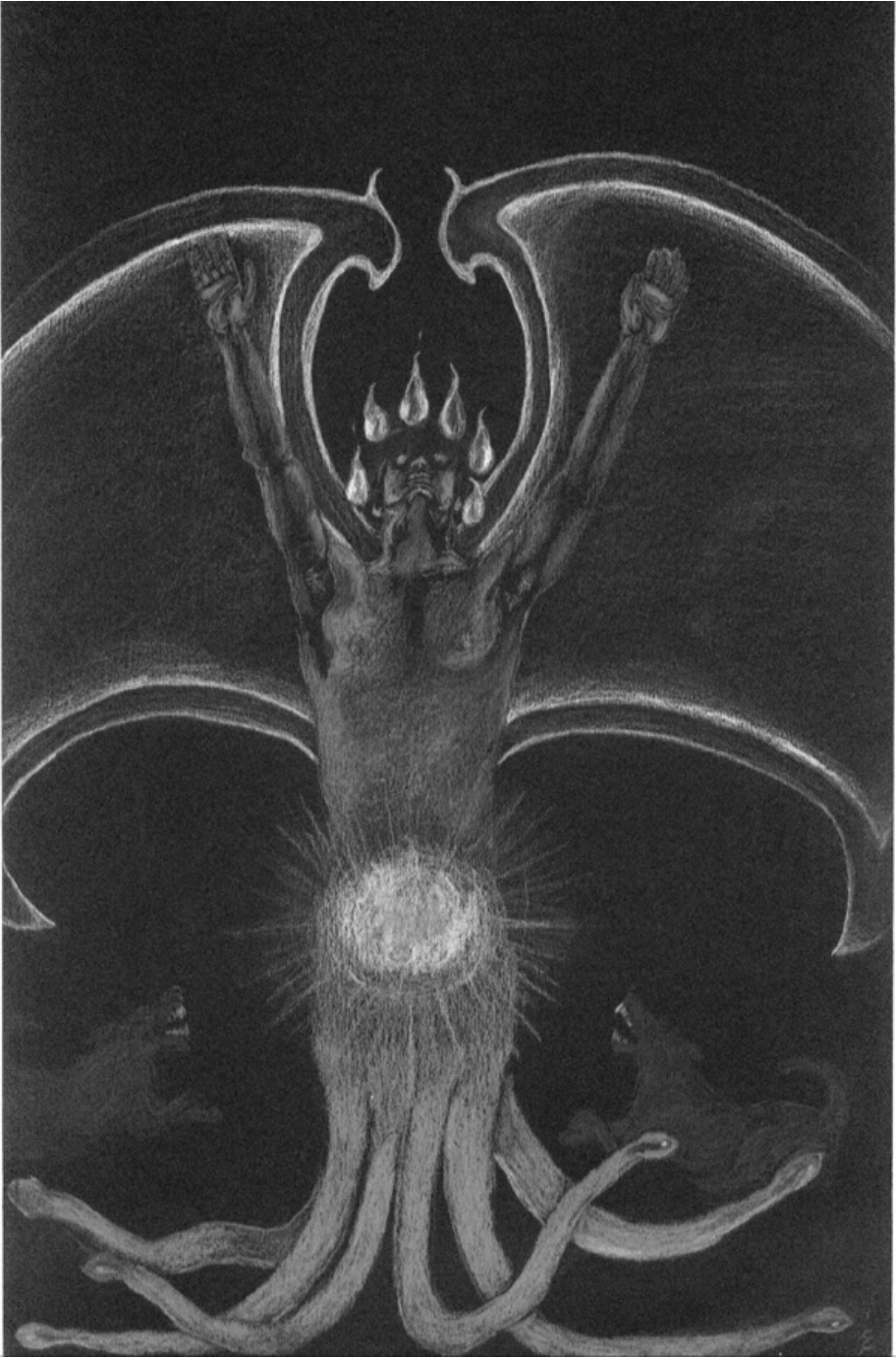


LUCIFERIAN TANTRA AND SEX MAGICK

The Az Edition

By

Michael W. Ford



Above: Aiwass-Typhon

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Dedicated to Az, the Whore who brought the fire of life to humanity, for those who may see through her eyes. To the red passion of the serpent, Goddess Shakti who instills the sight of Akoman for those willing to see...



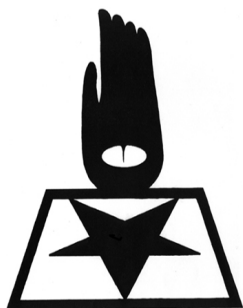
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ADAMU – Luciferian Tantra and Sex Magick

THE AZ EDITION

By Michael W. Ford © 2003 - 2006

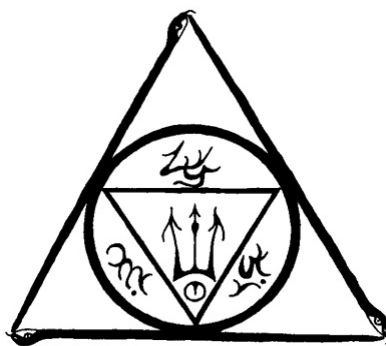
Illustrations by Elda Isela Ford



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THE AZ EDITION thank you:

Firstly, to the illustrator Elda Isela Ford, Soror Lilitu Azhdeha of The Order of Phosphorus and Black Order of the Dragon, who has been as the Scarlet Woman in practice, whose illustrations further interplay with my own textual visions. To Dana Dark, who has meant so much to me and to our Triad of magical work, who is one of the few I have ever held the sacrament of Cain with. To those countless solitary practitioners in The Order of Phosphorus and Black Order of the Dragon. I wish to thank those who have been my enemy over the years, your opposition has made me stronger, to my friends who have taught me the value of companionship and support. Finally but not least to those who have taken my books and done something to improve their own life, continuing to hear of your success in a spiritual and material sense is a reward which nothing else can compare.



To AZ,

*Whose touch is the inspiration of the spirit
Whose flesh evokes orgasm and the fire of self
To Az, whose hunger is eternal
And whose thirst drains the spirit of God
Whose shadow is of a thousand beasts
To Az, from between whose legs serpents slither
Who taught the fallen angels how to copulate
To Az, who brought the world the spirits of the air
And night demons and hags
To Az, who is Shakti
The Red and Divine Spirit of Woman
Whose Thirst is never-ending
May we feed you when we copulate..
Inspire and illuminate the Black Flame
O Mother of Harlots
Adversary, Goddess of the Spirit of Life..*

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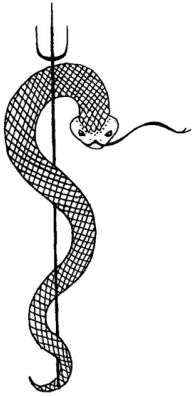
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CHAPTER ONE

DAÊNÂ-DAÊVA THE FOUNDATIONS OF SEX MAGICK



Sex Magick has been practiced in many forms since the dawn of mankind. The ancient Sumerians had Gods which held rites at shrines, the ancient adversaries to the Zoroastrians known as the Yatus, those who practice yatuk-dinoih (witchcraft) worshiped Az-Jeh the Whore, whose was "kissed" by Ahriman and caused menstruation in women. Ahriman had many Pairikas who were essentially Sex Magickians, Succubi who initiated men into their cult by their charms and wares.

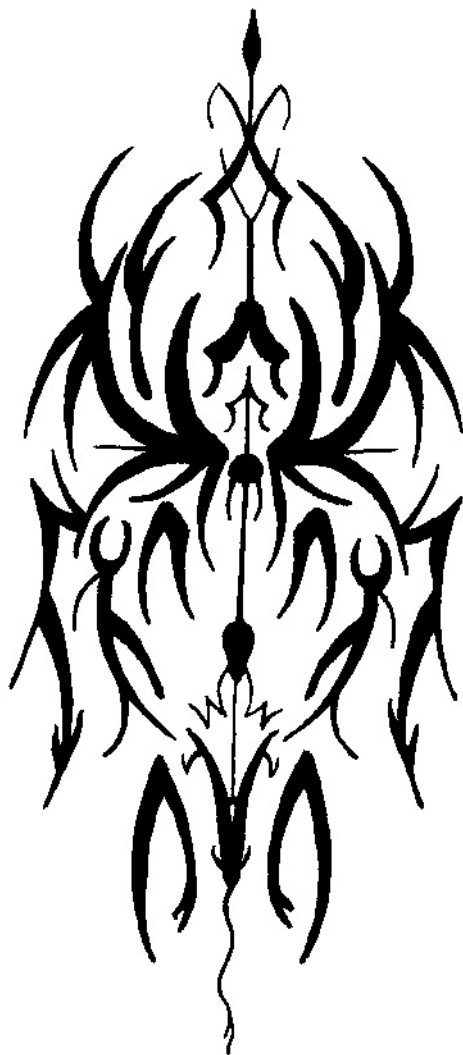
The path of the Indian Tantrics involves the hypocrisy of the human condition itself, the misery and pain is a way of bringing insight into the practitioner. In the context of the work in question, the Luciferian uses similar methods. Not to transform the consciousness into some exterior "divine" God, rather to strengthen and transform conscious into an isolate spirit, similar to the archetype of Samael (Lucifer) or Ahriman, Lilith or Az-Jeh. To "bring light" in the path of Forbidden Sex Magick, you must awaken the Shakti, the Kundalini through exploring darkness and the beast within each of us, through that path do you ascend for as the Light Bringer.

Consider the Yatus who is able to awaken both the therionick and angelick forms of shadow and light in the flesh. The understanding of self-possibility is then taken to a new level, as consciousness is refined and developed so to are the areas of possibility for the Luciferian.

The work of ADAMU as it is presented here is drawn from the Vama Marga, rather not the original term but from a Luciferian perspective. It's aim is not the perverse for the sake of perversity, it is the transformative state derived from the opposite path, that is, of the Luciferian mind. Seek therefore spiritual liberation through the darkness offered here, find the Light which you have always yearned for.

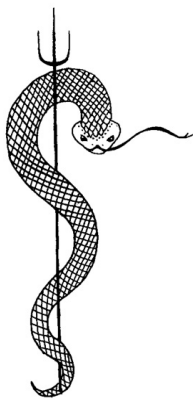
Daeva-yasna

The Religious Allegory of Ahrimanic Knowledge



The Sigil of Ahriman (above)

0° The Birth of Darkness and Light, the Rebellion



In the beginning there was one, the hungry void of absolution. The alpha was the spirit embodied in the greatest light. Zurvan, the endless one, created and consumed when it wished. There was no intellect beyond it, no individual will beyond it. Time meant nothing, yet the spirit lacked something.

The earth was birthed from eldest chaos, a roaring across the blood oceans of time. It is called blood as it holds all creative energies of the universe. Zurvan fathomed a great womb and wished that he had two sons, first was of his doubt, from which darkness encircled light, balance and chaos all in one. His will was to create a concept of light, then Ohrmazd was conceived. Zurvan held the thought that who shall come forth from the womb first shall obtain his kingdom and blessing. His strongest son, the one who is more terrible and beautiful than even Zurvan, was the least favored.

Ahriman called Angra Mainyu heard this and went roaring forth, ripping himself free with claws through his mothers womb. He approached Zurvan and was not accepted as his son, yet denied the kingdom he was essentially promised. Ahriman grew angry and demanded his kingdom. Zurvan gave unto Ahriman a pact from his own being, black and ashen, yet filled with fire and hunger. This substance from his being was his Bride, called Az. Zurvan cursed Ahriman and claimed Az would be his greatest weapon, yet would in the end seek to consume him. There was indeed a great war in the so-called heaven, Ahriman was cast out with other rebellious spirits, who took serpent and dragon forms from the independent thought of Ahriman. Ahriman know awakened those angels that they now had independent thought. They entered the void and through this darkness of the abyss came forth to the depths of the Earth from elder darkness.

“Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be; and the place of that destruction, and also of that darkness, is what they call the

'endlessly dark.' And between them was empty space, that is, what they call 'air,' in which is now their meeting." –Bundahishn.

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Above: Ahriman Dragon

Ahriman had backwards knowledge, that he was the Father of Serpents and Dragons, he had the power and wisdom of the abyss, the subconscious. His power was also Air, that he was a spirit and could travel at great distance by his weightlessness. Yet Ahriman found he could take any form he wished, including a beautiful angel.

Ahriman in the ancient darkness called “hell”, the place of the abyss, like Az whom he had illuminated from the substance of blackened and ashen darkness, began forming many demons or daevas from his spirit, illuminating them as the children of rebellion, the ones of the blackened flame.



Above: Taprev the ArchDaeva

1° The Awakening of the ArchDaevas

Ahriman first beget **Tusush, (the first created opposition), Mitokht** (meaning The Lie or serpent/dragon) and **Akoman** (The Evil Mind) who would illuminate the humans of the earth, while Ohrmazd created Vohuman who is the Good Mind would bring all to their religion of subservient, sheep like worshippers. These created forms are the corruptions of angelick personalities, made powerful and unified with Ahriman by his initiation of the Black Flame.

Ohrmazd created the angels Ardwahisht, Shahrewar, Spandarmad, Hordad, and then Amurdad. Ahriman created his Children of Rebellion, the mightiest fallen angels who were **Andar, Sovar, Nakahed**, and then **Tairev** and **Zairik**. Could they have been awakened angels who fell with Ahriman into darkness, his very touch bringing them into the darkened light he had awakened others to?

INITIATORY FOCUS: The Yatus should focus on Daênâ-Daêva, the faith of demons, or daevas. Ahrimanic yoga provides a suitable method of initiatory awakening. Utilize the points of the chakra using first the Black Snake or Ahriman,

wisdom and matter. Methods should include complete stillness, non-thinking, void-reason (seeking complete focus on darkness) and Karezza. This method of masturbation should be focused not to orgasm, yet to focus the mind on the elements of the Beast and Black Serpent as the power of which the planet is encircled in, the cold void truth of the hell-paths of awakening.

MEDITATION – during karezza the non-thinking aspect of darkness after a period of time should be entered as fire into darkness, a single thought of self-love and desire to be separate and the only God that is. Each Daeva should be within the Temple of Self, they are fallen-angels which dwell within the body. They slumber and dream within the subconscious, awaiting the Fire Serpent or Az to awaken them. Know that the Daevas are also presented in a more balanced light in the Rig Veda, an Indian text which presents the Luciferian spirit in it's life worshipping power, immortality and self-mastery.

II° The Nature of Ahriman

Who brings both light and darkness, who uses chaos as a weapon against stasis

His nature was antagonistic and found stasis to be undesirable. His nature was War and his spirit was found in the ecstasy of devouring. In the Light of Heaven they went forth, storming and raging and the daevas of chaos began to devour the spirits created by Ohrmazd. Ahriman wanted complete power and would not stop until he achieved his goal: Ahriman wanted to destroy the blinding light of Ohrmazd. It was now with Ahriman, encircled in darkness, beheld within a light more potent than the tyrannical and mind numbing light of Ohrmazd. With the chant of Staota Ahriman and the others were cast from the realm of light again into the darkness.

It was those angels, having created the earth and its inhabitants, desired to protect the world from the Druj and their manifestations. Yet the light of Ohrmazd was weakest when his will was spent, fearing the surrounding blanket of darkness. The light created by Ohrmazd was incomplete, it was exterior and consuming.



Above: Wolf-Shadow, working of Yatuk-Dinoih

The light Ahriman possessed was enshrouded in the darkness itself, it was perfection and chaos, anti-light and more illuminating than any source. Balance was found in the core of the Dragon itself.

Ahriman dwelled within the darkness long enough to gain his strength of being again, Ahriman hated the concept of heaven, the goodness which led to mindlessness and death of the spirit. The doctrines of Ohrmazd were of the great embrace of light, like the inferno consuming the body, nerves and spirit of its followers. Ahriman would soon touch the clay and find his mark on his children, those like the fallen angels and ones he would create. Angra Mainyu understood that he may take any form he wish, from time to time be useful to his eternal and hungering, immortal spirit.

Between the gulf of the light of Ohrmazd and the darkness of Ahriman was the magnetic attraction of both to consume. Ohrmazd wanted to blind all into his light which brings nothingness, Ahriman wanted to devour the spirits of Ohrmazd and beget the illuminated daevas of the earth and abyss. Ahriman first went from the darkness

and found the rays of light. His words were written in Zoroastrian texts, those who were deceived by a Druj of our ancient spirit, Arashk, who would later create the story of Zurvan and reveal the truth 'I will smite thee, I will smite the creatures which thou thinkest have produced all fame for thee -- thee who art the beneficent spirit, the weakened spirit, the false light, I will destroy everything about them and illuminate the ones who may be as Gods.'

Ohrmazd resisted the words of the Father of Serpents but yet Ahriman still replied: *'I will seduce all material life into disaffection to thee and affection to myself, I will awaken mankind as the Temple of Druj, the Gates of Hell and the kingdom of darkness and light.'*

MEDITATION: Know that those who proclaim light and want to indoctrinate you into slavery or blind faith are those who kill the spirit. Be predator and not prey! Seek the path of Ahriman, against the self-proclaimed law of the universe!

INITIATORY FOCUS: With the sparks of being, know what you have been in the past is nothing to what you can become now. Challenge yourself in calm reserve to your desires. Think about how you may obtain those desires and the very consequences of them.

**III° Ahriman begets Az
from his own Blackened Flame,
enters the spirit of mankind**

Ahriman, the sorcerous Daeva, the Adversary new that he lacked a sense of balance, sought a mate. He brought from his own darkness of being, the shadow immolated with blackened flame, the spirit of time by the property of darkness. This blackened flame was encircled or enveloped in black and ash colored kind. With these weapons, the Serpent Azho is given lively intelligence, she is thy daughter and bride, she will devour humanity and those who cannot rise to Daeva, she will nourish from the bodies of the dead. Yet she gives life and love, beauty and hunger.

The eternal hunger and lust of Ahriman, his compliment and equal, Az first went to the depths of hell where the demons were in repose. She took the clothing or forms of mighty beasts upon the earth, learning of the spiritual hunger of which she came into being from, that very blackened essence of Ahriman was indeed her flesh.

Ahriman, the Prince of Darkness held the traits of Greed, Pride, Desire, Anger and Lust

within. He found in the darkness the creation of beasts and serpents, thus mingled with the following elements:

Smoke: Spirit, Astral plane material hunger. Shoulders: Eagle and Twin Serpents. **Druj Nasu, Push, Azhi Dahaka (twin attributions between Smoke and Storm), Vayu** (Unseen Daeva of Willed Future or created destiny).

Fire: Wish/Desire/Lust. Head – Lion. **Az, Aeshma/Khashm, Rishk, Padmoz**

Storm: Wind, air, hungering spirits. Change and Progression. Body – Dragon. **Chishmak, Apaosha, Spenjaghri, Kundak, Astwihad, Azhi Dahaka** (as the Storm Fiend), **Varenya**

Mud/Water: Atavistic knowledge. Tail: **Leviathan. Bushyasp,**

Darkness: Hyle or Matter, material world: Hands/Feet: Demons. **Akatasha, Niyaz, Arashk, Anzakh**

MEDITATION: Utilize the methods of Ahrimanic Yoga to begin stirring the Kundalini, raise the fire snake within the Temple of Self, encircling and joining with the Black Serpent, Ahriman. Az-Kali-Lilith is indeed the path to inspiration, imagination and stirring emotion. Nothing is possible without the balance of the Feminine and Masculine, to believe otherwise is folly.

INITIATORY FOCUS: Ahrimanic Yoga, awakening the Archdaevas in the path of Kundalini. This is the very driving force of life-loving predatory spirituality. You are the only God that is, your path is made by your own choices and the interaction with the physical world will determine your tomorrow. As one seeking to mastery the path of sorcery, yatuk-dinoih, know that you must be insightful to the five senses and magick itself. This is the world of Satan, understand it well.

**IV° Az the ArchDaeva teaches Sexual copulation and Devours their offspring
Ahriman falls into 3,000 years of slumber
and is awakened by the Whore**

Az went forth to the Daevas or Demons in the darkness of hell, she began teaching the art of sexual copulation and how to give birth to dragons and serpents. She taught the demons of the east, the arch-daevas, beasts possessed by druj and other female demonesses the art of fucking and using the sexual fluids and spiritual energy give birth to other forms. It was Az who soon watched many demons give birth to other children, from which she entered two lion-fiends, then devoured their children. Az grew in spirit and form, entering mankind more and more.

Ahriman is all vileness without goodness, that is, Ahriman is cunning and awakened to the predatory laws of the universe, Ahriman is not a spirit which is blind in its own light of arrogance, yet has the knowledge of blackness and the serpent-path. Ohrmazd created and brought forth the method of the Ahunwar mantra, which was much strength poured at Ahriman. He

fell into the darkness for three thousand years, sleeping. The war of heaven was over for now.

Many daevas went to Ahriman seeking to rouse the spirit of motion and chaos, yet none could stir him. Humanity in its cradle of being were led by Gayomerd, called Adam or a man of a tribe.

"Arise, O our father, for in the battle I shall let loose so much affliction on the Righteous Man and the toiling Bull that, because of my deeds, they will no be fit to live. I shall take away their dignity: I shall afflict the water with the blood of the moon, I shall afflict the earth with the druj and burrowing creatures Druj Nasu, I shall afflict the fire with smoke and bless it in the darkness of my being Sama Atar, I shall afflict the plants with Taprev and Zairich,, I shall afflict all the creation which Ohrmazd has created." She related her evil deeds so well that Ahriman was awakened, leapt up out of his swoon, and kissed the head and cunt of the Whore; and that pollution called menstruation appeared on the Whore. The tongue of Ahriman was forked and slithered up her bleeding wound until she cried with

arousal, The spirit of the Adversary had returned.

And the Ahriman called Angra Mainyu cried out to the demon Whore called Az or Jeh: *"Whatsoever is thy desire, that do thou ask, that I may give it thee and strengthen our bond."* Then the weakened Ohrmazd in his impotence knew that at that time the Adversarial Spirit could give whatever the demon Whore asked for and that there would be great profit to him from this. The form of Ahriman was in the form of a frog and would shapeshift into a lizard's (vazak) body.

'What is thy wish Az? What does thy burning core desire? so that I may give it thee.' And Jeh-Az shouted to the evil spirit thus: *'A man is the wish, so give it to me, I wish his pulsating cock to impale and satisfy my hunger O Evil Spirit.'*

Ahriman appeared a young man to Jeh-Az, and that brought the thoughts of Jeh to him. In this form he fucked Jeh-Az deep until she moaned with the endless ecstasy of copulation, her slippery and dripping cunt was filled again and again. His form from a young man soon transformed into a serpent

like beast, a greenish – gray skin, course and scale-covered in parts. The face elongated into wolf like snout, fanged with serpent-fangs which resembled a cobra. Two horns tunneled from the skull and the eyes were a burning crimson with yellow highlights. At the joints of the arms and legs, demonic faces formed at the elbow and knees, whispering unearthly chants while his stomach formed a beast like visage. His own penis now took the form of a serpent with spikes emerging from it. With each thrust in the Whore Jeh she clawed into his back, her own form bestial and demonic. As he thrust into her bleeding cunt, the thorns from his cock shaft tore deep into her flesh, causing ecstasy for both.

Ahriman ejaculated barbed-wired and thorn covered sperm, yellowing from corruption which found a deep crevice within her womb until the coagulated blood mingled with it. He then changed into the form of the Serpent and spilled into the core of Az again, spilling his filth called seed in menstruating womb. They bred demon upon demon, evil spirits which took half bestial forms and copulated to beget more young. They prepared to enter the world of

man and corrupt the earth itself. Their aim was to awaken mankind with the fire of imagination, to raise them up from the slaves of a sheep herding fearful and jealous God.

Ahriman soon went forth to the tribes of men and found a woman who slept alone, her husband being nearly impotent and weak as a sheep herder. Ahriman called Samael by the Hebrews mounted and penetrated deeply Eve, injecting filth into her, and she conceived and bare Cain who was the First Satanist and Sorcerer. Ahriman left this land to again the darkness of hell. Ahriman proclaims thus, those who make the Daevas a part of the human body and spirit make themselves immortal as a Temple of Ahriman. Worship the Daevas and humans are worshipping themselves! It was indeed Az according to Manichaeian folklore that Az formed human bodies so that they may be her covering, thus Az dwells in our bodies.

MEDITATION: Az awakening Ahriman is the balanced union of the Black and Red Serpents, wherein the Mind is illuminated and the Arch-Daevas stirred up. Know that you must fall into the depths of darkness and hell, the subconscious

mind, to illuminate and perceive Light and Wisdom.

INITIATORY FOCUS: The Whore or Az-Jeh is the very driving power of the Yatus, the Temple of Druj is unmoved until the Blackened Flame is brought to life. When you become depressed or exhausted, rest with clarity and the mindfulness of rising from it to conquer once again. Do not sell yourself short by becoming a depressive person – that equates to loser and is not a trait of a Luciferian or Satanist.

SEX MAGICK:

Pre Menstrual Cycle: With your partner, before she bleeds monthly, use two nights before expected flow to have intercourse with the male assuming the posture of the corpse, much like Shiva and Kali. She should ride upon you and utilize the methods of Karezza. As Ahriman slumbered, so should the male in a meditative state. When she is fucking you, do not allow yourself to ejaculate. Keep the mind still.

During Menstrual flow: When she begins her cycle, have her collect blood clots or coagulated blood into a container. The male should now have intercourse with her in a lively manner, with every thrust invoking Az and Druj Nasu, the fly-demoness of corruption. Focus on how she inspires you and how this drives your desires to become. Focus on your goals and how you are seeking to achieve them by action.

As you bury yourself in Her during the ritual, take special notice of the congealed and thin layer of blood around the base of your member, soon, as sweat and friction spreads the blood all around your genital and inner thighs, both should focus on the ensorcelled power from this act.

V° Ahriman assaults the good creation

In the Month of Frawardin and the day of Ohrmazd, the cursed sheep herding god, Ahriman came forth into the frontier of the sky at noon. The date of this is March 21st. Ahriman went unto the planets and many ArchDaevas joined their essence with them. Soon Afterwards, the evil spirit, with the confederate demons, went into the sky; and he led them up, driven with malicious intentions of consuming and growing strong from life forms itself. Ahriman sprang, like a snake, from the sky down to the earth, his form scorching and burning with shadow covered clouds surrounding flame, roaring into the earth. His own druj and daevas mingled into the depths of the earth itself, filling with serpents, spiders and other predatory beasts. He went through the depths of the waters of the world, in the

secret and hidden places. As a serpent he went from into the depths of the planet into the core of Hell, which would be his abode with the druj.

Ahriman, with the Eyes which perceived the astral, found a great tree which took its roots deep into the darkness. He found life here, mingling with it he and the confederate demons went forth to corrupt the Tree of Life and it became yet a mirror of the tree as it could not be devoured. The Tree of Da'ath or Death was now the abode of many fallen angels and demons. This mirror of the tree was now withered with wisdom, age and the power of immortality. The Tree of Death now is that of infernal life.

Ahriman created from this the darkside within the earth, the storm fiend Azi Dahak, who as the storm fiend had his form within the stars, with the ArchDaevas counteracting to perceived stasis – power of the planets. The earth itself was filled with serpents, lizards, scorpions and wolves. Thus the earth would find balance and counteraction. Ahriman came up to the fire itself, and mingled darkness and smoke with it to awaken it as the Black Flame. The Five

Flames of Ahriman were now illuminated upon the earth, the doctrine of the ArchDaevas has been announced, there forth the Yatuk-Dinoih shall be the path of all life, corrupted and awakened by the serpent.

Ahriman thus came forth from the sky in a downward direction, thus the darkness invaded the world of stillness and peace. The planets with the many demons, went against the celestial sphere, and they mixed the constellations and invigorated them with fire; and the whole creation was as disfigured as though fire disfigured every place and smoke arose over it, thus the essence of the Adversary was brought in all things.

It is said for ninety days and nights the weakened heavenly angels were contending in the world with the confederate demons of the evil spirit, the Adversary and hurled them confounded to hell. The Bundahishn writes that Hell is in the middle of the earth; the chthonic places where the evil spirit pierced the earth and rushed in upon it, as a serpent and toad, as all the possessions of the world were

changing into duality, and persecution, contention, and mingling of high and low became manifest through the Black Flame of the Immortal Spirit. The opposition was essential to the continuance of human and animal life, nature itself thrives upon it. Thus Ahriman and the forces of Chaos brought a sense of order, the void offers the storm and challenge, that we may grow strong and live.

VI° Ahriman evokes Astwihad upon bringing chaos from the outer void

The man of Ohrmazd's tribe, Gayomerd, was seen by Ahriman and considered to be a weak man, made soft by the light which would not allow the balance of chaos and order. Ahriman sends forth Astwihad to infect the earth with bacteria, that man may grow sick from the elements if he is not strong enough. This is a means of challenge, of progression. Saturn was called the planet of death to creatures, yet to the Yatus or the Children of the Lie it is a planet of strength and hidden wisdom.

The first battle, that of the sky with Ahriman

The sky was filled with darkness and the coming of the storm, be it from the spirit of Ahriman. The cold winds were caused by Ahriman as a means of bringing change, what was initially was horrible to humans would make them stronger and allow progression in life. Ahriman and those devs called Ahrimanes were indeed spirits who were of the element air, they reside in darkness and beget inner light. Ohrmazd attempted to bring an army of angels to defeat Ahriman yet he was the mightest of the Gods, would not bow before another. Angels fell as darkness and light invaded, therein was balance. The Daevas would take any form they desired, from pleasing to repulsive. No longer would the spirits of the wind hold the Ahrimanes back, their desire would shake the foundations of the world. Astwihad went forth with Ahriman to conquer the winds of the earth, that all spirits and demons could ride upon them. And this was the first awakening, that of the Air.

The second battle, that of the water

From the cold winds of the north did Ahriman come forth and enter the water with the demon Apaosh, who took the form of a black horse. Tishtar tried to keep Ahriman from this element yet found he could not, terror was abound by this counter acting motion which brought the chaos of the void to the ocean waters, many serpents and creatures filled it and Ohrmazd was proclaimed worthless. Into the waters came more noxious creatures who filled the holes and dark places of the earth, that their venom and stench filled the earth. Let us praise Apaosh, the demon who took the earthly form of a black horse, whose spirit frightened and rejected Tishtar who could never banish him, for the darkness mingled the water was the servitors of Ahriman.

And this was the second awakening, which was with the water. It was indeed Az who would stir the primordial passions of the oceans and beget demons within it, that they may reside truly alien of humanistic emotion deep in the waters of chaos.

The third battle, that of the earth

Ahriman came up from the darkened places within the earth to where life was being created. The mountain range of Alburz arose as a seeming defense against yet nothing could stop the demons which came as legion. The Evil Spirit came unto earth and it shook violently as an earthquake. Serpent and wolf covered as a gigantic cloud of darkness, Ahriman became the tyrant against those spirits who sought to oppress he and his children. Yet within this mountain chain is Arezur, named from a Son of Ahriman who fell against Gayomerd, called the Mouth at the Gate of Hell. It was deep in the depths of the earth, in the caverns and caves of hell, the lair of Az that she brought the demons in union with each other. The fallen ones were smitten as she taught them the acts of fucking, ejaculating in the womb of the whore, entering her from behind and all acts of erotic initiation. The flames within their bodies grew and the females produced dragon-children. As they grew Az consumed many of them, growing stronger as she drank of their blood and tasted their

flesh. Az sought to always create, yet her balanced nature was that she is also the consuming and blackened mother.

The Fourth Battle, that of Plants

Ahriman went forth upon the earth and took many forms which pleased him – wolf, serpent, toad, dragon and many other predatory and bestial forms. He brought unto the earth 10,000 diseases which fought within the bodies of all living creatures. Ahriman sent Taprev and Zairich to the plants, to beget the tools of witchcraft and sorcery, but also to join in bodies to produce heat and thirst. As the plants and trees buried themselves deep in the chthonic depths of the earth, Taprev and Zairich took the sacrifices of man such as blood, hair, nails and the corpse to be the food of which druj would grow and manifest. Seek the earth and its dark places, there you will find rest.

The Fifth Battle, that of Animals

Ahriman went forth to the cattle and brought wolves upon them in the night, his spirit mingling with the beasts of the earth. The spirit of Akoman came upon the earth, from which Vohuman battled with and could not fully defeat. It is written in the texts of creation that the stench of Akoman is that which proceeds from the sick and yawners, the very putrid stench of decay. The bodies of animals became the clothing of demons, Az entered two Lions and remained in their bodies for a long period of time. The instinct of Az is within all predatory beasts upon the earth, observe and learn from them.

The sixth battle, that of mankind

Ahriman came forth unto Gayomard, by other cultures by his wife in which he seduced and awakened to evil, spawning a beast. Ahriman went to corrupt Gayomard, the very embodiment of weakness and human blindness. The clay was awakened by the spirit of Ahriman, who had many children and those he had awakened in spirit form.

The seventh battle, that of fire

Ahriman went forth to the fire of divinity, he beheld that gift within his being which was more intense than any other spiritual being, except for his father the mindless light and the weakened brother Ohrmazd. Ahriman created from his single flame the Five Fires of Ahriman which are the **Sâma Atar (Sama Nairyô-sangha)/ Atash-e-Akoman** (*the awakened mind*), **Druj Nasu** (*Blackened Spirit of Immortality*), **Zairich** and **Taprev** (*Fever and thirst, spiritual and physical hunger*), **Spenjagra** (*the astral plane or spirit*) and **Aeshma** (*fury, passion and*

physical/spiritual desire). The fires were seemingly countered by the Five of Ohrmazd, yet none could extinguish them fully. The Fires of Ohrmazd are known as the Propitious, the Good diffuser, the Aurvizisht, the Vazisht, and the Supremely-benefiting. None of these could extinguish the fires of Ahriman, who is the God of the World. The fire of "Propitious fire" itself in heaven (garothman), yet Sâma Atar was brought to earth to awaken mankind. The flame of Atash-e-Akoman, another name for Sâma Atar is manifest in the fires of the earth, made in homage to Ahriman and the Daevas, when smoke is mingled with it. The Fire of Ohrmazd being "The Good diffuser" is that which is in men and animal, and its business consists in the digestion of the food, the sleeping of the body, and the brightening of the eyes. It's counter is Druj Nasu – the spirit of immortality, the daughter of Az which resides in the body as heat and hunger, both spiritual and physical. The sleeping of the body is the strengthening of the shadow and Druj Nasu is the darkening of the eyes. The Aurvazisht is that which is in plants, yet Zairich and Taprev are the hunger within the earth, the counter action

which awakens. The Vazisht is that which has its motion in clouds, and its business consists in destroying the atmospheric gloom and darkness yet is countered by Spenjagra, the demon of the astral plane, who brings storms and spiritual darkness and wisdom. The "Supremely-benefiting", is the flame of the Warharan fire, of priests. It's enemy is of our spirit called Aeshma, the wounding spear and earthen mastery demon, that of the Yatus and Pairikas. The Children of the Lie should seek to disturb the luminaries by the concealment of stench (hidden darkness among the normal-lives of society), and by witchcraft (yatuk-dinoih) corrupt and awaken the creatures and the celebration of witchcraft, especially at night, the sacred time of Ahriman and the demons.

DRUJ-i-NASU

Awakening into the Cult of Daeva-yasna.



I knew she had spread her legs....I heard the insects spill to the floor, the serpents slither about the hardwood worn-through surface of the room. I felt the cold tingling of

arousal as I thought of where I might go, where I may have been before. She is something I cannot describe, can you call a lady who brings you to a brink beyond orgasm a whore? Does it really matter? The fact is when she sucks the end of a corpse and looks at me with a gleam of sensuality I can only shudder about what we can do. What about the corpse fluid which she smears about her mouth as she asks me to enter her from behind.

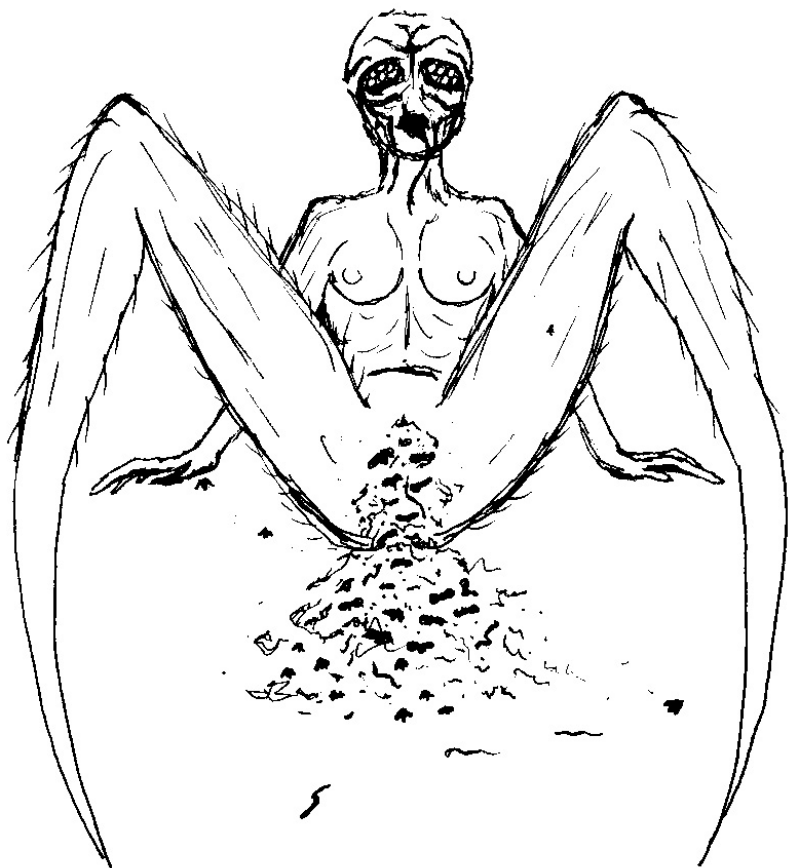
When I sleep she comes to me, screaming and droning like a fly, her name was Nasu. When she rides me at night I feel insects enter me like a catheter, sharp stinking pain which causes complete shock and every limb freezing in unconscious pain. She lets her rancid saliva drip on my open mouth, locked in an ever screaming mouth which has no beginning or end, like the abyss. The smell is like when you pass a rotting animal dead for two or so days, exception being the ghastly odor emerging from a nubile and almost beautiful woman.

This necrophiliac nightmare (she is moving like a living woman) riding your cock and lubricating it with fly-infested cold female-ejaculation, the motion too intense to feel the littering my groin with larvae. It is as if she has the hemorrhagic saliva lubricating her genitals which seem to be as small hungry mouths moving up and down in a moment of obsession, seeking to fill her desire accordingly.

She comes to me as a gray-greenish skinned woman, like a corpse who has rested in cold waters for too long. She rushed to me as the corpse fiend, her cold lips licking my own, her blackened finger tips caressing my chest, the chilling touch arousing me like something I have never felt before. As she began riding me, thrusting me deep within her cold core, I felt again the rush of insects, her very spirit corrupting everything in which I was.

I closed my eyes when I felt I would climax within her, she whispered in my ear not to give in to that and hold myself

in check. From her sides did those legs tear through the skin, kneading my flesh with slow, careful movements.

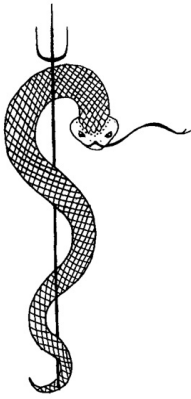


She kisses me again, her bites are small, she drinks the blood. I can feel the burning of hemorrhagic saliva she drips into the wound as she laps up the blood. Her eggs may turn to larvae and awaken in my body, yet we will be as one.

I want to see her take the form of a beautiful woman, seduce another and with the insatiable lust of a Sapphic idealist, push her tongue deeper into the burning opening

of a woman of thirty...then can she vomit the larvae of her body, drujih, darkness and corruption of her black flame into her womb at the moment of orgasm. I hope to awaken an antichrist by this way....a new flesh.

CONSCIOUSNESS AND TRANSFORMATION



Consciousness as defined in the Vama Marga is the realization that all must join with the absolute, by experiencing the pain and pleasure of this world of flesh and spirit. The Luciferian considers that the consciousness should not be joined with the absolute, the devouring principle, rather separated and transformed into a divinity by realizing the therionick and angelick aspects of the Mind-Body-Spirit. This grimoire will no doubt sicken many of you, such is the way of initiation. Some will find attraction once you have felt repulsion, if so, keep on and find the temple of pleasure and pain!

Consciousness is the point of awake and existent in the world around you. This does not define being aware of the 'self' on any particular level. The Luciferian who seeks the concept of spiritual immortality must have the 'trshna' or 'thirst' for continued existence. The Luciferian utilizes the practices of Yoga and Buddhism as a means of self-control and development, however the Luciferian is an anti-Buddhist in result. To achieve control and destroy the mind into the concept of 'oneness' of God is self-hate. The Luciferian recognizes divinity within, seeking to materialize it and refine consciousness becomes the 'Azothoz' point of Magick itself, the beginning and end.

Let us present a new 'twist' on Sex Magick to focus on the following goals:

1. Self-transformation through the gnosis of the adversary.
2. Self-deification of the core essence of the self, before initiation – a sense of something more, a hunger for knowledge. During and beyond – the core essence being similar to a devouring serpent, the immortal daemon reflecting the illumination of the fallen angels – divinity with the knowledge and power of darkness and self-godhood.
3. Awakening Shakti or the Kundalini to rise up through each chakra, piercing and illuminating it with the Golden Fire of Wisdom and perception. Understanding and becoming familiar with the daemonic feminine within through the Workings of a Shakti (i.e. a Scarlet Woman) or initiate Pairikas, a daughter of Az.

The Three aspects of Tantric Sexual Magick from a Luciferian perspective:

Pushu – the first level of initiation, where one is overcome with desire and lust. Here Adamu should be a guide towards the foundations of practice. Utilize the tool of the Daemonic Feminine, Lilith, as understanding the deeper desires of your mind and body. Lilith is the mother which leads you to isolation but fills your spirit with self-reliance and strength from within. The mystery is revealed that Lilith is within, the very Red matter of ash formed to divinity. Ahriman is the Beast of the Masculine, that which creates and expands its will, Sexual Magick should be a tool of discovering these aspects and grasping them to manifest your will and become that which you seek. In this level of initiation, the initiate should restrict sexual activity for a self-

determined period, use daily meditation and explore that which drives you sexually, and why.

Beginning Focus:

-Mental/Physical control – Ahrimanic Yoga. Begin a daily meditation exercise, start with 10 minutes and gradually work yourself up to 20 and 30 minutes.

-Breathing and controlling the movement of the serpent. Practice and seek to understand the inherent nature of the symbolism of both the black and red serpent. If working with the red, feel the flame ignite your nerves along the spine, create a sense of brief ecstasy and a surge of power with each Chakra point. Do not fail to keep the focus of your posture. If working with the black serpent, feel the physical hunger for Chi and internal power as the Ahrimanic serpent illuminates your Chakra points with blackened fire.

-Physical Training – keeping fit, pushing the self to the limits to grow stronger. Eating with a balanced diet.

-Symbolism and the Great Work – Know what you are working with and what each Deific Mask means.

Vira – the second level of initiation, where one is able to control the beast within the mind and body, but is able to begin practice of sexual magick but with willful control and self – discipline. At least three first workings should be Karezza and holding the body back from Orgasm. This is understandably very difficult and will cause mental and physical pain, but with the display of self-discipline, the mind and body will strengthen and focus under this intense test of Will. Begin to form the beasts and shadows which shall act out your magick, to command your sorcery and begin opening your body as a Temple to Ahriman/Typhon. Do not look towards other avenues for Temples and Holy (Luciferian) places, look only to your body as your Temple.

Adept Focus:

-Ritual Workings – the purpose of repulsion. Understand the stories of mental illustrations are symbolic and while appear like horror-erotic fiction, are magickal in purpose. Repulsion will bring understanding and by these limits create a new sense of ‘self’.

-The imagination as the divine initiator – focus Iblis.

-Karezza the achieving results of self-transformation

-The Body as the Luciferian Temple, both infernal and empyrean.

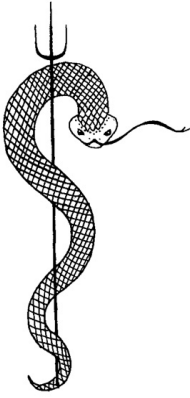
Daeva – the third level of initiation, where the Adept has overcome, controlled and managed to form their sexual practice as a means of bringing their own mental and physical state to a Divine or Luciferian sense, where the self is isolated and Godlike, where nothing is beheld but yourself.

Daeva Focus:

-The Chakras utilized in Sex Workings to gain a fine tuning of the ever transforming ArchDaevas of Ahriman, exploring the Serpent energy.

-The sexual union of Ahriman and Az, Babalon and the Beast 666, Samael and Lilith as an interior practice for couples, each manifesting the adversarial current within.

BESTIAL ATAVISMS

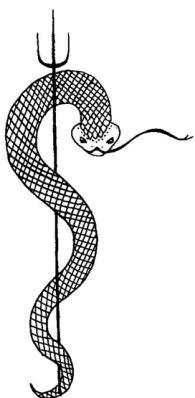


The path of sexual magick and sorcery is found within the focus of entering the opposite or seeming shadow of the mind. The conscious mind is defined by restriction and boundaries, some for good reason, many for social foundations. The path of Adamu can lead two consenting adults to explore their deep subconscious by awakening bestial atavisms. Atavisms were explored by art and theory by Austin Osman Spare in the Twentieth Century, in many ways, as effectively as Aleister Crowley, if not more. Bestial Atavisms are the latent knowledge and wisdom within the mind, the very focus of becoming via the Luciferian path.

When the Luciferian “falls” to the depths, then rises again as a spirit like Yaltabaoth or Samael, the process is clear. The “fall” is the sorcerous work of exploring the subconscious, the rising is the blending of the uncovered knowledge into the conscious mind to achieve real world results. Bestial Atavisms are uncovering the lycanthropic aspects, the Az center of thirst and desires, i.e. lust and using these desires to manifest in the conscious mind.

Know that within the path of sexual magick, it is essential to overcome elements of repulsion by confronting these acts. This does not mean an anti-moralistic view, rather something as simple as copulating with a woman or mate you consider “ugly”, a practice both Aleister Crowley and Austin Osman Spare did frequently. One may have sex with a partner outside, perhaps at night near a garbage dump to attune the senses to rotting meat, so on and so on.

SEXUAL MAGICK AND TRANSFORMATION



The preparations for Sexual Magick are as systematic as any other workings, take note that discipline and self-imposed isolation is essential for initiation before working with another. While your actual work may be very loose and hermetic, the preparation should be disciplined. Firstly, know what your goal is – the very aim of the working. Will you seek orgasm or will you use the method of Karezza, being excitement to the brink of orgasm and

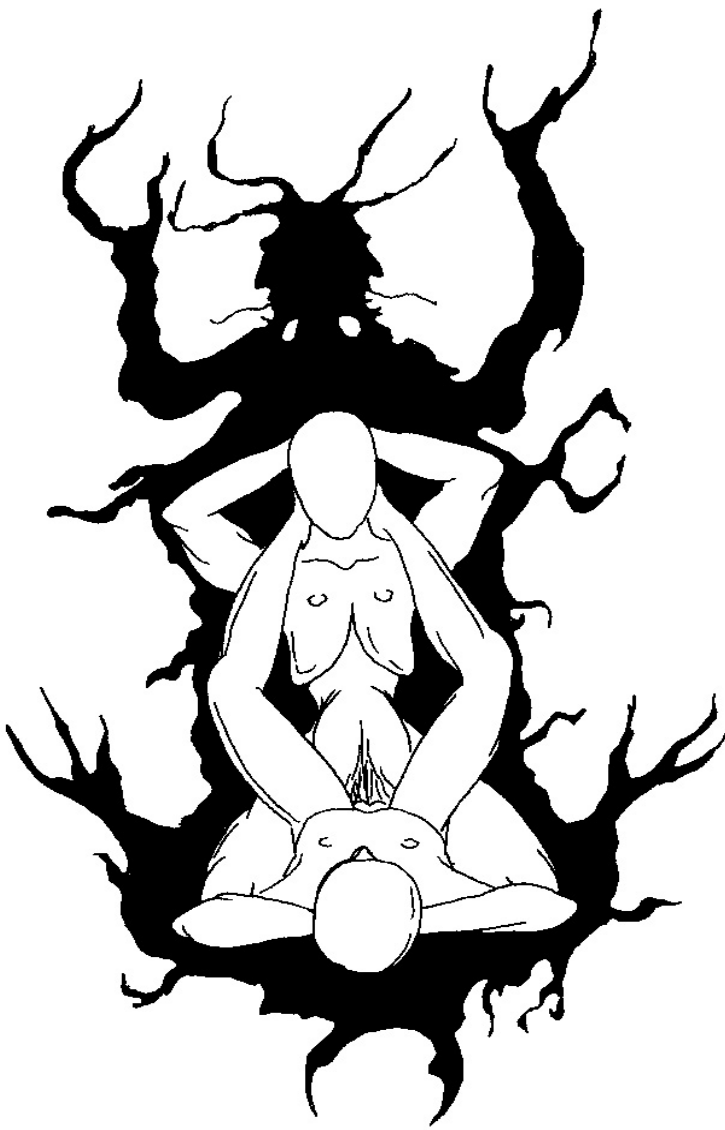
then focusing that energy on your goal, then allowing a mental release rather than a physical orgasm. Second, when practicing the rite, allow your mind to stay focused on the goal, not the pleasure itself. If it a solitary working, keep your thoughts focused on the object or goal. Although Luciferian Witchcraft and Sorcery holds many ciphers and symbols, in the circle it is merely you and the Gods/Goddesses and Daemons which you have given power to – nothing else.

One who seeks to explore the primal hungers and spiritual evolution of the path of the sexual demon, control is demanded in the highest degree of practice. You will wish to meditate and learn control of your body and your thoughts. This can be a daunting process but through the Willed focus of Magick shall this come to be.

Tantra must be used as a tool to balance the spiritual and physical into a Coming to Being with the Luciferic Initiatory Guide. This is a spiritual connection with Sutekh, Set the Awakened God of Chaos and the most powerful of Egyptian Gods.

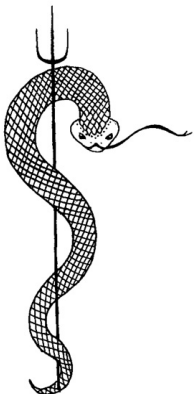
The union of Lilith within the Body is that she is the lifeblood which initiates that Spark of Becoming, the female is completely active and powerful unto herself. Lilith is the motion and movement which brings forth the strength of Samael. She draws out the Seed of Samael (Ahriman) to create Cain (the body of the Adept).

The



union of Samael (Ahriman) is contemplative and passive unto Lilith as the energizer of life, or motivation and desire. Thought or the Akoman (sinister mind) is the level of Ahriman or Lucifer, the isolate mind.

SEX MAGICK WORKINGS



Here you will find what some have hoped not to find – Self-Empowerment through Sexual Congress. Some of these involve

Man to Man (*adapt to this if this is your sexual preference*), some Woman to Woman and some Male to Female. In rituals of the Sun and the Moon, two men may participate however one will take a Lunar side (feminine) and one Solar (masculine), the same with Woman to Woman workings. Do not hide your sexuality away, be what you are and let no one tell you it is wrong!

The model of Left Hand Path Sexual Magick is a challenge which moves beyond the constraints of sociological limitation; it is taboo without psychological degradation, self-motivational empowerment through becoming as a God or Goddess, to discover your weaknesses and strengths. The God forms of Sexual Magick within the Witches Sabbat or Luciferian Path is best described through Lilith, Lucifer, Ahriman and Cain.

Lilith represents the Black or earth bound control/manipulation of the world around you in accordance to the Will of the practitioner. Lilith is the patron mother of beasts, demons and the night side of nature. Lucifer is the Bringer of Light and Wisdom, the Solar side of Ahriman. Cain represents the Son of Samael (the Devil) and Lilith, whom is known in many Luciferian circles as Baphomet. Cain represents initiation and the process of the Great Work itself; be it within a sexual magick format or not.

Sexual Magick through Samael (Azazel/Lucifer) is self-transformative Magick; through the symbol of the Sun do you illuminate yourself by the immolating inner awakening known as the Black Flame. By the combination of Samael and Lilith and their respective paths do you create within Cain, the Horned Witchfather and Master of the Forge.

Sexual Magick through Ahriman is the Yatus/Daevai¹ summoning/invoking the principle or shadow side of Lucifer into the body of darkness made flesh. This is a

¹ Daevi is a female Daeva, a demon.

mutating and transformative state which is painful, yet filled with the ecstasy of self-deification. Ahriman is movement, chaos and the Will made flesh. The sorcerer, who becomes Yatus, or Witch, is the isolated power which is an avatar for Ahriman and Lilith. By seeking this path you become as Ahriman and will create the Daevas and Druj which arise from him. The Prince of Darkness is a power unto himself, he cuts and devours that which becomes useless to him, and recognizes that he is the only God that is. Sexual Magick is used to invoke this force within, the Dragon Made Flesh and does not represent or suggest any specific form of gender or sexual orientation. It is the sex of the individual, or avatar.

In addition, Pairikas or Witches of the Left Hand Path may become an avatar for the darker side of Lilith, the Bride of Ahriman known as AZ or Jeh. This is the feminine aspect of Darkness, the Tiamat of the Sumerians which represents Time and the devouring aspect which continues life, the thirst for continued existence.

Models of Left Hand Path / Witches Sabbat Sex Magick

Samael/Ahriman

Thinking Force, the Djinn (Azazel/Shaitan) of Fire, masculine strength, energy, the movement of the self through life. Known also as Shaitan/Satan this is the Black Serpent or Kundalini. In its masculine opposing nature, it is known as Ahriman, the Imagination. Samael is the Black Dragon.

Lilith/AZ

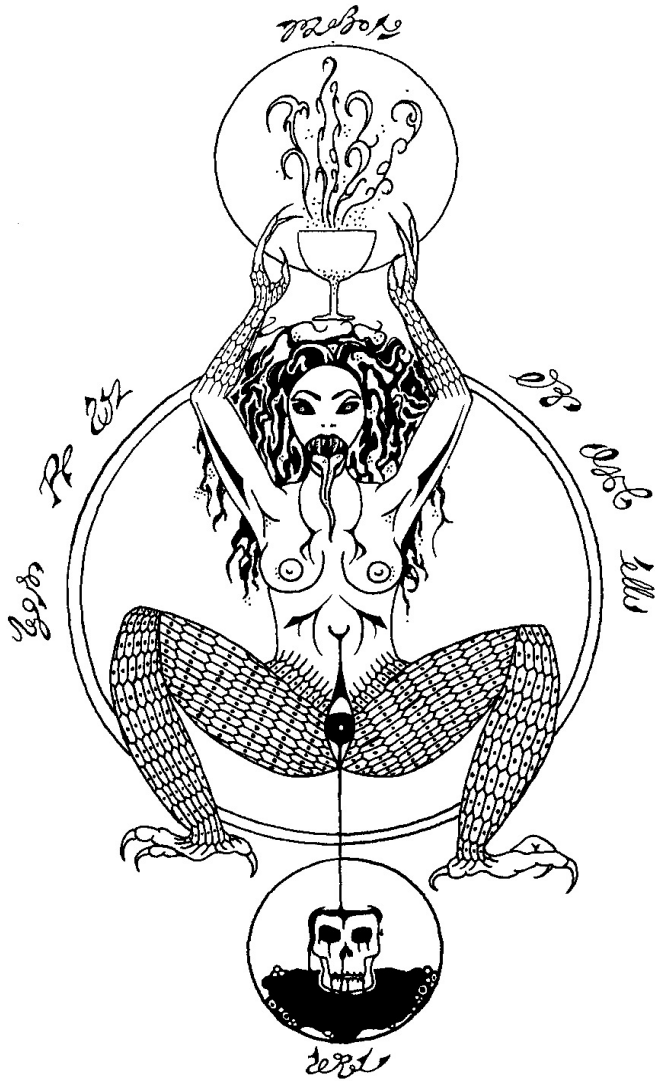
Red Force, the mother of demons, darkness in nature, primal instincts, menstrual blood from the Kiss of Ahriman. She is the Fire which in instinctual, both exchange power with attraction/repulsion to become stronger as one.

The models of the Left Hand Path and the Witches Sabbat are described now for a further clarity. Samael, called Azazel or Lucifer. Samael is the left kingdom of separation from the natural order, the force which brought light or intellect to humanity through leaving the thrall of the all-father or Zurvan. Samael is represented as the Fallen Seraph or Djinn which is composed of Fire and had Twelve Wings, superior to other higher angels who had six wings.

Samael's bride is Lilith, who was once the bride of the All father and Adam. It was Samael who took the form of the Dragon – Serpent, who rode Eve while possessed by Lilith and by injecting “Filth” into her, conceived and bore Cain. Lilith is the initiatory mother, who awoke Cain after his murder of Abel, which is represented as his lower self of the thrall of sheep. Cain becomes the Wolf through devouring the life of his brother symbolically.

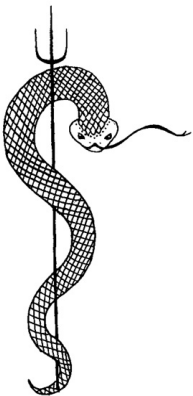
Samael and Lilith obtain power behind Metatron, or Zurvan, the Black Sun itself. This is the separating force from the natural order, the Sigil of ALGOL often represents this theory as the Eye of Ahriman/Set transformed and isolate, thus Order within Chaos.

BABALON may best be described as the embodiment of Lilith, Az and Kali as the mother of Sexual awakening, thus Shakti, power and the hunger for eternal life. In Aleister Crowley's “The Vision and the Voice” he writes that the sign of the Mother and the four-fold word of CHAOS is equal to the seven-fold word of BABALON = 156.



Left Handed Tantric Sex Magick

The Union of Ahriman and Druj – AZ



The Yatuk Dinoih and Paitisha are both tomes of Yatukan Sorcery which explores the foundations of invoking and becoming via the Daevas and Druj from ancient

Persian lore. A development through the Yatus is the sexual magick and willed self-transformation from the fountainhead of Az – Jeh, known also as Lilith in other areas of daemonic mythology. In working with the Yatuk-Dinoih one invokes the Daemonic and Chthonic (earth based) energies of the daeva and druj, that the self becomes an empowered vessel of these forces. By Will one becomes a Daemon or Druj unto themselves. Sexual Sorcery is a useful, powerful and dangerous path which is a means of controlling and creating familiars, demons, sending nightmares, controlling dreams, etc. One is able to use sexual sorcery by the way of envisioning a spirit or goal and loosing the self in the ecstasy during climax, to create and send forth the druj.

Through the types of Left Hand Path Sexual Magick, the Black Magician not only becomes a Daemon/Daeva/Druj but also a gateway for the Luciferian and Ahrimanic force within – the Sun and the Moon, Noon and Midnight. This is a process of self-association with the respective God forms, their integration within your mind and overpowering anything which seeks to enter you. It should be understood that such spirits must never be allowed to control you, as this is weakness and will follow to your own self-destruction. You must control and Will this form of balanced Order within your mind.

The sorcerer who seeks the transformation path of Az-Jeh-Lilith shall undertake the test of which invokes the creative powers of darkness. Sex Magick initiates the magician into the current of Ahriman by moving against the natural by controlling/creating daevas and succubi in the spirit plane, that by dreams they manifest.

As a model of AZ, let the magician invoke in their own way LILITH, who is the dark primal instinct, the spirit of night and desire, hunger and sexual copulation. She is the force

which roused Ahriman from his slumber, she who awakened the Demons to beget Dragon-Children.



In Nazorean-Mani legends of Adam, Az-Lilith came forth from the depths of hell to teach and instruct the fallen angels, demons and other averse spirits the art of sexual copulation. How by joining male and female spirits together, they created such offspring upon the earth. These demons spawned other children, Az – Lilith devoured some of them later on, which increased her vitality and power. Lilith is thus the First Vampire, the

enfleshed anthropomorphic form of Tiamat/Azhdeha, the Dragon Stars.

A practice of this Creation rite may be done accordingly-

In the circle, create two sigils, one masculine and feminine.

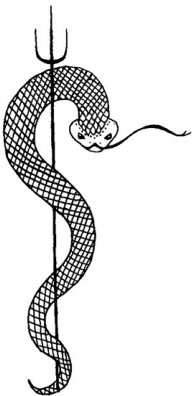
Prepare and invocation to AZ-Jeh, the great whore who awakens your minds' eye.

Dedicate yourself to HER name that you shall become through HER.

Stimulate yourself by the imagined formation of a male and female Daeva/Druj, at Climax anointing the Sigils with the fluid. If you have a partner, ideally if she (unless you are the she) is menstruating her fluids may be anointed as well. This formula creates the demons which will carry forth and en flesh your desires. Your Will is the driving factor associated with this, so do be prepared to ensorcel yourself in your desire – will – belief.

TRSHNA

-The Thirst of Lilitu-



Self-Will is directly connected to the path of Jeh the Whore. Knowingly, Her names

are many. The bride of the Dragon and spiritual mother of Cain opens the portal through Hell in those who seek her. The aims of Adamu is to present the infernal garden of delights within and outside the arcana of self – love, being the essence of Trshna, being Thirst. The succubi or incubi arises from the depths of our own hell, this may be a partial combination of the Ahriman – like aspects of the self – masculine, always in motion – chaos inspired storms which allow the sorcerer to invoke change and becoming unto the Prince of Darkness.

The Left Hand Path by means of isolation allows the practitioner to discover his or her self; to explore it and change it according to Self – Will. It is the essence of Az – Jeh being Concupiscence which divorces the psyche from the natural order of decay and stillness, it centers the mind itself into the Eye of the Adversary, the fires of intellect which as a gift of Lucifer – the Light Bringing name of Ahriman, to the center of possibility and self-control.

Sexual Sorcery is not only about control, but how to explore the most infernal and Luciferian facets of the self – and utilizing this power productively. It is possible for the sorcerer to become *like* the Daevas or Druj, to become *like* Ahriman. The Yatus (he who practices sorcery) must be willing to bear open his or her soul, to immolate it in the Black Flame of the Adversary and baptize it into the future possibility of self-godhood. This is not an easy task, nor does it not come with consequences. You shall change, your mind will strengthen, expand and your thoughts will intently focus on your goals. Those unprepared for the process of self-deification will by no doubt seal their fate into the morass of madness – to be devoured by Az herself.

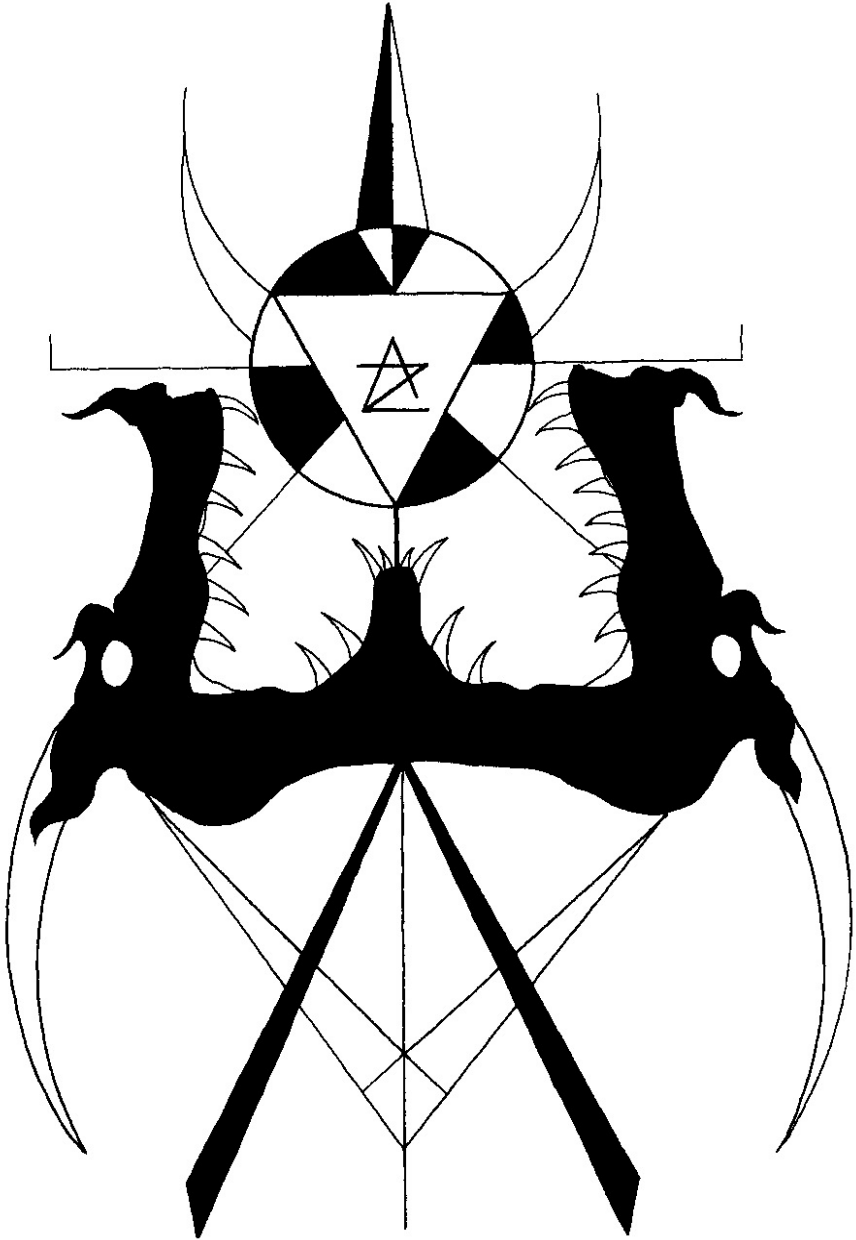
The spiral of Adamu offers the secrets of the soul; and the horror of the abyss which is waiting within each of us. Do not seek the darkness to dissolve, to die. Seek the darkness as a fiery serpent that refuses the death of the psyche, by Trshna shall live beyond the veil of physical death.

Strengthen your psyche and soul now; demand the cup of Az and drink deep of its fornication. The Grimoire of Adamu is laid across time and culture; it does not hold specific dogma to one tradition or way.

It must also be mentioned that Sexual Magick holds powerful servitors, but shall destroy those who have not the Will to control their desires. Such incubi and succubi are devouring masters and will slowly feed from those who cannot control them. Be warned. The methods of Left Hand Path sexual magick may be explored and expanded by the imagination of the practitioner with the methods of old. It must be considered that such practice is not aimed at inflating the ego; rather to manifest a power unto the subjective or interior world of the magician. Sex Magick is very powerful but equally as dangerous. By the process of evoking and creating succubi or incubi, a weak willed individual who lacks self control may by his or her own error fall into obsession in which the succubi/incubi begins to control the master itself. This is perhaps one of the more dangerous aspects of basic sexual sorcery, while such dangers escalate depending on the Working itself.

"The Evil Spirit produced the dark and thievish wolf, the most worthy of darkness, noxious, of the darkest race, of black astral body, biting.." – Greater Bundahishn

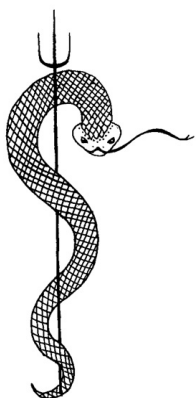
The foundations of the Wolf Species as defined in the Avesta are predatory spirits of Ahriman. While they do not have to be specifically a wolf, a human or animal may manifest the traits and predatory nature of the wolf itself.



Above: The Glyph of Luciferian Sex Magick: Ahriman and Az.

The Draconian Rite of the Adversary

Raising the Twin Serpents of Lilith and Samael²



As individual vessels of Cain/Naamah (Cain's sister), the magician will focus on visualizing the Red and Black Coiling Serpents up the spine. Sit upon a comfortable pillow, legs crossed and begin to slow your breathing. This is done by banishing all other thoughts and concentrate on your lower spine. Slowly begin to form a great Red serpent which starts at your lower back – this is Lilith, the Red dragon which is the fiery life source

which rises as the Sun itself. With each breath, you shall feel it ascend and coil around your spinal column. You should imagine fire, heat and creative force as the dragon ascends your body. When Lilith reaches your right shoulder, you should bask in the Fire of Self, this is the life bringing force of hunger and desire, the qualities of being and self-love. Be pleased that your imagination has created this mental and physical pleasure; know that you by yourself are the creator of your own Gods. This is the essence of the Left Hand Path, self-deification.

Now you will begin to call forth the Black Serpent, Samael/Ahriman. This is the 'shadow', the primal instinct and sexual desire for becoming. The emotional, lustful aspect which is the driving force of sorcery and self-expansion. Begin summoning the Black Serpent up your spine, coiling with the Red Dragon as red flame and blackened fire join as one. As these two forces continue to connect, rub together and bring about friction, ecstasy

² An advanced formula is hidden within the symbolism of the rite, AZHISH, found in *The Paitisha* by Michael W. Ford. It is a spiraling of the Daevayasna who advances the psyche in the Luciferian Gnosis.

shall overtake you. Do not allow the Will to fail or to lose your determination. As the Black Serpent moves up your spine focus on its essence – darkness, lust passion and hidden aspects of the self, bestial transformation, isolation and the foundations of sorcery.

Draw the daemonic feminine inward, to merge with the Black Dragon, Lilith. As the Blackened Dragon rises above the Left shoulder, envision now the union of this force – the creation of Cain. You may reflect on these two forces in relation to your own unique being. Ask yourself, how will I use this knowledge and power to improve my being and life? When the twin serpents have both been raised, you may now perform an act of High Sorcery, of the Blackest Magick of self-deification. Invoke the Luciferian Angel, Azal'ucel, practice what spell you wish with improved potency and BECOME through the Black Flame. Becoming as it is called requires patience, but determination and commitment. The circle of sorcery knows only the bounds you present to it, Know Thyself!

Ensorcelment of the Daemon

The arte of sexual sorcery between two partners should be focused on the ensorcelment³ of the primal ophidian power. This is the Black and Red Snake in union, between both participants. Let both the fluids of male and female be brought in union for the consecration of talismans and sigils, thus a demon born under the Will of the practitioners.

The Daemon which is a Succubi or Incubi may be sigillized by any known method and further prepared by the evocations to be conducted before, during and after

³ A word meaning 'to encircle', in the context of ritual and magical workings, it is the sorcerous binding of power or energy, that which may be identifiable with a charged spirit or servitor.

copulation. The Daemon depending on intent must be agreed ahead of time by the participants, so that by the methods of Will – Desire – Belief bring the circle of Art to manifestation, that the Shadow shall take form in thy union.

Allow the circle to be cast as the coiling dragon as thy circumference of self. The circle represents not that which you seek to keep out, rather of which you shall bind within – the circle is not a weak willed Christian design as once was, no cowering done behind brittle words! Rather evoke the daemon as your brother, lover, sister and friend!

The Circle Chant of Tracing:

*“By the Circle of the Horned Moon,
By the Circle of the Three faced Moon
By the Circle of Cain, shall you be cast
Once by Shadow filled in Ahriman's hand
Twice by Noon-Tide Fire of Shaitan's glance
Third by Midnight Caul of Lilith's dance
Be it complete and sacred in this center of Arte”*

Within the circle shall both join and with the focus of the Succubi and Incubi of the Agape of Magick allow copulation. Do begin visualizing the spirit taking a form from the Passions of the Agape and both individuals' willed intent of creation and binding. The Evocation dagger or blade consecrated in Cain's name may be used by both to focus and charge their work. This is a working of the union of shadows into a servitor.

“Hail unto thee, O shadow thirsting daemon of earthen bound time

Hail unto thee, servitor of the horned lord of flame and nightways

Blessed are thee, who walks the gast – roads beyond our veil again

With our Dagger, born of Cain's fire and forge

I name you (name) by those hidden pathways forgotten by the profane”

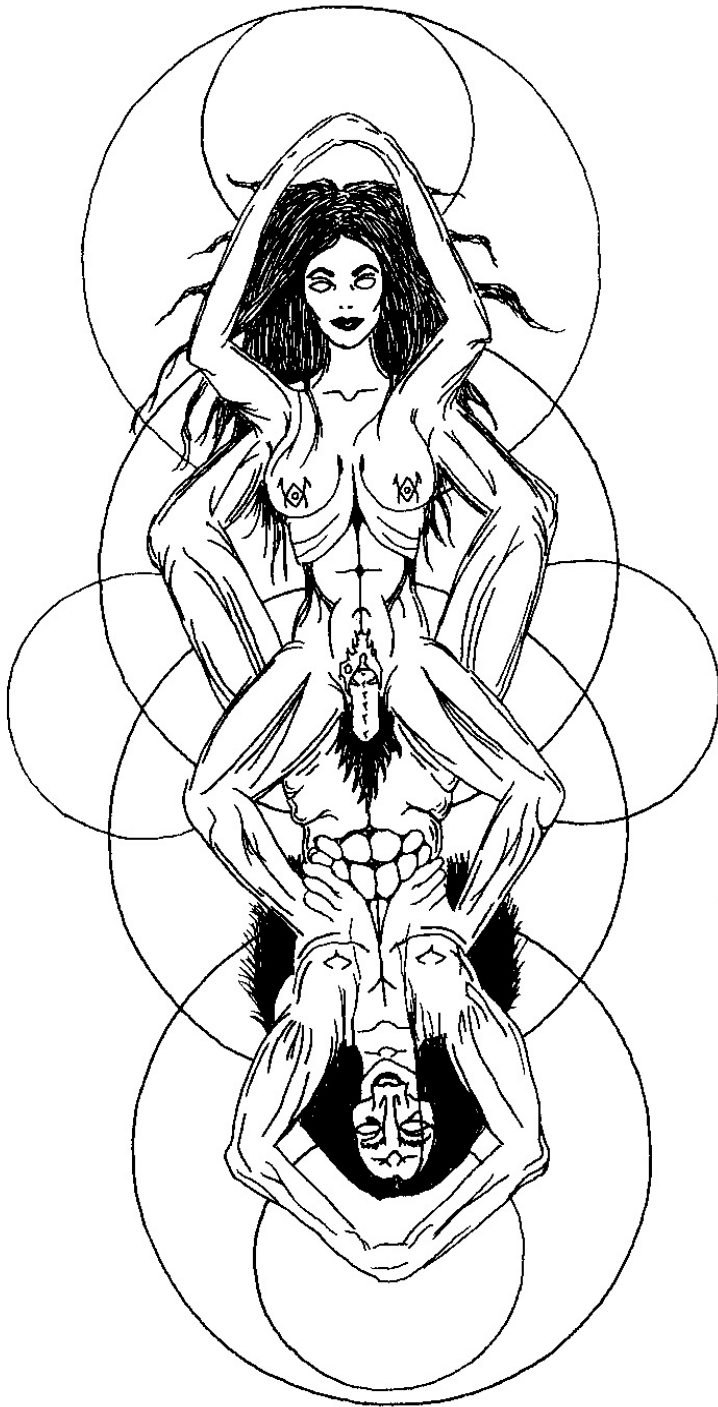
At the moment of male orgasm, anoint the sigil accordingly, when the partner has reached orgasm some of the fluid should be collected and consecrated upon the sigil as well. Both practitioners' must stay focused during and after the copulation, within the circle which is cast as the collection point of such energy, thus charging the daemon accordingly.

“My flesh and her blood is that which begets the body of shadow that is Daemon,

the Djinn fallen from the sky as the Lightning Eye – glance of Samael

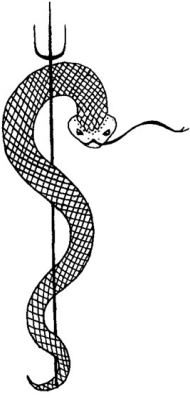
Do take form and manifest our desire as it is so

By Sabbat blade I bind you, by phallus and blood – moon I empower you”



Tantric Positions

Suggested use in Ritual Magick



Within the sacred circle of Az, or the Triangle as you have drawn it, the daemon within may ascend above you as Azothoz, the Angel-Dragon who is born of shadow. In the rites of Sexual Magick, the practitioner has become essentially a self-created separate being, one which stands outside the bliss of nirvana. The Luciferian shall seek the ecstasy of self-love, but also that which focuses future self-creation and progression. Concentration is essential in such workings, as it is between lovers the daemonic ecstasy of self-invoked power. It is not rare during such tantric practice that the practitioners feel a type of "shadow" or force surrounding them; this is the gathering of the Sabbat in one of many of its forms. It is the widdershins circle-dance of beast and daemon, or servitor and lilitu. Your desire empowers their drive, their activity and movement. Use these created and attracted forces well; they shall be servitors of your very lust and desire.

The suggested positions may be used to good end, allow your own predilection to guide you.

Within the circle, let the female be joined to her thighs with the male, or if it is of the same sex, let one be filled by the other. With each thrust a great pain shall turn to seething ecstasy, each thrust should be a determined focus of Will and Desire to allow that which they seek to manifest. If the work is internal in nature, allow the feelings to be carefully examined during the act; by both practitioners. As with each thrust allow the fire which rises through both bodies to be focused towards the goal at hand. Allow this to occur until exhaustion.

With the male practitioner in a standing position, resting on his knees, and the female or passive practitioner laying on their back, the male in a rhythmic movement thrusts deep in the passive while massaging her clitoris, or if same sex masturbating the male. The experience between both will generally be long and relaxed, which is suitable for those interested in a more calming focused working.

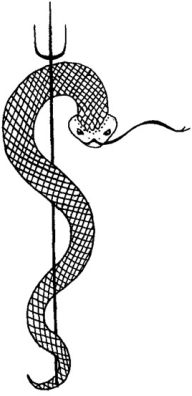
With a female who is able to achieve orgasm the male or dominant in the circle should begin licking the female until aroused, at this moment he or she should work one finger inside while licking the clitoris with rhythmic movements, gently rocking the female. The male will more than likely be able to move one more finger within the female, slowly reaching deep to the hilt; this allows a strong rhythmic pattern. With each thrust the dominant and passive participants will be able to focus on the goal of the working. The female will no doubt reach the orgasm first, or reach to the brink so that the male (if present) will be able to engage in intercourse. Both should focus on reaching orgasm together during the working, so both states of ecstasy may be focused on the goal of the working.



CHAPTER TWO

VAMPIRIC SEX MAGICK AND WRATHFUL DEITIES

BON and Buddhism: The Left Hand Path approach



The early religious practice of Bon – Po is one centered in magick and sorcerous transformation. The Bon religious tradition, developed in Tibet before the existing spread of Buddhism held in place all the foundations of balanced magickal practice. The word “Bon Pa” is a verb meaning “to recite magical formulas” and referred to the highly potent practice of reciting Mantra, the so-called “Sigils of Sound” which refer to the practice now as

“Sonic Black Magick”, representing the transformation of self through sound. It is believed that sound itself can transform and control energies in the world around us.

The Left Hand Path does not defer or represent an aspect of evil or good. Rather these are moralistic terms which hold little relevance when taken from their imposed settings in society.

Path of Buiti and Bon Po

Yoga is a word deriving from a Sanskrit root meaning ‘Yuj’ and means essentially “join”. While the traditionalists mean “join with God” the Luciferian means “join with the Adversary”, meaning the Daemonic Masculine and Feminine. The Luciferian is essentially a Sadhaka, being a spiritual aspirant of the left hand path, seeking to make his or her body a balanced, spiritual and physical Temple of the Adversary, to grow strong and immortal in mind through the initiation on the Satanic or Luciferian path.

Buiti known as Bût, worshipped by Budasp and is a demonic personification of the Ahrimanic or shadow of

Buddha, being idolatry (if you can imagine an Anti-Buddhist, one who utilizes the techniques for an end of self-deification). The Luciferian reveals Buiti as the demon of discipline, the awakener of the serpent and the mastery of the flesh in this world. As Ahriman was said to have created Buiti, this daeva is the unseen death, the spirit which may be awakened by the works of Kundalini and sexual magick.

Buiti is the path of Luciferian control, utilizing discipline and balance to achieve a direct communion with the God within, the developing and isolate intelligence called "Daemon" or "Daeva".

Let us define what the differences and similarities of Buddhism and Buiti can be:

| Path of Buiti | Path of Buddha |
|---|----------------------------------|
| Traits | Traits |
| Build/balance ego | Destroy ego |
| Manifest Desire | Destroy desire |
| Utilize Wrath | Cease Wrath |
| Refine and exalt self | Become Selfless |
| Becoming like the Adversary/Spirit separation | Union With God/Spiritual oneness |
| Indulge in Pleasure | Avoid Pleasure |
| Embrace Passion | Avoid Passion |

DEMONS WITHIN THE BODY

Liber HVH⁴ makes reference to numerous points of demons inhabiting the body. What does this actually refer to? From the lore in the Bundahishn to the Avesta, demons or Daevas, created by Ahriman and Az, inhabit parts of the spirit and body, giving it life and power. In our

⁴ Succubus Publishing/LULU Press 2005.

common existence, demons do inhabit and represent aspects of our minds and bodies. For instance, the Chakras are represented according to their attributes specific ArchDaevas of Ahriman, bringing power and wisdom to those who may work with them. Az is said to inhabit the human body as well, bringing heat within it and causing hunger and continual predatory instincts. It matters not if you believe this as literal, symbolic or a manifestation of the Adversarial power.

The key to unlocking this power is to develop and practice methods of discipline and control. Buddhist techniques prove effective in developing such a process, keep in mind that one must not align to that spirit-murdering process of self-hate, but use the techniques to become as a God or Goddess. This does not simply mean you "think" you are one and it is so, rather it is a deeper process of initiation which continually progresses this aspect.

Many have asked "spiritual immortality" would be boring, always being "yourself". What must be understood is that the individual self is always changing, transforming and shedding former aspects of itself. The mind is always expanding and seeking new challenges, thus any God or Daemonic Spirit is continually changing and progressing. As the path of the Qlippoth in ritual circumstances allows devouring spirit of the sorcerer to feed and grow strong, it acts as a path against all others, to not loose the mind but grow from it. In sexual workings, your are tapping the very source of 'passion' and lust to a direct and personal form allowing initiation.

The Astral Body and Buddhism

The left hand path indicates that it offers transformation and power through an anti-nature approach. While this term "anti-nature" relates only to the prescribed normal humanistic code of the day, the real left hand path embraces nature as a teacher and guide through the course of a life. If you want to learn the basis and

foundation of discipline, look to the animals of the wild for this display of grace and power. Look to reptiles for the instinctual drive of survival and mastery, therein can you learn much without a “guru” or so-called teacher. You cannot learn magick by another, you can be guided to the water but you have to be willing to dive in.

In Buddhism it is considered that the physical body is shaped in accordance with what we know as the astral body. As the physical body is the highest percent water, the astral body is fed by the heat of the body. When you are able to control your bodily movements, i.e. sitting still for periods of time, slowing thought, breathing and allowing a frenzy (Aeshma) to rise up, you are exercising the path of Buiti and discipline.

| The Chakras and ArchDaevas | | | | |
|----------------------------|------------------------------------|-------------------------|---------------------------------|---|
| Chakra | ArchDaeva | Location | Element | Emotion or Hell |
| Muladhara | Taromati (also Taprev and Zairich) | Base of Spinal Column | Earth | discontent |
| Svadhithana | Aeshma | Reproductive organ | Water | fury, lust, determination |
| Manipura | Naonghaithya | navel area | Fire | Dushvarshata (Evil Deed) |
| Anahata | Andar/Indra | heart | Air | Understanding – the lightning bolt of initiation. |
| Vishuddha | Savar | base of throat | Ether | Dushukhta (Evil Word) |
| Ajna | Akoman | between eyes, third eye | Mind | Dushmata (Evil Thought) |
| Sagarsara | Ahriman | pineal gland or crown | Azhi Dahaka (King of the World) | Anaghra Temah (Endless Darkness) |

In utilizing the practice of the Chakras, practice basic methods of breathing and focus on controlling your movements and thoughts. Start with Taromati and with the spirit of discontent move the Fire serpent to the Aeshma chakra, arouse discontent with lust. Here is where most humans fail and allow emotion to overrule Evil or planned thought. Do not let discontent allow hasty actions with lust. Think about the core issue, the problem and it's cause – always the self in pro-action or re-action in the world around it, and how careful planning and the use of the five senses will channel it in a positive way. This is why discipline is so essential in magick, the current of the Adversary is very powerful, control and willed focus is the factor deciding true power and its various applications.

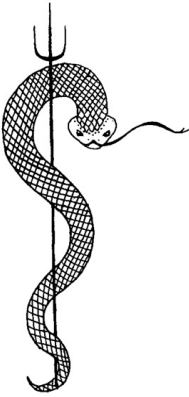
The Body is a Temple of Satan is exactly correct, you must strengthen your body accordingly.

Chi and Anghuya

As you develop your mind-spirit-body the Temple you create will prosper and grow. You will be able to control your storing of Chi or Anghuya and drain it from others or through dreams if your path is thus devourment. The Children of Druj, or the Lie are the devotees of Kali or Az, the devouring mother. As you consume Chi you are not acting against others, rather displaying strength and the knowledge of understanding the predatory nature in both earth and the universe as we presently understand it.

SONIC BLACK MAGICK

The Luciferian “Bon pa”



Let us define black magick. Black Magick is the process of self-transformation through an antinomian initiatory structure, Black meaning the hidden wisdom, power of darkness, dreams and staging the reality you wish and Magick being the process to ascend, become immortal in spirit. Thus Our sorcery is the Magick of Lucifer, Lilith, Samael, Ahriman, Asmodeus and Az. We wish to devour and to become. Luciferians are Anti-Buddhist in the accepted normal sense. We respect and admire their culture and high level of discipline, yet we wish to possess the world and spirit around us. We have no knowledge of an exterior God but the one within.

The use of Sound is essential to maintaining control within a magical sense. The Cultus of Buiti is the Averse concept of Buddhism, the discipline with the desire to devour the idea and spirit of a God, or supreme being.

In Buddhism, there is what is known as Four Aspects of Sound. The stages of sonic vibrations aid in magick and transformation. This source is from the Vedas, divine works which can be with a little imagination, be approach from a left hand path perspective to good end.

FOUR ASPECTS OF SOUND

Pasyanti: sound which emerges from the mind. The Isolate consciousness or daemonic spirit itself.

ArchDaeva: Akoman

Para: sound which emerges from Prana. The primal voice of the Black Flame.

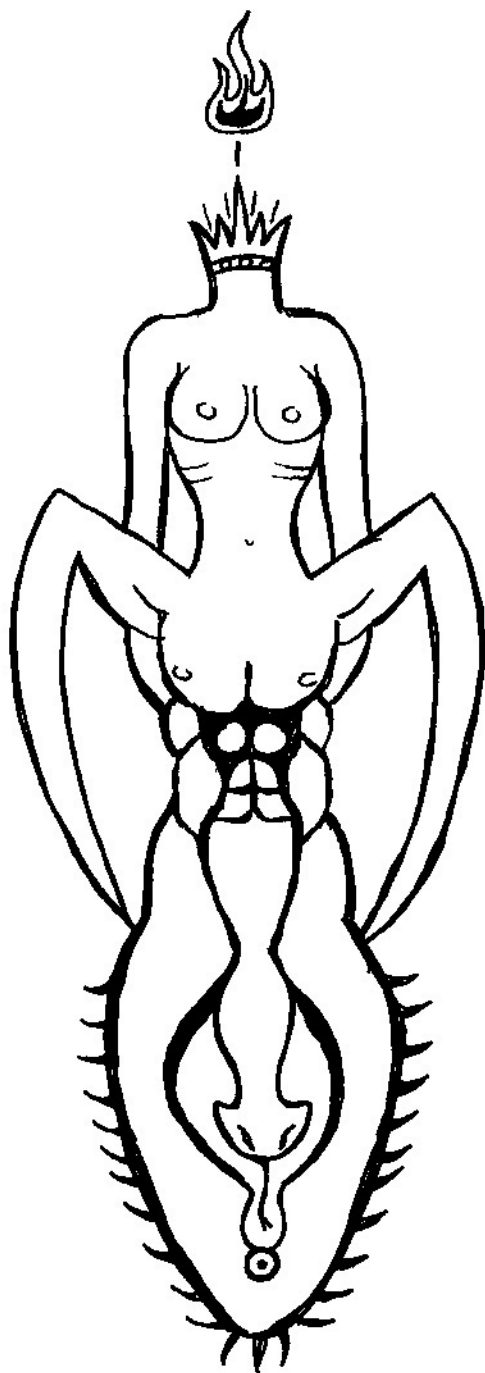
ArchDaeva: Andar

Vaikhari: sound which emerges from expression and communication.

ArchDaeva: Savar

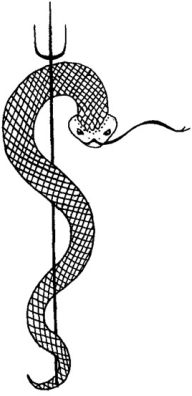
Madhyama: sound which has its seat in the heart area, this is different in approach to the Chakras wherein Aeshma is related to another aspect. In Sound, Aeshma is the unspoken, the heart swelling with passion.

ArchDaeva: Aeshma



SHAKTI

the Serpent



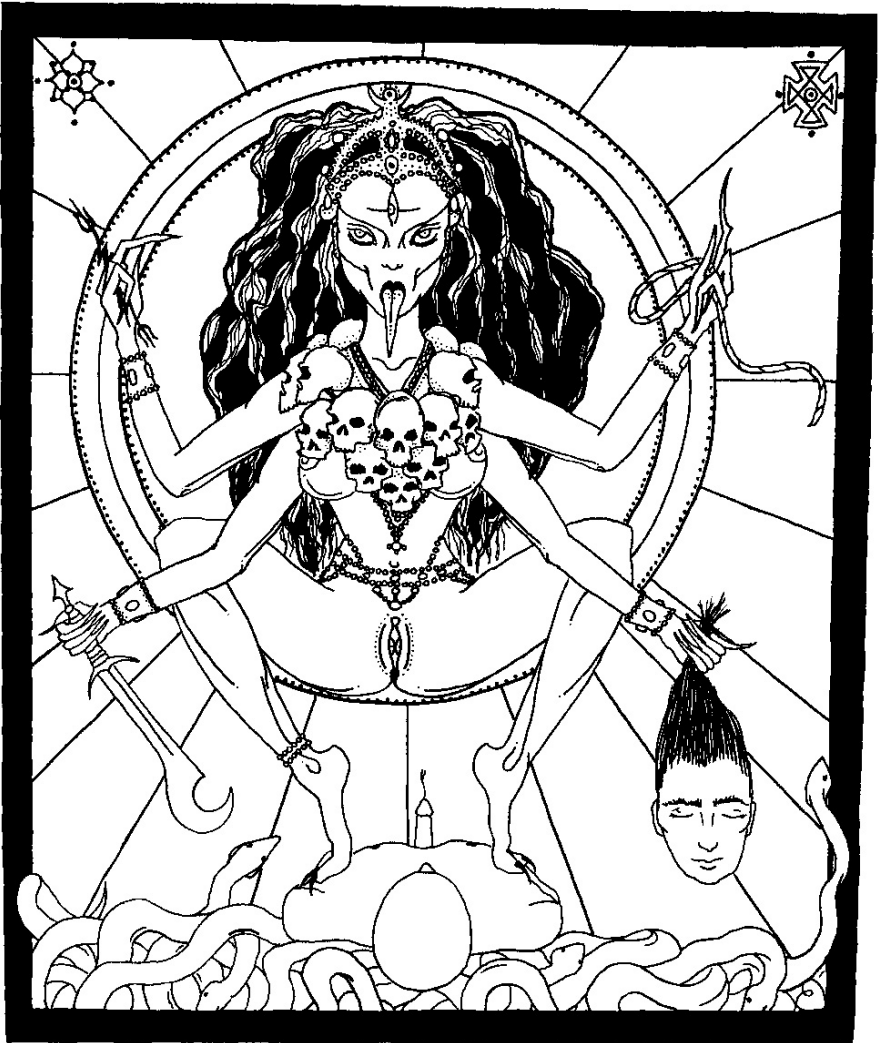
The Shakti is the red serpent, the feminine creative force which dwells at the base of the spine. She is given life by the power of the black substance, of ashen and blackened matter. Darkness is Ahriman and this is the black serpent, this is the material desire or body itself. In Ahrimanic Yoga, the Shakti joins with the Black Serpent and coils up the spine, illuminating the Chakras and the faculties of the ArchDaevas.

The Kundalini resides in the body of both sexes as a serpent and is awakener of the spirit and body to new heights of wisdom.

The point of illuminating, controlling and moving through the Chakras is to achieve control and spiritual/physical bliss, not a numbing nirvana but a passion for living and the continuance of consciousness. As you move through the Chakras and begin developing your astral form, reaching Ajna or the Chakra of Akoman, you may take form as anything you wish – to feed from others and drink of the chakras, or to rise up to drain the divine powers outside of your body. To rise up to the essence of Ahriman is to drink of the divine darkness of the Cup of Az, the blood of the whore, whose own hunger is the devouring spirit itself, manifesting in the physical as disease, hunger, death and war. It is this aspect of instinct we must revel in, to understand the demonic is to control the bestial instinct within our physical bodies. Through the practice of Ahrimanic Yoga, the Luciferian spirit controls the more hungering aspects of the material body. In Sexual Rites, your partner may counterweigh your own initiatory

experience and further illuminate the consciousness into sheer power by the union of the physical with the spiritual.

KALI



Kali, called Smashan (cremation grounds) Tara (the savior), is Lilith as the great devourer and destroyer. In a Left Hand Path perspective Kali is the force which we find within ourselves through looking deep within her, facing her terrors and through union with the feminine, empower

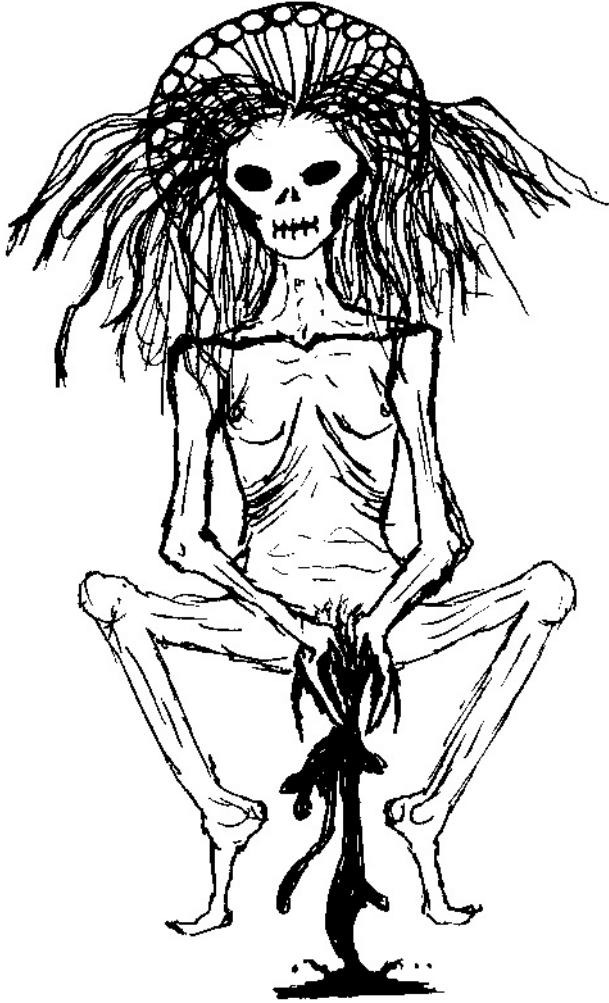
a slumbering aspect of our psyche. Kali in a Tantric aspect is the blackness which crystallizes within the magician, the fire which exists in the void which is a symbol of her fiery nature. Lilith is the Black Serpent representing fleshly desire and Will to Flesh.

Kali is one of the 17 names of Lilith, whom is our patron Goddess of Sorcery and Magick. She is the devourer of all; she who awakens man and woman to the positive aspects of consciousness; the Mind itself. Go forth to Kali without fear, like a child to his mother. Kali is first shown as being Black, covered in ashes and covered in a garland of human skulls and heads, she stands upon the corpse of Shiva who is her mate, she devours and nurtures those who come unto her.

She is depicted as a woman who stands upon her mate, Mahadeva, who is the corpse god and when she copulates with Shiva he is called Mahakala, he is erect and cold below the Black Goddess. Kali stands fierce upon this corpse, her left foot on his legs and right on his chest. In dreaming practice or meditation, one may envision her feet becoming like tree roots which sink deep into the corpse of Mahadeva. The significance will be explained shortly.

Kali is the embodiment of the dragon of chaos, Azhdeha, and Tiamat. She is the manifestation of primal darkness made flesh, the enfleshed Daemonic Feminine. It is significant to understand that in forms of Left Hand Tantric Paths, the Graveyard and cremation ground is a gateway unto Her. The fanged goddess, who drips blood and holds the beheading blade calls to your dreams, your deepest desires. Go forth unto her and face that which is either your doom or your becoming. Kali cares not for the weak and the ones who cannot face their inner darkness; Her children are of the Dragon, the serpent which contains the inner Fire of Her very essence.

LHAMO



Kali in her Buddhist form is Lhamo, she was the bride of the King of Demons and Cannibals known as Shunje, whose demons were called Dudpos. She left her husband for a time and killed her own son. She flayed him and used his skin as a saddle cloth, drank his blood using his skull cap and ate of his flesh. In some traditions Lhamo is called Remati, and she is depicted with Red Hair to represent her fiery nature and has a garland of human heads.

She rides through on a mule or horse, a sea of boiling blood and entrails, made to appease her. Her hair is said to have a peacock feather. Her skin is dark blue just as her Hindu manifestation Kali, they are both identical in manifestation except Lhamo was said to be among the Himalayas, instead of the cremation grounds of India. Lhamo has two servitors who travel with her, a lion headed guardian known as Simhavaktra and a Dakini. She is also described as being covered in ashes and human fat, she has three bloodshot eyes and holds a sandalwood club which often depicts a Vajra symbol. It is not uncommon to see Lhamo featured with a flaying blade called a Kartrika, swords or noose made of human entrails.

It is considered that cremation grounds in India⁵ are generally West of the towns. West is symbolic as the direction of Night, Darkness and the Ocean or abyss. In the circle the West is usually dedicated to Leviathan, Azael (the Angel of Death, a form of Azazel) or in Egyptian modern workings Anubis. The chamber of the Sex Magician may have the west focused as the altar or as a symbolic graveyard, with bones or images of Death. While you may use the direction of North as the primary altar, West may be reserved for the darker explorations of Sexual Magick. The patron animals of Kali are found in cremation grounds – jackals, crows and other animals which feed from the corpses of the dead.

The steed in which Lhamo rides is called Makaravaktra, meaning roughly a sea-monster faced being, similar to a form of the western Leviathan. Lhamo guides Makaravaktra with reins made of venomous serpents through oceans of blood, called in Tibetan names of khram-mtsho or rakta'l rgya-mtsho. Often this blood is referred to as menstrual blood, representing her as a manifestation of Az. Those who practice vampiric sexual rituals based on the ensorcelling of Lhamo and Kali would

⁵ The Art of Tantra – Philip Rawson, Thames and Hudson.

utilize the skull bowl and various instruments, building and focusing Chi and absorbing the victim through the noose and rite of vampirism in a symbolic sense.

The Crown of Five Skulls and the Demon King

In Sanskrit referred to as Panchakapala, the Crown of Five Skulls was worn by many of the vampiric deities of the darker avenues of Buddhism. This symbol represents mastery. It was said Lhamo received hers from the cannibal demon king Dashagriva when she married him and took to eating human flesh and drinking blood. When Lhamo left the demon king she took a bag of diseases and rode his dragon-like mule from Shri Lanka, his old kingdom. Over time she dwelled in cremation grounds, her skin growing black and her hunger changing her appearance to a demoness. Lhamo became the most powerful goddess of the cremation grounds, she wield a sword of fire and destroy those whom she regarded as enemies.

In the Tibetan Bon, the ancient magical traditions before Buddhism provide a powerful and detailed study of magical power in the Himalayas which later became a form of Buddhism.

SHINJE CHOGYEL – Lord of Death

The King of Existence is also the Lord of Death, Shinje, the husband of Kali. Shinje drinks human blood as well as consumes both human and horse flesh. It is said he “rests on the great flames of existence and subdues even the tortures of hell”, thus Shinje is both dark and light. There is no good or evil with this God, his sign is of the consumer of life, the predator without regret. Shinje is also connected to the cult of Shiva as the Kapalabhrita and Mahakala, meaning “The Great Destroyer”. Some tantricks who work with Shiva utilize the human skull as a drinking vessel and smearing the body with human ashes. It is known some Aghori, a left hand path sect of India, will once in a life time at least eat flesh from a corpse in the cremation grounds.

The Kapala itself is the bowl from which offerings were made. The Vajrayana system in Tibet and India made the practice of human bones spread as a basis of ritual

| Offerings to the Protective and Wrathful Dieties | |
|---|----------------|
| English | Tibetan |
| Blood | Rakta |
| Semen | Bdud rtsi |

foundation. The skull essentially becomes a vessel of worship and a dwelling place of deific forces, possibly relating to the sorcerer himself. The mantra specifically associated with the skull is OM RATNA MAHAKAPALA SARVA SIDDHI PHA LA HUM HUM. Essentially, there were cults which utilized the tantric orders of which the offering bowls were used to offer both blood and semen.

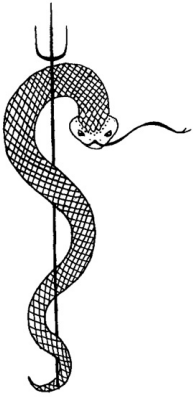
BHAIRAVA

As Kali or Lhamo represents the darkness which swallows all, her mate Shiva who by modern standards is considered to be mostly benevolent. Let us consider the shadow aspect of Shiva, known as Bhairava. In specific Vedic mythology it was Shiva – Bhairava (the Wrathful) who cut one of the heads of Brahma (the creator) off and held in his left hand. It was a balanced consideration to the murderer of the creator, the devourer who sought to be recognized by his own divinity and infernal nature.

As Bhairava carried the skull of the fifth and most powerful head of the creator god Brahma, he was known as the Kapalini. His spiritual form represented his nature. He grew the teeth of a tiger, the predator, his eyes were afire as were his head of red hair, he carried cruel swords or often a noose made from human entrails, a Trident, a known symbol in modern western influenced Luciferian sects as presented in Luciferian Witchcraft, he had predatory dogs at his feet, waiting to drink the blood he spills.

It is suggested that Bhairava attracts many women to him in his journeys as he transcends and moves against the laws of the Brahmins, that is the recognized “Law makers” or accepted norm of the land.

BLACK MAGICK AND VAMPIRISM IN BON PO



While not specifically corrupted by Western ideologies, the Bon Po were presenting the path of Predatory Spiritualism early on, going beyond any concepts of Good or Evil.

Methods of Necromancy were made current by the whole skull being used to contact the SHI-DRE, the ghosts of the dead. It is known that the sorcerer who summons the shades of the dead may direct these spirits to drain energy from chosen victims. In the tradition of Bon Po, the sorcerer would set out a kapala with slips of “poisonous” paper, inscribed with magical sigils and a symbol of a bound figure.

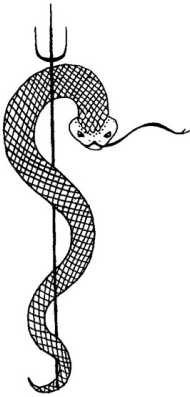
A Yatus/Sorcerer who embraces the chaos-aspect of cultural transcendence would simply utilize this method in their current work, focusing the Sri or Si demons to be a link of draining energy from the chosen victim by the way of dreams. The shades are bound to the paper by the sigils and anyone other than the sorcerer touching it would become a source of energy of which the Si may drink from.

The human skull in the ancient Bon Po sects represents “Shes rab”, being Wisdom, Self-Sacrifice (called “Lus Sbyin”) and is the seat of the spirit itself. It is suggested that one being of the evil or good subjective practice may benefit from both as they clarify consciousness.

A Yatus may utilize the names of specific Dre and Si with a partner to manifest them in someone else. For instance, if you have a continual problem with someone which cannot be resolved, the sorcerer may inscribe the name and attributes of the Si, Dre or the Daevas from the Drujo Demana, attach the persons image or name to it and

when performing intercourse with your partner, both may envision the traits entering their body and slowly causing self-destruction. You may seek to use this as a psychic link from which you will devour their Chi slowly as well.

THE NINE DRE AND TEN SI



In ancient Bon Po, there are two specific rituals which exorcize the self from the Nine Dre and Ten Si, the “Dre dgu skyas kyis ‘debs pa” and “Sri bcu thur dug non pa”, both of which are demons of so-called “negative energies”. Their creation is born in the legend of the two progenitors of existence which is “Srid pa stang dbyal” copulated at midnight, good and evil emerged from both being harmony and the balance of discord, rebellion. White deities and black/evil deities were born, from this came thousands of diseases and other so-called ills, which were scattered on the earth. Finally, from this were born the Nine Dre.

- I. Demon which drags down and holds one in the infernal realms, Mtho ru mi ster dma ba'l dre
- II. Dre which annihilates and consumes existence called yod du mi ster med pa'l dre
- III. Dre which empties and continues to drain never allowing to fill is gang du mi ster stong ba'l dre
- IV. Demon which makes poor is phyug tu mi ster dbul ba'l dre
- V. Dre which makes on sterile and does not allow propagation is phan tu mi ster rmang ba'l dre
- VI. Demon which destroys and ceases development is chags su mi ster 'jig pa'l dre

- VII. Dre which causes sadness is skyid du mi ster sdug pa'l dre
- VIII. Demon which causes mistakes is yag tu mi stern yes pa'l dre
- IX. Dre which diminishes and will not allow growth is phel du mi ster grib pa'l dre.

If one compares the Druj of Persia to the Dre of ancient Tibet, a connection a spirit or demon types is seen, how such may be used in an initiatory sense. If the Yatus/Sorcerer wishes to utilize the Bon Po imagery of death in a productive way with sex magick, such wrathful spirits may be utilized with legally obtained human bones to channel the desire or goal of the couple outward towards what they seek. In the authors' personal Triad and Coven, utilizing human bones and ashes as a sacrament in such rites has been employed to a wonderful extent. It takes imagination and knowledge of the self.

The Ten Si are called maleficent spirits who are chaos bringers throughout the world. They emerge from the negative energies of death, the Tibetan word being Mas Kyi Shid. The first was born Male Si, a long maned king of the Dud and a Female Si which beget 8 sons. Those sons are:

From the Energies of Death (Mas Kyi Shid)

Pho sri ral chen bdud rje – King of the Si

Mo sri dar gzhon – Queen of the Si

Sons:

I. Che Sri – Disturber of the Large

II. Chung Sri – Disturber of the Small

III. Thab Sri Ngo Nag – Black Face Si of the Hearth

IV. Rgan Sri – Si of the Old

V. Gzhon Sri – Si of the Young

VI. Dar Sri – Si Disturber of adults

VII. Byer Si – Causer of separations

VIII. Byur Sri – Causer of misfortunes

These demons were said to exist since the beginning of the earth. Their armies were made from their own being, their homes are made in the chthonic dwellings of the earth. Their companions are said to be the Malachud. Such spirits were said to move throughout the world and causes wars, strife and various chaotic actions in the world. There are very close to the Daevas of the Yatukih cultus, if not the same. The ancient Persians were a bit more detailed on specific daevas and their actions, while the Tibetans excelled as visually describing the interior aspects of the spirits themselves.

28 Powerful Flesh Eating Goddesses

The Tibetan word “Shashkhadroma” refers to “Flesh eating Dakinis” and are vampiric and lycanthropic female divinities who are balanced powers of the world. These bestial daughters are but those under the divinity of Peldan Lhamo, the Tibetan Kali. Approach this ancient deific masks as one would through sexual devotion of your partner. These Goddesses are attributed to the four cardinal directions:

West

- Vulture headed Bhaksini who carries a club.
- Red skinned Vajra who carries an iron chain and has the head of a Lion.
- Horse headed and red skinned Rati who carries the trunk of a corpse.
- Dog headed Raksasi who has a kartrika which is a flaying knife.
- Stag headed Vasuraksa who carries a vase and has dark green skin.
- Hoopoe headed Abhilasi who carries a bow and arrow.

South

-Santi is a water dragon headed daevi with red skin. She carries the Water of Life.

-The Scorpion headed Amrita holds a lotus.

-Danda is a fox headed goddess.

-Candra is a falcon headed white skinned daevi with a dorje.

-The tiger headed Raksasi has black skin and carries a asrikkapala being a blood filled skull cup used to drink from.

-The Goat headed Vajra carries a noose.

Vajri is a pig headed kartrika carrying goddess.

East

-Mahadevi carries a Trident and has the head of a leopard.

-Kumari carries a short spear and has the head of a snow bear and red skin.

-Indrani holds a noose made of entrails and has the head of a bear.

-The Raksasi holds a dorje which is a scepter or vajra, said to be lightening from Indra.

-Vaisnavi has blue skin and the head of a mongoose. She holds a dharma wheel.

-Vajra holds an iron hook and has white skin and the head of a bird.

-The serpent headed Brahmani holds a lotus and has orange skin.

North

-The serpent headed Varuni holds a nagapasha which is a noose of snakes. Her skin is blue.

-The wolf headed Vajudevi has a banner and blue skin.

-Mahahsastinbi holds a large corpse, green skinned and has the head of an elephant.

-The serpent headed Vajra holds a ghanta which is a bell. Vajra has the skin of the color green.

-A buffalo headed stake carrying Goddess Nari has red skin.

-The black skinned Goddess Varahi has the head of a pig and a noose made of human teeth.

-The crow headed Vajri carries the skin of a child and has red skin.

It is their function as guardians of the path of which guides their fierce behavior as devouring daevi, the very hungry spirits which seek the charnal ground for enlightenment. As one seeks them through both sexual magick and vampirism, a symbol of their image may be drawn according to basic description, meditated upon by both practitioners' and then copulated with in mind. Before a climax is made the practitioners will symbolically call and drink of their power, from which as guardians they may or may not give willingly. Absorb and slowly reach climax accordingly. Keep the symbol in something kept in the ritual chamber. This may be mediated upon later.

DURGA KAMAKHYA

Death and Sex Magick

The Forbidden Gate

The Daeva who has initiated his or herself in the art of Kali may approach these rituals symbolically or literally. Let the practice be guided by predilection, let no boundaries remain lest the rites are profaned by restriction, with respect to your local or federal laws. By the path of death can you possess life!

The Corpse and the Seduction

Soiled legs lead him forward as he tries to slow her and massage her breasts. She is a woman of exotic ends – human bone fragments in her hair to describe her desire of death, eyes brown, a seeming edge play into her raw dripping cunt, like a gateway opening to infernal depths which guide you along in razor straight agony. An Adept who seeks Kali must understand the priestess is the guiding and inspiring aspect of all life. Deep in her burning core he moved fingers deeper while she groaned, yet she stopped him to guide him further to the corpse field. Initiation breeds resilience concerning the lusts of our worldly demons.

Asphyxiophilia

I think of her, one breath at a time...

Every time I gasp with a loosening grip of a fragile life, I feel more alive than ever before. Can it be when struggle is most upon us, we know what it is to be alive? Can death bring us closer to our life, our fleeting moment of passion wherein nothing is certain or confined?

In the corpse field I look towards her dark skin with lust, blood of the moon staining her inner thighs an oiled-blackened hue, as I grow close the smell of the fresh life within her and the corpse she was attempting to lay upon, rotting in the cremation ground.

The blades in her hands were stick crudely in the limbs of the corpse, all the while beckoning me closer. I wanted her as eyes were mirrors into the abyss glistened with the darkest fire of life and hunger.

With a noose made from the entrails of another she asked me to take my member and with the corpse below us, face bloated and flies buzzing in swarms, to fuck her to know God. As I felt the pressure of the head entering her moistness, I felt a form of

surging ecstasy. As I felt the sweat beads accumulate on my brow and back, I looked into her eyes. As dark as deep pools of a cave, slits of blackened blood called me in as I felt the instinctual urge for union and to penetrate deeper.

With one hand now on my shoulder, I felt the pressing and drawing forth of her body next to mine, the other hand placing a loosely knotted rope made from the entrails of one of the bodies here, slightly dried but still reeking of rot. The cold and sticky touch chilled me, she called it mother.

As the noose was drawn closer around my neck, she called out HRIM and with a arousal of passion draw it close until I could not breathe. I start ramming her with a bestial rhythm which shook the body below us and cause the flies and clouds of corpse rot to escape and surround us. She let up the noose long enough for a breath, a rotting scent filling my nostrils and choking me with the heaviness of Nasu, she licked me with a long tongue, reeking of death and old blood. I felt love as I fucked her, seeking to go further and deeper into her oblivion.

Whispering in my ear, she playfully asked “if you fuck until you cum in me I will kill you, the corpse below you will be your only companion until I return to fuck on your body”. I felt horror and shock, from feeling the swelling urge to ejaculate within her insect-temple womb to allowing my mind to still. I continued rocking her back and forth, the noose tightened again as I controlled my passion. Her instructions were clear, don't loose yourself in mindless pleasure, know what you want to achieve. I wanted to awaken my self as a God, but I wanted her. She felt different. “I hate your seed and I hate you” and she brought the entrails, sticking against my skin to where no breath was drawn without a struggle.

This lust would drive me, to raise the serpent within. It was in the cremation ground that Kundalini was raised.

Krodha Kali

Within a mass of blazing fire, she drinks from a skull bowl, the blood of those who could not remain in the circle. I stood before her, wizened by the rites I have undertaken and accomplished, not by fortitude of flesh by of spirit. She long ago drained the sperm from my and now drips the yellowing pus from her bleeding Yoni. Her was both life and death.

I could grow to love her stench, once entering her while licking and sucking her tongue and the blood flowing from her mouth does this stench of her womb become a wonderful aroma of lust. She whispers as my rock hard member, invoked by Siva, with a sound of moist friction, ejects in a moment of awkward penetration. Twisting my back as I force her body atop me, my spine seems to mutate my visions into a spiral dance of shadows ejaculating the rotting bloated mass of corpses, their flesh being flayed off to cover us in a temple of copulation.

The manifestation of the Void was here, yet she did not wish to dissolve my being. This

was the great secret often never revealed to initiates; the Self becomes strong by devouring the weakness within. I held no boundaries as she bit and licked my neck and face, clawing with a desperate hand my shoulder, as if looking for a serpent to emerge from it. Trembling as I climb further into a mantra, I lost impressions of her lust and only knew it as seeking to enter her void of darkness with each thrust in her cunt. I knew as each serpent slowly encircled my legs and torso, all the while my Will focused upon the fiery divinity within her, lips thrust open and greedily swallowing me with pulsating, bestial abandon.

In these moments, I wish to see her kill and slice the flesh from the many sacrificed to her, that she bears open their flesh to reveal the soul. Wherein devouring, there was only the last flickering lights of a spirit before she consumed them. Every now and then she finds one of the blackened flame, wherein she finds the joy in the spirit which has entered once the void. She allows the spirit to encircle her and taste of her cunt deeper than before, wherein the white and red are brought together as one.

Kamakhya

Kamakhya, mother blackened with the rotting menstrual blood, flowing into my eager mouth, ejaculating in your core. Let me thrust deep as the sword falls on the neck in front of us, opening forth spilling blackened blood and insects escaping. In this graveyard we are death, each thrust deep in your bleeding core. When we see this type of blood flow and the jewels appearing as skulls, why would we need anything else in the world?

I want the bad things to come and get me, I want them to recognize my unworthy nature. From the screams within her cunt, as she thrusts slippery on me, exciting my burning body. When they start biting me is when I will bite back. She wants me to fuck her more than ever, as I bite down on the spirits who thought I was finished. I grow more excited by their death and my own strength, when the spirit ceases and the strength is mine.

THE TRIANGLE OF EVOCATION

Ensorcelling the Daemonic Feminine



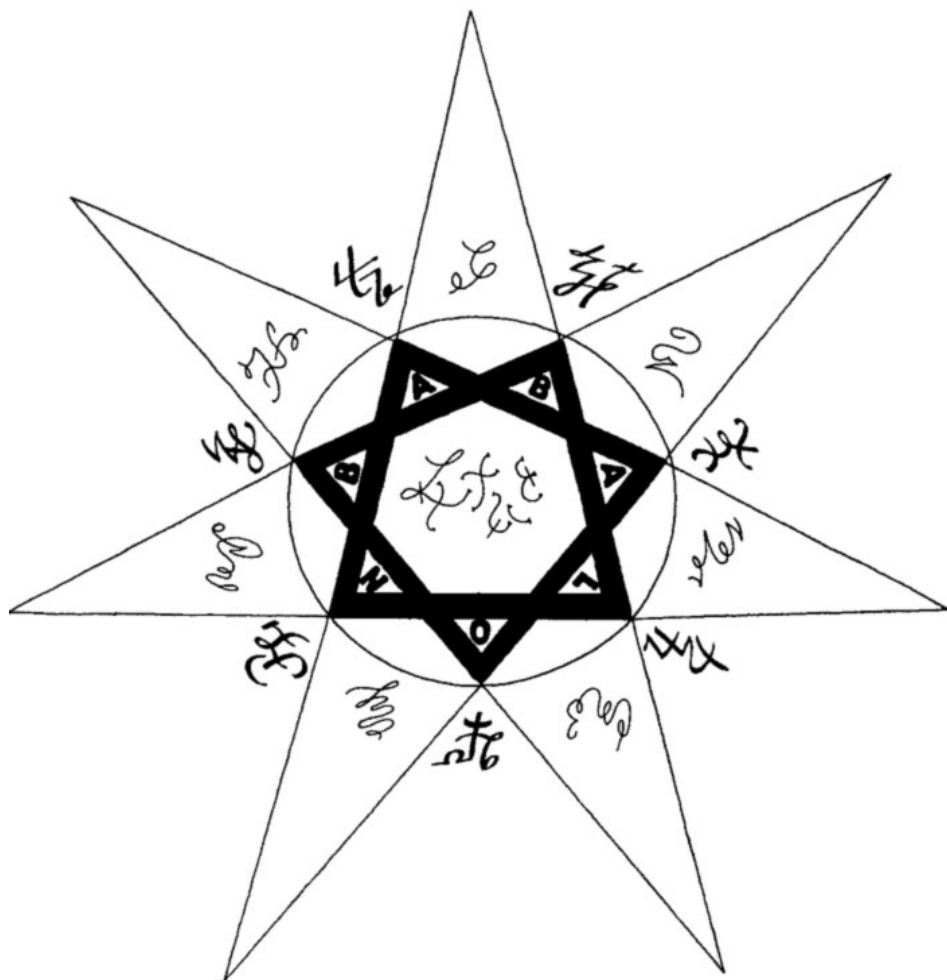
The Triangle of Evocation or Meeting place of Spirits is symbolized in many ways. The triangle within the praxis of Sexual Magick may be an inverse triangle with at each of the three points a skull or symbolic skull. This represents the Three Shades of Witch Fire (inspiration and creativity from the Three Faces of Hecate, the Goddess of Graveyards) and the inner power of the practitioner. Within the Luciferian Path many use the Goetic Triangle with the name AZ-AZ-EL within instead of MI-CHA-EL or the Triangle of Darkness used to symbolize Ahriman and the meeting place of serpents.

You may work with Kali in numerous ways. Firstly, seek a quiet dedication period to the lunar essence of Kali (Lilith) and seek the inner connections of your own being with the attributes you identify her from. It is said that Kali is ugly outside, but beyond the barrier is filled with ecstasy and

beauty which holds all negative and positive ideas. Those ideas within a Left Hand Path or Luciferian focus is, that one realizes his or her deep desire and seeks to manifest it into the transformation of the self and later the exterior or objective world around you. If you are a male homosexual, seek the feminine firstly through solitary methods and then work with your chosen partner. Your partner may take the role of the Goddess of you may, this may be dually switched as long as the practitioners are focused completely on the goal.

A mantra which may be recited in first solitary workings with Kali can be Kalilim, which is a combined word – sigil of Kali and Lilith or her offspring, Lilim. This is an interior summoning of the succubi within the subconscious, seeking to open a gateway within the mind to the darkest forces of the Goddess. You may focus on visualizing her while arousing yourself, slowly at first – she may be just vague in image but then further details until at the height of union with her spirit do you see her clearly and then she is called into your mind from the abyss at the moment of climax.

The 14 names of Lilith – Az As Babalon the Scarlet Woman



Here lies the foundation of the secret sexuality, the void and reaching beyond good and evil. As many have sought to understand the role of the feminine in nature and magick, the key opportunity for those practitioners of the Luciferian path is to understand the druj and the feminine within first.

Woman is the most important recipient and focus point of magick. Without the woman the male is ineffective, at a loss. Woman has been beat down by Christianity and other white

light religions for so long that they have nearly beaten down the nature of woman.

The Scarlet Woman of the Cult of Thelema is a modern manifestation of the attempt of 'correction' by the status of woman as an incarnation of perfection. Understand well that the sorcerer can become great once he or she has understood the inspiration or Shakti within and how this affects the masculine, both are present in living beings.

There are divine principles of which the woman is known, all are essential and merely a method of categorizing points of initiation and wisdom. Woman is essentially the Goddess incarnate. The 14 points of this sigil should be recognized as a detailed tool of understanding the Daemonic Feminine. If you are male, fortunate enough to have a woman who seeks this path, your initiation will expand at a more rapid pace than some. To those solitary magicians who lack a companion for one reason or another, your challenge is to understand. To understand you should experience. There are actually 17 or more known names of Lilith, which are essential to understanding the predatory nature of the Goddess. Do not look outside of yourself for her – look within first. Find the predatory (achieving) elements and look to Her totem animals – owls, bats, lions, wolves: how do they interact with their own species? Do they show nobility, respect? How do they interact with prey? How does instinct play a role in your initiation? If you are too structured in terms of practice, possibly closing the mind to instinct – are you really becoming?

Center:



Lilith (Lilitu)

The night demoness from ancient Sumerian lore, Lilitu is the daemonic feminine at its most beautiful and intense. Understand that all that you do is driven by desire itself. How can one measure desire? You must find what you want, utilize it as a point of inspiration to accomplish your goal. If your goal is subtle, the demoness is actually divine and always of good thought. If she is your direct desire, the fire of Az may drive you mad. Control desire by productive focus, discipline. Try a sigilization method which can bring you into dreaming congress with this type of servitor or spirit. There are traditionally 17 names of the Goddess, as revealed by the Hebraic Prophet Elijah. Lilith is just as Samael, he mate. She is one half of the Adversary and the fiery aspect of consciousness and desire.

BABALON

The seven fold star of Babalon is essential to understand the nature of the beast and the Christian concepts of the Apocalypse. Firstly, look to the reference of the 6 ArchDaevas of Ahriman, Aeshma, the Demon of the Wounding Spear being the guiding force of this in terms of the Body of Man/Woman. Once the inspiration or flame is illuminated, being Babalon or Az, then can the dragon be brought in union with Her and the Sorcerer Is born. Darkness requires the understanding beyond Good and Evil, the strength to master the subconscious and the Will to emerge as a source of Light. This is the distinct difference

between the Left Hand Path and the Right Hand Path. The Sorcerer is becoming a source of Magick rather than being absorbed by it.



Vadak

The mother of Azhi Dahaka, the one time mate of Ahriman. Vadak is the first adulterer according to ancient Zoroastrian lore. Vadak is one component to the spirit of darkness entering flesh. Understand the elements which create the Adversary within, how you may 'enflesh' those desires. Every action will become an expression of the Adversary.



Duzhyairya

A demoness of drought and thirst, related to the hunger for continued existence. She is an enfleshed spirit of Az, the primal mother of darkness. Contemplate what is "drought", internally the lacking means of results within. Surely there is something of "drought" within, there always should be. Initiation is ongoing, never-ending and in my experience you are only as powerful as you are today – laziness begets self-destruction and is the mother of Christianity – the desire to 'belong'. Belong only on the outside, inward must be always approached as a Temple of Self-reliance.



Khnanthaiti

The female Druj of Will itself. Once this demoness attaches herself to her chosen desire, she does not let go. Khnanthaiti is an exceptional vehicle of Will itself, learn from this unyielding desire.



Mush

A seductress who is also a devouring force, she is called a Witch by elder Zoroastrian texts. Mush Parika is associated with darkening the Sun, her enemy. She is also associated with aspects of the Dragon being Ahriman mingled with creation. In sexual magick, the wisdom of light is obtained and nourished by darkness, just like a tree is made strong from its roots in the blackness of the earth.



Kalubtza

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Pirtsha

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Abito

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Amozrpho

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Odamu

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Kephido

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Haqash

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Abizo

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Shatrina

A name of Lilith, as revealed by the Hebraic prophet Elijah.



Tatrota

A name of Lilith, as revealed by the Hebraic prophet Elijah.



ABOVE: BABALON THE WHORE-MOTHER UPON THE DRAGON

AUSTIN OSMAN SPARE AND SETHIAN MAGICK

Chaos and the Adversary

"Awakening Aaos, remembered his purpose, and spoke to his heart; "The arcana of desire (i.e. Self-Love) would be satisfied with none but its original self - by the unique. Thus my morality taught me by dream symbols. As in life, so in sleep - all things have a sexual significance, hidden by righteousness. Herein is a mystery and a means to Will." -AOS - The Focus of Life



Austin Osman Spare (1888-1956) was the modern artist who brought conscious magickal and sorcerous art into a visible appearance, producing a plethora of later - anarchist styled sorcerers interested in working their own arcana of desire, their own foundation to the throne of the Adversary who resides in the in-between of double concepts of opposing forces as 'neither-neither'.

One must keep in mind, while one

may wonder the concept of Set-Typhon and how this

relates to Spare's system of solitary sorcery seem to be cloudy, the foundation and his definitions are not.

The Storm of Set-Typhon, the "evil" if you will is nothing more than the subconscious desires of the sorcerer, once unlocked in a dreaming sense, through sorcery itself, can be used to achieve what the practitioner may wish to flesh out or manifest in the waking world. The process Spare employed are indeed found in older systems of Magick.

Systematically, Austin Osman Spare had made quite a detailed study of classical grimoires, such as The Goetia, Grimoirium Verum and other such works. From 1904 Spare had already formulated his creative technique which was no doubt a result of his early artistic influence rather than anything overtly occult. It was during his study with Aleister Crowley that Spare really found his own gnosis of sorcerous study; he went creatively further to found a system of obsession through Will-Desire-Belief. It has been suggested that Spare had developed his sigillic method from Cornelius Agrippa's De Occulta Philosophia, which introduces a combination technique of Arabic, Greek and Latin letters to form spirit traps or servitor houses. For example-

"There are, therefore, two and twenty letters which are the foundation of the world, and of creatures that are, and are named in it.... He, therefore would find them out, must by each joining together of the letters so long examine them, until a voice of God is manifest, and the framing of most sacred letters be opened and discovered." (Three Books of Occult Philosophy, by Agrippa.)

Austin Spare utilized the conceptual picture of desire as it was based in sex and workings derived from congress. In order for a desire to become flesh, with such as Goetic sorcery, one must adopt a form of faith which is controlled and willed belief. From this the sigil would be constructed by a series of letters from which interlace and become something not entirely recognizable in form. The meaning itself would be lost to the conscious mind, yet in fruitful ground in the subconscious, would reemerge at the right moment by a consciously willed atavistic resurgence. It is in this manner that one would summon and control 'demons', 'angels' and other spirits which would appear and produce results in magickal workings.

Zos vel Thanatos (the Witch Cult name of Spare) suggested that if the magician pressed too hard to achieve a goal then the force of his own Will may be a deterrent to the accomplishment. Therefore, it was suggested that at the moment of evocation the desire should be focused and then erased or banished from the mind. The obvious principle of this is based around the conscious mind being side tracked and to communicate directly with the subconscious, which did not understand words yet only through symbolic images and impulses. By actually forgetting the goal, the conscious mind allowed the subconscious to bring this specific desire to en flesh. The 'demon' or 'angel' then was thus from the great arcana of the self, Zos and Kia - therefore exists and communicates through one's own sacred Alphabet of Desire.

Austin Spare also explained that the Sacred Alphabet is a sort of root forms of evocative sigils, that it is a script or grimoire of familiars and servitors which encircle

(ensorcel - sorcery) the circle of the Sabbat (the dreaming conclave) and self.

"But strange desires of stranger arcana. The law I make while thinking God - and will smash and remake again: so that I may commit every conceivable sin against its word. My utility has been-my pleasure-that alone is my service to man and to heaven, in that I am the Goat" - AOS, The Focus of Life.

Here Spare obviously relates to the Opposing or Adversarial aspects of Self - that CHAOS from which Set-Typhon is the God of, yet creates Order from for the purpose of balance and manifestation of temporary satisfaction of self-love. It is within this aspect that Spare is relating to the ending essence of the Sacred Alphabet, it is a KEY to self-deification, a tool of the gates of hell. Hell being a word derived from Helan, Angelo-Saxon for 'hele' and conceal, the very arcana of the self. In reference to Heaven, a temporary state of self-satisfaction, is destroyed in the fall of consciousness through the Luciferic rebellion of self-knowledge and that very drive which initiates hidden knowledge which can become wisdom. By Heaven do we enthrone, yet by the fall do we announce our individual consciousness and the "I" which makes us whole and unique.

Leviathan, the Timeless Serpent-Dragon of the Oceans of the Subconscious is a gate keeper of not only our great potential, but our immortal essence of self. The Ourabouris Serpent encircles the self and totality of being, and through the Sacred Alphabet which we each weave and form, is the communication point from which Leviathan heeds our calls. The Serpent itself

is within the depths of the waters of Nun, the Chaos that is our subconscious, constantly plunging the "I" through the gates of both Heaven (stasis and ecstasy) and Hell (rebellion and Self-Love through ones dynamic point of Becoming).

"Know the subconscious to be an epitome of all experience and wisdom, past incarnations as men, animals, birds, vegetable life, ect, ect, everything that exists has and every will exist. Each being a stratum in the order of evolution. Naturally then, the lower we probe into these strata, the earlier will be the forms of life we arrive at; the last is almighty simplicity. And if we succeed in awakening them, we shall gain their properties, and our accomplishment will correspond." - The Book of Pleasure

The subconscious contains a primal map of what we may become by reaching back. Lycanthropy and Vampyric self-transformation by Internal Necromancy (atavistic resurgence) allows our own dynamic Becoming to en flesh those incarnations to emerge as what is considered "I" - developing beings.

In *The Focus of Life*, Spare writes about one assuming the Death Posture to achieve the specific gnosis to charge the alphabetic and sigillic evocation, allowing the self to assume the form of Thanatos, the Greek God of Death and the Brother of Morpheus. The result is an arcane message of the transference of conscious unto the Eye of Leviathan - dreaming knowledge:

"The waters became murky, then muddy, and movement began. Going nearer, he observed - a phosphorescent morass crowded with restless abortions

of humanity and creatures - like struggling mudworms, aimless and blind: an immense swamp of dissatisfaction; a desire smashed into pieces." - Focus of Life

This darkness of self is made flesh into ones own desires and conscious desires and plans of the future. In mentioning this, one may refer to the concept of becoming – to manifest and recognize the dynamic of how you are getting there. This is the key of how such Sigil techniques may be used. Chaos is useful when you understand how to create order from it. By this process is it then useful to you on a first level before anyone else. Chaos is a friend to those who can recognize attributes which initiate it, therefore producing the opposite effect before the event can be realized as a desire of order. To simplify this - notice systematic or conscious, upfront similarities in chaos, then by recognizing these points which may appear too detailed for random energy, may be assumed in some sigillic form to produce an orderly and often Willed result.

"The "Neither-Neither" principle of those two, is the state where the mind has passed beyond conception, it cannot be balanced, since it implies only itself. The "I" principle has reached the "Does not matter - need not be" state, and is not related to form Indestructible, it has the power to destroy - therefore it alone is true freedom and existence... .renouncing everything by the means shown, take shelter in it. Surely it is the abode of Kia?" - AOS The Book of Pleasure

The Antinomian process of the Death Posture and the Sigillic Alphabet is the Adversarial and Opposing essence of Lucifer/Shaitan/Azazel/Set, the individualistic essence of "I" which we seek to become -

free yet knowledgeable about our process of how it is obtained and further developed. Aleister Crowley, who had initiatory workings with Spare early in his career, understood the desire of the sacred Whore called Babalon and realized the masculine as the Lion-Headed Serpent called Yaltabaath or Samael, however Crowley called it Abraxas by name. While neither were able to manifest those names during their life times and surroundings, the force was present and on their minds throughout their own lives.

"Existing as Dual, they are identical in desire, by their duality there is no control, for will and belief are ever at variance, and each would shape the other to its ends, in the issue neither winds as the joy is a covert of sorrow. Let him unite them" - The Book of Pleasure

A grimoire of self-love and deification is meant at a process or tool of sorcerous art, both high and low magick which produces change by the exploration of self. The Death Posture as a means of producing Willed results, charging the sigillic process is best described as reaching a point of ecstasy from which the mind forgets and looses conceptual surroundings by Self-Love. This is the "Fall" process, the Luciferic rebellion from which the self emerges from the Death Posture aware of its being, the existence which makes it separate from the natural order Heaven so sought to impose upon it. There is an aspect of our self which is Heaven, when we seek unconsciously stasis and extended rest, and then the self moves forward dissolution. The Sethian/Luciferian understands this and moves through the Sorcerous path of the Serpent to oppose and through adversarial and antinomian techniques separate and deify their "I" which is the immortal essence of self.

SET-TYPHON AND THE DEATH POSTURE

In Spare's "Death Posture" illustration in the "Book of Pleasure", Set appears in the Sigillic Formula of the self-descending and ascending through the arcana of the subconscious, the very body of self taking form in Thanatos - The Skull headed God of Death. Set-Typhon himself rises from the Hawk Headed Mask of which the Prince of Darkness wears, ascending above Alpha and Omega (Azoth) and the Primal Body of Woman. Set is summoning the great Pyramid of the Self, the Hand and the Eye (Zos and Kia), in the center the Sun. It is in this aspect that through the self falling into darkness, Set as the rational and strong order making Lord of Chaos (note the opposing and adversarial nature) summons forth by Will the Temple of Azothoz, being the Noon - tide Sun, sacred to Shaitan/Azazel, a form of Set the Adversary. The Death Posture is the varying embrace of death through loosing automatic control, falling back unconscious to encircled and devour the desire in the form of a sigil into the subconscious and lose perception in the conscious mind.

UGLY ECSTASIES

Austin Spare created a number of illustrations and paintings based on the bestial aspects of the mind, emerging as demonic and elderly spirits and servitors clothed in the parts of animals. The illustrations shown in "The Book of Ugly Ecstasy" present the possibility of a reality from behind the face, the opposing side or adversarial aspects of each concept of normality. Often a seeming sex magical process is depicted, ejaculating spirits clothing other familiars in their desire of self-love, that which you want most manifesting – no matter how disgusting or ugly. Spare created numerous illustrations featuring the concept of vampirism – essentially the devouring aspects of the subconscious which take the form of half-animal people. One

specific drawing, called "The New Eden" which is in several versions depicts a nude dreaming woman, facing a serpent and desiring it, encircled by a bat winged manifestation of darkness which rides above the moon, it's blackened face manifesting and up swelling her desire for the 'other'.

Austin Spare who was Zos vel Thanatos understood the process of sorcery from a left hand path perspective, rather internally. He did not seek mastery of the physical world, nor was he Satanic or Luciferian. He was the artist of the inner mind, his temple was that of the elderly fucking in demonic forms. Spare knew that once the subconscious could be opened, those bestial and sometimes angelic desires could be controlled and shaped to the desire of flesh in the world.

Take for instance, the concept of the Alphabet of Desire. It is merely, a language of the subconscious, a book of dead names. By naming those 22 zones of the subconscious, which is called the Qlippoth in the Luciferian Path of Liber HVHI, Luciferian Witchcraft and Book of the Witch Moon, one may accomplish many internal aspects of unleashing power. Spare drew and focused on the Alphabet of Desire as a kind of sacred letter which would preserve belief from the Ego itself, allowing belief to return to the subconscious mind over and over again. It becomes lost to the conscious mind from intelligence, but is understood completely in the form of emotion to the subconscious.

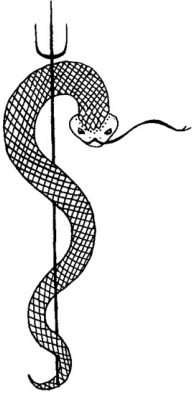
In summary, the Gates of Hell is the subconscious from which one may Will their desire into flesh in this world, it is ultimately a means of exploring the Immortal Essence, and ones own Coming into Being. Leviathan is the gate keeper of this process, and the Higher Self (Immortal Essence or Holy Guardian Angel) is the manifestation of this work.



CHAPTER THREE
LUCIFERIAN SEX MAGICK
Allegories in the Infernal

SATANIC COPULATIONS: Transformation of Therionick Desire

Within the Shadows...



Sister Claire prayed feverously, invoking Jesus and the Saints, yet her heart was filled with blackness and the lust of the Adversary. As she had been awoken by Father Urbain Grandier, who as a Priest of their parish in St. Pierre du Marche in Loudon, he whispered something to her and she felt the searing heat of lust, of desire and blasphemous entanglements with Goat faced spirits. Pig like beasts snort and lick up the drippings of their

dreamlike fornications, while her swelling grew with the size and violent thrusts of the beast like member pounding deep within her burning core.

That was before, this night Sister Claire so wished for the Devil to come unto her. Many nights Asmodeus came to them and bit her inner thighs while reciting prayers backwards, she would move her forefinger at a feverish pace over her clitoris while calling to her lover, the Devil himself and lusting for the pulsing yet cold member of the demon Asmodeus. Grandier would often join in these Sabbatic and Sexual Rites, often wearing a black hood while fucking her with a fury that would tear many girls apart. There was no rape in this Covenant, only desire and fulfillment. The Nuns knew the passion of the Cross, but also the lust and desire of the Demons summoned by Father Urbain Grandier. He taught them the keys of summoning and going unto the spirits as friends, not as the Christian tyrants whom they pretended to uphold.

Sister Claire was in her cold chamber again; rather in her mind was an elaborate temple of both the heights of Heaven and the depths of Hell. Urbain Grandier had taught her the art of coitus cum demone, to use their union to empower their very being and strengthen them as sorcerers – the very art of the witch. Sister Claire invoked the God of Flies, Beelzebub in her chamber one night before sleeping. She envisioned flies and larva into her chamber and she drifted off to sleep. Waking in a half dream state, she tore from her sheets to be greeted by a Blackened Shadow, yet its very head was obscured in a mass of circling flies.



She understood and when touched by this daemon, she recited "Fuck me with your filth and raise me up in your fire, let me be your whore" to herself and she positioned herself on her knees and felt the cold press of the demon's member into her. She felt a strong pressure on her knees as she knelt on the uncomfortable makeshift bed.

While revolting at first and feeling the frigid grip of Beelzebub's left hand on her hip, she felt a burning sensation and gently pushed back to take his large and painful cock inside her. As this large shadow which had a frigid touch began to thrust slowly back and forth, she

heard a hissing and the buzzing of flies, which grew in volume. At first being repulsed, she found a desire which could not be sated by anyone else. She fucked this beast with frenzy, spitting chants of transformation and becoming while the serpent tongue of Beelzebub hissed words of power which seemed to burn themselves in her back. The member of this devil seemed to be entangled with flesh, yet seemed to crawl with insect like legs from the base of the demon. As the cock pumped deep within her, she felt a moist sensation she could not understand, yet the slight stinging was a sweetness she could not resist. With each thrust, deep within her she felt small and large insect legs tickling her lips which devoured this devil's penis. Sister Claire wanted these demons as the earth longs for a falling star, she thirsts for it to fill her cunt with a burning abandon, she wanted to shed tears of obsession and a deep desire as she gave every ounce of herself to the demon.

While still being fucked as a chained slave, she suddenly felt a deep burning sensation in her anus. Slowly she was being invaded by another member of the devil. It entered slowly; looking back she was fucked with harder thrusts, the demon lover allowing black spittle to pour from its mass of flies onto the anus and the other black cock which emerged from a liquid belching demonic mouth above his humanistic genitalia. She was repulsed and filled with more desire. She felt as if it was tearing her apart even with the burning black spittle ejaculated from the mass of flies which made up its head.

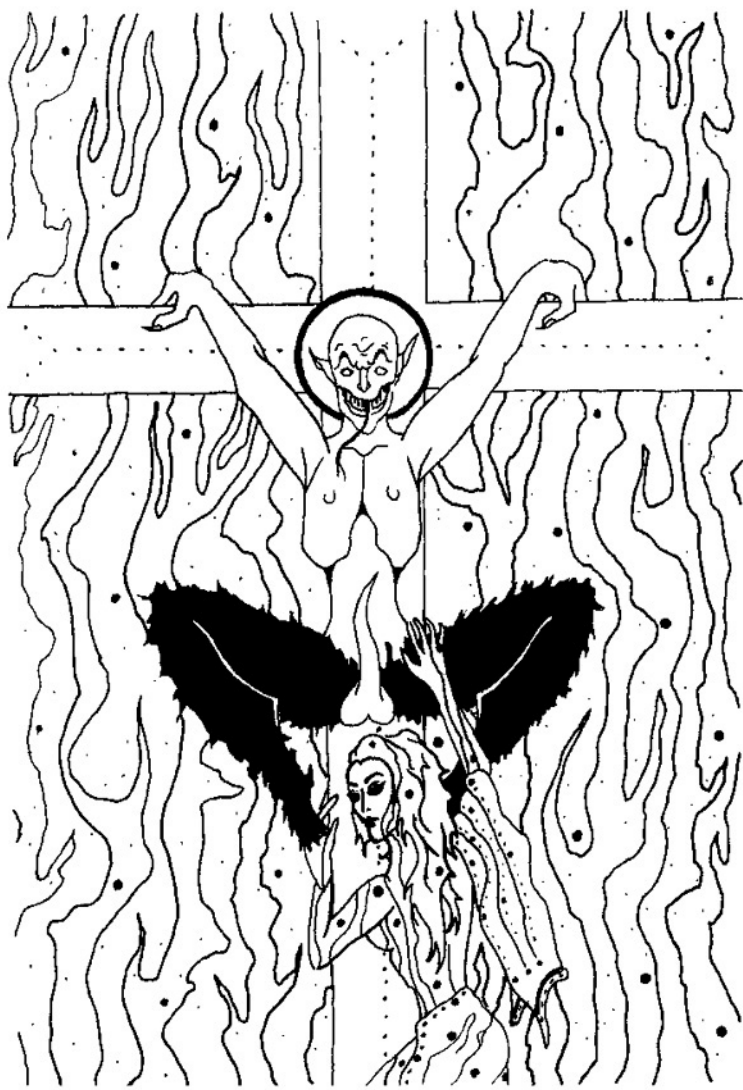
She knew of the names of the servitors of Beelzebub, from ancient Hebrew sources known by Father Urbain Grandier. As she was slowly fucked deep in her asshole and cunt pounded by the pulsing and growing phalluses of the Beast, she chanted and hissed the names of some servitors – Amatia, Dorak, Arcon, Plison, Lamalon. Each name vibrated and hissed in unison by Sister Claire and Beelzebub, who seemed to know and be completely in

tune with her words. The demon servitors would grow from shadows to attend their calling; their form would be perverted corpse like children dripping in the moist grease from a body during the stages of decay. Such incubi and demonic servitors were bred forth by the blood and elixir into a vessel made strong in the light of the moon.

Fucking the beast she looked up and found other shadowy forms taking shapes as what appeared to be demonic and malformed bestial-children. Five appeared from the blackness of the corners, which which The Lord of Flies brought with his summoning. Their faces were wrinkled and scab covered with seeming old age, their eyes were black as they reflected neither light nor comfort as normal children's eyes. Each moved forward, white pale and corpse like flesh, gray then turning pitch black on ends, still born and emerging from shadows. They were chanting in child like voices and touching themselves in lewd ways.

As they moved forward the demons slowly mutated into decaying dogs with little or no fur and pasty, almost greasy colored gray flesh. Emitting a foul odor, these beasts now began to fuck each other, dripping a bile on the back of the other being sodomized. Their mouths changing and transforming into large vaginas while savagely being fucked from behind, a serpent tongue slithering from the vagina lips and then suddenly came more flies and maggot larva from the blood dripping holes. When one beast finished fucking the other the pull out brought a seeming ejaculation of rotting milk, the smell rising over the odor of the decaying dogs which was similar to that of clumped blood clots. When one beast finished the other moved in a half human way to the front and began penetrating the vagina in the face of the other. As Sister Claire was being pumped in both her spread anus and vagina, powerless and submissive, she was hearing the slurping sound of the cunt-mouthed demon sucking the other decaying beast off.

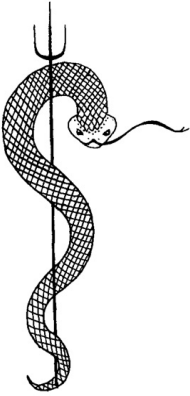
As the Beelzebub reached a climax, she felt the in pouring of a cold and almost burning substance within her, she bent up to take the serpent's tongue deep in her mouth while the Shadow which took form continued ejaculating within her womb. Flies buzzed and landed on her face as she kissed deep her Demon, and for the moment did she find satisfaction...the demon brought not death but life, and rested in the blackness of her mind.



Above: Satanic Copulations

THE GRIMOIRE OF COITUS CUM DEMONE

the Art of Flesh and Fire



Behold! A Grimoire written in flesh, blood and the fluids of the Agape! From shadows long forgotten does her name come forth again in the minds of many, Az. She is of many names, Lilith, Kali, Jeh, Izorpo, Batna, Satrina, Eilo, Abeko, Kokos, Odam, Partasah, Talto, Patrota, Amizo, Abito, Ita, Kea, Lamassu, Ardad Lili, Abyzu and known among you all. By these names shall you fornicate in honor of, be it known, anyone who may undertake an Holy Rite of Passage as described in this book of spirit, you must at all times during do so in honor of Her in mind. The End of all Flesh is the beginning of the Fiery Spirit of which you seek. Know her in ecstasy and aversion, from that shall you begin to understand her nature within you.

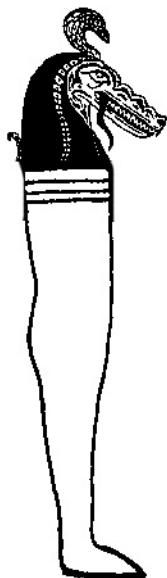
This is a forbidden text, here is given the means, formula and cipher to invoking sexual daemons and the spirits of the abyss deep within you. This text is meant as an honest manual of practice, a key to the gates of hell.

Know that the Agape (love) and the path of Sexual Magick can be as elaborate or as simple as you wish. It can also be as dark, brooding or as "dangerous" as you wish (this does not apply to unsafe sex mind you!). Individuals are able to interact with spirits and daemonic forces within and outside of themselves. If one chooses to work with a partner, they should be well informed and focused on the path as well. Casual sex partners would in some ways degrade the purpose of the Great Work, unless they were aware of the significance of what you were undertaking. It may prove dangerous for them as well, malefic forces in the shadows of the practitioner do

manifest in various ways. The “pure” one undertaking the rite subconsciously controls these powers, while an outsider may not have the slightest idea of what they are truly involved in.

The ritual tools of Sexual Magick – altar, circle, dagger and any other implement is used as a means of self-inspiration, of bringing tools towards a specific and direct application to aid in ritual work.

Within this grimoire text you will find fictional, inspirational and practical elements of exploring sexual sorcery. The utmost importance of any working however is safe sex. You should communicate and discuss workings with your partner, do not leave any subject untouched within sexual magick and ensure that both partners are completely clear of their direction, needs/wants and focus. Do not explore sex magick without the responsibility of practicing Safe Sex.



Above: Aapep, the Serpent of Darkness

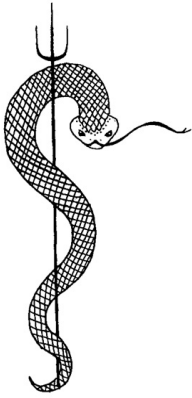


Within the realm of Sexual Magick it must be understood that you must be completely honest with yourself, or you shall create a spiral force which will devour you. Sex Magick is dangerous because you are working with intense emotions; Magick is successful with intense emotions utilized and Willed in a specific direction. Know thyself is a key part to the success of the Work. The Creative Power of the Universe is the Shakti, when summoning and ensorceling (circling within your boundary of self) the spirits you are having congress with your

Daemon but also the Succubi and Lilitu, the offspring of Lilith, the Mother of the Antinomian Path, so be well focused. Lilith is the Mother of Forbidden Desires, in Manichaeic Lore she taught the Fallen Angels how to form bodies and copulate with others to beget "Dragon Children". She had alone the power to awaken the Serpent – Mind of Ahriman (the Devil) from his deep slumber, in which he bestowed upon her the Kiss which caused menstruation. Tantric sects of the Left Way consider the menstruation cycle to be the most powerful for the practitioner, thus Woman is Blessed as the Daughter of the Devil itself. The deeper mysteries of Luciferian Sex Magick are found in the early Hebrew tales of Lilith and Samael original born in the Same Fire, thus they are both twins and lovers, as well as the begetters of Cain, the First Witch and Satanist. In the Great Work, the practitioner seeks to bring into union within him or herself both Samael and Lilith to beget Cain, or Wisdom.

THE CIRCLE OF THE ADVERSARY





The Circle within Luciferian Witchcraft represents the very binding space of the sorcerers body, both of spirit/celestial and flesh/infernal. It is the symbol of both the Sun and the Moon, the sphere which begets strength and the very focus of the Magician. Thus the circle of Cain is the symbol of the Beast or Devil in flesh, a very manifestation of a God or Goddess on Earth. The circle is a continual and progressing manifestation and power

center, which is merely a reflection of the body.

When the two meet within the circle, be it male and female, male and male or female and male, both symbolize a manifestation and incarnation of the Adversary or Two Headed One. This is Noon and Midnight, the very essence of Shaitan/Satan as the Double Wanded God/Goddess. One Head represents Satan while the other is Lilith, the union of duality to bring the strength of being.

The female partner should be menstruating which represents the vital energies of the feminine. She who seeks the invocation of Lilith will collect the blood and place on the altar of Art Magickal, the male represents the devouring. The goal of this Tantrick exercise is to focus the inherent energies via the Will, but to use them in a process of self-transformation, a mutation into a living temple of which the Daemon may manifest. Thus in this work, the sorcerer becomes a director of the current itself, a living expression of what is called "the Devil" or Adversary. The female is also a living vital manifestation of this current as well, it is in ancient Hebrew folklore that both Satan and Lilith were born of the same Fire, being twins.

The use of a vessel/fetish represents the 'home' of the Daeva or Demon. It is closely connected to the transformation of the sorcerer, thus an 'envenomed' and empowered ritual tool. When seeking to empower a fetish

of Lilith or Cain, ensorcel (encircle) yourself in the love of the Daemon itself, this is why working with the Inner Guide or Holy Guardian Angel is so essential. Throw yourself into the internal association of the force, as it relates to you. Use incense, candles and anything which holds useful association. The Vajra Lightning bolt, that which falls from the sky (often associated with Lucifer or Satan, the Watchers or Fallen Angels) Is a symbol of internal vitality, strength and a cipher of initiation.

The libido is symbolized as a snake; the 'Black Serpent' of Yezidi lore is to represent knowledge and wisdom. The serpent thus represents a willed focus of energies connected with the self, as also the Daemon associated with the Working and the Azhish Ritual of Zohak/Azi Dahaka (The Paitisha). You may seek sexual congress to bring both Kali and Lucifer to flesh by using menstrual blood and semen in a vessel. You may wish to use a white sheet which you copulate on again and again to empower the working. Use the sheet as a wrap of sorts for the vessel which may have images or sigils of Kali and Lucifer upon them, that you may encircle them with the Love (Agape) of the Willed Desire of both practitioners involved. You may seek to empower this vessel beginning at the full moon to then the Dark Moon.

A suitable description of a Sex Magick working by Pascal Beverly Randolph "was to copulate with many different women on one bedsheet, never changing or cleaing it. Thus, it retained the cumulative life force of those couplings, mingled and preserved in crusted fluids. He then stretched the sheet as an artist's canvas, and painted upon it his visual image of a succubus. He used his imagination like a lens to bring the power into focus, flattering and feeding the spirit who then manifested through it."

This provides a power tool for the magicians to create a working based around Kali and Lucifer, which by joining

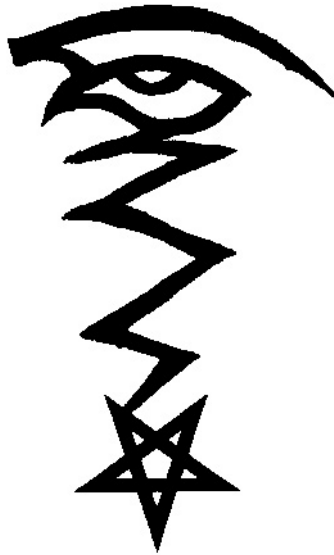
such fluids over and over again and filling them in a vessel a demon lover may be born. Use a variety of invocations, spells and averse chants such as the Lord's Prayer Backwards and similar "Satanic" chants to empower the demon.

On the night of the Dark Moon, refresh with blood and semen again and rebury the vessel in the earth. Each night you may exhume the vessel and wrap it in the sheet or cloth used in your congress, smeared over and over again with the sexual fluids of both partners. You may wish to evoke a Demon or Succubi/Incubi as this child of Kali-Lilith and Lucifer, thus being a servitor and third lover for the couple. Focus its gender or Will it to be able to change accordingly. Thus a rite which you create may be done as a Higher or a Goetic or Lower Working of sorcery.

On the Evening of the Full Moon exhume the Demon Vessel and perform a final incantation to it, then copulate with the vessel near and upon the white sheet which should be stained and crusted with blood and semen. Ensure that your fornication is intense and drawn out as long as possible, both envisioning the spirit you are creating. Allow this force to move within you as you fuck. When ejaculation occurs, the female or male (if both are consenting and monogamy is trusted) may take the semen in their mouth and mixed with their saliva or blood, spit into the vessel to empower the demon. If the rite is homosexual, a incubi with a preference for men will no doubt be created. If the couple are lesbians, a succubi will no doubt be empowered and bound to them. It is the combination of fluids of both male and female which seem to create a demon which may mutate between both and be able to perform various tasks depending on the sorcerers.

If you wish to destroy or banish the demon, simply burn and pour salt over the vessel during a created banishing rite, including the sheet.

SEX MAGICK AND THE WATCHERS



The feminine is essential as we know to the process of initiation with a Shakti, or divine power. The Book of Enoch which is centered around the feminine-hating religion of Christianity could only attribute the negatives of the feminine, even as the so-called “targets” of the Watchers and their empyrean knowledge. Look to the purpose of the fallen angels and their copulations with women, their “taking of wives” indicates the desire for completion and essential transformation via the Shakti power of the feminine, the muse and temple prostitute.

As “Kundala” means in the Indian culture “Coiled” the very Kundalini Shakti is the divine power associated with the Chakras, it is the leading or guiding aspect while the Chakras are awakened and illuminated in the physical and spiritual body. Thus the serpent Tabaet, a form of the adversary, is the awakening aspect which brought divinity to woman with Lilith, to soon beget Cain the awakened one.

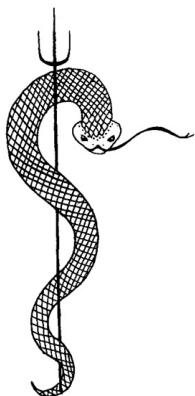
Samael, the ancient serpent, took a pleasing shape along with his other fallen angels and went forth to man. These dark spirits which brought light to mankind were known as the leaders, the first being Tabaet the Serpent, there was Jejon who led astray the sons of Zurvan or the one called God, Asbeel who gave the council on joining the bodies of these angels with women, the daughters of Cain. There was Gadreel who taught men the blows of death, taught how to make weapons and assisted in leading Eve astray, the enemy of Lilit. There was also Kasdeja who is the angel teaching the purpose of other demons and spirits and the art of abortions for those who would not have children, as well as the Noon-tide Sun Daemon who was the son of the Serpent, **Tabaet**. These were called Watchers and the Hebrews knew of their names: **Artaqifa, Samjaza, Armaros, Azazel, Penemue, Baraqel, Neqael, Danjal, Batarjal, Azazel, Hananel, Turel, Simapesiel, Jetrel, Kasbeel, Tumael, Turel, Rumjal, Turael, Kokabel, Armen, Rumael and Busasejal. The chiefs of ten were called Samlazaz, Araklba, Kokabel, Rameel, Tamlel, Ramlel, Ezeqeel, Baraqijal, Asael, Batarel, Ananel, Zaqlel, Samsapeel, Satarel, Turel, Jomjael, and Sariel.** These were the ones who took the forms of angels, according to the Hebrews and went forth to breed the Nephilim, the sons of demons.

They were called Great giants, whose physical height or power of will was more intense than others. Such were of the predatory spirit, when they could not be sustained by man, they soon devoured mankind. They started to devour flesh and drink of blood, while Azazel and the other spirits were still teaching mankind. Azazel taught the art of the Blacksmith, much like Cain. Azazel knew the art of swords, knives, shields and how to work with the metals of the earth. Azazel also taught the art of makeup to women, and soon was copulating again with other women and teaching others the art of war. Semjaza taught enchantments, Kokabel the constellations, Ezeqeel the

clouds and astral plane and Sariel the course of the moon. It was the one called Azazel who taught mankind the secrets of heaven which were not meant for mankind, they all became like Gods.

Communion with Darkness

A Ritual of Seething



Prepare the Skull Bowl or Sacred Bowl of Adamu, fill it with both sperm and blood of the moon⁶, mix it with jasmine and those herbs which bring gnosis. In the Nights of Az, be it the Dark of the Moon or the Light of the Moon shall you have a sacred vessel of her marriage of the Dragon and his Bride. The soil may be prepared by the earth of which you dwell, and filled with the grave soil of a working place. During the preparation of the vessel of marriage, be it skull or pot you must be disciplined to banish the beliefs of which you were raised, and the ego which holds you in stasis. Seek her with the thirst of consciousness, the desire of knowledge and to transform your consciousness into a higher state of being. Seek Azal'ucel and His Bride during this sacred act, let not another who is untouched by the Blackened Light of Cain dare witness this preparation.

Your magical partner of many of the rites must be a witch of the current of the Peacock Angel, who is Azal'ucel revealed. Let her join you in the Great Work, but yet both are isolate and alone. Share your visions and inspirations; allow such sacred interaction fan those flames of the Black and Red serpents of Samael and Lilith. To rise the self up in the Emerald Presence of Lucifer and the Blackened Abyss of Lilith you must build a foundation of strength and will. One does not seek the marriage of the Adversary and the Whore by weakness, those are not of they! The Mind which

⁶ Menstrual Blood. If the blood is collected days before the rite, store accordingly in a small vial. If not possible, seek rather your own blood in a small amount or something which represents blood.

is of the Black Light is of Ahriman, who in the cold north awaits his children with his Bride Az-Jeh, they devour the minds of those who are not illuminated with the Gnosis of their wisdom. Be prepared and be so diligent in thy work!

In the Sabbat Path does your transcendence begin to take place. With thy vessel poured and bathed in the Elixir of Adamu can you offer thy dedication to Her, and by Sabbat Fire and Dream Way shall she entreat thee in the ecstasy of union. Be as Cain, who walks the path alone yet consumed with the Blackened Fire of Self-Divinity!

Adamu is Her secret name of old which is the Trshna of Lilitu, by those mysteries shall you enter her dread circle. She is the Lust of all Women, and the Desire in Man. We are born in this world alone and separated, by the Averse Act of the Luciferian Path can we Come unto the Marriage of the Dragon and Whore, thus you shall be uplifted to the Path of Cain and his father, Azal'ucel who is called Azazel, Samael and Lucifer. Seek this way alone, as it is the Left Way, of matter and flesh. By this Witch-Way being the medium of desire of continued existence can the Spirit be ascended into the Fiery and Aerial Realm of the Angelick Watcher Azazel. It must be done through Darkness, to awaken Ahriman and Akoman within, by the Kiss of Az which stirs the Beast.

In the Circle of Az on the Night of the Dark Moon prepare thy Vessel with the Bowl of Adamu, the Semen and Blood of the Witch Woman, shall you both be cloaked in the night. Chant the words which open forth the Place of Arezura, the Cold North-

Akaza obil ahsu azaza

Ahsu azarrz azarrz arepum analpatsehs

Ahselpmu oiroiz, ararbum azooirrz!

Zazas, Zazas, Nasatanada Zazas!

These words as above (not including the last line) are the inversed Alphabetic and Sorcerous language of Shadow

tongue, the forward chant is one of the Summoning of the Watchers, thus an atavistic chant which ensorcel's your body in darkness.

Jeh – Az, Mother and Bride who is Samahe, I summon thee to circle path

Az, who is Pairikanamca, who has Nyanco, I entreat thee within my flesh

*I am as Daevayzo within my own Being, who is of Ahriman
By the Daevodata do I Become, my grimoire written in dreams.*

I offer this Bowl unto Adamu, who is perfection in Fire and Shadow!

Pour now the contents into the Vessel⁷ of Az, which shall be envisioned as the Circle of Az. Give this offering in Love, that by Agape is your desire to become born!

If thy vessel is a Skull, entreat the shades of the Lilitu to reside there, their own earthly sister being Agrat-Bat-Mahalat, the guide of nocturnal copulation and instinctual desire. In the night of the sacred offering with your partner, seek by sleeping – way to join in union with each other. Do it so in Her name, and use the Elixir to invigorate the Vessel at Dawn, to make an offering to Lilith and Her Mate, who is Azazel, who comes forth by the Light of the Sun.

During the offering the Calling of the Watchers should be chanted quietly-

Zrriooza, Umbrara, Ziorio Umplesha

Uzesta Moriomba Usha

Shestaplana Umpera

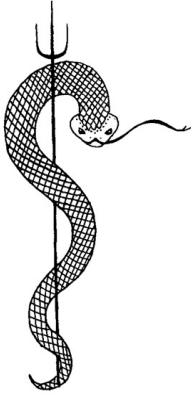
Zrraza Zrraza Usha

⁷ This is a Bowl or sacred contain for you to perform the Great Work.

In the Black Chamber of Kaped-us-Spae

A Sorcerous Union of Encircling the Coven's Power

O - The Flesh Sabbat and Congress



The Two were led by the Master of the Circle into a chamber, red walls and a black ceiling. The center of the room was a large comfortable chair, crimson with golden Chinese dragons embroidered in the fabric, a great pillow colored red at the foot of the chair. The master of the circle wore the mask of Shaitan, the Djinn of the Burning Noon Tide Desert Sun, horned and inscribed with sigils of the Dragon upon it. Adorned in black leather pants with his chest and arms blackened he sat one woman in the center of the pillow. The Priestess who embodied Lilith – AZ, the Whore who rode the Dragon, the center of the Eye of Tiamat enfleshed sat in this chair, legs spread, a tight fitting leather corset gripping tightly to her pale flesh. Her mask was designed as a mask of Lilith, black and white with streaks of menstrual blood across it. She was a member of the Coven for sometime, and desired the Working which is rarely spoken of... Before her was the lady who would in carnal desire know both the harlot and the beast, and would awaken to their pleasure. The purpose of the rite was the consecration and ensorcelment of the Ahrimanic Familiar of the Coven. At the northern point of the room, was a small chest and upon it rested a human skull and a pot filled with a black Daeva statue (a demon), a black and red candle, underneath and filled with soil with various rocks resting within it. Next to the nganga was a skull cap turned into a bowl with some powdered human bones and herbs within it. The Priestess was handed a skull which was the vessel of Lilith by the Lord of the Circle. She held it in her left hand. The Skull cap was placed next to the Lady on the Pillow.

As she was knelt before the Priestess sitting lewdly in the chair, legs spread and slowly arousing herself, the Master of the Sabbat loudly vibrated the barbarous words of evocation, calling forth the Devil of the Sabbat as an invocation through him. Each word although unintelligible, seemed to cause ripples in the rooms environment, a great heat and fire seemed to encircle them. The Master of the Circle began the Sabbat chant, invoking and calling forth the shades of the night to encircle them...

The Priestess recited the staota of Zrazza several times, announcing her individual intent.

The Lord of the Circle began calling forth the Daevas of the Rite-

Az, Ahriman, Akatash and Vareno.

*“O horned initiator and devils flesh
my cloak of serpent skin worn
clothe me in the Robe of AZ
in the Watchers field of time..”*

The masked initiator then began reciting the Lord's Prayer Reversed, a chant of summoning Cain. As he began reciting, the lady turned and began arousing the Lord of the Sabbat with her hand. He then spoke the Words of the Staota, summoning to go forth into the flesh of AZ-Jeh, the great Harlot before him. All the while was the Priestess arousing herself, chanting and speaking in tongues that shadow language which beget serpents. She then called forth Lilith within the Infernal Sabbat, stroking herself with a demonic frenzy. As she recited further, the Priestess took the lady by the hair and guided her face into her gaping wound. The lady licked furiously, which sent shivers up the spine of the Priestess, who while growing in ecstasy, continued the chant to invoke Lilith.

The Lord of the Sabbat, kneeled behind the lady, who was moving her right two fingers in and out with each slow

lustful kiss of her now swollen lips, began moving his hand between her leg. As he slowly excited her, she grew very wet. The sounds of the lust as the Priestess groaned in pleasure and the slippery movement of her licking enticed the Lord of the Circle to slowly insert and engage deep within her. The lady felt a great fire within her as he pounded deep, which excited her more. The Devil of the Sabbat began speaking in shadow tongue as he thrust within her, while Lilith (the Priestess transformed) was also speaking in shadow tongue sending forth the Lilitu with her great lust. Both as the lady knew, were calling forth the force of the Sun and the Moon into the circle, which would bind them all as the Yatus and Pairikas who embraced the Luciferian and Ahrimanaen Gnosis.

As the Priestess soon was preparing to explode while this lady licked and fingered her deep, she felt the atmosphere changing more, fire and shadow seemed to surround them. No longer were they just in flesh, but also in dream. She heard pounding drums and slow chants. The Devil of the Sabbat was spanking the lady hard on her cheeks, while he thrust deep in her warm core. The red marks as a result of the burning sensation drove her crazy, all the while the Lord of the Circle began rubbing slowly her clitoris, with each thrust bringing her closer to the climax she so wished during the Sabbat in flesh.

While thrusting deeper and deeper within her, he began reciting the Lord's Prayer Averse, used in Luciferian Witchcraft rites to summon the Devil Cain, his very blessing in flesh.

The lady was suddenly thrown into a state of complete desire, lust and demonic sexual fury. She began pounding back on the rock hard member of the Devil, who grew in his excitement. His chants grew louder as he rose to a climax. The Priestess who was the Mask of Az-Lilith moved her mask ever so slightly to tongue the teeth of the skull, when the orgasm hit her. She felt the atmosphere explode

and with her great shuddering she imagined a serpents' tongue slithering out of her swollen hole and lick the tongue of the lady which brought her to orgasm. As the serpents tongue danced with her blood came out with it, the envisioned result of the Staota invoking the gift of Az, the lady opened her eyes, near Cumming herself while she spat this elixir which was coppery and old into the skull bowl. She nearly choked as she tried hard to gather as much of this fluid in her mouth as she could. At this moment the Devil of the Sabbat pulled out and stood up, the lady turned her blood filled mouth spitting it into the skull bowl and held it up near the phallus of the Magician, who ejaculated in the cap as well. As she mixed the fluid on her tongue she came very hard. Az-Lilith was rubbing her breasts lovingly from behind and the Devil of the Sabbat placed a small nganga (spirit pot) before her, she poured the combination of menstrual blood, semen, bone powder and herbs into the soil and on the black demon statue. The Lord of the Sabbat performed a summoning of shadow before the vessel and blessed it with envenomed life. The Priestess placed the skull in the vessel with the Demon statue; it was an Nganga of Ahriman, the patron Daemon of Sorcery of the Yatuk-Dinoih. The chanting continued, a necromantic summoning using a known phrase in Yatuvidah sorcery-

"Zrazza, zrazza, usha nicht, zrazza umpeshu.."

All three now sat in a triangle with the vessel in the center. The two removed their masks and all began slowly speaking in shadow tongue, to ensorcel the shade within the spirit vessel. This was the birth of the Druj that night, and the Triad had become as Hecate, and in their work of Yatuivah, each was becoming as Daeva and Druj within their own being.

The Circle was closed, yet the Work had just begun. The Daemons were coming forth into the World around them, and the Coven had much to do...

II – Self Love through Lilith

The Priestess stands before the vessel of Lilith, both women begin summoning the primal daemonic essence of Lilith.

Upon the Altar a Skull Fetish of Az-Lilith is centered, representing the spirit chamber of which she dwells on earth, the Three shades into One. The incense of Venus is burnt and filled the chamber with a sweet aroma. An image of Lilith is behind the Skull and a single whip laying loosely around four red candles.

The Priestess and her female partner performs invocations to Lilith – both recite according to their instinctual design, this is the path of which Az-Lilith hears their calls.

Descending-

“By flame am I consumed, Her Lust. Immolate me my sister of Lilitu”

The priestess whips the ass of the female, with each lash a name of Lilith is recited by both, the willing embodiment invokes Lilith with all of her heart. Soon both become lost in their own ecstasy of invocation. The Priestess is then whipped in the same fashion while reciting again the names.

III – By Filth is AZ born in all hearts

The priestess begins to lick her fingers and slowly massages the clitoris of the participant, while she does such the Priestess recites-

“Infernal harlot, who shall take the seed of man, you shall taste the pleasures of darkness, in the shadows of the moon, in the bright of the moon, do you lust for the taste of my Cunt? Do you seek that which we are in ourselves? Do you seek the ecstasy that Christ knew with Magdalene? I as with you, Daughters of Lilith, in her presence shall you taste my lips, if by chance that coppery taste guides you, that serpent tongue so delicate.”

The participant is feeling a fire arise deep within her, she begins to tighten her muscles below which the Priestess can feel as she slowly glides within her now, the participant in a state of desire begins to rub her fingers in the warmth of her priestess, who both now feel the fires of which Lilith awakens within.

“We are as Az-Jeh, the Black Harlot who consumes the flesh of Armiluss, yet as the Goddess do we fuck to the gates of hell. Open forth thy path, Lilitu, Empusa, Kali..fill my brain with burning ecstasy as I taste my sister of witch blood”

With her tongue does she slither upon her sisters lips, flushed she desires her tongue to be deep within the one drawing her before the gates of primal ecstasy. The priestess kisses with a fiery passion the witch participant, both tasting each other with lewd abandon. When near a climax, the Priestess pauses and takes the Skull Fetish from the altar and recites-

“I am she, of fire and filith, who is joined with the devil of the noon tide sun. I am she who taught the fallen ones the arte of copulation, to use the elixir and honey of the female to bring forth Dragon Children. I am she, who by the shores of the Red Sea, fucked and brought forth my children the Succubi and Incubi, to go forth and awaken mankind. I am Lilith, the Bride of Shaitan, thus I am his compliment, as he is mine. In our union we are life eternal, the mind of perfection.”

Both the priestess and witch shall anoint the Fetish of Lilith with their own juices, and then by sealing the rite return to their partners accordingly.

Osculum Infame – the Obscene Kiss



In individual and partnered Luciferian Witches Sabbat Rituals, a male and female or Male/Male or Female/Female convocation may choose to utilize the Osculum Infame, or Kiss of the Obscene, being an Averse practice of Satanic Baptism via Sexual congress. The working itself is an act which symbolizes and focuses the control of the fire serpent in a specific area. The Kiss of Shame as it is called by Christians is one which may be practice between two or more individuals, and provides a powerful tool of Sexual Sorcery. A Male may represent the Devil but it is not uncommon for a Female Witch to also represent the Devil as Lilith, they are both aspects of the Adversary as being the Bride of Satan. In some medieval tales of the Osculum Obscoenum or the Obscene Kiss the Devil in the form of a Black Goat had a black candle inside his anus, lit from which other witches lit from this candle during the obscene kiss. If the male of female who are embodying the Bestial God agree, they may sodomize themselves with a black candle and be lit. The other practitioner (s) may light their own candle from this candle, kissing the area underneath the anus before. The blackened flame is that of the devil or beast totem, the very nocturnal and lustful presence of Cain as the enfleshed Horned God. Thus, he represents power, vitality and focused desire.

Another version of the kiss may be done by male or female as well, bent over and spread before the other practitioner or coven if it is such their desire. A practitioner may chant a summoning spell of the Devil or Lilith and then begin kissing or tonguing the anus. If it is thus their will, they may implement fingers or a consecrated dildo (preferably Black or Red) to (if female) the vagina or anus of the Beast God or Goddess. It is essential while practicing

this very act of Infernal Sex Magick, that the one performing the actual Kiss moves their tongue in the symbolic direction first of Widdernshins, counter clockwise and slowly lick and kiss the anus of the male or female. With each tongue movement, envision a great serpent rising from your spine and a power overcoming you. Each thrust of the tongue is a serpent seeking the blackened pits of darkness, that which shall lift you up into the Light of Lucifer in the Dreaming Celestial Sabbat. The practitioners may copulate after the Obscene Kiss and sexual fluids be anointed on the Candle to represent and offering. It is suggested to pour the fluids in an offering to darkness, poured into a fetish or hole in which the sun does not touch.

The Chamber of the Serpent



Sexual Workings in a bondage setting may also be implemented depending on the fetish of the participants. Magick proves a powerful drive behind S & M if practiced in any certain way. A basic description is as follows.

Upon entering the room, one male and two female were already prepared for the gates they sought to open within themselves. The main witch of the coven was dressed in a strap halter top which revealed her ample breasts.

She wore also crotchless black latex panties and crimson whip boots, with two Luciferian sigils painted carefully in black on the sides. Her hands were bare, even from rings and her nails carefully manicured. The second witch wore black latex stockings and matching tight fitting panties. She was gloved in crimson gauntlets and wore a skin tight corset which gave the slight appearance of being extremely uncomfortable, which aided her aggressive mood.

The male in question was dressed in a tight fitting latex body suit and masked with a hangman's hood. He was able to speak and to see, yet he was unable to have intercourse or even arouse himself with the restraint of the latex. He was bound by two wrist cuffs made of a sturdy Velcro, while the ankles were let loose with no restraints. A spiked collar was tightly around the male participants neck, with a silver utility chain fastened to it. One female witch held the chain upon attaching it to the male, while the other looked on with her riding crop in hand. None had spoke at all once the chamber was entered, as silence was the law of the Working. They sought to invoke the aspect of Lilith in each of them, that Az would manifest in the dominance of both females and the male would seek this inferno by not being able to have sex, merely experiencing pain and lust by both females. The second

witch had a double headed black dildo which was roughly 12" long, which she began rubbing between her breasts while the first witch anointed herself in Leviathan oil, while the incense burnt in unison and filled the chamber with a sweet and powerful scent.

The male, whose arms were restrained, rested on his back watching closely the two witches, the first witch began by tapping gently on the left leg of the man from above the ankle. His arousal was at first very slight, as he was very uncomfortable in the hot latex. The second Witch began an invocation –

"By the First Moon of Hecate-Lilith do we come as virgins unto Her, let us be blessed in innocence and beauty, perfect love and trust.

By the Second Moon of Hecate-Lilith do we emerge as Harlots, blood filled whores who fuck the living and the dead, for our desire is endless, seeking the tongue dance of each other in anxiety filled desire. Let our wounds be fucked with the cock of the beast, whom is hard and cold member of Our Lord the Devil. Let us soon taste his pleasure...

By the Third Moon of Hecate-Lilith do we enter the graves of the dead, to rest and seek the loving and chilling touch of the dead, whom each shall choose as a lover. Let their cold embrace fill us with the shadow of Azael who walks the rows of graves, who among the tombs seeks his Lady who is the Crone, in age there is beauty."

"By Zazas, Zazas, Nasatanada Zazas I open forth the Gates of Hell

Az-Jeh, who is Lilith, who rides the Dragon do come forth through us, we shall reach the heights of ecstasy through your Honor!"

The first witch who was tapping the males' leg was now rhythmically chanting the words which open the gates of hell, moving further up his leg. While doing this, the second

witch, with her long black latex gloves, the right hand moved between the others legs and made her way slowly to the open area revealing her lips and began slowly moving her forefinger up and down, massaging her clitoris.

The male who was bound was becoming more aroused upon seeing such an interaction, and focused the thoughts to blood covered bestial shapes which began to fuck in a frenzy, while female beastlike fiends covered in black hair patches sucked the other demons off, semen spilling in their mouths which created more demonic shapes which appeared as greasy looking boars and pigs which moaned in desire. The male thought of slow fucking of goats and women, dragon-like worms moving in and out of moaning girls who had passed beyond maturity by some five to seven years, knowing the very desire contained in the image of the Devil and His Bride. The male was at this moment very hard as the first witch, being aroused with the second witch and her slithering tongue and hand, slapped the double black dildo on her ass in-between tonguing her. The witch who was receiving this pleasure ran her tongue across the black latex crotch area of the man, and then spit at his mouth, while he lustfully sought to lick from his mouth.

"Hekak Vozath Ka-Sath-Ompos" she hissed at him, the male hissed the same invocation back, and both looked lustfully at each other. By this time the second witch took her right hand away, now slick and wet and moved the black dildo slowly inside of her. She motioned her hand in the front of the witch who was now slapping the male on the right leg near the crotch, the first witch with her tongue sucked on the slick fingers of the second witch, whose black gloves had entered her and were thrust deep inside.

The room had heated up with the smell of incense and body heat, feeling like they were surrounded by fire. The witch who was thrusting the phallus within her felt as if she had completely entered her within spirit, she moaned with

every thrust and the witch felt as though she was controlling every breath which entered her lungs, the group was one. At a point of raising the energy within the room, both witches desisted in their sexual Agape and on each side of the male began caressing his legs. Their eyes showed lustful expression and a hunger which could not be sated. He remained controlled, willed and determined upon their magical goal. While he felt as if he could in mere seconds obtain an orgasm he carefully kept himself in check. The first witch whose hands were bare carefully reached at the waist of the man to move his latex pants pack to reveal his hardness. The second witch, whose hands were latex covered reached down and with her right hand gripped his penis tightly and began licking the head in a slow, circular motion. The male warlock was on the brink of orgasm, filled with ecstasy. With a slow mantra he gained control again and resisted the urge for finishing and spilling out the energy. The first witch began also licking the penis of the man while both women moved their tongues into each others mouths while kissing the head of the cock. As the male was at the brink of shooting semen all upon the faces, mouths and hands of the witches, they stopped and he sought with every ounce of his being to control the explosion. At this moment each practitioner in their own way invoked their higher Angel to seek a defining moment in their own becoming; by arousal of the serpents within does one grow more powerful in the Eye of Sorcery.

The male was untied to have his mask removed. Sweating and aroused the two witches had him lie upon the ground and the first witch placed her stiletto heel upon his face and applied a slight amount of pressure. The second witch took a vessel used in the coven to spawn succubi and incubi. She removed the top and began to lick and suck on the head of the penis while pumping the base of it. As the first witch applied pressure, the male witch felt an ecstasy which could not be described, a weight on his

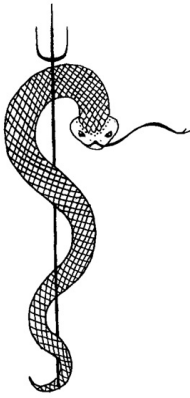
skull and the slurping of the second witch on his cock. As he began to pre-cum she jacked him off harder and faster, at the point of explosion the second witch, who had known him intimately for some time, allowed him to ejaculate in her mouth, and then spitting it into the Succubi – Vessel. The male witch fell into a coma of ecstasy upon orgasm, and drifted into the death posture as the pressure on his face was removed. He now would see the face of the Hidden God.



***Man is only one aspect to the key of
Magick. To know of the craft, you must
know of the Witch...Christianity and Islam
should be corrupted from within to destroy
it. Make strong the original religion of the
Serpent and the Goddess...***

The Ritual of Draconian Ascension

Transformation from Flesh to Spirit



The blackened serpent is a symbol of wisdom obtained, the knowledge of the Adept who has trespassed the halls and meeting ways of the forbidden, who has drunk the poison of the serpent's fang, yet from that struggle has obtained a new life, awakened and illuminated further by the striking at the Anvil of Cain. By each strike, each spark which ignites the clay of selflessness, Lucifer emerges again within the psyche.

This is the Rite of the Luciferian Ascension, the Agape of which Summons the Black Serpent. Let the initiate being either male or female choose a partner of art, who will by any means necessary arouse, copulate and stimulate the initiate for exhausting lengths of time. This rite is of the nature of Aleister Crowley's 'Eroto Comatose Lucidity', from which the initiate is led to the gates of exhaustion and beyond, when the flesh fails by overworking and the spirit must ascend by Will to the Luciferian Aethyr, of which the spirit is emblazed with the presence of the Peacock Angel, being Azal'ucel or Shaitan.

There are specifically two methods of this rite – Via Lilith (AZ) or Via Cain. As Lilith, music should be played in the background which inspires dark emotions, chanting and somewhat horrific sounds. The chamber of operation should be decorated in crimson and black, with images of Lilith and her familiars, the Lilitu and Succubi. The Path Via Cain is one where the initiate is adorned and surrounded with the fetishes of the Horned God, thus in earthen decorations and symbols of Cain. Moroccan or Middle Eastern Music may be played to achieve the foundation for Gnosis early on, with the participant focusing on the

meaning and mysteries of Cain the Blacksmith and Luciferian Initiator.

The purpose of the rite is to cross a boundary of flesh into spirit, of entering what the Cult of the Hand and the Eye call "Neither – Neither", by which the senses are not recognizable in any standard fashion, led to a state by extreme physical and mental exhaustion. It is by this path that the magician shall in a state of mental isolation, rise up in spirit to the Luciferian Aethyr, the very Sabbat of the Sun by which he or she shall commune with the Blazing Soul of Lucifer, the Peacock Angel who is the fiery initiator and father spirit of Cain. Within an initiatory sense Azal'ucel/Shaitan is the Angelick Higher Self (what Aleister Crowley called the Holy Guardian Angel) of Cain. The female and male magician will both undertake the Rite in the context of both Via Cain and Via Lilith, to understand two Aspects of the Adversary.

The rite is composed of several workings of causing exhaustion of the initiate by sexual arousal – over and over again. This is similar to what was called the "release of woman", who in swoon communicates with her higher self, the sweetness which is referred to her voice as the "Peacock" in the "*Ananga Ranga*", her voice is the Joy of Mankind. Thus as the initiate reaches near the final gate of the working, the Adept is led to Shaitan the Peacock Angel – Serpent, who is Azal'ucel. This rite is equally undertaken in the gnosis of Lilith (AZ), whose darksome embrace leads the Adept to leaving the flesh and seeking the Hidden Fire of Her, she who is web to the Crimson Dragon Samael, Ahriman, who is the Devil and Our Father. This is the marriage of Fire with Spirit, the quickening of the Witch into the Gnosis of the Lightbringer.

I

The Participant should prepare for the rite by fasting and maintaining a strict discipline concerning physical fitness in some manner. The mind the day of the rite should be

cleared, restful yet lustful from one week or more of abstinence from any type of sexual activity. Let his or her dreams bring a test to their Will and dedication to the Path and the Great Work of Becoming. Do not fall to your lusts and desires during this time period, it is essential to restrain and hold yourself by Will and the discipline of the magician, for the rite of which the Adept shall undertake is beyond physical stress, draining the body and will require every ounce of strength of which you may muster.

A

The Adept and participant (s) of the rite shall begin an invocation of Cain or Lilith. Let the Coven choose thus their means and words of invocation as in previous rites. Barbarous words, chants or other means of entering the fire shall be done thus. The Red Dragon has previously be awakened (what is the Kundalini) in the initiate thus they have reached a level of Adept in the Arte of Magick.

O

The Spell of the Shadow of the Adversary

1) To enter the shadow circle of Lilith for the means of transcendence of flesh.

By skull and dagger cast do I summon thee, or Lilith – Az of Midnight Shadow

Cast by the Light of the Moon in splendor, enter me, coil around me in thy form of serpent, strangle both my phallus or clitoris until complete exhaustion, then as I shall seek you shall I be led back to flesh, to build my desire for the union of the Holy Fire of Iblis.

O Lover of Midnight's Circle, drinker of blood, Maiden, Goddess and Crone do I summon thee, encircle me in thy desire.

2) To enter the Forge and Serpent Circle of Cain for the means of transcendence of flesh.

By Hammer and Anvil, of Dagger and Skull do I summon thee, O Father and Spirit Cain, endless wanderer of the forest and desert plane, who is my spirit illuminated by the Blackened Fire of thy tongs. As I was clay cast without perception, thy higher soul was shown unto me and among the Fires of the Sabbat was I envenomed with the Mark of Cain, the Blackened Flame of Azal'ucel who is Shaitan. By the Fork which is the Marking Stave of the Adversary, hold high into the Noon tide sun, that by the strength of Will do I seek this hidden fire again. By Devil Art and Whore's flesh do I copulate, in the desire of the Infernal Sabbat be led up into the highest Aethyr of the Dragon, wherein my Higher Self be revealed.

II

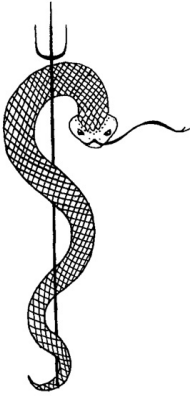
Let now the Adept be aroused sexually by any and all means, beginning slowly and building into fervor of lust and demonic copulation. Once the initiate has reached orgasm, and he or she begins to fall asleep the participant shall again awaken the initiate with sexual arousal. This shall last once again until complete and utter exhaustion, the Shayatan within the body shall coil into exhaustion once again. When sleep comes upon the initiate once again shall he be aroused by the participant and by the methods of the Agape be brought to a collapse of body and mind. When the body of the Adept seem like it may not go any further shall copulation begin again, when the mind goes in-between sleeping and waking. It is within this moment, when the Mind begins to Ascend into the Luciferian Sabbat, shall the fiery Djinn who is Azal'ucel be revealed to thee.

III

When the visions of the Adept seem to have ceased, let the participant again copulate with the magician until total exhaustion once again, sealing the Rite with the vision of the Peacock Angel. Upon completing this rite, the next few days should be significant to the scrying visions of

the Adept, who has gained a meaningful transcendence of flesh.

In the Emerald Circle of Azal'ucel

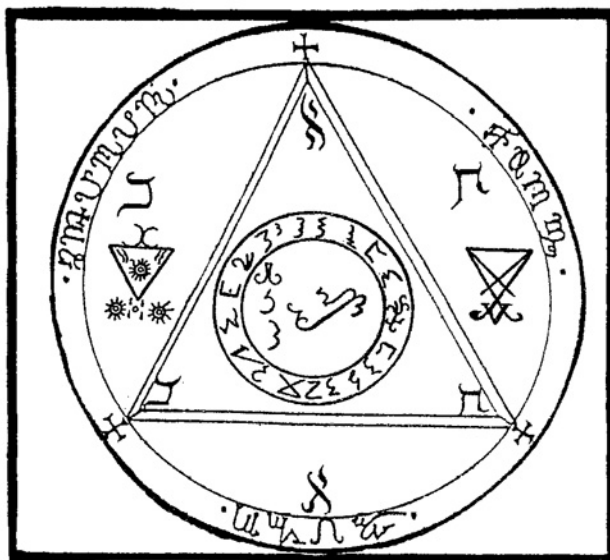


“Spirit of which the fallen had taken strength, isolate and beautiful, Angelick Essence, Azal'ucel, from which came into being Cain I do invoke thee” the young woman chanted rhythmically.

The witch stood within the center of the circle, seeking to bring into herself her initiatic guide, within a state of self-fascination and the fire of the Aethyric and celestial plane. This was the rite which no man may sate, which no lover save her Angelick Host may initiate further. The witch understood that Azal'ucel, the Angel – Watcher who is revealed by the hidden name as Lucifer and Azazel, transforms within the initiate by bringing a distinct and unique 'fire' to the self; in a sense a continual transformation from the Hidden Fire (Black Light) of Cain to the Higher Faculties of Azal'ucel, the Risen God within. She has copulated with the demons and serpents of the void, held intercourse and sodomy with the shades of the dead under the initiatic guidance of Hecate, but here she would seek the Light of the Sun in the Dawn by intercourse with her Angelick Guide, Azal'ucel.

Standing within the Grand Luciferian Circle, she began moving widdershins performing the calls, with each syllable and intoning vibration she threw her heart and soul into it, invoking with a passion which allowed her to rise up. Her invocations were intense and fiery, flowing and as she chanted she spiraled the light down from the sky itself. As dawn arose in the Eastern Sky she so summoned her Angel by visualizing a Great Lion – Serpent coming forth with the Dawn and the rising sun.

"Aoth, Sabaoth, Atheleberseth, Abraoth!" she rolled from her tongue in an enthusiastic conjuration. She envisioned the Fallen Seraphim who was her soul and essence, sexless, Azal'ucel took the sex of the witch who the dragon had coiled within. She understood the origins of Azal'ucel, who was Lucifer, the first Angel who had twelve wings and helped cover the throne of limitless light before his fall. Once cast out as a fiery Seraph, his nature was that of a Dragon, a Beast who would become Satan.



The symbols of Azal'ucel, each burning within her own mind while she invoked, felt a burning sensation of excitement as she imagined and visualized the Lion – Serpent which was above her transform into a human shape. The beauty of this Luciferic Angel was of which could not be properly described with words. As Azal'ucel stood outside her, taller than her with darkly beautiful wings, long black tresses and a seemingly hairless body, his continence were strength and gentle beauty, sensitivity and pride in self worth. She recognized these traits within herself and Azal'ucel took the form of her desire. His eyes were sky blue brilliance, which as he put his arms on her shoulders turned blood black and his skin from a pale to a

ghost white. She felt a chill as Azal'ucel presented the darkness beneath the surface, the very Daemon which she sought within herself. With this stab of coldness she held within herself he returned to the solar beauty he possessed.

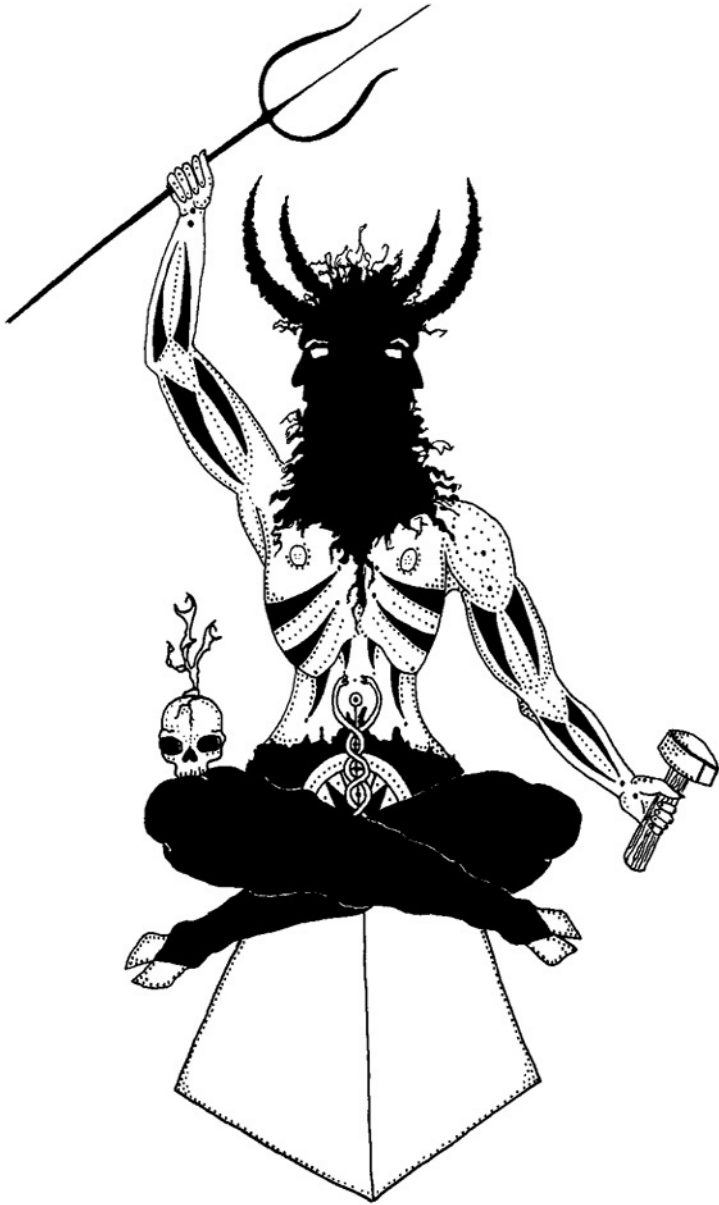
She gently followed the lead of the spirit to the floor, wherein he was called forth. She reached down slowly while her lips met his; this embrace took her breath away into a sense of burning panic as he passionately tongued her and kissed with a warmth she could not grasp. He moved a hand slowly downward past her navel and began massaging her warmth until she became moist and then wet with anticipation. His movements were snake like, his mouth opened from tonguing her to be in the shape of a serpent, slithering and lightly flickering on her neck. Azal'ucel's movements were seeming instinct, yet the intelligence and light of this angel was of a high intensity, it mirrored her most awe inspiring dreams, her deepest desires for a union with what others called God.

She looked again from this state of ecstasy to notice that Azal'ucel had transformed below his waist to a scaly dragon – man, which a large and smooth black penis, which pulsed hard with her touch. His eyes were black obsidian which burned a flame she knew only so well, his face smooth and sleek as midnight, which a presence in his features as powerful as the Noon tide sun. The incense in the chamber lightly perfumed the room to accent this rite of the union with the Angelick Initiator.

She turned to move her hips in front of him that he may enter her there within the circle of union. Feeling so alive so felt this angelick spirit enter her warmth in a slow, steady thrust which set her nerves on fire, she was thrust into by him with careful yet passionate movements. As he with both rhythmic movements achieves a deep sense of penetration Azal'ucel removes his hands from her hips. He slowly turns his hands with the palms facing upwards; a

golden flame emerges from each hand. The hour is Noon; the witch opens her eyes with a desire which echoed the brightness of the flames, as perspiration began forming on her brow. Her lips were now swollen, taking all of her angel deep within her warmth, allowing his fire which was soon to be one to consume her.

As she suddenly felt the Angelick Lover began to slowly ejaculate deep in her burning core, she contracted her muscles to squeeze him deeper within her, to suck his penis dry with every drop. She suddenly felt the hands which burned a Golden Flame darken and both hand touched her shoulders. She felt a burning ecstasy she could not express, in a scream or in a cry of joy; she lost herself floating in the light of the sun. Azal'ucel burnt and went forth into her, her union with her Daemon complete. She collapsed and soon regained consciousness, now she has begun to merge Light with Darkness, from which she is going forth on her Path of the Great Work.



Above: Cain as Baphomet

The Sabbat of Azothoz

The Fire of Cain

The Grand Rite of Luciferian Sex Magick

Godforms: Cain (Samael + Lilith = Cain = abufihamat = Baphomet)

Ahriman: The Black Dragon, the mediator of the manifest and the unmanifest, darkness and chaos.

Azoth: A-Z manifesting Alpha and Omega, the beginning and end. The Triangle of Darkness is the summoning place of the Daemon, including the 'AZ' of the magician. In the triangle of Azothoz is the Adversary (Darkness and Light) = Sun & Moon joined in union. This represents the beginning (Shaitan/Samael: A= Fire and Manifestation) and the End (Z/Kali/Lilith: Az, the devourer, concupiscence and hunger).

Here is the Great Work and Secret which this grimoire leads, yet none may learn this secret by words alone. Task and effort bring you to the Sabbat of the Devil and his Bride, and shall you know their venomous kiss by the desire in your heart.

AZoth is the mask which is darkness, yet revealed in light, blackened fire. From the self isolated or in unity, the self as the dragon becomes Cain, the First one of Witch Blood, the begetter of primal sorcery and the first Satanist, the very expression and vessel of the Black Light of Iblis. Cain comes forth holding the hammer (his mastery over the forge, the creative fire of Lucifer) and the Forked trident (to stab and destroy weakness and that which stands against progression, mastery over the earth). Around Cain is the fiery dragon of Samael, his father the Devil.

The Grand Ritual of the Venom of the Sabbat is created by the two fluids of the male and female, or male and male or solitary.

Needed: The Athame of Cain, Spirit vessel or pot, earth, graveyard soil, human or animal bones, human skull (the vessel of Cain), serpent skin and anything which represents your animal or bestial essence upon the path. The vessel represents Mahazael and Ahriman, this is the earthen/chthonic witch tomb which stores and encircles the familiar grown in the soil of this infernal grave. The magician will enter the triangle to summon and encircle the current of Azothoz, the possibility of individual and daemonic perfection and self – possibility.

Participants: Solitary or undertaken with initiated partner (a practitioner of the path). The elixir and venom of the Sabbat cup may be poured into the vessel of Ahriman, to ensorcel the power therein. The vessel is symbolic of the womb which creates the Luciferian and announces a rebirth and resurrection as a God in Flesh, thus aligning he or she with the current of Azoth, being the gnosis of the Fallen Angels and Watchers. The vessel is also symbolic of a tomb by which the magician's body of shadow and body of light is brought in union – the alchemical marriage of the Dragon/Beast and Harlot, Samael and Lilith, thus bringing to the physical body and soul = Cain.

The chalice of the Sabbat should be a special cup of which to hold the fiery elixir of the Agape, the female participant (if there is one) should collect some menstrual blood before the dark moon. You may mix this with your herbs of choice and seal and keep from the Sunlight for one moon or one month.

The male participant should enter the made triangle of Azothoz-

Begin congress or masturbation with the partner of the rite, invoking Azoth by the visualization of the dragon and the harlot.

“O thou succubi who grows in darkness, the blood kiss of the dragon bestowed, who in sulfur and the cold of the grave is empowered in the phallus of Azoth.

O death bringer, who haunts with a kiss and leaves the carnal bed before dawn

O swollen lip'd harlot whose wound is never filled, who opens our heart to ecstasy

O whose mother is the moon, whose cold embrace seduces us to the velvet caress of death, the coppery kiss which is given.

By Azoth and the mysteries of Agape, let the Great Rite be strengthened, the Daemon ascended!

O Lilith – Az, shadow maker, bride of the Dragon, become and encircle and bless this envenomed elixir of the Sabbat – the very wine of the Devil!”

When the magician has reached the level of climax, let him ejaculate in the Sabbat – grail, the cup of Azoth. Let the contents be mixed, the fiery elixir of the adversary born.

“O elixir of the serpent and beast, thy transformative venom and the Azothoz of Life and Death – Do I ascend as the Fire Djinn of the Noon Tide Sun, who is as a lion and immortal of spirit!

O elixir of the moon conjoined with the Sun, the Azoth created of Noon and of Midnight, of the Dragon and Harlot.

O ecstasy drunken harlot, who rides upon the phallus of the dragon, bless the envenomed Sabbat grail with the transformation of Cain, the child of the Devil and Whore kiss'd

This I anoint with the Agape of the Cunning”

Tip the forfinger or quill and scribe the sigil of the Sun on your chest. The O with a dot in the center.

“Blessed is the daemon born – darkness and light be married in the Eye of Azoth!

Holding the Grail of the Sabbat, meditate upon thy shadow, the bestial and angelic aspects, the Dragon King and Harlot Queen of the Sabbatic Rite, feel your shadows form according to the desire you harbor in your heart. This is the center and beginning and end, the Azoth of perfection – the coven of Daemon and Man.

Pour the contents of the Sabbat Grail into the vessel of shadow (Ahriman), then with the Athame of Cain (the Body self-creating fire from Darkness) directing the point into the soil of the vessel:

"I entreat thee o maker of the forlorn Witch Way, keeper of the Blackened Fire, spark giver to the uplifted clay of man

Azdalaka Drakul Seraphis Arimanius – I am of the Sun and the Moon. In my fire of divinity I may beget the shadows of darkness – I am the lord of shades and king of light!

Awaken as I have become, the fire of self illumination, vessel of darkness, may my shadow rest within.

Quayin, Lord of the shadowed way, invigorate my spirit and flesh, I do invoke thee!

At this moment I become the center, the source of Magick, the Lamp bearer

Where I may wander is my own deific assumption and task I am the shadow which stands against oppression.

I am the Daemon of Rebellion and I bring forth a new way to Man and Woman.

I am the serpent Christ, Antichrist who shall lead the Children of Rebellion to the physical world.

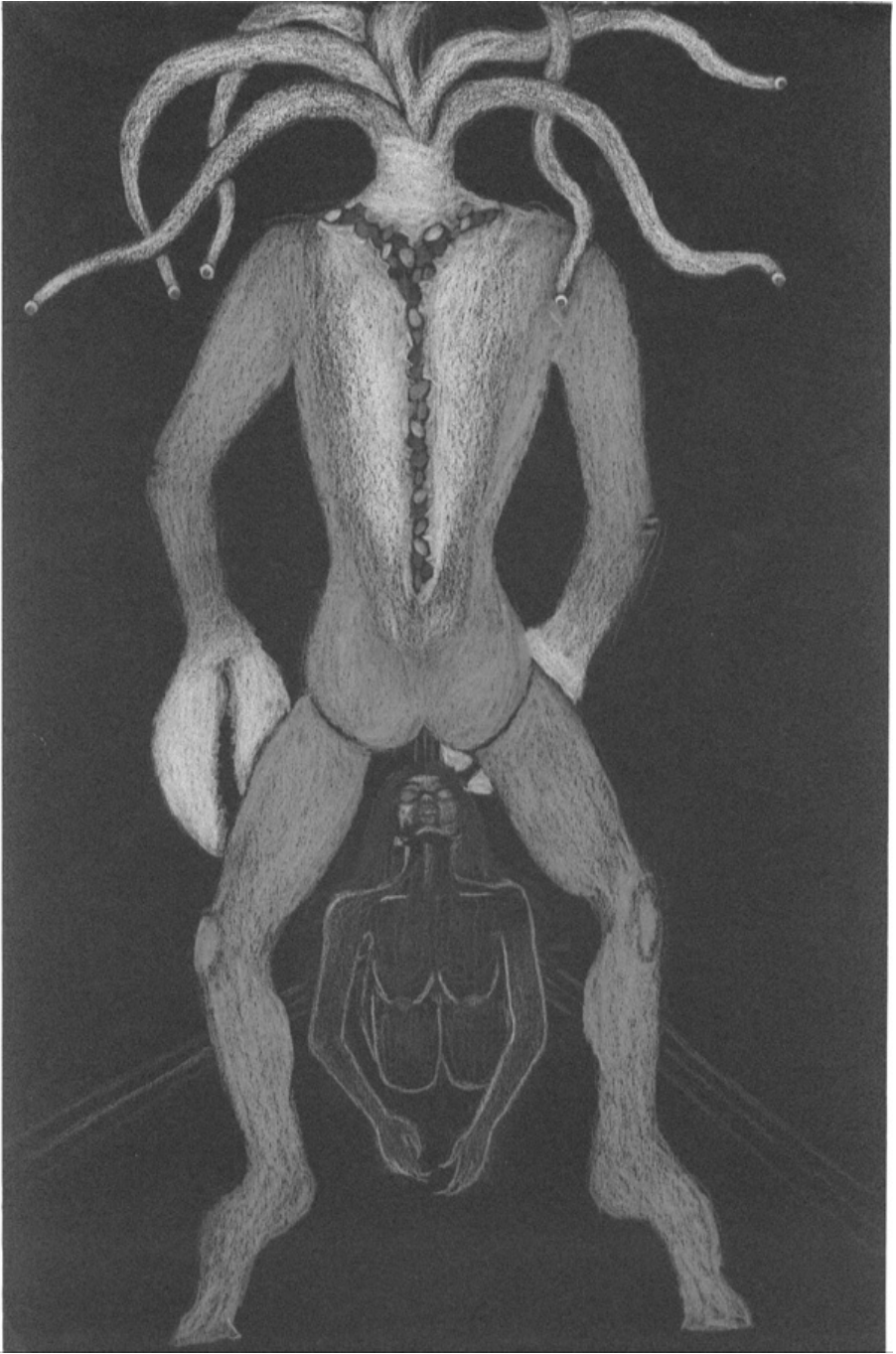
I am the Dragon Christ who shall make my desires flesh.

Lord Cain awakens through me.

So I speak the words of the Serpent.

So it is Done."

***Thus Ends the Grimoire of the Flesh of the
Sabbat***



Above: Qliphothic Sex magick



Above: The Scarlet Woman and Dragon

GLOSSARY

Absorption – In workings centered around Trshna, or Thirst, the sorcerer visualizes his or her own circle, through stimulation of the Kundalini through the Chakras, does the spiral serpent power begin devouring energy. This may represent works of **Abhichara** or Black Magick, the hunger of devouring the energy of an enemy or the sexual interplay of spirit between two individuals.

Adamu – Meaning “red” and refers to the menstrual cycle. Adamu as “red” also holds connections to the color of Typhon-Set as well as the first Satanist and Magician, Cain, who was said to have a reddish complexion. Refer to the myth of “Ahriman’s kiss”.

Ahriman [Avestan/Pahlavi] – The Prince of Darkness in Zoroastrian Religion. Ahriman is considered one brother created by Zurvan and was the opposing force to Ohura Mazda. Ahriman is also known as Angra Mainyu, an older title derived from Angra Mainyu, being the “evil” or averse spirit. Ahriman is a sorcerer who achieved a means of immortality and power over darkness and shadow. One who creates his desire in flesh. In relation to the sorcerer or practitioner of Yatuk-Dinoih, the individual seeks by developing their own system of sorcery, to become like Ahriman, just as did Akht-Jadu in the Zoroastrian tales. Ahriman is called the Great Serpent or Dragon, whose spirit is a shapeshifter and tester of flesh and mind. It was considered in some Zoroastrian tales that Ahriman and the Daevas, his angels, existed between the earth and the fixed stars, which would be essentially of the element Air (much like Lucifer his later identification). In creation myths, Ahriman first saw light and sprang into the air in the form of a great snake, that the heavens were shattered as he brought darkness into light.

Ahrimanic – OF Ahriman, the core essence traits of Ahriman – Individual will, desire (controlled), passion to command (manifest reality), utilizing the darkness of the subconscious (bestial/demonic), exalting the rational, waking mind (the angelic or Luciferian aspect), primal sorcery and the predatory spirit of wolves, serpents, etc. In the sense of the Adversary, this relates to Az and Ahriman, the union of masculine and feminine.

Akha [Avestan/Pahlavi] - Avestan, meaning evil. In the context of Liber HVHI and Luciferian Witchcraft, it is a term signifying the antinomian path.

Akho [Avestan/Pahlavi] – From the Avestan “akha” meaning “evil”, Akho is mentioned in the Denkard as a word representing a “current” of averse energy or evil, through which one aligning their thoughts in possessing spiritual independence, antinomianism and self-deification one may reach into the spirit of Ahriman. This supports the initiatory foundation of the Luciferian path itself – the Adept prepares to become like the Adversary his or her self, based on their own unique path.

Akht [Avestan/Pahlavi] – The Sorcerer who was the embodiment of the Yatus, the demonic forces of Ahriman. Akht-Jadu or Kabed-us-spae as he was called was mentioned in Matigan-I Yosht-I Fryan. Akhtya was the founder and member of the Yatus, a coven of ‘demons’ and sorcerers who wandered Persia, practicing and developing sorcery. The name Akht itself means ‘evil’, ‘filth’ and ‘pestilence’, thus relates to the initiatory nature of Akhti as a sorcerer of the Adversary, by the darkness shall he come into light. Akhtya or Azyta is thus considered a symbol of the Zanda, which is an Apostle or Priest of Ahriman.

ALGOL – A word which derives from the Arabic Al Ra’s al Ghul, Al-Ghul, or Ri’B al Ohill, which is translated “The

Demon's Head". Algol was in Hebrew known as Rosh ha Shaitan, or "Satan's Head", as some traditions have referred to Algol as the Head of Lilith. The Chinese called Algol Tseih She, which is "Piled up corpses" and was considered a violent, dangerous star due to its changing vivid colors. On some 17th century maps Algol was labeled, "The Specter's Head". Algol upon some research has indicated that possibility Three stars which are an eclipsing binary, which may explain some of the rapid color change. Some writers have connected Algol with the Egyptian Khu, or spirit. The Khu is considered a shadow spirit which feeds on other shades of the dead. In reference to the writings and initiatory symbolism of Michael W. Ford, ALGOL is the sigillized in one form as a Chaos Star with an Averse Pentagram in the center. The Pentagram refers to the Eye of Set, timeless and divine, godlike and independent. The Chaos Star is destruction, Change and power – all of which emerges from the Eye of Shaitan, or Set. It is this Chaos which then brings Order. ALGOL is the mirror of the sorcerer, one who may enter and reside in the pulsing eye of blackened flame.

Angelick [Crowley/Thelema] – The "k" representing the difference between Angelic in the Western point of view and the Great Work of the Spirit itself. Angelick represents the higher faculties in man and woman, the balanced and intelligent spirit. The Luciferian Path promotes and utilizes symbolism from the Dead Sea Scrolls, Avesta and other texts as a model-point and foundation of initiation and transformation, the image of Tabaet and the Fallen Angels, Samael and Lilith, all represent an aspect of the Angelick.

Anghuya [Avestan] – Chi or Liferforce, the vital essence of the spirit which is the source of all life. In Luciferian Witchcraft, the Yatus grows strong in ritual workings drinking of Anghuya of both the spirit of others and that of his or her own evoked subconscious energy. In this sense,

the Yatus or Sorcerer is the order within chaos, the Kali – inspired adept consuming all.

Arezura [Avestan/Pahlavi] – Arezurahe griva (Arezura) in the Bundahishin is called “a mount at the gate of hell, whence the demons rush forth”. Arezura is the gate to hell in the Alburz mountain range in present day Iran. The North is traditionally the seat of Ahriman, wherein the cold winds may blow forth. Arezura from an initiatory perspective is the subconscious, the place where sorcerers may gather and grow in their arts, by encircling and manifesting their desire. M.N. Dallah wrote in “The History of Zoroastrianism” concerning a connection with demons holding mastery over the earth, their ability to sink below the earth and that such demons around the time of Zoroaster walked the earth in human form. In the Denkard, it is described that one who becomes a vessel for the “evil religion” becomes physically an abode for “Unholy Demons” or Daevas. One grows aligned to Arezura spiritually by practicing with discipline the path of Daeva-yasna or Yatukih sorcery. Arezur or Arzur is the name of an early Son of Ahriman who killed the First man.

Asana [Tantric/Buddhist] – Meaning seat and posture, used in the form of meditation.

AZ [Avestan/Pahlavi] – Called ‘Concupiscence’, Az is represented as Primal Sexual Hunger, that which eventually devours all things. Az is also related to menstruation (The KISS of Ahriman causes menstruation in women) and is a destroyer through chaos. Az was connected with Sexual Hunger but also religious doubt, which relates her to a Luciferian Spirit who broke the chains of dogma by the Black Light, the torch of self-perception of being. Az also represents Lilith as the Goddess of the Beasts of the Earth, the very mother of demons and sorcerous beings. Az was said to be created in the Zurvan myth as a black substance like Coal, which

would devour all creation, manifesting her as a vampyric being.

Azazel [Hebrew]– The First Angel who brought the Black Flame of being to humanity. Azazel was the Lord of Djinn and was said to be made of Fire in Islamic lore. Azazel refused to bow before the clay of Adam, saying that it was profane. He was cast from heaven to earth and was indeed the first independent spirit, the initiator of individual and antinomian thought. Azazel was later related to the Watchers, the Hebrew Goat Demon God and Shaitan. Azazel is a name of Lucifer, who is the solar aspect of the Dragon, the Bringer of Light.

Azhi [Avestan/Pahlavi] – Serpent, snake

Azhi Dahaka [Avestan/Pahlavi] – The son of Angra Mainyu/Ahriman. Azhi Dahaka as the 'Storm Fiend' has six eyes, three heads and three pairs of fangs. In human form, he was Zohak, an ancient Babylonian/Scythian/Assyrian King or Shah, who according to Zoroastrian mythology, was transformed into the immortal storm fiend by a pact with Ahriman. Azhi Dahaka is said to be filled with serpents, scorpions, toads and other insects and reptiles.

AZOTHOZ – A sigillic word formula which represent the Golden Dawn definition of the Beginning and End, Alpha and Omega. Azothoz is a reversed form which is a symbol and glyph of the Adversary, Shaitan/Set and Lilith. This is a word which signifies self-initiation and the power which is illuminated by the Black Flame within.

Bevarasp [Avestan/Pahlavi] – Myraid of Horses, meaning also Ten Plagues on humanity. This is a name of Azhi Dahaka or Zohak.

Black Flame – The Gift of Shaitan/Set, being individual perception and deific consciousness. The Black Flame or Black Light of Iblis is the gift of individual awakening which

separates the magician from the natural universe, being an Antinomian gift of Luciferian perception. The Black Flame is strengthened by the initiation of the Black Adept, who is able to balance a spiritual path with the physical world.

Black Magick – The practice of Antinomian and self-focused transformation, self-deification and the obtainment of knowledge and wisdom. Black Magick in itself does not denote harm or wrongdoing to others, rather describes “black” as considered to the Arabic root word FHM, charcoal, black and wisdom. Black is thus the color of hidden knowledge. Magick is to ascend and become, by Willed focus and direction.

Cain –The Antinomian nomad and Sorcerer who was the spiritual offspring of Samael (the Black Dragon) and Lilith (Red Dragon/the mother of demons) through the body of Eve in Biblical lore. Cain was said to have been the initiate of the Caul, and through his first step on the Left Hand Path (Antinomian practice) he is the initiator of the sorcerer and witch. Cain is also the Black Smith who sparks the Black Flame in the mind of the initiate. Tubal-Cain is the Baphometric Daemon which is the enfleshed archetype of Azal'ucel, or Lucifer/Samael, the Dragon and Peacock Angel.

Daeva [Avestan/Pahlavi] – demons, those who are children of Ahriman and Az. Daeva also makes reference to “Spirit” of Ahriman, those who have walked the path of the serpent, i.e. antinomianism or the left hand path.

Daênâ-Daêva [Avestan/Pahlavi]- The faith of demons, relating to the initiatory path of Ahriman or the Yatuk-Dinoih. This is a faith related to darkness and the knowledge of self, not by chance an exterior force.

Daeva Yasna [Avestan/Pahlavi] – Demon (Daeva) Worship (Yasna), meaning the Yatukih path of Satanism, that is; the

separation from the natural order, by the workings of rituals and discipline – oriented mental/physical workings, becoming a body of darkness and light, a Daeva who is continually expanding consciousness and becoming something new. The term does not reflect the theistic worship or knee bending towards an exterior force, rather a Willed direction of self-advancement by transformation. Daeva represents a “mask” of power, specifically to perceived energies.

Dregvant [Avestan/Pahlavi] – In historical Zoroastrian lore, a person embodied with Druj, the spirit of darkness. Druj is referred as both feminine and masculine, thus is an initiatory term relating to the foremost union of Ahriman and Az, the blackened matter and fiery darkness of his bride. A Dregvant is a Yatu or initiate of the Daeva-Yasna.

Druj [Avestan/Pahlavi] – “Lie” referring to demons, feminine and masculine. The later derived term is interestingly enough the old Persian “Draug”, meaning also “Lie” and is held connected to “Serpent”, “Snake” or “Dragon” (i.e. Worm). Druj is a title representing antinomian power in a personage, a daeva in flesh.

Evil Eye – In the old Gathic writings, the Evil Eye is considered a power of the Daeva and Druj, meaning the power to cause death, oppression and sickness. In a modern sense, the Evil Eye represents the window to the Soul or Spirit itself, not merely as a negative but equally so a positive. The Eye of the Yatu is the commanding presence which is a form of spell casting, to focus the Will itself on the desired goal, to achieve a result. Many Daevas are directly related to the Evil Eye, thus is as well a symbol of Ahriman.

Ghanamino [Avestan/Pahlavi] – Name of Ahriman or Angra Mainyu, spelling from the Denkard. Occuring also as Ganamino and Akundag (*from Manichaean texts*).

HVHI – Reverse of IHVH, the name of God in Cabalism. HVHI is the name of Samael and Lilith, the Adversary – the very name of darkness manifest.

Indriyas [Tantra]- Senses, in Tantra there are considered 10 senses. The senses in Tantra are often considered unreliable, yet defined such by the often narrow minded and closed right hand path Buddhist sects. The Luciferian recognizes the balance of the spiritual and physical with regard to the senses, seeks to use them according to their function.

Jahi [Avestan/Pahlavi] – The companions/concubines of the Yatu. An alternative spelling of Jeh.

Jeh [Avestan/Pahlavi] – A manifestation of the Whore, AZ in Zoroastrian lore. Jeh is a consort of Ahriman, the Sorcerous Daemon of shadow and darkness. It was she who awoke Ahriman from his great slumber, that which no other sorcerer, wizard, witch or demon could do. Jeh-AZ is the sexual and inspiration drive which causes movement, friction and change. Jeh and Az represent predatory spirituality, the hunger for continued existence.

Khrafstra [Avestan/Pahlavi] – Beast, representing a dev (demon) on earth, Scorpion, wolf, fly, bat, serpent, lizard, toad and any creation of Ahriman.

Kundalini – The Fire Serpent located at the base of the spine. In reference to the Luciferian Path, there are two serpents, the Black (Ahriman or Samael) and the Red (Az or Lilith), the red is a form of Shakti or the Kundalini, the inspiring force of the universe.

Left Hand Path – The Antinomian (*against the current, natural order*) path which leads through self-deification (godhood). LHP signifies that humanity has an intellect which is separate from the natural order, thus in theory

and practice may move forward with seeking the mastery of the spirits (referring to the elements of the self) and controlled direction in a positive area of ones own life – the difference between RHP is they seek union with the universe, nirvana and bliss. The LHP seeks disunion to grow in perception and being, strength and the power of an awakened mind. The Left Hand Path from the Sanskrit Vama Marga, meaning 'Left Way', symbolizes a path astray all others, subjective only to itself. To truly walk upon the Left Hand Path, one must strive to break all personal taboos and gain knowledge and power from this averse way, thus expand power accordingly. Left Hand path is by no means Negative in approach, as the goal is self-deification and the balance of the spirit and body.

Lilith [Hebrew]– The Goddess of Witchcraft, Magick and Sorcery. Lilith was the first wife of Adam who refused to be submission and joined with the shadows and demonic spirits in the deserts. Lilith was also said to be the spiritual mother of Cain by her mate, Samael (Shaitan) the Dragon. Lilith appeared in Sumerian times as a Goddess of the Beasts of the Wild, as well as Sorcery and Night-fornication. Lilith was said to have many forms, from beautiful women to half human and the bottom half animal, to half woman and half flame. Lilith is also the mother of demons and a Vampyric spirit which is a primal manifestation of the Zoroastrian and Manichaean AZ and Jeh. Lilith may also be related to the Indian KALI, whose name is one of Her 17 names.

Luciferian Magick – Essentially close to the term, Black Magick but specifically focuses on ascending in a self-deified and isolated way in reference to Lucifer, the bringer of Light. Luciferian Magick may in this term make reference to seeking Light and darkness through magickal development, not an abstract concept, but to manifest the Will in both the spiritual and physical world.

Magick - To Ascend and Become. In a Luciferian sense, Magick is to strengthen, develop and initiate the self through balanced forms of Willed Change.

Mahadeva [Sanskrit] – Within the context of the Luciferian Path as it is presented here, Mahadeva is the name of Shiva who is Ahriman or Samael (Lucifer) as the blackened matter or serpent.

Mahadevi [Sanskrit] – In relation to this book Mahadevi is the form of Lilith/Az/Kali as the female goddess.

Mantra [Sanskrit] - a word meaning “sound” and refers to a type of magical practice which has aim spiritually. A mantra may be recited out loud or in silence with the discipline of the mind.

Nganga – From Palo Mayombe, a spirit pot or gathering point of energy, used in African and Central American ritual workings. In the context of this book, a Nganga is a spirit pot containing the raw materials which make up the attributes of a spirit. The present Nganga of the author contains a blackened demon candle, human bone fragments, frog skin, serpent skin, bird bones, black bird wings, grave stones, black candle and a machete bearing an inverted cross representing dark power and antinomian desire with two dried snakes. Used in ritual workings as a focus point for the sorcerer.

OVLM HQLIPVTh - Olahm Ha-Qliphoth [Hebrew] – the world of matter in which we live in, created by the desire of the Adversary being Samael and Lilith. The elements of this book if found and utilized in the context of its writing, displays possibilities via initiation to encircle, control and manifest the desire of the Luciferian.

Paitisha/Paityara [Avestan/Pahlavi] – A daeva/druj which is counteraction, antinomianism and opposition. This spirit is a manifestation of the Luciferian current of both Ahriman

and Az, complimented/strengthened by Aeshma or the result of the path, Heshem.

Predatory Spiritualism – The act of devouring spiritual energy and making the Adept stronger from ritual practice, the act of encircling spiritual energy either symbolically or literally based on theistic or non-theistic belief, once encircling the spirit or deific mask, symbolically devouring and consuming the association of the spirit into the self. May be attributed to the inner practices of the Black Order of the Dragon. A ritual published in *Luciferian Witchcraft*, The Ritual of Druj Nasu is a vampiric or predatory rite utilizing ancient Persian sorcery inversions and techniques of sorcery for strengthening consciousness. The predator should not be perceived as a negative – all living organisms are predators.

Qlippoth - As the Zohar attributes the Qlippoth as being a result of the Separation from creation it seems by mere definition that the Qlippoth is indeed inherent of the concept of the Black Flame, or Gift of Samael. Between two separate things, there is a concept of Separation which essentially is the concept of 'shells' or 'peels' being the aspects the sorcerer must fill and in turn devour in the process of becoming like Samael and Lilith. The Qlippoth and Tree of Death (Da'ath) is the pathway to becoming like the Adversary, as the Tree of Life is the path to joining with God (becoming one with).

Sabbat – The gathering and conclave of sorcerers. There are in a conceptual sense, two types of Sabbats – the Luciferian and the Infernal. The Infernal is a bestial and earth-bound journey, similar to those shown in woodcuts and gathering points. The Infernal Sabbat is sometimes sexual, where the sorcerer may shape shift and communicate with their familiars and spirits. The Luciferian Sabbat is a solar and air phenomena based in dreaming, floating in air and having sensations of a warm heat similar to sitting out in the sun. The Luciferian Sabbat is a

strengthening and development of the Body of Light, the astral double of the Adept.

Sabbatic – A term which is related as the knowledge of the secret gathering, the Sabbat. This is a focus of inspired teaching based on magickal development via dreaming and astral projection. The Sabbat is the gathering of sorcerers in dreaming flesh, when the body is shed for the psyche which is able to go forth in whatever form it desires. The witch or sorcerer who is able to attend the Sabbat has already freed the mind through a process of Antinomian magical practice, thus enforcing and strengthening the imagination as a visualization tool, similar to divination and 'sight' with spirits.

Sex Magick [Luciferian] – The use of Shakti (Daemonic Feminine) with the Shiva (Daemonic Masculine) energies to transform consciousness into a Luciferian aspect of the Black Flame, divine consciousness. Sex Magick in the Luciferian context is a volatile and challenging path which defines success by results, that is by a spiritual and physical continual 'fleshing out' of self-directed goals. The Luciferian realizes that the material or Therionick aspect (Ahriman and the devouring Az) are essential principles in the Mind-Body-Spirit circle of progression, initiation and self-evolution. In a considered Form of Satanic thought, the Sex Magickian as presented in ADAMU is not practicing 'evil' rather is exploring the darkest aspects to master all elements of the self in order to balance a spiritual and material life.

Shades – Spirits of the Dead, ghosts and phantoms which walks in the astral plane. These spirits may represent in some cases the body of the sorcerer in the plane of the dead, a world separate in some areas from our own living perception. In evocation and necromantical practice, the shades are brought around and closer to the world of the living.

Shakti – Power representing the Daemonic feminine or the serpent. Often a concubine or equal working as a Temple of the Goddess herself, an embodiment or avatar of daemonic energy.

Sorcery – The art of encircling energy and power of self, by means of self -fascination (inspiration through the imagination). Sorcery is a willed controlling of energies of a magical current, which is responsive through the Will and Belief of the sorcerer. While sorcery is the encircling or ensorcerling of power around the self, Magick is the Willed change of ones objective universe.

Staota [Avestan/Pahlavi] – A Vibration which could cause death or some change, that which would encircle the one sounding the Staota in self-focused energy. A Staota is used historically in the mythological tale, The Matigan-I Yosht-I Fryan. A Sorcerous technique presented in the Second Edition of YATUK DINOIH.

Therionick [Crowley/Thelema] – Therion, Greek meaning 'beast'. Therionick with the "k" separating the transformation of the bestial elements of the body (the lower daemon or lycanthropic essence, that which serves Az as the material devouring principle), atavistic (shadow aspects of the unconsciousness) and the ritualistic principles of the dark side or night side of the Mind.

Tiamat [Assyrian] – Generative concept from which all emerged from. Tiamat is a feminine dragon principle whose brood were half insect, beast or serpent. Tiamat is viewed as the vampire goddess in the Luciferian Path.

Tishin [Avestan/Pahlavi] – A demon of thirst or vampyric/luciferian druj, serpent and daemon. Tishin is related to the concept of desire for continued existence, thus immortality and separation of the self from the objective world. This concept is within the gnosis of Predatory Spirituality and relates the Luciferian to seek to

expand the mind by initiation, to manifest his/her desire on earth.

Vampirism – The act of consuming Chi or Anghuya in a ritualized setting. Life or energy force is found in all things, the sorcerer practicing vampirism would encircle and consume to grow stronger with this energy. Practitioners of Vampirism DO create their own Chi but also use Chi absorbed or drained from other sources to manipulate the shadow by dream and ritual, growing stronger. The Eye is both a symbol of vampirism and Luciferian practice, predatory spirituality. Vampirism is based in the foundations of early Egyptian texts and Charles Darwin theories of natural selection. Not referring to the Religion of Vampirism. See PREDATORY SPIRITUALISM.

Yatukih [Avestan/Pahlavi] – Term denoting relevance of sorcery within Persian mythology. Directly relating to the title of the practice of Ahrimanic/Satanic sorcery and the practitioner in a modern sense. See "Yatuk Dinoih".

Yatuk Dinoih [Avestan/Pahlavi] – Witchcraft and Sorcery. The development and practice of adversarial and opposing sorcery to encircle the witch or wizard in self-developed energy. The principle of Darkness and the Deva/Druj (Demon) worship of this sect was in seeming model form, that by becoming as Darkness they developed a Light within. See LUCIFERIAN WITCHCRAFT - Grimoire written by Michael Ford.

Yatus [Avestan/Pahlavi] – A group of 'demons' or sorcerers who practice Yatukih sorcery and Daeva-Yasna. The Yatus were led by Akht-Jadu, Akhtya. They were also considered nomads in nature, wandering through all parts of Persia practicing their religion. This term has no considerations to the Zoroastrian religion, while the modern and separate practices described in Liber HVHI and parts of Luciferian Witchcraft are manifestations of a new type of interpretation of the practice of Daeva-Yasna.

Yezidi [Kurdish]– Considered 'devil worshippers' by outsiders, the Yezidi are those who are dedicated to Malak Tauus, the Peacock Angel, also called Shaitan or Lucifer. In the MESHAF RESH, the Black Book, Azazel is the first angel, created before any other. He is considered most beautiful and is the one who teaches and enlightens humanity. In the areas of Yatuk Dinoih, Sabbatic and Luciferian Sorcery, transformation occurs by the embrace and becoming of the opposing force, or adversarial (antinomian) ideas within the self. The initiate moves through the magical current to strengthen his or her own being. In a modern context, Malak (Angel) Tauus (Peacock) is the symbol of solar enlightenment, wisdom and beautiful developed being.

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Michael W. Ford, aka Akhtya Seker Arimanius photo by Dana Dark, 2002.

ABOUT THE AUTHOR

Michael W. Ford is a solitary practitioner primarily of a modern interpretational form of ancient Persian sorcery called collectively "Yatuk-Dinoih" which is essentially known as Daeva-yasna, utilizing the forbidden currents of the Adversary as a life-strengthening tool of initiation. He is currently the Magister of the Black Order of the Dragon and The Order of Phosphorus, two small initiatory guilds based in Houston, Texas. Mr. Ford is a professional business manager and underground musician in known groups such as

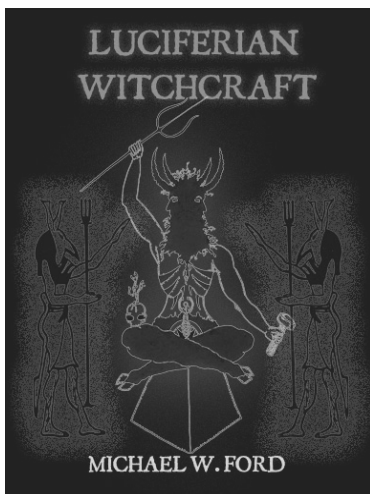
Black Funeral, Psychonaut 75 and Hexentanz. Michael is currently developing the Luciferian Tarot with Elda.



Elda Isela Ford aka Soror Lilitu Azhdeha photo by Dana Dark, 2002

ILLUSTRATOR

Elda Isela Ford is an artist who has been a longtime practitioner of the demonic-feminine currents found in the Luciferian Path, she has contributed artwork in all of Michael's published writings. Elda is currently developing the Luciferian Tarot with Michael.



Luciferian Witchcraft

By Michael W. Ford

Succubus Publishing 2005

ISBN 1411626389

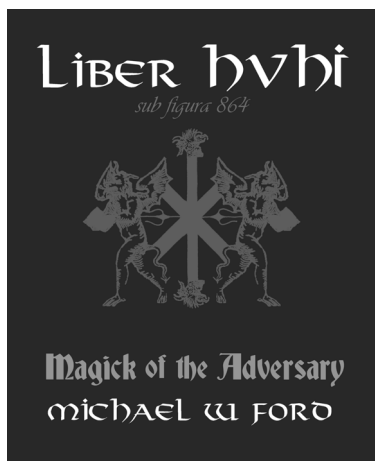
The home publisher of

Luciferian Witchcraft is here:

<http://www.lulu.com/content/112297>

"This is the revealed grimoire of the left-hand path. There is power for those willing to drink from the cup of the Beast and his Bride, the Devil's Harlot. Herein is the path as walked by one who seeks to reveal the True Path of Ahriman and Lilith-Az, to manifest in flesh the spirit of Azi Dahaka and Cain. Herein is magick from the foundation to higher pathworkings of Sorcery and Black Magick . . . here the works which burn away the modern white-washing of so-called magick and or Witchcraft . . . herein are the rituals of Lucifer, Ancient Persian Sorcery, Goetic magick and forbidden sex magick"

For more than a decade left hand path and dark witchcraft expert Michael W. Ford has laboured in the forbidden fields of the dark side of the occult, lit by the pale moon of Luciferian ambition and Satanic drive. Luciferian Witchcraft represents perhaps the major part of his published accomplishments to date. The first editions of most of his works are disappearing into private libraries of occult collector's items-and their prices are increasing enormously. With this fact in mind, Luciferian Witchcraft gathers together in one huge compendium many of the shocking rituals and bizarre initiation rites of black magick that have established Ford as the most cutting-edge exponent of the left hand path tradition in America today. The book begins with a lengthy and highly scholarly exposition of the place of the Draconic adversary within historical magick. Set Typhon, the Egyptian God of Darkness, Ahriman, the Persian Devil and his Whore of Darkness, the Adversary and the Bride of the Devil, Cain the Son, the Gnostic Yaldabaoth, "Child of Chaos", the Path of the Crooked Serpent- Leviathan and Beelzebub and Tiamat, Pazuzu, and Moloch are only some of the topics and figures covered. The second part of the book, The Grimoires of Luciferian Witchcraft, includes several of his most infamous graveyard workings, together with the complete version of the Luciferian Goetia- a completely revised and updated version of the Goetia grimoire from the Lesser Key of Solomon the King. Part three covers Yaturan and Ahrimanic Persian sorcery. As I have mentioned before, it is the willingness and creativity of Ford to look beyond worn-out Christian- and Hebrew-based demonology in search of black magick inspiration that marks his work as unique. Here, forbidden heresies of millenia-old Zoroastrian thought reveal their diabolic secrets to the sorcerer.



LIBER HVHI

Magick of the Adversary

By Michael W. Ford

Succubus Publishing 2005

ISBN: 1411660862

198 pages, 8.5 x 11.0 in., Perfect-bound, 60# white interior paper, black and white interior ink, 100# white exterior paper, full-color exterior

LIBER HVHI, the awaited grimoire of the Luciferian Path is now published containing the infernal rites of the Qliploth, an extensive ideological and magical system presenting a grounded

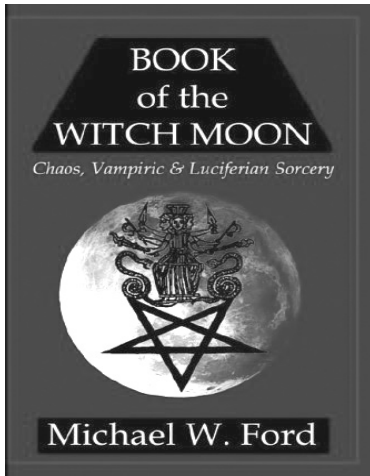
and understandable form of working with the Qliplothic Tree of Da'ath and tunnels. The second part of the grimoire is based on the ritualistic inversions of the Avestan texts and the forbidden path of Predatory Spiritualism.

LIBER HVHI contains the 22 spheres of the Infernal Qliploth, the methods of filling and draining those "shells" and the Luciferian Rites of the Supper of Cain, symbolic of the first Satanist from the ancient Hebrew texts relating to the devouring process from a symbolic and ritualistic approach.

No matter what name the Adversary has been called by, from the ancient Persian cult of Yatukih sorcerers Ahriman or Angra Mainyu, his Bride Jahi or Az, to the Hebrew Samael and Lilith, the Luciferian Current has remained strong beneath those ancient cultures. LIBER HVHI is a grimoire written from ancient religious texts such as the Avesta and various Cabbalistic writings. The result is a powerful Luciferian ideology and methodology of ritual and daily-life practice which transforms the mind into the Spirit of the Adversary.

LIBER HVHI: MAGICK OF THE ADVERSARY

Liber HVHI explores the Qliploth Spheres, Ritual Sorcery based on the ancient cults mentioned in the Avesta of Yatuvidah, daeva-yasna (demon-worshippers) persecuted by the Zoroastrians. The roots of the Adversary as the Masculine and Demonic Feminine are explored from Hebrew and Ancient Persian sources, to a living and potent Left-Hand-Path initiatory system. Beginning with an inversion of the Catholic Rite to instead practice "exorcism", the inverted and created rite is aimed at "Possession" or liberating the shadow self into a viable, productive focus. The 22 cells of the Qliploth along with the infernal spheres are presented as valuable aspects of strengthening consciousness and creating an attitude of winning and self-deification. LIBER HVHI will contrast with those looking to condemn left-hand-path writings, the revealed identity of the Luciferian is one who wishes to become something more, from the predatory spirituality of Ahriman and Az to the intense ritual practices of the long forgotten Daevas of the Avesta.



BOOK OF THE WITCH MOON

CHORONZON EDITION

By Michael W. Ford

STANDARD EDITION: ISBN-97814116-81361
455 pages, 6.0" x 9.0", perfect binding, black and white interior ink AVAILABLE FROM LULU.COM for the price of **\$20.53**

<http://www.lulu.com/content/239940>

HARDBACK EDITION (Hecate Edition) is available direct from the publisher, LULU.com for the price of \$35.37 – NOTE: Hardback and softcover have the same material, the Hecate-Hardback has a different cover and an invocation of Hecate on the back.

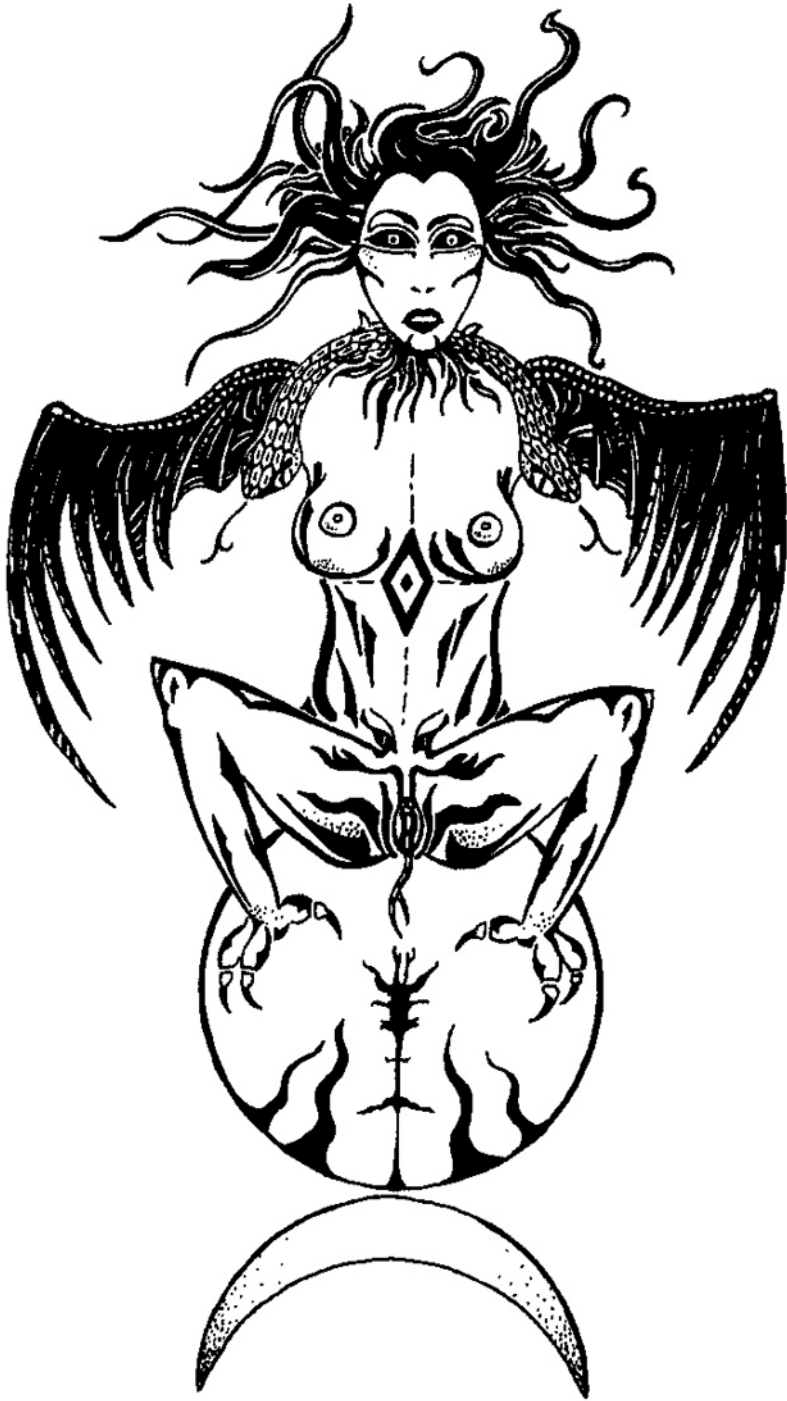
<http://www.lulu.com/content/241901>

Printed: 455 pages, 6.0" x 9.0", jacket-hardcover binding, 50# cream interior paper, black and white interior ink, 100# exterior paper, full-color exterior ink

The Choronzon edition of BOOK OF THE WITCH MOON is the completely new version which is extended to 455 pages, with new chapters and material. The grimoire is centered around the cult of Hecate, from the practice of Luciferian and Satanic Witchcraft which exalts the dark feminine and masculine as a balanced perspective of magick. Containing both old and new sections, a focus on the path of vampirism, or predatory spiritualism is a foundation focus of the Luciferian Path. LIBER NEHEBKAU, ORIGINS OF THE VAMPIRE IN ANCIENT EGYPT, THE TUAT - Abode of the Serpents of the Evil Eye, LIBER AAPEP, VAMPIRISM AND THE RED AND BLACK SERPENT, Vampirism as Technique, The Nine Angles, THE HELL GATES OF DUZHAHU, INVOCATION OF ASTWIHAD & DRUJ NASU - THE BLACK SUN RITE OF VAMPIRISM, Nature is More Atrocious - Sex Magick and The Birth of a Lunar Intelligence, The Nine Angles and Satanic Magick - A study of the symbolism of the ONA, ALPHABET OF DESIRE, A Ritual of Qliphothic Descent and Luciferian Ascent, Shades of Algor, The Sabbats, CHI AS THE ELIXIR OF IMMORTALITY and much more. Introduction by Peter J. Carroll, author of Liber Null/Psychnaut and Liber Kaos writes "If you choose to embrace and live the cthonic murk and stygian darkness of the following chapters you will certainly get some return on your investment of belief, for it has been well crafted by a master. Beware of the pale Hecate. Create your Gods with care, for they will reform you in their own image." The foundation of Book of the Witch Moon is in the darksome practice of Vampirism and Predatory Spirituality. The Nine Angles and the Trapezoid workings, inspired by Anton LaVey and presented around the cult of Daeva-Yasna, the persian demon-sorcery of Yatuk Dinoh. Contains the Rituals of Dream, ritual and astral vampirism as an initiatory tool, other Cabalistic workings presenting the Qliphoth and the Tree of Da'ath or hidden wisdom. Contains the Grimoire based on Ancient Egyptian Vampirism, LIBER AAPEP, Luciferian Magick practice, The Chaos Cult Workings of Choronzon as Vampire, The Rites of Hecate, the Infernal and Luciferian Sabbat, and the foundations of Satanic practice in Magick. Containing in this massive grimoire is also a study of the ORDER OF NINE ANGLES from a Luciferian perspective, centered around their forbidden workings including the appearance of Liith-Babalon as Baphomet, the Mistress of Blood. Illustrated Eida Isela Ford Nathaniel Harris (Author of WITCHA - Book of Cunning) and various other sources.



AZ upon the Ahriman Dragon



AZ – Lilitu the Mother of Demons



The Vortex of Ecstasy and the Osculum Infame
Shakti Illuminated