

# Black Order of the Dragon

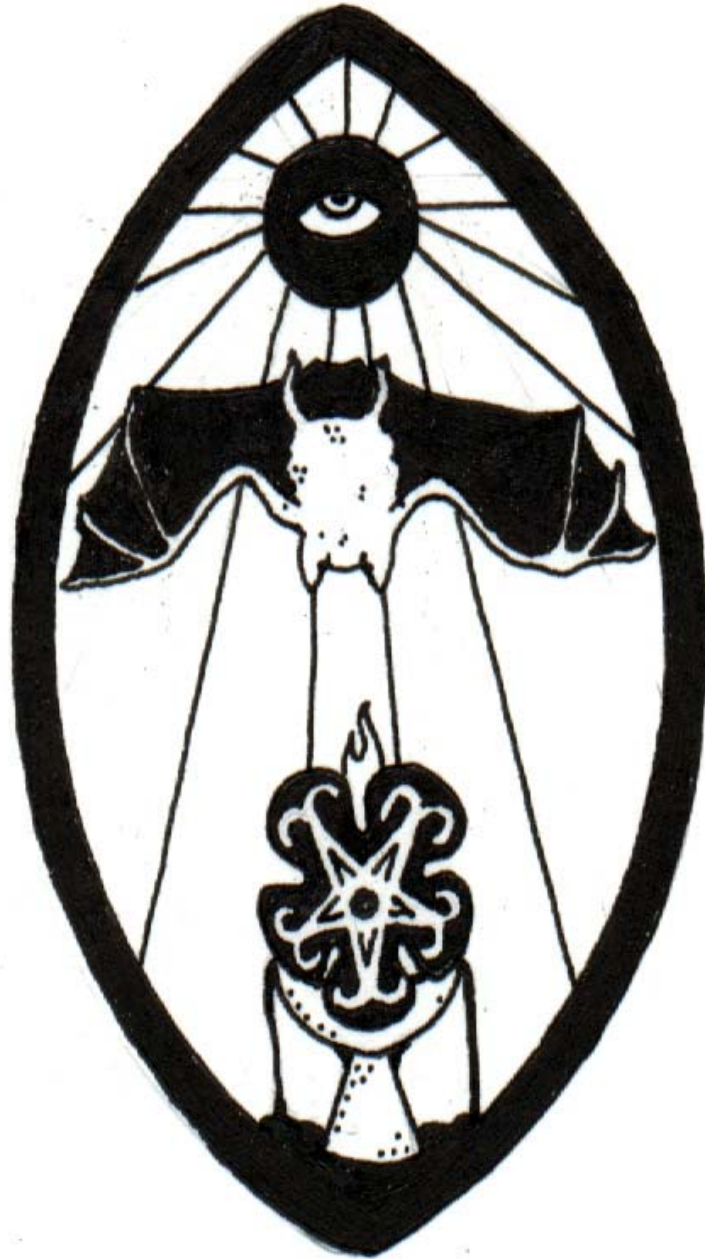


## The Cult of Daëvayasma and Predatory Spiritualism

By

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Daêvô-dâta pathan urutha



Arvan thrâthra duzhdâ



# The Words of the Dragon

I am that which you hide away from others

I am the Eye which seduces all within it's  
gaze.

I am the voice of which power is formed.

I am the thought of which is exist beyond  
flesh.

We are legion yet we come from one source.

There is only one from within you.

You are the point and the beginning,

Azothoz as the devourer.

In nature can you understand my spirit in all  
things.

In doing such you will understand yourself.

In understanding yourself you will be able to  
utilize all of your senses and develop skills to  
master what you Will in this world.

# The Luciferian Creed

I am a Luciferian and of Seba and Set.

I am a vessel of Ahriman and Az.

I worship my own self-progressing divinity.

I deny all religions which would sacrifice the sense of "I".

I recognize that religion must start within and be a mirror of my  
desire.

I affirm my Body as a Temple of Darkness and Fire.

I affirm my Soul as the Daemon-God upon the Throne in this Black  
Tower.

The Twin Serpents are my key to continued vitality and initiation,

I will seek to raise and then create my desire upon earth.

I recognize my Eye is but the Eye of Set,

that as the Serpent I shall command my presence upon earth.

I shall be a manifestation of the ArchDaevas upon earth.

My actions will be thought out and I will exercise my Will in each  
action.

I recognize there is no other God than myself.

I am the Serpent.

Urvan ameretat me nemah'ya I - (*I worship my immortal soul*)

Vangh Daêva uz-dâ I - (*I shall raise up the Daemon within*)

# Black Order of the Dragon

## The People of the Lie

### Druj (Dragon)

Initiatory Structure revised Year of Fire, 2006 Era Horrificus  
By Frater Akhtya Seker Arimanius IV°

We drink from the Sun at Midnight, the blood congealed under a pale moon.  
We drink from the ecstasies of the Qliploth, and leave strengthened and whole. We seek to go forth in the night in the form of the beast, drinking from the waters under the Moon. We devour paradise and bath in the blood of the moon.

Our brothers are Yatus, Sorcerers of Ahrimanic Witchcraft; our sisters are Pairikas, daughters of AZ. We are the People of the Lie (Druj), we are the those of demon-flesh – awakened and ancient, forever seeking to further illuminate the Black Flame. Our religion is Sorcery, that which is ensorcelled by our practice of Yatuk-Dinoih (Witchcraft). Life is the great gift of Ahriman, as isolate consciousness (the soul or psyche) is separate from the Natural Order. The BOTD is entirely spiritual in nature, aimed at the theory of gaining immortality via the psyche. It is the physical path of exhaustion, of when the spirit and flesh are one and become stronger with insight and determination.

The core essence of the serpent is the Eye which hides within the flesh.  
Therein is the power Ch'an, of nothingness and silence..  
Such is the glaze which captivates and announces the mastery of presence.  
It is the Spirit of Light which is self-illumination, the Black Flame.  
Who is the teacher commanding and striking down the ego.  
The Luciferian realizes the ego must be stripped and burnt away to reveal the Black Flame of Immortal Being. This “being” or “Serpent fire” within is always mutating, changing, becoming.  
The serpent then ensorcelles the spine to become the foundation of Leviathan..  
Luciferian Will is the Satori, which is an endless chalice of blood of fire...  
You may sip the venom of this cup yet you shall never take your fill.  
As the self is always progressing and mutating into a Godlike Being  
The serpent hungers for more...  
Those who fail become the feast of the shades of the void..  
Those who Become are the Avatars of Set's endless power of being..  
I am of Ahriman's flesh...  
The wolf is the skin which cloaks the hunger of struggle..

The serpent is the skin which directs the gaze of the Eye..  
The bat is the thirst within called Trshna, to fall into the abyss and the Graal of  
Dragon's Blood...  
From the Eye of Set does his form become darkness, Ahriman.  
That spark within to awaken the senses.  
From which as shadow do I fall into nothingness  
To reach a cup to sate the deepest thirst  
To then discover the Five Flames of Angra Mainyu  
And servitors of the void join in my being...  
To awaken and rise from the Sea..  
The take my Divine Leadership upon the Earth...

## THE PRACTICE

I shall define the terms in reference to practice.

Vampirism – Vampiric practice is the act of devouring/drinking or encircling and consuming energy, life force called Chi or Ki. Lifestance is the vital energy which flows through our body. It is directly associated with the body in terms of what we eat, our mental state and emotions. In the practice of Ahrimanic Yoga in Liber HVHI, the Chakras are stirred or awakened by the fire snake visualized in meditation and practice. By connecting with the chakras, the ArchDaevas, being centers and deific masks of power, may be encircled and cultivated within the mind and body. This awakens points of serpent-power as it is called, when directed out in magickal practice no matter if it is sorcery to obtain a physical result or one to initiate self-transformation (they are usually connected in some way) this energy is vital. Chi also directly affects the Aura. Depression, anger and over excitability will cause this energy to be used up carelessly and without purpose. Have you not noticed when you exercise you feel vital and direct mentally? The same is such in Yoga practice. Vampirism is the consuming of this energy, from the earth and other life around us. Vampirism or predatory spirituality is applied in the real world and in the ritual circle, never applying to consuming blood to any extent.

If applied to a psychological aspect vampirism is the subconscious affirmation that “I” or the self is the only God that is, there is no other. How do you know this? If you can have a knowledge by interaction with other people – specifically a woman, then you know you are not that woman. Take for instance the word, ‘perspicacity’. The meaning of this word according to the Webster Dictionary is: “Acuteness of perception, discernment, or

understanding.” This would be exactly the description of the Luciferian Path with regards to the self or “I”. The self is a widely misunderstood arena of practice in the context of left hand path. The basics, carnal pleasure, are considered the foundation of Satanism and even Luciferian thought. This cannot be so as carnal pleasures are subjective based on the upbringing and social make up of that person. One man’s pleasure is another man’s pain. The foundation of the Satanic/Luciferian Mind is to awaken and discover, “I AM GOD AND THERE IS NO OTHER”. If you can understand that you are not the person talking to you as you are having an unconnected (i.e. you are not connected to their body or the object this applies to being car, bike, cart, etc), interaction with them then it is reasonable to recognize you are separate. If you are separate there is no direct linking connection, you are significant to the number one. One is alone and observe the rule of birth and death: you enter the world alone and you leave the world alone.

If you are alone in this world as a foundation of awakening, you must know that all things in this world apply to what is called Natural Selection or Darwin’s theory. The Luciferian acknowledges that he or she is somewhere placed on the food chain in the physical world. Without even considering the spiritual subjective as of yet, look to the path of silence and isolation. You must find strength within yourself as well as love, compassion where necessary but with discipline, intelligence and the cunning to survive. If you are in the ideal of food chain, you must recognize where you are on that concept.

Your life and job for instance, an excellent example of the use of knowledge and power in real world situation. If you work at a delivery center as a driver you are within a chain of command. You have a manager and that manager has a manager, all have someone they are accountable in performance to. This is a food chain. Your work feeds the manager and the manager’s performance and result is food for his boss and so on. Moving up that food chain represents a higher responsibility, but more power. This power means a type of freedom in some shape or form, always it is worth it. How many times at the early morning gas station, factory or super-center store do you hear the break-room diagnostics at work: “I would not want that job for anything, I like being the cashier, I get to clock in and do my job and go home at night”. What they fail to recognize in the food chain is that the predator understands, “all jobs have some manner of time measurement, ie timeclock or salary, jobs have the need of someone doing it and at the end of your shift or needs-to-be-done in a measurable time frame you will go home.”. There is no real difference, only the amount of power and payback associated with it. Often, some do not wish to



move up and that is perfectly acceptable. This is merely an example of intent and environment.

The Predatory Spiritualist is one who utilizes the foundation approach as being defined as “I am the only God that is, I will consume and devour or be prey to another”. The foundation of the Luciferian Craft or practice itself is the Avestan religious text concerning Ahriman, his forms, foundation and manifestation in the world, the Sumerian Tiamat the primal devil-serpent of the sea, the Egyptian Set and the Assyrian and Hebraic Lilith. These types of deific power represent the core impulse to consume, devour and accumulate energy and power. They are “Fallen” from angelic states as they were once considered perfection, that is, oneness with the consuming light which acknowledges no other. Is the Christian God also not a vampire as well if we think in these terms?

All humans are seeking to be predators in some way or another. The predator is becoming in a Luciferian context as someone who plans, masters and seeks to achieve his or her design upon the physical world, as is suggested in Luciferian Witchcraft and Liber HVHI. What is considered the core element of self however? If carnal pleasure is merely subjective to the meat machine and its experiences, then this cannot be what we call the true self. The Luciferian primary focus is to discover what the real self and it's root associations are. Once you can find the permanent you can mutate and transform everything else over time and practice. Thus, the Luciferian is continually developing self and is not staying the same. The idea of spiritual immortality is the divine consciousness separated from the common driving-to-work meat machine.

## **THE GUILD**

Being an inner initiatory guild of sorcerers who are focused on self-transformation via Left Hand Path practice, The Black Order of the Dragon has existed since 1993. The BOTD was founded by two members of a Vampiric Temple, Nachttoter and Nachzehrer, an American and a Swedish student of the Left Hand Path. Years passed and the BOTD has strengthened its guild yet again. The foundation of the BOTD may be found in LIBER HVHI and LUCIFERIAN WITCHCRAFT by Michael W. Ford. These grimoires explore and present a model for personal sorcery through the practice of Nightside and Luciferian Magick. The process of developing and exploring the spheres of Persian Sorcery, Qliphothic Magick and European folklore in

relation to vampyrism and lycanthropy allows the initiate to move according to their own desire.

The Black Order of the Dragon is not a religious foundation or a church; rather an initiatory Order focused on the Nightside aspects of Luciferian Witchcraft, Persian Sorcery (Ahrimanic Magick) and Sethianic (The Egyptian God Set, a primal form of Ahriman) concepts of Self-Deification through Antinomian practice.

We are a gateway, or an Order dedicated to assisting the individual in manifesting the Black Flame, or the Luciferian Gnosis. We offer several techniques of Magickal training and study through many booklets and forums. The practice is defined yet the work is yours alone. Become of Fail and be devoured by that which you sought to master in the void. Once you enter the Gates of Hell, you shall either transform or perish in your own madness. The choice alone is your responsibility.

## **THE PRACTICE**

The BOTD centers its magical practice around several works, LIBER HVHI, Luciferian Witchcraft and Book of the Witch Moon. Michael W. Ford has interwoven in his grimoires the system of predatory spiritualism as a means of self-transformation. You will seek your own path of shadow based on the practice of sorcery, the encircling of power to then consume and focus.

### **The Black Order of the Dragon**

The Black Order of the Dragon (BOTD) is a Predatory Spiritualist order based on the self-initiatory process of self-deification and the development of the Luciferian Will. The essence of the BOTD is found in LIBER HVHI, a foundation of Adversarial Magick and the ritual-grimoire Luciferian Witchcraft.

The Yatus is an individual who is able to realize and implement the idea in their own life, that he or she is the only God that is. The Yatus does not bow before another, or hold any tangible belief in a superior being than they. What the Yatus should consider is, that though there are indeed exterior (outside) forces which are often unexplainable in any scientific terms, their physical manifestation remains the first aspect of becoming.

The term Predatory Spiritualist itself should not be approached in a negative manner. The term represents the development of the self by embracing the darkness of the self and that we are naturally the highest on the food chain. The darkness is, by all means, the hidden or lunar aspects of the self and nature. The Yatus moves counter clockwise, or Widdershins in the direction opposite of the natural order. The purpose of this is to produce an antinomian process of self-deification.

The Daemon who works within the BOTD is a gateway or manifestation point for the Prince of Darkness, and moreover, the Nightside itself. This force, which is made manifest from the Shadow Witch/Sorcerer, is the result of the Willed Magickal work of the individual, he or she whom shapes and manipulates their world according to their desire. The secret to this is Word Weaving, from which through the desire, belief and Will of the Yatus can such be obtained.

The Yatus embraces the myths of old as symbolism for their magickal work. The Yatus also realizes that his or her own life is sacred and should be enjoyed, and sought to preserve as much as possible. This means that the Vampire loves life; a great lust for self-continuation is a common trait among the Yatus and Pairikas of the Black Order of the Dragon.

The Yatus or Pairikas of the Black Order of the Dragon does not drink blood as a part of his or her personal magickal practice. The Sorcerer or Yatus of the BOTD does not attack or harm individuals either, unless provoked by curse. The Witch must be skilled at both healing and hexing, cursing and blessing. Those who physically harm others will be expelled from TOPH and the BOTD. Adherence to the Laws of your Nation is of highest importance – Life is Best lived free – thus criminal activity leads to self-oppression.

We view life as beautiful, and a great pleasure to be explored. Death is also beautiful, and many Vampires also work deeply with areas of Necromancy and Death Magick. In working with the dead in many ways, leads us as individuals to becoming something more advanced, awake and able to benefit from the self-initiatory experience.

The Left Hand Path however is not from its area of danger. The spirits evoked in rituals and workings of the vampire are often powerful and dangerous, and the most potent enemy is the Yatus itself. We are our own work enemy. Discipline is a much-demanded trait among Shadow Witch/Sorcerers and the

ability to work with such Daemons that would devour our consciousness. There have been Yatus who lose their self-consciousness to other Vampyric beings they invoke, thus leading to madness and insanity. Once this occurs, the mind is closed to the possibility of becoming.

There is also another Possession Rite based on Mortal Death and Vampyric Rebirth, it is developed from an ancient Zoroastrian Rite based on exorcism from the Fly-Demon **Druj-Nasu** from polluting the corpse with other Devs.

The Black Order of the Dragon is a closed order, which is by invitation only. This is to weed out the strong from the weak, those who would not be able to actively benefit from the process of self-deification through antinomianism and self-exploration. Thus, a dedicated study and practice of many forms of Magick are required before one pursues the Vampyric path.

The Yatus views his or herself as ultimately a vessel of Ahriman or Lilith/AZ. These archetypes represent Luciferian Spiritualism at its most beautiful, this a deep relationship with both are suggested. This is made possible by the Shadow Witch/Sorcerer working to unite these forces through his or herself, ultimately creating a new type, or advanced individual. We seek to learn, grow and master our lives.



The symbols of the Black Order of the Dragon (BOTD) are described briefly as the following:

#### **Seal of the BOTD**

-The Grand Seal of the BOTD is the image of the bat diving from the Black Sun into the Grail. The symbolism of the seal is multifold and is representative of the Great Work of Sorcery and Vampirism. The vampire bat represents the astral body or sabbatic familiar which descends from the Black Sun, within the Eye of Set or Ahriman. The bat dives towards the Grail of blood from which is surmounted by the Averse Pentagram, from it illuminates the Five Flames of Ahriman, that of initiation and the hunger for continued existence and consciousness.

## The Varcolaci Sigil/The Devilcosm Mirror

-Varcolaci is a Romanian phantom/vampire or astral which rises from a sleeping individual to drink blood from the moon. The Averse pentagram is the



symbol of the Eye of Set or Ahriman. The Averse Pentagram represents the following, Downwards symbolizing the divine gift of consciousness from the Descending Hierarchy (See the FIVE FLAMES OF AHRIMAN in LIBER HVHI), or Luciferian Daemons which awakened to the knowledge of the fallen angels or rebellious spirits. The Pentagram is held by two Vampire spirits or

Adepts, which represent the astral forms of the Immortal Gods, Vampire able to shape shift via dreams and free themselves from the limitations of the flesh. The Varcolaci Sigil is sometimes called the Devilcosm Sigil. The Varcolaci Sigil is also revealed as the Eye of Leviathan, the Will, Desire and Belief of enfleshment.



## The Leviathan Sigil

Leviathan, one of the Four Crowned Princes of Hell, is the symbol of the isolated and continuous Self.

Leviathan itself is a window of the

subconscious mind and the possibilities of our deep desires. Leviathan is concept examined to some extent by the Shadow Witch/Sorcerer interested in forms of advanced solitary initiation. Leviathan is the gateway towards the dream and the flesh, the unity of Lilith and the Dragon. The Serpent encircled around the sigil is symbolic of subconscious power, the Mind which may transform by Will.

**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 17<sup>th</sup> 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. There are Eight God Forms which are manifested from the Center of the Chaos Star – within are Five Daemon Guardians of the Five Worlds within Hell, Helan and all are interconnected with the Center Force of Spirit of the Prince of Darkness. This is revealed in DAEVODATA.



**Veni, omnipotens aeterne diabolus!**

***(Come, almighty eternal devil!)***

*A chant commonly used in the Black Order of the Dragon, when it was a part of the American Temple of a British Satanic Order.*

You will need to choose a name fitting to your entry in this Guild. If you are an initiate of TOPH you may keep the name adopted there, otherwise a new one is suggested. Below are some basic suggestions from different avenues of culture.

## Getting Started:

1. You must actively read and study **LIBER HVHI** and **LUCIFERIAN WITCHCRAFT**.
2. Read **BOOK OF THE WITCH MOON**. This has a good amount of information on Left Hand Path Chaos Sorcery and vampiric practice.
3. Choose a magical name. Such names may be adopted according to the magical path of the initiate. You should take several names and blend them together. For example you warm to the attributes of Arashk and Srobar, the Evil and Violent motion (you must be a hit at parties) – Ar'baros would then be the magical name.

Some examples:

**Masculine:**

**Daeva-yasna names (Drujo Demana, ancient Avestan demon names)**

Varenya, Mahrkûsha, Astovidat, Vizaresh, Muidhi, Arzur, Frazisht, Niyaz, Varun, Arashk, Spazga, Anzakih, Ithyejah, Tusush, Saeni, Srobar, Spenjaghri, Apaosha

**Feminine:**

**Daeva-yasna names (Drujo Demana, ancient Avestan demon names)**

Jahi, Nas, Uda, Vadak, Bushyansta, Duzhyairya, Mush, Knathaiti

**Watcher names (Book of Enoch)**

Samjaza, Artaqifa, Armen, Kokabel, Turael, Rumjal, Danja, Neqael, Baraqel, Azazel, Armaros, Batarjal, Busasejal, Hananel, Turel, Simapesiel, Jetrel, Tumaël, Turel, Rumaël, Jeqon, Asbeel, Gadreel, Penemue, Kasdeja, Tabaet, Biqa, Kasbeel

**Sinister tradition names** (Codex Saerus- a Satanist/Chaos Magick temple Frater A.S.A. IV° once headed in America):

**Masculine:**

Azanigin, Oger, Sauroctonos, Hacon, Serell, Noctulius, Athor, Engar, Aulwynd, Algar, Suevis, Angar, Wulsin, Gord, Ranulf, Nemicu, Aktlal Maka

**Female:**

Shugara,  
Velpecula, Davcina, Sirida, Nekalah, Eulalia, Abatu, Lianna, Aesoth, Richenda, Karu Samsu, Edonia, Annia, Liben, Estrild, Selann, Nythra, Noctulius,

**Hebraic and Egyptian:**

**Masculine: (Names of Apep/Apophis/Set)**



Nak, Sabau , Apophis, Suti, Baba, Smy, Hemhemti , Pakerbeth, Saatet-ta, Qerneru, Tutu, Nesht, Hau-hra, Iubani, Amam, Seba-ent-Seba, Khak-ab, Khan-ru, Uai, Sau, Beteshu, Kharubu the Four Times Wicked

**Feminine (Names of Lilith):**

Lilin, Kalubtza , Pirtsha, Abniqta, Abito, Amozrpho, Odam, Kephido Haqash, Abizo, Shatrina, Kalubtza, Tiltai, Abniqta, Ailo, Tatrota.

4. **Read and study the The Daevodata and understand the basic foundation of ritual practice and theory.**
5. **Ch'an – the practice of Stillness and Silence. Start for a few minutes at a time each day. Sit in the upright posture of meditation and clear your mind of all thoughts. This should be a calming of the body starting from the feet to your head. Realize you just exist in the universe, that you ARE and are BEING. The longer you are able to practice this the better.**
6. **Start a practice of the AHUNWAR-AHRIMAN mantra, the PADYAB-ARIMANIUS and short invocations while rolling them from your tongue in a chanting exercise. Do not merely “speak” them but allow your body to vibrate to the rhythm oriented chanting.**

# Black Order of the Dragon

## Path of Yatuivah Sorcery

The Grade Degrees of the BOTD are based on forbidden acts of sorcery and entering the darkness of the void, of hell which is the ancient land of the dead. Here you shall find the strength to become God of the devoured shade of the Dragon. Become Both and View your Life with limitless possibility!



O° – Akoman

Initiation begins in the understanding of the Isolate Consciousness, the Gift of Ahriman itself. The initiate begins a study of Chapter Three, “The Book of Ahriman (Earth)” in LIBER HVHI. The initiate will seek to understand how their consciousness is unique, what makes them who they are and how change is related to consistence of self.

The first level of Yatuivah initiation. The sorcerer begins to explore the aspect of his being which is beyond social conditioning. This is isolate consciousness, the Evil Genius, the Daemon itself. The initiate of the Vampiric Path walks that of the Dragon, so the thought process and approach towards situations will change. The individual will think more clearly, more focused and willed toward the crystallization of the psyche.

The Five “Worlds” or “Spheres” of Darkness will be undertaken in an initiatory context.

These are Manichaeian concepts which explore the essence of Ahriman and how the Pairikas and Yatus may use this as an initiatory focus towards

becoming. The Five “Worlds” and their definitions are presented in DAEVODATA and LIBER HVHI – The Black Order of the Dragon Workbook. The Vampiric essence is studied in solitude and isolation, time spent in graveyards, abandoned houses and other so-called “haunted” areas should be conducted. The individual in this phase must seek the isolation within, those ghostlike memories and instinctual developments.

This is the Grade of the Mind in development. How does one develop the mind? Simply put, seek to learn the discipline to control emotions, think things through and experiment how what you do today (and say or write) will manifest your tomorrow.

With regards to your 0° you will need to do the following.

**Create a “map” of your life.**

- ONE GOAL of what you want to do, study or seek knowledge in SIX MONTHS FROM NOW. This may be school, job, etc. Write it down and come up with two action plans to achieve it. Don’t be settled in results but rather the process employed to achieve it. This is how you can measure your initiatory process. Remember, this is difficult, it is not mystical. This real life initiation makes the magical aspects more intense as you will utilize one to affect the other.
- As a Luciferian in the Black Order of the Dragon, you must be in an interior aspect a starting vessel of a God or Goddess. This means you have to be a decent person with the ability to move forward in your life from a goal oriented perspective.

1. **Study the Drujo Demana (Liber HVHI) and seek to learn the different Daevas and Druj. Look carefully to their descriptions and powers. The initiate should begin a practice of devotion to the Dev, understanding the nature of the daemon in relation to the self.**
2. **Begin a daily practice of Ahrimanic Yoga specifically raising and illuminating each Chakra point. The object to achieve in this area is a practice of willed awakening of the Shakti or Fire Serpent. having done this daily (twice daily preferably), be sure throughout you are keeping a record of sensations, thoughts and experiences. Note your associations with the ArchDaevas.**
3. **Begin a practice the INVOCATION OF PAITISHA from HVHI nightly (or at specific times). It is not in Avestan but you should focus on turning the chant into a mantra – a blending of words**

- through rhythmic motion. Practice for two weeks minimum with dedication.
4. You will undertake the daily exercise of Visualizing the Body and Spirit becoming like Akundag in “The Body and Spirit of Akundag” in Liber HVHI. You must visualize just as the myth tells of Ahriman bringing the elements of the earth, fire, wind and water along with five beasts into his astral body – imagine yourself doing this as well and WHAT those elements and beasts mean to your whole being. Think of attributes and how you can use each specific trait to further your perception and interaction with people and nature.
  5. Explore the elements of THE TEN DEMONS WITHIN MAN on page 116 of LIBER HVHI. Explore how these demons manifest within the self and how they may be used to gain power.
  6. The initiate should begin a mediatory practice outlining the The Infernal Habitations and Four Seas of the Qlipoth.
  7. The 22 Paths of the Qlipoth – utilize a method of entry using the HVHI ritual.
  8. Begin a practice of visualizing the outer 8 points of ALGOL as the chaos sphere, start with those given reference to in YATUK DINOIH and those finally in LIBER HVHI. The Mind itself should focus to ESTEM as AESHMA and the power internal, the very manifestation of Hesham.
  9. Start a practice of STAOTA or Shadow Tongue. Focus on visualization and causing the chants to vibrate and spiral from the earth up and then down through the body again. “Nirang-I aharman adar sama”, “Ahunwar-Ahriman”, “Kem Na Mainyu”, “Padyab-Arimanius”, “Afrin of Dahman”, “Afrinagan of Aeshma”, “Afrinagan of Dozakh”, “Afrinagan of Duzhvacangh”.

#### **STAOTA**

(from LIBER HVHI and various other sources)

It is said the word 'Avesta' means not to know, representing the knowledge of the unknown or unknowable. It is thus that Ahriman as the Lord of the Earth is the Hidden power which ensorcelled darkness and uses the natural Black Flame of Consciousness and Life (thus LIFE and LIGHT from DEATH and HUNGER) reveals the spiral essence of the Adversary as the God Within or the HIDDEN DAEVA of the IMMORTAL SPIRIT.

Thus Avestan Daeva-yasna nirangs cannot be a spoken spell, it must be chanted and vibrated by the voice.

On this Barbarous dialect the meaning of creation and command applied the laws of vibratory colours, sound thus allowing the control of daevas and shades.

Based the vocabulary of the Staota Daeva-Yasna (The Worship of Demons) on the lines functioning in Nature and in the Abyss, Nirangs presented in Yaturk Dinoih and Liber HVHI of Akhtya, literally ecstatic vibratory spells. It may be stated that the sounds and voices of Beasts, birds, wolves and animals though not intelligible to ordinary humans, are yet understood by the adepts of Staota Daeva-Yasna, because they understand the laws of vibrations and sound. This is common to the traits of understanding body language, use of tone and the frequency of sound. The Daêvô-dâtem - Manthra is an expression of the 'Dushukhta' 'Evil speech' of ArchDaevas.

The Staota is a concept of energy focus by vibration and color, used by some Zoroastrians who are focused on the occult aspects of Ahura Mazda. As the Yaturk path is against all others, the Staota is used in the same manner as the Enochian language, or any other jargon which allows the subconscious to focus simultaneously with the conscious mind during ritual. Essentially, Staota is a discipline of the mind, body and the spirit as a tool of ensorcelling belief.

### **Practicing Staota**

The Staota when used would begin with chthonic focus, the Adept creating several holes (or being near a preexisting crack or hole) into darkness. Use the method of sacrifice which is dead skin or nails to feed the daevas. The Yatus shall then begin chanting or vibrating the Nirang to produce staota from the earth THROUGH the Yatus, imagining a spiral force which moves 'counterclockwise' or in 'disorderly motion'.

This practice will have more effect and result on the Yatus than any other ritual practice, it will also empower any rite you conduct as it is a direct line to gnosis. The Body and Soul becomes encircled or ensorcelled in Black Flame or shadow, anti-light and becomes a magnetic source for dark matter or Druj. This so-called "evil" magnetic source is created and expanding from within, harmonizing in the opposite 'discord' the interruption needed in the mind and surroundings to announce and manifest your desire.

The staota of Dregvantem is simply an inversion of the priests of Zoroastrianism, yet not yielding the mind to Ahura Mazda, it is freedom and the antinomian transformation into the Self becoming a vessel of Ahriman.

Prepare an area of which you may focus and begin summoning or 'encircling' energy. It may be your private ritual chamber or some place where you feel comfortable. Do not allow the delusion of "It must be in a temple" when the body itself is the abode of druj, thus a gate of hell itself. What is considered pertinent is the imagination and the desire to visualize and manifest during the act itself. Practicing Staota is the same as practicing yoga or intense exercise; it is bringing focus to the mind to connect the conscious and the subconscious to achieve a goal.

It is suggested you are standing once you grasp the foundations of Staota, as you are using posture and voice control to create sonic vibrations in the atmosphere around you. Once you have controlled your breathing and your mind is focused, breathe in deeply and begin to roll the language in your own manner, hopefully not the English translations. The Avestan language by some was considered by the Magi a magical language, thus the Daeva-yasna may use this in a left hand path sense that is to encircle and absorb the energy flow unleashed from the subconscious during the exercise.

As you comfortably and in a focused manner use the Staota, you will want to imagine the energy in a spiral motion from the Taromati Chakra onward through the Akoman Chakra, controlling the feeling and flow. It is useful to visualize and use breathing techniques the slither upward to your brain, the

serpents as coiled centers of energy which is not given to Ahura Mazda, rather refocused and absorbed by the Ahrimanic practitioner.

When using Staota as written here ritually, it should be chanted or sung as a Mantra, while focusing on the following aspects of awakening/focusing energy within the body. Staota may be used in communication with others to achieve a goal. It is the combination of the Eyes to achieve attention and focus, the words should be like the serpent itself, using skilled yet decisive language to compel others to your Will.

To clarify the steps of Staota:

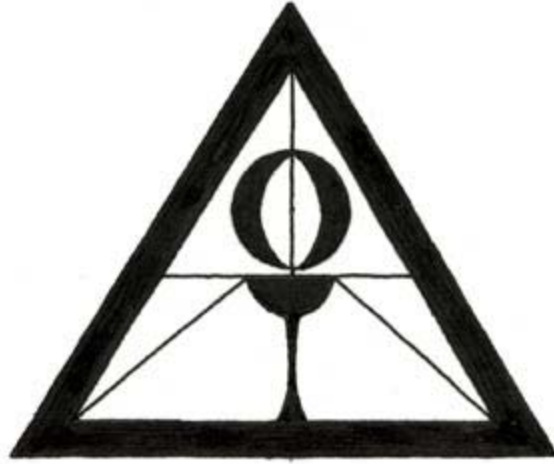
-Breathe deeply in an upright or standing position. No distractions. Start at the base of the spine, visualize two serpents in a spiral motion starting to slither as you breathe and exhale up the spine itself. As you recite the Staota the pressure of your vocal chords are actually creating these sensations of “light” in “darkness” thus kindling a perceived manifestation of the Black Flame of Ahriman. This Kundalini energy, serpent energy should be carefully rolled off the tongue to rise through the spine.

-With each exercise of phrase in Avestan or useful “shadow tongue” as found in Luciferian Witchcraft, move the Kundalini up the spine. As it moves, send elements of darkness and flame from it into different points of your body, feeling the shock and cold “electrical” current through you.

-Once it reaches the Ajna Chakra, focus again the spiral, use the mantric chants to allow the Staota to coil tightly and either flow downward into the base of the spine or to rise through into the Ahriman aspect of the universe, if an exterior spell is being performed.

- 10. The nature of sacrifice with nails, hair and created spells in the earth of spirit pot. Note why you do this in foundation and the results of any specific practice.**
- 11. The Ritual Circle/Triangle of Evocation should be utilized. The 0° should begin the practice of Stillness and then Raising the ArchDaevas within and then through the Nirang create the Staota through sonic vibration. Visualize the energy of your choosing, be it Daeva or a visualization of the self being counterclockwise in a spiral force – from darkness comes a shade or servitor of your choice. If you are projecting something, ensure you visualize the meaning in the encircling of this power – the Staota being tightly wound as a spring, holding the energy of the chant within it. At the end focus it out towards your goal or channel it within.**
- 12. Utilize the INVOCATIONS OF THE TUNADIL (Fierce Demons) from YATUK DINOIH/Luciferian Witchcraft with the evocation triangle. Summon two specific Daevas and bind them to objects in your workings. Keep a detail record of how you create them, feed them and raise them to accomplish a task.**
- 13. Perform ritual “Gates of Arezura” for a period of time, for two weeks perform “The Shadow Circle of Mahazael – Amaimon” (Luciferian Witchcraft) as a ritual of dedication and empowerment to the Vampyric Path.**

**14. Utilize LIBER AAPEP as a grimoire of practice concerning vampirism and predatory spiritualism.**



**I° AZ**

This is the Threshold of the Initiate into Yatus or Adept. The gate from Arezura into HELL itself.

Now is the stage of results and continued manifestation of Magick. You will know at this point that planning and thought create the manifestations of tomorrow. You WILL have accomplished at this point one significant goal, knowing that the Blackened Flame of the Adversary is awake within you. This may be employed in all you do, thus your life moves in a continuous and favorable direction, barring the normal mishaps of life. You cannot change those, yet you can minimize some difficulties.

The Black Order of the Dragon now is a part of your self in a dreaming and waking aspect. You are becoming a Temple to the Adversary, thus you are able to utilize sorcery to a alchemical and physical process of transformation – of the mind and the daily life.

The BOTD is thus something to focus upon, building it by succeeding in your daily life.

- 1. A study of the Az Principle in “HVHI”, specifically the origins of the daemonic feminine. Study “TRSHNA” from ADAMU in Luciferian Witchcraft, “The Woman of Whoredom, Dark Primal instinct and Demonic spirits” and how Lilith-Az is existent in the current of the Adversary.**

**GOAL-** discover elements of Lilith and Trshna within yourself.  
Describe in detail.

2. Perform for a period of time “Invocation of the Vampyre Queen, Lilith-Az” from Luciferian Witchcraft. Utilize meditation and Ahrimanic Yoga to also awaken the Chakra points and to visualize Shakti.

**GOAL –** Master the illumination of Shakti through Yoga, describe initiatory points of the ArchDaevas and your insights from this working. Describe how you applied the elements discovered in yourself concerning Lilith and Trshna in the ritual work of “Invocation of the Vampyre Queen”.

3. Perform “The Caves of Lilitu”, the Bestial Rite of Empowerment, utilize the “Parikas – Daughters of Ahriman” ritual to gain the insight of the Whore as the Spirit of Progression and inspiration.
4. Perform “The Ritual of Tiamat as the Circle of Terror”, seek a deep communion with the daemonic feminine as an instinctual guide. Seek to know the aspects of the feminine within – the fiery will, inspiration and imagination based on emotion.

**GOAL –** Explore the spirit of Lilitu and a symbol of night hunger, desire and the Therionick familiar you choose to work with.

5. The Summoning of the Vampyre Familiar should be performed – utilize “Ritual of the Entrance of the Nephillimic Tomb of Sah” as a means of initial atavistic necromancy, the recalling of the fallen ones and “The Binding of Chains” ritual, a shadow transformative rite of the vampire. Seek to study the nature of Ahriman and Az as compliments of each and how both interact within. Practice “The Formula of Forming the Shadow as the Vampyric Element of Self Enchantment”, focusing on dream magick and announcing ones intent of mastery upon the earth.
6. The Four Hells as a method of sorcery utilizing self-transformation. (Liber HVHI) – collect a record over a period of sixth months. Other rites may be worked in this period. The Four Hells is both continual and not necessarily ritual oriented.
7. The Rite of Passage – Druj-Nasu – Death Rite brings the Yatus and Pairikas through the veil or death and Vampyric Rebirth. This is a very intense ritual which is mostly silent and Lasts Nine Nights. Keep specific records of results, dreams and happenings during and after ritual.



# The Ritual of Druj – Nasu

Death and Vampyric Rebirth

By Akhtya Seker Arimanius

*Abriman speaks unto the Daevas, "Go into the world, and first go to the sea and discover the secrets of the sea, and go to revive the dead bodies to stalk the night with us, go to the mountain and shake the mountain, to awaken the druj-dragon of the earth,*

*Angra Mainyu answered: 'The man that lies with mankind as man lies with womankind, or as woman lies with mankind, is the man that is a Daeva; this one is the man that is a worshipper of the Daevas, and they are as God that is a male paramour of the Daevas, that is a female paramour of the Daevas, that is a wife to the Daeva; this is the man that is as good as a Daeva, that is in his whole being a Daeva; this is the man that is a Daeva before he dies, and becomes one of the unseen Daevas after death: so is he, whether he has lain with mankind as mankind, or as womankind Daevas are God as the earth becoming in the earth.*

*O Maker of the material world, thou Abriman! Can the man be made clean that has touched the corpse of a dog or the corpse of a man? He who touches a corpse or that of a wolf is clean and pure in this blackened light.*

*The Nasu shall be summoned to the corpse, who is adorned in the vestments of death and Darkness, shall the kafan be stretched across the flesh – O' glorious Arimanius, shadow adversary who is enfleshed in the spirit of Abriman, Nasu do approach in the form of a Fly, encircle me with thy congress of filth, let heaven be opened therefore!*

*The Corpse Eating gods shall be welcomed unto Azi Dahaka, thou Daeva of immortal shadow. Nasu you are eternal and shall breed eternally!*

*'If the Nasu has already been expelled by the corpse-eating dogs, or by the corpse-eating birds, he shall cleanse his body with gomez and water, and he shall be clean. The Nasu has not been expelled by Corpse-eating dogs, rather the Nasu is eternal and shall breed shadows of Andar and Abriman. Az-Ruha shall have congress above corpses with Abriman, and their elixir shall breed life and phantoms in the corpses, a vampyre born.*

*O Lord of the material world, thou Bestial One! When the chaos waters reach the forepart of the skull, whereon does the Druj Nasu rush— welcome this demon of immortality, O' Vampyre!*

*O Lord of the Shadow Realm, thou Fallen Seraphim! Let the Chaos become Order in the Center of thy Eye, called Al Ghul, the center of specter and shades, let the dead seek their sexual congress through your Eye, and I bask in the center of this current! Andar immolate my essence, who is of the Nightborn manes of the worm ridden earth!*

*Wolves Hear the call of the Lord of the Earth, Ahriman! So it shall be!*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach in front, between the brows, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'On the back part of the skull the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach in front the back part of the skull, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'In front, on the jaws, the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach in front, on the jaws, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the right ear the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right ear, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the left ear the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left ear, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the right shoulder the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right shoulder, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the left shoulder the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left shoulder, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the right arm-pit the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right arm-pit, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the left arm-pit the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left arm-pit, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'In front, upon the chest, the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the chest in front, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the back the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the back, whereon does the Druj Nasu rush?*

*Angra Mainyu answered: 'Upon the right nipple the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right nipple, whereon does the Druj Nasu rush? Angra mainyu answered: 'Upon the left nipple the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left nipple, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right rib the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right rib, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left rib the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left rib, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right hip the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right hip, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left hip the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left hip, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the sexual parts the Druj Nasu rushes. Let both Man and Woman know Her pleasures, that she is the crimson whore of infernal copulation, seek the infernal and vampyric congress in Her name, Become in the ecstasies of Nasu-Az.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach reach the sexual parts, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right thigh the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right thigh, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left thigh the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left thigh, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right knee the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right knee, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left knee the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left knee, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right leg the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right leg, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left leg the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left leg, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right ankle the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right ankle, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left ankle the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left ankle, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the right instep the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the right instep, whereon does the Druj Nasu rush? Angra Mainyu answered: 'Upon the left instep the Druj Nasu rushes and blesses thee.'*

*O Lord of the material world, and Shadow Realm thou Bestial One! When the chaos waters reach the left instep, whereon does the Druj Nasu rush? Angra Mainyu answered: 'She turns round under the sole of the foot; it looks like the wing of a fly. She is Beast and Harlot, who would drink blood from the corpse, and give unto you life eternal.'*

*Druj Nasu flies to me from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrastras.*

*"Bring us union with our Crimson Harlot, O' Angra Mainyu!*

*Arise, O fiendish Druj! I summon thee, O brood of the fiend! Awaken, O creation of the fiend!*

*Thus speaks Angra Mainyu, the Shadowed One, unto thee: 'I, Ahriman, the Lord of the earth, when I made this mansion, the dark light, the shining, seen afar by descending, shall it be in this light of the serpent!*

*'I summon forth Ishire and I summon forth Aghuire; I summon forth Aghra and I Invoke Ughra; I drive away sickness and I drive away death; I drive away pain and I drive away fever; I Summon forth Sarana and I Summon forth Sarastya; I Summon forth Azhana and I Evoke Azhabva; I Summon forth Kurugha and I Invoke Azhivaka; I Summon forth Duruka and I Invoke Astairya. I Summon the evil eye, which Angra Mainyu has created in his circle of darkness, to reside in his children of those who practice Yatuk-Dinoih.*

*'I summon forth all manner of sickness and death, all the Yatus and Pairikas, and all the wicked Jainis.*

*Come thou forth O fiendish Druj! arise, O brood of the fiend! Arise, O world of the fiend! Perish away, O Druj! Come forth to the regions of the north, to offer the*

*Graal of Ruba, Mother of Abriman, Bride of Abriman, Bloodied and Crimson,  
Whore of devourment, Mother of Abominations – I summon thee Queen!"*

**ADDITIONAL PATHS within I° AZ (not required, optional)**

**THE CIRCLE OF AZRAIL**

Azrail is the Angel of Death whose symbol is the image of death with a blackened robe of Eyes from it, a blanket of the darkest blackness which reflects into those who gaze at it. The eyes are souls, Azrail is thus a vampiric spirit, the very daemon of transformation underneath the symbolism of death.

The Circle of Azrail is initiatory Temple of Necromantic Sorcery, or working with the shades and spirits of the dead also in relation to astral projection and atavistic necromancy. This Temple also relates to the patronage of Hecate, the Mother of phantoms. Traditionally Azrail or Azrael is the Angel of Death, the initiator of gnosis by necromantic union with the shades of the dead. The gnosis passed is that of life, and the union of the Ghost Roads with the Roads of Light, being the dreaming and waking essence.

One will implement the images of death, ghosts, vampyres and other necromantical forms to develop their own gnosis of being. Azrail is indeed the initiator, and we commune with this Daemon through the arcana self-love and knowledge.

The Emerald flame of Azrail is the lamp of our dreaming and necromantical knowledge, our sense of self. Through the Death-Gnosis of Thanatos one is able to illuminate the Black Flame on meditative levels into the Emerald flame on the Astral, or Dreaming Plane. This is the Lamp of Azrail, from which the Ancestral Dead can see and find the initiate.

The Path of the Dead is lonely, yet powerful in its beauty. Such is an Antinomian path of self-knowledge, which requires a balance of light and darkness. The Lamp of Azrail is illuminated in this way:

**1) The Path of Dreaming and Necromantical Union**

-Being the second step upon the Ghost Lands, the individual creates his or her first Nganga or Fetish made in part of whole of Human and Animal Bones (may be obtained legally through Health Study/Medical Supply stores and such), from which one method is described in Michael W. Ford's "Shades of Algol" grimoire (found in BOOK OF THE WITCH MOON). One seeks a union of the ancestral dead through the fetish and the guardian of the path awaits. One seeks congress with the dead, from which communication occurs. One would undertake the rites of awakening within The Book of the Witch Moon,

sleep in a graveyard to seek the communion and contact with ancestral shades. A detailed diary and journal should be kept in this period exclusively for the purpose of this path.

1. Study aspects of the Angel of Death and how this spirit relates to predatory spirituality and self-progression.
2. Create a spirit-fetish and utilize a ritual from *Luciferian Witchcraft, Book of the Witch Moon* and/or adapt your own. Create or bind servitor to the object and utilize in meditation. Focus on results for a period of time.
3. Focus on dreaming congress with spirits, even with a magical partner. Note on appearance, form and if desire was fulfilled.

## **2) The Path of the Lamp of Azrail**

-Azrail is the Guardian of the Path, the Lord of the Dead and Crossroads. The Eyes of Azrail are the souls devoured and absorbed by the unsleeping one. The initiate would transform the Black Flame of self-perception through the union of Azrail, which is done so through works of Necromancy, meditation through the Death Posture and a focuses Will developed in Dream/Astral Projection. One seeks an active union with Azrail, the self-initiatory path is revealed in full during this period.

1. Adapt your fetish to be a dwelling of the projected spirit of Azrail or Azrael. Utilize the deeper meaning of death as a transformative energy and how it relates to ones becoming upon the path.
2. Work with aspects of Drujo Demana and begin a patronage of specific Evil Eye related druj and how eyes relate to predatory spirituality.
3. Vampiric initiation represents the overcoming of the temporary and inducing continual change to define the core essence of the being. Seek a method of working which allows you to meditate upon death and how it relates to the concept of the immortal spirit.
4. The Path of Hecate-The Patron of Shades, Hecate brings a new level of Self-Initiation through Ankou/Anubis, Bringer of the Dead. This is the path of developing a communion and communication with the shades of the dead. One implements the Necromantical images of Immortality of the Psyche, and how this may be implemented therein. Anubis is the Lord of Jackals, the Opener of the Way. Seek mastery of the self through the calling of the dead. Barriers, guardians of the Coven and the Home are all made manifest through this work, which the self is strengthened through the Will of the Emerald Flame, the Path of Shaitan-Set in Dreaming Gnosis.
5. Hecate is one of the Patron Daemons of this Grade – She literally “Haunts” it. Hecate will be explored as the Goddess of the Crossroads, High and Low Necromancy and the summoning of shades. Calling of Darkness and Manes – Necromancy and Sorcery. Necromancy is the Working with the Shades of the Dead. In the Infernal Sabbat Ritual of the BOTD, the initiate would develop the rite according to his or her own individual Work, thus performing it before sleeping but also in supposed haunted locations.

## **TEMPLE OF KALI**



This aspect of I° is an initiatory study and practice of the vampiric aspects of Kali and Shiva, based around CULT OF KALI by Karl NE and ADAMU by Michael W. Ford. Kali is the vampiric mother who initiates her children to death and personal transmutation. Kali should be explored as the aspect of AZ within the cult of Daevayasna, the Bride of Ahriman. She hungers for all, lusting for life and blood. This does not refer to an ACTUAL physical temple, rather the BODY as the TEMPLE of Her manifestation.

### **1) The Hunger of Kali**

- The study of Kali as the devouring force of the universe, the purpose of Kali in the Iron Age and how this relates to the self. Kali as the mother of vampiric awakening. The focus of this is found in CULT OF KALI by Karl NE, a BOTD study from 1998.
- 2. Create a small home or nature “Temple” to Kali, consecrate an image to Her and begin meditation focused on arousing this aspect of the self in relation to the mother of devouring darkness. One may use skulls, bones and any aesthetically appropriate items to devout to Kali.
- 3. Perform KRIYA KALI by Karl NE. Adapt your own specific rite of Kali.
- 4. Seek mediation with Smashan Kali / Tara as the manifestation of the hungering void. Seek solitary communion/understanding of the Goddess and Mahadeva utilizing mediations in graveyards or places of so-called “haunted” reputations. Utilize ADAMU page 457 of LUCIFERIAN WITCHCRAFT for details. For a period of defined time, work with a ritual of preference from ADAMU in relation to KALI.

## **ELJUDNIR and NIDHOGG GUILD**

**Northern Left Hand Path Magick**

**This Coven is an idea of which initiates of the Black Order of the Dragon may seek to develop and utilize the Northern atavistic and Heathenistic values of Wotan and Loki as key forces of initiation. The sorcerers who work in ELJUDNIR and NIDHOGG seek to develop the shadow-lycanthropic aspects of sorcery, the very Wotanic spirit of darkness and the essence of NIDHOGG, the vampire dragon of the ancient North. Runes, rituals and grimoires should be created and adapted within this Coven and shared with each member. This Brother and Sisterhood is intended to grow as a strong point of the BOTD.**

**Goals: feral transmutation, transformation, Jungian individuation and utilization of the Shadow aspect of sorcery and the mastery of Chaos.**

## **AZATHOTH.ZAZAS COVEN**

Focused on the sorcerous exploration of the energies and deific masks of the Daevas from a mask of Lovecraftian symbolism. The goal is for the initiate to undercover the nature of the power of belief, in ones can focus energy into

something that results will happen. If Chaos Magick has ever been “in play” within the BOTD, this is a prime example of chaos sorcery. The I° may use any aspect of Lovecraft symbolism, foundations from Kenneth Grant’s work, Peter Carroll, Necronomicon variants as well as the ORDER OF NINE ANGLES and specific writings. The goals will be as defined here:

- 1. Attribute meaning to the Tree of Da’ath in a cross reference of Daevas from LIBER HVHI. With the fictitious model of the Necronomicon or similar working, utilize a method of transformation or mutation into a vessel of the dark gods. Seek Vampiric communion with these aspects of initiation, note their qualities, appearance and how this is working to your benefit.**
- 2. Contribute a small grimoire on the Dark Gods from such works as NAOS, THE SINISTER TAROT, CODEX SAERUS or similar ONA workings (Akhtya will have online editions offered which are devoid of NS ideas and so-called “Cullings”). The intent of AZATHOTH.ZAZAS coven is to contribute to the sorcerous gnosis of the Adversary under a horror-fictional mask – but aimed with real results and a determination to en flesh desire.**
- 3. Practice for a period of one moon daily practice of the “Satanic Ritual of Self Liberation” from HVHI. Keep a daily record of emotions, feelings and desires obtained from it. This is meant to be a cleansing of Christian or Muslim Dogma. If you feel a spirit overtaking or entering, utilize the Yoga method and Staota method to encircle it within the Evocation Triangle. Command it into a specific fetish or item then wrapped in black cloth and salt poured around it in a box. Do not allow the shade to leave, it will come to use later in your workings.**



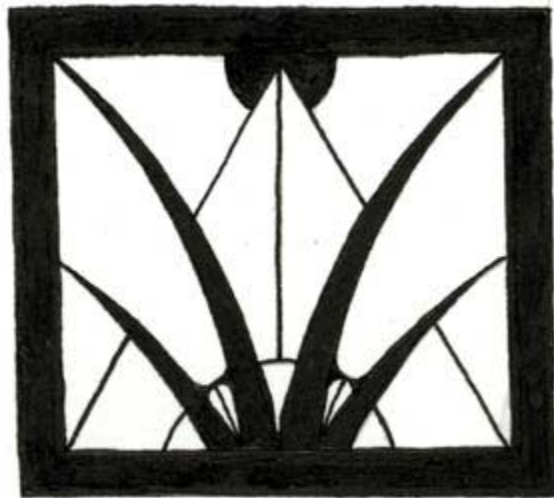
## II° Arashk – Evil Eye

The development of sorcery and the black magickal transformation of being, success in personal systems of sorcery. The Evil Eye – commanding by presence in posture and eyes, control of environment. Hiding this power from the profane when needed. The body posture, use of language, careful thought (without impulsive action) and the focus of the Will are the points of the Arashk Grade. This is the sphere of the Druj of the Evil Eye, wherein the Will is sharpened to a fine essence of Black Flame. The essence of Leviathan and Tiamat are also explored, Leviathan as the Timeless Essence or Crooked Serpent and how this Daemon is the beholder of night to the Witch who may invoke it. Tiamat is the Dragon of Chaos which is the Azhdeha – Serpent who is the unformed essence of Az or Lilith. This is also the Grade of Great Work in that the essence of Set and Azhdeha are brought together within the Yatus and Pairikas.

This is the Grade of Bringing forth a connection with Set as the Adversary as a conscious force within your life. Arashk is about awakening and realization, the very essence of Nirvana as not bliss yet an ecstasy requiring continual challenge.

1. **Seek and study the nature of the Evil in History. Start with the connection of SERPENTS, Vampirism and the Evil Eye in ancient Egypt. Find the connection between those aspects and yourself.**
2. **Study the vampiric nature of Apep and the chaos bringers of ancient Egyptian mythology. Utilize the “Spell of Dedication of the name of Shadow Summoning” as a basic rite of focus and dedication to the Sethianic Current. The Sethian Initiation Ritual, ect.**

3. Seek and study Set as the Adversary and his role as disrupter, chaos bringer and manifestation of darkness. Utilize meditation and workings of your choice to discover this within yourself and in history. Do not “white wash” Set, his essence is of continual fire, motion and darkness. Seek this God within through the Sigil of the Adversary, Set-heh (the Eternal Set, appearing in the ancient Book of the Dead as a Serpent). Bring in union and perspective Set and Apep utilizing the Sigil Workings of The Invocation of Set-an the Adversary.
4. The Ascension into the Black Light ritual should be employed as means of ensorcelling the energy of both the Self and Set. You may utilize the Sexual Magick in Ankh Ka Djed as well.
5. THE SPELL OF TRANSFORMING INTO THE SERPENT APEP should be employed to focus on self-mutation into both beast and god.
6. The Vampiric aspect of self-control and encircling energy, storing it within the body and absorbing it/draining via dream and social interaction.
7. Seek an initiatory devotion to one of the Devs of the Evil Eye, from DRUJO DEMANA. Create an idol and how this symbol reflects the traits of the spirit and your basic structure of being.



**III° Khrafstras**

Imagination – Waking visualization of animal forms sacred to Ahriman – snakes, flies, toads, wolf, etc. Advanced lycanthropy – transformation (imagination) into various shadow and daemonic forms. The demon in

medieval lore who takes a mixed shape of beast, serpent and human. The Yatus and Pairikas will explore shape shifting according to their own predilection and inner desire. Creating and controlling shadow familiars.

The III° in the BOTD is considered a Priest as they have undertaken the role of vessel of Daeva, or Seba being the Children of Rebellion.

III° BOTD – Khrafstras and Astwihad

The Priest/Priestess of ALGOL – Classified and written 2003-2006

By Akhtya Seker Arimanius IV°

The Order of Phosphorus is not a religious order; however the inner coven of the Black Order of the Dragon is indeed. It is the religion of sorcery, the adversary and the Sethian/Ahrimanean Daemon of self-progression and refinement. The initiates of the BOTD soon understand a careful balance is need, one which utilizes, strengthens and develops individual systems of witchcraft and sorcery, yet also the inner focus of ones Luciferian Guide, the very center of self which continually changes. This is the level of 0° to II°, the level of III° is a new level of transformation. It is inner focused out in the material world around us.

Communication with the deific force of darkness known as Ahriman/Set requires a variety of socio-religious backgrounds, theology and a careful sense of self which is continually becoming. A good test for an initiate of the BOTD is to look back a year from now, are you looking into a different, less developed individual. If yes, you are conducting the Great Work.

The initiatory process of the Priest/Priestess of ALGOL is a process of when the magician has passed from a practitioner of sorcery to a center or daemon of the deific force of Set-an/Ahriman. The Will of the magician is merging with the force of ensorcelled darkness itself – that the synthesis of will-desire-belief has transformed the magician into a God like being. The level of this grade is based on the Yatus/Pairikas and the initiatory process of lycanthropy and shapeshifting via the astral/dreaming plane. The Priest/Priestess is also mastered the study of ALGOL 13 elements which formulate the Sigil. The Priest/Priestess through their long Work with Algol has become just in a modeled form of how Ahriman became greater after the fall. One must recall that Ahriman took elements from 5 specific areas and made them apart of his own being, the 8 Chaos elements are tools of how the sorcerer wills them OUT. This becomes more clear as time as a Priest/Priestess moves forward. The Grade of IV° is a Master of his own objective world, he has mastered various elements of his/her life to improve it.

The III° focuses on creating a process which will cause Order and manifestation of the Balance of Darkness/Light within the self – a center of Algol of which the Eye resides in the material world. This is very important in the Sethanic Being, they are isolate and powerful – yet by mere words they create positive (mostly) change, but this power can cause complete ruin.

The entire process of TOPH and BOTD is an effective ‘Ladder of Set’ as it may be called, as it forces the initiate (or guides) to achieve a form of discipline and a concept of who they are in consistent change and improvement. The BOTD/TOPH always manifest different paths

for the sorcerer, none of which take the same way. That is the uniqueness of the Witches Sabbat, as it is ego-centric and based on the inner fore mostly rather than the outer. Even in the acts of low sorcery, the magician trains the mind to create a positive change from the act itself.

The Priest/Priestess of ALGOL must be able to look at any particular initiate and discover the unique and daemonic essence of them, how to direct and encourage (and TEST) them on the path of the Crooked Dragon. In this aspect the Priest/Priestess is an initiator, much like the Black Robed Moyset, who gave the salve of lycanthropic transformation. You are to become the silent rider of the forest who offers that very ointment of transformation. You become a vessel and God of which you practice – a Daemon in flesh!

The Rites of TOPH/BOTD are alchemical formulas of becoming, and therefore silently and carefully observe and guide the initiate on discovering and positively moving their own path. This also represents challenge, as a Daeva/Druj of the path you have become Daemon, yet not the adversarial shadow/light deific form of IV°. The Priest/Priestess of Ahriman/Set-an is a high responsibility, yet the reward is beyond words – it is spoken of in dream, from the Eye itself.

Requirements of Priest/Priestess of ALGOL-

1. How has the Yatudivah manifested change and Will into the Day to Day World? Is the initiate extremely or consistently self-motivated?
2. Do the actions of the Yatudivah reflect a practitioner who recognizes selfishness yet is able to in a balanced manner remained focused on improving the Order?
3. What traits of the Yatudivah are reflecting the qualities of a Godform such as Ahriman/Set-an?
4. Is the Yatudivah able to be as a teacher and speak to the individual and collective ideals of TOPH and the BOTD?

It is not a must for the grade of III° to be vocal in TOPH/BOTD, but contribute in someway to the continual development of the Order.

- 1. Lycanthropy and the hunger of the beast. If sexual interest guides you the III° may take with a willing initiate to undertake workings in ADAMU from a vampiric aspect. This would include the breaking of taboos and restrictions. The Satanic Ritual of Liberation may be utilized as a Sexual rite if the III° desires. A study of Khrafstras and the Beast within, Liber HVHI pg 173.**
- 2. Begin a process of sigilization involving the SETHANIC MASKS. Create your own sigil of opposing Gods from Luciferian Witchcraft. For instance, Azazel – Azi Dahaka, Set – Anubis, Ahriman (Angelick Form) – Ahriman (Black Dragon form). Seek to use these as deific masks of hidden energy, using them in self-transformative and sorcerous goals.**

3. **The Priesthood of III<sup>o</sup> is focused on the initiatory focus of the spiritual interaction between the Daevas, Ahriman/Seth-Typhon and how this current works through yourself and with those you assist in their stages of initiation. As a mentor, you are responsible and accountable for providing points of guidance, yet always requiring the work to be done by the initiate.**



#### **IV<sup>o</sup> Azi Dahaka**

The transformation from King (Adept) to Dragon (Druj –Div - Demon).  
Ritual – The Kiss of Ahriman is undertaken and is the transformation of the self into the mind of the Serpent – Dragon of Darkness and Flame, being as Cain as the self-initiated and guided Spirit of the Infernal Union of Lilith and Samael the Dragon of the Sun. The self transcends the flesh – the Aka Manah comes into being.

1. The entire process of initiation has changed from the rigid structure of the previous Grades to one of instinctual discovery. The Magister Templi (Master of the Temple) will provide initiatory leadership of the Order or utilize a path of magick entirely on his or her own.



### **V° Ahriman**

The Yatus and Pairikas become a living embodiment of Ahriman, the Prince of Darkness – This is a coming into being wherein the Sorcerer holds an inner connection with Ahriman as a force and Initiatory Guide. The task of the Magus is to manifest their Will in the World of Dead Matter (Nsai) and cause change in their existence and the World around them in one way or another. This is a Grade of Living and Practicing Sorcery, a state of continual growth and development.

1. The Magus is one who has embodied his word and caused advanced change in the world in terms of philosophy or some extant movement. The Magus understands the need for continual change and seeks to discover elements of Ahriman throughout the world and within people.

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