



TREE OF QLIPHOTH

TEMPLE OF ASCENDING FLAME

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TREE OF QLIPHOTH
First Edition

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Edited & compiled by
ASENATH MASON

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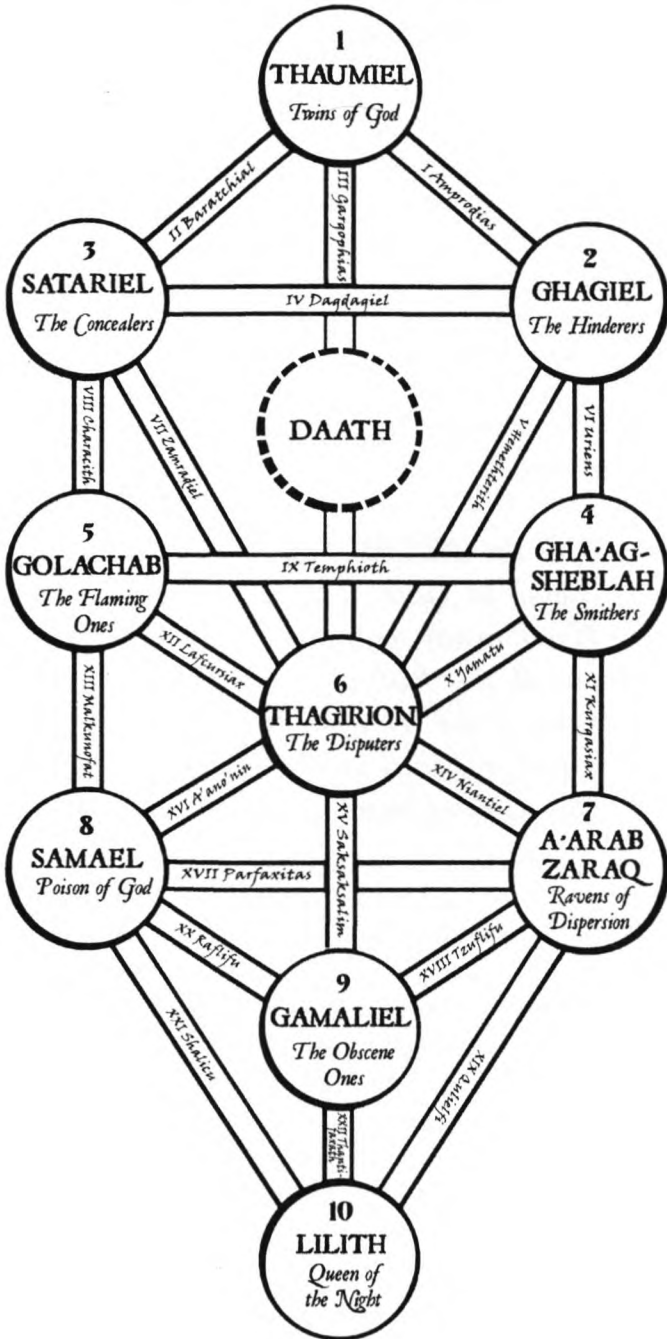


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Tree of Qliphoth





With the Trident of Lucifer in the Black Womb of Lilith, I ignite the Ascending Flame in my soul, and I open the Shells to walk the Path of the Nightside. In the name of the Dragon, Primal Source of All Creation, I invoke the forces of Sitra Ahra to come to my temple and manifest!

Ascenath Mason
Introduction



If you are familiar with such concepts as the Left Hand Path, black magic, or Draconian Tradition, you must have at least heard about the Qliphoth. If you are reading this book, it is also very likely that you have studied or practiced magic associated with the dark side of the Qabalistic Tree. In both cases, this book will expand your knowledge of the Qliphoth, presenting them from the perspective of how this concept is viewed and worked with in the Temple of Ascending Flame. However, if you are looking for an introduction into the subject, this book will not be enough, as to understand the Qliphoth, you must also be familiar with the foundations of the Qabalah. And while this anthology includes brief descriptions and basic information about each Qliphothic realm, it does not discuss the Qabalah as such.

The knowledge of the Qabalah is extensive and consists of many theories and interpretations. There is not one single definition of what the Tree of Life is and how it affects the spiritual path of the adept. Accordingly, there are as many definitions and interpretations of the Qliphoth as there are students and practitioners. Some portray the Qliphoth as “shells” or “husks” that were left after God’s failed, or aborted, attempt at creation. These shells contain the debris left over from an influx of divine force too strong for the Sephiroth to withstand, and are believed to be inhabited by demons and evil spirits. Another idea is that the Qliphoth are “reflections” or “shadows” of the Sephiroth in the Void. Still others consider the Qliphoth to be the opposite side of the Tree of Life, each Qlipha being the antithesis, or the negative counterpart to its corresponding Sephira. The Qliphoth are connected with one another by tunnels that are believed to be the habitation of demons, vampires, larvae, and other kinds of dark entities. These 22 paths are called the Tunnels of Set.

In magical systems of the Left Hand Path the Tree of Qliphoth is often identified with the Tree of Knowledge from the Garden of Eden. By eating of its fruits man is given the promise of Godhood

by the Serpent, which is either Samael or Lilith, and this promise is fulfilled when the adept accomplishes the initiatory journey through the successive Qliphothic realms and reaches the sphere of Thaumiel. Before this happens, you have to pass the ordeals of the seven lower realms (from Lilith to Gha'agsheblah), where you are confronted with manifestations of the personal Shadow and learn how to awaken and develop your inner powers. Then you have to yield to death in the Abyss of Knowledge (Daath). And finally, you need to re-create yourself through the divine triad (Satariel-Ghagiel-Thaumiel). This journey corresponds to the alchemical concept of *Solve et Coagula*. It is the inner process in which the Self is transmuted through darkness, death and despair into the Black Diamond, the emblem of perfection, individuality and Godhood. It is the Philosopher's Stone of the Left Hand Path, believed to be found in the depths of the Qliphoth, concealed and buried in the waste of creation. The quest for the Stone is also represented by the alchemical formula V.I.T.R.I.O.L., which means "Visit the interior of the earth, and by rectifying you will find the hidden stone."

Many magicians view the Sephiroth and the Qliphoth as literal realms that you can travel to with your mind or in your astral body. Others believe that they are metaphors, symbolic of certain psychological and spiritual concepts or states of mind. When you delve into the realms yourself, you will most likely develop your own view on this issue, based on your own studies and experience. Feel free to do it – the initiatory process of the Qliphoth is personal and should always be approached from an individual's perspective.

In this book you will find many personal approaches to the subject. In essays, rituals and other expressions of personal research and experience, magicians and initiates of the Draconian Tradition explore here the realms of the Nightside, teachings and gnosis of its dark denizens, as well as practical methods developed both within the Temple and through their individual work. It is our third anthology, inspired by the inner projects that were conducted in 2014 and 2015 and included intense workings exploring the ten Qliphoth and the false, or hidden, Sephira Daath, the Qabalistic Abyss. This book obviously does not cover the subject in full, but it will give you a foretaste of these forces and a glimpse of what you can expect while

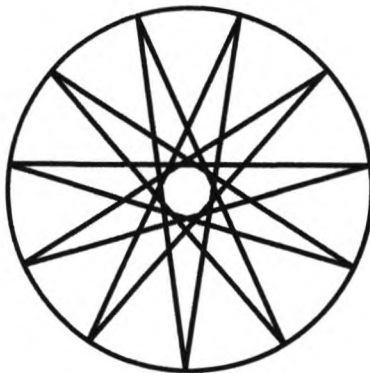
embarking on the self-initiatory journey through the labyrinths of the Dark Tree. At the end of the book you will also find a list of recommended sources for the further study of the Qliphoth, which may come useful if you would like to pursue this path on your own.

Why work with the Qliphoth? After all, they are destructive and dissolving forces that put the adept through many harsh ordeals and dramatic situations, both in magical practice and in daily life. This question is not easily answered, and again, everyone has their own opinion. Many magicians will say that the power that comes with initiations of these realms surpasses any other. It is also fast and brings concrete and tangible results within a relatively short time, if compared to other magical paths. And where there is power, there is also danger and risk, and nothing comes without a price. Others will point at the complementary role of the Qliphoth to the initiatory process of the Sephiroth - after all, the adept of the Tree of Life is eventually confronted with these dark forces through the experience of Daath/the Abyss. Thus it makes no sense to deny their existence or try to suppress them, keeping them locked behind the gates of the unconscious. Sooner or later, these gates will be opened anyway. Still others will approach them from the psychological perspective, interpreting them as principles essential to internal processes of self-exploration and self-cleansing. In this sense, the Qliphoth are viewed as manifestations of the personal Shadow, which has to be faced, understood and embraced as the integral part of the Self. Through this work we learn how to travel through our personal underworld, bridging the gap between conscious and unconscious, inner and outer, positive and negative. It is the process of self-integration and self-empowerment. Seen from this perspective, the demons and "evil spirits" of the Nightside are nothing else than our fears, restrictions, inhibitions, taboos, weaknesses, sorrows, obsessions, and so on - everything that exists outside the borders of our personal safety zone. That is why this work is so feared and portrayed as dangerous, disturbing, terrifying, and destructive.

On the other hand, many practitioners approach the denizens of the Nightside as literal entities, spirits and deities, existing objectively. And while the Sephiroth are believed to contain angels and forces helpful and beneficial to the spiritual ascent of man, the Qliphoth are

portrayed as demons and plagues of mankind, eldritch horrors and amorphous beings, dragons and primordial beasts born in the womb of chaos. These atavistic beings typify pre-human consciousness, impulses arising from the reptilian brain and manifesting as the most basic instincts and patterns of behavior, the mind before being subjected to conditioning. The way of the Qliphoth is therefore the journey backwards, the quest to reclaim the primal potential that lies dormant in the core of existence, the primordial power within our DNA, the evolutionary impulse existing within the back of the human brain. This occurs by stripping the mind from patterns of the reason-based thinking, altering consciousness and expanding it through meditation, invocation of the forces of the Nightside, and through other magical techniques that allow us to enter and explore the realms and pathways of the Dark Tree.

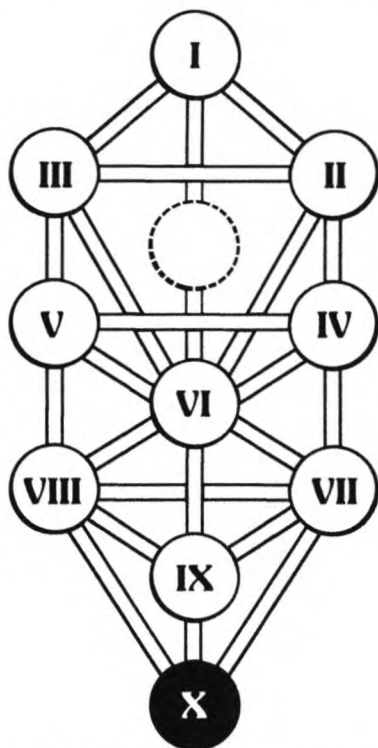
This work, however, is not for a casual dabbler. It involves a lot of self-discipline, passion and devotion to the path, and the same is required from those who wish to attempt the rituals provided in this book. The path of the Qliphoth is a spiritual quest that can take a lifetime. If you are not ready to leave your comfort zone, face the unknown, and put the advanced disciplines into practice, you should not enter the realms of the Dark Tree. For a dedicated practitioner, however, this book may become a significant step in personal explorations of the Nightside.



LILITH

The Queen of the Night

Corresponding Sephira: Malkuth – Kingdom



The lowest realm on the Tree of Qliphoth is called “Lilith” (Queen of the Night), or Nehemoth (Whisperers). This Qlipha marks the opening of the gates to *Sitra Ahra*, the Other Side, and the beginning of the initiatory process on the Path of the Dragon. The ruling force of the Qlipha is the demon-goddess Naamah, the sister of Lilith. She is the Lady of the Gate, the guardian of all worldly riches and treasures, the seductress of souls, and the ruthless mistress of the night, who enters the dreams of man in the shape of a terrifying wraith or vampire. The Initiate on the Path of the Dragon meets here the first guides and allies on the journey into the Nightside, and ignites the Luciferian Flame, which through the tests and ordeals of the Qliphoth becomes the fiery Pillar of Ascent.

Asenath Mason
In the Cave of Lilith



The first Qlipha on the Tree of Night is called “Lilith” or “Nehemoth,” both names referring to a female demon, or a goddess, depending on a source, the latter derived from Naamah. Both are described as the “angels of prostitution” in Qabalistic literature, and both are believed to be either one and the same being or demonic sisters. While there are other texts in this book dealing with Naamah, I will focus here on Lilith and the significance of attributing her name to the first Qliphothic realm on the Dark Tree.

The obvious explanation that comes to the mind almost immediately is her view as the mother of demons, the strangler of children, and the source of all evil and pollution in the world, as she is presented in Qabalistic literature. Her legend varies depending on a source and I will not discuss it here, as you may already be familiar with it, and if you are not, you will easily find it in occult books and online resources. Suffice to say, according to the story, Lilith was the first wife of Adam, the one before Eve. She and Adam were created together, at the same time, from the soil of the earth, but while she wanted equality, Adam wanted to dominate the relationship. As a result, Lilith flew up to heaven with fury, screaming the secret name of God, and left the Garden of Eden. After that she settled in caverns on the shores of the Red Sea, where she gives birth to hundreds of demons every day. In Qliphothic symbolism these caverns form the body of the Queen of the Night, which is the title attributed to the first Qlipha on the Dark Tree, and it is also the title of Lilith as the ruling force of *Sitra Ahra*, the Other Side.

For the same reason the first Qlipha is called “the Womb of Lilith,” or “the Cave of Lilith,” and it is believed to be the entrance point to the dark side of the Qabalistic Tree. In mythologies and folk tales we often encounter the concept of a dark cave or a cleft in the earth which appears to be a gate to the underworld, the land of the dead, or the realm of the spirits. The dark forest through which Dante walks to find the gate to Hell in his *Divine Comedy* is one of the most

famous examples of this concept. You may have dreamed of such places yourself, too, if your dreams ever led you to a surrealistic world, where nothing was as it seemed and the whole reality was only an illusion covering the raw darkness of the universe like a multicolored cloak. If you ever dreamed of strange rooms and spaces in your house which do not exist on the mundane level, pools and lakes that led to other places, doors and windows that appeared all of a sudden out of nowhere, it is possible that you were in the Cave of Lilith then, even though it did not look like a “cave” in the normal sense of this word.

In rites of magic the Cave of Lilith does not always resemble a normal cave, either. Practitioners who enter the Nightside through the first Qlipha, instead of the gate of Daath, often see it as a living organism, the womb of the goddess. Visions of this realm include a lot of feminine sexual imagery. The entrance to the Qlipha is shaped like a kteis, the vulva of the earth. It is often depicted with sharp rocks resembling the teeth of a beast, the jaws of a dragon, pointing at the predatory character of the dark feminine - the goddess who is both a nurturing mother and a vicious monster devouring her children and lovers. Such is also the mythology of Lilith. Inside the Cave there is blood, which is both the menstrual fluid of the goddess and the blood of her victims that she ripped to pieces. The walls are alive, moving and pulsating, and resemble the living flesh. They are damp from the amniotic fluid of the goddess which flows from her womb and merges with the blood on the ground. The tunnels that lead deep into the Qliphoth are narrow and filled with the metallic scent of blood and the bitter-sweet smell of sexual fluids. And finally, we meet the Queen of the Night herself, as she takes shape in the heart of her realm. She is most often seen as a beautiful, sensual woman with red or black hair, milk white skin, wearing a red dress, or naked, shamelessly exposing her sexuality and beckoning the traveler to give oneself to her and partake in her initiatory mysteries. She comes accompanied by owls, wolves, snakes, and her demonic children that feed on the flesh of the dead and sexual fluids of the sleeping. These entities are hairy and winged, with long sharp claws and the teeth of beasts. But there are also other manifestations, as she takes the form shaped by our personal understanding of her as the mother, the lover, or the initiatrix. For the first time we encounter her as we want it. Then, while guiding us through the other realms of the Qliphothic Tree, she

reveals her other faces - the harlot, the screeching owl, the tortuous serpent, the dark mother, the vampire, and the end of all flesh. Her "masks" are countless and it may take a lifetime to know all of them.

She lays her kiss on the traveler's forehead to activate the Third Eye, the center of awakened consciousness, igniting the fire within - the Fiery Snake that brings forth illumination and freedom. For this reason, the Cave of Lilith is also compared to the Tantric concept of Muladhara, the root chakra at the base of the spine, where the Kundalini serpent lies coiled. It is the first power zone in the subtle body of man, the Lair of Leviathan in the Draconian Tradition, and the Womb of the Queen of the Night on the Qabalistic Tree.

In the symbolism of the feminine, the cave, or the vulva of the earth, is of special interest because of its associations with the mystery of birth, or rebirth, and fertility. It is the sacred shrine where rites of passage are held, like the Eleusinian Mysteries in the cult of Demeter, the goddess of the earth, and Persephone, the queen of the underworld. It is a place of transformation - the source and the place of rest, the beginning and the end of a life journey, the origin of the divine passage. It is the fertile womb from which the Great Mother brings forth the living and the tomb into which she takes the dead back for rebirth. And it is also the temple where she reveals herself as the matrix of all forms of life, the force that creates, destroys, and transforms all. She is the nurturing and compassionate mother and the fearsome and ruthless force of destruction, dancing on the corpses of the dead, like the black goddess Kali of the Hindu lore. All these manifestations of the primal feminine are encountered in the cave, which represents the mystery of dream, the place of revelation, the temple of communion with the forces of Above and Below, and finally, the entrance point to the Nightside of creation and the underworld of the soul. This symbolism of the body of the goddess, apart from the cave, also includes other enclosed areas that are associated with shelter and containment. And thus, the entrance to the Other Side is also found in forest glades and groves, tombs and crypts, gardens and sanctuaries. The temple in which you perform your rites of magic is equivalent to the goddess' womb as well, offering protection and empowerment, transformation and access to other worlds and dimensions.

The cave as the womb of the Lunar Goddess is also the vessel that carries her sacred fluids. It is the scarlet blood of the moon and the silver water of the astral plane, the amniotic fluid and the sexual moisture of the female. These fluids are also symbolic of the emotional and instinctual parts of the Self, that which belongs to the domain of the goddess. It is through emotions, instincts, and the irrational that we begin our journey into the unconscious layers of the Self, swimming in the mystical waters of the astral plane, the womb of Lilith. Here, in her cave, however, she approaches us for the first time, and this encounter is always personal, reflecting our fears and desires, that which arises from our personal "underworld." In the following meditation you will experience a glimpse, or perhaps the totality of this primal feminine energy from the depths of your Self, depending on how much you are able, or willing, to open yourself to her transforming essence. She will speak to you through your inner mind, dreams, emotions, premonitions, and perhaps also spontaneous visions. In your daily life she will lead you into situations and encounters manifesting her creative and destructive powers. Once you enter the Cave of Lilith, stay open to the experience and pay attention to all that happens during this work and afterwards. Embrace her and she will embrace you as well, transforming you from within and restructuring your personal universe, so that you may walk further into the labyrinths of the Nightside.

MEDITATION

Prepare your temple - light the candles, burn an incense (it is recommended to use Dragon's Blood), and stand or sit in a comfortable position. If you have a sigil of Lilith, a statue, or an image, place it on the altar. You will find her sigil further in this book, but if you prefer another one, feel free to use it in the meditation. You may also empower this working by using your own blood - anoint the sigil with your life substance, or place a few drops on the statue or another depiction of the goddess. You may anoint your Third Eye as well. Female practitioners can use their menstrual blood for this. It is also recommended to replace the normal candles with lanterns that will provide dim red light in the room. Put them in the circle around you, with the altar in the center. The altar should be small

– containing only the depiction of the goddess and basic tools that you normally employ in your ritual work.

When all is ready, begin the meditation. Breathe slowly and deeply, relax and clear your mind. Focus completely on the working and feel that with each breath the mundane world becomes more and more distant. At the same time start chanting the calling:

Lilith, take me to your Cave! Open for me the gates to the Nightside!

While you keep chanting, feel your inner Dragon energy rise up from the base of your spine to the Third Eye, flowing through your chakras and activating your subtle senses. Then close your eyes and imagine that the room around you disappears and transforms into a cave. Visualize yourself in the Cave in Lilith. If you sit, envision yourself sitting there. If you stand, imagine yourself in the same position. The purpose of the working is not to travel to the Cave of Lilith, but bring it here and open the gates to the Nightside in your temple in the powerful merging of both planes - physical and astral.

The whole scenery looks like a normal cave at first, but after a while it responds to your calling, and as you chant, it becomes alive and transforms into the body of the goddess. It moves as you breathe, pulsates to your heartbeat, and the walls are no longer cold stone, but they become the warm, soft flesh of a female womb. They are moist with blood and sexual fluids of the goddess, and the metallic smell of blood in the air is mixed with a strong fragrance of the incense.

Finally, visualize the goddess herself, forming from the shadows and taking shape in front of you. She may come as a sister, a mother, or a lover, depending on which of her faces or masks you need at a particular moment. Open yourself to her and ask her for guidance on the path of the Nightside. Do not force any visions. Let them come spontaneously and end in a natural way. Write down all that comes through your mind - all thoughts, emotions, reflections, insights - these are all messages from the goddess. Meditate on them and think what they may mean to you. Let this experience be personal and intimate and open yourself to new directions and inspirations on your path. When you feel ready to finish the working, thank the goddess for her presence and close the ritual with a few personal words.

S.T.Z.S. Swan
Naamah



To Her. And G.S. Our A. in M.

To enter the realms of Naamah is to face our darkest desires, passions, all that remains hidden in darkness, shadows whispering in our ears, and parts of the soul that we do not want to recognize or accept, but in the end all of them are part of what we are in our essence.

As Naamah's kingdom exists in the first Qlipha, named Lilith, it is the first portal and the point of connection with the Other Side, the bridge between two worlds. She is the lighter of the flame, the serpent awakener, the first figure we meet on the journey into the Nightside. It is important in this practice to face ourselves and forge a solid foundation and relationship with the Goddess, keeping the passion, love and desire always burning in our hearts in order to achieve the great BonFyre.

Love, pleasure and desire are our fuel. These important qualities must be gained and developed in order to enjoy every bittersweet moment that this path will show us, every single proof and change. Think of yourself for a while as a bonfire. The better it is built, the more illuminating light it provides and the warmer we feel around it.

Naamah, whose Hebrew name means "Pleasant," is known to be one of the goddesses of prostitution, and if we move back in time, we should remember that Sacred Prostitution was an office for only a few chosen ones, who acted out the role of initiators into secret arts. Such is also Her role here as one of the Sacred Whores.

For this ritual I have developed a special sigil in Her honor, provided further in this article. The crescent moon in the sigil represents the Maiden and the beginning of the quest. The upside down triangle and the Eye/Womb typify the point of entrance where the Dragon lies sleeping, waiting to awaken and give birth to the Furious Serpent that is the foundation of human life.

The first Qlipha, Lilith, is also related to the Muladhara Chakra, from which sexual energy awakens with intensity, but only those who channel it wisely will be rewarded. Those who fail will be lost in Her world. As She said: “Within me lies the great power that has made many men lose their wealth.”

I do not advise you to associate Her with any archetype, as I think it is better if everyone approaches Her wilderness as She pleases. The psychological motif is easily recognized, though. She is both a young flower blooming in the savage garden and a hunter awaiting the moment to shoot for what She wants. She will break all barriers of our minds and souls, shattering the bonds around us, and once we are in Her realm, once we have seen Her face, our lives will never be the same. So prepare yourselves and open your hearts to enter Her kingdom.

“You do not need eyes to see, because I am your eyes (Her aspect of the giver of divination skills, piercing the veil between the earth and the astral realm); you do not need ears to hear, because I am your ears; you do not need a guide, because my voice will be your only guide. Call to me, and I will speak to you. (Only a burning heart can light up a bonfire).”



The Sigil of Naamah

PREPARATIONS

⌋ The sigil provided here drawn in red over a black background, big enough to gaze at comfortably and give you the chance to envision it as an entrance

⌋ Musk incense and oil

⌋ Red wine

⌋ Chalice

⌋ 1 red candle with Her Hebrew name on it

⌋ Your magical knife

Place the sigil in front of you, light the candle and set it in the middle of the entrance, i.e. the sigil.

Fill the chalice with red wine and add a few drops of blood as a token of communion with Her.

Take a drop of musk oil, mixed with blood or red paint, and mark the third eye on your forehead.

Stand or sit and envision yourself being a part of a circle with other practitioners around you, then start to chant the mantra:

IA IA YLAH LAAH LAAH INTE ICI ZSZSZS IA IA NAAMAH

Make it rhythmical: 2 x mantra + twice hit the ground with your feet or a stick. Hear your companions in the ritual around you chanting as well, in the same rhythm. At the same time feel the Dragon energies flowing and moving through your spine, empowering and preparing you for the calling. When you feel that all your chakras are attuned to the energy of the Dragon, which is flowing inside you, raise your arms in the air, put your hands together, and envision yourself as a pillar of red fire, your third eye burning and opening.

Stay in this position for a while, and when you feel ready, proceed with the invocation.

(Hold your knife pointing to the sigil of Naamah.)

*In the name of the Dragon and our Lord Lucifer
I, (magical name), invoke Naamah, the Pleasant,
To open for me the gates of Her realm of passion!*

*Naamah, woman of dark desires, mistress of lust, serpent awakener,
I call your desire to inflame my heart, your sacred lust to be the creator of
my temple.*

Goddess of Love, Psychompoiaps!

I invite you to enter this temple and ignite my soul with your knowledge.

*May my eyes be your eyes! May my voice be empowered with your
strength!*

*Guide me in my explorations through the mysteries of love you bestow and
let your desires become alive through me!*

My Demon Queen, let your fire burn within me!

In nomine Draconis!

SAAFI INTE YLAH NAAMAH!

IA IA YLAH LAAH LAAH INTE ICI ZSZSZS IA IA

NAAMAH!

HO DRAKON, HO MEGAS!

Raise your chalice, facing the sigil gate, and drink the wine. Look at the portal opening before you and the energies flowing from inside, calling you to enter a cave from where you can feel the smell of blood.

Enter the river of blood, where you will be reborn to darkness, and wait for the Goddess to manifest from the river. When you meet Her, let Her guide you. And remember, no temple will rise up from a cold heart!

Enjoy the journey, and when you feel ready to get back to this world, thank Her for advice, visions, words, and everything else. Keep them for your records and personal explorations.

M. King
The Gates of Naamah



Naamah, the Qliphothic Daemones of pleasure. In a dark and twisted way, this title suits her and her energies quite well. Naamah resides within the Qliphothic gates of Lilith, her sister. Her energies are very primal and atavistic in nature, very untamed and raw. Naamah to our human nature represents the repressed, enraged and explosive sexual energies and desires inside of us. To our higher selves, she embodies the concepts of understanding, balance and mastery of one's own Deific power. She unlocks within the magician the ability to focus and direct our intent with passion towards lingering desires. However, do not be fooled. If one is to approach Naamah, you **MUST** be ready to face your inner demons, lest you are to be devoured and destroyed by them.

While working with her your senses are bound to be amplified. You will become sensitive to those energies inside you and also around you, awakening a part of you that may have lain dormant for a very long time, easily stimulated at just a mere thought. Naamah's knowledge spans within various realms of the abyss, anything from sexual alchemy, sex magick, astral vampirism, sigil magick, necromancy, kundalini awakening, and much more. One should know that once a petition to Naamah has been made, there is no going back. All that you thought you were will soon be challenged, tested and destroyed. But know that once you have passed her test and have been initiated within her current, you will forever be changed, all for the best.

The tests of Naamah are never easy, they will push you to the very edge of a spiritual cliff with one foot over the edge ready to plunge into the deep and unknown. My advice to anyone who reaches this point, dive right in, don't hesitate or resist. Resisting her energies is to ascertain your own destruction, for we cannot fight against our own passions and desires and expect to win every time. Often times the magician's own sanity will be her test. It's very well possible to break and crumble to throes and heat of one's passions and sexuality.

Naamah appears to us with an air of death, sex, blood, and seduction about her. Anyone who crosses her path will soon be seduced by her presence, not realizing that you are invoking your own spiritual death and transformation in the process. She isn't called the mother of all succubi for nothing, she will often times leave you feeling drained and weak. But even in this is a lesson, a lesson of balance and focus. She will indeed inflame your life with the greatest of pleasures, however, it comes with a cost, and usually that cost is with blood. This in and of itself lets us know that Naamah is to be respected.

While working with Naamah, she appeared to me as a naked, pale-skinned, bloodied, stringy hair woman. Sometimes her entire face appeared as that of a serpent. She always managed to have a forked tongue which she loved to lick me with. As sinister as she had always appeared to me, there was always something inviting, seductive and attractive about her. I soon realized that this was nothing more than one of her tests. I had to come to an understanding that I needed to be mentally and spiritually strong while in her presence, or else I could become lost to her energies. Doing this aided me in fortifying my will on many different levels.

Below will be the ritual method I used to invoke and make contact with Naamah. I worked this method for 7 days to fully gather an understanding of her energies and to initiate myself into her current.

RITUAL ITEMS

- 3 red candles
- 3 black candles
- 2 chalices filled with red wine (grape juice will work as well)
- Sigil of Naamah (painted in red on a black background)
- Bloodletting device (or ritual knife)
- Dragon's Blood or Sandalwood incense
- Flying Oil or Tiger Balm
- Scrying Device

PRE INVOCATION

Before invoking Naamah anoint your candles with some type of aphrodisiac oil. While anointing the candles, state the enn/invocation

of Naamah, envisioning a fiery red energy flowing into the candles. Once that is done, you will carve her name into each candle, still stating her enn/invocation the entire time. I had personally placed one candle South, one Northwest, and one Northeast. Feel free to change this construct in a way that feels right to you. Make sure there is room enough for you to move around the ritual space as needed. You will then perform the same anointing actions for the 3 black candles. I decided to place them in a similar triangle fashion facing a south direction. I placed one candle Southeast, one Southwest and one candle facing North. I placed the scrying device in the center of the black candles, the sigil of Naamah was laid in front of the scrying device. Scrying is optional and not necessary to make this ritual work.



Sigil of Naamah

FIRST INVOCATION

Begin by lighting your incense and walking around the circle 9 times counterclockwise. Do this while saying the enn/invocation of Naamah: “ic zszszs lia ziatu naamah naamah ziatu.” Envision waves of red and black energies starting to fill the space. This energy should flow from the very pit of your belly throughout the rest of your body and enter into the temple. Once you complete the 9th circuit, make your way back to the center of the circle.

While sitting within the circle, anoint your 3rd eye and temples with the Flying Oil or Tiger Balm. Hold your gaze upon Naamah’s sigil until it opens up and activates. Once the sigil starts flashing, place a few drops of blood onto it, then begin the first invocation.

*Oh, Queen of the night, mistress of blood, I call you forth.
Temptress of the damned, she who causes carnal pleasures to arise,
I invoke thee.*

*‡ Consort of the beast, you who drains forth the life
of all caught in your web, enter this temple.
Naamah the seductress, the one who pleases the nature of the GODS.
ARISE!!!*

*Oh, sacred queen, come into this temple and fill it with your presence.
IC ZSZSZS LIA ZIATU NAAMAH NAAMAH ZIATU!!!*

When you have completed the first invocation, place a few drops of blood into the chalice of wine that you have set aside for her. Afterwards begin the second invocation.

SECOND INVOCATION

*Mother of lust, pleasure, and carnal desire, take up this house.
She who gives us vision, take up this house.
Oh grand succubus, partake of my blood for I give myself to you.
Take up this house.
Consort to Samael, sister to Lilith, take up this house.
Naamah, enrage my desires, my passions, and my lusts. Let your flames
devour me so that I may know you, take up this house.
Teach and guide me in your ways so that I may become wise
to all that you know, take up this house.
As you devour me whole and destroy what's not needed in my life,
rebuild me anew, take up this house.
Queen of flesh, blood, and spirit, take and guide me through the abyss
so that I may conquer it, take up this house.
IC ZSZSZS LIA ZIATU NAAMAH NAAMAH ZIATU!!!*

When you make the statement "Take up this house," take a sip of the wine you have set aside for yourself.

OPENING THE GATES OF NAAMAH

Once both invocations have been completed, close your eyes and visualize that a pit of fire begins to encircle you. See the flames rise as high as possible. You may notice that the temperature in the temple may also begin to change and it may become slightly warmer. Now you

see a black door appear before you. This door has the sigil of Naamah engraved in red. Stare at the sigil until it activates. Once it activates, the doors will open and you are free to walk through to the other side. Once you've stepped through the door, you will most likely be greeted by Naamah in whatever form she chooses to present herself to you. From this point just let yourself go with the energies of the ritual.

CLOSING THE GATES

Once you feel that you have gotten all that you can from the ritual, return through the gates and see them close before you. Afterwards, give your thanks and your license to depart to Naamah and return to normal consciousness.

SCRYING WITH NAAMAH

If you choose to incorporate the scrying portion to the ritual, you will light the 3 black candles while saying her enn/incantation. Once they are lit, sit back and stare into the surface of the scrying device. Envision the sigil of Naamah within the center of the surface, begin a repetition of her enn/incantation until you see the sigil glow. Soon enough the sigil may disappear and the image of Naamah will appear, take this time to commune with her. This portion can be performed before or after the gate opening. Once you have finished scrying with her, give your thanks and a license to depart.

USING THE ENERGIES OF NAAMAH

I'm a firm believer in utilizing the energies of the spirits once they have been deliberately activated into our lives. Once you have made contact with Naamah, a chain of events will pursue and that's what you want. You want changes to take place in your life, you want her to destroy what is no longer needed in your life and replace it with what's needed. When these forces have been awakened, you will be able to push them towards many areas of your life, whatever you feel that may need a boost of passion or fire. You may even consider aiming these energies toward blockages or obstacles to enhance your progression. The choice is really up to you, don't limit yourself on what can be done with this powerful current.

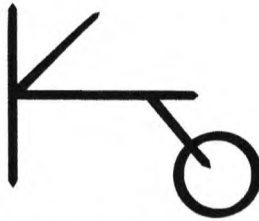
I will warn the reader by letting you know that you should be prepared to have your sexual appetite awakened and increased. That would be a good time to delve into the practice of sexual alchemy to refine and fortify the spiritual body, feeding it with the holy nectar, or even explore the deeper parts of our animalistic nature. Either way, now would be a good time to manifest the changes that are needed in your life.

IN CLOSING

Naamah is a goddess and a force that is very much needed in our lives. Without her we would never have the fires of passion for pursuing our own true nature. We would live a very black and white life leading to a life of boredom. Through her we embrace our own sexuality and can use it to transcend the boundaries of human existence. Once you have come to know this for yourself, raise your chalice and give thanks to the Queen of the Succubi. Ho Drakon Ho Megas!!!

A huge thanks goes out to S.TZΣ. Swan for presenting the foundational working in which I was able to make contact with the Goddess of Blood, Naamah.

The additional sigils below were also gathered during my workings with her. Feel free to explore them even more intently.



Sigil of the Grand Succubus



Sigil of the Incubus



Sigil of Pleasure

Calia van de Reyn
The Dark Tower



The Dark Tower is a ritual of raising and focusing Qliphothic energy for magickal empowerment. It is also a banishing method which is specifically designed for use within the Draconian current of the Left Hand Path.

Most magicians at some point in their training become familiar with the lesser banishing ritual of the pentagram (LBRP) and the middle pillar exercise. Both of these rituals are well established within the western esoteric tradition and occasionally, one comes across variations of them. At its most fundamental level, the banishing ritual is an instrument of cleansing and consecration of the magician's personal sphere of action. It is a method of symbol and metaphor to strengthen the image of the magician's own divinity and magical power through invocation of the "Qabalistic Cross" and banishing of the four elements of creation; indeed, one of its purposes is to manifest within the practitioner an image of the Tree of Life and the creating deity itself.

Accordingly, the magical space created by the LBRP centers on the imagery of Tree of Life - with the practitioner as the central trunk (or pillar) of that tree, rooted in and yet shielded from macrocosmic creation. The central pillar of the tree is manifested and the four elements are "banished" with the pentagram of Earth. It is as though the conquering element of spirit, as portrayed through the cross, becomes ascendant while the powers of Earth, that is creation, are subdued.

The following ritual exercise is a variation of the LBRP adapted to the Left Hand Path and, more specifically, a Qliphothic context. While the ritual employs a Qabalistic cross and banishing pentagrams, it does so with the intent being sinister - it is not so much the cross of a conquering lord being manifested, but rather the image of the individual triumphant and divine. It is the ritual iconography of the adept ascending the throne of Lucifer - of the

adversary to creation, Satan ben Elohim, becoming the Lord and Enlightener of a new creation.

The Dark Tower ritual represents an annihilation of the mundane universe, and an opening up of the individual sovereign creation, made possible through Qliphothic gnosis and magick. The middle pillar of the ritual rests firmly within the evocation of the Tree of Death, and the banishings are performed with inverted pentagrams of Earth. These pentagrams do not merely represent an antinomian blasphemy of the ruling mundane methodology; they are ritual metaphors of not simply subduing the Earth within the current Universe - Universe A - but of its complete deconstruction and remanifestation on the plane of a personal creation - Universe B.

I currently employ this ritual as part of my regular magickal exercises and find it to be wonderfully effective in regard to raising and focusing Qliphothic energy. It is also a powerful banishing ritual. You will note that the ritual employs a Lilith based orientation for the god names when the pentagrams are cast. I consider this to be appropriate not only because I maintain a special devotion to her, but also as the Queen of the Qliphoth, she is the principal gatekeeper and guide to descent into the Qliphothic world.

THE PENTAGRAM RITUAL OF THE DARK TOWER

Before beginning the exercise, one may wish to briefly perform stretching and breathing exercises to help center one's awareness. For example, after a few simple stretches, one might take a few deep breaths, and then proceed as follows:

1. Face West. Imagine a resplendent dark light, or fiercely burning black flame, immediately above your crown. Using your left hand touch the center of your forehead. You might put all five fingers together while doing this, thereby representing the quintessence. Or you may choose to put your thumb, index and middle finger together representing the union of the alchemical elements of sulfur, salt and mercury and the three veils of reality - Tohu (formlessness and desolation), Bohu (the void), and Chasek (darkness). If you wish, briefly meditate

on the elements or veils and then, in a forceful hissing whisper say “Eheieh.”

2. Bring your hand down to the level of your groin or profoundly bow to toward your feet. As you move, imagine the dark light penetrating down to beneath your feet where it expands. In a hissing whisper say “Nehemoth.”

3. Bring your hand to your right shoulder while imagining the same light beginning to pulse brilliantly in a sphere at your shoulder. In a hissing whisper say “Golachab.”

4. Bring your hand to your left shoulder. As you perform this motion, imagine a pulsing sphere of the light form there as well. In a hissing whisper say “Gha’agsheblah.”

5. Put your palms together at the level of your forehead and say “Le Olam, Ah-men” as you bring them toward the level of your solar plexus. As you perform this motion, imagine the light form a cross which breaks into a many rayed star of black light.

6. Next, part your hands and stretch your arms out until you stand in the shape of a cross.

7. Take a deep breath and say the following while motioning your head and eyes slightly toward each respective direction:

Toward the West: “Hail Leviathan! And behold, for before me are the guardians of the gate of the West, powers of Water.” You may wish to imagine the horizon glowing with a deep blue light and feel the misty winds of a raging sea.

Behind you to the East: “Hail Lucifer! And behold, for behind me are the guardians of the gate of the East, powers of Air.” Imagine a golden sunrise on a distant horizon. Feel a cool gentle breeze.

To the South: “Hail Satan! And behold, for at my left hand are the guardians of the gate of the South.” Imagine a fiery red horizon with a hot wind rising toward you.

Toward the North: “Hail Belial! And behold, for at my

right hand are the guardians of the gate of the West.” Imagine a dark and mountainous horizon with an icy breeze blowing against your body.

8. Next, bring your palms back together at the level of your forehead and say “For about me flames the pentagram, and within me shines the six rayed star” as you bring them toward the level of your solar plexus.

9. If you have a ritual dagger and wish to use it, take it in your left hand. Point the blade, or simply your fingers, outward and trace the inverted pentagram of Earth. Then punch the pentagram in the center with the dagger or your fingers while strongly exhaling. Next take a deep breath and say “Hail Argat! Queen of Blasphemy, most exquisite and unholy, come forth!” Then vibrate through a hissing whisper: “Argat.” (If you prefer, you may wish to vibrate these names without the initial proclamations following the drawing of each pentagram.)

10. Holding the dagger or your fingers pointing outward, trace the first line of the circle, terminating in the South. Next, using the same method as before, trace the inverted pentagram and say: “Hail Mahalath! Mother of Fornication and Sabbatic Fire, come forth!” Then vibrate: “Mahalath.”

11. Trace the second line of the circle, terminating in the East. Using the same method as before, trace the inverted pentagram and say: “Hail Na’amah! Princess of Screeching, riding the wings of night, come forth!” Then vibrate: “Na’amah.”

12. Trace the third line of the circle, terminating in the North. Using the same method as before, trace the inverted pentagram and say: “Hail Lilith! Black Goddess from the darkened realms, come forth!” Next vibrate: “Lilith.”

13. Trace the fourth line of the circle, terminating in the back in the West. At this point you must decide if you wish to proceed with steps 14 through 18, or repeat the Qliphothic Cross exercise in steps 1 through 5, before moving on to step 19. The use of the Sephirothic Cross manifests a Dark Tower in which the Tree of Death becomes imposed upon the Tree of

Life, representing its emergence into the realm of a personal new creation. If you prefer to use the Qliphothic Tree, this emergence still occurs but within a darker underworld context - one that further emphasizes the dark energies of the Qliphoth. Either method can be used depending upon your personal taste or any other magickal work you may be integrating into the exercise.

14. The next few steps comprise a second Qliphothic Cross ritual, representing the formation of the Dark Tower as the center of your magickal refashioning of the universe. You will note that this cross is essentially a traditional Qabalistic or Sephirothic Cross. Take a deep breath, and then using your left hand touch the center of your forehead. In a hissing whisper say "Eheieh." (Imagine the black light as before for each of the steps that follow.)

15. Bring your hand down to the level of the area between the navel and your groin. In a hissing whisper say "Malkuth."

16. Bring your hand to your right shoulder. In a hissing whisper say "ve Geburah."

17. Bring your hand to your left shoulder. In a hissing whisper say "ve Gedulah."

18. Put your palms together at the level of your forehead and say "Le Olam, Ah-men" as you bring them toward the level of your solar plexus.

19. Now push your hands together and then outward, forming the shape of a triangle by leaving the tips of the thumbs and forefingers touching, with the palms facing out. As you form the triangle, raise it to the level of your forehead. When ready, bring the triangle to your forehead and forcefully exhale as you send a strong blast of psychic force through the triangle and into the West while pushing the hands apart. Repeat this for each cardinal direction.

20. Return to the West, gracefully place your palms together and profoundly bow. The pentagram ritual is thus concluded.

A QLIPHOTHIC MIDDLE PILLAR EXERCISE

Once you have performed the pentagram ritual of the Dark Tower a few times and feel comfortable with it and the dark energies it provokes, you may wish to take a step further into the manifestation of Qliphothic energy. The following ritual is in essence a Qliphothic middle pillar exercise, and its incorporation into the pentagram ritual forms the complete Dark Tower. It may also be used on its own to raise Qliphothic energy at any time.

After the pentagrams have been invoked and the practitioner is facing West in step 13, instead of proceeding to the second Qliphothic Cross, perform the following ritual:

1. Take a few deep breaths. You may wish to perform Qliphothic breathing at this point, i.e., imagining you are subtly exhaling while physically inhaling and vice versa.

2. When ready, begin to contemplate the darkly burning sphere immediately above your crown. In a hissing whisper vibrate: "Eheieh." Imagine the light becoming more and more brilliant as you vibrate the name. You may wish to vibrate the name a few times if needed.

3. Next, take a deep breath and sense the light moving down to your throat level. Vibrate: "Choronzon." The light pulses into a lavender hue as you vibrate the name as many times as you wish. Continue to breathe deeply and rhythmically.

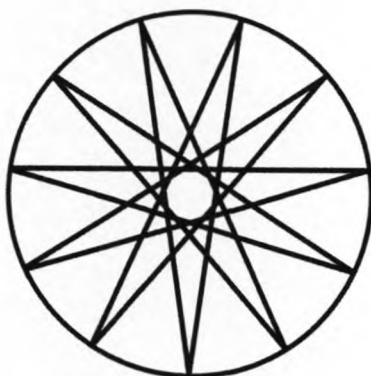
4. When you are ready, pull the lavender light down to the level of your solar plexus. Visualize the light begin pulsing into a golden color. Continue to breathe deeply and regularly. When you feel the time is right, vibrate: "Belphegor." Repeat the name as desired until you perceive the pulsing energies flowing from sphere to sphere, creating a warm radiation emerging from within.

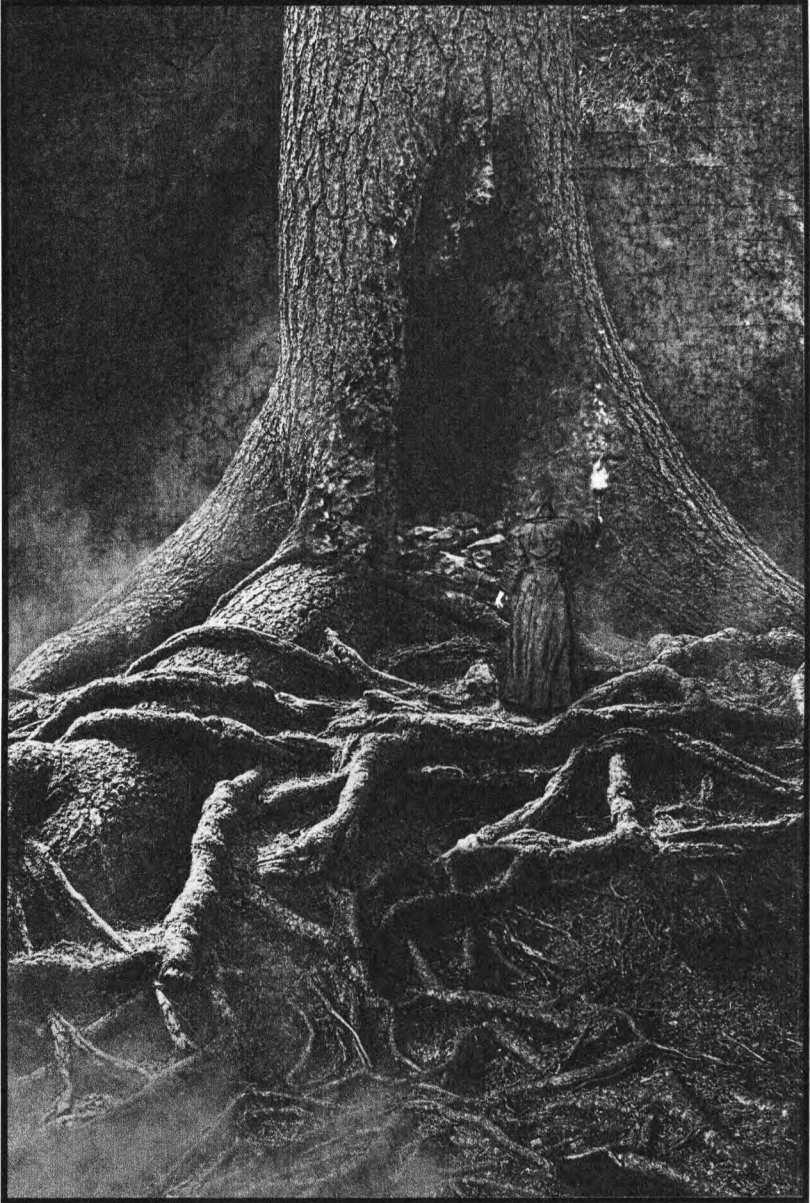
5. When ready, draw the light down into the groin area. Continue breathing as you visualize the light transforming into a rich violet color. Vibrate: "Lilith" as many times as desired. Continue with deep and regular breathing.

6. Next, pull the shaft of light down to your feet. Perceive the light becoming darker and darker until it pulses with an otherworldly blackness. Imaging the black sphere as having intense gravity and gaping like an abyss. Continue breathing until you can imagine the black sphere to be actually radiating an intense black light into the universe. Vibrate: „Na'amah" as many times as you desire.

7. Continue breathing and sensing the pulsing dark energy rising and descending through the column of spheres within you. Visualize each sphere as distinct but pulsing into the column, connected through the light flowing from each to each. Feel the energy moving through your body, pulsing from the black sphere at your feet and moving upward, cascading through each sphere until it bursts from your crown and flows around your body which begins to pulse with an intense dark light.

8. When ready, you may proceed with the Qliphothic or Sephirothic Cross in step 14 above.

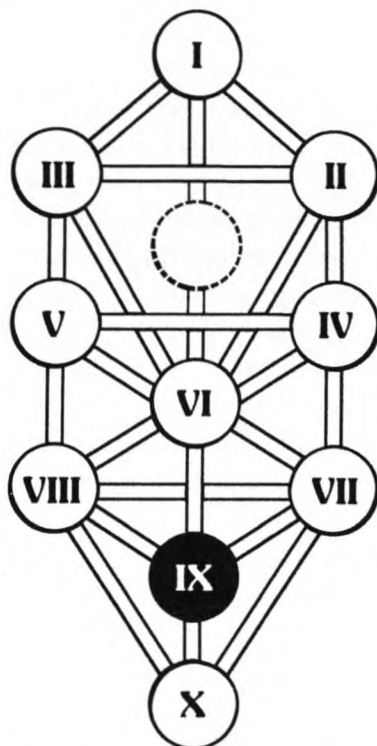




GAMALIEL

The Obscene One

Corresponding Sephira: Yesod - Foundation



Gamaliel is called the Obscene One or the Polluted of God, which suggests impurity, perversion and sexual transgression. It is the first realm on the astral plane, ruled by the dark goddess Lilith in her aspect of the Harlot, or Eisheth Zenunim, the Lady of the Bleeding Moon. She emerges from the shadows to introduce the Initiate into mysteries of lunar magic, witchcraft, sexual alchemy, and dreaming Sabbat, offering the nectar of immortality from her Cup of Fornication. She is the mother and queen of all succubi and incubi that visit sleeping men and women, inciting dreams of ecstasy and fulfillment, as well as terrifying nightmares filled with visions of monsters and abominations. Gamaliel is the astral garden of pleasure and pain, rapture and fear, intoxication and gnosis of blood - the realm of the Harlot and the Vampire.

Asenath Mason & Rev Bill Duvendack
Lilith and Samael



This article was written as a result of a series of Gamaliel workings, the purpose of which was to attune to the energies of the Qlipha and explore the role of Lilith and Samael as they manifest in this lunar realm, approaching to lead the Initiate through the labyrinths of the Nightside. The workings were performed on three consecutive days, starting from the invocation to Gamaliel and adjusting the mind to the lunar current of the Qlipha, then invoking Lilith, the Queen of the Night, and finally, concluding the whole operation with the invocation of Samael as her consort and the demon-king of the Qliphoth. They also included meditations with the sigils of Lilith and Samael, provided here for those who might want to attempt these workings on their own. The sigil of Lilith embraces the Draconian symbolism of the Queen of the Night, combined with the lunar imagery typifying the magical current of Gamaliel. The sigil of Samael presents him as the angel of death and the deliverer of poison that destroys the foundations of reason and exposes the Initiate to irrationality and intoxication of the dark side of the moon.

INVOCATION TO GAMALIEL

*Exotic, erotic, and translucent Gamaliel,
I invoke thee into me in this danse macabre!
Gatekeeper of the astral and tester of resolve,
you speak to me in sensual ways.
Your velvet kiss and luminescent touch caress my mere mortal coil.
Through your many eyes may I see this reality in a new light,
fractally and fluid.
Open the gates to the astral world and guide my journey.
Elevate me from this physical world into the world of illusion,
plasticity, and desire.
Take me as I should be taken, stimulate me as I should be
to commune with Sitra Ahra.
Illuminate my path as I tread the path of the ancients,
the path of the dead, and the path of things that should not be.*

Lilith and Samael

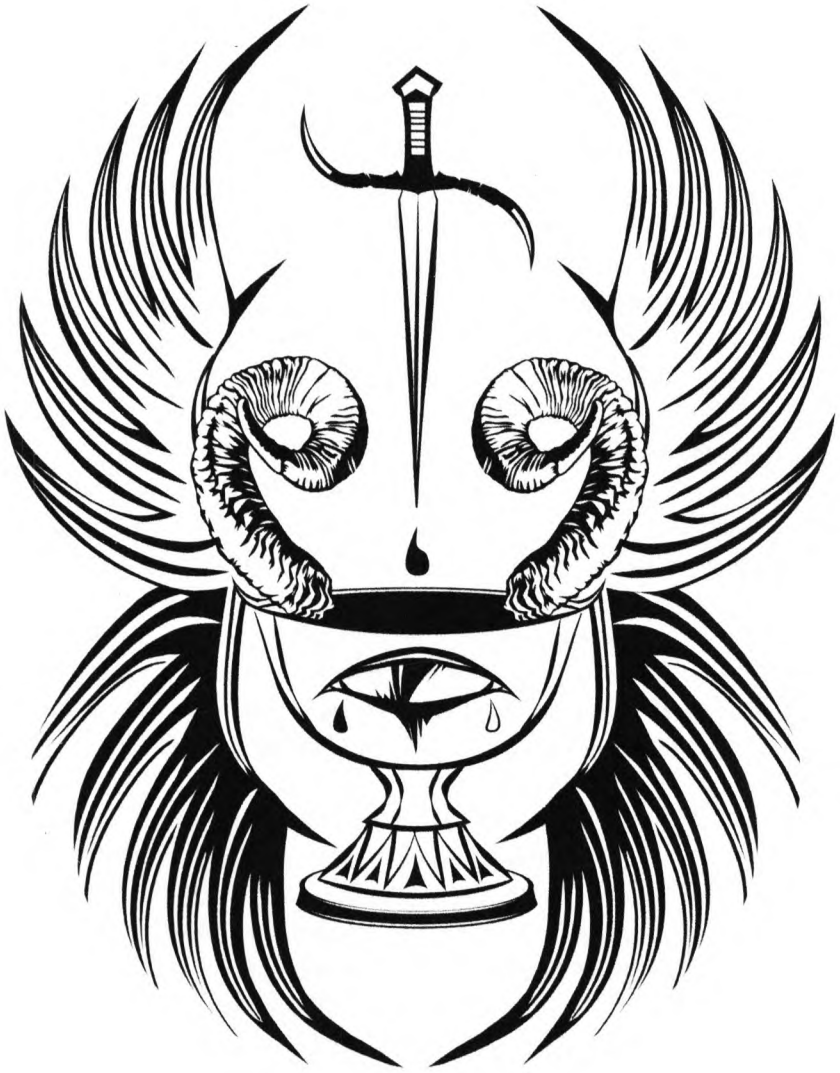
*I invoke thee, lord of lust, desire, and all that arouses.
Imbibe me with your energies as I walk the old path, the forgotten path,
the path of the Nightside, to join with Lilith and Samael in unholy,
unhallowed, communion!*



The Sigil of Lilith

INVOCATION OF LILITH

*I invoke you, Lilith,
Mother of all filth and pollution,
The Obscene One,
Scarlet Goddess of torture and passion,
Moon in her crimson splendor.
Come from the abode of foul spirits on the shores of the Red Sea!
Arise from the lair of the Dragon!
In torrents of lust and fury, madness and pain, agony and ecstasy,
Cloaked in the voluptuous brilliance of the night sky,
Bestial and beautiful!
Guide me on the path of the Serpent into the scarlet womb of Gamaliel,
Onto the dark side of the moon,
Where I shall receive the baptism of blood,
And shadows shall whisper their deepest secrets to me.
Ignite the Flame of Desire,
Let me drink your holy blood from the grail of the night,
Fill my dreams with the vision of your terrors and pleasures,
Monstrous phantoms and sweet delights of your astral garden,
And reveal to me the wisdom of the Maiden and the Whore,
The mystery of rapture and shame, bliss and repulsion,
denial and surrender.
For I seek to become as one with you,
Clothed with the skin of the Serpent,
Speaking in tongues of beasts!
Lift me through the gates of ecstasy,
Into the lunar world of shadows,
Unbound from the vessel of clay.
Let me taste the darkness from your carmine lips,
As I lay my body on your altar,
Bathed in the bitter-sweet wine of the bleeding moon,
And dissolved in the venomous essence of the dying sun,
Offering myself as a temple for your obscene mysteries,
To awaken the Serpent Fire within,
And to enter the all-consuming embrace of Infinity.*



The Sigil of Samael

INVOCATION OF SAMAEL

*Samael, the venom of divinity, I invoke you this eve!
Angel of death and most inevitable of all, I call to you from this chamber!
Come forth from your heaven and grace me with your visage.
O, poison in the well, o catalyst of change,
I summon you into this form this eve.
May your poison purify me and may your eyes guide me to see.
He who the prophets dread.
He who consumes all in the danse macabre.
Love, consort, and lustful counterpart of queen Lilith,
I invoke you into this form.
Bring me your dark alchemy and empower me
with your insight and gnosis.
Harmony through conflict, dealer of death, and great transformer,
I call across the ocean of time unto thee!
Seducer, destroyer, adversary, I draw your mind to mine.
Lion faced serpent of the demiurge, I welcome you into my vessel.
May your intellect merge with mine,
and may you find a welcoming kingdom.
Give me your poison.
Imbue me with your essence so that I may change that which is corrupt.
Make me immune to venom and poison from all
that fall under the sway of the demiurge.
I drink your venom into my veins this evening
and welcome your gnosis into my soul.
Lounger on the vine and seducer of the weak,
serpent in the garden and leviathan to the ignorant,
I do call you forth from your pleasure dome and into my temple.
Arise! Awake! Stir to action and heed the call,
for your vessel calls to you.
Your vessel yearns for you.*

THE OBSCENE ONE

Ascenath Mason

I stand in black empty space, under the sky with a huge red moon above me. The stars are purple, like rotting meat. The moon rains blood - it is dark and thick at first, like menstrual, then it turns liquid and warm, red and velvet. The air carries the scent of blood, rotting flesh, sweat, and sexual fluids, all mixed with a strong incense, like musk. I stand knee-deep in blood, facing the Goddess who rises from the red liquid, forming before me. Her manifestation is morphing and shifting. At first she is all red, covered in blood. Then she has a red dress of the Queen of Harlots. Finally, she is naked again and her red hair transforms into snakes that writhe and hiss aggressively. She spreads her legs and gives birth to more snakes - they arise from the blood, too, taking shape and coiling around her. She embraces me and breathes fire into my mouth, the flame changing into another serpent that goes down, to the lowest chakra, and then explodes with a flaming ecstasy, spreading all over my body in a sexual trance that takes me away from all that I am. My consciousness dissolves. There are no more limitations, no inhibitions, no boundaries. I am nothing and I am all. Finally, I rise, my body forming from the blood of the moon. I am all covered in the red liquid, but then my body absorbs the blood and becomes alabaster white, my hair long and red, my tongue forked like a serpent's. I am Lilith, shining with the beauty and power of the queen of Gamaliel.

As I speak the invocation of Samael, the vision changes again. Samael comes at first as a huge serpent with a lion's face, devouring everything around me, except for the blood red moon above. He coils and undulates, finally transforming into a black winged man with a devil's head and goat's horns. He lifts me up and carries me through the planes, like in the legends of the witches' sabbats, until we arrive on the peak of a black mountain. The sabbat has already begun. Naked women with grotesque heads of an ass are dancing in a lewd way around the fire. Samael stands above them, the Devil of the Sabbath, and his female consort manifests as well. This time she is a serpent with a woman's head and arms. She stretches out her hand and offers me an apple, like the Serpent in the Garden of Eden. But the fruit is poisoned - it burns my throat and I drop it on

the ground, where it immediately turns rotten and worms crawl out of it. Samael opens his mouth and breathes his foul breath into the fire, transforming the flames into serpents, writhing, hissing, and dancing. The poison flows through my veins and I enter the fire, letting the serpents coil around me and burn my mortal body through the trance of sex, pain, and pleasure. Again, I stand in the Lilith form, now empowered by the fire of Samael that consumes me until I become the fire myself - the very vehicle of ascent on the Path of the Dragon. The moon is no longer red, either. It is now radiant silver, beautiful and breathtaking. The communion is complete.

Fire and blood, sex and pain, intoxication and comatose lucidity, surrender and the feeling of total power - all this and a lot more is what awaits the traveler on the paths of the Nightside when we enter the realm of Gamaliel, the dark side of the moon. The ruling force of the Qlipha is here Lilith, appearing together with Samael, forming the demonic couple that initiates the practitioner into Qliphothic aspects of the lunar current. The gnosis of Gamaliel, however, is the knowledge of the feminine. It is the Womb of the Lunar Goddess and the gateway to the mysteries of female magic, sexual alchemy, and the works of the flesh as the means to awaken and release the spirit.

The key to the mystery of the feminine current manifesting through this astral realm is the word "obscene." Gamaliel is called "the Obscene One," or "the Obscene Ass," and the ruling god/goddess of the realm is often seen with the head of an ass, which is the zoomorphic totem of the Qlipha. In *Nightside of Eden* Kenneth Grant observes that the ass is a Typhonian symbol of the backward way, typifying the astral consciousness through the blood of the Lunar Goddess. This blood is symbolic of purification, referring to the original role of the female as the fount or foundation, purging the waters of the astral plane with the *kalas* of her lunar flow. The view of the ass as a symbol of filth and obscenity owes much to the Judeo-Christian tradition, where it is viewed as an "unclean" animal. In the present world the meaning of "obscene" is negative and refers to something vulgar, repulsive, and morally offensive, especially in regard to sex. This is reflected in the legends of Lilith presenting her as the source of all filth, pollution, and immorality. In ancient times, however, "obscene" was not necessarily

derogatory, but rather denoted a woman who was sexually wise, and referred to cults of sacred sexuality, the worship of the Goddess in her wild, naked, sensual, and sexually explicit aspect. It was much later that female sexuality became a taboo, thus transforming the "sacred obscene" into something dirty and vulgar. This is also what the meaning of Gamaliel seems on the surface, especially if we have in mind all the sinister stories of Lilith. But while working with its forces in their deeper aspects, what we actually delve into is not the realm of devious sexual practices or states of consciousness as such, but the very source of the feminine current in its pure transforming essence that is neither sacred nor vulgar, fascinating or repulsive, and it is both at the same time - taking us beyond the mundane understanding of these terms and their meaning. Through transgressive practices and sexual trances we arrive at core of the Lilith consciousness, which is not a state of sexual arousal, but a state of heightened sensory awareness that includes, but is not limited to, the female sexuality.

Lilith herself is a figure misunderstood in many ways, often seen as a feminine force of sexual transgression, a sacred harlot, whose only role is to make women rebellious and sexually liberated and fulfill those fantasies of men that are not normally accessible in the mundane life. On the one hand, it is all true and she is all that, indeed. But the core of her current is not the gnosis of the flesh but of the spirit. She is the Scarlet Whore and the Queen of Harlots, igniting the sexual impulse and the desire of transgression, but she is also the Mother of Abortions, showing that the flesh is not the goal in itself, but the temple of the spirit, transforming biological impulse into longing for transcendence. As the Goddess of Gamaliel, she reveals sex as a vehicle of the lunar current that transforms the practitioner from the mere vessel of clay into an oracle, seeker, visionary, creator, and living manifestation of this raw force, taking us to the roots of the innate powers of intuition and sensing which belong to the domain of the female. At first this experience will take us through the gates of transgression, filling the mind with images of sex and pain - not in the way that we would find exciting, but putting us through visions and practices that we normally consider to be disgusting, vulgar, sickening, or even unacceptable. Under the Gamaliel consciousness, however, all these things become not only acceptable, but desired and craved for. What is disgusting and

repulsive is transformed into fascinating. What was vulgar and obscene becomes sacred and sublime. And finally, they all cease to matter, as we become the force ourselves, free from the confines of ego, time, space, and our mundane personality.

This union between the Goddess and the Devil-Angel is the core of the gnosis of Gamaliel. Lilith and Samael are not experienced here as two separate beings, but rather two parts of the same force, typifying the feminine and the masculine aspects of the lunar current. In the old qabalistic legend they are one and the same force, forever joined in sexual act - and this is also their manifestation here, in the realm of Gamaliel, showing that sexuality is the way to the divine. This legend derives from *The Treatise of the Left Emanation*, which explains in one of its versions that Lilith and Samael were born as an androgynous being, double faced, and born out of the emanation of the Throne of God as the dark counterpart to Adam and Eve. Another version presents them as a sexual pair, continuously copulating and receiving wicked emanations from each other by means of an intermediary - the blind dragon named Tanin'iver, corresponding to Leviathan in the ritual system of the Temple of Ascending Flame. Identified here with Lucifer, Samael is believed to rule, together with Lilith, over the whole Tree of Qliphoth: Samael/Lucifer presiding over the initiatory process from his throne in Thaumiel, and Lilith appearing at each level of the tree, acting as the guide and initiatrix on the Path of the Dragon. As a sexual couple, they can be compared to the feminine and the masculine currents that constitute the Tantric concept of Kundalini, rising from the sexual center at the base of the spine and ascending through the spinal column to merge in ecstasy in the Third Eye, the center of awakened consciousness. The first step in this process is to enter the lunar realm, on the dark side of the moon, where the Initiate is seduced by Lilith and guided by the Goddess through the path of sexual alchemy and mysteries of eroto-mysticism, the purpose of which is to release the Serpent Force that liberates consciousness from the bonds of ignorance and illusions of the flesh.

This liberation is spiritual, emotional, and also physical, as the body is the alchemical laboratory for the whole process and the starting point for any form of self-exploration. Sex magic has a special role in this context, as the ecstasy makes the body a temple, magical circle,

chalice, in which the Sacrament is charged, consumed, and absorbed. In this experience ecstasy and agony are not far from each other, as they both shake us to the deepest roots, lifting us beyond the confines of the flesh, opening the way to supreme states of consciousness.

The meaning of “the Obscene One” carries a lot of negative associations, arising from the long tradition of telling a woman that sex is evil, that it is for procreation only, that her bleeding phase is something shameful, and that obedience and submission is all that she can have. Having all that in mind, it is not surprising that the symbol of liberation from all this guilt, fear, and shame is Lilith, the first woman who declared: “I shall not lie beneath.” Of course, this immediately made her a vicious demon-whore, the image that prevailed throughout the centuries, and even though this attitude begins to change in the modern-day world, the understanding of a woman’s power is still an uncharted territory.

Lilith is a powerful symbol in the psychology of the feminine, encouraging pride, individuality, and affirmation of self-worth. She inspires a woman to free herself from ties that bind and confine her primordial power, overthrows taboos and inhibitions, shows how to heal the wounds caused by the slavery of possessive relationships or other forms of sexual bondage, teaches how to liberate herself from the limitations of the flesh and reconnect with her spiritual potential. A woman who invokes Lilith and experiences this primordial consciousness enjoys being powerful and independent, aware of her sexuality and ready to take what she wants, focused on her goals and needs, and proud of her self-worth. This is the understanding of womanhood in its deepest aspects, at the very roots of female psychology.

As the ruling force of Gamaliel, Lilith lifts the veil covering the mysticism and the magic of the feminine, presenting the Goddess as the Initiatrix, the gate and the portal to other worlds, the vehicle of transcendence. This current is not steady like the solar masculine force, but comes and goes in cycles, changing and evolving. It has its ups and downs, depending on particular phases of the woman’s cycle. It is also not the same for every woman. I have spoken many times with other female magicians, and there are as many opinions as there are practitioners. Some of us may feel at the peak of our

power in the middle of the cycle, while menstruation is the time when we feel the most vulnerable and open for all kinds of external influences. It is a perfect time for works of invocation and possession, as we become a natural vessel for subtle energies, but it is not a suitable condition for rituals aimed at manifesting an intent. There are, however, many women who experience this condition as the concentration of their power, which towards the end of the cycle begins to fade away and is renewed when the next bleeding starts. Some women prefer to withdraw at that time, enjoying solitude rather than anyone's company, including their life partners. Others choose to ignore it, refusing to listen to their bodies and losing contact with their natural potential. This state, however, is always magical. A woman undergoes a cycle of death and rebirth every month, shedding blood but not dying, suffering pain and enjoying the pleasure of sexual awareness that is awakened by the flow. The bleeding time itself makes us an open gateway and a medium for the Lunar Goddess, naturally attuned to the frequencies of her current that manifests spontaneously through our senses, emotions, thoughts, dreams, and the whole reservoir of sexual energy, fluctuating from severe depression to the heights of euphoria. It is a naturally altered state of consciousness in which the senses are heightened and the body receives a multitude of impulses, both from the inside and the outside. A spiritualized act of communion makes us one with the Goddess, the living manifestation of the primal current that comes as a waterfall, whirlwind, or avalanche, the force that awakens sleeping gods and opens the way to the Void when we become all and nothing. This is Immortality, Supreme Consciousness, Godhood.

Here, in the realm of Gamaliel, the practitioner can only taste how it feels, as this is only a beginning of the journey into the wonders of the Nightside, but this taste itself is enough to drive us on the path. Seduced by Lilith, the queen of Gamaliel, we transform it into the Desire of Transcendence, the Flame of Lucifer, the Fiery Pillar of Ascent. All this starts with the work of the body - listening to its needs, urges, instincts, reconnecting with the primordial darkness within, observing the times when we are at the peak of our power and when we feel tired and depleted. Sexual practices are a natural way to transform these bodily impulses into spiritual

experience. Lilith makes us aware that sex is magic, be it solitary or with a partner. It does not really matter, as we all are a mixture of male and female energies, yin and yang, the animus and the anima - just as she herself and Samael are two aspects of one force, although she is often experienced by men and women in a different way. While male practitioners tend to see her as a separate being and visualize her approaching them as a seductive lover, fearsome mother, or magical companion, women experience her mystical force from within. Sometimes she comes to us as a playful sister, guiding us through the mysteries of sex and power, showing us the possibilities of our inner potential and transforming our quest for knowledge into a spiritual adventure. But most often we experience her rising within ourselves, in a storm of passion and fury, merging her consciousness with ours and taking over our senses, thoughts, and emotions, making us living vessels for her primordial current. This is the consciousness of Gamaliel.

The mystery of the Obscene One is the knowledge of sexuality because this is the greatest mystery and the greatest power of mankind. There is nothing as liberating as the awareness of one's sexual power, and there is no other aspect of life that would inspire so much controversy, fear, shame, guilt, frustration, hope, joy, and excitement. It is the most natural way to liberation from the confines of the mundane world and limitations of perception, the first experience of divine consciousness. This gnosis is neither sacred nor obscene, and it is both at the same time, as it begins with the body, and when we are in tune with our bodies, we can use them as powerful vehicles of transcendence.

THE FORM OF FORCE

Rev Bill Duvendack

I am the form of my consort Lilith. She is the unholy and unquenchable force of the Nightside, and I, her vessel of transference. With her, the engine of evolution is fueled, and through me, it is given life and structure. She is the essence, and I, the manifestation. It is through her that we all find life, and it is through me that we create each new level of evolution on the path of *Sitra Ahra*.

The cold, bleak desert winds whip across the sand dunes as a bringer of change, and in the winds of the western desert I find myself standing, wrapped in traveling garb, and surveying the oncoming tempest. No civilization in sight; just the deep richness of the night sky above me, revealing unforetold mysteries and aspirations, hidden in the ancient temples of the deities that reside in other worlds. I stand with sand on my boots in the desert of Set, journeying further than ever before. My body is weathered from the experiences in the desert thus far, and I stand ready to continue my journey, with all I need on my person. The acrid air reminds me that no matter what I've been through, I live, and through this life I will continue through the dark and unknown places that have hidden treasures awaiting me, and I will endure the winds and the sand to enter the gates of the palace of ancient wisdom.

Though cut by wind and bleached by the sun I continue on my journey, driven onwards by the promise of wise riches that await me. She calls to me like a siren, promising fulfillment and relief. The heat of the desert bakes my skin to the point I can feel every heart beat and every vessel of my blood, rhythmic and pulsing. It is sheer force of will that carries me through the desert and spurs me onward. It is the knowledge on the horizon that propels me forward, and it is only time that stands in my way, yet is also my faithful and eternal companion; time, and the wind. The dry desert wind cuts through me like a sharpened sword, and it is through this cutting that I purge what is no longer necessary to make myself a better receptacle for the fruits of the desert. It is through this purification process that I find wholeness and healing, and thereby come to know the planes of existence that are as fine as the grains of sand beneath my feet. While I know bleakness and desolation of scenery, I also know solitude, self-reliance, and peace.

Finally my journey comes to an end as I stand at the gates of the palace of the desert of night. I see no guards, but I know it is guarded. I see no signs of life, yet I expect none, either. The monolith of her palace opens itself to me, and I enter with full force, striding confidently in, humbled after the arduous journey, purified through the desert wind, yearning for her comfort to release me from my travails. As I shuffle into her throne room, I am not disappointed by

her vision, and as my eyes gaze upon her, I know that I am home.

Samael is the consort of Lilith, which has been written about extensively over the long centuries, and yet this relationship between the two in a qliphothic context has not been fully explored or delineated in a way that is clearly representative of the Left Hand Path specifically as it relates to *Sitra Ahra*. As will be mentioned in another essay, Samael is the “poison of god,” or the “venom of god,” yet there is so much more to him than that. He, along with his bride Lilith, preside over *Sitra Ahra* in a variety of ways and functions. They may seem like two sides of the same egregore, but they are vastly different in function and presentation. Together though, they represent a wholeness that is not often times discussed or addressed. Each one on their own is worthy of an in depth study, but together than can almost be overwhelming to ponder and integrate. Let us break them down into workable formulae.

Let's start off with formula #1: a Nightside and western occultist look at part of the human energy system. Most of you are most likely familiar with the chakra system and the Kundalini that resides there, but let me give a quick recap for those that may not be familiar. The Kundalini energy lies coiled at the base of the spine at the buttocks, and rises through an etheric channel that travels parallel to the spine known as the Sushumna. This energy is the energy of creation and is often times known as sexual energy, but extensive work with it reveals more than just a sexual nature to it. There are two types of Kundalini energy that are independent of each other, yet symbiotic in their nature. The two types correspond to female and male energy. The female energy that resides at the left buttocks and rises in a serpentine fashion to the left nostril is known as the Ida energy (pronounced eeda), and has the color of electric blue. The male energy that resides at the right buttocks and rises in a serpentine fashion to the right nostril is known as the Pingala (pronounced pin-gaul-a). These two twist in a way that is portrayed in the image of the caduceus. The crossing points of the energy happen before and after the interdimensional energy vortices known as chakras that align with the central meridian of the body. To put this into context of the path of the Nightside, this would mean that another name for the Ida energy is Lilith, and Pingala, Samael. Hence, a technique

that you can use to experience this energy in the context of *Sitra Ahra* is to visualize them as you control those particular energies via meditation, Kundalini yoga, or any other variety of techniques available to you on your own path of ascent. By changing our nomenclature we align ourselves to the esoteric nature of these two, as well as align ourselves to the path of the Nightside.

Formula #2 is something that can lead to a much different Nightside experience. As was mentioned earlier, Samael/Lucifer presides over the initiatory process from Thaumiel, and Lilith appears at each level of the tree as a guide of sorts to assist us in rising to the next plane. However, in order to maximize our work with this, let us break down the tree into planes for convenience and clarity. Aleister Crowley shows that there are seven planes on the tree, but you could also break the tree down into four planes, so I will address both schema. Let's look at the sevenfold planar analysis first. In this scheme, the seven planes are as follows. However, when I use numbering to describe them, these numbers are completely subjective. I use them simply for clarity rather than an implication of "proper" ordering or perspective. Plane #1 is Lilith, and corresponds to Malkuth, plane #2 is Gamaliel, and corresponds to Yesod, plane #3 is Samael and A'arab Zaraq, corresponding to Hod and Netzach, respectively, plane #4 is Thagirion, corresponding to Tiphareth, plane #5 corresponds to Golachab and Gha'agsheblah, Geburah and Chesed, respectively, plane #6 corresponds to Satariel and Ghagiel, Binah and Chokmah, respectively, and plane #7 corresponds to Thaumiel, Kether, respectively. Thus there are eight total initiations that Lilith and Samael can guide us through, under the baleful eye of Lucifer as he watches from his throne at Thaumiel. Why eight, if there are only seven planes? Of course the initial initiation is that of encountering this tree, before we even begin to work with Lilith/Malkuth. The second part of formula #2 can break the tree down to four planes only, which correspond to classical qabalism. These planes are as follows: Plane #1: Malkuth/Lilith, plane #2: Gamaliel, Samael, and A'arab Zaraq, Yesod, Hod, and Netzach, respectively, plane #3: Thagirion, Golachab, and Gha'agsheblah, Tiphareth, Geburah, and Chesed, respectively, and plane #4: Satariel, Ghagiel, and Thaumiel, Binah, Chokmah, and Kether, respectively. In this schema there would be five opportunities for initiation that Samael

and Lilith would oversee. Working with initiations via planar levels and using these two as psychopomps may seem tedious or odd at first, but for those of you that are familiar with the Golden Dawn system of initiation, specifically when it comes to Themis, you can definitely see the correlation. However, the biggest difference is that with this Nightside initiatory schema, there are two entities that are the masculine and the feminine, whereas in the Golden Dawn schema there is only one that is technically considered to be both, or rather devoid of either due to the cosmic order that transcends gender manifested energy. If you're not familiar with the Golden Dawn scheme, suffice to say that Themis is a guide for major initiations that correspond to the Tree of Life. Thus the same principle can be applied here, not just for the psychospiritual perspective, but also for the egregore tie in to the western tradition. While this concept is not necessary in any way, shape, or form, it is worth being mindful of, due to the cohesion and attunement it can produce.

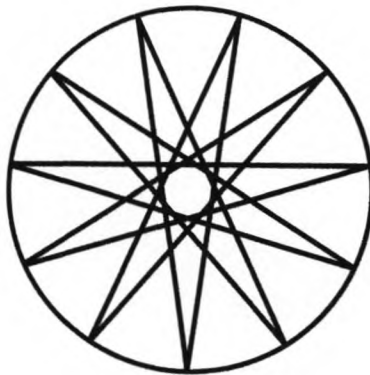
No matter the schema you use, you can see how to put all of this together for your own self initiation upon *Sitra Ahra*. We all begin at the mouth of Malkuth and move upward toward the supernal energies at the top. It is through this process that we come to know the divine, and through this knowing we develop the divinity within, as is in line with the Left Hand Path teachings. It becomes apparent that the initiations are ones that can vary from individual to individual, yet are still structured as part of the experience of the Nightside. Technically you can use both schema to navigate this tree, so keep an open mind to both, rather than an absolute right/wrong model of planes. This is the path of the serpent upon the tree, and the path that we tread. By breaking the tree down into these planes, we can more easily navigate this vast area of Nightside wisdom in a way that is in line with our natural conscious minds. The human mind is almost inherently predisposed to analyze things like this and to break things down into sizeable pieces to ingest. Perhaps you may find that the fourfold planar breakdown works as a broad stroke approach, and the seven planar breakdown works in a more detailed fashion, or perhaps the four planes correspond to the four elements system of planes, and the seven planes correspond to something similar to the planets, but no matter your perspective, it is worth pondering which one (or both) fits in with your personal

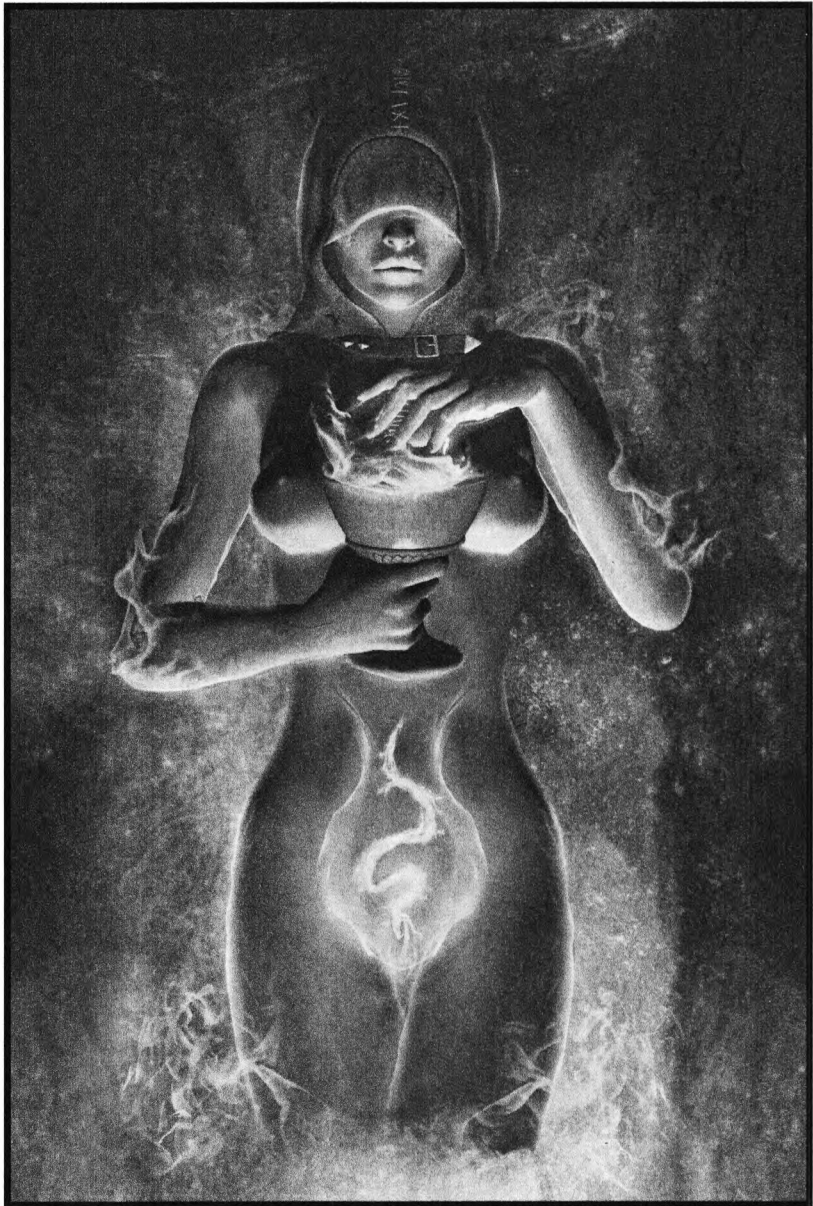
spiritual paradigm, and then to move forward from there. Nightside exploration is something that is still in its infancy from a historical perspective, and thus this is the perfect time to fashion what you want to be your own experience here.

Let's take a moment to look at how to use the two of them in your initiatory schematic. The easiest way to use them is to use the Kundalini model discussed above. For example, tuning into Lilith as the force part of the equation is wise, and tuning into Samael as the form side of the equation would be the other half. His correspondence to form comes from his correspondence to Mercury, and her correspondence to force comes from her correspondence to the fire serpent, her original roots as an air elemental, and her role as the great qabalistic initiator. Thus, for the sake of ritual creation, you could use an invocation to her to stir your own Kundalini energy, and while entering into the breath work of the temple, you could visualize her and Samael rising through your skin. Another part of the ritual construction could involve Samael by creating a ritual structure that would address working with him in your own day to day life, fueled by her energy and passion. For example, if you knew your professional life needed a change, you could perform personal gnosis with Samael to find out what type of poison is necessary to inject into it to cause change and growth, and when this message is received, you could call on Lilith to be the undying, eternal fire that would carry you through until your plan is executed. Each plane that is ascended would reveal another finer trait of both of them. The grossest parts of both would be revealed closer to Malkuth, with the more cerebral and spiritual traits appearing the closer you get to Thaumiel. Like layers of an onion being peeled back, their consciousness is exposed to you for ingestion, synthesis, and resonance.

On a day to day practical level, they can also work as guides for knowing when the next initiation is right around the corner. Their individual or collective appearances can herald new cycles of spiritual development that await you. Spiritual and personal growth unfold like a spiral, and thus what goes around comes around, and what goes around really goes around. Countless times I've known that an initiation is coming by analyzing the signs around me, and thus I was not caught off guard with my evolution. The entities

of the Nightside are very potent and direct, and thus it is often times easy to spot their influences and presences on a waking level. Sometimes this is direct and in your face, blatant and unapologetic, but is that not what we are seeking when we tread this path? Are we not choosing the direct path to unfoldment? Are we not, by default, choosing the harder road, knowing that in the end there is no easy or hard road, but rather simply the road? Samael and Lilith are our traveling companions, but take no comfort in this, for they are far more experienced than us, and thus their ways are ways of tough love, autonomy, and responsible energy management, knowing the fine line between force and form, and what can be accomplished when these two are worked with equally. They have seen a million times over what an imbalance of force and form can produce, yet they responsibly stand aside and let us have our way, knowing that we may rise or fall, but ultimately that it is up to us. Thus we can also call on them to create our own initiations as well, and by calling to them we expedite our personal growth in line with our Will. Hence no matter whether we call them, or they simply arrive, we find that our path up the tree of the Nightside is intrinsically tied to our relationship with them. Because of this, it is wise to cultivate that relationship to the best of our abilities. It is only by accomplishing this that we can control how the ascending flame rises in our soul.

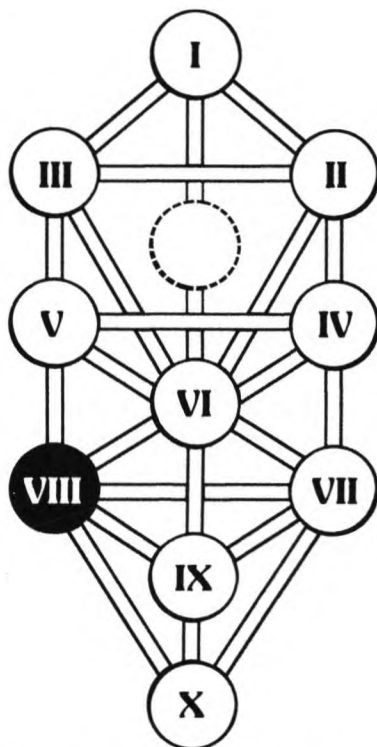




SAMAEI

The Poison of God

Corresponding Sephira: Hod – Splendor (Intellect)



The name of the Qlipha translates as “the Poison of God,” “the Desolation of God,” or “the Left Hand.” It is the realm of the Trickster and the Reaper. The Initiate on the Path of the Dragon drinks here the alchemical Poison to dissolve the foundations of intellect and enters the pact with one’s personal Shadow. The demonic ruler of the Qlipha is the peacock-king Adrammelech, corresponding to Melek Taus, the Peacock Angel of the Yezidi. The rites of Samael are the mysteries of death and soul flight, *Via Nocturna* and the Wild Hunt, ordeals of doubt and disbelief, triggered by dissolution of the reason-based thinking, the path of the Reaper, and the wisdom of insanity and irrational.

Rev Bill Duvendack
Invocation of Adrammelech



Adrammelech, master of words, he whose tongue cuts deep, I call you to me this eve! With your prowess and leadership I call your presence to this chamber to manifest unto me!

*Bring me clarity!
Bring me precision!
Bring me autonomy and sovereignty!*

Heed my call and inspire my words! Bring your forgotten sun to my chamber to ignite my black flame within!

*By your wit I learn control!
By your cunning I learn strategy!
By your glory so shall I learn to shine!*

*From your barren dry exile I invite you to warmth and comfort! From your dishonor I call you to honor and glory!
From your degradation I cleanse you!
He who is seneschal, he who is lord!
He who rules both pen and sword!
Through your guidance I learn the Great Art!*

*Great art of words, I learn from thee!
Great art of carousing, I learn from thee!
Great art of rulership I learn from thee!*

Adrammelech, who ruled a million times over before the Christed darkening of the light, I call to you this eve to educate and elevate me!

*In Nomine Draconis!
In Nomine Adrammelech!*



Rev Bill Duvendack
Poisoned Well



Samael is one of the more intriguing characters on the qliphothic tree, and can be a very potent catalyst for change, but often times he is misunderstood. I'm not going to dive into the historical, fact based context that I usually write when speaking of an entity because Asenath Mason covered that extensively in Dragon's Blood Magazine, issue #7, and so if you're looking for information, you may want to start there. This essay is going to cover the living, breathing Samael. A lot of this information has come from personal gnosis and experience, but of a unique slant.

Samael is the qlipha of the 8th sephira of the Tree of Life. This sephira is also known as Hod, and corresponds to the planet Mercury. This corresponds him to Mercury, Hermes, Djehuti/Tehuti, and Anubis if you go with the association of Aleister Crowley. Crowley sees Anubis as a psychopomp archetype, as are the others. This is the part of the godhead that has to do with rational and logical thought, communication, mathematics, concrete sciences, the mental plane, and a host of other related correspondences.

Samael is a very interesting spin on this archetype because his name means "poison of god," or "venom of god," or other similar concepts, based on translations. Thus he is the agent of change injected into the existing system. Due to the qliphothic nature and correspondence, he also resonates with the concept of the dark jester in much the same way that Mercury is the prince of thieves and liars. In much the same way the human body is injected with a particular virus in the form of a vaccine to assist the immune system in its defense, Samael is injected into an existing system to act as a catalyst for change. This could easily be seen as performing two functions: 1) Helping the existing system build up a resistance to his wisdom, or what his wisdom addresses, and 2) Acting as a catalyst for change.

When these points are considered and remembered, they paint a picture of a complex character. He is a catalyst for change,

yet a vaccine against outside viruses. Logical, cerebral, thorough, and exacting in nature and approach, he lacks anything resembling a heart center. After all, when one is at a particular sephira, that is all that exists, other than the slight flowing out and blending that occurs on connection paths. He can travel anywhere and come back unscathed, yet his personality is that of a dark jester or trickster. Some information claims that he is still an angel rather than a fallen angel even, so while he may be a dark jester, he is one that comes from and is aligned with “on high,” to use crude language to convey the concept. Thus his honor and integrity are crystal clear because everything he decides and does is based on logic. However, he can also work with abstraction, and thus when put into context of working outside the circles of time, we see that the level he works on is broader and more eternal than we can imagine.

Even in his details we find more information about him. He is often times known as the original archangel of death, a concept he shares with Anubis from the Egyptian pantheon. In ancient Egyptian mythology, Anubis was the original god of death before Osiris assumed the position. It was only after that point did Anubis become associated with embalming and funerary practices. The correlation of Mercury to death is quite fascinating when it is contemplated. However, due to the psychopomp nature, Samael is protected in some ways, and thus we are given the wisdom that we are protected, too, to a large extent. Experiences change us, and we grow and adapt, performing spiritual Darwinism as we go, constantly improving and developing our inner divinity as is in line with the Left Hand Path.

I realize this is most likely not new information to those that are well read, but I hope for those that may not be familiar with him, this serves as a thumbnail sketch to begin. Like so much of the rest of the qlipthoth, he comes from the Abrahamic belief system, and thus when he is worked with, one usually discovers this information and works with him from there. This approach is logical and completely understandable. However, when I began working with him, I did not begin from this approach. I had already been working with Anubis for five to ten years prior, so my lens was colored from a perspective that most people don't have. I approached him and all qlipthothic concepts from an Egyptian bent first and foremost. It used to be subconscious,

but when I realize it, it became intentional, to set myself at odds with the dominant magical paradigm strongly influenced by the Abrahamic tree. Thus I became the poison in the well in a lot of ways.

Naturally I was led to explore Samael more, and the relationship has only grown over time. One of the keys that can unlock a deeper understanding of Samael is Theosophy. By working with their concepts of the planes and related subjects, we bring ourselves more in line with the mind of Samael rather than allowing ourselves to get caught up in his traditional and commonly accepted mask. Please don't misunderstand me though; his traditional side is worth its weight in gold to work with, but Samael's inner life can yield just as fruitful results. For example, a trait of his inner psyche is that of detachment. In chemistry, Mercury is known as a universal solvent, which means that anything can pass through it, and neither Mercury nor the agent being transferred are changed. Thus to successfully work with Samael, detachment is a major part of the formula. This is only the tip of the iceberg, but you get the point. With Theosophy we get a glance into the mind of Samael, bringing ourselves into alignment with his energy in a more intense and clearer way.

Very much in line with this kind of thinking, I would like to share insights with you to inspire you to find your own hidden wisdom that he has to offer. After all, in other words, don't just take my word for it; here's what I have found. Following is a list of correspondences that aren't traditionally associated with him, but I have discovered through my travels.

<i>Alacrity</i> – There is a certain swiftness that comes with working with this energy.	<i>Death</i> – Change is the only constant.
<i>Detachment</i> – This was discussed above.	<i>Emotional Control</i> – Dion Fortune reminds us that in order to control a plane, we approach it from the plane above. The mental plane is the next plane above the emotional.
<i>Journeying</i> – The easiest term to use here is "shaman" to convey what this entails.	<i>Mobility</i> – Can go anywhere in line with one's will.

<i>Neutrality</i> – Staying involved but not mired in situations is easily achieved when other correspondences are studied.	<i>Peace</i> – When detachment is mastered, peace can be achieved.
<i>Silence</i> – The value of silence is accentuated when working with these energies.	<i>Solitude</i> – Much time is spent alone when traveling.

Only through personal gnosis and experience can these be gained, so I encourage you to do your own research regarding the traits of his mind. It is through knowing the makeup of his inner psyche that we can unlock esoteric ideas that can be used to increase our effectiveness. What I listed above are a few of the concepts I have come across through my experiences, but I am sure there are more correspondences out there than just that brief list. Samael gives juicy fruit to those that seek his wisdom, but the road is not gentle. It is simply the road, and it is our ego that colors its ease or not. Native American traditions call this the Red Road, and it is one that not all people walk, but is an intense spiritual path. This is the easiest parallel available for the sake of clarification. One that works with Samael is one that chooses to walk the Red Road, and once it is walked, the individual is changed forever. However, in this should be found comfort because the only constant is change, and stagnation equals death.

Keeping in line with this, we quickly see that Samael is much different than what traditional sources tell us. He is much more cerebral, cunning, and colder. If we are not aware of these when we start working with him, we could easily fall into such pitfalls as sociopathy and narcissism, but armed with this knowledge we can successfully navigate his consciousness enough to resonate with his energy on a higher level than before. Whether or not we are aware of those facets of his psyche, they are at work through the universal law of correspondences, so we will be influenced by them regardless.

Everything we've been looking at so far has addressed his consciousness, so let us turn our attention to the poison aspect of him. This is a point that is often misunderstood, or at least interpreted based on ego preconceptions, so let's take a closer look. A lot of people think that his role is that of the adversary, but this isn't

entirely true. Yes, he can take on an adversarial role, and yes, being the poison in the well can seem adversarial, but there is more to it than just that. Other than taking on an adversarial role, he also takes on the role of the rebel, the cleanser, the protector, and the catalyst.

You may be thinking that the role of protector is the odd one out in the list above, but allow me to explain. As can be intuited from our discussion above about vaccines, it is through his injection into the system that the system builds up a resistance to the foreign substance. It is in this way that Samael actually protects the existing system from external infection. There is also a chemical truism that comes into play here: "That which dies can be resurrected, but that which is changed is changed forever." Once Samael touches something, it becomes permanently changed in a better way. In other words, Samael is forced adaptation. It is in this way that he protects because he protects the system as it exists, and his role is to assist in its evolution.

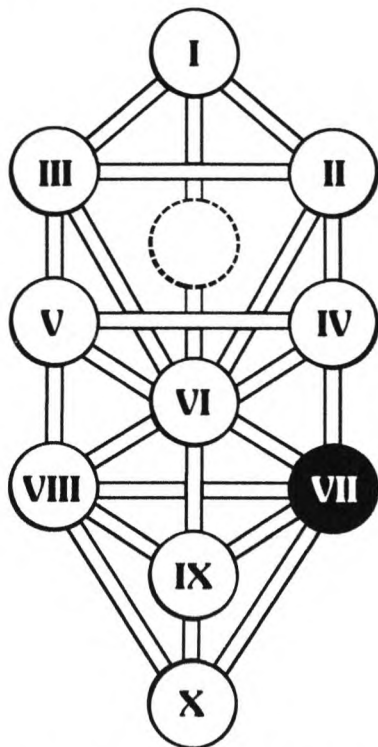
Once we step back and look at the whole picture we can easily see that Samael is a much more complex entity than tradition tells us, and one that requires a second look. Being associated with Mercury he becomes an entity of air, like his beloved Lilith, and thus more information about how these two are the nightside equivalent of the alchemical wedding is revealed. However, that is an essay for another time. If he is to be a part of the chemical wedding, then he should resonate with Lilith, and through the commonality of the element of air, Mercury, and related concepts, we find resonance between the two.

Ultimately though, what you get out of your relationship with Samael is up to you. I share these thoughts here to encourage exploration of Samael in new and innovative ways in line with your own personal development. You could simply say this essay is the poison in the well for what tradition has taught us about this complex and intriguing being, but it would be just as valid to say that these words introduce us to an often neglected part of him: his inner life. By being aware of this part of him, we can more effectively spread the poison of our truth, and in ways that aren't necessarily conflict oriented. Sometimes the greatest act of rebellion is simply developing yourself to the best of your abilities. In other words, to walk the draconian path of initiation.

A'ARAB ZARAO

The Raven of Dispersion

Corresponding Sefhira: Netzach – Victory



A'arab Zaraq, or Harab Serapel, is the third Qliphothic realm on the astral plane, the last outpost before the Black Sun in the center of the Dark Tree. It is ruled by the Dark Venus, or *Venus Illegitima*, who introduces the Initiate into mysteries of sexual mysticism, and Baal, the fierce god of war, who opens the way to the path of the warrior. The third ruling force of the Qlipha is Tubal Cain, the Maker of Sharp Weapons. He is the brother of Naamah and the first alchemist, corresponding to such mythological figures as Azazel and Hephaestus, the patron god of blacksmiths and craftsmen, fire and metallurgy. The initiation of A'arab Zaraq is the ordeal of the Lover and the Warrior, the way of passion and obsession, fear and courage, balance and violence.

Ascnath Mason

Invocation of the Dark Venus



Decorate your temple with green and copper-colored candles. Burn sandalwood incense or fill the air with the fragrance of roses. On the altar place the chalice with water representing the feminine current of the goddess. If you have a statue of Venus or ritual objects connected with her symbolism - made of copper or painted in copper colors, put them on the altar as well. You can also use a mirror as a focal point for the current of the goddess. When you feel that the atmosphere in the temple is charged with the energies of the Dark Venus and your mind is ready for the communion with the goddess, begin the invocation:

*In the name of the Dragon,
I invoke the Dark Venus, Goddess of Love and War,
To come to my temple and manifest!
VENUS ILLEGITIMA A'ARAB ZARAQ REGINON!*

*Come from the waters of A'arab Zaraq,
From your temples of swords and roses!
Arise from the Lair of Leviathan,
With doves and ravens,
With gentle waves and raging storms!
Goddess of War and Battle!
Sacred Prostitute!
Mistress of passion and delights of the flesh,
Bloodthirsty consort of the God of War.
Tender and loving,
Fierce and ruthless,
Eros and Thanatos united in lust and bloodshed!
Mistress of life and death,
Lift me up on the wings of the Raven of Dispersion,
Into the Womb of the Dragon,
Where I shall die on your altar of pleasure and sacrifice*

*To be reborn in the waters of the moon,
And to celebrate life, love and lust!
Open for me the gates of A'arab Zaraq,
And arise from the Shells of the Nightside,
To lead me through the dark ocean of my soul!
Dark Venus,
Venus Illegitima,
I cal you forth!*

VENUS ILLEGITIMA A'ARAB ZARAQ REGINON!

Drink the Sacrament and feel how the feminine current of A'arab Zaraq flows through your body, opening you to the energies of the Qlipha and allowing for communion with the Dark Venus. Thank the goddess for her presence and guidance and close the working



Rev Bill Duvendack
Invocation of Baal



*Under blackened sky and blood red moon,
the lord of war, the lord of doom,
Ride high tonight, ride high!
Lord! Master of war! Scion! Harbinger of bloodshed,
I greet your ride tonight!
With the raised blade I greet you, spreader of carnage, taker of lives.
Death dealer from the forbidden wastes,
I welcome you into this sanctum this eve,
May you share your tactics and strategy with me,
your cunning is our bond.
May your brutality and strength be at my side,
and may your bloodlust fuel my veins!
Baal, lord of war, reaper of humans I invoke thee, I invoke thee!
Scythes and sickles, swords and daggers, shields and helms,
I adorn, given from thee!
With your guidance and wisdom I conquer, robed in victory!
With your prowess I eviscerate when right.
Lord of blood, master of pain, I welcome you into my sacred space.
Show me your visage, and share with me your knowledge of war,
for I will spread your legend, I will spread your tale.
Cry havoc, and let slip your dogs of war!*

In Nomine Draconis, In Nomine Baal!
A'ARAB ZARAQ BAAL MARAG REGINON!



Ascenath Mason
Niantiel Working



INTRODUCTION

Niantiel is the name of the guardian of the path connecting A'arab Zaraq and Thagirion, the last realm on the astral plane and the central Qlipha on the Tree of Night, which is the entrance point to the solar consciousness of the Qliphoth. In the symbolism of the Dayside this Tunnel corresponds to Scorpio and the planetary influence of Mars, which is also powered up by energies of Baal, the god of war, who presides over the initiatory mysteries of A'arab Zaraq. In the Tarot symbolism this path is associated with Death, ATU XIII, which represents change and transformation by dissolving things and reintroducing them into the cycle of birth-death-rebirth. The zoomorphic totem and guardian of this path is the mythical, three-headed hound Cerberus, who stands sentinel at the door to the underworld, the chthonic realm of the dead. Other symbols include the wolf (nocturnal beast associated with Hecate, the lady of the underworld), as well as the scorpion and the beetle - both symbolic of the Black Sun and connected with the influence of Thagirion, "the sun within." According to Kenneth Grant, who describes this Tunnel in his *Nightside of Eden*, the god-forms that can be attributed to this path are Typhon, Khephra, Apep, and Sekhet, the solar force of sexual heat, the sun in the south. We can also encounter here the serpent Dangbe, which manifests as spectral snakes haunting the depths of the Tunnel.

The works of Niantiel are those of necromancy and zombification, as well as necrophilia as a symbol of the formula associated with the alchemical principle of *Solve*, dissolution, that leads to the ultimate mystery of Non-Being. Hence also the presence of Hecate, the goddess of the dark moon and the lunar current of the Qliphoth, who acts as the psychopomp, leading deceased souls into the underworld, and, in psychological terms, connects the conscious and unconscious parts of the Self. However, the vision of Death encountered in the Tunnel is not that of a robed skeleton with a scythe, but that of the Dark Jester, crowned with a cap and bells, dancing the eternal *Danse Macabre*

at the crossroads of the worlds, where witches meet and where the dead can be summoned by the necromancer. He leads the traveler through the mysteries of death and reincarnation, transformation and regeneration, entropy and immortality, revealing that life and death are conjoined together like lovers embracing each other in the passion of sexual act, in the mystical union of Eros and Thanatos.

Energies of Niantiel are easy to access and you may have many extensive and vivid visions while working with this Tunnel. These are usually grotesque images of the Reaper and death symbolism. During this work you may see cemeteries - ancient burial places, antique coffins, old tombstones, etc., as well as underground tunnels and caves with bones and dead people and animals. There are also visions of cities and houses with the death imagery, piles of corpses, and funeral processions. And finally, there are swamps and forests, places of decay and putrefaction under the full moon, or a moon that is red or purple and looks like rotting meat, sceneries swarming with scorpions, beetles and various insects that feed on corpses. This is all contrasted with visions of life and enjoyment - people partying and having sex, dancing and laughing - manifestations of Eros and Thanatos, the two initiatory currents of this realm, powered up by both the forces of A'arab Zaraq and Thagirion - the lust and passion of Venus and the entropy of Belphegor, the lord of the dead.

These visions may include insights into the nature of death and dying, the symbolism of the scythe, the crossroads, the importance of transition into a different form of existence, and the relationship between life and death. They may be accompanied by thoughts of death as transformation and liberation, a tool to achieve freedom on the path. You may also experience thoughts of nostalgia and melancholy, observations regarding rites of passage and sacrifices that are made on the path. And finally, you may have visions of death itself, such as being dissolved in pools or lakes of blood, torn apart by ravens, wolves, or other beasts of prey, burned in fire, or you may experience dying in another way - uncomfortable, disturbing, and reflecting your subconscious fears.

Here, in the Tunnel of Niantiel, we learn how to accept darkness, death and decay as a part of life, and we are shown that transition between the death of the old and the birth of the new is a natural cycle

of the universe. Also here we are confronted with the shadow Self that includes both the fear of death and fascination with the mortal aspects of life - fear of aging, illness and dying, as opposed to longing for oblivion in the death's embrace and suicidal tendencies. While working with this Tunnel, we may be confronted with such issues as the fear of loss, the sense of failure, feelings of alienation and isolation, or the experience of madness. This may be accompanied by depression, anxiety, confusion, and generally, the feeling of undergoing a dark period in our lives. Eventually, this all comes back to balance when the energies of Niantiel finish their initiatory work through our consciousness and become fully absorbed as the integral part of the Self.



Sigil of Niantiel

ENTER THE QLIPHOTHIC TRANCE

Sit in a comfortable position, close your eyes and relax. Visualize yourself in black space, devoid of light and substance, where nothing exists, yet, at the same time it is alive and filled with all possibilities. It cloaks you like a thick black mist, separating you from the mundane world and dissolving the walls and objects in your physical temple. To empower this experience, it is recommended to perform this meditation in complete darkness, with no candles or any other source of light. Breathe in and hold the breath in your chest. Imagine that all your tension, thoughts, feelings, and emotions gather in your lungs. As you release the breath, envision all of them leaving your body and mind, dissipating in the surrounding blackness. Clear your mind and open your awareness to the black space around you. Feel this blackness pressing upon your skin and piercing it, entering your flesh through the lungs with the air you breathe in, invading your aura, and sharpening your inner senses. It is thick, warm and suffocating. You are inside this blackness and you are one with it. It is an intimate experience that strips you from all mundane attachments, shields, protections, etc., leaving you naked and exposed to the energies of the Nightside. When you feel ready to continue, proceed to the invocation of A'arab Zaraq.

INVOKE THE RAVEN OF DISPERSION

Remain in your meditative posture. Envision yourself sitting on the shore of a dark, quiet sea. The whole landscape is grey, cloudy and ominous. In the distance, low above the horizon, visualize the Black Sun of Thagirion. It is huge, swirling like a vortex, shooting out black tentacles and absorbing everything into its black core. When you build this image in your mind, recite the following invocation - you may repeat it several times, like a mantra, to empower the effect. It is also recommended to memorize it before the working. If you forget the words, do not get stressed - simply say something similar from yourself.

*I invoke A'arab Zaraq, the Raven of Dispersion!
Baal shall arm me with his weapons of war,
And Venus shall protect me in her soft embrace,*

*So that I may rise on the wings of the Dragon,
And fly above the silver waters of the moon,
Through the path of the Dark Jester,
Into the heart of the Black Sun!*

Keep chanting the calling until you feel the forces of A'arab Zaraq entering your mind and merging with your consciousness. Envision yourself transforming into a dragon, wings growing from your back, your body covered with scales that protect you from all harm on the path, your eyes piercing the darkness of the Qliphoth, and your aura shining with a fiery radiance. In this form you can now enter the Tunnel of Niantiel.

INVOKE THE FORCES OF NIANTEL

Visualize the sigil of Niantiel in your inner mind. For this you have to memorize it before the working. If you do not feel comfortable with your visual skills, light a candle or more, so that you are able to see the sigil, place it in front of you, and focus all your attention on the image. At the same time vibrate eleven times the name of the guardian: "Niantiel." As you chant the word, envision the sigil coming alive, moving, glowing with the dark purple energy of the Tunnel. It is also growing - bigger and bigger - until it transforms before you into a swirling purple-black portal through which you can enter the realm. If you have been gazing at the sigil until this point, close your eyes now and build this image in your inner mind. Enter through the gate, or fly into the portal in your dragon form, and let the journey begin.

EXPLORE THE TUNNEL

For this meditation lie down in the coffin posture - with your back straight and arms crossed on the chest. Then envision yourself walking through a labyrinth of dark corridors. The air carries the smell of decay and putrefaction, as if you were in an old, abandoned house. There are old household objects around you, all covered with dust and cobwebs, pictures of dead people hanging on the walls that seem to be observing your every move, old ornamented sconces casting dim purple light - the whole atmosphere is ominous and menacing. You are there alone, but you sense a presence nearby,

although you cannot see anyone. All you can hear is muttered whispering and laughter that seem to come from behind the walls.

Finally, the corridor ends and you enter a big, round-shaped room. There are purple curtains hanging around, covering the walls, and in the center there is a black coffin placed on a catafalque, surrounded by candelabras with burning candles. It all looks fake, artificial, as if it was a staged scenery in a theatre or a circus. As you approach, you notice that the person lying in the coffin is wrapped in a shroud and has a mask of a jester on the face. You lift the mask and you realize that the face it covers is yours. Your eyes are closed, your skin is ghastly pale, and your lips are black and rotten.

Suddenly, the corpse in the coffin moves, grabs you with its hands and pulls you into the coffin to take its place. You are now wrapped in the shroud yourself and your face is covered with the mask of the jester - the guardian of the Tunnel. At the same moment your mind is flooded with thoughts of death and all that you associate with it - be it fear, anxiety, or fascination. You rise from the coffin, and at the same time the curtains fall from the walls and you see lots of mirrors around you. These mirrors show the reflection of all your thoughts, fears, nightmares, obsessions, and desires. In each of them you can see a different reflection of yourself - beautiful and ugly, healthy and sick, powerful and grotesque - all of these images are there and all speak to you and laugh at you, as if they were separate beings in their own right. You need to confront and absorb each one - this is the ordeal of the Tunnel. It might take a while, so let this meditation flow in a natural way and do not try to speed up anything. When the experience is over, you should feel that all that you have faced, all your fears, weaknesses and desires do not matter anymore, as you are now free and unbound, ready to move forward on your path. This should be a liberating and empowering feeling.

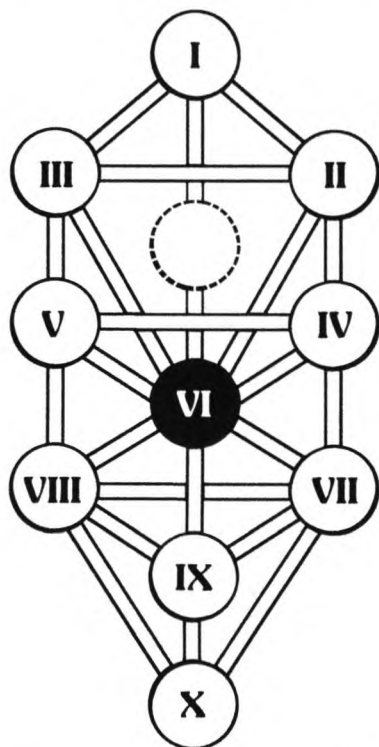
CLOSE THE WORKING

When you decide to return to your temple and your mundane consciousness, light a red candle and focus again on your breathing cycle while gazing at its flame. Take as much time as you need and continue until you feel calm and balanced again. Then thank the summoned forces for their presence and close the working.

THAGIRION

The Disputer

Corresponding Sefhira: Tiphareth – Balance/Harmony



Thagirion is the Black Sun of the Qliphoth. Residing in the center of the Dark Tree, it represents the Illumination of the Nightside on the Path of the Dragon. The ruling force of the Qlipha is Belphegor, the Lord of the Dead and the Lord of the Opening. Here the Initiate gets abandoned by all guides and allies on the path and confronted with tests of loneliness and despair in Belphegor's garden of shadows, where one has to illuminate the way with the Inner Flame. Through the communion with Sorath, the Antichrist, and empowered by the force of the Adversary, the Initiate learns the idea of Godhood and experiences the union of God and Beast. The gnosis of Thagirion is the knowledge and understanding of the very foundations of the Left Hand Path.

Ascenath Mason
Invocation of Belphegor



*I invoke Belphegor,
Lord of the Dead in the Garden of Shadows,
King of those who bellow grief and tears!
Open for me the gates of Thagirion,
And let me bathe in the undying light of Sol Niger.
Come from the mountain of Peor,
And fill the world with the essence of darkness.
Spirit of wealth and riches,
Show me the way to the treasures within.
Demon of Sloth,
Lead me into the dark night of the soul,
So that I may rest and gather my strength for the ordeals of the Nightside.
God of the Black Sun,
Illuminate my path within,
So that I may know both darkness and light.
Disputer, Adversary, Sower of Discord and Strife,
Do not let me remain stagnant and blinded by illusions,
Teach me how to pierce through ignorance
and find the light of understanding.
I call you, Belphegor!
Guide me to the heart of Thagirion as my companion
on the Path of the Dragon,
Join me in my quest for Illumination and Divinity Within,
Enter my body and enflame my soul with your divine essence,
And teach me how to use it to empower my way to Godhood!*



Ascnath Mason
Invocation of Sorath



*I open the Gates of the Qliphoth,
And I summon Sorath,
The Beast of Thagirion,
Lord of the Black Sun who comes as a fiery angel,
And whose name is the number of the Beast!
I summon Sorath, Sun of the Nightside!
The world will burn in the flames of Thagirion
And man will be the only god!
I invoke Sorath,
The Beast of the Apocalypse!
Destroy the false image of the world,
And ignite the spark of Godhood in my soul!
Come to me, Sorath!
Come to my temple of flesh!
I seek to be enflamed in the black light of NOX,
The Sun of the Void,
And to be reborn in the heart of your eternal fire!*

*I invoke Sorath!
I invoke the Dragon!
I invoke the force of the Black Sun!*

*FIAT NOX!
HO DRAKON HO MEGAS!*



Pairika-Eva Borowska

Thagirion



Thagirion is the central Qlipha on the Tree of Night, connected with Tiphareth on the Tree of Life. It is the central point of the tree, or in other words, the heart of the multiple universes that constitute the Nightside. It is also the antithesis to the harmony represented by its Dayside counterpart and the place where everything that provides balance is distorted and inverted - light and darkness, feminine and masculine, the Left Hand Path and the Right Hand Path. Thagirion/Tiphareth merges and transcends it all, representing that which is beyond the joys and sorrows of the path. It stands for the sacred union of Above and Below. While the domain of Tiphareth is cosmic harmony, and in consequence, equilibrium and illumination, Thagirion questions all that we have learned thus far, showing that illumination does not depend on any outer forces, but occurs within, triggered by our inner voice from the depths of the Self. Usually, man is driven by one's greater Ego, forgetting about the lesser Ego, or the other way round. The more we struggle between one polarity and the other, unable to bring our emotions and inner conflicts to balance, the less capable we become of pursuing the path that allows for a balanced and harmonious growth. We cannot see the spark of inner fire, with which we were born to this world, and we mistakenly assume that the reality we face every day is all that there is, neglecting the inner universe. Thus we become prone to chaos and anxiety that consumes us bit by bit, like cancer, blinding us from seeing the true light - the inner light of the Black Sun.

By questioning and inverting polarities, Thagirion breaks through the illusion that we perceive as objective truth, showing that illumination and fulfillment that we all crave for is not found on either of these sides but between, or beyond them. Also, the true equilibrium can only be attained if we transcend polarities, seeing them as merely two sides of the same thing, rising above the illusory cravings of both the lesser and the greater "I." Keeping

the Ego between the opposites that we are confronted with in our daily life can only lead to self-destruction. Therefore, there must be a dialogue between the conscious and unconscious, allowing us to see the greater picture, or perhaps a new perspective, and thus direct our destiny according to our true Will and freedom of choice. Will and freedom as the sources of power and insight are the key terms in the gnosis of Thagirion. They are the manifestation of the sacred fire that binds both the Tree of Life and the Tree of Death. There is a way of ignorance, but there is also a way of knowledge that is not accompanied by freedom, because it is hindered by laws and limitations. These limitations, however, are set up by man alone. They are believed to come from God or the Devil, depending on which side we take, but they still limit us in our progress. Therefore, how can we walk the path of sacred freedom, if the available ways are always limited and filled with struggle?

Thagirion as the shadow counterpart of Tiphareth has two ruling forces - Sorath and Belphegor. They both, however, represent one force underlying all - the adversarial current that separates and binds, oscillating between light and darkness. One polarity cannot exist without the other. Hence the concept of the Daimon - the merging of opposites - angel and beast, spirit and flesh, conscious and unconscious, good and evil - all that forms the integrated and powerful Self. It is the image of internal balance within the Void, embracing all aspects of life and death, binding that which was, is, and will be. Thus, in my opinion, there is no past, because it no longer lasts, and there is no future, because it has not happened yet - all that exists is here and now, our consciousness at a particular moment of being. Or perhaps we may say that all this - past, present and future exist together, at the same moment. In this view, Sorath, the solar force of the sun within, it is what triggers the awareness that we exist only between or beyond what we perceive as time, space, past, future, and so on. It is the force of life and the vehicle of existence, and at the same time, the force contradicting all that we consider as life, showing that everything is illusion. Thus we arrive at the question - what is the elementary meaning of Sorath? Traditionally, this entity is associated with the Beast 666 and the letter V, representing its horns. But here, in the sphere of Thagirion, another meaning is revealed - it is the force of evolution, the drive to move forward, the principle

of transcendence. It is the energy underlying life and passion that allows for the way of inner balance, the instinct behind our choices, the principle binding that which is conscious and that which needs to be made conscious on our quest for knowledge and truth among illusions and lies of the surrounding world.

We can view Sorath as a force that prompts us to act, move, transform, change, step out of our comfort zone and face the unknown - that which exists outside the boundaries of the world as we know it. This force takes us to the roots of the universe in the quest for self-knowledge, or knowledge of the Self - showing us who we are. On the other hand, Sorath is also the Adversary, and like Lucifer or Lilith, serves as an archetype of rebellion against the order of the universe, making us aware that everything consists of both light and shadow aspects of the world, life and death conjoined in union. Through these legends and myths of rebellion we are prompted to seek our own freedom, liberation from that which binds us. But I leave it to the reader to find out what this freedom is and what it means on the spiritual path.

While speaking of death, we cannot forget that the ruling force of Thagirion is Belphegor, the lord of the dead. This powerful demon-lord with many faces opens for us the door to the solar garden of shadows. He is the spirit of wealth and riches, as well as the demon of oblivion that ends the pain and suffering of initiatory ordeals of the astral plane. Sometimes he is seen as a young girl, other times as a skeletal being or a black hooded figure. In the Hebrew lore, however, he is the demon responsible for Sloth, one of the seven deadly sins. While Sorath is the force of movement that initiates the will to pursue the path further and prevents the adept from losing oneself in oblivion of the Black Sun, Belphegor is the guardian of the gate that leads further into the labyrinths of the Qliphoth. They both preside over the initiatory process of Thagirion, which is death and rebirth as a new, solar consciousness - the Daimon. As the lord of the dead, Belphegor sees and knows the shortcomings of the human nature, and if we have not learned our lessons through the tests of the previous Qliphothic realms, he will confront us with all of them, bringing forth that which is hidden in the unconscious to the light of consciousness.

This occurs not within our normal perception, but within our inner senses, by seeing through illusions that we encounter in our daily life. These illusions are sucked into the core of the Black Sun, like into a black hole that turns everything to nothingness. Belphegor opens the way to the true vision of the universe, but it is solely up to us whether or not we decide to face this truth. This knowledge is viewed as dangerous, because when an individual breaks out of the imposed, illusory truth, chaos is brought forth into order. But what is chaos if not freedom, even if it may overwhelm us at first, as we are not used to decide about ourselves and our destinies. We are constantly being told that is it otherwise, but this is merely another illusion. Belphegor helps us see through this distorted picture of the world, but we have to decide ourselves if we choose to take his lesson or remain in the mindless ignorance, like sheep awaiting a shepherd. By becoming one with this knowledge, illumination and understanding, we assume the god-form of Belphegor and we become the lord of the opening himself, ready to walk through the crossroads of life and death. Therefore, are you ready to face your nightmares and arise reborn through the black ordeal of the sun within, or perhaps you will remain in Belphegor's garden of shadows? The lords of the Black Sun have no pity for those who fail, and before you experience the joy and power on the path, you have to immerse yourself in the dark night of the soul...

MEDITATION

Sit in a comfortable position and light a black candle. Relax, clear your mind, and focus on the shadows cast by the candle flame. Envision that they assume the shape of the Black Sun. At the same time you may chant the name of the Qlipha to attune your consciousness to its energies.

Then blow out the candle and imagine that your body gradually ceases to exist and you are becoming a shadow yourself. Starting from the feet, you are losing awareness of your physical body, no longer warm or cold, but transforming into pure energy. Then continue this meditation focusing on the rest of your body: knees, hips, stomach, chest, neck, and so on, until you reach the top of your head. Focus now on your Third Eye and feel how it opens and

you start seeing the world with your subtle senses. Your body does not exist anymore and you are only a shadow among the living darkness, thick and stifling, flowing through the black sun, which is the gate to the energies of Thagirion.

In this darkness you notice a bright figure crystallizing in front of you, and you realize that it is another aspect of yourself. Envision your shadow connected with the bright figure by beams of warm, fiery light. This light warms you from inside and your shadow becomes one with the light of your bright Self. Feel how these two aspects of your consciousness are separate and united. Each of them is imperfect, but together they form the union of opposites that is whole and complete.

Meditate on this feeling for a while, and notice that the darkness around you is not black and thick anymore. You can now pierce through its black substance with your gaze and see yourself connected to various situations in your life that you consider as difficult, problematic, or hard to resolve. With your integrated powers of inner darkness and light you can now see these issues from a different perspective, realizing that there is nothing that you would not be able to handle. You feel calm and powerful, and your vision offers you solution to all that you could not deal with in your life thus far. You are alone in the universe and you are the only god and the ruling force of your world. Use this awareness to seek answers to your questions, gain insights and inspiration on the path, and transcend all barriers of your mundane consciousness.

When you feel ready to end the meditation, open your eyes, light the candle again, meditate for a moment on what you have experienced. Write down all thoughts that may come to your mind, as these may be answers to your questions, even if they do not seem to offer an immediate solution. This solution may come naturally, at a later time, as a result of the working.

Edgar Kerval
The Cave of LAFCURSIAX
(Qliphothic Shadow 671)



Through years of experimentations and inner transformations in the labyrinths, whose primogential calls and spectral shapes gather in diverse states of gnosis, we fall into the vaporous webs of LAFCURSIAX and enter its astral temples below the caves of the desert sands. There we learn how to mesmerize our astral shadow through diverse masks which contribute successive elements to the proper understanding of how to cross the path, move through the labyrinths and corridors, and at the same time float in chaos without trouble.

When working with LAFCURSIAX, we descend deeply into the 22nd labyrinth. This is the awakening from mundane consciousness through the method of deep dreaming gnosis. This tunnel shows us the deep connection between the magical pre-human experimentations and astral levels of primogential gnosis, where LAFCURSIAX is the guardian who keeps the secret formula of the dream gate, in order to affect the transformation of the conscious into an altered state.

The path of LAFCURSIAX contains the unbalanced shadow of the adept, moving through the web of inner transformation that is opened and showing the divine madness and the secret formula of primogential knowledge and wisdom. LAFCURSIAX appears in the shape of a primal black spider with geometric eyes, showing us events from our past and future. Also, when the adept is working with sacred plants, these eyes are the portal to vast Qliphothic regions.

The shadow shape of LAFCURSIAX represents the black sun rising from the desert at night through the materialization of an atavistic state, where the guardian of the tunnel appears as a giant spider with a thousand tendrils representing the infinite paths to its gnosis, that of typhonian sorcery and the ancient cult of obeah, as well as the ophidian current. Its number is 671, which is a magical number that holds the sacred knowledge of how LAFCURSIAX

transforms creative chaos into a Qliphothic current, revealing methods to explore and work with pre-evolved archaic states of trance, when the adept is connected with the guardian's astral fetish totem and may channel its energy to travel through the other tunnels.

Ecstasy and sexual libations are powerful tools when working with LAFCURSIAX. Through such explorative dream pathworkings and the use of sacred sexuality I was revealed the mysteries behind the number 671 as a powerful container of magickal vibrations and astral poisons that allow the adept to be transformed in the tunnel of LAFCURSIAX in connection with the other tunnels. Its dense astral web and geometric structure is connected to the backward path, extending over its astral temples below the Nightside Tree. The blue eggs in the web mask its purple children, whose bones are used by astral shamans of voodoo sorcery to connect with diverse totems of vaporous shapes.

DREAM PATHWORKING

Sit in a comfortable position in a cave, forest or abandoned place where you can stay calm and focused on the gnosis represented by LAFCURSIAX. Meditate on the sigil to travel deep into the Qliphothic tunnels, and at the same time whisper the mantra :

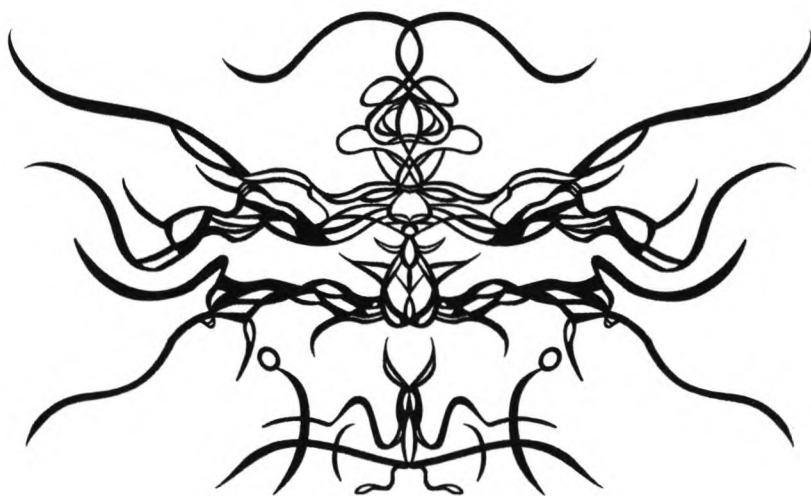
*XIAS XIAX LATUX XIAS XIAS LAFCURSIAX
XIAS XIAX LATUX XIAS XIAS LAFCURSIAX
XIAS XIAX LATUX XIAS XIAS LAFCURSIAX*

Breathe deeply and feel how you are slowly becoming submerged in a deep cave, whose cavernous walls and humid corridors embrace you to a point until you find a big gate with the sigil upon it. The sigil starts to vibrate deep in your mind with a purple color, while a putrid scent comes from behind the gate. You recite the mantra again:

*XIAS XIAX LATUX XIAS XIAS LAFCURSIAX
XIAS XIAX LATUX XIAS XIAS LAFCURSIAX
XIAS XIAX LATUX XIAS XIAS LAFCURSIAX*

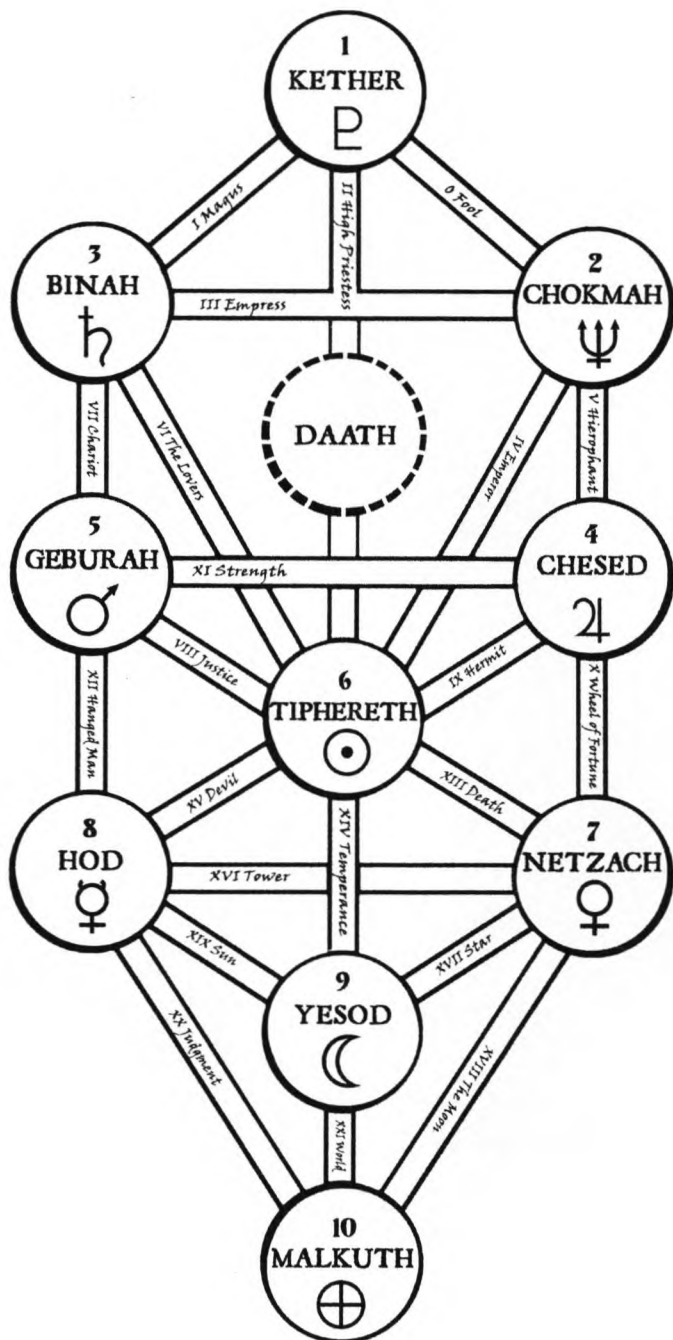
Then you see how the gate opens slowly and a vaporous shape rises from a big black egg. A black spider emerges from the primal shadows, and you can feel a sense of vacuity when you are falling into a state of deep trance and ecstatic transformation. You look into the spider's eyes and you can suddenly see how diverse Qliphothic tunnels are opening around you, each one offering different knowledge, combined into formulas allowing for the use of secret poisons in transmutation of the adept's soul and astral body into diverse totemic shapes through which one can operate in the other tunnels. Learn as much as you can there, thank the spider in its astral shape for the wisdom that has been revealed, and finish the working.

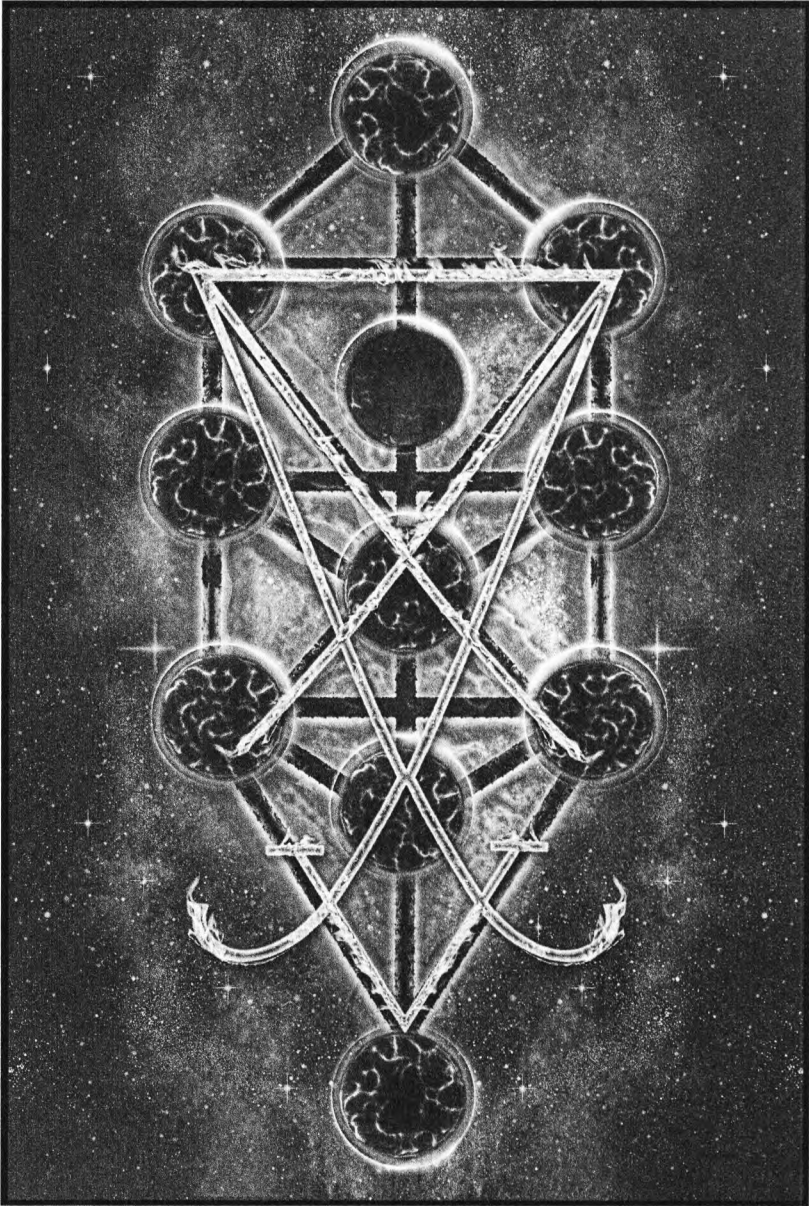
The intensity of visions and post dream atavisms achieved in this meditation are of high importance for future workings within LAFCURSIAX.



The Shape and Sigil of LAFCURSIAX

Tree of Life





Rev Bill Duvendack

The Qabalism of Lucifer's Sigil



This is going to be a fairly technical article that is based on Western Qabalism, so I will do my best to portray this information as clearly as possible, but sometimes this won't always work. I encourage personal gnosis and hours, if not years, of research into Qabalism, to answer any questions you may have, and please keep in mind that this is my interpretation.

I would like to first clarify that I am using the sigil from the *Grimorium Verum*, not the modern sigil that is closely related. When I research I like to go back as close to source as possible. The author and story of the *Grimorium Verum* can be found easily enough, so I won't spend the time entering into magical history here. We know the sigil, and if we don't, we can easily find it. My process was simple, and I share it here for anyone that may choose to interpret this for themselves. I'm simply writing this essay because this has not been studied, if I am correct, and if it has been mentioned, it's never truly been dissected.

The point I want to start with is the uppermost triangle. If you place this sigil on the Qabalistic Tree of Life, it becomes clear that this triangle is occurring between Chokmah and Binah, connected by the 14th path, commonly associated with the Empress. This is the top straight line. Thus we can deduce that the energy of Lucifer reaches above the Abyss, and this can be seen as true no matter what stories you read. Lucifer does reach above the Abyss into the highest worlds, uniting the masculine and the feminine. Chokmah and Binah are above the Abyss, and thus are the divine and supernal manifested in Lucifer's being. In a lot of ways, this signifies the anchoring of the other energies of the sigils since this lies above the Abyss. As we know from magick, it is always wise to have an energetic anchor on the other side of the veil to propel our magical work forward. By communicating and interacting with said being, we create a link and a common language through which we can grow and build. By following the line of reasoning discussed above,

we see that the backbone of all Luciferian work is built on contact with the divine feminine and the divine masculine on the other side of the veil. By building this link we stabilize our energies as we begin to develop along the path of Luciferian gnosis. Making the connecting link with these energies is subjective to the spiritual paradigm of the practitioner, but the underlying importance is that the link is made. How is this accomplished, you may ask? There are several different ways, but here again, the underlying energetic to work with is that of the 14th path. To put it bluntly, the more that we incorporate the lessons of The High Priestess, the more that we insure the supernal masculine and feminine are stabilized within ourselves. No matter what our predilections are, we each have a masculine and feminine side within, and part of the lesson of the 14th path is to be open and receptive to the information that is received. Hence a lesson associated with the 14th path is that of patience and critical thinking rather than impulsiveness and unnecessary proactivity. This is the wisdom of Daleth, the wisdom of the door. Only by paying attention to the information that we receive can we put ourselves in a position of understanding, wisdom, and success. It is through the door that we create within ourselves that we open ourselves to the greater mysteries that will come on our path. Thus, succinctly, this horizontal bar represents being open and receptive to how we merge and integrate the lessons of the divine masculine and feminine. Intuition is our guide, and our self-confidence is our fuel.

Here we come to the final two lines of the uppermost triangle. These lines run from Chokmah to Tiphareth, and from Binah to Tiphareth, paths 15 and 17, respectively. Thus between Chokmah, Binah, and Tiphareth we have the top triangle. Chokmah, Binah, and Tiphareth can be considered vortices of energy, but also anchors of energy, and the paths in between represent how the energy flows from one state of being to the other, so in a lot of ways it is energy that is constantly in a state of ordered flux. The easiest way to think of the energy exchange between the sephiroth is that it is process driven, and in order to get from one state of consciousness to the other, it is wise to use the corresponding path. Extrapolated, this means that through understanding how all of this flows together, we can gain characteristics of the energy pattern that is present. Thus we arrive at the conclusion that part of Lucifer is Supernal Chokmah-

Empress-Binah foundational energy, and from this flows the energy of heh and zayin into Tiphareth. Thus when the complete circuit is looked at, it reveals divine masculine, divine feminine flowing into the ascended self, or the higher self. The vessels or tools that are being worked with are: 1) Receptivity (the 14th path), 2) peering through the veil (the 15th path), and 3) discernment (the 17th path, zayin). What makes me smile about this is that it is saying that hard magical work, particularly scrying, is integral to the gnosis of Lucifer, but you must be discerning and receptive to what comes your way.

Enriching this part of the sigil is the fact that it is a downward pointing triangle, and those that are familiar with western occultism will immediately recognize it as being associated with the element of water. This reminds us how central water is to all life, as well as how important it is to what we aim to accomplish. The earth is 70-75% water, and we humans are around that percentage as well, which means that to be successful we should work with water. But, how so? So many books out there emphasize working with water, but very few actually give examples. The most obvious point to start with is hydration. Yes, it behooves us to make sure we drink plenty of water on a sheer physical level. I have heard it said that often times dehydration is misconstrued as depression, so it is worth staying hydrated to keep us mentally sound. I find the triangle of water very interesting in this context because it also reveals a watery nature to Lucifer. For example, water is a dominant element on earth, and Lucifer could be considered a dominant (if not the dominant) being on earth. This correspondence also tells us that the best way to work with Luciferian energy is to use water, metaphorically and physically, to contact him. Metaphorically, water is seen as the universal conduit, and what this tells us is that if we want to move through the planes, it is through water that we move. However, metaphorically speaking, water also corresponds to the intuition, so this part of the sigil reminds us that through the intuition, which produces personal gnosis, will we achieve communion with the wisdom of Lucifer. However, the fact that this triangle is only part of the sigil also tells us that working with all things watery is only part of the way to go, and that it isn't the be-all-end-all element to work with to achieve the gnosis of Lucifer. Using the intuition and all things watery is only one part. Granted, when put into context of the sigil, it is the largest

unified part, but it is still only a part none the less.

There is also something to be said for what is unmanifested in this triangle, too, and that is Da'ath. In the middle of this part of the sigil is the sephirah, or anti-sephirah, depending on your perspective, Da'ath. Da'ath corresponds to knowledge and is located square in the Abyss. One of the many lessons that goes with this is that knowledge does have its limits, and the quest for knowledge alone can lead one into madness, for we will never know it all, at least not while we're in physical form, and it is wise to remember this so that we turn knowledge into wisdom and application. Da'ath is the doorway to both sides of the tree, which means that through knowledge we can come to know Lucifer in a very intimate way. However, this also tells us that we should not make knowledge of Lucifer the beginning and the end of it, but rather we should use knowledge as a launch pad, and then move on into the realm of personal gnosis and application of said knowledge from there. Anyone can research anything, but it is only when we apply what we have learned that we bring ourselves into alignment with wisdom. What is humorous to note is that Da'ath itself is not part of the sigil, but it is still found within the sigil, and thus it exists, but it doesn't. Thus we have knowledge: on this plane it exists, but once we drop our physical form, does it exist as much as it does now? Does it fall by the wayside? Is it more limited in scope on the other side of the veil? Can the pursuit of too much knowledge drive us to the point of madness? These are questions that only we can answer for ourselves, but they are worth considering none the less because there are those out there that want to learn everything they can about something, but never do any work with that material, which is the formula for an armchair magician rather than a competent will worker. Herein lies a warning: knowledge without application is a futile and stunting effort, ultimately setting one up for failure. It's a lesson from Lucifer to be sure, but it is a hidden lesson, for it has not been discussed in depth until now. Part of the path is personal gnosis and the application of wisdom, and by working with these we bring ourselves into alignment with the greater picture.

Of course, this part of the sigil is only the beginning, and from one perspective it reflects the higher realms. We now continue

our analysis of the sigil by studying the lines coming down, which also addresses the energy of Lucifer coming down into physical manifestation. The anchoring of the energy in Tiphareth also tells us that in order to anchor the energy pouring in from Lucifer, we should achieve becoming our ascended self/higher self. Yes, this is talked about extensively in the western tradition, but the methods to achieve this are more varied than one may think. Those that are familiar with Aleister Crowley will tell you the way to achieve this is through his ritual of Liber Samekh, but as I'm pretty sure we all would agree, there are more ways to accomplish this than just that particular ritual. Sometimes becoming our ascended self/higher self is nothing more than a quiet epiphany and realization during a session of meditation. We can achieve this gnosis in many different ways, and it would be unwise to think that there is only one way. Liber Samekh is simply Crowley's view: it's not the only view. Sometimes one achieves this by waking up one day and realizing what they were born to do. Other times this information is received via personal gnosis during ritual, and the method through which this information is delivered varies from person to person, but is part of the individual spiritual paradigm that the practitioner has. By becoming that part of us, we invite the energy of Lucifer to flow into us and through us, coming down into physical manifestation in a clearer and more intense way.

The first thing that catches our attention is that the lines that make up part of the triangle go down from the top and don't connect to any point towards the bottom of the sigil itself. This is also the point at which I will take some creative liberties in this dissection. Of course these are my thoughts and I encourage you to create your own, either in line with this or not, as ultimately, the choice is yours, like so many things in life. However, I have found that what follows shows not only a hidden dimension of Lucifer, but also a road map to how the energy manifests in the world. The two lines that continue downward and on go to the next level of the tree that is closer to the physical world, and contact Netzach and Hod, the mental and the intuitive sephirah on the tree. Thus what is being said is that once the ascended self/higher self has been achieved, it is time to work with a balance of intuition and critical thinking. These are two primary skills for the adept, and the harmony between their uses should not

be neglected. The fact that these lines are open tells us that this is an ongoing process through our personal and spiritual development, and that by focusing on our personality we find that these two areas open up to us extensively as we develop. For example, we may start off with just using these two concepts to bring harmony and balance to ourselves, but as we grow and mature, using them changes to a higher vibration. Well, at least that's the theory, and those that are serious about their work understand this.

However, this part of the sigil also addresses other paths that constitute the full effect of the sigil. We looked at path 17 connecting Binah to Tiphareth, but let us turn our attention to the path from Tiphareth to Netzach, which is path 24, which commonly corresponds to the Death card in the tarot. This tells us that one of the best ways to connect with Netzach from the position of the ascended self/higher self is through personal transformation. To use an electricity example, you have to step down your energy to go from the seat of the ascended self/higher self, it is on us to lower our vibration to the point of the intuition. This may seem contradictory at first, but in reality it is quite logical. It is only by changing our vibration to that of the very water in our bodies that we can get in touch with our human part. Lucifer is above such small human concepts as intuition, love, etc., and it is by remembering this can we come to know that gnosis more intimately and thoroughly. Symmetrically, the other path to look at to complete the circuit is the 26th path, which is the path commonly associated with the tarot card The Devil. Thus to the cynical mind this is saying that to work with logic, reason, and all things associated, is to work with the devil. Or, another way to interpret it is to think of the concept of responsibility, and how it is necessary to work with the chains of responsibility in order to work with the logical parts of the mind. This is in conjunction with what was said earlier about the intuition and how to work with it. Thus it is being a blended human being that we become. This is exactly what Luciferian energy is: that of the perfected human. From a more metaphysical perspective, we can see this as a direct flow of energy from Chokmah into Hod, thus the divine masculine making itself manifest through logic, reason, and all things related, and the divine feminine flows from Binah into Netzach, manifesting through the intuition and all things related to Netzach, with the crossing point

being Tiphareth, the seat of the ascended self.

Encapsulating this triangle of manifestation are two flows of energy to a lower point on the tree from the Netzach Hod line. These two lines flow from Chokmah and Binah down to a central point that is in between Netzach and Hod, yet just a touch lower, and this point is Yesod. Thus this point creates a triangle that is closed, whereas the lines we discussed above are open. This adds a different dimension to the sigil as it creates triangulation between Chokmah, Binah, and Yesod. If these three points are looked at closely, we can see that the divine masculine and feminine come to easy manifestation and balance in the sphere of Yesod, the sphere of the astral plane. It almost seems to imply that in order to touch the finer aspects of Luciferian consciousness, it would be wise to create and work with the astral plane. Aleister Crowley, and other magicians before him, shared the view that the true seat of power lies in the astral world, and thus this should be the first point to be developed. This implies that in order for this to occur, worldly needs should already be in order and stable enough so that the great work can be focused on without interruption. This is an important point to note in the next part of the sigil, but I digress. Curiously, while there is a point of the sigil that touches Yesod, there is no specific point for Hod or Netzach, but rather they are implied due to where the open lines of the sigil flow to on the Tree of Life. The interesting point to be aware of here is that these three points together constitute the personality self, as it is known, and thus the strength and use of the personality self is emphasized, albeit subtly, in Lucifer's glyph. In other words, to know Lucifer we should know our personality self, for it is the gate to accessing the divine feminine and divine masculine. I feel this is important because it flies in the face of teachings that say we should dissolve the ego, or some other claptrap. Be strong and develop, for this is the way to come into greater understanding of Lucifer's cosmic energy.

Onward we go, though, and we can see the end of the sigil! The only part left to analyze is the bottom diamond shape. The highest point in the said diamond resides in Yesod as we just illustrated, and thus that would leave this diamond residing slightly above Malkuth, on the 32nd path, commonly associated with The Universe. The

center of the diamond thus addresses all things worldly, and isn't that one of the concepts associated with Lucifer? One of his masks, after all, is that of the lord of the world and all things associated with physical pleasure. Hence the diamond that is present in the sigil is the diamond of the world. On one hand this is incentive, as it is saying to seize the world to the best of our abilities. On the other hand, this is telling us that the seat of power lies between the physical and the astral world, and that only by standing between the two can we achieve stability and greatness. This is a concept that has long been understood by shamans throughout the centuries, and in a western context this has been adapted as well. The concept of the diamond light is one that has received a lot of attention over the last few years, particularly when it comes to channeled teachings, and this is wise to note because it shows that Lucifer is everywhere. Not just located in the realm of ceremonial magick, but also in many growing areas of interest to the modern mind. As an extension of this, we should pay particular attention to the cross bars on the bottom of the sigil at the top of the "V." These could be seen as barring the paths, as it were, to two particular paths: the ones that move up from Malkuth to Hod and Yesod: paths 31, commonly associated with the tarot card Judgment, and path 29, commonly associated with the tarot card The Moon. In essence, to me, what this is saying is that those two paths are not the ones to use to work with Luciferian consciousness within the context of this sigil. Thus The Universe is the way to proceed, which is directly up the middle pillar. This is something that is curious to note, as the value of the middle pillar on the Tree of Life has been written about extensively, especially by Israel Regardie from the Golden Dawn. It's almost as if we are being guided to work with the middle pillar, at least initially.

Looking ahead, we see that there are very few pieces of the sigil left to analyze. We have covered most of the sigil up to this point, and all we have left are the two bottom loops. From a black and white perspective it would seem like they go nowhere on the glyph of the tree, but with just a touch of adjustment they can be seen as being an integral part of the glyph. When we extend our senses just a tad, we can see that they cup underneath Hod and Yesod, respectively. The crescent that each one forms could be seen as similar to that of the chalice, and in this way they are conveying that symbolism

to those two points on the tree. Thus they perform the function of chalices, or reflecting pool, for each point. Hence they are passive and receptive in nature. When looked at in a certain light, they tell us to be open and receptive to the wisdom and consciousness of Lucifer, particularly when it comes to the intuition and the mind. In other words, Lucifer will reach us through our intuition and emotions, as well as our logical mind. In other words, Lucifer just kind of makes sense.

Doing the math, though, we arrive at a few other detail points. The first one is antithesis to the one I just shared, and that is that “what if I don’t want to be creative and let those two circles exist out in the middle of nowhere on the tree? What impact does this have?” The answer to that is simple, as I’m sure you’ve seen. The answer is simply that “So what?” Fine, leave them off of the tree when it comes to any path connection. Then they just become decoration and a reminder of the artistic style of the time that was popular when it was being recorded. Or, perhaps, you could call them hooks that are sinking into you, but that is for you to decide. It’s just logical that they connect somewhere on the tree. Hence we have the overall sigil analyzed, but there are still a couple of things to consider. The first one is that there are three other triangles in the sigil that we haven’t addressed yet. These three triangles are not equal triangles like the other two, but rather two are obtuse, and the third one is diamond like, like the pattern we discussed above that is located below this particular one.

Obtuse triangles are located between Hod, Yesod, and Malkuth, and Netzach, Yesod, and Malkuth. As we know, the paths themselves are more like evolutionary journeys, so when an obtuse triangle is located here, it tells us that this particular spot is a vortex, and if we’re not careful, we could get stuck in it. This makes a lot of sense in a lot of ways. How many people do we know that get stuck in particular patterns of being, not realizing that they are stuck? In the case of the Hod triangle, the pattern would be between using logic (Hod) to achieve base desires (Yesod), and thus having the attention drawn back to the physical plane (Malkuth), only to lust (Yesod) for more, and thus begin to calculate (Hod) how to achieve this desire. The main vessels involved are the paths of the tree that correspond,

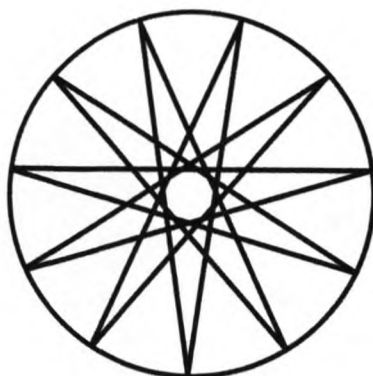
but what's interesting is that the bottom point of the sigil has the crossbars blocking them, so on the surface it seems contradictory, but allow me to explain.

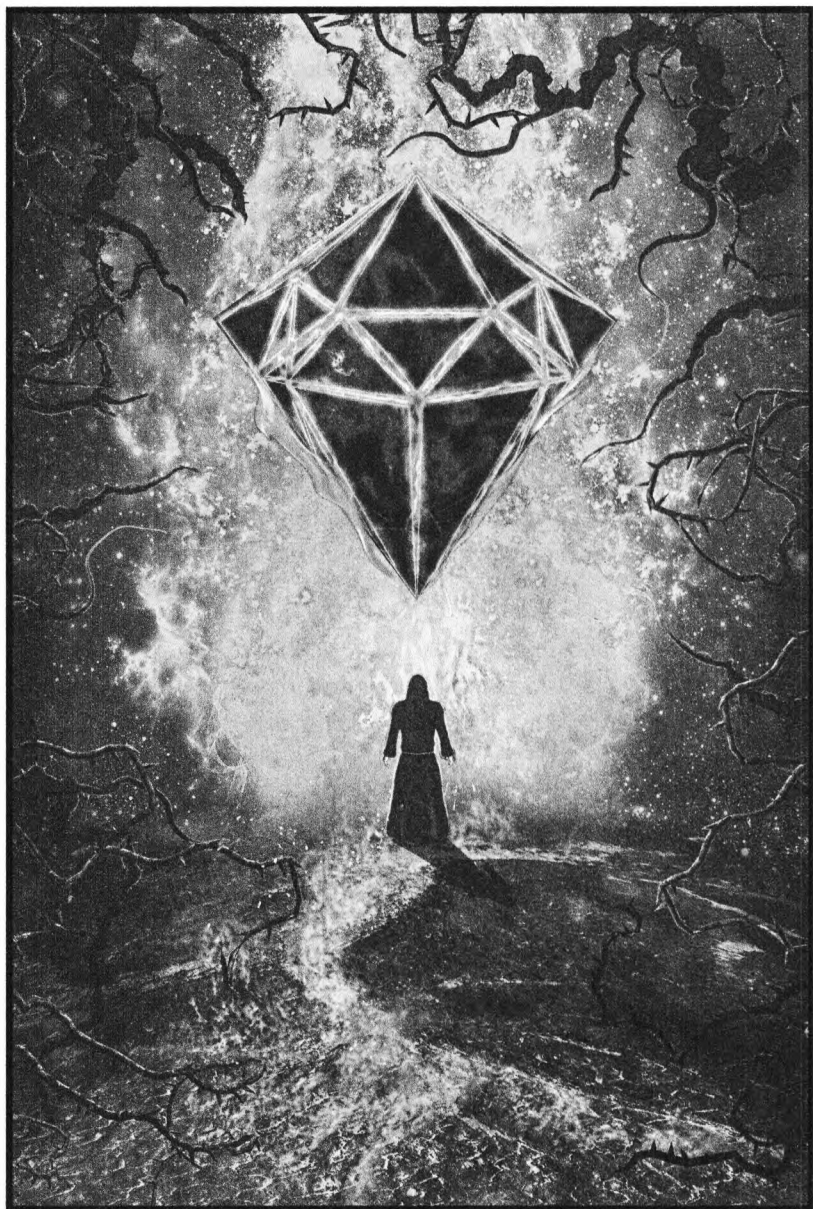
Now we come to how these two seemingly contradictory concepts actually work hand in hand. As we have established, the crossbars are a message to stay with the middle pillar approach to evolution at first, and to not veer to the pillars of mercy or severity. Wise advice indeed, and the obtuse triangles give us further clarification on this. Basically what is being said is that if you don't heed the advice of the sigil, you run the risk of getting caught up in the swirling vortex that is each triangle. You lose yourself in either your mind, lacking the intuition, or in your intuition, slowly losing your mind. Either way, you burn out, and it is a hard road to walk to recover because it instills a sense of desperate urgency to reach your ascended self, located at Tiphareth; what is commonly called the seat of the knowledge and conversation of the holy guardian angel in the western tradition. Thus the way out of those vortices is through this accomplishment, and this is a lifeline and saving grace for the wayward soul.

Expanding our picture, we find ourselves back to the crescents under Hod and Netzach, and when we put this into context, we find that they are evenly placed to catch the energy flowing down from Chokmah and Binah, which we discussed above. The flow of energy from Chokmah and Binah into Tiphareth is a completed circuit that is self-contained, but the other two lines of energy that descend from Chokmah and Binah flow freely into Hod and Netzach, and do not complete any kind of circuit of energy. However, with the crescents underneath, it tells us that this energy flows in a way that it is to be received, and is malleable to the will of the magician. The pattern that reveals itself is that in order to work with Luciferian consciousness, we should be open and receptive to the information that comes to us from the divine masculine (Chokmah) into the intuitive mind (Netzach), and be reflective of that gnosis to the best of our abilities. The same parallel is also present on the other side of the tree. We should be open and receptive to the information that comes to us from the divine feminine (Binah) into the analytical and logical mind (Hod), and be reflective of that gnosis to the best of

our abilities. I'm reminded here of the concept of a scrying mirror or bowl when pondering how this gnosis would be used. Or perhaps even the way the moon reflects the sun's light.

So we come to the conclusion of this analysis, and there is only one point left to cover. I've been using the names associated with the front of the Tree of Life, but what about the back? After all, isn't that where this information would be most appropriate? Yes, I completely agree that the sigil would be a better fit on the other side of the tree, but if it was located there, we would get a manual and road map of qliphothic entities to commune with, but to correlate it to the front of the Tree of Life, well, that's the particular challenge, isn't it? There's also the fact that really Lucifer is everywhere, and Lilith is his initiator. I do strongly encourage you to do your own analysis on this sigil, for I feel that it has not given up all of its secrets, but rather it is just beginning to unfold as the current of Lucifer grows in the world today. Lucifer's light is returning, and with it, the fractal patterns that come with the kaleidoscopic effect of pure, raw, sensual light; the light at dawn.

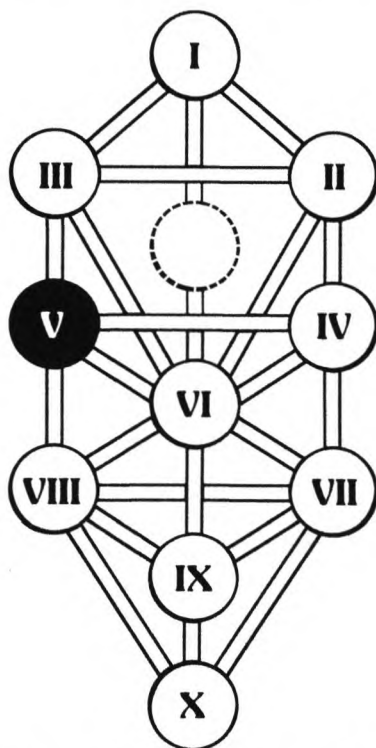




GOLACHAB

The Burning One

Corresponding Sephira: Geburah – Strength



Golachab is the Lake of Fire and the Pit of Destruction - the fiercest and the most violent force of all Qliphoth. On the Path of the Dragon this is the crowning of the path of the warrior that is initiated in the realm of A'arab Zaraq by Baal and the Dark Venus. The Initiate becomes here the force of destruction and the bringer of the apocalypse - the living manifestation of the Burning One. The demonic ruler of the Qlipha is the fiery lord of lust and wrath, Asmodeus, also referred to as "Samael the Black," the one adorned with fire, or the one who rules in strength. The initiatory process of Golachab is violent and harsh. It is the way of pleasure and suffering, passion and fury, rapture and war.

Christiane Kliemannel
Invocation of Asmodeus



LEPACA ASMODEUS ASMODOY SYDONAY ADONAI ASCHMEDAI

*I invoke Asmodeus, powerful and strong king
who rides on the back of a dragon.
Open your mouth and release fiery snakes,
may their fires inflame my consciousness!*

ASMODEUS ODO ADPH TORZU IALPRG AESCHMA DAEVA

*Asmodeus, you hold the keys to the treasures of my soul and answers to
my questions.*

Fire-breathing demon-king, let the truth flow to me like burning lava.

Appear to me, for I am a traveler of the Nightside,

Come and manifest in your threefold shape:

Bull - Man - Ram.

Longing - Wrath - Anger.

ASMODEUS VAOAN LIMLAL

*Asmodeus, Guardian of Golachab, lead us through your kingdom
of torment and ecstasy!*

*Show us the gracelessness - suffering and pain will become my treasures -
desire will become suffering, and suffering will turn into desire.*

And in your fiery embrace I shall recognize and control my Lust and Fury!

LEPACA ASMODEUS,
LEPACA GOLACHAB,
VERSUS EST INVERSUS,
HO DRAKON HO MEGAS!



Rev Bill Duvendack
**Invocation of the
King of the Nine Hells**



*Asmodeus! King of the Nine Hells,
I arouse thee tonight in primal, unbridled passion!
Hear my words, feel my urges, stimulate me to action.*

I summon thee to my call this eve.

Through your wrath and vengeance I find comfort and camaraderie.

May your fire burn in my veins as I stand between the worlds.

*I call to thee, lord of lust and fire, Eros and Thanatos, to stand in my
temple with me as I summon your power and wisdom for guidance.*

Pulse through my organ and enflame me!

Arouse my fire serpent, and lead me to the fruits of your garden.

Radiate me with your power, and charge this space with your force!

Bring the forbidden fruits of a million ecstasies to this temple!

*Endow me with your gifts, and propel my climax
to the dark kingdom of Lilith and Lucifer.*

Guide my intent to its maximum result!

*Arouse within me what you want me to see,
and leave me spent, exuberant, and fulfilled.*

With lust I greet you, and with lust I release you when we're through!



Ascenath Mason
Nine Hells of Asmodeus



The formula presented in this article was received during my personal work with Golachab and its ruling demon-god Asmodeus, the King of Fire. You may already be familiar with Asmodeus, as he appears in many grimoires, works of fiction, or even computer games, and is quite a popular figure. There are also many stories about him, mentioned in the Talmud and a number of Jewish tales, in which he is described as a demon of carnal desire and promiscuity, breaking marital vows and inciting debauchery. In demonology he is one of the seven Princess of Hell and rules the element of fire and the direction of South (or West). He is also encountered in *Goetia* where he appears as "Asmoday." This famous grimoire presents him as a strong and powerful king with three heads: the first is like a bull, the second like a man, and the third like a ram. He has the tail of a serpent and from his mouth issue flames of fire. He appears sitting upon an infernal dragon and holds a lance with a banner. In other works of literature his name is alternatively spelled Asmodai, Asmodee, Osmodeus, Osmoday, Hashmedai, Hasmodai, Hammadai, Shamdon, and Sinodai. The origin of his name, however, is traced to Avestan language and the word *aēšma-daēva*, where *aēšma* means "wrath," and *daēva* signifies "demon." In Zoroastrianism *Aēšma* is a demon of wrath and rage that sends forth fury and incites violence among people, and such function is also sometimes attributed to Asmodeus.

All these descriptions, however, we can easily find in many popular sources, while not much is known about him as the demon-lord of Golachab. Even less is known about the mysterious "nine hells" that are only mentioned as a concept derived from the Christian tradition. When I worked with Asmodeus during my explorations of the Qlipha, the whole formula was revealed in a natural way as a part of the initiatory process of Golachab. It consists of nine realms, or rather concepts, that guide the Initiate through particular aspects of the unconscious in a self-initiatory journey through personal "Hell." These aspects will be different for each Initiate who will

approach this work, as initiation is also unique and personal to each practitioner. In this article, however, I will share the vision of the “Nine Hells” as I received it myself and insights that were revealed through this work. Even if your experience of these realms may not be the same, I hope that they at least inspire you in your own practice and prepare for what you may expect.

Golachab is a fierce and violent Qlipha and its rites are the works of fire and fury, wrath and war, attraction and repulsion, lust and suffering. All this is reflected in the concept of the Nine Hells. On the Tree of Qliphoth it is the dark counterpart of Geburah, which itself is a harsh force that belongs to the Pillar of Severity and has a reputation of the fiercest and the most fearsome of all Sephiroth. It is called “Strength,” or “The Great Fire of God,” and it is connected with the principles of courage, firmness and justice, while its forces are viewed as violent and uncontrollable. The forces of its Qliphothic counterpart are believed to be even more fearsome. The meaning of “Golachab” is “Burning Bodies,” its principles are wrath, violence and cruelty, and the ruler of the Qlipha is the fiery demon-king Asmodeus. He represents the lust and fury of Golachab, the harsh ordeals of torment and temptation, and he is the Seducer of Souls and the bringer of ecstasy to those who succeed in his tests and suffering to those who fail on the path of thorns.¹ The forces of Golachab are those that burn to do destruction, and through the communion with this realm the Initiate also becomes “The Burning One,” the living fire that consumes everything on its way, including oneself. Golachab is also experienced as the Lake of Fire. If you have ever heard about this concept, you will probably know that it is commonly associated with Christian depictions of Hell, and possibly you may even be aware that it is derived from the ancient Egyptian vision of the underworld. In both cases, it is described as a place of suffering and punishment, the Pit of Destruction and the abyss of unquenchable fire. This is actually not very far from the vision of Golachab that is encountered by the Initiate on the path of the Nightside, and the initiatory test of this Qlipha is the most violent of all realms of the Dark Tree. Once you get to this point on your initiatory path, this test is something that you will have to face whether you want it or not, and instead of giving

1. For more information about the concept, please read my *Liber Thagirion* (published in 2014 by Aeon Sophia Press).

in to horror and fear, you will have to enter the Lake of Fire and let yourself be transformed by its flaming essence.

The concept of Hell as consisting of nine distinct parts is depicted in Dante's *Divine Comedy*. In *Inferno* the author describes a journey through the nine circles of Hell, or nine dimensions of suffering, located within the earth. The circles are concentric, each one depicting the sin greater than the one before, culminating in the center of the earth, which is the abode of Satan. In each circle the sinners are punished in a fashion fitting their crimes. Some of these circles represent the deadly sins, others are for unbaptized pagans or virtuous non-Christians and those who committed such sins as treachery, heresy, fraud, and other forms of wickedness. Some descriptions provided in Dante's work are reminiscent of the Nine Hells of Asmodeus, but overall, it seems to be a different concept, although retaining the significance of the number nine. The Nine Hells contain both discarnate souls and the souls of those who got lost on the way and became trapped in the realm of Golachab. Among the Seven Deadly Sins, Asmodeus himself is believed to symbolize Lust and has no associations with the other sins on the list. In the Judaic tradition he is a jealous, promiscuous demon, born of the union between Adam and Naamah, the angel of prostitution. He is also mentioned as a consort of Lilith in her aspect of the demon-whore of the Qliphoth. On the other hand, his identification with *Aēšma* makes him also the Lord of Wrath, and on the path of the Qliphoth he bears the title of "the Destroying God." In the modern times the concept of the Nine Hells ruled by Asmodeus is also well-known to those interested in Dungeons and Dragons and the mythology of the Forgotten Realms. But while it is interesting to see the old concept inspiring popular culture, here we will focus solely on the meaning and magical powers represented by the Nine Hells on the self-initiatory Path of the Dragon.

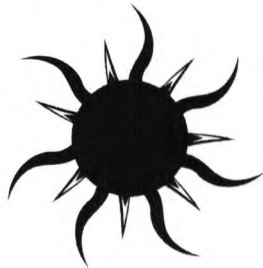
Before you attempt the formula in practice, you need to be aware that this work releases many internal issues, fears, taboos, anger, violent emotions, and personal struggles. They will be triggered by the workings and will most probably come to the surface in a harsh and violent way. If you are not ready for such an experience, I suggest that you leave it until you complete the initiations into the previous Qliphothic realms. I do not recommend walking through the Nine Hells until you have reached

the sphere of Golachab on your magical path. If you do not work with the Tree of Qliphoth as an initiatory map, you should at least have a decent experience in the work of the previous realms. The formula of the Nine Hells is a self-initiatory operation, specifically empowering the initiation of Golachab. It belongs to the Vision of Power and involves transformation through the forces of the Lake of Fire. To complete it successfully, you have to become one with Asmodeus himself and stand in the heart of the realm as a living manifestation of the Burning One, the demon-king of Golachab in the flesh.

What does it all mean? Throughout the whole work and before each meditation you should invoke Asmodeus and assume his god-form and his consciousness to explore and command the forces of a particular realm within the Nine Hells. You can use the invocation of Asmodeus or the invocation of the King of the Nine Hells provided in this book, but once you get familiar with this energy, I suggest that you compose your own invocation. This work is personal and should be attempted from the perspective of an individual practitioner. You can also combine this work with other magical techniques - you can explore it through a variety of magical trances, travel to these realms in your astral body, enter them through lucid dreaming, and so on. If you have already walked through the previous Qliphothic realms, you should be familiar with many methods and techniques that may come useful in this work. Once again I stress that this is not a formula for an inexperienced practitioner. My personal recommendation is to explore the Hells through trances of sexual gnosis, at the heightened awareness that is caused by arousal and exhaustion. The energy of Golachab itself is quite specific in regard to the manner of work, as it is naturally accessed through sexual techniques, which, however, are not focused on pleasure, but pain, exhaustion, and self-mutilation. These may include various BDSM practices, bloodletting, flagellation, fire-walking, etc., methods that induce the state of ecstasy compared to the experience of sexual orgasm, but pushing consciousness beyond the boundaries of the flesh through the trance of agony and pain. This is not something for a beginning magician, either, as such methods require a decent ability to control and direct the inner energy and a great openness to experimenting. But then again, the Hells are filled with personal nightmares and everyone should find their own formula to approach them.

Invoke Asmodeus, enter a trance that will attune your consciousness to the energies of Golachab, and begin your journey to the particular realms. My suggestion is to visualize Asmodeus as a powerful king residing on the throne in the center of the Nine Hells, which are envisioned as surrounding it in a circle, and then project your consciousness to merge with his god-form. In my own work I have seen the King of the Nine Hells as an empty mask, awaiting to be filled with the magician's consciousness, and thus activating the gates to the realms themselves. Another recommendation for this work is to explore these realms one at a time. Meditate on them for at least a few days, try to connect with their forces through dreams, observe how these energies affect your daily life, your thoughts and emotions, your interactions with the surrounding world - how they transform the way you see and experience the universe. Explore also their influence on your inner energy - it may be heightened at first, but then you may feel exhausted, as these are violent forces that flow in a fast and rapid surge - like the lava of a volcano. This, however, is different for everyone, so pay attention to your reactions and make sure you are ready to proceed from one realm to another.

You will find here sigils representing the gates to the Nine Hells, their descriptions as I experienced them through my own work, and the general outline of their initiatory powers. You can use the sigils for meditation and visualize the sceneries from particular descriptions to enter them with your mind. This material is revealed here for the first time and I have not shared it with any other practitioners yet, therefore you may view it as an expression of my personal gnosis. I leave it to your choice whether to work with this formula in your own practice or use it only as inspiration. In either case, I wish you good luck with this work, and if you explore the Hells yourself, you are welcome to contact me and share your thoughts and impressions.



The First Hell

The Catacombs



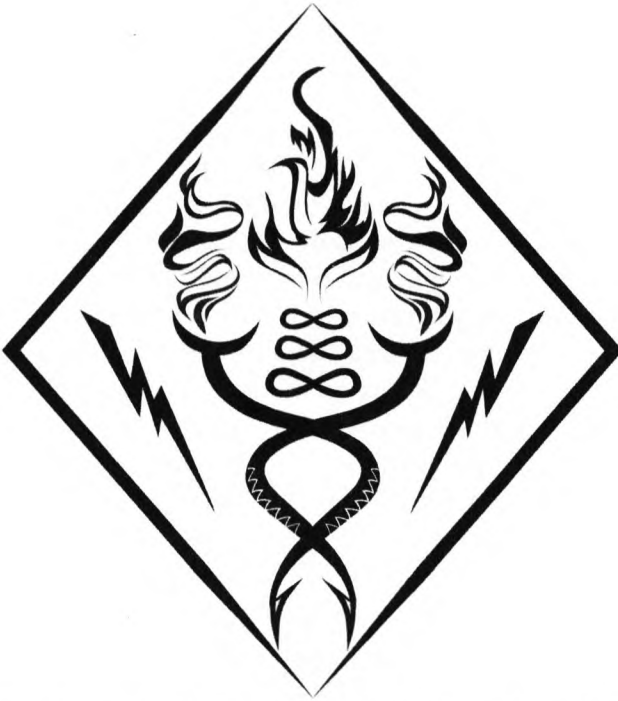
When you travel through the gate, you find yourself in a place resembling a furnace with a stone tray, like in a crematorium, although looking ancient and abandoned. There are stone teeth above and below, like in the jaws of a beast. As you lay down on the tray to be carried through the flames to the Other Side, the jaws close behind you. After a while you emerge in a huge chamber with a big pool of fire in the center and cells in the walls, like in catacombs or another gigantic furnace. The horns in the sigil are two pillars supporting the whole construction. Flames dance and writhe like snakes, forming into serpentine shapes, crawling into narrow pipes carved in the walls. Fiery lava flows from the center to all sides of the chamber, heating the cells and burning those who are locked there. Agonizing screaming fills the chamber, loud and creepy. The agony of these souls is eternal and lasts until they cease to exist. Asmodeus is the guardian of the place, keeping the fire burning. He

is dressed in a black hooded robe, like a monk, with a cord around his waist, his hands burned from fire, black and scorched. He also has a weapon resembling a scythe with which he cuts the thread linking the soul to the mundane world so that the soul can be placed in the furnace. In rites of malediction, the sorcerer can bring here souls of one's victims or enemies and lock them in the catacombs to suffer eternal agony while being burned alive, exposing them to pain that never ends. These souls are insane - they have lost everything they were because of their agony. Their wailing is unbearable and it is hard to stay in this place for a longer time. From the initiatory point of view, this is a test of faith, doubt and disbelief. As you enter the place by your own choice, seeking the gnosis of the Burning One through self-sacrifice, you have to believe that the fire will not burn you and you will emerge empowered and not destroyed. From the broader perspective, this realm shows the importance of submitting yourself to initiations and other rites of passage, the will to transcend and move forward.



The Second Hell

The Chamber of Fornication



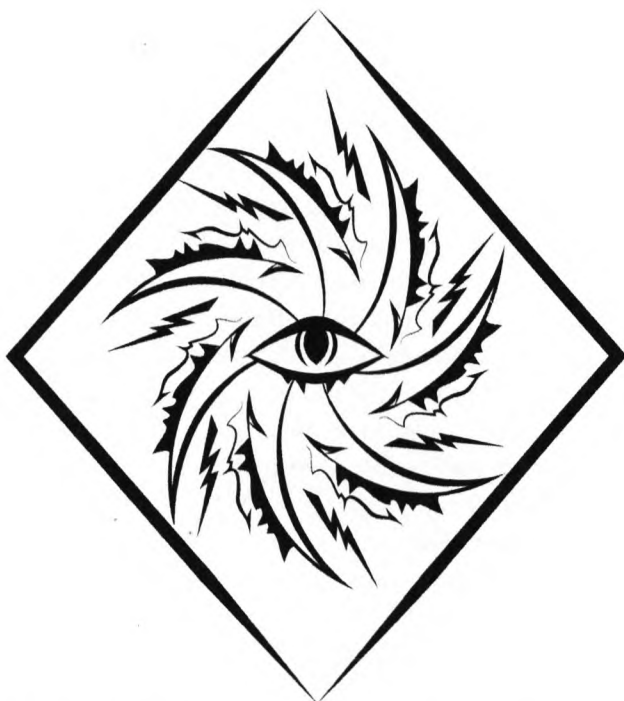
After entering through the gate you stand on top of the stairs that lead down to an ancient dungeon. The way is lit by burning torches and there is an intense smell in the air - the smell of blood and sex, mixed with heavy and aromatic incense. Finally, you reach an underground chamber with a round empty pool in the center. The chamber swarms with human figures, men and women, all naked, with no hair on their bodies. They have snake's fangs and forked tongues. Fire and heat is all around. They seduce you and lay you down on the altar in the middle of the pool, caressing you and bringing you close to ecstasy, again and again. They bite you and you bleed - the blood flows into the pool, highly charged with the life force of those who are laid on the altar. The ecstasy is never fulfilled - they bring you close to a climax but never to the end - feeding on you until there is nothing left of your life force. You can easily lose yourself in this place, and it is actually not a place, rather

a state or condition. The trance is deep and you are devoured piece by piece. They feed on the inner fire, channeling it into the Hell and empowering the realm. This goes on and on - you can feel the ecstasy for eternity, but you will no longer exist when it is over - the fulfillment never comes. There is only lust and longing for more, continuous craving, desperate lack of satisfaction. There is, however, also an enormous power to gain here, if you choose to become one with the essence of this realm, as it contains the souls of many, the ability to feed on the life force of others, instead of letting others feed on you. Here Asmodeus is the lord of seduction, demon of fornication and bringer of pleasure. He opens the gates of ecstasy but does not grant fulfillment. The whole experience resembles a dreamy and sensual trance, which feels like you do not want to leave, but if you stay, you will lose all that you are. The lesson to learn in this realm is the ability to endure not pain but pleasure. It is the mystery of lust that can both liberate and enslave. Those who get stuck here are not able to transcend their lust - therefore they are never fulfilled and cannot move forward on their path.



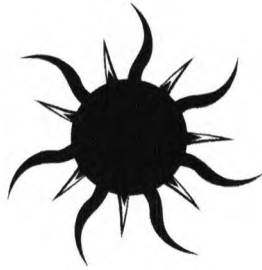
The Third Hell

The Slaughterhouse



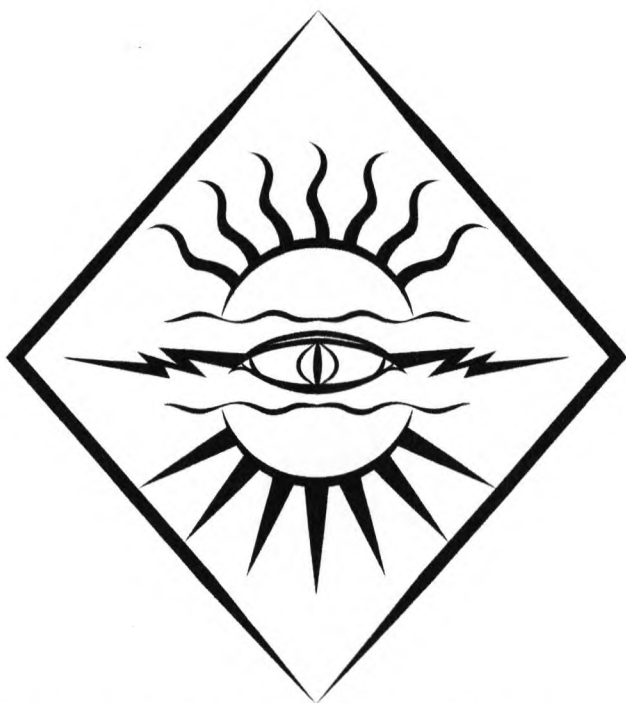
The gate appears at first as a vortex of scythes or other blades, swirling and marking the entrance to a tunnel. It is filled with thick fog and there is blood on the ground. The air carries the smell of freshly spilt blood and flesh torn from the bodies of the slaughtered. When you enter the Hell itself, Asmodeus comes forth to meet you. He has three heads, one eye on each of them, a naked torso, an apron covering his loins, and he is barefooted. He holds an axe in his hands, and other sharp tools are lying on the tables that are set around the whole chamber. Here he teaches the sorcerer how to cut and bleed out someone so that the pain is most extreme and the victim dies slowly. He knows every torture and every tool that has ever been invented. There are people hanging on hooks like meat, others are strapped to tables, awaiting slaughter. There are cursed souls and those brought here by curses and ill-wishing. The whole chamber is filled with screams of their agony, fear and moaning.

They are never killed - when one torture stops, another begins, until there is no more life force and the soul ceases to exist. Tools of torture and pain are all around - both old and modern - it can actually be a modern torture chamber if you choose to, as it is shaped by the practitioner's imagination. For me it manifested at first as a medieval torture room, then as a filthy slaughterhouse with huge meat grinders where victims were skinned alive, torn apart, put into the grinders, and then stuffed into their skins again like dolls - then the whole process started again. Whatever you see, the agony here is everlasting. Again, this realm can be used in rites of malediction, and the sorcerer can bring the souls of their enemies here and torture them - once you become one with Asmodeus, all tools of the place are at your disposal - or you can submit yourself to torture and seek the gnosis of pain and self-sacrifice through the trance of self-inflicted pain that is a part of the initiatory mysteries of Golachab. In this case, the chamber will morph and change, reflecting your worst fears, whatever they may be. Here you will learn to endure pain - it is similar as with lust - it can liberate you, give you power over others, or it can make you a slave. It is a similar lesson as in the previous realm, only referring to the opposite polarity, showing that pain and ecstasy can be both never-ending, and they both can be "a hell."



The Fourth Hell

The Desert



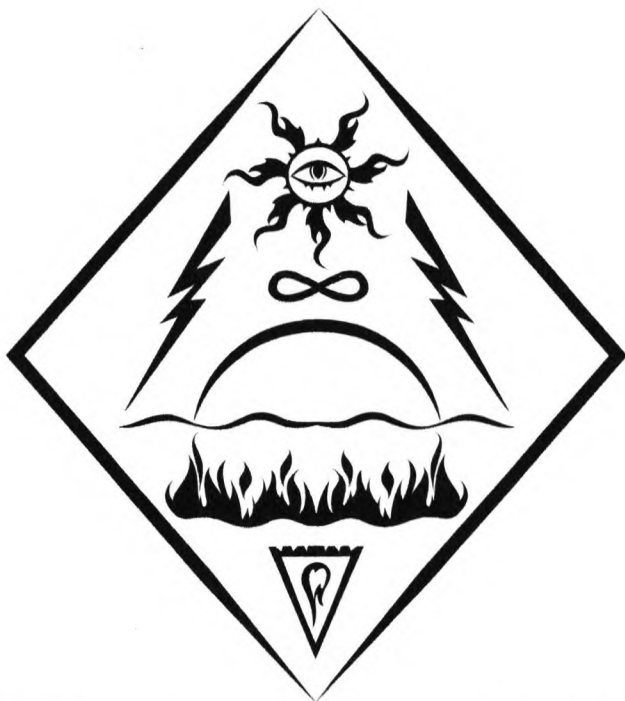
The landscape behind the gate resembles a desert. It is barren and there are no trees or other forms of vegetation. Instead, there is hot wind and thick smoke in the air. Bones and skulls lie scattered on the ground, partially buried in the red sand. There are also ruins of buildings and rocky mountains with thousands of caves. These caves are habitations of damned souls. They are cursed with everlasting hunger and they hunt one another to devour their essence. There is no other life here. Even vultures that circle above are afraid to land on the ground, otherwise they would be consumed by the hungry dead. The whole land consists of the desert, which is seen on the surface, and the underground realm of the cursed souls. The sun above the desert is like in the sigil - the upper part is red and burning, while the lower part is black and sucking all energy into its gaping core. This is the Eye of Asmodeus and this is the form in which he appears as the guardian of the realm - a giant primordial being, solar and

amorphous. The sun is also the gate through which one can enter the realm. Silence is ominous and omnipresent here. The atmosphere is filled with fear, anticipation, and despair - no one wants to be hunted and devoured, no one wants to be hungry, either. The sorcerer assuming this mysterious form of Asmodeus can send here souls of his victims to live in everlasting fear and hunger. If you fail to become the demon-king and enter the desert, you will be most probably hunted yourself. But you can also feed and empower yourself if you choose to devour the souls that dwell here. The lesson of this realm is about being a prey and predator, hunting and being hunted, fighting and surrendering. It is a test of fear and courage, learning to know when to wait and when to make a move.



The Fifth Hell

The Maze



The entrance to this realm is both through the fifth sigil and the previous one, as it can also be accessed through the Eye of Asmodeus. Again, the journey starts in the desert. The burning red sun transforms into a huge reptilian eye - the portal to the underworld. As you enter through the gate, you find yourself in an underground realm consisting of huge stone vaults with a river of liquid fire. The whole scenery resembles the fiery river Phlegethon of Greek mythology. The vaults form a maze that leads into the next Hell. All the Nine Hells can be accessed separately, but they also contain an entrance from one to another. There are no souls dwelling here - the river itself is made of souls. They appear in the liquid fire that is moving and forming into arms, heads and bodies. You are carried through this labyrinth in a boat steered by a hooded ferryman - manifestation of Asmodeus in this realm. He is dressed in a robe, dusty and tattered, his face is hidden, but you can see his

skeletal, bone hands. He does not speak. Like the previous Hell, this one is a quiet place, too, with no screams or wailing. The only sound here is the sound of fire burning and crackling. The labyrinth is endless. You can lose yourself and stay here forever, like one of these souls that have lost awareness of who they are. They do not suffer because they do not long for anything, do not grieve, do not crave for what they have lost. This is oblivion. They no longer know that there is something more than the river and they are free of desires. You can stay in the boat or enter the river and dissolve in the fire. The initiatory lesson of this realm is about letting go and annihilating all that you are - your ego, your identity, your thoughts, emotions, desires, and so on. The form of Asmodeus assumed here reflects this ordeal as well - inside the robe there is only emptiness. But there is also the danger of losing yourself in oblivion, which may happen if your magical Self is not properly developed to withstand the initiatory test of this realm.



The Sixth Hell

The Hall of Judgement



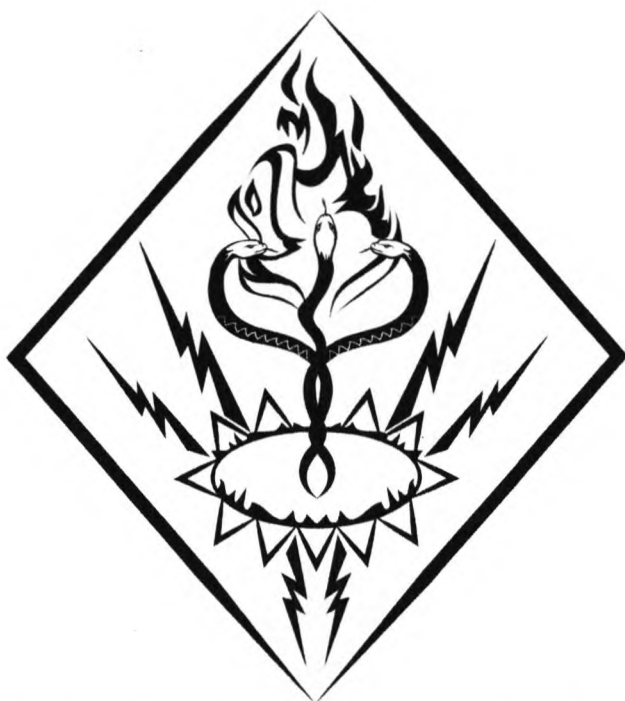
The vision of this Hell at first resembles the vision of the previous realm - you are traveling in a boat through an endless vault. But it is no longer shaped like a labyrinth - this time it is one huge underground chamber. Everything here is black - the water, the walls, and the throne in the center. There are hundreds of funeral pyres floating on water and souls are trapped inside them in agony. Silence prevails here as well, but screams seem to come from the walls, as if different aspects of each soul were dissected and separated from one another. The water is like a black mirror that reflects countless faces. Asmodeus appears here as an elderly man with long grey hair entwined around his long horns. He is dressed in a half-burned robe and he has a large scroll in his hands, passing judgment on all souls that come from above and below. He himself belongs to neither - he has three eyes that represent the three planes of soul ascension: the lunar, the solar, and the stellar - while he exists

in between them. You can write the names of your enemies on the parchment and they will be drawn here if you are powerful enough to make it happen. But the judgment is fair - the guardian will not accept a soul if it does not belong in this realm. The flames in the sigil, which is the gate to this realm, represent the crossroads, or a place of crossing from one plane to another. They are three, like the eyes of the guardian. These three planes meet here and intersect. The power to gain here is the power of judgment, connected with the judging force of Geburah. The lessons of the realm are those of balance and karma that you generate in your daily life, as well as through your magical operations - both positive and negative - magical debts, intentions, actions and their consequences.



The Seventh Hell

The Swamp



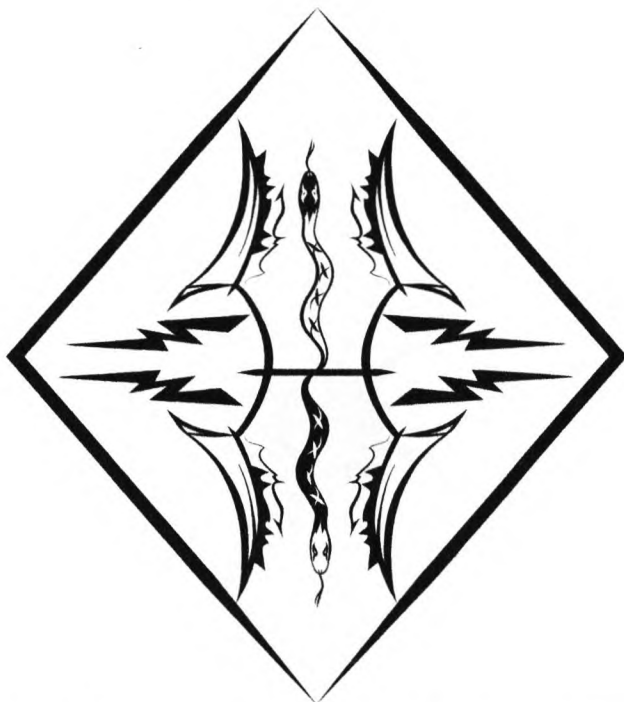
After travelling through the gate you find yourself in a place resembling a grave and you have to tear your way out through tree roots and cobwebs. Then you enter the realm itself - the place of eternal putrefaction. There is a smell of sulfur in the air, toxic gases fill the whole landscape, and the green waters of the swamp hold the drowned souls trapped in this realm. You can see their faces frozen in agony, their bodies half-mummified, floating on water or below the surface, dying and decomposing. The energy of this Hell comes from putrefaction. The guardian of this realm is a ghastly figure, with black hair flowing on the wind and a greenish skin, rotten and falling off his body. It is quite an unusual manifestation of Asmodeus. The only safe places to tread upon are here pathways of fire, which, however, is not warm and red, but yellow and toxic. It burns everything, and when you absorb its energy, you feel empowered, although in a strange way.

These paths of fire are in serpentine shapes and resemble winding fiery snakes. Green and black colors are everywhere. Vaporous smoke rises from the swamp and cloaks the whole place - the atmosphere is hot, stuffy, and poisonous. You can drown here the souls of your enemies, but you can also draw energy from this place. It is filled with mossy bones and skulls - normal skulls and those of giant primordial beings. These bones and skulls can be linked to similar objects on the physical plane and used as gateways to send a soul into the realm, or as tools of evocation to reach the spirits and those that inhabit this Hell. The lesson of this realm is about keeping your inner fire. The flesh is illusory, appearances do not matter, but the inner core always prevails. The swamp produces toxic gases that are also hallucinogenic and induce visions and images that seem real but are illusory. This is a metaphor that teaches us that we should not trust our physical senses but try to see through illusions. The flesh putrefies, but the inner fire is eternal.



The Eighth Hell

The Hunt Chamber



The gate leads to a dark corridor in a cellar or a dungeon. There are stairs down and there is shallow water on the ground, hot and producing thick vapors. There is also a small island in the center where you can see the guardian of the realm. Asmodeus appears here as a snake or a man dressed in a snake's skin - his hands are bony, his head is hooded and you cannot see it, but when he lowers the hood, his face is that of a black snake. He sits on a throne and holds a burning scythe. The island itself is made of dog bones and skulls. When he rises and strikes the ground with the scythe, the skeletal hounds rise at his command and chase the souls that are imprisoned here. The whole realm consists of narrow corridors comprising a huge labyrinth. The souls are hunted here for eternity. They continuously run and hide, never finding any rest. When you assume the god-form of Asmodeus, you also achieve his powers over this realm. You are handed the scythe and you can drag a soul

here, cut the silver thread that binds it with the body, and enjoy watching it chased by the demonic hounds. The snake skin, the skin of Asmodeus that displays his connection to the Draconian Current, protects you from the harmful influence of the fire of Golachab. This fire, however, is both destructive and creative. Here it can be used to summon and animate that which is dead. The lesson of this realm is about power that you attain and develop on the path, the mastery of life and death, and all that comes with it. With this power you can do anything and decide about fates of yourself and others, but it all comes with a burden of responsibility.



The Ninth Hell

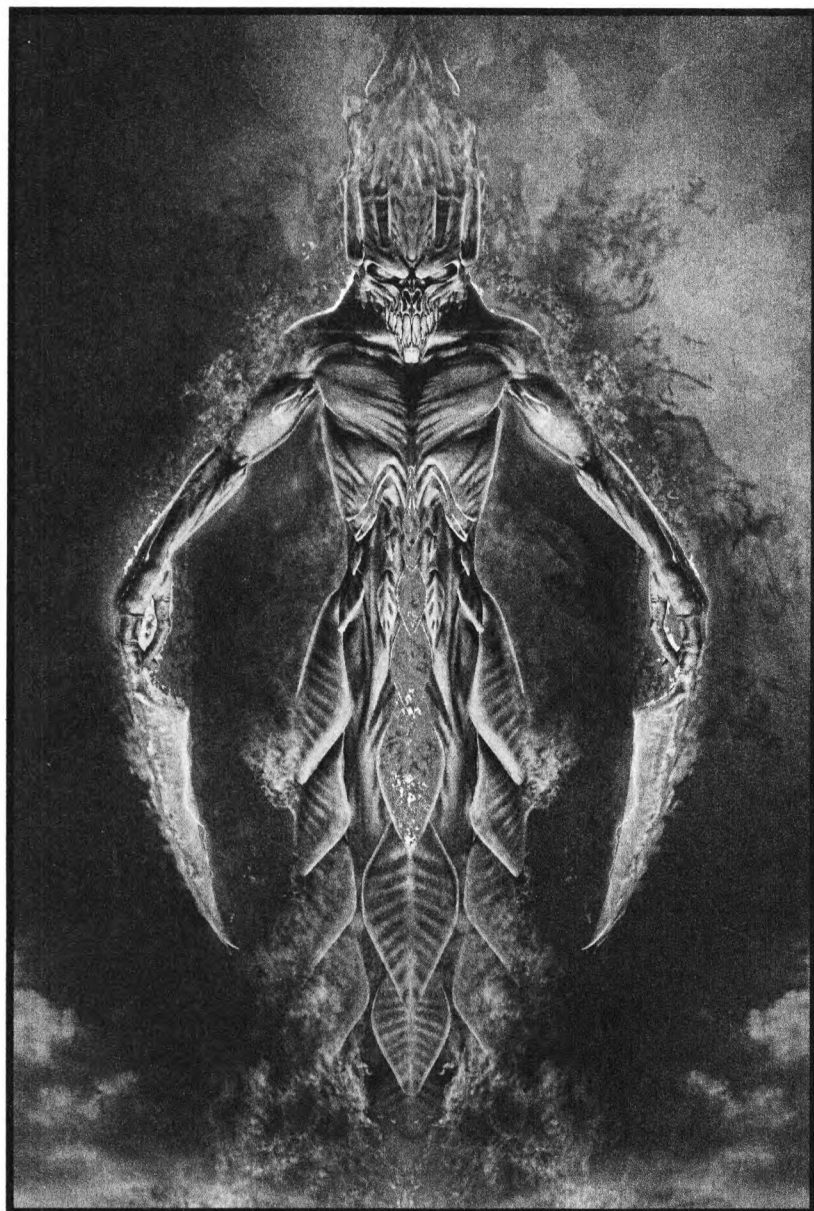
The Throne



The entrance to this realm appears in the shape of a dragon skull and the whole construction is made of dragon bones. Again, it looks like a network of tunnels or corridors, but it is round. There is blood on the ground, hot and boiling. In the center of the realm resides Asmodeus on his throne. He looks here like a primal, atavistic monster, a dragon with a multitude of tendrils and tentacles. These tendrils wrap around the souls that are trapped here and slowly suck their life force. He feeds on it and the rest is channeled into the lake of blood. These souls are slowly bled out and their vital energy powers up the throne. The whole chamber is highly charged, like a battery, and such is also its function - it is the heart of the whole initiatory formula of the Nine Hells. It can be used by the sorcerer as a source of energy - you can connect with the place through the sigil and draw the energy in a ritual when you need it. From here you can also reach all Hells.

The lesson of this realm is about gathering and raising energy. By invoking Asmodeus and assuming his god-form you gain access to the whole formula, and the force of this Hell also powers up all the other realms.

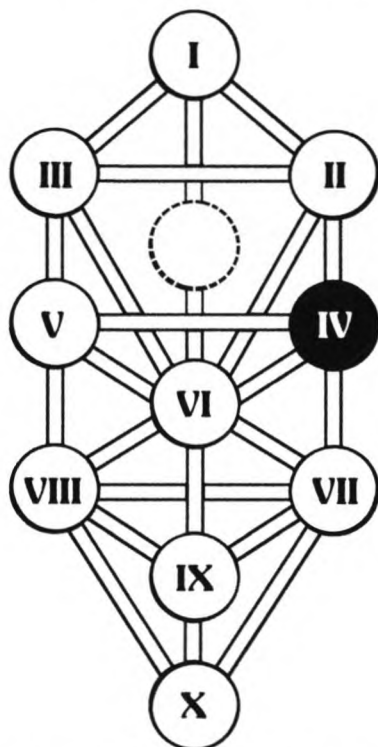




GHA'AGSHEBLAH

The Smiter

Corresponding Sephira: Chesed – Mercy



The third realm on the solar plane is called Gha'agsheblah (Smiter) or Gamchicoth (Devourers). It is the last outpost before the Abyss, the seventh Qlipha below the highest triad (Satariel-Ghagiel-Thaumiel). Here the Initiate becomes the Smiter and has to destroy, or devour, what one has created, thus destroying the very substance of creation that lies at the foundation of the universe. This realm is ruled by Astaroth, the foul angel of the Qliphoth, sometimes identified with the goddess Ishtar. His toxic breath poisons the structures of the world and dissolves them in the final annihilation of humanity, as the Initiate has to leave one's whole life behind before entering the Abyss, like Ishtar/Inanna on her quest for power and divinity, standing naked at the gates of the underworld in the ancient Sumerian myth.

Christiane Kliemannel
Invocation of Astaroth



LEPACA MASAK MAVDIL HA QLIPHA GHA'AGSHEBLAH
ANI KORE LE ASTAROTH

*I have opened the Abyss and I invoke you, Astaroth!
Rise up from the Void!
Come to me, Fallen One, who reveals divine plans,
knowledge and secrets of the universe!*

ASTAROTH, ASTARTE, ASCHERA
DAATH CHOCHMA NIKABEL
AVI HEJOT

*Oh Astaroth, ho mega Astarte,
on your bosom I seek to satisfy my thirst for knowledge.
Help me attain wisdom and release me from my worldly existence and
its attributes, for I am standing at the gate to the Abyss, between the
Draconian pillars of Gha'agsheblah!*

ASTAROTH, JADID, ANI KORE LE ASTAROTH EL NIGUDIM

*I invoke Astaroth, he who was once a cherub,
who holds the keys to knowledge, desire and suffering,
who rules the opposing forces of the universe!
With you on my side I shall rise beyond repulsion and attraction!
I shall become the Creator!*

HO DRAKON HO MEGAS!



Ascenath Mason
Seven Gates of the Underworld



In the Sumerian myth of Inanna's (or Ishtar's) descent into the underworld, the Queen of Heaven sets on a journey to the land of darkness and sorrow to meet her dark sister Ereshkigal, the Queen of the Great Below. For this journey she dresses elaborately in luxury garments, each one representing a particular aspect of her divine powers. However, before she is allowed to enter the realm of her dark sister, she has to pass through the seven gates of the underworld, and at each gate she is asked by the gatekeeper to leave a piece of her clothing or jewelry, as "these are the ways of the underworld." Finally, stripped from all her powers and protections, naked and helpless, she enters the underworld through the last, seventh gate. There she is ruthlessly murdered by the order of her dark sister and her corpse is hung on a hook. After three days and three nights, she rises from the dead, resurrected, stronger, and victorious - in a symbolic act of conquering death. In the psychological interpretation, this journey to the underworld is a metaphor for the descent into the unconscious, the purpose of which is to confront the negative aspects of the Self, those related to death, fear, separation, loss, and despair. In this sense, Ereshkigal can be viewed as Inanna's Shadow, or the "dark side." By confronting her, Inanna faces the negative side of herself. By accepting death as a part of life, she finds strength, conquers her weaknesses, and acquires immortality as the "Queen of All." But this journey can also be viewed as an allegory of the initiatory process of the Qliphoth, where the seven gates of the underworld correspond to the seven Qliphothic realms below the Abyss, the gatekeepers represent the demonic rulers of these realms, and the pieces of jewelry and clothing that are taken from the goddess at each gate are symbolic of attachments that bind the Initiate to the world. In this paradigm Gha'agsheblah represents the seventh gate of the underworld, the last outpost before the direct confrontation with the devouring forces of the Abyss.

When the Initiate enters Gha'agsheblah, one is subjected to the final test of the Qliphoth before being able to travel to the realms of the divine triad (Satariel-Ghagiel-Thaumiel). This is the ordeal of the Smiter, or the Breaker in Pieces, which removes the last attributes of the Initiate's human nature and the last attachments to the world as we know it. We have to enter the Abyss naked and pure, without looking back at what we have left behind, otherwise we will be consumed and devoured by its forces. This is what the removal of the seven pieces of Inanna's clothing and jewelry represents in this process. Each Qlipha destroys what the corresponding Sephira stands for, eventually leaving the Initiate "naked" at the threshold of the Abyss.

The ruling force of this process in the realm of Gha'agsheblah is Astaroth. He is one of the main princes of Hell and a powerful Goetic duke commanding 40 legions of spirits. His name is supposedly derived from the Phoenician Astarte, the goddess of love, fertility and sexual pleasure, but his Qliphothic manifestations have nothing in common with this ancient deity. In *Goetia* he is described as a "hurtful angel riding on an infernal beast like a dragon and carrying in his right hand a viper." The grimoire warns that he is not to be approached, as his breath is noisome and foul. He holds the power over snakes, the knowledge of things past, present and future, the ability to reveal all secrets, and he teaches mathematical sciences and handicrafts. He can also make man invisible and lead one to hidden treasures. He is believed to seduce by means of laziness, vanity and rationalized philosophies, and as the ruling demon-god of Gha'agsheblah, he smites ideologies and authorities. While in the realm of Thagirion the Initiate learns to question the laws and principles of the world and set them on fire through the ordeals of Golachab, here the Initiate becomes the Smiter and destroys them ultimately. The foul breath of Astaroth corresponds to the alchemical sulfur that has a burning and dissolving quality and represents the force of the Devourer - an active, solar agent of transformation that is produced by fire acting on air. Sulfur is also a symbol of the spirit, the hot and dry active principle of the Briatic triad - Thagirion, Golachab and Gha'agsheblah - that corresponds to the concept of the Divine Throne on the Tree of Sephiroth and typifies the isolated god-like consciousness of the Adversary on the Tree of Qliphoth.

The number seven is a mystical number in itself and its symbolism is associated both with the Dayside and the Nightside. There are seven Sephiroth below the highest triad (and the seven Qliphoth on the Dark Tree), seven days of the week, seven chakras in the subtle body of man, seven colors of the rainbow, and seven classical planets. We speak of seven seas, seven wonders of the ancient world, seven heavens, seven deadly sins, and so on. In the Draconian Tradition we have seven heads of the Dragon that correspond to the seven Qliphoth below the Abyss, marking the seven steps in the initiatory process of the Nightside. On the Tree of Sephiroth the seven lower realms correspond to the seven days during which God created the world. While the highest triad stands for ideas and divine consciousness, the seven realms below correspond to different levels of realization of ideas. The Qliphoth successively undo creation, making it possible for the Initiate to create the world anew on the empty canvass of the Void. The purpose of the seven lower Qliphoth is to prepare the Initiate for this step, and the ordeal of Gha'agsheblah is the completion of this process.

Again, let us look at Inanna's passage through the seven gates of the underworld. As we have noticed, these gates represent seven levels of consciousness, roughly corresponding to the initiatory process of the Qliphoth. These are not exact correspondences, though, and their symbolism can be interpreted in many different ways. Here we will focus on the meaning relevant to the study of the Qliphoth and connected with the Draconian Tradition, leaving the other interpretations of the myth to the individual research of the reader. In this sense, the seven pieces of garment that she gives up on the journey can be metaphors for the seven chakras, which activated, destroy the illusions about life and bring forth illumination and self-knowledge. There is also a version of the story in which the goddess is adorned with seven veils, each one representing a color of the rainbow, which directly corresponds to the colors and symbolism of the chakras. And thus, starting from the first gate, the interpretation of the myth might look as follows:

At the first gate she has to leave her crown, which represents her godhood and connection to the higher planes. This corresponds to the crown chakra and typifies guidance that comes from the divine.

It is the channel through which man receives inspiration from the higher consciousness, be it a deity or the Higher Self. Loss of this connection leaves the Initiate alone and terrified, deprived of guidance, confused and unable to find inspiration on the path.

At the second gate she leaves her earrings of lapis-lazuli beads that represent her magical powers and the ability to manifest. This corresponds to the third eye chakra and the psychic senses of man. It is the ability to see with vision, the power of intuition, the knowledge how to balance the physical and mental. Separation from this power leaves the Initiate unbalanced, delusional, unimaginative, and unable to see with the mind's eye.

At the third gate she has to give up her necklace, which represents her illumination and self-empowerment. This corresponds to the throat chakra and typifies the ability to communicate, the power to speak and be heard. It is the power of creative expression, integrity and self-awareness. Disconnection from this ability makes the Initiate lacking faith and incapable of communicating freely and expressing what one thinks and feels, silent and dissociated from one's inner voice.

At the fourth gate the goddess is required to leave her breastplate called "Come, man, come," which represents her emotions. This corresponds to the heart chakra and typifies self-love, internal wisdom and spiritual health. It is the integration point connecting the lower and higher energies within one's being and the place associated with the seat of one's true Self. Separation from this source leaves the Initiate unable to feel emotions and express them properly, thus being also incapable of a harmonious spiritual growth.

At the fifth gate she leaves her golden hip girdle, a golden ring, or a golden bracelet, depending on a version of the myth. This represents her ego and corresponds to her solar plexus chakra. It is the seat of self-esteem and the ability to express one's personal power. It is the source of will, vital energy, self-confidence, and self-respect. Dissociation from these powers leaves the Initiate overtly egotistical or suffering from poor self-worth, unable to stand in one's power and express one's individuality.

At the sixth gate she gives up her lapis-lazuli measuring rod and line that represent her will. This corresponds to the naval chakra and typifies sexuality, creativity and control. It is the inward sense of self and the outward awareness of others, the ability to form relationships, as well as accept oneself as a separate and individual being. Loss of this ability makes the Initiate overtly controlling, or submissive and addictive, unable to feel, impotent, and disconnected from one's sexual powers.

At the seventh gate she leaves her royal robe, the garment of ladyship, which represents her instincts. This corresponds to the root chakra and typifies the instinct of self-preservation and the fundamental urge to survive. It is the seat of physical vitality and the ability to maintain and transcend personal boundaries. Disconnection from this fundamental source of being leaves the Initiate ungrounded and fearful, restless, and unable to interact with the physical world and find one's place in it.

This process of stripping the goddess from her garments represents the descent from the highest level of consciousness to the lowest. It is the dissolution of personality, ego, individuality, identity, and all that constitutes the sense of Self. The removal of all these attributes forces the Initiate to seek strength in the unconscious, thus revealing that the way we perceive the world and ourselves is based on illusions and the false sense of Self, while in the darkness of the underworld we are confronted with the true roots of our personal power. It is the process of initiation and ultimate empowerment, the abandoning of old values, the shedding of illusions, the search for wisdom and growth. Inanna is here the Initiate who descends into the darkness of one's underworld and returns reborn, empowered and triumphant. Her journey from the heavens to the underworld, from Above to Below, is symbolic of turning the awareness from the conscious to the unconscious. When they are united, the Initiate acquires a new identity and powers, new consciousness, integrated and truly divine. But before it happens, she has to die in the underworld, like the Initiate dies in a rite of passage that we undergo each time when we move from one phase to another.

Ereshkigal, the Queen of the Great Below, can be viewed as the dark side of Inanna, her Shadow, the neglected, unconscious Self.

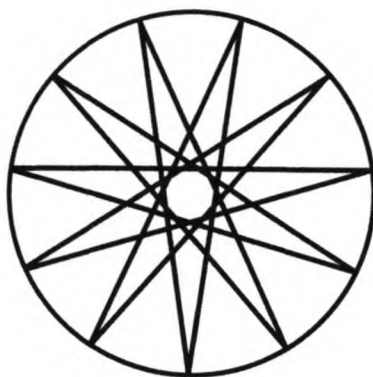
This side is instinctual, full of rage and greed, ruthless and furious, embodying all that the Queen of Heaven is not. Her force is that of death and destruction, undoing all that does not belong to the underworld. In this interpretation we can also see Inanna as the symbol of the Dayside consciousness that the Initiate successively leaves behind on the path of the Qliphoth, while Ereshkigal represents the disintegrating forces of the Nightside that enable this process. And thus the first Qlipha, Lilith, functions as the entrance point to the personal underworld. Gamaliel removes the attributes of Yesod, confronting the Initiate with the dark aspects of one's sexuality - obsession, fear, repulsion, etc. Samael destroys the logic and rationality of Hod. A'arab Zaraq prompts the Initiate to refine one's emotions, revealing the opposite side of Netzach. Thagirion ruthlessly deprives us of personal gurus, patron gods and protective forces encountered in the realm of Tiphareth, showing that the Initiate is alone in the universe. Golachab strips the Initiate from the sense of force and self-power of Geburah, exposing us to tests of weakness, self-doubt and exhaustion. And finally, Gha'agsheblah in this scheme functions as the last gate to the personal underworld, the final ordeal before facing the personal Shadow in the Abyss. Instead of contentment and stability, which is characteristic of Chesed, here we are confronted with the ultimate despair and the deepest sense of loss that go together with the removal of the last attributes of the Dayside Self. This is the initiation of the Smiter.

However, the concept of the descent into the underworld can be applied not only to the entire process of the seven Qliphoth below the Abyss, but also to each rite of passage that occurs with each initiation. While we can look at the whole scheme from the perspective of the entire tree, seeing the process of Lilith through Gha'agsheblah as the greater initiation, we are also confronted with lesser initiations in each Qliphothic realm, and each of them is a descent into the personal underworld in itself. This process incorporates several stages of transformation, starting from disintegration and cleansing, and eventually leading to regeneration and integrity. The first stage is always marked by an event or situation that makes our world crack and fall into pieces, often occurring suddenly and unexpectedly. We are then confronted with the loss of things that we considered to be important or essential in our lives, such as family, relationships,

health, job, home, etc., like Inanna leaving her royal garments at the gates of the underworld. These things may be taken away from us, but usually, we ourselves initiate the change, as we realize through our internal initiatory process that these things no longer function properly or serve our sense of purpose. This, however, does not make the loss any less painful, which goes together with dissolution on the psychological level. We are forced to reevaluate our lives, our belief system, our values and priorities, and the future looks dark and bleak as we grieve for what we have lost. This dissolution can be emotional, intellectual, philosophical, spiritual, and also physical, accompanied by the loss of health and well-being. Many magicians tend to see this phase of the initiatory process as a “side-effect” or a sign that we have done something wrong, while in fact, it is a natural and essential part of the transformation. This all initiates the death of our old world, which is a dark process, accompanied by depression, melancholy, pessimism, confusion, lack of energy, emptiness, and internal suffering. This is the stage when Inanna hangs on the hook in the realm of her dark sister, dead and helpless. At this time we may feel as if we were stripped bare, as if all the masks of our socially conditioned personality were ruthlessly ripped away, leaving us exposed, unprotected, lonely, and forgotten. But in this retreat and isolation we eventually find the will to purify and regenerate. It may come as a sense of inner power and the force of self-healing, but if it is unbalanced, it may also manifest as rage and anger in which we will blame others for our loss and suffering. This is the force of creation and destruction, and we may use it either to create a new world or to destroy ourselves. There is a thin border between these two tendencies at this initiatory stage. In the myth, Inanna recognizes this power as a creative force and uses its potential to transform herself into the Queen of All, and this is also what we should do in a successful completion of the initiatory process.

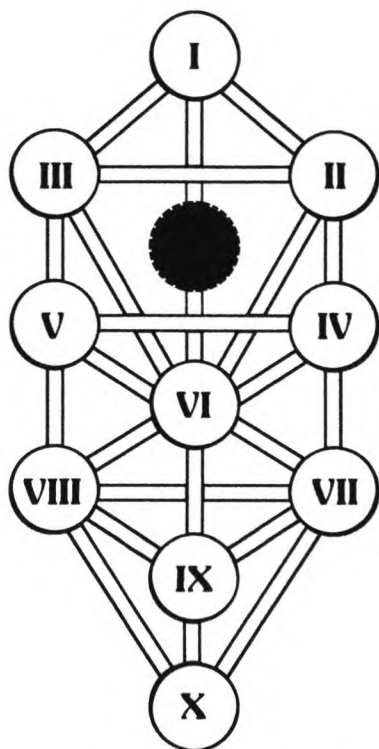
The powers of the underworld are not normally accessible to the conscious mind, therefore the descent into personal darkness is essential in this process. The underworld contains the psychic material that is hidden from the rational mind, but continuously affects our actions, attitudes, choices, the way we perceive the world, and our interactions with others, shaping our life circumstances. It is the source of all urges, motivations, drives, and compulsions that

operate from below the surface of conscious awareness. Getting to the roots of this power is the quest for divinity within, the alchemical Great Work in search of the Philosopher's Stone, the illumination of the Left Hand Path. Gha'agsheblah is the last outpost on this journey. Here we learn that the whole world is merely an externalized picture of ourselves - our desires, longings, fears, fascinations, and so on. Nothing exists and everything is possible. The world has to break into pieces, and only when this happens can we find our true Self and stand in the center of the universe as a god-like consciousness. This is the completion of the Apocalypse that is initiated in the realm of Thagirion by the force of the Adversary. It is fearsome, terrifying and painful, but it has to happen. Everything has to be destroyed and the Initiate must stand alone in the heart of the Void, where nothing exists and there is only one's consciousness capable of infinite projections. This is the lesson of the Smiter. Only then, stripped from all that we are, can we enter the gates of the Abyss.



DAATH – THE ABYSS

Knowledge – The Worthless One



Daath is the hidden or “pseudo” Sephira, the realm that exists on both the Tree of Life and the Tree of Death, or in between them, serving as the gate between the Dayside and the Nightside. Its meaning in the positive sense is Knowledge, while its Qliphothic counterpart is called the Worthless One, which is also the title of the demonizing Belial, the watcher of the gate. The other guardians in the Draconian Tradition are Choronzon, the Demon of Dispersion, and Shugal, the Howler in the Desert. They both constitute the female and the male aspects of the force known as the Beast 666. Daath/the Abyss is also connected with the mysteries of Babalon, who guides the Initiate through the desolation of nothingness and confusion to her City of Pyramids, thus making the journey forward possible.

Rev Bill Duvendack
Invocation of Choronzon



*Dweller at the gate of Daath,
I invoke thee into my temple this eve.
You, who dwell on the threshold between the known and the unknown,
the darkness and the light,
are welcomed with open arms and an open mind.*

*Empower my reality with your expediency and effectiveness
so that I may rise higher on the path of flames.
Take my desire and thrust it into the unknown regions
so that I may explore and grow.
Show me the light of my own inner flame
as I learn to see my ego through your eyes.*

*Peel away the illusion, and give me the gift of your sight.
Through the dance of light and darkness reveal to me what is,
so that I may walk your path, unafraid and deified.
May your dark sight give me clarity.
May your wisdom give me power, and may my purity
give you a suitable environment.*

*I call to you, who the weak fear, to empower me through your means
so that I may walk the path of the night as one of the dark beasts
that dwell there.*



Rev Bill Duvendack
Invocation of Shugal



*Howling, blackened, desert fox,
I howl to you this eve to join my rite!
Bring your cunning and your screech into my life,
and with your savage nature, deliver raw, primal power to me
as I call your name!*

Shugal! Shugal!

*Come to me to my temple and manifest!
Let your hunger become mine as I walk the desert of Set.
Teach me the ways of the scavenger so that I may never lack.
Gift me with your night vision so that I may see places others cannot.
Heighten my senses so that I may survive in desolation.
With your seed I find life, and with your finesse I find success.
Come unto me this eve and teach me the ways of the desert.
Come unto me this eve to teach me the ways of the night.
Come unto me this eve to teach me the ways of the dark.
Come unto me this eve to teach me the ways of Set, master of his tunnels.*

*Lead me through them with the cunning of a fox,
and the savagery of a predator.*



Rev Bill Duvendack

Invocation of the Beast of the Abyss



*Lord and Lady of the deep desert, of chaos and the void,
of darkness and light, I summon you into my temple this evening.
May your clarity open my eyes and cast off the pallor of ignorance.*

*Conjoined, you ignite my inner passion for blissful union.
Through your wisdom and lessons I find freedom in thought and behavior.
Through your vanguard, I stay on my path, never straying.*

*With your dark vision and brutal power,
I can wield both the crook and the flail as is appropriate.*

*Shugal-Choronzon I summon you here this evening
to bring me further into the Nightside, and further into clarity and power.*

May your lessons and wisdom refine my desire.

*May I be taught the next teaching of the serpent,
and may you find me an excellent conduit for your consciousness.
Invoke within me the ability to traverse the Nightside of the tree in Nox
through the tunnels of Set successfully.*

Teach me your instincts, and refine the sword blade that is my mind.

Chaos and Void, chaos and void, CHAOS and VOID!

*May your destruction be exacting, and let it renew me and propel me
forward further into the nocturnal mysteries of the night.*

I invoke Choronzon!

I invoke Shugal!

I invoke the Beast!

I call the Dragon of the Abyss!

In Nomine Draconis,

Ho Drakon Ho Megas!



Zeis Araújo

Opening the Gates of Choronzon to Sitra Ahra



CONCENTRATION ON THE SIGIL OF ELEVEN ANGLES

Sit in a comfortable position and place the sigil in front of you. Paint it in black color on a white or red background. Activate it with your blood, and focus all your attention on it. See how the lines become charged and activated with your vital substance. View the sigil pulsing with black light, sparks of energy and blackened flames shimmering around. Keep looking at the sigil until you can easily remember and bring it forth to your mind.

When the sigil is activated, vibrate eleven times the formula:

Zazas Zazas Nasatanada Zazas

When you finish singing, vibrate with a strong voice:

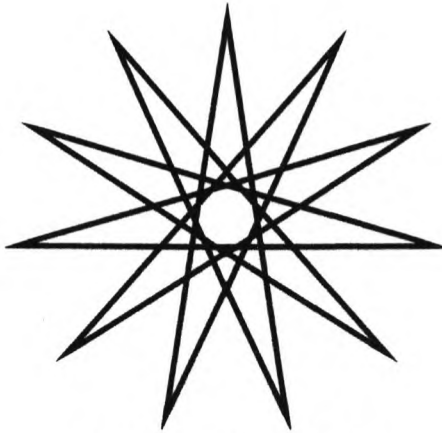
Lepaca Kliffoth!

Then close your eyes and recall the image in your inner mind. Focus your inner sight on the sigil, see it in black space, glowing with black and red light. Then imagine that it is changing to other forms, opening the gates of your mind and the door to *Sitra Ahra*, and showing you objects, entities, landscapes, and scenes. Let the visions flow freely and open yourself to the experience.

WALKING IN THE ABYSS OF *SITRA AHRA*

With your eyes closed imagine yourself in a black scenario. Everything around is black, there is only you and the Abyss. See this void as a mirror, and see your face in the form of Choronzon demon. Choronzon is the guardian of the keys to the Abyss. Imagine yourself facing the challenges that Choronzon imposes on

you. Remember that this entity is a hidden part of yourself that you should strive to transcend. Imagine running towards the light, but being pulled by black hands into Choronzon's game. Finally, you break free and reach for the light. At this moment the black light of the void is revealed as the gateway, and Choronzon gives you the keys in reward for fighting your own fears and obstacles. When you open the door, you see seven horizons forming in front of you, and you can also sense three more horizons that are hidden from your sight, but whose presence is clearly felt. Open yourself for whatever comes with this beautiful vision and record the whole experience that you received during this Nightside meditation.



Sigil of the Eleven Angles

EVOCATION

Prepare the ritual space. You will need to place 11 black candles around you. Remember to put two candles together, representing the Qlipha Thaumiel. You must also align the candles so as to form a perfect circle.

Stand in the middle of the circle and with the ritual blade draw the sign of the pentagram. Start by pointing the dagger to the groin, then to the left shoulder, the right chest, the left chest, the right shoulder, and again to the groin, and say:

I am now open and ready to channel the Draconian energies into my soul!

Point your ritual dagger to the West and vibrate: "Leviathan!"

Point your ritual dagger to the South and vibrate: "Lucifer!"

Point your ritual dagger to the East and vibrate: "Beelzebub!"

Point your ritual dagger to the North and vibrate: "Belial!"

Light the 11 candles, whispering "Lepaca Kliffoth." After that, sit in the middle of the circle or remain standing, and when all candles are lit, close your eyes and feel the energy of the 11 flames burning around. The flames are black and look hungry. They are also so intense that you can feel their heat on your body. When you feel the blackened energy filling your entire body, say:

May the ritual begin!

Recite the following invocation:

*I evoke the lords of darkness,
Who are called by various names,
But do not have a form.*

*I invoke and evoke the eleven rulers of Sitra Ahra,
Lords of Chaos,
Masters of Lawlessness.*

*I invite you to my temple of flesh,
To fill my body and my soul*

*With your dark energies that shall open the eyes to truth
And dispel the lies.*

I call to you, Dark Gods!

May my Will be the power that strengthens the force of the Dragon!

Ho Drakon Ho Megas!

When you finish the invocation, and when you feel ready to continue, call the energy of each Qlipha separately, using the following evocations and mantras:

Zazas Zazas Nasatanada Zazas!

*Naamah, open the doors and send forth your wrathful powers to me!
Naamah Nahemoth, Liftoach Kliffoth!*

Lilith, open the doors and send forth your wrathful powers to me!

Lilith Gamaliel, Liftoach Kliffoth!

*Adrammelech, open the doors and send forth your wrathful powers to me!
Adrammelech Samael, Liftoach Kliffoth!*

*Baal, open the doors and send forth your wrathful powers to me!
Baal A'arab Zaraq, Liftoach Kliffoth!*

*Belphegor, open the doors and send forth your wrathful powers to me!
Belphegor Thagirion, Liftoach Kliffoth!*

*Asmodeus, open the doors and send forth your wrathful powers to me!
Asmodeus Golachab, Liftoach Kliffoth!*

*Astaroth, open the doors and send forth your wrathful powers to me!
Astaroth Gha'agsheblah, Liftoach Kliffoth!*

*Rofocale, open the doors and send forth your wrathful powers to me!
Rofocale Satariel, Liftoach Kliffoth!*

*Beelzebub, open the doors and send forth your wrathful powers to me!
Beelzebub Ghagiel, Liftoach Kliffoth!*

*Satan and Moloch, open the doors and send forth your wrathful powers to me!
Satan Moloch Thaumiel, Liftoach Kliffoth!*

After that declare:

*All the doors are open now
and the Black Flame of my soul is stronger than ever!*

Hail the Eternal Ascending Flame!

To conclude the ritual, meditate for a while inside the circle of the eleven flames and open yourself to everything that comes, every thought, feeling and insight that may arise. After this moment of silence blow out the candles in the counterclockwise direction, and when it is over, say:

And so it is done!

N.A:O
Itzpapalotl



FINDING THE OBSIDIAN BUTTERFLY

The World of Shells is a vast self-intersecting universe without any order whatsoever. It lies deep within the transcultural collective unconscious, the sediment left when the consciousness of Ain gained awareness of itself, leaving its own Shadow dwelling behind its every action. It would be redundant to explain how the obscure substance of the *thoughtless light* remained as a primary, and primeval, force in the universe and managed to infiltrate every stratum of creation, as it has already been written before. What I want to accomplish is not to guide the reader through theoretical mind-twisters into the abysmal nature of the Qliphoth, but to take them deeper into the Formless Ocean that lies behind consciousness and give them a partial map of a previously uncharted territory by letting them travel to it by themselves.

What the reader will find in these words is not the feverish dreams of a tormented psychotic but the experiences of a draconian magician, who, as many others, has managed to cross the threshold of Choronzon and communed with the ancestral entities that dwell in the Nightside. When I refer to the work that is being presented here as an unexplored area of the inner plane, I do not talk about made-up kingdoms on the astral planes, or entities of whom no one has ever heard about, making them not less real, but I want to make known a long time forgotten deity pertaining to a neglected culture within modern occultism: Itzpapalotl, the Obsidian Butterfly.

Everyone has heard about ancient Egyptian magic, the Greek gods, ancient Sumerian anti-witchcraft ceremonies, and other various European gods. But has anyone heard of any other Aztec god rather than the famous Quetzalcoatl? I cannot blame anyone for not being able to name any other god, or even a famous archeological site dating to the times of this ancient culture, as I, being Mexican, neglected it even more than any other person. I was committed

to look through ancient cultures far from the land I was born, and managed to have selective blindness when the Mesoamerican cultures were listed in mythology books. I just didn't care. It was not until I browsed through a list of Aztec gods that my eyes got fixed on a subcategory within the pantheon titled as "nocturnal." Every implication that this word had flashed through my mind, and I decided to read the section describing one of these dark deities: Itzpapalotl. It did not take me much reading to get really interested, but the more I read, the more I wanted to embark on a mission of journeying into Tamoanchan to visit this dark goddess.

THE SACRIFICED GODDESS

"I am the wind at night, the carrier of souls and I bring darkness to the stars.

My name is darkness, cold stone. And you are not my son.

At the same time everyone is my son."

~Taken from a communication with Itzpapalotl

The modern approach of the occultist to other cultures has led to numerous anachronisms and erroneous attributions where the worship of ancient gods and goddesses takes place. This is an almost inevitable side-effect of the cross-cultural *modus operandi* of the modern magicians and it should not be vilified. What occultists do is they take something that works and apply it to their workings no matter its precedence. The techniques utilized, and even the spirits summoned, can be taken out of context as long as they work. But there is a limitation, and without the background the name of a god means nothing; a proper balance should be sought. To better convey the experience with this goddess I will briefly give an outline of her mythos, what she is, what she represents, what she looks like, and finally: how the contact can be made.

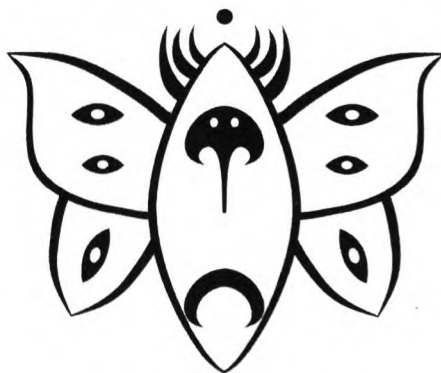
In the dawn of time Itzpapalotl was exiled from the Upper World together with the *tzitzimitl*², her legion of demonic star spirits. This was done as the creation gods wanted to establish order in the universe and put a limit to the Nether Realms and all the chaos that preceded them. This fallen goddess lived close to mankind and taught them the ways of sacrifice, getting to be known in later periods as the patron goddess of hunters and also sorcerers.

2. The Tzitzimitl were antic cosmic legions of "star demons," whose purpose was to introduce chaos and destruction into the world.

“I have a necklace of stars. The stars are my servants and they do as I please. They send forth my sparkling light. I sacrificed myself, and every drop I spilled fell on the skies and made up the stars. They came out of the bleeding womb of my dead corpse. At night the real stars are not in the sky, but they fly amongst the humans in the shape of black butterflies.”

Legends said that she descended to the earth every month starting with the Aztec day 1, *calli*³, and possessed the people of the land who passed by the crossroads, so they could feed from the life force of new born babies and inflict them with diseases. She was also known to be able to transform herself into a creature called *nahualli*, and in this form she taught and commanded the sorcerers that were called *nahuales*. Therefore she was also the patron goddess of anyone who did magic, especially that which had to do with the dripping of blood.

She was also known to be represented as an old and wise woman, pertaining to the last phase of the moon cycle, a step closer to death (and rebirth). She was experienced as a soul that is next to be sacrificed by the powers of nature so that her soul could be strengthened with every cycle passed. There are theories that explain that every known god of any culture started first as a human of flesh and blood that walked the earth alongside one’s tribe. As a matter of fact, she is known to be the first woman to be sacrificed by the Aztecs: as one legend has it, she was shot to death with arrows and subsequently burned. The 400 Mixtec people who committed this sacrifice started worshiping her as a goddess soon afterwards.



The Sigil of Itzpapalotl

3. The first of a period of thirteen days which starts with the solar year.

THE RULER OF THE MOUNTAIN OF SERPENTS

The Qabalah offers a structured system in which any culture can be categorized and systematized into ten Sephiroth. As I've explained before, eclecticism is a major weapon of the occultist, and as such the further study of this goddess, especially the realm which she rules, is going to be made from a Qabalistic point of view. Itzpapalotl is known to be the ruler of a plane called Tamoanchan. The name of this place is of unknown origin and has an etymology that appears to be traceable to three or more completely different ancient languages. This place is similar to the Mictlan, the land of the dead, although it functions as a place where people to be born co-exist with the defunct.

To better understand the universe in which the magician will place oneself, one has to have in mind the basics of the Aztec cosmology. According to this culture, the world is partitioned into three main worlds: the Upper World, the Terrestrial, and the Underworld. These are all divided into the same four cardinal directions, each ruled by specific gods. These gods have specific colors and symbols attributed to them, as well as a tree planted in their realm.

The East is said to be ruled by Tezcatlipoca the Red and its symbol is the cane, its direction is considered as a place of fertility, and the rites associated with it are to be worked facing that way. The South corresponds to Tezcatlipoca the Blue. Its symbol is the rabbit, and the land beyond this direction is known as the "land of sacrifice with thorns." It is the territory of the dead and of coldness. The West corresponds to Quetzalcoatl, its symbol is the house, or *calli*, and its color is white. It is known as the place of women, commonly the dead ones. The North is ruled by Tezcatlipoca the Black, sometimes seen as an evil god, and the sacrificial knife is its symbol.

These four gods have fought between themselves since the dawn of time. The conflict brought with itself waves of creation and destruction which led to four destroyed cosmoses, or Suns, and only after the equilibrium was brought was it that our universe was born into the light of the Fifth Sun (our current Aeon). The equilibrium of these forces was achieved by the old god Xiuhtecutli, who ruled from the center of the universe sitting above and below

the *axis mundi*. That was the place where people could, through nine steps, climb to the Upper World, or go into the Underworld. Each of the first seven steps corresponded to a planet, which were arranged in the same order that Qabalah contemplates. Here a similarity could be drawn between both systems, and it is surprising that the eighth level corresponds to the stars, if we know that Chokmah is associated with the Zodiac. The next one is the union of feminine and masculine called the Dual Supreme, which is reminiscent of the dual crown of the Qliphoth: The Twins of God. In this culture the dead went to the Underworld, or the nine steps below the terrestrial realm of the living. When a person died, one had to go through obstacles at every level⁴ of Hades until they reached the last hell.

The problem is that Tamoanchan fits in none of these three regions, as it is below every step of the Underworld and above every heaven. It is a place similar to Eden, where the humans were created from sacrificial blood and the collected bones that were long buried in the Underworld. This place is commonly represented in the codices as a broken tree, a symbol of the fall of the gods and the annihilation of this plane. This place is a green meadow covered with the tree's blood. It is a vast valley where no sun shines, only the stars seem to inhabit it, and they move across it as if they were living creatures. And yet, this place is no more, as it was destroyed, as Itzpapalotl explained in a communication with her:

“Tamoanchan is the place of the Dead Tree, a place that no longer exists. It is the place where all paths intersect, and at the same time a place that doesn't exist. We [the inhabitants of Tamoanchan] did not fall, but the sky rose, I did not rise, but the underworld fell. That happened when the tree was cut down, and its blood was spilled and its fields are rotting in it.”

Aztec legends tell of an original woman called Xochiquetzal, or Precious Flower, who lived in the garden that was Tamoanchan. A sacred tree grew in the center of it and no one was to touch it, as anyone who did would become in love with her. But the god Tezcatlipoca the Black plucked a white flower from it and seduced the goddess with it. This transgression caused the tree to fall in such pain that it broke in half spitting blood out of its wound, and when

4. In the Aztec culture death represented a process in which people would go back to the womb of the earth goddess, of which Itzpapalotl is the Nightside aspect. The nine steps could be seen as equal to the nine months one takes to be reborn.

the supreme gods saw the mess that had been done, they exiled every living soul out of the place; never to be inhabited again.

When confronted with the idea of using the Tree of Qliphoth to make a paradigm like the Aztec work under the system of hermetic magic, one has to know with some certainty what kind of forces one is messing with and which astral planes are being brought into one's consciousness. This is done so that correspondences to different items and symbols can be employed in order to attune the mind to the vibrations that are going to be called. There is enough information on Tamoanchan to see some similarities with the false Sephirah of Daath. This eleventh sphere that connects the Tree of Life with its counterpart was once, before the fall, a radiating sun, where Wisdom and Understanding came in fruition as Knowledge and helped maintain, along with the neighboring sun of Tiphareth, balance and harmony among the spheres. But the astral Adam was tempted by Eve, who had been convinced by the Serpent to eat from the Tree of Knowledge and provoked the fall, and so did Lucifer, reflecting this act of insubordination by rebelling against Yahweh and giving gnosis to mankind. Both acts happened simultaneously in different worlds - Adam's sin was committed in Yetzirah, while Lucifer's happened in Briah - but both were punished with the same hand extending from the highest to the lowest world. Man fell closer to the Olam Ha-Qliphoth as Malkuth came into existence, and in an attempt to balance it, Daath, the sphere of knowledge, was decimated leaving a black hole in the middle of creation where once the mystical sun, closest to the highest Crown, had stood. Where once Eden flowered, now what was left were crumbles of it floating in the abyss which now separated the divine triad from the Zeir Anpin. The Dead Tree found in Tamoanchan represents the void of being in the sphere, the symbolism of Tamoanchan, where the dead coexisted with the to-be-born, alluding to the opposing duality that confirms the impossible existence of the sphere of knowledge, where one principle rules out the other, although both exist simultaneously.

The punched hole left behind the threshold known as the abyss, which is the door to the multiple universes ever thought possible by Ain. It is an open door to the chaotic Tehiru, which, represented as

blood, enters through the open wound of the chopped tree, leaving nothing behind, only a barren desert of putrefaction.

THE BONED-FACE CRONE

Itzpapalotl was represented by the ancient Aztecs as a butterfly with her body resembling that of a furred mammal. Her head had the antenna of an insect, but her wings stretched bat-like to her sides, although a series of obsidian razors were incrustated in her wings, not much as to scare away those approaching, but as an emblem of her own death. In later periods her image appeared in codices as an old woman with bones in her face.

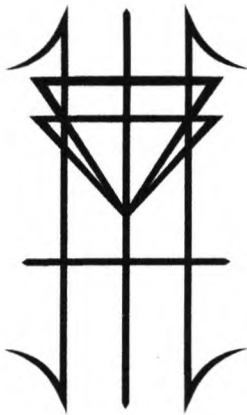
The earliest descriptions of this goddess' figure predate the time when humans started to get farther away from the consciousness link that bridged our understanding with nature. There was a time when we could understand such ancient entities as gods as parts of the complex mechanism behind the blueprints of the universe. The devotees did not need to comprehend them as anthropomorphic beings like we do. But as we work to regain that previous status of direct communication with the ancient gods and goddesses, they might still present themselves as inhabiting incarnate human bodies, as Itzpapalotl presented to me in the visions. The first time I conducted the ritual, I did it without expecting her to take any form, but before my mind's eye she appeared in the following way: she approached me as a slim woman dressed in a black dress made of tiny feathers. Her skin was white and almost transparent and her hair fell to her sides framing her dark-eyed face which had the shape of a shadowy butterfly marked over it.

The sound of her voice was sweet, but the tone was harsh, as if she did not want to be awakened from her almost 500 year slumber. And her gaze retained the shadow of a revenge never taken. Her presence was strongly felt, as if she might actually have never been asleep but lurked in the shadows ever since her last effigy was buried under the cross of the conquerors.

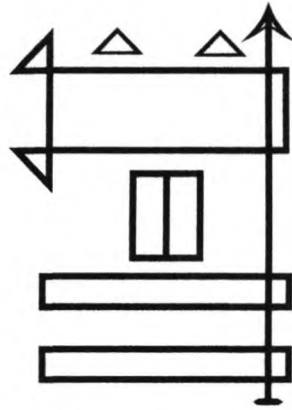
PREPARATION OF THE RITUAL SPACE

In order to immerse oneself completely in the current working, one has to attune one's mind completely to the paradigm that is to

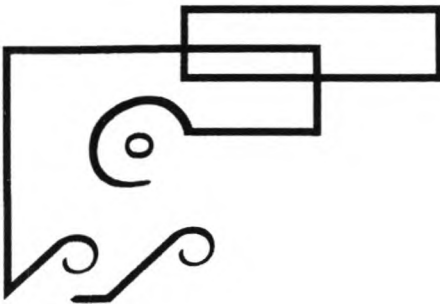
be worked with. Not only the invocation will connect us with the exact location within the collective unconscious but also the physical objects within the temple. For this specific work there will be only one requirement: the four corners of the universe. These are to be set as four sigils drawn on wood. Not only will these lead the mind into a specific intersection of the astral realms but also call the four rulers of the points to oversee the construction of the emerging magical universe represented by the magician's circle. Wood is to be used as the symbol of the four trees of the four quarters. The following are the sigils of the rulers:



Red Tezcatlipoca



Quetzalcoatl



Blue Tezcatlipoca



Black Tezcatlipoca

In order to open the gateway to Tamoanchan, the intersection of these forces has to be accomplished and Daath has to be drawn down to Malkuth/Lilith. To do this, the ancient ways would have you face each direction with an incense burner (preferably using Copal incense) in your hands and draw a cross as you greet these forces into your temple (e.g. *Red Tezcatlipoca, I greet you and welcome you to stand in the Eastern quarter of my temple, Quetzalcoatl, I greet you...*), starting from the East and going counterclockwise. As you see the smoke dissipating, visualize a great tree standing in the distance, its stem rising so high that you can barely see where it ends. After the four quarters have been established both outwardly and inwardly, stand in the center of them and visualize how a stream of water runs from them until it reaches your feet.

When the ritual is finished, you should go around doing the crosses with the incense, but in the opposite direction, starting again from the East. Dismiss the four forces as you do this normally (e.g. *Red Tezcatlipoca, I thank you for standing in my temple and dismiss you, and so on*).

THE CALL OF ITZPAPALOTL

Before reciting the following call for the goddess, her sigil must be anointed with blood. This is not a useless requirement but actually the vivifying component that will help stabilize and activate the force of the goddess in the World of Formation. The practice of self-sacrifice was a very important part in the ritual setting in ancient Mesoamerica, for the vital liquid was seen as the energy source of the gods. When the priests where to conduct rituals where the presence of the gods was to be made potent, a sacrifice was needed. They actually thought that without this necessary formalism the gods would lose their power over their land and their help would eventually cease.

*Only there: beyond the heavens;
 You spill your blood: giver of death!
 Will the Moon overshadow you
 And obstruct your vision from the Gods?
 Born in knowledge: reached wisdom at young age;
 Jealousy was your breast mate.
 Killed by your brothers, burned by your sisters;*

*Your mother and father raised you to heaven;
From which you fell.
I sing your song to the four trees,
I draw your sign at the crossroads,
So dance in the circle, and we shall reach:
The Mountain of Serpents.*

IZ-TENAN-ZALLOLY-PALOTL-ACICAMAT-PATI
AMIN-LAGA-OTLOMAXAL-TETL-LAPAC

PATHWORKING TO TAMOANCHAN

The following is the guided meditation through which the magician should enter Tamoanchan, the realm of Itzpapalotl. Specific symbols are carefully intertwined with the narration so that the mind can better assimilate the Mountain of Serpents and gain access to a more objective image of the dwelling of the Obsidian Butterfly. This pathworking can be performed while dancing to the rhythm of a shamanic drum, or lying on your back in complete darkness and silence. I advise to do the latter, but still listening to a shamanic drumming track, as this can be very helpful to induce the desired altered state of consciousness, for it will keep the magician awake and at the same time permit him/her to fall into a trance. The meditation is separated into four parts, so that it is easier to memorize, but it should be done as one, there is no point in doing it separately. A good way to memorize the details is to picture them as you read it. Construct the images in your mind first, so you can evoke them at the moment of the meditation.

1. Close your eyes. Imagine you are standing in the middle of a stone city. Various structures surround you painted in various variations of green, blue, red, and white. As you look around, you notice two rivers intersecting right below the pyramid in which you are standing. As you look at the distance, you can notice four huge trees rising to the heavens.

Make sure that by this part your body is completely relaxed, as the flow of energy that is to enter this place will go more swiftly once you are close to being asleep.

2. Your heart is pumping blood faster and faster. You can see it

glowing brighter and brighter in orange as it accelerates. See and feel the energy spinning around it. You put your hands above it and you tear the flesh apart from it, as if you wanted to expose it to the light of day. As you do this, you notice that it expands and gets bigger every time your heart beats and it starts pulling you to its core until you get completely immersed in its orange light, which at the same time feels like darkness. The energy that envelops your body starts sucking you into its center, where once your heart was, and now it has become a vortex to the realm of Itzpapalotl. You get sucked into it.

3. You see yourself land in a green valley, but something looks odd. The surroundings get lost in the white fog, and as you step, you feel your feet getting stuck in the ground. You look at it and see how the grass is inundated with blood. Perceive its smell and look at the fountain of the liquid. There is a cut-down tree in the distance, and from its wound the blood pours into the grass. Walk towards it.

4. As you approach, you see a white figure coming out of the fog approaching you, and as she gets closer, you distinguish a slim feminine body, dressed in a black dress which covers her arms and neck and hangs around her feet. Her face is pale white, as if it was carved in bone, and over it, there is a painting of a bat-winged butterfly. Now you are encouraged to communicate with the goddess. When you are finished, thank her for showing up and trace your steps back as you start moving your physical body to return to normal consciousness.

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Ascenath Mason
Ritual of Babalon



INTRODUCTION

The following working was originally prepared for an inner meeting within the Temple of Ascending Flame and performed as a group ritual. It is designed to be led by three priestesses, each of them acting as a gateway to a different aspect of Babalon, manifesting as the Scarlet Goddess, the Lady of the City of Pyramids, and the Seven-Headed Dragon. Together, they constitute a powerful manifestation of Babalon, who is a goddess of multiple faces and a complex and manifold nature. The pathworking/guided meditation can be led by one of the priestesses or all of them alternately. The purpose of the working is to invoke Babalon into the flesh of the female practitioners so that they may act as the voice and the living gateway to the current of Daath/the Abyss. It is possible to perform the ritual with only one partner, acting as a gateway to all aspects of the goddess. You can also perform it yourself, as a rite of invocation, but it is not recommended if you do not have experience in constructing and personalizing rituals. Besides, it is better to experience the ritual as it is first, to familiarize yourself with the purpose of this work and the energy behind it, before you attempt to personalize it or change the structure of the working.

Daath is the eleventh power-zone on the Qabalistic Tree, sometimes called the “false” or “pseudo” Sefhira. In the Draconian Tradition it is the gateway to the dark side of the tree, the realms of the Qliphoth. The guardians of Daath are Choronzon and Shugal, two halves, or aspects, of the Beast 666. Choronzon is the feminine aspect, Shugal - the desert howler - is the masculine. They guard the point of ingress, as well as of egress, to the negative way down to the roots of the tree, from the world of phenomenal creation to its noumenal source. This is the formula of the Scarlet Woman, Babalon, who stands on both sides of the Abyss, opening the gate and beckoning the traveler to her City of Pyramids. Kenneth Grant observes in *Nightside of Eden* that Choronzon, the demon

of dispersion and the feminine half of the Beast, is a prototype of Babalon, and this view, among other aspects of Draconian gnosis of Daath, is explored in this ritual, where the goddess is viewed both as the Scarlet Woman and the manifestation of the Seven-Headed Dragon. While Choronzon tries to trap the traveler in the world of illusion, Babalon guides those who give themselves to her through the Abyss into the City of Pyramids, which is equated with Binah, the third Sefira. Her 156 temples, which is also the number of her name, comprise the structure of the city, forming the powerful manifestation of the feminine current, whose emanations permeate the entire tree. The name "Babalon," according to Grant, means "the Gateway of the Sun," typifying her role of the medium and inspirer of the solar force. This, however, offers more interpretations, especially if we have in mind the associations of the name "Babalon" with such terms as "Babylon" or "Babel." Among other meanings, be it historical, literary, or etymological, the motif of a gateway is present in all these concepts, for instance, the word "Babel" is translated as "Gate of God." In *Nightside of Eden* Grant makes another important observation, namely that Daath embraces dual polarities that are manifested as the Place of Pleasure, or Eden, and the Caverns of Choronzon, the tunnels of the Abyss. These two polarities correspond to the different aspects of Babalon. In the majority of occult literature Babalon is described as a woman who rides upon the back of the dragon. In my experience and in manifestations of her current observed through the inner work of the Temple of Ascending Flame she is both the Woman and the Dragon: the Goddess and the Beast. Both these aspects are explored in this ritual. The third aspect of Babalon invoked in the working is her fierce, apocalyptic force. This is connected with her origins and the picture in Revelations, where she is presented as the herald of the Apocalypse and the mother of harlots and all abominations of the earth, drunken with the blood of the saints and with the blood of the martyrs of Jesus. In the Draconian Tradition this manifestation is associated with the Seven-Headed Dragon (seven being the number of Babalon's star), whose eighth head is identical with the Beast 666, the guardian of the Abyss. While the seven previous realms on the Tree of Qliphoth are identified with the seven heads of the Dragon, the eighth head is equated with Daath, the gateway

to the highest triad on the tree (Kether, Chokmah, Binah, or, on the dark side, Thaumiel, Ghagiel, Satariel). Babalon manifests here as Choronzon, being identical with the Scarlet Woman, one of her aspects representing the first opening, or gateway, typified by blood, the fluid of incarnation.

The city of the damned explored in the pathworking is the mystical city of Chorazin described by Jack Parsons among visions received through his Babalon workings. The legend of the city of demons existing in the empty desert, or space, is much older, however, and associated with such concepts as Beled-el-Djinn, Kara-Shehr, or Irem (the City of Pillars), mystical habitations of the jinn from the Arabic lore. These mystical dimensions are also known from Kenneth Grant's Typhonian Trilogies and the Necronomicon Gnosis, where they are described as existing across the sands of time, on the vast desolation known as the Roba El Khaliyeh, or the Empty Space - both referring to the Desert of Set, the concept associated with Daath/the Abyss as the gate to the Qliphoth and the entrance point to the Tunnels of Set on the dark side of the Tree of Light. In the meditation provided with this ritual the city of the damned also serves as a gate to deep, atavistic layers of the unconscious, where the practitioner experiences the merging of the Goddess and the Beast and opens the doorway for the forces of the Qliphoth to transform consciousness from within. It is a part of the initiatory process on the Path of the Dragon, in which the Qliphoth are used as the vehicle of internal psycho-spiritual development.

Finally, we should say a few words about the seven-pointed star which is the commonly recognized symbol of Babalon and the gateway to her current. Although her number, as stated by Aleister Crowley, is 156, seven is an important part of her mysteries. In 49th chapter of *The Book of Lies*, dedicated to Babalon, Crowley writes:

*“Seven are the veils of the dancing-girl in the harem of IT.
Seven are the names, and seven are the lamps beside Her bed.
Seven eunuchs guard Her with drawn swords;
No Man may come nigh unto Her.
In Her wine-cup are seven streams of the blood of the Seven Spirits of God.
Seven are the heads of THE BEAST whereon She rideth...
Seven letters hath Her holiest name.”*

In the Draconian Tradition seven is a number not only of Babalon but also of Set, associated with the mysteries of Typhon and connected with the Goddess of the Seven Stars. Both god-forms also belong to the current of Daath/the Abyss: Typhon as the prototype of Choronzon, and Set as the god of the Desert of Daath. Seven is also a feminine number, although its symbolism is much wider and corresponds to the seven Sephiroth below the highest triad (and accordingly, the seven Qliphoth), the seven days of the week, the seven chakras, the seven planets of the traditional esoteric astrology, the seven ages of man, and so on. In the symbolism of the feminine seven is associated with the stages of female life and the phases of the moon corresponding to the female menstrual period. There are many possibilities here and I encourage the reader to embark on their own research. Suffice to say, it is a powerful expression of the feminine force and the gateway to the current of the Dark Mother, the goddess of Satariel, often identified with Babalon. In the case of this ritual, we will use the most common depiction of the seven-pointed star that appears frequently across the occult literature. If you wish, you may use the star as it is provided by Crowley, with the numbers seven and the name of the goddess inscribed within the symbol, but it is not necessary in this particular working.



The Seven-Pointed Star



The Star of Babalon, by Crowley

THE RITUAL

Prepare the seven-pointed star of Babalon to be used as a portal to the energies of the goddess. It is recommended to draw it in red color on black, or in gold on a green background. If it is a group ritual, the star should be big enough for all participants to gaze at

comfortably. On the altar place a chalice with red wine, sweet and strong, representing the holy blood of the goddess. Light seven red candles and burn an aromatic incense, e.g. sandalwood.

Focus on your breathing cycle for a while, relax and clear your mind. The three priestesses should anoint the star of Babalon with their blood. The other participants may do the same, which is recommended, but not absolutely necessary. The ritual begins with all participants gazing at the star, at the same time chanting together the incantation that opens the gates to the Abyss: "Zazas, Zazas, Nasatanada Zazas."

When the atmosphere in the temple changes, indicating that the gate has been opened and the energies of Daath are flowing through the sigil into the room and back to the Other Side, the three priestesses stand by the altar, or around the star, and recite the following invocations, opening themselves for the essence of the goddess.



THE FIRST PRIESTESS:

We summon you, Babalon! Beautiful and terrible Mother of Abominations! Lead us to your City of Pyramids in the Desert of Set. Through the path of thorns and pillars of fire that shoot high into the night sky. Guide us on your secret pathways and through portals between worlds and dimensions. Come through the gates of heaven and hell, under the Night of Pan, from the dreaming Sabbath and the heart of the Abyss! Enter this flesh that I offer you as a temple!

Lady of the Night, we yearn for you! In search for you we wander through the wilderness of dissolution, through empty deserts and plains of nothingness. We descend to caverns of primordial darkness and tombs of those who lie forgotten. We seek your wisdom in your chalice of transformation, through the pure light and pure darkness of your piercing gaze and in the comfort of your sacred embrace. We give ourselves to you with our bodies, our minds and our souls!

We call you, Ancient Goddess of the Abyss! Lead us through the doorways of Daath! From the bonds of the flesh to the heart of the Crimson Desert! We call you to this temple and this circle. Come to us! Come through me and speak through my mouth, so that I may carry your message to those

who seek your beauty and power! Come with the beasts of the night - with the desert fox and the screeching owl! With wolves and toads! With the Howler of the Desert and the Seven-Headed Dragon. Babalon-Shugal-Choronzon! Light your sacred flame within our souls so that we may light our way through the Desert of the Night into the City of Pyramids!

*In the name of the Dragon and through the Blood of the Dragon!
In Nomine Draconis!
Ho Drakon Ho Megas!*



THE SECOND PRIESTESS:

We call you, Scarlet Goddess! Sacred Whore! She who refuses none and embraces all! May the seven-pointed star shine with your crimson beauty! Come to us! In the storm of lust and passion, girt with a sword, dancing in flames and riding the Beast. Let us drink the wine of the Sabbat from your cup of whoredom! Let us taste the ecstasy of immortality from your scarlet lips! Enter this flesh that I offer you as a temple and speak through my mouth so the whole world may hear your message!

We yearn for you, Goddess of Love and Death! Scarlet Concubine! Come on the back of the dragon and reveal to us the mystery of your holy grail! Proud and shameless. With the star and the skull, surrounded by the fruits of your abominations, holding the cup with the blood of the saints, and laughing madly in the rapture of freedom and joy. For blood is the life, and through blood we die and arise reborn, drunken with the holy nectar and clothed with the scarlet splendor of the Red Goddess!

Mother of Fornication, we seek your essence through the breath of your kiss and in the alcove of your adulteries. We call you to this temple and this circle. Come to us! Come through me and pour your divine essence into this vessel of flesh, so that I may become a living manifestation of the Mistress of All! Transform the profane into sacred and let us be transformed through your flames of terror and passion as we drink the wine of the Sacrament from your blessed and unholy grail! Love is the Law!

*In the name of the Dragon and through the Blood of the Dragon!
In Nomine Draconis!
Ho Drakon Ho Megas!*



THE THIRD PRIESTESS:

We call you, Babalon, Dragon Goddess of the Abyss! Through the seven seals that unleash the forces of the Apocalypse, the seven wandering stars, and the seven heads of the Dragon: the Scorpion, the Thunderbolt, the Hyena, the Serpent, the Raging Lion, the Rebellious Giant, and the Angel of Fatal Wind. When the moon becomes like blood and the sun is black like sackcloth we enter the Gate of Daath. With your name on our lips we become the key to the Abyss and open the gates of Chorazin, the city of the damned. Through our union with your sacred and unholy essence we transform into the Goddess and the Beast - as above, so below! We give ourselves to you when you come from the darkness as the Seven-Headed Dragon, and we awaken to your kiss that is both sweet as honey and bitter as wormwood. Hear my calling and enter my body, my mind and my soul. I am your temple and your altar, beautiful and terrifying Lady of the Beasts!

*The thunders of judgment and wrath are numbered and are harbored in the north in the likeness of an oak, whose branches are nests of lamentation and weeping laid up for the earth, which burn night and day, and vomit out the heads of scorpions, and live sulfur mingled with poison. These are the thunders that roar with a hundred mighty earthquakes, and a thousand times as many surges, which rest not, not know any echoing time. One rock brings forth a thousand! Woe, woe be to the earth, for her iniquity is, was, and shall be great!*⁵

Hail and glory to you, Mother of Harlots and Abominations of the Earth! She who is drunken with the blood of the saints and the martyrs of Jesus, who sits upon the back of the beast with seven heads and ten horns. Come from the habitation of demons and foul spirits! Manifest and speak through me, so that once again all nations shall drink the wine of the wrath of your fornication and all the people shall give themselves to you and taste the abundance of your delicacies, and the whole earth shall be bathed in the crimson light of your splendor!

In the name of the Dragon and through the Blood of the Dragon!

In Nomine Draconis!

Ho Drakon Ho Megas!

5. Fragment of the 10th Enochian Call.



At this point all three priestesses should focus on channeling the different aspects of the goddess, separately and together - acting as one gateway to her current that is accessed through the Gate of Daath. When the merging is complete, they speak the following words together:

I am the Scarlet Goddess and the Mother of All Abominations of the Earth.

My body is the Gate of Sunset and the Portal of the Bleeding Moon.

My lips drip with the sweetest nectar and the deadliest of venoms.

My embrace is the fountain of immortality and the foul grave.

I am birth and death, decay and resurrection.

*From the land of the damned I emerge through the gate
of the seven-pointed star.*

*Many shall die, but those who give themselves to me shall find rebirth
in the Womb of the Night.*

*I am the flame in the heart of man, the voice of freedom,
the thunder of judgment.*

*With the wine of my Sacrament I make the whole world drunk
on my delights.*

*I ride upon the back of the dragon, girt with a serpent,
clothed with the crimson splendor of the dying sun.*

*In my hand I hold the golden chalice of sacred blood, the source of all life
and all death, the nectar of the dreaming Sabbat
that holds the vision of fulfillment.*

I am the power of darkness that feeds upon the death of men.

I am the love and the hate that burns the world to ashes.

I am the heat of the midday sun and the cold touch of midnight.

*I am the Goddess and the Beast,
that which is above and that which is below.*

*My womb is the Temple of the Dragon,
My way is the devious path of the serpent
and the untamed flight of the bird.*

*I walk free and wild, naked and shameless, proud and laughing madly,
embracing all in my temple of ecstasy.*

To those who yearn for me I emerge from the flames and the shadows.

I am the queen of infernal depths and the mother of whoredom.

I am the mistress of celestial heights

and the blue lidded daughter of sunset.

I am the goddess of pure darkness and pure light.

My blood breeds serpents and feeds lions.

My garments are scarlet and my crown is gold.

I am the giver of life and all arts of love.

I am the seducer of souls, destroyer and creator.

*I am the devouring mother that drinks the blood of those who come to me
with no love in their hearts.*

*I awaken to life those who invoke me with pure lust and devotion,
withholding nothing and submitting all, those who pour all their blood,
their tears, their sweat, and their love into the cup of my fornications.*

I am the Woman and the Seven-Headed Dragon.

*I shall lead you through the Gate of the West to the City of Pyramids
in the heart of the Night.*

The priestesses draw the seven-pointed star on the foreheads or chests of the other participants, marking them with the blood of Babalon. This can be the wine from the chalice or the blood of the priestesses, charged with the energy of the goddess. At this point they should also transfer her energy and messages, if there are any, to the other participants. The wine of the Sacrament from the chalice is drunk and the meditation begins. The meditation can be guided - according to the pathworking provided below - or the participants can focus on their own vision and experience. They may also ask the priestesses, who are now the manifestation of the goddess and the oracle to her gnosis, their questions and record or write down the most important points of the communication. Regardless of the chosen manner of work, when the meditation is over, the ritual has to be closed and the participants should thank the goddess for her presence and guidance.

JOURNEY TO THE CITY OF THE DAMNED

Visualize that you are in a temple of countless pillars, as limitless as the endless desert in which it stands. The desert sand is red, like dried blood of primordial beings. The whole landscape is dark and the sky above is black, with no moon or stars. Each of the temple pillars is on flames, and the fire slowly becomes more and more intense, engulfing your body from the soles of the feet to the top

of the head. Suddenly you realize that you are in the center of the lost city of the damned, the habitation of ghouls and shades, in the wilderness of desolation and nothingness. You can sense the presence of its dwellers around you, and after a while they emerge from the shadows to welcome you in their city. These are ancient spirits of beings that walked the earth before mankind was even born, endowed with knowledge and wisdom of aeons. It is their blood, turned into the desert sand, that is now beneath your feet. They beckon and guide you forward.

You pass desolate places and cyclopean ruins, accursed and inhabited by the shades of dead gods and primordial beasts. Finally, you reach a huge tower of black basalt, upon which you notice the burning seven-pointed star of Babalon. At the entrance stands a priestess that hands you the chalice with the blood of the goddess. The Sacrament fills you with force and power that you have never experienced before. The door to the tower opens and you enter the black temple. As you walk inside, your body transforms and shapes into the form of the Scarlet Goddess. You can see your new form reflecting in the smooth black walls of the temple. You look into your own eyes and you realize that these are not the eyes of a human being. They are now the reflection of the Abyss itself. And then you transform again - you are no longer the goddess in a human shape, but a seven-headed dragon. The feeling of power is almost overwhelming. You are both the Goddess and the Beast - this is the primordial unity behind the mystery of the seven-pointed star. Open yourself now to whatever may come. Let the visions flow freely and when you are ready to return from the journey, open your eyes, take a few deep breaths, and close the working with the traditional words:

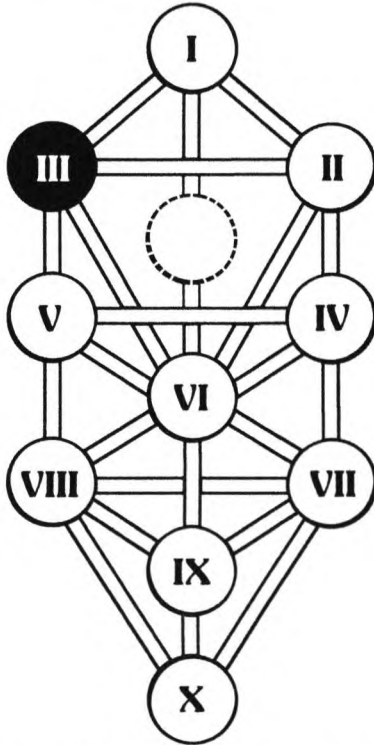
And so it is done.



SATARIEL

The Concealer

Corresponding Sephira: Binah – Understanding



Satariel is the Womb of the Dark Mother and the Throne of the Goddess of the Qliphoth, manifesting under various masks of the dark feminine, such as Lilith, the Queen of *Sitra Ahra*, or Babalon, the Mother of Abominations. It is also the lair of the Spider Goddess, who arises from the Void to take the Initiate to the roots of one's destiny. The ruling force of the Qlipha is Lucifuge, the One Who Flees Light. He is the shadow brother of Lucifer and the Lord of the Dark Star, which refers to the Eye of Lucifer and the dark chakra Sunyata in the subtle body of man. Here, in the black labyrinths of Lucifuge, the Initiate faces tests of surrealism and absurdity and learns to find Truth through the mysteries of the Concealer.

Christiane Kliemannel
Invocation of Lucifuge



LEPACA LUCIFUGE
LEPACA BALAGAN, AFELA, SOD

*I invoke Lucifuge,
Leader of revolting spirits,
Prime minister of Hell,
He Who Flees From Light
And reveals his true shape under the cloak of darkness!*

*I invoke the Lord of the Night,
To accompany me into the black heart of Satariel,
Through pitch-black labyrinths and the path of confusion.
I call forth the Spirit of Dark Illumination,
To guide me to my Godhood,
Among echoes of other worlds,
And through realms of absurdity.*

IN NOMINE NOCTIS ET ILLUMINATIO
LEPACA LUCIFUGE, MAGISTER SPIRITORUM, MAGISTER NOCTI

*Lucifuge, let me flee with you into the Darkness of Enlightenment,
Through the Womb of Satariel
Into the Flame of Creation,
Where my true eyes shall open,
And the Dragon will awake and rise from Within!*

LEPACA AIIN!
LEPACA DRAKON!
HO DRAKON HO MEGAS!

Rev Bill Duvendack
**Summoning of the
Lord of the Night**



Descending star, blackened star I call to you this eve!

Arise!

Move forth and come to me, answering my call!

*I evoke you into this chamber tonight to join me in the union of darkness
and of light, of ascent and descent.*

I evoke you into this temple to show me the wisdom of NOX and the Void.

Guide my star as I commune with you

so that I shine clearly in the darkness of space and of the night.

*Illuminate me with your dark sight and clothe me in your macabre
splendor as I rise on the planes beyond the gates of reason and of logic.*

Let your black flame stir me to move onward

as I follow your guiding light through the unknown.

Lucifuge Rofocale, I welcome you into my temple as the night darkens, and

I seek to know your wisdom and guidance.

*Impart upon me your ways and teach me your knowledge
of the kingdom of shadows and shades.*

Wrap me in your essence

and strengthen within me my black light Will!



Pairika-Eva Borowska & Ascenath Mason

The Spider and the Web of Fates



Satariel is the Womb of the Dark Mother. While we already meet this concept on the astral plane, swimming in the amniotic fluid of the Lunar Goddess in order to be reborn as a newly-created godlike consciousness in the heart of the tree, here it manifests in its deeper, primeval aspect. The Dark Mother is the archetype of the feminine force of the Qliphoth. She has many names and faces, depending on a mythology, and to the traveler on the path of the Nightside she appears as the creator and destroyer, the weaver of fates, the spinner of destinies, and the cutter of the thread of life.

Among the gods, usually only goddesses are weavers. They are depicted as the Moirai, the Norns, the Matrons, and many other female characters that are associated with the concept of fate. They are presented in groups of three sisters that preside over life, death and destiny. Among the Moirai, or the Fates, we encounter Clotho, she who spins the thread of life; Lachesis, the one who determines how long one lives; and Atropos, who cuts the thread of life and chooses the time and manner of someone's death. They control the fates of both mortals and other deities, as they are older than the gods and time itself. The Norns of Norse mythology represent a similar concept, although they are associated not only with fates and destinies, but also with the past, present and future. Urd rules that which happened, Verdandi presides over that which is happening, and Skuld represents that which should become. Another group of three primeval goddesses is encountered in Germanic lore, where they are called the Matrons. They all reside in chthonic regions, accompanied by snakes and owls, wolves and hounds, and the beasts of the night - the guardians of the underworld. Their manifestations on earth are triple goddesses, like Hecate, that are worshipped as three masks of the primal feminine force. They belong to the Nightside and their domain is witchcraft, necromancy, malefic craft and the art of healing, knowledge of herbs, and magic associated with women -

witches, midwives, sorceresses, prophetesses, oracles, and so on. They are cold, ruthless and unfeeling, depicted as crones or old hags. They appear at the crossroads, in dark forests and in caves, among tombs, and in forgotten, abandoned places, where they spin the web of fates, deciding about the life and death of each living being.

This act of spinning as a symbol of mastery over life and death is the domain of the Dark Mother, the goddess of Satariel. She resides in the heart of the Void, spinning the web that provides the unseen structure behind the entire universe. The threads of her web connect all - each living being, every moment and place in time and space, everything that ever happened and can still happen, creating an infinite network of possibilities. All these threads, bonds and knots can be controlled and manipulated from the loom, which, however, is concealed deep within the womb of the Dark Mother. By descending into the depths of Satariel, the realm of the Concealer, we can access the very source of the web and control our destiny.

Spinning is also the domain of the spider, and one of the goddesses that can be used as archetypes of this primeval magic is Arachne, the Spider Goddess of Space. In Draconian Tradition Arachne is the queen of Qliphothic pathways beneath the Cosmic Tree. She connects all paths, worlds and zones on the tree, mediating between this reality and others. She holds the keys to gates and tunnels of both the Nightside and the Dayside, connecting everything in the Void through the vortex of Draconian and Luciferian magic. Her name is derived from Greek mythology, and originally, she was a mortal woman who challenged Athena to a weaving contest and was cursed by the goddess to be a spider weaving her web for all time. For this reason, Arachne's name also became the name for all spiders (arachnids). In rites of magic she appears as a young woman with an alabaster skin, black hair and green eyes, an old crone, or a half-spider half-woman. Her hair is made of snakes, which are aggressive and hissing. Sometimes, however, she is simply a black spider, huge and ghastly. This manifestation is often skeletal and instead of the spider's head, she has a black human skull, like it is depicted in the sigil. Her energy is seen as green or silver, and in rites of invocation it is not uncommon to experience everything in these colors - the goddess, the web, or other visions that come through

the work with her current. These energies are intimate and arising from inside of us, and at the same time they are felt as otherworldly, extraterrestrial, coming from other planes and dimensions.

The spider as a symbol offers many interpretations. It represents Maya, Illusion, and stands for the understanding of our life choices and the art of manipulation of our destinies. When we assume the spider consciousness, we see our choices and decisions as threads in the web, which allows for self-reflection, reevaluation of our present life and setting up long-term goals. Thus we become aware of our actions and their consequences and ready to take the reins of destiny in our hands. This view of the Spider Current also serves as a basis for the following ritual. As Arachne connects all existing planes and worlds between the conscious and the unconscious, the purpose of this working is to explore our own weaknesses and transform them into strong points, so that we may stop repeating the same mistakes over and over again and become the masters of our universe by creating our own destiny. It is to make us aware that we are the center of the world, but what we actually see is merely the outer structure, while the mechanism underlying this structure is hidden from our perception. Transformation into a spider helps us see what is hidden or forgotten to our perception, what we have to find out, and how to change our own subconscious codes.

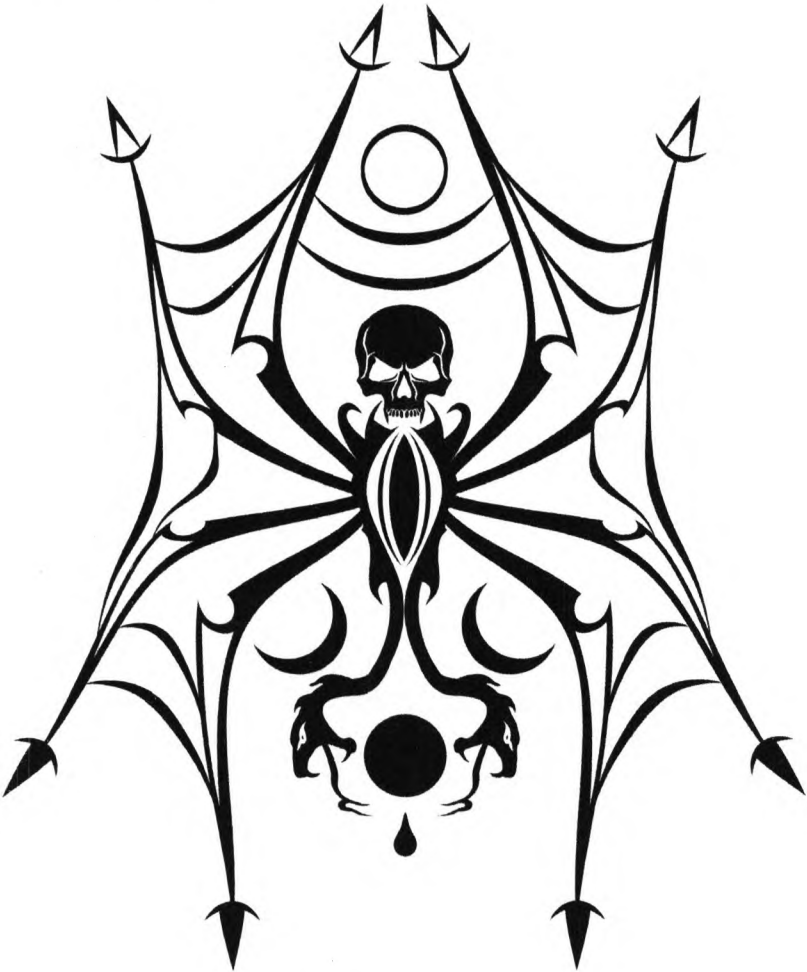
This is also the gnosis of Satariel, as the spider typifies the female and feminine energy. The Spider Current embraces the magical *kalas* (essences) of the Lunar Goddess that are both dissolving and binding, venomous and healing, creative and annihilating. The Spider Goddess resides in the center of the Void, and while assuming her god-form we too become a focal point of our own world, gaining the ability to look at things from the perspective of the center. She is the weaver of fates, spinning and cutting the threads of life - creator and destroyer. And she is also the symbol of rejuvenation and new beginnings, as the spider sheds its skin in order to grow. This ambivalence is characteristic of the feminine current and the spider is sometimes believed to symbolize the womb of the Dark Mother that is both life-giving - spinning the web out of its own body, and deadly - aggressive and ensnaring. The Spider Goddess continuously builds and destroys her web, representing the ceaseless balance in the universe, but the

center of the web is the devouring vortex that swallows everything. In the initiatory process of the Qliphoth this symbolism is reflected in ceaseless alterations that are fundamental to the transformation of life - sacrificing the old for the building of the new.

The web itself is seen either as vast and limitless or small and tight - wrapping around the practitioner like a cocoon, stifling and uncomfortable, often representing certain unpleasant situations in our life, prompting us to cut or tear the threads and free ourselves. Therefore, this working may bring forth many personal issues to the surface, reflections concerning your magical path as well as the daily life, thoughts of the past and the future, exposure of your strengths and weaknesses, and so on. The venom in Arachne's chalice is the mystical elixir of the Dark Mother that poisons and transforms. It may produce intense effects, also physical - and at first you can even feel sick, like after drinking something toxic. This is accompanied by intense Kundalini sensations, which may turn into a slight discomfort or even pain, which is caused by the initial reaction of the subtle body to the poisonous and dissolving character of these energies. If this happens, stay calm and do not panic. This will all get back to balance when you get adjusted to the Spider Current. You may also experience deeply personal and meaningful dreams during this ritual. A characteristic thing for this work is that they evolve around the spider symbolism and put the practitioner in the position of a spider - in the central point of the universe. And thus, you may dream of seeing your normal life through the eyes of the spider - e.g. everything will seem bigger and different, or you can be in two forms simultaneously - seeing yourself both as a normal person and a spider, often looking at yourself as if you were standing nearby. Another characteristic experience is a series of many different dreams, changing fast and one passing into another, as if you were exploring random events and situations in your life - like a spider pulling random threads in the web. These dreams may involve your friends, lovers, family, dead relatives, scenes from the past, different times of day, and seasons - in other words, everything mixed together. It is all like being a spider moving through random threads of the web and watching them manifest, opening ways to new perceptions of the internal processes.

TOOLS NEEDED FOR THE RITUAL

- ┌ Chalice
- ┌ Absinthe or another strong alcohol
- ┌ Dagger or another ritual blade
- ┌ Sigil of Arachne
- ┌ Musk incense
- ┌ Two red candles and two black



Sigil of Arachne

FIRST DAY

Draw the sigil in silver or white on a black background and place it on the altar. Light the candles and burn the incense. Put the candles around you in a circle: black, red, black, and red. Fill your chalice with alcohol and add a few drops of your blood as a sacrament. Use another drop of your blood to anoint the blade, the sigil of Arachne, and mark your forehead/Third Eye.

When you feel ready, sit down in the circle of candles. Put the sigil of Arachne in front of you and focus all your attention on it. Then start chanting the mantra:

AI-AI-ENCHARA AI-AI-ARACHNEA

See how the lines become charged and activated with your life substance and keep gazing at the sigil until you can memorize and visualize it in a natural way. Then close your eyes and recall the image in your inner mind. See how it vibrates and shines with a silver-green color in black empty space, its inner core transforming into a vortex that swirls faster and faster, opening the doors of perception for the energies of the Nightside. And finally, imagine that you are pulled inside the vortex. Do not force any visions, let them come spontaneously. When you feel the presence of the goddess, ask her for guidance through the Web of Fates, drink the sacrament saturated with the energies of her current, blow out the candles, and go to sleep.

DREAMWORK

Before you fall asleep, focus on your Third Eye and envision the sigil of Arachne once again. Imagine it shining and growing bigger and bigger. Let yourself be drawn into the vortex of her black and silver energies. Then visualize that you are drifting in obsidian darkness in the midst of nothingness. Your body, in a meditative posture, slowly lands in the center of the spider web. See how silver and shiny it is, how strong and soft, connecting everything with its threads. On the edge of the cobweb you notice a huge black spider that spins the silver thread. Its abdomen is in the shape of a yellow eye. The spider comes closer and faces you, looking into your eyes. At first

this presence is sensed rather than seen in any concrete way. Then your senses change and become more bestial than human. When your eyes meet, you swap the bodies and your consciousness is transferred to the spider's. Now you are Arachne, observing your own human body through your many eyes. You are not used to this kind of senses yet, so take a deep breath and look at yourself and the web again. See how your aura glows with silver light while you are connected to the center of the web. See how it expands in all directions, connecting everything and everyone. See and feel your weak and strong points on which you need to work. Let the goddess guide you through the web and write down all your dreams when you wake up. Meditate on them for a moment and try to understand what the goddess tried to show you.

SECOND DAY

Use the sigil of Arachne from the previous day - place it on the altar. Light the candles and burn the incense. Again, put the candles around you in a circle. Fill the chalice with alcohol and add a few drops of your blood as a sacrament. Anoint with your blood the blade, the sigil of Arachne, and your forehead as a mark of her venom on your Third Eye.

Focus again on the sigil, while chanting the mantra of calling, and when you feel ready, recite the words of invocation:

With the Blood of the Dragon
"I, (your magical name), open the Gates to the Nightside,
And I call forth the Spider Goddess
Queen of forgotten pathways and lost temples,
Arachne!
Woman of Everything and Nothing,
The Spinner, the Weaver, and the Cutter.
Come to me and walk with me through the dark labyrinths of Satariel,
Into the Womb of the Dark Mother,
The very source of life and death.
Infect my body with your venom and rise inside of me,
For I give you this body as your temple
And I offer my soul and my mind for you to enter my whole being.

*Transform it and let me walk through the paths of the Web of Fates,
 In search of forgotten alchemy,
 To rise with the wisdom of all things here and there,
 And to rein my destiny!
 Arachne, Queen of Qliphothic spaces and labyrinths,
 Dark Goddess,
 Answer my calling as I invoke you this night,
 And poison me with your venom,
 So that I may die and rise again,
 Standing in my power,
 Stronger and reborn to life!*

*Arachne Arachnidia,
 Ho Ophis Ho Archaios,
 Ho Drakon Ho Megas!*

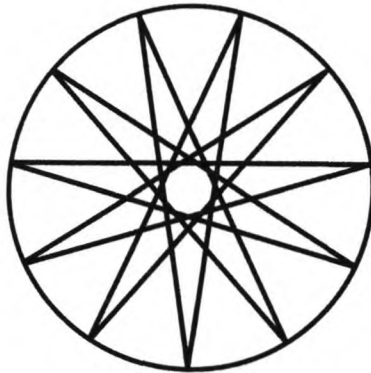
Raise the chalice, facing the altar, and drink the sacrament. Then sit down, focus on Arachne's presence, and let her guide you through her realm.

MEDITATION

Again, envision yourself standing in the middle of the huge spider web. Focus on your breathing cycle, and breathe slowly and deeply. Visualize that with each breath everything around you fades away until you are alone in black space. From this blackness emerges a beautiful woman. At first you see her in the human form - she has a white alabaster skin, black hair and green-black hypnotic eyes. When she comes closer, you realize that she is half-woman and half-spider. She is holding a chalice full of her venom from which rises green smoke, toxic and suffocating. She hands you the chalice and wants you to drink her poisonous essence. Do it and let the energies of her venom flow through your consciousness. Then visualize that your body lies dead on the ground. Little black spiders, the children of Arachne, wrap you with the spider web like a cocoon. You are the web yourself now - your world and everything in it is connected with you and through you. Use these connections to emerge from the cocoon, reborn and endowed with knowledge of yourself and your personal universe. Focus on how it feels to be the spider in the

center of the web. This consciousness is empowering, showing that you can use the power of your mind to destroy the web and build a new one, connecting all that matters, all that you want in your life - to stay as it is or to manifest - or you can use the web to wrap your enemies in cocoons and leave them to wither and die. You may also envision yourself with a magical weapon - a sword, dagger or scythe - with which you can cut the threads and destroy your old world, including yourself, in order to build something new.

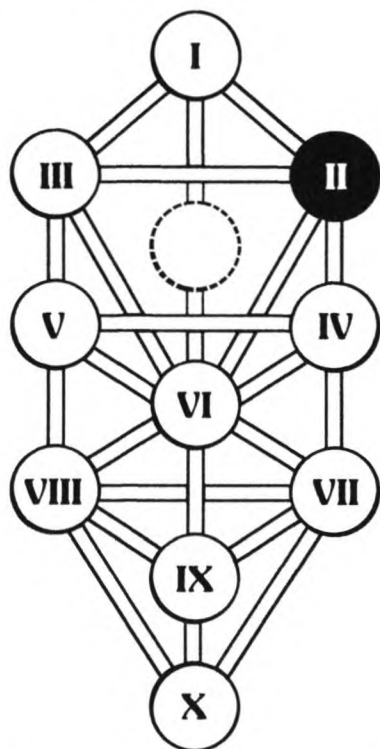
When the vision is over, open your eyes, burn the sigil, and thank Arachne for everything she has revealed to you. Write down what you have experienced. Even if it may not happen immediately, soon you will find answers to your questions. This is only the beginning of a greater work, which is not something for a single meditation, but for many, something that has to be done with patience - like a spider patiently building its web.



GHAGIEL

The Hinderer

Corresponding Sephira: Chokmah – Wisdom



Ghagiel is the Throne of the Dark God and the pylon of the masculine phallic current of the Qliphoth, the force that provides energy for creation, or re-creation, of the universe by the Initiate emerging from the Womb of the Dark Mother. This realm is ruled by Beelzebub, the Lord of the Flies, and Adam Belial, the Wicked Man. The name of the Qlipha translates as "Those Who Go Forth into the Place Empty of God," which on the Path of the Dragon refers to the process of breaking the Divine Law before entering the Throne of Lucifer in Thaumiel. To withstand and harness the harsh forces of the realm, the Initiate has to become Adam Belial, the living vessel and manifestation of the Hinderer.

Christiane Kliemannel
Invocation of Beelzebub



LEPACA GHAGIEL

*Opened is my third eye, like the Eye of Shiva, clear is my Will.
Here in the dark throne of Ghagiel, the flaming root of Will,
I call you Beelzebub!*

LEPACA BEELZEBUB BE MA'ON GHAGIEL

*Arise prince of all demons, lord of the lords!
Yours are the forces of the Apocalypse that set the old world on fire.
Your realm is destruction.
Lord of the festering world!
Show me your power and let it shine on me!*

LEPACA BAAL ZEBUL,
RIBONO SCHEL RIBONIM,
MASCHCHIT BE OLAM JASCHAN

*In my hand I hold the magic wand, the power of my Will.
Lord of the Flies, Beelzebub, may your power arise within,
so that I may raise my wand and from the ashes of the old world
create my own universe!*

BEELZEBUB RIBON
KOSSEM, RIBONO SCHEL GHAGIEL
HO DRAKON HO MEGAS!



Rev Bill Duvendack
Litany to the Lord of the Flies



*Lord of the Order of the Fly and Prince of Pestilence,
I conjure thee to my chamber this eve!
Come from the dark between the stars and fill my place with your presence.
Move through my sanctum like a plague,
and fill me with your infectious wisdom!
Spread your pestilence through my mind and bond with my spirit!
I call to thee, Lord, whom even Jesus the Christ called upon,
to spread your wisdom and gnosis across my being.
May you swarm my mind with your wisdom from beyond,
and may you find me ripe for your infestation of dark gnosis.
Bring the wisdom of the Void to me
and fill me with your plague of wisdom.
Unleash my ability to infect others with dark light of wisdom,
and turn me into a center of pestilence to infect others.
Lo, I call to thee, o modern Lord Ba'al, whom the ignorant have corrupted,
to slither and crawl over me like a caul of infection
so that I may become one with your mind and spirit!*



Mafra Lunanigra
**Experiencing the
Strength of Belial**



WORDS OF INTRODUCTION

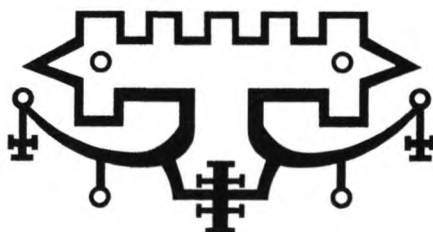
Starting from the last year, when I had my first contact with the ritualistic practices of the Draconian and Atlantean currents, considerable and unprecedented changes happened and began to cause transformations that definitely marked a new moment for me, both in my life and in my spiritual growth. At that time I had no idea about the extent of events that would occur or the consequences that were about to manifest within a short time following this contact. Also, before I even properly knew or did any ritualistic work with the Dark Deity Belial, and when I had little or almost no awareness of His actions in my life, a genuine change had been triggered by the presence of this God and the Witch Queen and Lady of the Crossroads, Hecate.

Before all this happened, for many years I had found myself (in some sense) within a singular prison that I had helped to create, and because of absolute incapacity, I could not find ways to break free. However, at a certain point, my magic Will and spiritual sensitivity were about to trigger a change, new direction, guiding me on the way.

In the meantime, parallel to contact with the Draconian Current and the Dark Gods, I had the opportunity to undergo high-level spiritual experiences and achieve an axiomatic high knowledge in many spheres of my being, and this occurred during practices combined with the use of a sacred drink called Ayahuasca, which in the Quichua language means “Vine of the Dead” or “Vine of The Spirit.” This drink has been used for thousands of years by shamans of American tribes, as well as those of Brazilian tribes living within the Amazon borders, in order to expand and open the portals of consciousness.

THE ARCHETYPE OF BELIAL

According to ancient literature, Belial is a spirit whose name has controversial definitions. Among them we find such interpretations as “worthless” or “one that has no master.” According to the classic literature, Belial is the sixty-eighth infernal spirit from the 72 spirits evoked by King Solomon, holding the power of bargains and granting of wishes. In Christian demonology, Belial is considered to be the King Commander of Sheol (word from Hebrew origin, indicating “grave” or “pit”). Belial is well known as the former Angel of Virtue, who came after Lucifer, and according to the myth, and because of His disobedience, He was transformed into the demon of darkness, disbelief, arrogance, and madness. According to *Lemegeton*, Belial also assumes the aspect of the Lord of Earth and the Lord of Witchcraft.



The Sigil of Belial from Goetia

BEFORE THE COMMUNION
WITH THE KING

One night before ritual work, I wanted to connect myself with King Belial and receive personal gnosis directly from this source, since I was aware that I knew little about Him, His manifestation on this plane, and the individual initiatory process itself. What I had in hand was knowledge, and in the same way as for most people, it was acquired through scarce literary sources and through the reading of medieval treatises, and that was not nearly enough to sate my inner curiosity and my search for information about this timeless power and its identity. Even though in previous rites with Him I had felt a great energy and physical discomfort, I also felt that I had a connection with Belial that exceeded all these definitions.

From an early age, I have remained in a close connection with the Crafts of the Ancient Art, and because of my contact

with Traditional Witchcraft, I have created a close “sui generis” communion with the chthonic Goddess and Mother of Witchcraft, Hecate. It was during one of my literary searches that I discovered that these two deities have more in common than I could ever imagine. It made me observe and understand the influence of both Hecate and Belial in a large part of my personal history.

In search of a direct contact with King Belial, I wanted to achieve experiences beyond the particular lore of any current or authors who have already written about Him, because I think that although literature and authors can indicate ways, offering us formulas and magical practices, as well as sharing genuine experiences, we can never use these guidelines as the only aids. It is the direct contact with the primal forces and our true nature that makes the experience and understanding authentic and the practical results real.



Demon King Belial by Mafra Lunanigra

BELIAL RESPONDS TO MY CALLING

In the range of two weeks of rituals, some of the days with the use of Ayahuasca entheogen, I evoked, in a strong way, the presence of the Demon Belial through the usual practice, and the feedback came almost immediately. His sigil began to strongly vibrate before me, glowing with red fire on a black and cloudy background. The sigil vibrated for a few minutes in parallel with the frequency of the ambience that was changing in a very peculiar way. I could feel that Lord Belial responded to my call.

Although the experience was just beginning, His presence caused me a strong feeling that my body was being crushed and completely unstructured. After a few minutes in His presence, I realized that Belial wanted to deepen contact with me through a sexual intercourse, and I conceded, as I wanted to get the most of the experience and reach the zenith of contact within my limits on such an occasion.

Briefly speaking, the copulation made my mind and body go into a deep state of ecstasy and frenzy. Heterogeneous messages and hellish images were shown to me, and among them I had the pleasure to see the face of Belial himself. This iconic figure filled me with a deep mixture of horror and exultation. I saw two large amber eyes, slit and shining, and another, even more significant, in the center of His forehead. He had a monstrous face with reptilian and draconian features and six curved horns circumventing His dreadful head. A titanic being, engulfed in flames, imposing and majestic, that was my perception.

After He had shown His face to me, I felt that He wanted to take me in possession. Even though previously I had experiences with the incorporation of spirits, and principally performed practices within the Current of Exu (Brazilian Quimbanda), in which the Mighty Dead uses us as receptacles to manifest on this plane in mutual evolutionary Ascension, nothing compares to the feeling of being a vessel for the major power of Belial and other entities of similar magnitude.

I felt a complete deconstruction of my bodily form, contorted bones breaking in the silence of the night. The pain was so deep that I even thought I could not bear the intensity of that experience. I uttered roars

and hideous grunts. Nothing would be the same from that moment on, I thought. At that moment I felt all the intensity of Belial's connection with this plane, and because of that He can be called, among countless other and deserved designations, the "Lord of the Earth."

Faced with this experience in my disquieted mind, I could not fail to ask King Belial the reason behind His manifestation in my life, as He had responded to my call in such a fast way, and what was His role in my initiatory and evolutionary growth. The answer was clear and concise, "I am here to bring the transformation of your soul." That night I felt I crossed a chasm between my old self and me.

After that night of magical work, I started to feel the presence of Belial permanently, inspiring my thoughts and actions, as well as myself, for I have actually died and risen reborn from the ashes at the end of that experience and after all that was shown to me by the King.

The pains in the bones continued sharply for many days, with mood swings, disturbing nights, nightmares, and deeper questioning. Although I already understood the important role of Belial in all this, everything seemed more intense and profound than what I had already been enduring before.

In later days, in contact with the Demon King during an altered state of consciousness, Belial took me on a journey beyond planes and dimensions, showing me realms whose inhabitants were alien beings in Luciferian consciousness stages, much higher than the human race. He also said that only a few could penetrate the reality of those intelligences and enter such a plane in order to enjoy the exclusive knowledge that such civilizations kept.

I did not cease these practices because my hunger for knowledge was more acute than ever, in a manner that it was impossible to postpone this pursuit. King Belial continued responding to my evocations. Again, He introduced himself to me, but this time displaying another face. The draconian traces were still present, but His main attributes resembled those of a horrendous scorpion. He had fiery eyes and several horns that resembled the tail of a scorpion in which the tips had burning torches in the form of stings. His forehead was like the shell of a scorpion as well. A very peculiar form of appearance.

During the course of the rites, Belial also appeared in a vision in the form of a figure with goatlike traits, with flaming fur on the face. This shape was similar to the representations of Baphomet. Then He said, "I am the Devil." He showed me another side of His dynamic nature and His role within the cosmic scheme as the "Opponent" to the "status quo," as well as His primary initiatory role in the evolutionary process of the individual.

As an instructor, Belial revealed to me His connection with the earthly plane: cities in full desolation, negative feelings, sweepings of all sorts of material things, and psycho-mental impurity associated with the existence and the nature of man on earth. One of His roles on this earthly plane is to transform harmful energies by filtering them through recycling processes, in order to give all the purified energy that He generates back to the great source.

During one of these nights, I woke up restless before dawn to a strange noise sounding from various parts of my room. Nothing could be more unusual than that, but at the same time I felt the undeniable presence of Belial and knew that this phenomenon was a result of His presence. The buzzing of a swarm of flies could be heard from the walls of the room. There is no way to describe the feelings that took me over. I could only observe this event and understand that the presence of Belial produces tangible manifestations that I had not yet experienced.

BELIAL AND THE QLIPHOTH

In the following workings, I did not fail to ask Belial about the manifestation of flies buzzing in my residence during one of the previous nights. Still under the impact of such a manifestation, I remembered that about three weeks before I was wondering about associations between Belial and the Qliphoth, especially Ghagiel and its archdemon ruler Beelzebub.

Nothing was clear to me, neither the buzzing nor the associations between Belial and Beelzebub. Thus, I concluded that nothing is better than getting that information directly from the source.

Belial explained that there are many interpretations that people have for external and subjective forces beyond the manifested world. The name "Belial" is just another one of the masks that such an

amorphous force can use to unfold itself, and everything depends on how each individual interprets its meaning. Archetypes such as Beelzebub, Baal, Choronzon, or the Devil himself, have assumed their roles as polarized forces within the Qliphothic realms. The shells of Lilith, A'arab Zaraq, Daath, and Ghagiel are also under His influence, and His dynamic force extends to several levels within the initiatory scheme of the Nightside.

Everything I experienced during these days of rituals made me conclude that Belial also embodies the face of Beelzebub, the ruler of the Qlipha Ghagiel, thus making up the character of the "hinderer," regulating material inflows into the life of the initiate, because sooner or later, everyone will have to be faced with the uncontrolled nature of this Qlipha. He is closely related to matter, worldly existence and the process of purification of all damage and pollution caused by the human race through a secular life full of irrationality and unfounded fears. He sets up obstacles and triggers phases of stagnation, thus pushing the initiate to break with the structures and limitations of the material plane. However, Belial is also a spirit of wealth and independence, although in no way should such a gift be taken as a material value only, and the adept who recognizes its nature properly can take full advantage of its benefits.

EPILOGUE

In fact, there is a big difference between having certain information about a Qliphothic deity on a merely theoretical level, from research in books and grimoires, and the experience and practices through direct and intense contact in a relatively short span of time.

At some moments, the interaction with the force of Belial made me aware of several of my limits, including the limit of sanity during the various catharses that were triggered by this contact. His continuous emanation had a strong effect of disintegration that worked on both my physical body and my psyche, making clear to me that this dense vehicle of expression needs to be fortified and able to withstand the vibration of the frequency of such a powerful being. In addition to the physical impact, a range of repressed emotions came to light in the later days. These effects, while having laid bare many weaknesses about which I had not been aware, also

revealed the inner strength necessary to handle it all at once, and it is precisely this inner power that the Demon King helped me to know.

Make no mistake! It is essential to have a genuine certainty in order to walk the Path, and all this must be accompanied by utmost seriousness and commitment, otherwise the individual may get lost in the middle of dangerous dispersion, while being engulfed by disruptive forces.

In this context, I could better understand the value of discipline in magical work and obtain a clearer glimpse of changes needed for a real change of evolutionary condition. The major gains came in the form of overcoming various fears and the discovery of new internal capabilities of contact with such spiritual realities.

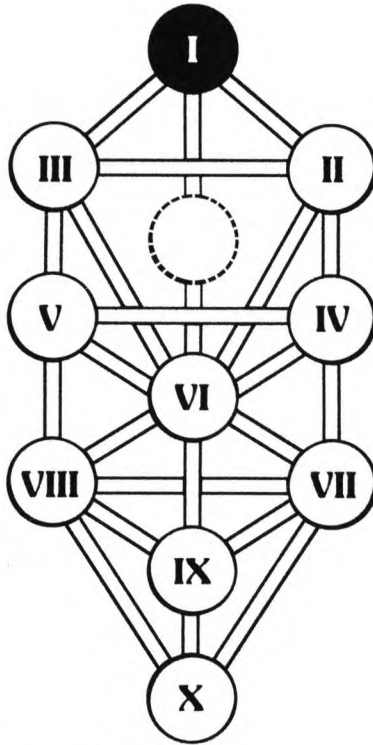
Psychoactive substances generally cause alterations of consciousness, and in the case of Ayahuasca, empower and expand perception, and when used responsibly, they become valuable additional tools in the process of contacting spiritual forces, but they are not a replacement of the magician's Will and should not become the sole aids.

If anyone thinks that using an entheogen while performing a Qliphothic ritual and subsequent contact with the summoned forces will result in some kind of "psychedelic trip" without purpose, will certainly be quite wrong. In my experience, the power of the Demon King combined with the influence of the molecule (DMT) present in the drink, brought me closer to my inner realities and to what is hidden under the veil of the darkness of the unconscious.

THAUMIEL

The Twin God

Corresponding Sephira: Kether – Crown



The realm of Thaumiel marks the crowning of the Draconian initiatory process. However, it is only the end of one journey and the beginning of another, a path that transcends all man-made maps and systems of initiation. In the Draconian Tradition it is the Vision of the Throne of Lucifer and revelation of the mystery of the Twin God. This realm is believed to consist of two separate dimensions, one ruled by Satan, the other by Moloch, representing duality as opposed to the unity of Kether on the Tree of Life. The Initiate opens here the path into the Void, beyond both the Tree of Life and the Tree of Death, and becomes the Black Diamond - the ultimate manifestation of the deified consciousness.

Christiane Kliemannel
Invocation of Moloch



LEPACA MOLOCH MULKU BAAL HAMMON MOLCHOMOR!

*I invoke you, Moloch, the bull-headed lord!
Come forth from the valley of Hinnom to Tophet,
the fiery furnace that burns all!
You are the source of the deadly and the live-giving flames
of the Red Dragon that burn within me!*

O MOLOCH TOPHET ESCH SHUNYA MUKTI!

*Moloch, you know the way of transformation,
the rite of passage through fire, from death to life.
Show me the way through the flames of Thaumiel,
the emptiness and absolute liberation!
Show me how to become the Black Diamond!*

MOLECH CHAKRAVARTIN MITA GILGUL
ADAMAS ATER, ATER ADAMAS!

*May the new life arise from the ashes of the old.
Moloch, give me strength to create myself as a god!*

HO DRAKON HO MEGAS!



Christiane Kliemannel
Invocation of Satan



LEPACA SATAN, LUX ETERANAE EX TENEBRAE, O LUCIFER!

*The Red Dragon rises from the Abyss within and the Eye of the Dragon
opens up!*

May the light of the Morning Star shine on me this night!

SATANAS SHAITAN MA'LACH
HAWILU NIZOZ SCHEL RIBON!

*I invoke you, Satan, fallen angel, the most beautiful of all angels.
You, who stole the fire from God, come forth and let this fire be your gift to
me!*

SIN-TETH-NUN IBLIS AZAZIL!

*I summon you, Draconian force of liberation, the Adversary who defies
God to rise higher, beyond the borders of the universe!
I seek the entrance to your Throne, I destroy the world and I create it.
I am a living god and I rule my own destiny!*

SATAN HA SCHEM
WEHAJAHOT SCHEM!

*Your path shall be my path, for I am a wanderer on the Path of the
Dragon!*

HO DRAKON HO MEGAS!



Leonard Dewar
Thaumiel
The Mask of Arrogance as Freedom



*“Becomest I the Dragon of Seven Heads, the Parent
and the Child of the Twin Serpents of Life and Death.”⁽¹⁾*

Many ideas of right and wrong come from the scriptures of monotheistic religions, with all their rules, prohibitions and ways to control the idea of their “religare,” (2) where their respective doctrines are the only way to salvation from the evils that these same religions have invented. Evil, damnation and eternal suffering are the hallmarks of monotheistic religions to justify the punishment of those who do not follow their god. In this context, those who seek wisdom through the darkest paths - which are “dark” only if compared to the monotheistic vision promoted by “religions of the book” (3) - understand that this type of search cannot be pursued, let alone completed, without the release of numerous concepts and beliefs, which in a sick and cowardly form are rooted in those who are growing up in societies that preach teachings and rules that over time become absurd to the man of knowledge.

The real challenge is not only to break free of such concepts, because to free oneself is only the beginning of the journey, even if such an act demands time, knowledge and enough courage to change what the mind contemplates, but also of one’s own worldview and understanding that these same visions naturally demand.

The basis of the Path of Knowledge is accepting one’s dark or untamed side. Moreover, it is a journey into the core of one’s own spirit and blood, using as a point of reference the old stories about Primordial Gods, the Gods before the Gods, to illustrate and seek the true essence before it was corrupted by cowardly and submissive thoughts of the common man. Such stories help us understand our own character and show that the goal of magic systems is not only to work on our Will but also to understand the environment in which we live and exist, be it the physical world or the multiple subtle

dimensions, searching for balance between the opposite elements, as it is demonstrated by the glorious power of nature itself. The fire that warms us and provides comfort is the same fire that destroys and kills hundreds of people around the world. The same water that satiates our thirst is the same water that causes flooding and drownings. The same wind that provides energy and the air we breathe is the same air of storms and typhoons that tear down houses and destroy everything on their way. The earth that sustains us shakes beneath our feet, destroying hundreds of buildings and swallowing the lives of people. These examples demonstrate how nature works, and nothing in it is directed against us or other living beings, it just means that we are part of the same elements and the same elements and forces are part of us. That includes everything that is useful to us, as well as what we call “calamities” or “natural disasters,” which are nothing more than manifestation of nature itself, expressed in the form of a specific entity or deity, or through their related attributes.

Within this context, in the essay “Spirits and Deific Forms” by Melusine Draco, (4) we find interesting ideas about the elements and the type of energy that can (and should) be accessed by witches. In addition, it provides a story behind purely symbolic elements, for instance, referring to elemental quarters of a circle and how such powers should be felt and seen so that you can extract or absorb them properly and use it to what end you want. For example, she examines, based on the lessons learned from Bob and Meriem Clay-Egerton in the Coven of the Scales, (5) the water element, implying that the power sought by using merely a cup of water should be all that water represents in history, including the beginning of time, when water was a part of the ocean, then it evaporated and fell from the skies over the mountains, flowing through valleys and carrying rocks, and finally, it carved the rocky ground and formed into lakes. A simple glass of water holds a history of millions of years and paths unknown to us, carrying all the attributes and powers acquired on the way. Moreover, having in mind that water cannot be really destroyed, as science demonstrates, and that it may have come from other planets and worlds, the story becomes even more complex. So if viewed in a simplistic way, water itself cannot provide real power and energy, but if you can get to the roots of this power (which would include the sun, wind, earth, rocks, etc.), you are also able to connect with your own true essence and

the origin of your own power. In another remarkable essay, written by Martin Duffy and titled “The Cauldron of Pure Descent,” (6) the author explores the vast historical and practical content of the cauldron and the image of the witch, showing how powerful this tool can be and demonstrating its symbolism throughout history. The views presented in the essay warn us about the modern perspective, where its meaning refers to its mundane purpose only, since there is no practical use of the cauldron in our modern society and it is merely reduced to purely symbolic ideas. This tool, so vital to the witches of the past, has the power to heal and infect, to kill or transform the life and the spirit of the witch, viewed both as a woman who uses fire to make potions of herbs and other materials and a witch that is traditionally portrayed as cooking and melting parts of corpses in her cauldron, which are also parts of herself. This gives us a better understanding of what it all means and makes us realize that not only is the cauldron used incorrectly by a common practitioner but also that many devices and procedures are employed without any idea of what they really represent and what potential power can be achieved if we actually know how to use them.

Anyway, the reflections shown in the text lead us directly to the origin of our own nature, because as the Walkers of Nine Directions, it is always our duty to continue our path and search for knowledge and liberation of our divine condition imprisoned in the flesh. Not that the flesh is “bad” and the spirit is “good,” because the idea of duality reminds us of the concepts used by monotheistic religions, where good and evil have much narrower definitions, even if they change whenever it is convenient, thus being adjusted to the needs of various institutions, including those which are political. For the majority of society and those who are religious, the Walkers of the Dark Path are often seen as arrogant, as they strive for apotheosis through knowledge and focus on the intellectual and spiritual development, all in pursuit of wisdom and the multifaceted truth that is seen as a diamond. This diamond, known also as the Black Diamond, appears to the ignorant as merely something bright or dim, but they are unable to see its many facets gloriously reflecting light and truth in all its possible aspects.

To the followers of mainstream religions, the Walkers and their respective paths are offensive to “god’s” laws and commandments, and

they see such wanderers as bad people or as people who walk evil paths, for their purpose drives them away from the illusory truths of such religions. Thus, the followers of these religions, when they encounter such persons and paths, usually fear them or feel uncomfortable in their presence. Of course, it is not a rule, but the more orthodox and fundamentalist attitude, the less tolerance is shown not only to those who walk the Path of Wisdom but also to any other area of life that does not fit in the mainstream scheme. Anyway, it is common that the principles and attitudes of the Walkers will eventually bring discomfort to those who are submissive, because for most of the followers of religions of the book, submission is the foundation of their faith, as well as acceptance of guilt that accompanies the individual since the moment of birth. Such attitudes make the individual feel “guilty to be here” (to be alive in this world), and imply that one should seek salvation within the church of “god” and his priests, or simply perish, both in life and in death, as a “sinner.” As a result, one feels uncomfortable with one’s need to seek a different reality from the small world of such people. I am not speaking about the cases of public performance, which are rather unusual among those who walk the path, but I am referring to their lives and attitudes when they are shown in public. The limited reality of the common people makes them deny a new idea and anything that exceeds the limits imposed by their religion. In this context, the idea of self-deification, either by lineage or spiritual heritage, rather than submission to any god, or another form of apotheosis instead of living a limited life prescribed by religion, will cause discomfort and perception of these ideas as absurd, pretentious, impossible, wrong, or even criminal in the eyes of their god. Such ideas are seen as arrogant, intended to be more than they really are, but, in fact, it is only looking for new discoveries and learning, the search for wisdom itself. On the other hand, many of us believe that “we must become what we already are” or “go back to our origins and reconnect with our divine ancestors.” However, we are entering now a different subject, related to the concept of “time,” which is not a part of this essay.

Not everyone who walks the path ends up being arrogant, but the Wanderer of the Crooked Path is often identified with the dark masks that one works with and the blasphemy expressed through this art, and thus we usually end up keeping silence about the ideas and principles

that cannot be understood by an average ignorant man, living among sheep without trying to convince or indoctrinate them. Freedom of choice is the basic principle for anyone who wishes to follow the path, and proselytism is a rude and disrespectful idea, although everyone is familiar with religions that employ these practices even today.

As an example, we can take the attitude of a cowardly person, who assaulted by someone, does not show any reaction, using the justification that “it is wrong to fight with someone else,” in order to avoid conflicts. Then this argument becomes supported by other ideas, for instance, that “adults do not solve it that way,” where in fact, the individual uses these arguments to appear as a reasonable person to others and to oneself, while hiding one’s cowardice. The mind of a person can make up a lot of ideas, which often results in lies and misconceptions. The problem of the coward is that one sees someone who is free as an arrogant person. In this context, the tools of the Nameless Art are seen as mere blasphemy or some kind of worship of the enemy of Christianity and mainstream religions, which is based on appearances and ignorance of the common man - and that unfortunately makes up the majority of our society and our world. Another thing that makes us look pretentious and arrogant is that we consider the ancient gods to be our ancestors and affirm the idea of ascent, or apotheosis, or that we simply have no fear of the monotheistic deities and do not respect them or believe that they are the only true gods. At the same time, we understand the ignorance of people who refuse to admit that witchcraft might be a part of their little world, where only God and Devil exist, and ignore not only the origins of these archetypes but also forget about the whole reservoir of knowledge and history, as well as the vast and valuable folk wisdom of many regions around the world. In consequence, our divine claims, the pursuit of immortality, the way we live and act, and our interactions with other worlds and realities are seen as pretentious and absurd ideas for these people and their institutions. For the weak, for the slave, freedom is arrogance.

Those who choose submission feel uncomfortable with those who do not share their desire for shackles, which they view as necessary for achieving “salvation” from the evils created by their own religions. Ironically (which is hypocritical at best), those who walk the

Left Hand Path are seen negatively and viewed with suspicion by the prevailing religion and its followers, whose history tells us that this same religion was responsible for the worst atrocities and the worst times that humanity has survived. Especially Christianity - and this includes Catholics as well as Protestants - is responsible for centuries of regression in regard to scientific and social development, as well as torture and unbelievable laws that made the accused confess to any kind of "crime" only to be executed shortly thereafter. Murder, rape, persecution, unimaginable luxuries, outbreaks of paranoia, pedophilia, genocide of all kinds, social hierarchies, destruction of culture and people, greed, and the everlasting political involvement that is present even today, can be easily found in any historical documents. Protestants, which is not generally known, or associated only with Catholics, were responsible for continuation of the same misfortunes and abuse, and managed to even aggravate such tensions, in many cases worse than those of their Catholic predecessors, especially in regard to hysteria, fanaticism and prohibitions aimed at persecution, torture and genocide. In addition, Christianity was responsible for the vast social and political propaganda, the purpose of which was to keep people ignorant and frightened, creating stories and modifying folklore to bring terror and fear to the population, while only the Church could offer salvation. In this way the Church could attract more people, maintaining and ever increasing their flocks, as it is shown in "Revelation of the Devil," by Laurence Gardner. (7)

The basic assumption underlying Christianity is that there is an enemy of faith that should be avoided and defeated, and ultimately, the Walkers of the Path of True Knowledge end up being seen as part of that imaginary evil of monotheistic religions.

The purpose of this essay is not, in any way, to accuse religions of the book, but rather to show that the popular worldview retains a strong heritage of these religions, particularly of Christianity, as that is still the majority faith in our Western society. Their influence is not limited to their flocks of sheep, but virtually to all who grow up in a society where religion has numerous privileges to which the population has no access, spreading their propaganda and influencing the laws, while they themselves stand beyond the same laws if only they contradict their own agenda. Seen from this perspective, the

negative associations assigned to all who tread the path, especially the Left Hand Path, where knowledge should be sought and understood in all its prisms, as well as attempts to manipulate the path, do not really matter or make any difference. Those who walk the dark path, the path of witchcraft and occult knowledge, rarely care about such negative accusations, for they are focused on the pursuit of True Light and Walking the Way. Defending oneself against such accusations would not make any sense for a wise man, as these are nothing but childish and ignorant arguments that are merely aimed at gaining certain attention or pretending to be of importance. Within these parameters, the true spiritual arrogance is actually the feature of those who point their fingers (with no actual power) to others and call them arrogant, such as churches and their members, those who do not even know their own origins and the history of their own religions.

In our work we embrace the masks of gods and the power that they offer. Over the centuries, these masks have been attributed to numerous Lucifero-Draconian elements, which, for instance, happened with the figure of Shaitan, whose original Hebrew name means “Adversary,” or “Accuser,” (8) and who was feared by the Christians as the Devil himself but worshipped by a large number of witches in many regions as “The Old One,” as it is told by Gemma Gary in “The Man in Black - Witch-Fire and Compact of Power.” (9) Such masks were fed by people of many ages, which strengthened their power and symbolism, making them a useful tool to practitioners of the Left Hand Path and all those who are able to see through the veil that covers the ignorant mind of the common man.

Regarding such icons, we should recall the wise words of Andrew Chumbley:

“Traditional Sabbatic witchcraft often employs demonological names as part of a cipher to convey a gnosis of Luciferian self-liberation... This should not be misconstrued as advocacy for vulgar Satanism, black magick, or such like, neither should our positive use of Judeo-Christian terms imply religious adherence in any conventional sense. The Sabbatic Craft uses sorcerous teachings of a specialized gnosis character, an outer part of which combines a coded use of both the Luciferic and Christo-pagan terms. One must be careful to interpret this; it is a test. Few pass beyond it.” (10)

The above-mentioned example shows a situation in which an individual does not understand symbols or analogies, simply plunging headlong into their profanation or inversion, thus creating arbitrary values. Such people, after they cease to pray to the god of their religion, begin to pray to its imaginary “enemy” in the form of the infamous Satan. They do not understand the symbolism or essence of such powers, approaching them in the same way as an ordinary Christian, with a belief that there are only two sides of the coin and the only alternative choice is that of the opposite side. Of course, if only such a person does not act like a mere fanatic or “inverted” Christian, at least this shows that there is certain fire in it and he or she is trying to stand up and rebel against dogmas and standards created by mainstream religion, even if it is done in a childish manner. This is all not enough, but at least it indicates a reaction from someone who is asleep and begins to shake awake.

In addition, while speaking about masks used in witchcraft, we can again mention the wise words of Chumbley:

“It is typical of genuine Cunning-folk to utilize whatever is closest at hand and to turn all influences, irrespective of religious provenance, to the secret purposes of the Arte. It is therefore that the Old Craft embraces for itself an array of attitudes and methods, ranging from the simple matters of spellcraft to the highest ceremonial forms of conjuration.” (11)

This demonstrates the wisdom and ability to face the real powers impartially, knowing that each mask carries attributes and stories of its respective aspects and interpretations, regardless of what source you choose. This also shows that paths of knowledge and wisdom can be found in many places, hidden under various masks, which does not exclude at all the monotheistic religions as receptacles of ancient gnosis that they have absorbed and are still holding hidden under a different guise.

Now we enter a territory where religions of the book show us another face, that which lies hidden amidst their dogmatic doctrines, a certain expression of ancient wisdom, even if neither the religions themselves nor their followers can see it while having it in front of their eyes. Many elements of these religions can be and are used in numerous ways, from profanation to the actual access to certain powers

that are concealed within prayers and words, incorporating them into rituals and practices of all kinds. In this respect, we are able to find in their ambiguous nature a more complex understanding in regard to personal preconceptions or limitations, accessing those aspects of these subjects that are used under common guises in a heretical way. The key idea is to understand them in a neutral way, as this empowers the ascent on the Crooked Path. To do this, we have to pay attention to the dual nature of the universe, as well as ourselves, walking between light and darkness, and knowing that these are not opposing principles but complementary forces, while fanaticism is based on following only one direction and denying the other, which is a misunderstanding of the way. We are both light and darkness, and we stand in between them and beyond them. Balance is the key to wisdom, because too much light is like too much darkness: it only blinds us.

This does not mean that we should follow any of the religions or believe in their dogmas. Far from it, we must learn to see through the veil of ignorance, where light and darkness are enemies, and understand that our sight must reach beyond our vision, perception, and knowledge, seeing the same point from many different angles.

Among the existing spiritual paths, perhaps the greatest risk for those who begin to be successful in their rituals or practical operations is arrogance. Sometimes the idea that we are gods imprisoned in the flesh, or that we are descended from the gods, makes some individuals fantasize about such ideas and they end up getting lost on the way. This is a sore point for many, as here is where the analogy between light and darkness, or human and divine, comes into conflict with the individual's ascent, making one identify with one of these sides. And thus, some become convinced that they are "only mortals" and see the gods as distant forces, at the same time considering themselves to be inferior and less important, which in fact, is a view influenced by monotheistic religions where we are minor, sinful beings that need to suffer humiliation for a lifetime in order to receive the honor of seeing the gods in the afterlife. Eventually, such people distance themselves from others, as if their faith made them more "enlightened," which leads to "passive" arrogance. Others, based on the idea that we are gods or descendants of the gods, begin to think they are much more than an ordinary person, and pretend to have powers that they

actually lack, wisdom they do not possess, and overestimate their own achievements and importance, up to the point until they finally start to teach what they do not know or are not even prepared to receive. In both cases we can see the influence of Thaumiel causing imbalance in the individual, which, however, does not mean that the forces of Thaumiel are harmful, but that they simply represent a point where dualities need to be reconciled and seen as a whole: the twin heads of the Dragon, the Snake of Life and Death, Light and Darkness. This clash of opposites is not a peaceful encounter but a long conflict which must culminate in balance and mastery of all aspects, both in regard to the microcosm and the macrocosm, reconciliation of principles that should always be seen as complementary to each other. Duality is a concept that often appears in the philosophical outlook of those who walk the Path, but things become even more complicated when we begin to apply it to the inner processes, discussing views based on the senses and knowledge coming from the depths of our minds, as we often do not know how to translate these insights, the language of our spirit and blood, into conscious understanding. In this respect, it is crucial to learn how to listen and remain silent, as although our Will is the basic and the most important tool, there are also moments when we must be “passive” and should not force the process of receiving answers or visions, but open ourselves for communication, either visual and intuitive, involving another entity, or simply attuning to the local energies and receiving what they have to offer.

Most people spend much time immersed in an eternal “devir,” (12) forgetting that contemplation is the basis of understanding. Here we have another aspect of Thaumiel, where action comes into disequilibrium with contemplation, eventually making the path fruitless. This also applies to those who are focused only on theory and never use their theoretical knowledge in practice. On the opposite end we have those who want to practice but avoid learning, trying to do what they know nothing about. All these imbalances stem from the negative effect of confrontation and dispute between the opposing forces of Thaumiel. Often this is misunderstood, and the individual thinks one has succeeded in the process, while in fact, the path only becomes cloudy and prevents one from seeing clearly, while the clouds that obscure the view are thought to be an allegory of the mystical or the occult.

Allegories can be used in a more productive way, to induce states of perceptions and altered consciousness. However, everything depends exclusively on the practitioner's worldview, balance, and the ability to remain receptive to new information, as it may completely change one's views, perceptions and permanently affect one's understanding. It is like a building that needs to have solid foundations to be safe, because a weak foundation will not support the weight of the construction, and eventually, it will collapse. However, we must not confuse such foundations with mere systematic learning, but this involves a high-level awareness and wisdom, where the Wanderer already possesses the necessary requirements to see beyond the veil that covers the mundane reality, and therefore is able to maintain a mental and psychological stability, as well as a more profound understanding, without losing oneself in madness or paranoia.

We must bear in mind that as the Walkers of Nine Directions, we are aware that balance is achieved also by experiencing the extremes of both ends. And thus, even if the individual has the strength and balance needed to confront such processes, only a few can understand that this may still result both in painful losses at many levels of life and in many gains and rewards.

The work with chaos is also an inherent part of the most obscure paths, those that take the opposite direction to the orderly flow of energy within our world and return to the primary roots of existence, and working with its forces allows us to learn more about such concepts and visions. But this is not only about choosing chaos or order. As the twin heads of Thaumiel intertwine, we need to work to understand the balance between both internal and external forces, in regard to everything that we think is necessary, without being enslaved to either of the sides.

Based on the above-mentioned ideas, we may say that those who fail in this respect, never arriving at a union of the conflicting forces or learning about their complementary character, in the end become slaves in any area they tread upon, be it choosing only light or darkness, good or evil, domination or submission, as well as other examples provided in this essay. From the moment the dispute is triggered between these concepts, they begin to shape one's feelings and worldview, and the individual tends to drift to one side, rejecting

or seeing the opposite side as wrong. In this case, one becomes a slave to both aspects of Thaumiel: the side that one decides to follow, as well as the other side that controls one's fears, thus becoming one's own opponent, which is an allegory to Satan himself in the role of the adversary.

It does not matter which side is chosen, because the other one will come to the surface anyway, reflecting the person's anguish and dissatisfaction, and will keep causing troubles when it becomes more evident, either by triggering random events or by its mere existence. What is worse, these internal conflicts and the inner turmoil will end up being reflected externally in the daily life of the individual, who will then blame other people or groups as responsible for one's own unresolved issues. Exactly at this point we can refer to monotheistic religions, whose followers and leaders are often entangled in such issues, which results in all kinds of prejudice, aggression and violence towards everything that is different. They always blame others instead of themselves. Ironically and tragically, despite being in similar situations in different parts of the world, major religions are famous for their inclination to violence and all kinds of crime, as well as total disapproval of everything that is not part of their dogmas, and we cannot forget that the ages of killings and religious wars are not merely history, but these problems are still present in today's world and others are yet to come. (13)

Using the Shaitan figure in this sense, we can say that Thaumiel is governed by his influence and that the idea of opposition is ambiguous in itself. The classical attitudes of religions of the book are examples of these concepts on the large scale, indicating that they are all subjected to constant opposition, either internally or externally, always looking for those guilty and blaming someone else or inventing a new enemy. They are all under the negative influence of Shaitan, as they live and exist as mere slaves of their own issues and self-denial.

Of course, there are also much deeper levels to be worked with and other points of view when dealing with Thaumiel. We have to take into consideration the complexity of our minds and connection of our bodies to both internal and external factors, as well as various levels of perception, interaction between all these elements, and mechanisms of absorption of everything around us. No less important are subtle

interactions that involve intuition and non-physical factors which are inaccessible to the senses of the majority of population. These are all mysteries that may take years to be explored by the individual alone, and this is not a simple work or something that can be done within a short time. This work is continuous and it is done through balance and resolution of internal conflicts, as well as interaction and equilibrium with external forces, regardless of a method employed. It is not merely a question of choice. It involves daily work and magical activities, systematic studies, analysis of thoughts, attitudes, situations, and practices in various areas of life. We walk the path continuously, as we understand that even if we stop our practice from time to time, the path itself never stops, and since the universe in its essence is multifaceted, it also holds endless possibilities, even if the individual's choices cannot (or will not) reach them all.

The Wanderer who is able to bring oneself to balance in Thaumiel and walk simultaneously the path of chaos and order, is also able to see through the veil of the mundane world, finding equilibrium between all principles, which although seem to be opposite, are nothing but the same idea that is only seen in two different ways. Good and evil are illusory concepts, as well as what we call reality, be it subjective or objective.

The path, as stated earlier, is multifaceted in its nature and expressed through lesser paths, where conventional principles, dogmas and rules are violated. Eventually, it is revealed as the Path of Return, which involves using at the same time the energies of life and death, light and darkness, angels and demons, as well as ancient gods. It is also a path against the order of the world, or "against the grain," where transgression is an essential part of the process of liberating ourselves from all visible and invisible chains at all levels and areas of our life: social, physical, mental, and spiritual.

We can then wear the masks of forces that appear throughout history under many different names, making use of everything that is at our disposal as a tool or a means to achieve more power, understanding and wisdom. Accordingly, many names are attached to occult practitioners or Wanderers of the Crooked Path, and we walk like wolves among the sheep, standing out of the herds that follow mainstream religions. We wear the mask of arrogance and do

not follow their hypocritical laws. We walk as gods in mortal bodies between mere humans. We are awakened among those who are eternally asleep. And finally, we walk as those who carry the spark of the divine and primordial fire among the ignorant men of clay. We must never forget that the Thaumiel conflict is a part of our path, as it has to be transformed into a tool of our ascent, by exploration of its mysteries and observation of its influence both in own lives and in the world around us. Thus we learn to keep our path balanced, and through the dispute between the twin heads of the Serpent we can reach apotheosis in the image and likeness of the Dragon.

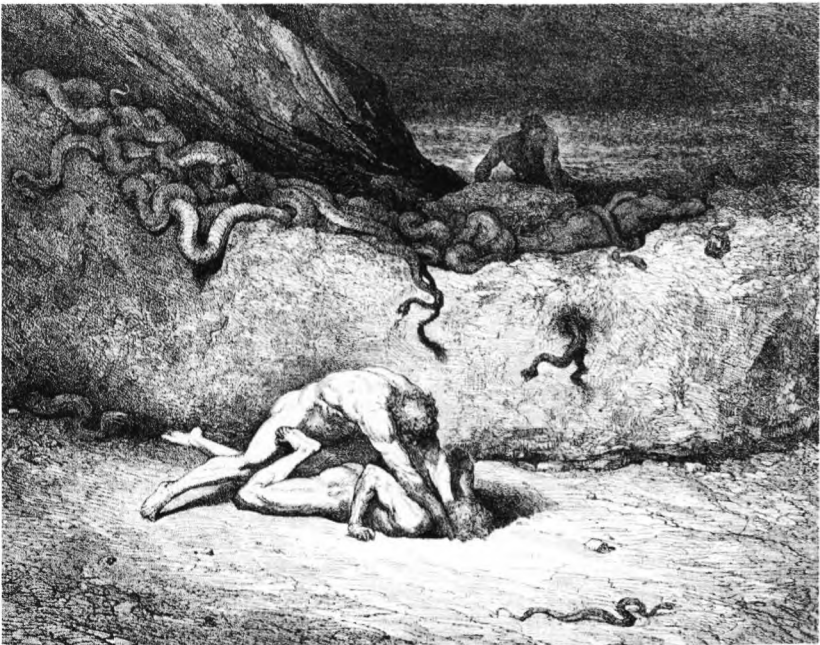
NOTES:

- (1) Chumbley, Andrew: *Azöetia*. Pg. 312. Xoanon Publishing.
- (2) Religion is a term originating from Latin and acquired by Christians, who coined the term “religare,” which means “reconnect,” stating that people should reconnect to their god.
- (3) Catholicism, Protestantism, Judaism and Islam.
- (4) Draco, Melusine: “Spirits and Deific Forms - Faith and Belief in British Old Craft” in *Hands of Apostasy - Essays on Traditional Witchcraft*. Edited by Daniel A. Schulke and Michael Howard. Three Hand Press, 2014.
- (5) *Ibid.* *Earth Mysteries and Magic*. Pg. 127.
- (6) Duffy, Martin: “The Cauldron of Pure Descent” in *Hands of Apostasy - Essays on Traditional Witchcraft*. Pg. 69-114. Edited by Daniel A. Schulke and Michael Howard. Three Hand Press, 2014.
- (7) Gardner, Laurence: *Revelation of the Devil*. Dash House Publishing.
- (8) *Ibid.* Pg. 12.
- (9) Gary, Gemma: “The Man in Black - Witch-Fire and Compacts of Power” in *Hands of Apostasy - Essays on Traditional Witchcraft*. Edited by Michael Howard and Daniel Schulke. Three Hand Press, 2014.
- (10) Chumbley, Andrew in *The Book of Fallen Angels* by Michael Howard. Pg. 160 -161. Capall Bann Publishing, 2004.

(11) "A Brief Discourse Regarding the Nature of Traditional Witchcraft and Allied Forms of Magical Practice" by Andrew D. Chumbley. 1996. The complete essay is in public archives of Xoanon Publishing website: <http://xoanon.co.uk/20/08/2015>.

(12) "Devir" refers to mindless actions that make people forget about contemplation of the world around them. They wake up, go to work, come back home, engage in their daily routine, and go to sleep, each day the same thing. This makes them blind and mindless, and they do not even know that there is something more for them out there. I understand that the meaning of this word in English is close to "becoming," and it derives from philosophical ideas of Plato, Aristotle, Heraclitus, and others, but in this essay I use it in the meaning of "action," or more specifically, "uninterrupted action," which blinds people from seeing the importance of the contemplative sphere.

(13) In any large newspaper we can see news regarding extremist actions related to religions such as IRA and ISIS, the latter being famous for numerous attacks on historical heritage sites and attacks and executions of other religions and those considered as "infidels." In countries like those in Latin America (especially Brazil), both conservative Catholics and fanatic Protestants have promoted their own agenda in politics and attacked the freedom of belief and the faith of the state that is supposedly secular, but where churches are famous for money laundering and all types of crime, as well as for violence and incitement of violence towards any other group or person that does not follow their rules and dogmas, particularly towards what is left of the indigenous population and religions and practices with African roots, destroying their places of worship, attacking followers and practitioners, slandering and declaring them as "enemies of god," "enemies of the family," and "servants of the devil."



Gustave Dore's Illustration "Forgers" from Dante's Divine Comedy

Rev Bill Duvendack
The Calling of the Twin God



SATAN! MOLOCH! LUCIFER!

I call to thee, three in one to visit my temple this eve!

*Move from your kingdoms into this sacred space
as I welcome you in the name of the Dragon.*

*May your threefold wisdom produce illumination
and further ascent on the path of flames.*

Show yourselves to me as I open my mind to your presence.

May your energy empower and charge me with a clearer, bigger vision.

From your shadowy kingdoms bring dark wisdom and effervescent power.

*Show me your three points of wisdom and ingrain in my soul
the steep lessons that are the price to pay for ascent.*

*Empower this dragon to soar to greater heights to view
the true majesties that are your kingdoms.*

*Expand my vision as I soar in the skies of your kingdoms
and view their macabre majesties in their full gothic glory.*

Share with me your sights on all things so that I may understand.

SATAN! MOLOCH! LUCIFER!

*I call thee to my temple to show me the mystery of one in three
and three in one!*



Leonard Dewar
**The Two-Headed
Dragon of Thaumiel**



The understanding we have of the Qliphoth and their interpretations lead us to different paths within the same universe when dealing with practices or meditations. Of course, when we discuss this subject, most ideas revolve around similar attributes and interpretations. What can really change is the way in which they access particular aspects or focus on certain characteristics. In the ritual that follows we will focus on the sphere (or should I say “shell”?) of Thaumiel and the twin heads of duality and imbalance, eternal conflict and separation from the unity of the Sephiroth. As the Wanderers of Nine Directions, we are not adepts of the conventional way of thinking, but we reach for the forms that appear more challenging, and therefore considered heretical in essence, where the views of sacred and profane, as well as good and evil, are not dogmatic or classified according to any fixed category. This kind of worldview is very important, for it is not an “enemy” that we seek to blame or defeat. Therefore, our understanding of the world and its elements, as well as immersion in nature in general, including its human and divine aspects, makes our paths rich and plentiful, leading to a more expanded understanding of reality around us.

For the vast majority of practices within the context of the Left Hand Path, such thoughts are vitally important, as one needs to understand what is being done, and the very process behind this understanding is critical to success. Of course, education is not something mandatory in this case. After all, many wizards, witches, and others who were considered as “wise people” throughout history were illiterate and had no academic knowledge, but possessed great powers and practical knowledge of how to heal, bless, cast curses, or kill. They knew secrets of communication with spirits and were able to contact ancient gods and travel to their kingdoms. Therefore, we may say that experience itself is more important in this practice than erudition. This does not in any way despise erudition, because it

opens many doors and expands the horizons of those who tread the path, and knowledge itself is also an extremely important and useful tool. The ideal is to balance experience with knowledge, for one complements the other. Theory without practice is useless, and attempting a practice without having the slightest knowledge about it makes the whole process unfruitful.

Here we will use the concept of the Dragon as the primal force of being, the primordial divine that existed before the gods of man, and we will focus on its associations with the Snake, exploring the dual character of Thaumiel as the twin heads in eternal conflict.

The vision and theme discussed here is based on the polarity of Light and Darkness, exploring what these opposing principles mean to each individual, and how they affect the various aspects of existence. The purpose of this work is to reach to the most intimate, inner aspects of the self in order to introduce changes in the practitioner's worldview, as by discovering them one can see how they influence one's life and the lives of others.

All these energies are connected by subtle threads to the twin heads of Thaumiel, existing within the domain of Tiamat, who represents the Primordial Force, and within the Divine Heritage of Kingu, whose essence lives in our blood. Everything that comes after the gods or before the gods is here considered as subjected to Thaumiel in the form of conflicting ideas, reflecting the original struggle that began when the younger generation of gods came into conflict with the Elder Gods.

This is a simple practice, requiring only two candles, a blade, and a dark, quiet place. The best time to perform it is at night, especially if it is done at the place where the magician can fall asleep, because the time following the ritual is important as well, and to achieve better results, the practitioner should stay focused on the purpose of the rite also before sleep. It is also good to have a pen and paper in order to write down anything that is heard or felt and seems relevant to the work, and if you fall asleep and wake up at night or in the morning, you should be able to write down the results of your oneiric travels immediately, because in many cases, even a short time is enough to lose the details or even forget about the dream itself.

There are many ideas and reflections that may trigger a change. The goals are individual, as well as the results. So the purpose of this simple practice is to exploit the results and individual concepts in order to bring about a change or trigger reflections on specific issues that are relevant to the individual practitioner.

PREPARATION

You should place a lit candle behind you and another one in front of you, so that the candles cast two shadows of your silhouette in opposite directions. Apart from that, the temple should remain in complete darkness. Then observe the surrounding room and the opposite shadows generated by the candles - these shadows represent the twin heads of Thaumiel. It is preferable to sit or choose any comfortable position for this rite, so that you can detach yourself from the body and focus on the meditation.

Whisper the following words three times, while feeling the current affecting the temple, and envision the two shadows around you:

KINGU, TIAMAT, THELI, THAUMIEL!

Expand your consciousness and keep it receptive to vibrations in the temple. Then chant the following words to empower the forces around you:

*I am surrounded by the shadows of the light
and the light from the shadows.*

Shed your own blood and say firmly:

*I am the divinity whose shadow lies in light
and whose light lies in shadows:*

all in exact proportions.

The unique creation which I revere is the legacy of my own blood, whose origin is the force of the Dragon and the blood of the Dragon's offspring.

Mark your forehead with blood using the index finger or the middle finger of your hand of power (the hand you use). Draw the symbol of eight directions, tracing a cross with equal arms and cutting it with another diagonal cross, like a cross (+) and the (x) over it. The ninth direction lies in the center and does not need to be highlighted.

Vibrate or chant the following names three times to spread the energy around the temple and raise it within yourself:

KINGU, TIAMAT, THELI, THAUMIEL!

Then finish with:

Ho Drakon Ho Megas!

Feel the shadows dance as the energy flows and vibrates inside you and in the temple, synchronized with the beating of your heart. Focus now on the candle in front of you. Envision light arising from your shadow, as if this shadow was made from your inner light, and sense the other shadow behind you.

Take as long as you feel necessary to visualize the shadows, and when you feel that they are “alive,” as if they were separate beings moving around you, continue the ritual.

Place the candles behind you, to reflect both shadows in front of you. Admire the twin heads of the Serpent, the twin heads of the Thaumiel Dragon! Feel that whoever is standing there, is no longer a person in the mundane sense. At that moment you have no name or your mundane personality - you are the Dragon itself, an extension and continuation of the flesh and the blood of Tiamat and Kingu.

Then say the following words, not as an ordinary person, but as a deity whose speech shapes reality:

*As the True Light reflects the True Shadow,
so the Light of My Soul reflects my own Darkness!*

For I am the twin-headed snake of life and death!

*I am the True Light, the one that exists before everything comes to
existence! I am the Primal Darkness! For Darkness is the True Light.*

Intone the holy names three times while you receive and accumulate the force around you. Vibrate and feel the power spreading through your body and flowing into the darkness around you, as if you were one with it:

KINGU, TIAMAT, THELI, THAUMIEL!

Take the two candles and put them in front of you, then intone the following words three times and feel the intense flow of energy enveloping around you. When this is done, say in a firm and calm voice:

Light is an illusion that vanishes with the breath of the Dragon.

Once you have finished the words, fill your lungs with air, visualizing that they are being filled with black fire, as dark as the very substance that makes up the universe, the true darkness. Then extinguish the light of the two candles with one breath, now staying in complete darkness created by yourself.

Whisper:

Ho Drakon Ho Megas

Feel the darkness around you. It is the essence and the cradle of primordial beings. In this darkness, the twin heads made of shadows disappear and everything is revealed as a part of the same power. There is no duality or conflict, you are now the darkness yourself, and all is one. By this time many powers have been (or should be) brought to this plane, and you as well should not remain in this reality only, but you should feel connected to other realms through the darkness itself, which is the essential basis of any plane or form of creation.

Reflect upon the twin heads of Thaumiel and what the shadows represent. Everything is united within your primordial consciousness, the illusion is destroyed, and finally, you step into Thaumiel in your true, primordial essence.

Open yourself to manifestations of the shadows and do not force any contact, because effort in this case may paradoxically cause a focus on one aspect of the twin heads, while at this stage you are the union of all “eternal shadows.”

Preferably, after the ritual, remain meditating with the so-called powers and the darkness within. And after this meditation, when you fall asleep, extend the practice to the dream world and perhaps to other realms of manifestation. Here, you do not need other instructions or analogies. This is the climax of the rite and each practitioner will have one’s individual experiences from this point, each one in a different span of time, under different conditions, and with different results.

Rev Bill Duvendack
**Invocation of the
Lord of Chaumiel**



Lord Lucifer upon your Throne I call to you this eve!

*May your entire being join me in my temple
so that I may enjoy your full presence.*

*Your dark and your light, your monster and your human, your essence
and your form, I invite you for communication.*

*The twilight star and the morning star, the cunning and the blunt,
the beast and the beauty, may you find comfort here in this sanctum.
From your throne over your kingdom of shadows and shades fly brightly
and strongly through my consciousness here tonight as we meld,
three into one.*

*May your duality and understanding thereof mend my soul and enflame
my spirit with your black light flames.*

*Woman and man, darkness and light, Eros and Thanatos, may you find
succor and release with me in this absence of the sun.*

*Into the Void and into the primal sea we cast ourselves to Leviathan
to probe our depths together.*

*You become the Ida and Pingala, as I the Sushumna, to that great serpent
of wisdom that travels the Tree of the Nightside.*

May we bring our gnosis to the world at large.

*From your immense and powerful throne
let the word of our manifestation ring out: Vovin!*

*As we bellow these words to the farthest points of your kingdom,
may it be heard by those that are both alive and dead,
nonexistent and existent, and of the sun and of the moon.*

FIAT NOX! FIAT NOX! FIAT NOX!



Christiane Kliemannel
Three Hidden Chakras Working



“These three chakras are within the head, and they permit the immortals to remain in their bodies, if they can retain Ma’s grace. These chakras are secret and cannot be described. They are only experienced after the Kundalini is fully awakened. Their names are: Golata, Lalata, and Lalana.”

~ Robert E. Svoboda: *Aghora II: Kundalini*

The key element of this working is a successful shadow-breathing trance. As you may know, shadow-breathing is a powerful technique to attune the mind to the energies of the Qliphoth. It can be performed outdoors at night (in a forest or another solitary place), or indoors, in your normal ritual space. If you perform it outdoors, this meditation can be a good way to experience the Outer Dragon and to explore the dark forces of nature. It also allows for the contact with the shadow side of reality and the Self and is effective in many Qliphothic operations. In this working we will use shadow-breathing to open and activate the three hidden chakras.

This working also activates the black Kundalini, which is known as the Black Dragon. The meditation itself can be performed while standing, sitting, or lying. Let it flow naturally, do not force anything, and take as much time as you need to experience the energies of the dark chakras. Begin this meditation by breathing normally and observing the breathing pattern - meditate on the air flowing through your nostrils, into the lungs and filling your body - making it light and relaxed. Then slow down the breathing rhythm and breathe deeply until you are totally relaxed (you can also combine it with your favorite relaxation exercise).

Now start breathing in the reversed pattern - visualizing that you are inhaling when exhaling and exhaling when inhaling. Keep focused on this visualization until you are not sure how you are really breathing and you enter a trance allowing for the further work.

After breathing in the shadow rhythm for a while, try to go a step further and combine it with the fast or slow breathing pattern. Breathe faster and faster, like in the practice of hyper-ventilation,

or you can do the opposite and breathe slower and slower. Both methods are powerful. Then focus your consciousness on your inner Self, concentrating on the Third Eye - feel how it opens and shines with the fiery energy of Lucifer's current. When this happens, slowly go back to the normal breathing speed and then start breathing normally again. Shift your focus from the breathing pattern to the energy field within your head. Start chanting the mantra:

JAI MATA KALI

Now you should see the three hidden chakras: Golata, Lalata and Lalana. The mantra should be chanted three times, but if it is not enough to see the chakras, you may continue until your consciousness is fully attuned to their energies and you can see or feel their presence in your subtle body.

Now focus on them separately, and again, chant at least three times the following mantras to awaken and activate their energies. Each mantra is for a particular chakra only:

LIFTOACH GOLATA

LIFTOACH LALATA

LIFTOACH LALANA

It is important to focus on these chakras without rushing anything - take as much time as you need to awaken them properly. This may take a while, but do not finish the practice until you succeed.

After the hidden chakras are activated, it is possible to experience the state of Kaivalya, the absolute individuality and divinity. In order for this to happen, the black chakra Sunya has to be opened and activated, bringing forth the experience of absolute emptiness, which at the same time is full - filled with all forms and potentialities. This chakra is activated with the mantra "SUNYATA." If you succeed with the activation of the three hidden chakras, proceed to the Sunya mantra and meditate on the experience of the Void. If your practice with the hidden chakras is not too successful, leave this work for later and go back to it when you feel ready.

Take as much time as you need for this meditation and to experience this state of consciousness, then direct the fiery energy of the Dragon/Kundalini back to the base of your spine and return to your normal consciousness. Close the working and write down any thoughts and observations you may have.



RECOMMENDED READING IN THE STUDY OF THE QLIPHOTH

- Aleister Crowley: *Liber 231*
- Kenneth Grant: *The Magical Revival*
Aleister Crowley and the Hidden God
Cults of the Shadow
Nightside of Eden
Outside the Circles of Time
Hecate's Fountain
Outer Gateways
Beyond the Mauve Zone
The Ninth Arch
- Linda Falorio: *The Shadow Tarot*
- Thomas Karlsson: *Qabalah, Qliphoth and Goetic Magic*
- Jan Fries: *Nightshades*
- Asenath Mason: *Liber Thagirion*
Qliphothic Meditations
- Edgar Kerval: *Ast Ma Ion-Eos Tar Nixet – A Practical Grimoire of
Qliphothic Sorcery*
- Michael W. Ford: *Liber HVHI: Magick of the Adversary*
Scales of the Black Serpent – Basic Qlippothic Magick
- Mishlen Linden: *Typhonian Teratomas: The Shadows Of The Abyss*
- Isaac Ben Jacob Ha-Kohen: *The Treatise of the Left Emanation*

CONTRIBUTORS

Asenath Mason is a writer and artist. Author of books and essays on esoteric, religious and mythological subjects, with a particular focus on the Left Hand Path philosophy, Luciferian Spirituality and Draconian Tradition. Active practitioner of Occult Arts. Founder and coordinator of the Temple of Ascending Flame. Author of *The Book of Mephisto: A Modern Grimoire of the Faustian Tradition* (2006), *Necronomicon Gnosis: A Practical Introduction* (2007), *Sol Tenebrarum: The Occult Study of Melancholy* (2011), *The Grimoire of Tiamat* (2013), *Liber Thagirion* (2014), *Qliphothic Meditations* (in preparation), and co-author and editor of a number of anthologies and occult magazines. She is also an artist/illustrator, and themes of her artwork include various gothic, fantasy and esoteric concepts.

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Rev Bill Duvendack is an ordained independent Spiritualist minister who is an internationally known psychic, presenter, and author. He has presented in many venues, ranging from colleges and high schools to hotels and national conferences. His first full book *Vocal Magick* came out in April 2015, and has had a dozen essays published in a variety of anthologies. His magical writings have been translated into 6 different languages. He regularly teaches classes on magick, astrology, and modern spirituality locally and via webinars. He has been interviewed by the NY Times, RTE 1, and has made many TV appearances. For more information about him, please consult his website: www.418ascendant.com

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See www.editionroterdrache.org

Edgar Kerval, from Colombia, South America. Musician, writer and artist focused on deconstructing different magickal vortices through deep states of consciousness and gnosis, reflected in his ritual project EMME YA, in which he focuses atavistic and chthonic energies to create vast soundscapes and ritual vaporous atmospheres. His other projects are THE RED PATH, THE RED ANGLE, NOX 210, :ARCHAIC:, SONS OV SIRIUS, LUX ASTRALIS, TOTEM..., to name a few. Edgar Kerval published his book *Via Siniestra - Under the Mask of the Red Gods* through Aeon Sophia Press, where he recorded his experiences with Qliphothic magick and energies from African and Brazilian sorcery that he called "The Red Gods." His second book called *Ast Ma Ion-Eos Tar Nixet* was released by Ophiolatrea Press. He also works on publications such as *Qliphoth Journal*, *Noxaz* and *Sabbatica*. At the moment he is running his own publishing house, Sirius Limited Esoterica.

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M. King, born and raised in Detroit, Michigan. He currently resides in Texas, where he is studying to become a Doctor of Traditional Chinese Medicine. He has always had a love for the occult and all things magickal. Experimenting throughout his childhood with different spiritual and magickal practices, he began to gain a deeper sense of the world around him. It wasn't until he met his first mentor while serving in the U.S. Army that he decided to truly dedicate himself to the path of the occult. His focus is on developing himself in the best way possible. He is a proud Daemonolater, artist, author, and therapist. An active member of the Temple of the Ascending flame and Temple of Atem. He personally feels that both the ToAF and the ToA have helped him develop greatly on his path. His first published work has proven to him that hard work, motivation, and focus can lead to great success in one's life. He is currently working on his second book along with a few other occult projects. He can be reached at: darkdahn@yahoo.com

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Nikolaos A:O (N.A:O) has been a practicing occultist for some years and has studied various subjects, such as Enochian, Solomonic and Faustian magic, as well as Kabbalah, both hermetic and Jewish. It was in this last tradition that he found a solid theoretical basis to build up his Qliphothic practices, especially after studying the *Beth Elohim* of R. Abraham Cohen Irira and also *The Treatise on the Left Emanation*. With this background he went on to study those branches of modern Qliphothic sorcery as presented by Kenneth

Grant's opus, Thomas Karlsson in his book *Qabbalah, Qliphoth and Goetic magic*, as well as by Asenath Mason in her *Temple of Ascending Flame*. These studies took him to experiment using his own ritual system of evocation with various chthonic deities, as well as mythological entities such as the Aztec pantheon, which he found to be a very living stream of energies. And his path goes on, ever changing, never ceasing.

Pairika-Eva Borowska is an initiate of the Draconian Tradition. She writes poetry, short stories and children's fairytales. Her interests in the occult side of the world reach back to childhood when she noticed that the surrounding reality was not what it seemed to be. Since that moment she has been on a quest for Truth. She is a dreamer, practitioner of shamanism, and wanderer on the path of Chaos. At the moment she has dedicated herself to her family and teaches her children how to look into the true face of the world. She has also published a number of essays in various anthologies, including *Rites of Lucifer* and *Visions of the Nightside*.

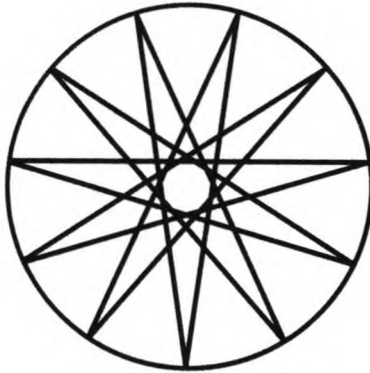
Contact: <https://www.facebook.com/ewa.borowska.969>

S.TZΣ. Swan joined ToAF in 2014, after working with several open projects. She has a degree in computer programming and is a yoga student. One of her main interests is to learn languages. She knows Spanish (her native language), English, French, and is currently learning Greek. She is studying psychology focused on Carl Jung's writings and her Shadow Self. This year she has been working on the Tree of Qliphoth at ToAF, from where she has gained the inspiration for the essay presented here.

Zeis Araújo, Brazil, South America. Adept of Brazilian Quimbanda, individual student and practitioner of draconian magic. Devoted and passionate about the powers of the magical Left Hand Path and the Dark Gods. A little and angry child within the cosmos in search of Truth, Wisdom and Liberation.

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Temple of Ascending Flame

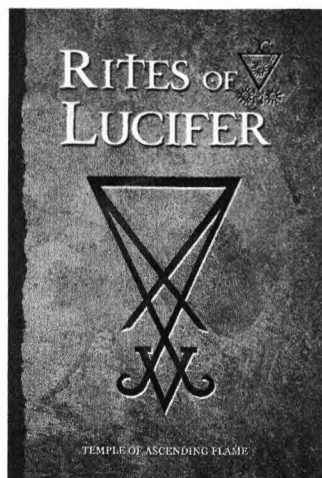


Temple of Ascending Flame is a platform for individuals around the world who want to share certain aspects of their work with the Draconian Current with other adepts of the path and for those who simply need guidance into Draconian self-initiatory magic. It is both for newcomers who make their first steps on the Path of the Dragon and for experienced individuals who wish to progress on the Left Hand Path. We are not a “magical order.” We do not charge fees for membership and our work is not based on any hierarchies. There are no restrictions on participation in our open projects, and in our inner work we welcome all who are capable of receiving and channeling the Gnosis of the Dragon. Our Primary Goal is to provide initial guidance to those who seek illumination through the Flames of the Light Bearer and in the coils of Leviathan, those who are ready to descend into Qliphothic depths beneath the Tree of Life, travel through the pathways of Lilith, and step into the Void, the very Womb of the Dragon, in order to become reborn and arise as Gods incarnate.

More information: ascendingflame.com

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Previous Anthologies:
rites of lucifer



Lucifer is the archetype of the Adversary, initiator and guide on the Path of the Nightside. He is the fallen angel of Christian legends, the Devil of witches' Sabbats, one of primal Draconian Gods, Demon Prince of the Air, and Infernal Emperor of old grimoires. The purpose of this book is to delve into his initiatory role on the Draconian Path through chosen masks and manifestations which Lucifer has used over the ages to reveal his presence to mankind, bestowing his blessings on Initiates and scourging the ignorant. Essays and rituals included here explore

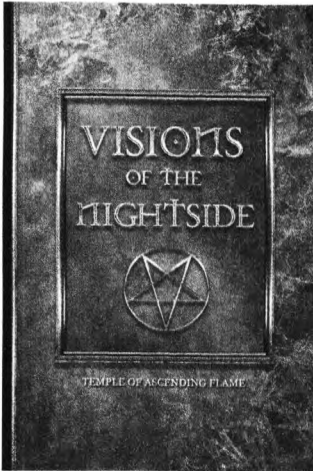
both his bright and dark aspects, the face of the Light Bearer and the horned mask of the Devil.

Light and Darkness in Luciferian Gnosis by Asenath Mason - **The Light Bearer Ritual** by Temple of Ascending Flame - **Invocation of the Dark Initiator** by Temple of Ascending Flame - **The Mind of Lucifer** by Rev Bill Duvendack - **Purifying Fire (The Seed of Luciferian Gnosis)** by Edgar Kerval - **Lord of the Air** by Temple of Ascending Flame - **Lucifer - The Trickster** by Daemon Barzai - **The Shadow Companion** by Temple of Ascending Flame - **Holographic Luciferianism** by Rev Bill Duvendack - **The Adversarial Current of Lucifer** by Asenath Mason - **Invocation of the Adversary** by Temple of Ascending Flame - **Freedom through Death** by Cristian Velasco - **Emperor of Shadow and Light** by Pairika Eva Borowska - **The God of Witchcraft** by Temple of Ascending Flame - **The Infernal Spirit of Old Grimoires** by Temple of Ascending Flame - **Masks of Lucifer Ritual** by Rev Bill Duvendack.

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VISIONS OF THE NIGHTSIDE



Collection of essays, rituals and various expressions of personal gnosis written by members and associates of the Temple of Ascending Flame. Unique and evocative in its content, the book comprises powerful manifestations of magical practice with the forces of the Nightside: dark gods and goddesses, primal energies of the Void, entities residing in the Qliphothic Tree of Death, demons of infernal regions, and spirits from a whole range of traditions. Compiled and edited by Asenath Mason, it is

a practical research and insight into the magic of the Left Hand Path within the modern context, with contributions from working magicians and initiates of the Draconian Tradition.

Gnosis of the Void by Asenath Mason - **Setnacht** by Frater Eremor - **Hecate: Blessed Mother of Witches** by Pairika-Eva Borowska - **Mea Magna Mater Hecate. My Immersion in Multicolored Blackness** by Selene-Lilith - **Night on Bald Mountain: An Introduction to Slavic Witchcraft** by Febosfer - **Invocation to Lilith** by Asenath Mason - **Into the Void** by Frater GS - **Echoes** by Rev Bill Duvendack - **Ravens of Dispersion** by Asenath Mason - **Poseidon's Trident** by Rev Bill Duvendack - **Invocation of Sekhmet** by Asenath Mason - **The Lady of the Flame** by Asenath Mason - **Lucifer's Trident Ritual** by Rev Bill Duvendack - **Whispers From The Void (Exploration of Baratchial through the 12th Tunnel)** by Edgar Kerval - **Demeter: Draconian Goddess** by Fr. Nephilim

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THE GRIMOIRE OF TIAMAT

Asenath Mason



Tiamat is the Primal Dragon Goddess, “the first one, who gave birth to the gods of the universe,” the Mother of Everything, the self-procreating womb, the source of all life and all manifestation, the Dragon of the Void. Her Gnosis is terrifying, demanding, and transformative on all possible levels of existence. It will take the practitioner to the very Womb of Chaos, where the soul will be devoured, dissolved, transformed, and reborn, in order to become the Dragon in essence, the living incarnation of this primordial Current.

The Work described in this book was inspired by the Babylonian epic known as the *Enuma Elish*, one of the oldest Creation myths in the world. It contains methods and techniques to open the gateways to the Nightside and access the timeless essence of Tiamat and 11 demon-gods who were born in her Black Waters of Chaos. Rituals presented here constitute a framework for the application of Gnosis that was revealed through the teachings of the demon-gods themselves and are laid down here specifically for those who seek self-deification in the modern world.

All rituals described in this book were performed and tested, and their results have been verified to prove their efficacy, both through self-initiatory work and through manifestation of their results on the physical plane. Therefore, they provide a solid ritual system which lays foundations for the further work with this forgotten Gnosis.

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QLIPHOTHIC MEDITATIONS

Ascenath Mason



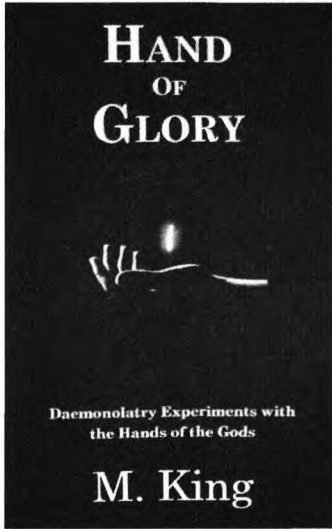
The Tree of Qliphoth, also known as the Tree of Death or the Tree of Night, is the dark anti-structure to the Qabalistic Tree of Life, forming the concept of the Nightside, or the shadow side of Creation. Although the interest in the magic of the Qliphoth is growing all the time, most of the worlds of the Dark Tree still remain unexplored, providing a fertile ground for all kinds of experiments and offering power and knowledge to those who set on a magical journey to these realms in search for self-initiation. This book is based on the author's personal work with the Qliphoth from the perspective of the Draconian Tradition and provides a coherent ritual system for other Initiates on the Path of the Dragon. You will find here descriptions of the Qliphoth, their sigils, practical methods to invoke their energies, guided meditations that will help you adjust your mind to their vibrations, and techniques of dream magic that will open you to their influence on the subconscious level. The purpose of this work is to teach you how you can guide yourself through the Qliphothic self-initiatory process, introducing you into foundations of Qliphothic magic, showing how to contact gods and spirits and make them allies on your path, and providing practical tips on how to design, organize and develop your individual work.

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M. King



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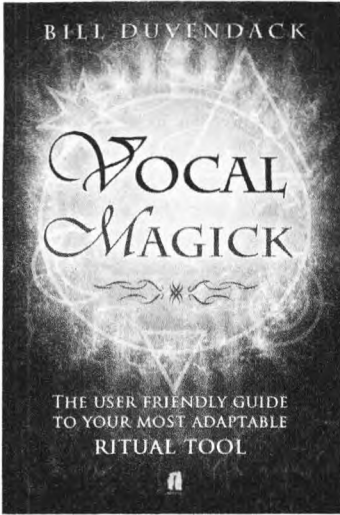
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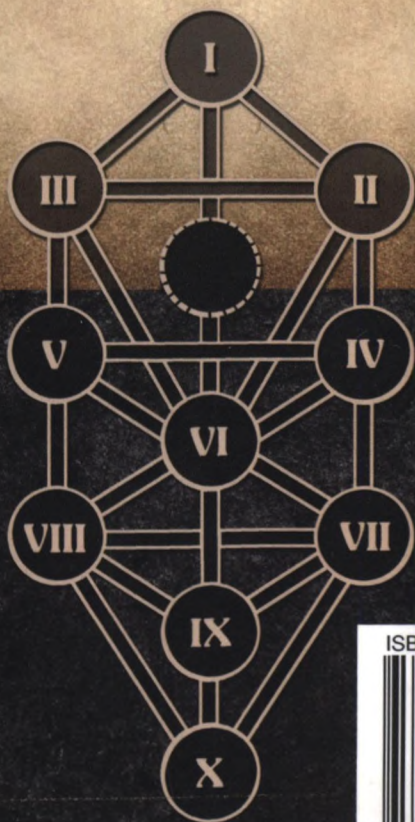
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Tree of Qliphoth is the third anthology by the Temple of Ascending Flame, exploring the dark side of the Qabalistic Tree as a map of Draconian Initiation. In essays, rituals and other expressions of personal research and experience, magicians and initiates of the Draconian Tradition discuss the realms of the Nightside, teachings and gnosis of its dark denizens, as well as practical methods developed both within the Temple and through their individual work. Material included in this book will give the reader a foretaste of these forces and a glimpse of what you can expect while embarking on the self-initiatory journey through the labyrinths of the Dark Tree.



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