







Nox Infernus

The Book of Black Amber



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Book of
Lunar Amber



On this Path there is a point of termination where those who travel the night may not return. This is the path of absolute darkness. It is of utter selfishness and leaves no room for the comforts of humanity. This is the path of the Black Adept.



1

They Who Walk
with Death





Chapter 1

They Who Walk with Death

Death is the root of the realization that we are truly and in every way, beings of sheer mystery. There is not one single human concept or cherished thought that maintains its all inclusiveness and soundness in the face of our inevitable appointment with death. It is common knowledge that the average person spends much of their time avoiding thoughts about death, especially their own. This is normal, and it is also the way evolution set things up. In order for a species to thrive, it must concern itself with life. It must emphasize those things in creation that best lead to its own survival. Is it any wonder that sex is one of our most all consuming concerns? If it were not, I can guarantee you that the human species would have died out thousands of years ago.

Sorcerers are individuals who purposefully cultivate new, non-ordinary modes of awareness and perception in reference to how they deal with the world around them. Through a sorcerer's cultivated struggle on the path of knowledge, they have come to understand that there are certain attainable energetic truths which underlay the very fabric of all that we have been taught to selectively perceive as beings with awareness.

How we have been socialized to think about and interact with the force of death plays a vital role in shaping our overall world view, particularly for a sorcerer. When through tremendous effort, our assemblage point finally shifts and we begin to see the world in new and unfamiliar terms, we will learn to reevaluate those human experiences that have held a dominant position for all of our known history. Anger is transformed into ferocity, love takes on a depth previously impossible to comprehend and death becomes a true companion and ally. The Left Hand Path sorcerer, through their redefining of death begins to revitalize their very existence by way of this relationship and reemphasis.

Every culture has its own particular way of relating to and understanding death. A thorough examination of these various cultural interpretations is a necessary part of our own re-socialization in regard to this core human and nonhuman experience. I believe that every one of us should spend time familiarizing ourselves with the way cultures and civilizations around the world and throughout history have approached death as an integral phenomenon of daily life. Here we will find strange commonalities as well as greatly unique distinctions. The idea of an afterlife, death as an anthropomorphic and sentient force, and the importance of funerary rites are but a few of these areas of interest, as well as indicators as to how we have attempted to make comprehensible that which is rooted in the unfathomable depths of infinity.

Human beings and all other organic forms of life on the planet earth have one single thing in common. This is the inevitable fact that at some point in time, death will occur. The wise embrace and embody this fundamental truth, and through their perceptual adjustment, they create a special kind of relationship with the force of death, which in turn profoundly changes their relationship with the force of life, intent itself.

To walk with death means that one has not only developed a relationship with death as a manifestation of life, but also that we have redefined our internalized understanding of death and all the cognitive and emotional connotations that we associate with death. Embracing death is essential. First a basic, deep realization must take place within us. This realization was painstakingly cultivated by Buddhist monks for hundreds of years, and we sorcerers will take the liberty to adopt many of their more effective practices. Meditations concerning one's own death and visualizations of one's dead body are major parts of these techniques and will be combined with the vampyric sorcery techniques of the Left Hand Path. The realization that I speak of is a bodily knowledge that life defines death and death defines life. This comes with an almost automatic understanding that just like the mysteries of the dreamer and the dream; death cannot know life directly as life cannot know death. The essence of the vampyric twilight is that point in consciousness where the dreamer and the dream are fully realized. The vampyric sorcerer cultivates a state of perception that

resembles the waking lucidity of dreams, and reality itself will eventually take on a more fluid and dream-like texture as a result of one's achievements.

When a new intimacy with the death current is arrived at, the being of the sorcerer will transform. They will become she or he who walks with death and they will exist so far away from the fears felt by those ordinary human beings who spend so much time and energy running away and trying to hide from a part of our existence that, if embraced will lead us to unfathomable states of being, consciousness and awareness. Stated in perceptual sorcery terms, an intimate relationship with death and the inevitability of one's own eventual death will cause a profound movement of the black magician's perception. Many of the practices and ceremonial magic that follows specifically expands upon the sorcerer's ability to establish and strengthen their relationship with this current.



2

The Vampires
Assemblage





Chapter 2

The Vampire's Assemblage

The law of the conservation of energy states that energy can be neither created nor destroyed. Sorcerers agree on this point and adopt the naturally arising alternative angle with regard to energy and its immutable laws. This is the “third point” as it is called. Energy cannot be created because the source of all energy is a matrix of potentiality known as dark matter, or as some have called it non-existence. This is an erroneous term that smacks of old school kabalistic thought and does not truly capture that perceptual and energetic mystery that dark matter is and is not. No living being can self generate their energy, and according to the ancient Toltec sorcerers, that left human beings with only a few options regarding the accumulation of additional energy, as well as the storage and saving of energy. If we start with the supposition that we, as energy-generating beings cannot actually create energy from scratch, and that in order to perform the incomprehensible acts of sorcery we so desire we need to have more energy than normal, then we come to the conclusion that there must be a way to simply get and save more energy than we currently have.

According to the ways of the Toltec sorcerers, an energetic redeployment of our initial energy is the first task that we must undergo before we can move on to anything else. The Toltec and other South American sorcerer's understood that we begin our life growth with a specific amount of limited energy and that in order to perform feats of sorcery; we had to redirect this energy into different channels than those normally utilized during the course of our daily lives. They argued that the majority of our given energy is continually utilized for upholding, or making sense out of the world we live in. This extends from the actual act of organizing sensory data, all the way to investing in a particular set of beliefs or social norms. All these acts require our attention, and that attention demands energy. A redeployment of energy entails a consciously chosen diversion away from those well established and routine perceptual and even physical paths that our energy typically follows out of habit and conditioning. This is why human beings crave unique experiences.

When something very new is experienced, one's energy is drawn away from its routine path and an expansion of consciousness follows. This expansion of consciousness is typically associated with a spiritual or religious experience. I can tell you that this association is a very common, but dire mistake. The liberation of energy and expansion of awareness has NOTHING to do with anything spiritual. Sorcery is not religious or spiritual in any way, and sorcerers, particularly those of a Left Hand Path inclination, are the

least spiritual beings of all. To mistake an increase in energy for a spiritual experience that holds any kind of personal meaning leads to a dreaded cycle of total, self -confirming illusory patterns of self-deceit. Recognizing this common mistake will save you decades of floundering in a sea of mysticism and self denial. The true sorcerer knows that non-ordinary experience leads to expanded perception, which in turn leads to expanded capabilities for the sorcerer.

We have chosen to use the model and concept of the assemblage point because of its total applicability to an energetic system of sorcery and the fact that there are no spiritual or religious overtones with its application. I will use a working understanding of the assemblage point throughout this work and the reader is advised to consult other works for a full understanding of its existence, purpose and qualities. So, because energy cannot be created or destroyed, and because we need to revamp how we expend our energy in order to break the confines of our ordinary perception, then it also follows that once these bounds are broken, the real, concrete realm of possibility expands threefold. How do I arrive at this? When the assemblage point moves, new possibilities are made manifest as a side effect of a new position of the assemblage point.

A sorcerer needs among other things, an inordinate amount of time in the physical world in which to perfect their work, and due to this primary driving force, those of a Left Hand Path orientation spend a great deal of their time

re-hashing sorceries of the past and establishing new sorceries of the future that exclusively deal with how to accumulate suitable amounts of energy for the physical extension of life.

Our position of the assemblage point dictates that while we cannot change the very fabric of energetic reality, we can however modify it. This is the next step in the sorcerer's conclusion regarding the law of the conservation of energy. It is that energy cannot be created nor destroyed, but it can be redirected, stored and modified to serve an endless array of purposes. These purposes are not those of the ordinary individual, but revolve around the abstractions of sorcery, although they may at times appear to be driven by common desires. The preservation of the self for the pursuit of non-human evolution is not the same drive to regain or retain one's youth in the spirit of useless and self indulgent nostalgia.

One of these purposes is to extend one's physical existence and individual consciousness as indefinitely as possible. This is not only completely conceivable; it is also a direct and inevitable side effect of the practice of sorcery itself. With the liberation of our ordinary awareness and the expansion of our ability to perceive comes a real, physical change on a bio-atomic level within the body. As we learn to relate to time differently, our bodies react and ordinary ageing simply slows down. There are countless sorcery practices that will directly relate to creating these conditions, but essentially, all sorcery practices will have this

effect. There are a few of course that are so grueling that while they lead to unimaginable power, they also have the unfortunate effect of leading to a condition of rapid ageing.

The essence of the Left Hand Path is to retain individual consciousness intact indefinitely, and preferably while also in one's original physical form. The Left Hand Path is the path to power for the individual strong enough to tread it. In the shadow realm, equality is a lie and a conceptual perversion of the natural order. Of course, permanent physical immortality is not yet possible, but it is however quite conceivable that within a few short decades human beings will have discovered and implemented the means to create total cellular regeneration. This coupled with the most potent sorcery techniques known will combine to form a virtually unbeatable combination, but for now we must apply our efforts in slightly different ways until the future is dreamed into truth.

There is a certain point, or energetic threshold that every Left Hand Path sorcerer will approach after they have become saturated with the undoing of the Backwards Way. The assemblage point will have moved a sufficient number of times and far enough that more energy will be required to continue on the Left Hand Path. Not only will more energy be required, but a new way of relating to the pursuit of sorcery itself will be experienced at this level. When the black magician becomes as no one, they will approach the mastery of darkness itself and consequently

resemble the creature we have come to know as the vampire. This is not a total inevitability, but the path of the Death Defier is one with the path of the vampire.

All throughout the works of Carlos Castaneda we hear about saving and storing energy. Don Juan literally pound it into his sorcery apprentices that the energy that one is born with is all that there is available. Conveniently, this is the perfect thing to tell young sorcery apprentices when they are first embarking on the path that leads into Nod, but saving and storing one's personal energy eventually does become a perfected act that one continually employs like a cat that constantly cleans themselves out of habit and natural instinct. It is not until Castaneda's book the Art of Dreaming (1993) that we encounter a sorcerer who desperately required that he be given extra energy by another sorcerer to sustain his staggeringly long life span. The implication of this act of energy transferral completely contradicted what Don Juan had been telling his apprentices all along. This was probably because he wanted to steer them far away from the abhorrent practices of the old sorcerers; those beings that did achieve a form of immortality, and still influence the current course of our sorceries today.

The death defier we speak of here used excess energy given to him freely by another sorcerer for the sole purpose of extending his life. This is obviously energetic vampirism, and just as the vampires of old had to be willingly invited into their potential victim's dwelling, vampyric

sorcerers also wait for a naturally occurring, primal and sometimes subtle invite before they devour their prey. The sign is usually a blatant gesture by one's victim that will forge a quick and unmistakable temporary link between the vampyric sorcerer and the victim. The ancient sorcerer's were indeed expert manipulators of the life force, and I am convinced that modern tales of vampires have come directly from stories related to these Toltec and South American sorcerers and others throughout history.

Vampirism, in part, is the art that concerns itself with the individual extension of one's life through the manipulation of vital life energy and the manipulation of one's awareness towards strictly non-ordinary goals. Castaneda's "death defier" is the perfect example of a sorcerer who has extended their own individual consciousness far beyond that of the average person, and he did this with sorcery techniques that were the parent techniques of those that we now employ. The world has changed in unbelievable ways over the last hundred years, and our quickening technology will only help those of us who dwell in darkness. Be not opposed to the future and the wonders that it may hold in the realm of ordinary human affairs, for our world of twilight and shadows feeds off of the glaring energy of the very mundane, and we are able to put to good use that which goes unnoticed or discarded among the living.

I am not going to go into the details concerning blood versus energy as a choice for vampyric sustenance because there has been far too much time and literature devoted to this issue. Many writers on the topic have made themselves and their "gothic" followers feels morally justified in there tendencies by somehow transforming the act of vampyrically preying on a victim into a noble and darkly romantic mental masturbation. For the sorcerer, there are ordinary human beings and other sorcerers; Sheep and wolves. The most annoying kind of sheep is the one pretending to be a wolf. First of all, you will not successfully experience any form of vampyric sorcery until the fundamentals of sorcery itself are mastered, and secondly if by that time you still feel guilty about taking the life essence from other energy generating beings in order to extend you own life, then you should probably consider other methods. The beings that still retain individual awareness today after countless centuries have barely a memory of what it felt like to be human. They cultivated states of being which defies the human form, and eventually altered their own energy shape forever. Is this but one of the many paths that evolution has taken in the struggle for existence and dominance? It could very well be that the path of the vampyric sorcerer is but one dark byway on the greater road to immortality and that there are other strange, undiscovered energetic configurations available for the dark adept.



3

Black

Amber





Chapter 3 Black Amber

The path of the vampire, being a distinct initiatory process within the Left Hand Path deserves a metaphysical revelation of its own, and I believe that a solid understanding of the and mechanics of the vampyric initiation must be grasped before it can be embodied by the individual. I am going to do my very best to reduce all of the concepts that follow to the barest essentials of understanding, not because I believe the reader to be incapable of grand sorcery abstraction, but because the fundamentals will form a solid mental construct best fortified by basic terminology. Any reference to other magical systems or obscure terminology will only be utilized out of necessity because I do not believe that an oversized information database is necessary to achieve personal evolvment.

The path of the vampire is a facet of the Left Hand Path. It is part of the Left Hand Path, but isolated unto itself with distinct qualities and features of its own. Let us take a look at those features of vampyric development that are also major features of Left Hand Path philosophy, and from that foundation we will be able to branch off into that which is wholly undead.

The vampyric sorcerer is in the world, but in no way of it. More often than not each individual vampire has always felt almost utterly disconnected from the average ordinary world of human beings, yet they usually display an uncanny ability to adapt to mundane situations and changes in a detached and ultimately fluid manner. It has been my experience that the process of undead initiation takes place in short, cataclysmic ordeals set in between longer periods of adaptation and re-evaluation of one's subjective and objective multi-verse. The black magicians who find themselves penetrating the mysteries of vampyric development will notice early on, even if they are not familiar with the terminology, that the Left Hand Path philosophy and key points of understanding must be stabilized within the psyche and constantly utilized in one's objective world. The sorcerer cannot achieve increasingly vampyric states of existence while oriented on the Right Hand Path. The Right Hand Path magician does not mind that they will eventually give up their physical existence and merge into oneness with their conception of god head. We do however mind. One also cannot comprehend the vampyric state from a dualistic viewpoint.

For the sorcerer, the Right Hand Path itself becomes more of a fictional abstraction, where once such a prevalent duality did exist. The very idea of a Right Hand Path becomes so completely alien until eventually only the Left Hand Path and that which it represents remains; a path that does not exist in relation to anything else. This is

the beginning of the initiation into what some would call the dark side, or Shadow of the Tree of Life. The Left Hand Path practitioner refers to these intricate paths and sinews as the Tunnels of Set. Set/Choronzon is the Egyptian lord of darkness and the overall patron god form of the black magicians, along with Ahriman, Kali and Lilith.

The vampyric sorcerer, whether a highly developed one or not is an adept of the Left Hand Path, so that they are consciously making efforts to preserve the strengthen their individual awareness against that reality tides of the consensual, objective world while simultaneously engaged in experiencing and understanding different degrees of their own subjective universe or multiple subjective realities. These experiences in turn work to further free the black magician's awareness, creating greater potential and further isolating their psyche against the objective universe.

Remember, what we dark sorcerers refer to as the objective universe is the combined inertia of the common socio-perceptual agreements of the majority of human beings on the earth at a given point in time. This is a process that all grades of black magicians are engaged in, but one that the vampyric sorcerer is sworn to push to the ultimate extremes, creating and sustaining a second twilight field of reality within which to dwell safely while further power is gained and continued development takes place. Each time the undead initiate experiences a new level of

being, this second field is strengthened. The whole process may be likened to a descending spiral model, and as long as the sorcerer does not become overly enthralled and mesmerized by the intricacies of each new tunnel, then they will be capable of averting disaster.

The true sorcerer knows that all magic is black, and that it is always geared towards self willed evolution and personal fulfillment. There is no white magic, just the personal illusion that one is performing sorcery in a selfless manner for the good of others. Complete selfishness in disguise. A vampyric sorcerer does not necessarily have to consciously practice any concrete form of black magic in order to be performing it. At this level, the sorcerer is an act of black magic in and of themselves, and they exist in natural opposition to the rest of the world. There is no happy medium and no bargains may really be struck between one's humanity and the vampyric state. This is true when one enters the world of sorcery and it is an even deeper realization for the vampire.

So what is the major distinction between a sorcerer and a vampyric sorcerer? Well, to begin with the vampyric sorcerer will choose to devote more of their energy to perfecting energy gathering techniques. Their magics are constructed around the hunt for life force and the absorption of energy to use in sustaining their physical selves as well as to further catapult them through Infinity.

The vampyric sorcerer becomes the unequalled expert in countermanding the demands and commands of the ordinary world. An analysis of traditional vampire mythology and folklore will provide great insight into the nature of Vampyric sorcery. First, the preferable time of operating for any sorcerer is during the hours of night. There are actual reasons for this elaborated on by occultists over the centuries. The main reason that we prefer this time for our regular daily activities is because it is the direct opposite of the commonly accepted waking time for most human beings. The collective awareness of immeasurable numbers of human beings creates an established, routine flow of energy, which in turn aids in keeping the assemblage points of hundreds of thousands of people in its customary position. When great numbers of people in a particular geographical location are sleeping, it allows for a very real loosening of the assemblage point for those who are awake at that time. Sorcerers and witches have always known that the best time to influence the target of their spells is the wee hours of the early morning when most people are sleeping and the self imposed constraints of mundane reality are loosened by their slumber.

The vampire had traditionally been known to cast no reflection in a mirror, or to avoid mirrors at all costs. This captures the meaning of the vampire's quest to move beyond the self-reflective nature of ordinary human beings. A vampyric sorcerer will see less and less of their human nature as they look into a mirror over the decades. What is a mirror to a mortal anyway but a time keeping device where they can gradually watch themselves age away into nothing. Not so for the immortals. The freedom from obsessive self-reflection is avidly sought out by the vampire, as it leads to a loosening of personal boundaries like no one technique can do.

The less a sorcerer is identified with a haphazardly socially constructed personality, the more energy they will have to consciously and intelligently restructure themselves in a manner most consistent with their highest or lowest aspirations. Vampires do avoid mirrors, because mirrors, above all else reflect reality on one level only. The vampyric sorcerer seeks freedom from the daylight and all that is so harshly illuminates. With the embracing of darkness comes knowledge of the powerful magic of shadow. In shadow, those things that are merely hinted at become solid and tangible. In shadow two total worlds literally open up, and those who have the knowledge and ability to cross between them can become masters of both.



4

The Sleep
Chamber





Chapter 4

The Sleep Chamber

For the Vampyric sorcerer there is no such thing as a normal sleeping situation. Every time we descend into the realm of sleep it serves a purpose. The intent of the vampyric sleep is to create lucid dreaming experiences that will later serve as a jumping off point for vampyric feeding. For the sorcerer, sleep is either used for rejuvenation and life extension, or for lucid dreaming. Please see *Liber Obsidian Obscura* (Dark Harvest Occult Publishing, 2010) for a more detailed explanation of the intricacies of dreaming and the movement of the assemblage point. Now, being that the sorcerer intentionally treats every day routines as specific acts of power, it is crucial that the black magician engage their dark energies in transforming their regular mundane sleep time into something else. This begins with the hours that one rests. Trying to maintain a strictly nocturnal lifestyle in today's fast paced, ever changing economy will often be very frustrating. While a nocturnal lifestyle is advised, it need not be totally adhered to. The most important feature of vampyric sleep sorcery is setting aside a special ritualized space wholly devoted to the act of dreaming and sleep.

The vampire's sleep chamber should be designed to encompass such intent, and in appearance it should resemble a normal bedroom only in that

is apparent that something takes its rest there. The room need not be very large, and actually the smaller it is, the better. It must be big enough to house a rather sizeable box or coffin within which you will retire from the world. Sleeping in a large box is ideal for helping the generation of lucid dreams as it actually compresses the energy body and gives greater control over its functioning. The ancient Toltec sorcerers combined the advantages of burying themselves in the earth with sleeping in a box by seeking out and utilizing small caves as sleeping/dreaming chambers. The coffin should be large enough for you to be able to assume different sleeping positions, and it must be as comfortable as possible. You are not trying to induce dreaming situations by making yourself uncomfortable, although that is indeed among the techniques that we will occasionally use.

If you have the capability to purchase a large, or extra large coffin with luxurious satin lining, that would be even better. With a traditional coffin you usually have the option to leave the top half of the coffin lid open while sleeping and this would just add to your comfort options. The sleep chamber must be shut off from all extraneous noise and all sun light. There are no exceptions here as noise and natural light will destroy our efforts entirely. I suggest using aluminum foil on the windows with heavy curtains over that, and employing some type of white noise generator. I personally have found that using a large common box fan creates enough constantly generated noise that will totally block out any outside

auditory disturbances.

Along with these considerations you must also be mindful of the sleep chamber location. Basements can be employed with great success, but if there is heavy foot traffic above, it can stifle any efforts at silence. Overall, I have found that in our overpopulated times, complete silence is a rarity. It is better to flush out noise with the use of a constant droning than to frustrate yourself with seeking absolute solitude. Over the years, I have found that my box fan and ear plugs combined with total darkness lend themselves perfectly to the sleep of Nodens.

The chamber walls should be dark and non-reflective. Dark and pleasing paints are the easiest and least expensive to use, but with time and the accumulation of funds I have found that thick medieval reproduction tapestries are a cozy and breathtaking commodity. The sleep chamber and your regular ritual chamber can of course be one and the same. If you have a large enough closet in the chamber, you may even be able to move the coffin into it for storage when it is not in use. I also find that adequate air flow is essential in the sleep chamber. Stagnant, unmoving air is abhorrent to most sorcerers and should be avoided in any area where they sleep.

After you have found and created a sleep chamber where you will be free to slumber and dream without interruption, then you can enhance the strength of the chamber's second

field energy by adding ceremonial accoutrements. You could devote each quarter of the room to a particular demon king, or fashion each side of the room, including the floor and ceiling into focal point for resonation with the specific tunnel energies that you are seeking to employ. The combinations are virtually endless, and all that really matters is that the room appears in radical opposition to that which you are accustomed to experiencing. If you feel uneasy in the chamber, that is all the better. This simply means you have properly channeled and focused the death current and the normal time/space relations of the area are being disrupted. These are ideally the perfect conditions for dreaming and black magical workings. So remember no natural light and no extraneous noise and you are more than halfway to the perfect sleep chamber. Ideally, many of the other features of the room should come directly from you dreaming experiences. The more that the room resembles a dream room, the better off you will be because this will cause an automatic shift of the assemblage point to a position that is more advantageous to all manner of work. If you get the feeling that you are dreaming simply from entering your chamber, then you have achieved a great success.

A key component to practicing ritual vampyric magic is the vampyric sorcerer's ritual chamber where they will perform the greater black magics of vampyric sorcery. The ritual/sleep chamber can actually become the energetic, and energy generating hub of one's second field of reality, considering that it is the in-between place where




Book of
Blood Amber




A decorative horizontal flourish with a central crown-like motif, symmetrical scrollwork, and a series of circles and diamonds on either side.

5

Feeding The
Shadow

A decorative horizontal flourish, identical to the one above, with a central crown-like motif, symmetrical scrollwork, and a series of circles and diamonds on either side.



Chapter 5

Feeding the Shadow

The ritual act of feeding one's shadow in order to experience greater physical and etheric vitality is a very old concept pre-dating Egyptian sorcery, yet originating in ancient Africa. The ancient Egyptians regarded one's shadow as a separate and distinct part of their multi-layered soul. They believed that one's physical shadow was the matrix for what they understood as their spiritual or etheric shadow.

"The SHADOW (Khabit): The shadow is seen as being of extreme importance. It is the source of one's power of mobility, and one's reproductive power. The shadow may be stolen while someone sleeps, causing the object of the theft to die. Certain powerful sorcerers can detach their shadows and send them on missions of harm or espionage. The shadow follows the dead into the Tuat, thus assuring his or her mobility there. The shadow held the sexuality of the being, and to the extent one's sexuality survived death it was through the shadow. The ba, ka, etc. did not have sexuality as a constituent" (Webb, 1995).

In the Crystal Tablet of Set, Don Webb also expounds upon other crucial and separate parts of the Egyptian Asoul-body complex, and each of these will be dealt with in turn as they are all handled in distinctly different ways. For instance, while the shadow of the sorcerer is actually fed

while the shadow of the sorcerer is actually fed the life force in a ritualistic and material manner, the ren, or name of the sorcerer is groomed in such a way as to give it a level of power that will enable it to feed energy into the soul-body complex. The shadow has a substance unique to itself and because of this it needs to be exercised with what at first appears to be strict discipline.

This shadow self exists beyond linear time and is intimately connected with our sexual energy and the dreaming body. It is not the dreaming body itself, but a shadowy aspect of it that needs to be continually revitalized and groomed with non-ordinary acts of power. The shadow acts when we least expect it, and often is it responsible for executing the most complex of maneuvers for us with very little provocation. It is almost as if the shadow can act independently of our waking consciousness, yet always according to our will, whether we are in touch with what we really want or not. One's shadow can be credited with a sense of direct knowing; sharply prophetic dreams and seeing an event unfold before us seconds before it actually does.

The vampiric sorcerer seeks to help their shadow self emerge and to strengthen it beyond its normal human limitations. The average individual has a shadow of their own, but through the calcification of their energy through daily routine and an automatic acceptance of the nature of the world, this shadow depletes its energy, mostly through acts of a sexual nature. The shadow is vitally sexual in nature and can sometimes be a

difficult manifestation to control of not treated properly.

Poltergeist activity can be directly correlated to the shadow of human beings bustling with an overabundance of sexual energy without proper outlets for it. It has been documented that most poltergeist activity seems to surround teenage individuals going through a stormy period of puberty. The truth is that most poltergeist phenomenon and hauntings are tied to us or other people close to the situation and that most paranormal activity are explainable in terms of our own perception and energy levels. This will surely be discovered as science makes headway and expanding our overall understanding of how thought, biochemistry and bioelectrical energy can all combine to effect our environment.

Ancient sorcerers worked intimately with their shadows, and some still do. The black magician will seek to exercise and reinforce their dark reflection so much that it will eventually become perceivable to themselves and others on a variety of levels. The act that will instantly begin this process is the feeding of the shadow, and it is a sorcery practice that is rare in modern times and varies from culture to culture.

When I was initiated into African shamanism, part of that initiation included the feeding of my shadow. I remember the ceremony well, and wrote down the details so that I would be able to pass this along as a semi-regular sorcery practice for the higher levels initiates. I cannot over

emphasize the dramatic effect that this ritual had on my entire being. I became noticeably stronger on a physical level, my dreaming practices became more manageable and my sex drive reached unanticipated levels. This increase in sexual appetite should be a direct and immediate symptom that one's shadow has been successfully fed.

I have found over the years that shamanic based systems of magic and religion yield strangely concrete results that other more transcendental and spiritual systems do not. As soon as I began working with the inorganic entities and deities of the Afro-Cuban lines, I was astounded at the objective responses that I got to my efforts. This phenomenon was explained in a very simple way to me by an elder in my own lineage when she said, "it works because they are real." This statement truly summed up how the magical-religious approaches of Voodoo, Palo, Santeria, etc, are related to by people immersed in them.

The ceremonies and daily magical ritual practices of shamanic based belief systems are not generally engaged in as a form of preparation for some form of idealized afterlife. They are worked over and over again in an almost aggressive manner, usually for solid material concerns and the accumulation of personal power. The concept of the shadow as a real component of the entirety of the visible and invisible self is handled as an actuality, and when the shadow is feed it is revived and strengthened in a way that cannot really be put into exact words. As with most

things in the realm of sorcery, this can only be experienced by the individual and validated through their own perceptions and lasting impressions.

Before attempting to feed the shadow, I recommend having reached the first gate of dreaming as described by Carlos Castaneda in the *Art of Dreaming*. This means that the sorcerer had become capable of reaching a high degree of wakefulness during the course of ordinary dreams. The task of the first gate is to become as awake as possible in a dream and to "isolate" dreaming objects by looking at them in short glances before they fade or change into something else. This practice will hone the sorcerer's skills for visualization on a level that is far beyond the ordinary, and such skill at visualization will be essential in the regular practice of feeding, as well as in the overall movement away from the human form. Castaneda explained that holding onto the images of one's dreams would cause a temporary change in the shape of one's energy body. This practice will also tend to give the shadow a greater range of possible activity and stronger influence in the world of daily affairs.

It is with the power of one's shadow and energy body combined that vampyric feeding is done. The ritual for feeding the shadow should be done as directed in this text until the need for any alteration or variation presents itself in a most obvious manner. This will, as always usually occur in dreaming. The ancient shamanistic

traditions demand that the culmination of feeding one's shadow ends with a small blood offering. As part of the Afro-Cuban religions, blood sacrifices are common and are utilized in many ways for many reasons, however I will not personally endorse such acts. In the ritual of the feeding of the shadow, I will only mention at what point the sacrifice would traditionally be made.

The important thing to remember is that at this point, some form of physical life force transference must be made into the actual shadow of the sorcerer in order for the fundamental nourishment to take effect. To perform the ritual without the necessary transference of vital life force would simply result in an empty ceremony performed for little reason at all. The sorcery of the Left Hand Path is above all things pragmatic, and there are certain basic energetic rules that must be adhered to in order to ensure success.

The importance of the skill of visualization cannot be understated, and it is this skill, forcefully honed over many years that will eventually lead to the vampire's ability to easily manipulate energy at many levels. All the very basic practices of sorcery such as motionlessness and concentrated breathing are really root exercises engaged in to strengthen ones ability to vividly visualize any object of one's desire. The vampire's shadow body is both the end result of energy modification through acts of abstract sorcery, the manipulation of the life force, the

manipulation of the death force and the continued enhancement of one's power of visualization. Initially, the result of such visualization will seem to be nothing more than an extension of imagination, however, on a much more subtle level, we are learning to manipulate and intend the re-shaping of our shadow substances.

Those with an unusual ability for controlling the contents of their dreams often have an easier time with visualization, but these same individuals would do very well to keep in mind the importance of self discipline as they advance with the higher practices. The subtle energy of the multi-verse can indeed be made to move in accordance with one's will. On an every day level, ordinary people expect certain things to happen in life, and eventually these expectations play out. You could say that although the average human being is not skilled in the realms of intent or visualization, they are still consummate sorcerers. It is their very non-ordinary expectations which, unknown to them actually move the energies about them. The only difference between the sorcerer and the average person is that the sorcerer intends this movement in the direction of their desire, and the average person intends it in ignorance of their true capability. Human beings are geared towards perceiving patterns in seeming randomness. They take chaos and make it into something. This something is most heavily predicated upon the dictates of the social order, so one's ability to create something from chaos goes without recognition.

People who know how to get what they want out of life sometimes make the greatest vampyric sorcerers because they have no problem transferring their ability to willfully affect reality and focusing their intent in an entirely new direction. Sit in a darkened room and turn on the television to a channel with no current programming. Make sure the television displays static. Now quiet the mind and think of a simple shape while staring at the static scrying glass. You will most certainly see the shape you are thinking of take form in the static of the television set. This is a simple example of how energy can be made to move in a given direction and perceived to flow in a particular way by the observer. Now, do the same thing with another individual. Would they see the same shape in the static if you did not tell them what shape you were thinking of? Definitely not, but the moment you even insinuate the shape, I can guarantee that they will see it manifest itself on the screen. This is a practical example in simple form of how perceptual consensus takes place. It also demonstrates the power of our own ability to visualize and give a matrix of random energy a form consistent with our desires.

Give your shadow a reason to take form, and then give it a command through visualization and it will surely follow your will. Your already existent, yet weak shadow form will strengthen itself through the habit of continual visualization, ritual sorcery and dreaming. A series of shadow strengthening meditations and techniques will be given at the end of this section. Most would be vampyric sorcerers get so

close to obtaining their goals in the endeavor of immortality, but fall short when it comes to basic self discipline. The shadow needs willful direction by the sorcerer. This and regular feeding is what allows it to act on its own, in its own realm which is darkness itself. There will come a time when the Vampire's shadow self and material self will merge into an indistinguishable identity, just as will happen with the dreaming body. The only difference is that the shadow will always retain a type of individual essence, unrelated to the sorcerer and completely its own. This is a mystery of the shadow that no sorcerer has yet to reveal. Visualization is the beginning act which commands energy to move in a certain direction.

Powder of the Moon's Shadow

This special mixture is to be used for tracing the sorcerer's shadow before it is "fed" with the help of another Adept. In the African sorcery traditions, the shadow is fed by the light of the sun, but for our purposes I strongly suggest feeding one's shadow by the strong light of a full moon in addition to the traditional method. Ideally, feeding one's shadow at diametrically opposite points during the years would be powerful and energizing. Feed your shadow by the light of the sun once a year on the day of the summer solstice, and once again by the light of the full moon of the month of the winter solstice. This powder should only be used for the moonlight feeding as a powder made from only eggshells will suffice for the sunlit feeding.

Begin with a base of powdered eggshell called cascarilla in the Afro-Cuban traditions. To this add:

1. A generous amount of powdered wormwood.
2. A small amount of powdered bone.
3. Powdered quartz crystal.
4. Some earth from a cemetery .
5. Some earth from your personal power locations.
6. A few drops of your own dried, powdered blood.

Feeding the Shadow

Find a secluded place where you are sure not to be disturbed. This ritual will require the assistance of your dedicated ghul or that of another adept. You should attempt to perform this potent sorcery at least once a year, or two if at all possible however you may instinctively feel that it is not required after your shadow has been fully fortified. This vibrant and full feeling may last for years and you may simply not require all to frequent feedings.

1. Stand so that your shadow will fall directly behind you by the light of the moon or sun.
2. Your assistant shall dig a shallow wide hole in the center of your shadow.
3. Your assistant shall then gently trace the outline of your shadow with the Powder of the Moon's Shadow.
4. At this point your assistant shall begin "feeding" your shadow the following items:

Pour one small bottle of rum into the shadow

Pour a small bottle of milk (preferably goat's) into the shadow

Pour a bag of rice into the shadow

Pour some red palm oil into the shadow

Pour a small jar of honey into the shadow

Pour a bottle of water into the shadow

Place some fruit offerings into the shadow

Last, sacrifice a chicken of rooster and allow the blood to fall in the shadow. Leave the bird inside the shadow.(doves may be used also, but these birds are typically used for sacrifices to one's head)

At this point you must allow the shadow to feed for a few minutes and then the assistant shall bury all of the materials in the hole as you proceed forward, away from the area. Do not look back ever and leave the area. Your shadow has now been effectively fed and you should do your best to sleep as soon as possible after the feeding.

Feeding the Shadow Portal Working

This method utilizes the device known as the 'Black Mirror' (described in chapter 21 and in Liber Obsidian Obscura). Since this device is a fast way to experience the Shadow first hand, the Initiate can feed the Shadow with his/her own Prana. This simple method, when done regularly, yields a Shadow that interacts with physical reality with shocking results. The Shadow becomes more independent yet more available to your conscious mind with continual input of Pranic Energy.

Begin by sitting in front of your Portal and comfortably gaze at the Shadow Self. After you have established contact begin to exhale breath and direct it toward the Portal. Visualize the breath as a violet light and see it passing through the Portal. You will notice the Shadow Self begin to draw it in and you will not need to force the breath through the Portal because the Shadow will start to draw it out of you (self vampirism). After some time doing this, shift your consciousness into the Shadow (per the original

Portal exercise) and continue to draw in Prana. Once you feel that you have shifted your consciousness into your Shadow and have fed sufficiently, allow your consciousness to pass back through the Portal and back into your physical body. If you feel completely drained, you know that you are successful in feeding the Shadow. A meal and some sleep may be necessary to regain your strength.

You may feel and see your Shadow as you sleep. A stronger link has been created. Your Shadow will be stronger, more independent and active with each feeding. It is more readily available for you to embody with your consciousness. A split consciousness will eventually be desired. Ultimately the Shadow and physical self will be unified and this is where the traditional abilities of the Vampire will manifest.






6

Sigils for the
Next World





Chapter 6

Sigils for the Next World

In the religio-magical religions of Palo and its Afro-Brazilian equivalents, the primitive drawings of the sorcerer play a major role. In Voodoo, these characters are called veves, and are created with a variety of substances, usually employing white corn meal or powdered egg shells as a base. In Voodoo, veves are ritually drawn in order to evoke and invoke the power of the Loa. The substances used to create each design are always formulated in harmony with the Loa to be interacted with. For instance, the Loa of the dead are a family of spirits called Guede and the chalk or powder used to fabricate their personal veves would include grave yard earth, the powdered bone from a dead human and possibly some powdered red pepper and coffee grounds depending upon which specific Guede you desire interaction with. Veves channel certain types of energy and they are recognized by these powerful elemental entities as nexuses of power whereby they have been given the permission and the substance needed to cross over into a more material form.

The Pontos of Palo Mayombe and Palo Monte are quite similar to the veves of voodoo, however in the Palo religions, Pontos are also used by the sorcerer in a very distinct way. The initiated Palero will at some point in their magical

development, design a ponto, or symbol of their own. This is their very personal magical signature, designed for a variety of uses, but primarily with the future purpose of being used to ritually evoke the shadow of the dead sorcerer by other sorcerers of the same related lineage. Paleros would enact a pact with both elemental spirits and the future Paleros of their sorcery lineage, promising to serve the living sorcerers from beyond the grave whenever they were called. The palero's ponto would be ritually charged and utilized as a form of recognition; a nexus of power where the shadow of the deceased sorcerer could cross over and be given a semi-substantial form by the living sorcerers. This type of purposely intended necromancy was unique in that its power was built up over decades of adherence to black magical techniques of a particular sorcery line. Each line would have its own personalized ceremonies and techniques, but just as with feeding the shadow, they contain core components that must be used as a kind of fundamental structure for the intent of the operation itself.

The vampyric sorcerer will actively seek such a personal power symbol through dreaming thereby allowing the sigil to manifest directly from the unknown itself. Go into dreaming with the intent of finding as simple a sigil as possible, and if the sigil cannot be obtained directly through dreaming, then it will surely manifest as a persistent thought in one's mind on a regular basis. Simplicity is the key, yet the sigil must also radiate the personal essence of the shadow

self. The reason for the simplicity of the mark is due to the fact that the sorcerer will need to develop the strong ability to visualize it whenever the desire arises. A sigil that is too complex drains unnecessary energy and makes visualization much more difficult. Eventually, the vampyric sorcerer will need to develop the ability to see their personal sigil from the depths of their own death as the future sorcerers of their line cast that specific mark in order to evoke them from beyond the grave.

One's sigil should be used as both a magical signature as well as a pictorial symbol of intent, and in this way truly captures the shadow essence of the vampire. Have it fashioned into power talismans in the forms of medallions or rings, and then seek these personal power objects in dreaming. These objects will accrue massive amounts of dark dreaming energy over time, and will eventually be buried with the mummified remains of the black magician. Each sorcerer will leave the world in a way that is unique to them, so in many cases, the sorcerer's personal power objects will become sorcery heirlooms used to evoke their presence and power down through the ages. The vampyric sorcerer's personal sigil should have an almost electrical feel to it when encountered by others. When gazed at for the first time, the sigil should feel like electrically charged water, fire earth or air. When the sorcerer does finally pass from this world, the sigil will have an almost indescribable component added to it, as if it were itself inhabited by some strange form of consciousness.

While in the flesh, each sorcerer should prepare for themselves a funerary vessel that will be set upon an altar dedicated to themselves and that will house their power objects and a necromantic powder containing small clippings of their hair and nail clippings. The powder should be formulated by oneself towards the end of one's long physical existence. After worldly departure the bones of the sorcerer may be added to the original alter, which should at this point include some kind of container for the departed sorcerer's bones and skull. The undead magician is now sworn to aid and serve their once vampire apprentice as a shadow master from worlds beyond imagination. Details concerning high necromancy and the traditions of sorcery funerary rites will follow, however much of this material is exclusively reserved for passing down by way of oral transmission and hands on practice.



7

The
Ghul





Chapter 7 The Ghul

Almost all classic tales of Vampires and powerful black magicians include their employment of human or semi-human servitors. The word Ghul comes from Islamic folklore and denotes a type of Djinn (inorganic being) whose exclusive realm of magical activity is the night, darkness, the wind and the dead. This is where the mythological ghoul has its roots. For our purposes, a ghul is the willing human or semi-human servant of a powerful vampyric sorcerer. They are related to familiar spirits in that they function as protectors, servants and sometimes even friends throughout the often lonely and long existence of a vampire. A sorcerer may even choose to purposely merge their human servant's consciousness and vital energy with that of an inorganic servitor, creating a living nexus and very unique power ally. The advantage to this is that their ghul will be able to bridge the Vampire's dreaming and interact with them on many more levels than just the temporal. Suffice it to say that in the beginning, this merging may be intended and the seeds of it may be nurtured, but it will take time for an inorganic ghul and a human servant to become one. There are strange future sorceries that will most certainly manifest which will enable the vampyric sorcerer to energetically implant an inorganic entity into the physical body of their chosen servant.

The ghul is a time consuming and initially draining affair, but one that will pay off greatly down the nocturnal road. The very first manifestation of the ghul will occur as a strange sort of relationship develops between the vampyric sorcerer and someone of their acquaintance. This can be a friend, lover or other relation. There will be a natural dark resonance which will be very recognizable to both parties; more so to the sorcerer than the future ghul. The vampire must consciously home in on this initial subtle resonance and intend its amplification. The way to do this is to meditate in a room full of shadows. Light a few candles, or build a fire in the hearth. Sit in a comfortable chair and let yourself relax into a semi-dreaming state. Now think of your human companion. Breathe in their essence and focus on their particular "feel." After you have a good strong pulse of their energy going, move your attention to the connection between the two of you. See this connection as a thick and deep shadow of no particular shape that connects the two of you, even over great distances. Feel the energy of this shadow line and know that it is heavy and strong. These are very abstract propositions, but the power of these visualizations will move the intended dark energy in an already pre-determined direction. Your intent has set up all the necessary conditions for the forging of a powerful relationship.

What is the purpose of this bond? For one, a true vampyric sorcerer is most wise to employ the help of a ghul in order to have a servant and

protector during the daylight hours when the vampire is at their weakest and resides sleeping inside their chamber or coffin. The Ghul will be able to do all the necessary work that the sorcerer needs done during the daylight, as well as keep a constant vigil over the sorcerer's abode and resting self. A good ghul will be capable of making things appear as if the vampire actually has a day side identity, acting in the place of its vampyric master.

After the initial energetic connection between the ghul and its master has been established, ritual sorceries will need to be employed to further strengthen then bond and give the vampire the type of magical dominance that they will need to create a successful and lasting relationship. The ghul will need to periodically take part in consuming small quantities of their master's blood in a ceremonial setting. The ritual for nourishing one's servant will follow, but all the details of this act are basically geared towards setting up the energetic currents of a slave and master relationship.

In the sorcerer's world there are always those beckoning at one's portal, eager to serve. It is in their nature, and by their very servitude, they will be able to partially descend into the Tunnels of Set with their master, eventually finding and establishing a place for themselves in the sorcerer's realm. It is a means to an end both for the ghul and the vampyric master. Ghuls should live, at all times with their vampire as they are guards, servants and magical partners of a sort.

Often a vampire's ghul will come to experience residual dark powers simply through their constant proximity to their master. These commonly manifest as greater dreaming ability, acute telepathy and the ability to shape shift into one or more of the vampire's power animals. Spirits of the dead will also make their presence known to the ghul, almost as if they were attracted to them like a sort of beacon.

Sexual union between ghul and vampyric sorcerer is desired only if the vampire is skilled with sexual magic. The sexual union can be as intimate as is desired however, it is important for the sorcerer to make a conscious effort at sharing only small portions of their energy, and avoiding being unnecessarily drained. Sexual union between a vampire and servant is best done through anal copulation and with the proper use of the corresponding qlipphottic tunnel energies. Anal copulation in itself energetically symbolizes the descent of the black magician into the tunnels and their existence on the Night Side of the Tree of Life. The sexual energy here is directed at nurturing the sorcerer and ghul's shadow substance, rather than directing it towards the human tendency to procreation. The magical formula for anal copulation is that of the will of the black magician extended into the abyss. It mirrors the act of creation for the purposes of the self rather than for the bettering of the species.

The vampire should also periodically engage in sexual sorcery through the method of karezza, which when employed with their servant and with the purpose of further energy accumulation in mind, can lead to a rapid increase in various innate dark abilities. The secret to vampyric karezza is to circulate the built up energy through the body, centering finally in the hands. The power then accumulated may be used as a magnetic build up of energy, making it easier to sap the life out of any victim whether dreaming or in actual physical proximity.

Sealing the Ghul

This method is utilized in co-operation with your ghul in order to create a stronger energetic bond. The connection will allow the vampire the ability to send his/her consciousness into the ghul and experience what they experience. It will allow the vampire to communicate with the ghul over great distances and create a permanent 'tap' for energetic feedings when the need arises. The ghul will also gain some benefits from this practice as well. S/he will be granted glimpses into the alternate realities visited by his/her host vampire and can gain boosts of energy for their own progress in Initiation. Ultimately, the Ghul / Vampire relationship works in benefit of both parties. The Vampire gets an assistant to help with tasks or at times when s/he is unable to act for him/her self. The Ghul, on the other hand, will gain miraculous abilities to handle these tasks (as well as their own tasks) by tapping into their host's reservoir. Also, if the Ghul should ever wish to enter the process of vampyric trans-

formation, s/he will be experience rapid progress because of the time spent as a Ghul. They will also be in possession of techniques of creating their own Ghul.

The process for Sealing the Ghul is relatively simple, however, it should be repeated regularly. It utilizes the Portal in a similar fashion as described in Liber Obsidian Obscura with one major difference. Instead of the Vampire sitting in front of the Portal and shifting his/her consciousness into the Shadow, the Ghul is placed in front of the Vampires Portal. Once s/he is placed in front of the Portal, the Vampire positions him/herself so that they can clearly see the reflection of the Ghul but not the reflection of themselves. Once both of the parties are in position, the Vampire shifts his/her consciousness into the Shadow of his chosen Ghul. After numerous times, the Vampire will be able to make the shift without the use of the Portal. Energetic exchanges can take place via this connection.

Feeding the Ghul

The Ghul will need to be fed some of its host's energy in order to maintain its connection and status. Again, the Portal can provide optimal results. Both parties should sit before the Portal and both should be able to see both reflections. The Vampire's hand should be placed upon the ghul's solar plexus and the Shadow should now begin to allow the ghul's Shadow to draw in a small portion of energy. This can be done as deemed necessary by the vampire.



8

The False
Brotherhood





Chapter 8

The False Brotherhood

Becoming a 'False Brother' is a tremendous source of energetic feeding for a vampire. It requires some time and effort, however the payoff is well worth the investment. Humans are known for their proclivity for weakness and/or comfort. Humans will literally invest vast amounts of their vitality into wasteful ends such as gambling, drinking alcohol, using illicit drugs, sexual debauchery, etc. The vampire can recognize this weakness in an individual and learn to tap into these energetic leaks of the human population.

A human should carefully be selected for this process. The process will be easier if it is someone you already know, however 'befriending' someone new can also work. Pick out a person with one clearly defined vice. This may be actually more difficult than it sounds. Most weak individuals have a multitude of vices so finding a person with one glaring issue can be a hard task. I am not referring to someone who has a few drinks on the weekend. This vice has to be an all consuming affair with the individual. Once the person has been chosen, the vampire will become a friend to that person and act in a way as one would act with any friend, however, the vice is never to be brought up. If the human brings it up, allow the conversation to end of its own accord

own volition, do not change the subject, yet do not perpetuate the conversation either. You are to show no judgment nor opinion about the vice at all.

After some time has past, begin to find this person in dreaming. Intend to find them in dreams and remember the circumstances of the dreams themselves so the process can be done at will. The target victim should not be aware of this (or any other) part of the process.

The second step is to quietly begin to put that person into situations where they are likely to invest even more energy into their vice. Strategically begin to place obstacles into their path. Once they have reached a dangerous point, begin to help them seek help to eliminate the vice from their lives. Constantly create tension and self doubt in them without revealing your nature to them. Once they begin to make progress in their rehabilitation, again, place them in situations where their vice will appeal greatly to them.

During this whole span of destruction and rehabilitation, it is important to gather the energy that they invest in their vice and to collect it through dreaming. The cycle of rehabilitation and faltering to the vice should be continually repeated until the source is depleted of energy. The greater the internal conflict that the victim suffers, the more potent the release of energy will be each time they indulge in the vice they are trying so hard to escape.



9

Elemental
Infernus





Chapter 9 Elemental Infernus

Having reached a point where the energy body of the vampyric sorcerer has been transfigured to accommodate a far more vast set of perceptual and cognitive potentials and possibilities, the Black Adept will have developed a new understanding, appreciation for and resonance with the earth and the elemental kingdoms. In truth, all earthbound inorganic entities are rooted in the elements and the vampire will no doubt find that they have a strangely pronounced affinity with one or more of these kingdoms and its denizens. Early on my path, I found that I had an unusual connection to the power of the wind. As I grew older it seemed that there were even times that I could consciously connect with the intent of the wind and interact with it in a wholly non-ordinary way. Then, I began having reoccurring dream experiences where I could create whirlwinds, ride the wind or feel the wind's power and pulling inside my body. Years of developing this unusual relationship led me to begin to understand the elemental connections that become strengthened as we proceed along the path that goes between worlds. We learn to re-define everything and the conscious parts of the elemental kingdoms respond to this growth in awareness. Through our practices and newly developed ways, we attract the attention of things that go unnoticed by those focused on the most obvious

features of the world.

The Vampyric sorcerer's conception of the elements corresponds perfectly with the primary key factors involved in our red sorcery. The inverted pentagram of the Left Hand Path represents the mastery of the four classic elements by the sorcerer, as well as the utilization and domination of the material plane on the Left Hand Path journey. In the modes of red sorcery, the downward most point of the inverse pentagram is ascribed to the element of Time. As sorcerers concerned with our utmost potential, we seek to extend our lives and awareness and this cannot be done without a mastery of the element of Time. As sorcerer, we internalize the knowing that time is the perceivable byproduct of awareness and more specifically, of Attention. Time is a subjective experience, and yet a shared continuum at many levels, depending upon who is sharing what experience at what time. Time roots us in place inside our personal field of existence, and we gain more and more control over it as it flows onto us with each new barrier that we break down. The very essence of the Left Hand Path itself allows us to see and understand time in completely new and non-ordinary untraditional ways. For us, time is no longer a linear factor, receding away from us as we look backward at events that have already occurred. The sorcerer faces time as it washes over their entire being; embracing both polarities of the rolling force and gaining a more precise liberation from the forces of ageing and history.

On the lower right hand point of the vampyric infernal pentagram, we find the attribute of the Blood itself. The Blood is the power and the carrier of the primordial Intent of what is to be. The Blood speaks to us as sorcerers on several levels and it is that which is at the core of the red magic that we practice. Blood has power in and of itself, but blood as a substance is both sacred and taboo depending upon the culture, time and place one finds one's self in. We hold the Blood more sacred than those who worship the Christ and who partake of the transmutation of his blood and body. These rituals had so much power in past centuries gone by, but with time and evolution the very meaning of things change and twist with each human advancement. The ancient pagan spilled the blood of humans and animals on the throne of their deity, and they knew that the God was nourished thereby and could now act in unseen, unknown ways to influence the daily events of a harsh and barbaric ancient world. The Nosferatu and Strigoi discovered the secrets of Blood Sorcery and consumption and ruled those who would have destroyed them. The sorcerers of ancient South America and Mexico become immersed in the secrets of the vital fluids and thus opened up gates into other, nearby worlds; our twin shadow earth with all its inhabitants. The African priests and sorcerer shed the blood of animals in highly complicated and difficult ceremonial processes and made non-human allies who bestowed upon them unimaginable power.

Blood has played a central role in magic and

religion since before the beginning of recorded history and it has only been in modern times that the subject of blood as a thing of power has become considered taboo at best and criminal at the worst. This is not altogether a bad thing as that which is popularly shunned becomes a veritable wellspring of power for the intelligent and cunning Adept of the Left Hand Path. The few systems of sorcery that still employ blood are most certainly shamanic in essence and typically African in origin as these traditions have in some traditional lineages remained almost completely unchanged. Those who profess the idea that these systems can be utilized without the spilling of vital essence are utterly fooling themselves no matter how good their intentions may be. This is not my opinion as a black magician, it is an energetic fact that I have acquired through decades of intimate interaction in these practices and I have most certainly seen both extremes with regard to the variously employed methods dealing in vital essence. We of the Black School strive to see things for what they are and not what we would ideally like to see them be. The employment of vital essence is an ancient and powerful method of attainment and there is no getting around this. Dabble in "cool" sacrifices and rituals as often as you will but do not make the mistake that all ways and means are of equal potency.

The bottom left hand point of the infernal pentagram is attributed to the Earth, from where our very foundation gives rise to the essence of self. The Earth is what we love with every part of

our being. We are vitally linked to it and with it we share our very consciousness. The ancient sorcerers were obsessed with the earth and all that grows in it and lies beneath it, and we find ourselves to be not much different from them in their pursuits and preferences. The earth is a conglomerate of energetic tensions that all combine to form one massive and unique awareness. The earth is alive and we are vitally connected to it from the minute we are born until the moment we pass beyond this world. In strictly sorcery terms, the earth is our dark mother that gives us the very powers we seek. We seek to energetically link ourselves to the earth's awareness and to use her huge reservoirs to propel us into other worlds. We bury ourselves just as the ancient sorcerers did in order to re-energize and repair our physical and energy bodies. We seek a jolt from the power of the earth so that we may pass beyond those mundane conditions that are responsible for holding back the individual and the human race as a whole.

As vampyric sorcerers, we work with the dark shadow magic of the Earth and its substance is also the basis for many of our work. The Earth for us is a potent, magical substance that goes into everything that we do. Seek out and collect earth from those specific locations where the most powerful and meaningful events of your life have taken place. Earth from the very place you came into this world is best if you can obtain it, but earth from places where you have spent the largest quantities of your time are also very suitable. Gather this energy soaked matter and

keep it in specially consecrated vessels around your lair. You shall be able to use this substance that is ritually fortified for many ends, particularly those dealing with taking possession of and dominating a chosen area in the material world. The earth that we wield also helps keep our fiendish activities and our personal lair shielded from the influences of the ordinary world, or as the Temple of Set calls it the "World of Horrors." Ours is the black magic of the Blood and the Earth and as our moonlit shadows fall and take independent form, we strengthen our Blood and our bond with that which the commoner has forsaken; the Night, the Earth and those things Unseen and In-between.

The top left hand corner of the pentagram infernal is attributed to the diabolic element of Flame, as the Blood is to water, Flame is the fire that burns that which hinders us along the path and transports us to other realms of elemental consciousness. The ancient vampyric sorcerers used both the elements of water and fire in specialized forms of magic that emphasized their ability or faculty of being able to affect the energy body of the sorcerer. Using dreaming and gazing techniques, sorcerers can link their energy bodies to the fluid and moving aspect of flame or water in order to "move" with them into other realms of possibility and Awareness. I strongly advise the reader here to thoroughly study *The Fire from Within* by Carlos Castaneda and *A Separate Reality* for more precise and illustrative examples of these concepts. Suffice it to say that the diabolical aspect of the sorcery element of

flame extends to us the properties of fluidity of shape and form and mastery over the Pranic vital force of life itself. Flame is the elemental counterpart of shadow, as our developed Khabit becomes a self sustaining vessel feeding off of the Flame of Life and flickering in the darkness as would a black fire in the palm of Lord Set himself. The mysteries of flame and earth are increasingly intricate and I hope to deal with them in great and practical detail in a later work.

The top right hand corner is given the attribute of Shadow as the fifth vampyric element that is integral to the sorcery of the Blood and Darkness. What we have chosen to become is accomplished through a sublime and applied re-definition of the world, with a pronounced emphasis on the in-betweens of reality. These are the gateways to Penumbra; the Realm of Shadows and we give special attention to the development of that part of the "soul" the ancient Egyptian sorcerer called the shadow, or Khabit. The shadow is of a substance unlike any other and it relies on the other infernal elements for its mobility, substance and unique self identification. The shadow perfected is indistinguishable from the self in its completely self-actualized form. Shadow and darkness are treated as tangible substance by the vampyric sorcerer, thus continually pushing one's very conception of the world to the breaking point where strict rationality is replaced by knowledge, power and most importantly, experience.

At the center of the Infernal Elementagon resides

Death itself. This is the universal force that bestows upon us the supreme gift of mystery and wonderment. We are often misunderstood when we refer to ourselves and one another as Death Defiers, or those who walk with death primarily because many see our insatiable lust for life as a denial of death. We are not concerned with being understood by others, and certainly not by "occultists" who blindly romanticize a force that they do not comprehend in its vastness or by armchair magician's who gobble up every new "grimoire" in a futile attempt to fill a void of knowledge that simply cannot be filled in that manner.

We approach Death as the ultimate advisor and use it as a force that propels us into new areas of exploration. We choose to let Death define life and this makes living exquisite. Death is at the center of all that we do because it is at the center of life itself and we do not conquer death in the way the colonialist conquers the lands of the natives. This is a simplification of what we do with Death and once again, the views of others are of no concern here. As far as conquering Death is concerned for us, it comes down to this simple fact; we are sorcerer seeking to extend our Awareness and potential into Unknown and unexplored areas of possibility and for this we need time. Time is necessary for us to become that which we will be and in order to gain this time we find ways to embrace and thus keep death at a distance for as long as we can. We are the lovers of life and we shall fight for this life until we have been decimated and can do so no longer, but until this happens we shall never give in.



Book of The
Ophidian Amber






10

Configurations
in Darkness





Chapter 10

Configurations in Darkness

The Vampire is a sorcerer who has immersed themselves in darkness as an element all its own. The deeper the adept goes into Nod, the more they will have the ability to treat darkness as a tangible substance and constant source of dark energy. We have been perceptually raised to think of darkness in terms of the absence of light. This is a truly interesting example of how our base perception is molded to fit into the overall evolutionary prerogative of our social majority. Thinking about darkness as being the absence of something automatically relegates its status to a feature of our environment that is not worthy of our attention. Sorcerers, witches, vampires and all manner of shadow beings have been banished to the realms of darkness primarily because this is the realm where ordinary human perception begins to fail. Those of us who walk that narrow band of twilight have a natural and deep understanding of these two seeming polarities. How can such a predominant feature of existence be given so ancillary a role in the world?

Fear of the dark is the natural state of human beings, but the darkness is embraced as the Not-Doing of reality for the sorcerer. We use the darkness to sustain us, as we use it to move us into other realms of awareness and existence. To begin to acquaint one's self with darkness as

tangible power, certain meditations, and eventually visualizations will be necessary. First, create the potential for complete darkness in your ritual chamber. Sit in the center of the chamber for an hour's time in total darkness. Feel the thickness of shadow surround your body and meditate on the fact that this particular darkness is absolutely new. Each time the light goes out, a new darkness falls. Just as the very atoms in your body are not those that you possessed a year ago, so the darkness reflects this self-renewing property.

As time passes, the atoms and molecules of your body are expelled and new atoms take the place of the old. The ancient sorcerers knew that we were not merely static, solid objects existing on a linear time line. They could see that we were beings with awareness who exhibited constantly changing fluctuations of energy. We are bonded energy, continuously fluctuating. We truly exist only now, with a memory of the moment that has just elapsed and visions of an imagined future. For sorcerers, energy is the first reality, and we can merge ours with that of far greater energetic features of the multi-verse at large.

Sit in total darkness and begin to breathe the darkness into your body. See and feel it filling you. The boundaries between your skin and the darkness will become blurred with time. Think about the shadow substance entering your very cells and rejuvenating them. You must know at a very basic level that the darkness has the power and potency to renew your entire body. Visually

step outside of yourself and see your body filling itself with shadow stuff. Feel that you are now completely formed of the darkness, and that you have melded its qualities into the physical substance of your corporeal form. You may now leave the chamber knowing that you are immortal on a cellular and atomic level.

This meditation is an example of many others of its kind that the vampyric sorcerer will employ in order to begin the process of restructuring their perception and natural human energy flow. It also resembles the technique of feeding off of the energy of large crowds of people. The grand transfiguration is wholly geared towards the realigning of one's human energetic emanations. All those rites and sorceries of the Left Hand Path which fall into the realm of dream sorcery are rooted both in the objective reality of the vampiric sorcerer, as well as the shifting night sands of dreaming. The true mysteries of total vampiric transmogrification are rooted deep in the individual and collective dreaming of the sorcerers of the Left Hand Path.



II

Shadow
Manipulation





Chapter 11

Shadow Manipulation

The act of ceremonial Shadow Manipulation can be used by the Vampire in order to change his/her Shadow Self for various purposes.

For these processes, the Vampire must access his/her Shadow Self without using the Portal. The object is still to transfer one's consciousness into the Shadow, however this is done by intentionally casting a shadow onto a surface and transferring consciousness by gazing upon the cast shadow.

The Vampire will choose this technique when s/he must send the Shadow out into the physical realm for specific reasons. The reasons will directly influence the type of Shadow Manipulation you will employ.

Once the task is clearly defined in your conscious mind, a compatible form must be chosen. This form must be one that symbolizes an entity or creature capable of completing the task successfully. For example, if you need travel a great distance and gather intelligence upon a rival, you choose the form of a hawk.

Once the form is chosen, the magician should gather some objects and clothing that can be formed into shapes that will make him appear

'hawk like' when his shadow is cast upon a surface. For a creature that flies, you may wish to cast the shadow upon the ceiling of your ritual space.

Its obvious, what is being described here is a form of shape-shifting for the Shadow. Its far more effective than many of the other techniques out there because once you shift your consciousness into your Shadow, you are no longer bound by the laws of consensual reality.

The forms chosen do not need to be creatures of nature. You can maintain a human form and hold weapons in your hands if you wish to pursue combative goals or a shield for protective measures. Surrounding yourself with accompanying sounds, smells, etc can also help this shift. Once the shift into the Shadow is made, one may then try to set up dreaming in order to further influence the actions of the Shadow during its operations.



12

Formula of
Dispersion





Chapter 12

Formula of Dispersion

The blackest configurations have been intuited by many unique individuals throughout history, chief among them being the late Aleister Crowley. Crowley was truly the first magician to hint at the possibility of such an inhuman transformation. He came close to understanding the intricacies of the Night Side of the Tree of Life while expounding on his understanding of the three schools of magic in his text *Magic without Tears*. Here, he breaks down his understanding of the three schools of magic, calling them the white, yellow and black schools respectively. These schools have, as their foundations basic metaphysical views that are supported by Kabbalistic and energetic formula. A magician, through their magical development eventually finds themselves aligned with one of these three schools and their sorcery practices become rooted in the structural formulas that naturally occur in the cosmos and give rise to the existence of these schools of magic.

Crowley understood the white school as subscribing to the view that all of existence is, at its basic root, joy. Crowley was aligned with this school, and his *Book of the Law* reflects the innermost tenets of the white school of magic. For the white school, existence is pure joy and suffering is a temporary illusion, leading eventually to a pure

state of universal joy. The magickal formula of the white school is love under will. The yellow school has given birth to human philosophies of total neutrality, and Taoism is the most reminiscent of these. The doctrine of the yellow school states that Existence is simply existence, and that the goal of creation and life itself is simply for energy and consciousness to find balance. All acts of interference for good or evil are seen by the adherents of the yellow school as futile, as the universe will eventually find the line of least resistance and create balance. Sorcerers of the Yellow school rarely intervene in anything and their sorcery is compatible with their total alignment of their very beings with nature itself. The magickal formula of the yellow school is absorption.

The black school essentially views existence as suffering, and its magickal formula is dispersion, or separation. Crowley compared the philosophy of the black school of magic with the religious tenets of certain branches of Buddhism. I truly believe that Crowley was very confused in his understanding of the doctrines of the black school. He explains that the black school views all of existence as sorrow, which means that the only way to transcend such universal sorrow is through detachment. This, of course is one of the goals of Buddhism. I understand why Crowley made this comparison, but his inexperience with our school left him in a position to somewhat haphazardly fill in the blanks.

The essence of the black school is the drive to

separate from the inertia of the natural order. Not because existence is sorrow, but due to our underlying understanding that the natural flow of existence leads inevitably towards the re-absorption of all energy and consciousness. Yes, it could be simply stated that the black school understands existence to be sorrow, if you define the extinguishing of individual consciousness and the transitory nature of life as sorrowful. Crowley was on the right track, but he simply had no affiliation with the masters of the black school. The schools themselves are total in their universal views. Once a sorcerer finds themselves belonging to a particular school they are caught in energetic currents that multiply and initiate further progress along those specific paths within that particular school. The magicians of the three schools are utterly unable to see the views of the other two schools as having any basis of truth. Their philosophies and energetic formulas that sustain their very essence are self-containing.

Crowley struggles with his lack of understanding, and in his novel *Moonchild*, he portrays sorcerers of the black school as entrenched in rash behaviors, with a lack of intelligence and devoid of real purpose. He does, however slightly touch, unknowingly upon one of the greater esoteric formulas of the black school. Our school of magic is more ancient than the birth of both other schools, as our essence is a universal formula derived from the undeniable darkness that is space itself. To the Black Brothers, the other schools of magic are amusing afterthoughts. Our formula is the direct result of the occurrence of

humanity's promethian fire. The black school came into being the moment the first human realized that they were separate from the world around them. This human destiny gave rise to the necessary conditions for our eventual ability to break away from our human condition altogether.

The Adepts of the black school have no other god than Choronzon, and we know that this is not a god as is commonly understood, but the cosmological pre-conditions from where our ability and drive for separation from the flow of nature originally arose. Crowley saw Choronzon as absolute chaos, the master of dispersion, and from his school of orientation, this is true. The white magician seeks unification with the mind of the universe, the yellow adept seeks to expand and neutralize all consciousness. The black magician covets the Black Flame that is their individual consciousness, feeding it and fortifying it against the flow of Infinity. They encapsulate their unique essence in a protective shell in order that they may continue, as this is the evolutionary prerogative of the adherents of the black school, and it will be those black adepts that are the ancestors of those who do survive the millennia to go beyond all that humanity has ever known.



13

The Reservoir
of Failure





Chapter 13

The Reservoir of Failure

All magicians, regardless of the skill, power and experience, will fail from time to time. Their sorcery technique will not have the effect that they intended. Sometimes nothing happens at all. Sorcerers all have to learn to conserve their energy in order for continual success and for this reason the magician can regain some of the energy that they invested in the working of failed magic. The expended energy is allowed to continue in the path that it was sent during acts of successful magic only because it is the spark that gives life to the manifested results. In acts of failed magic, there are still results they just are the unintended and undesired results.

There is no specific technique to reclaiming the energy from the failed magic. The key to reclaiming that energy is to identify the unwanted manifestations and to spend a little more energy to counter those results. Once the failed magic is countered the sorcerer can reabsorb that energy through Portal work.

There are a few categories of failures of magic that are commonly encountered. What follows is a description of these failures and how they may be countered. Each of the failures is usually noticed because it disrupts the laws of consensual reality.

Manifesting Failure: This is a very common type of failure where the magic causes entities to manifest in unproductive ways to the Vampire. Egergores, Deities, Thought Forms, etc all can manifest as a result of unforeseen elements to the magical process or to the situation leading to the necessitation of the magic. This magic is usually countered by banishings that the magician is already familiar with, however the challenge may lie in identifying the entity.

Chaos Failure: This is an extremely hard failure to recognize because they sometimes appear as just unfortunate or negative natural events. This failure causes ill effects upon random individuals. This is countered, at times, by reversing the magical technique originally used or by countering the manifestations in the random individuals.

Blatant Failure: This failure is easy recognize as it produces the exact opposite as the desired effects. This failure is also the easiest to counter. The magician should simply take the results of the failure head-on and there by achieving the original desired results.

Worm Failures: This failure is the most dangerous because it causes health problems (either mental, physical or both) and leaves the Vampire in a weakened state and less likely to be able to counter the results. The best counter of this failure is Rite of Burial (chapter 16) in which the energy received is from the earth itself.

Phenomenon Failure: This type of failure produces anomalies in the magician's immediate surroundings. These can often be mistaken as 'hauntings' or 'poltergeist' activity. Some people have found that can counter this failure by treating these as actual 'hauntings' wherein paranormal cleansings would be used. I have found that these failures consume all of the original energy investment rather quickly because of their overtly physical nature. With that in mind, I would recommend letting them run their course unless retrieving that energy is absolutely necessary.


Energy Retrieval: After the failure has been countered, the Vampire should employ a Portal technique in which the negative manifestation can be confronted one last time and where the Vampire can watch the manifestation or a symbol of that manifestation to dissolve into an energetic mist that can be breathed in by the Shadow. As a final step the Shadow should re-create the original, unsuccessful, ceremony and breath in the residual energy by visualizing every possible detail of the Working. The original Working still exists in the Shadow Realm so it is important to de-structure those components as well.



14

Shrines of The
Vampiric Masters and
The Masks of Oblivion





Chapter 14

Shrines of the Vampiric Masters & the Masks of Oblivion

While living in physical form it will be most advantageous that each vampyric sorcerer walking the path of the vampire and having thus attained unto the fourth gate of dreaming shall have cast in resin a funerary mask. It will also be advisable that the sorcerer makes the necessary legal arrangements pertaining to the preservation of their skeletal remains as well as the allocation of their power tools and any other desired property. Ideally the components for one's ancestral sorcery shrine should at bare minimum consist of the funerary mask and as many bones as possible. The bones of the left hand are the only mandatory requirement for a vampire master at this level, but other bones may be handed down to one's apprentice for future fabrication, becoming power objects for other sorcerers residing within the shadow realms of the order.

The Shrines are the focal point for the transmission of energy back and forth between the master and their underlings. While at the peak of their physical and magical strength they must have a mask of their likeness cast in resin or some other material that is opaque enough to let some

degree of light pass through. This mask may be in any color one desires, however bright colors are discouraged because they will detract from the actual visage of the vampire master and the energetic current desired. The mask should be placed with a small votive light behind it so that it can be dimly illuminated during the high necromancy and it should not be covered when not in use, but instead remain in a room or some type of space that it utterly set away from the eyes of non-initiates.

The deceased master's portal shall comprise a major component of the shrine, and this of course will be greatly determined by how large that particular portal is. Ideally, the portal should be hung upon the wall with the mask centered, affixed on to the portal. If the portal is too large, then it may be used as a table in front of the shrine and house the master's power objects and funerary urn containing their bones. The details of the secrets concerning the rituals enacted by the apprentice shall only be passed between sorcerers, and very few shall be set down in writing but suffice it to say that the essence of vampyric necromancy is the strengthening of one's sorcery relationship between those who have passed beyond and those dark sorcerers who remain to explore and expand those possibilities we have come to understand as only being manifest on the Left Hand Path.



15

Black Flame

Red Gnosis





Chapter 15

Black Flame Red Gnosis

The gnosis of the vampyric sorcerer is particular to the path of the undead. The secrets of the Black Snake Cult and those of the Red Snake Cult are among the only sorceries known to have touched the intricacies of our more specified forms of black magic. The Black Flame is the promethean will taken to its natural extreme, it is the black volcanic forge in which the Adept of the Left Hand Path willingly descends in order to be destroyed and transfigured anew. To the outsider, the Black Flame is the flame of corruption and disease of the mind and this is as it should be. As I have before explained in *Liber Obsidian Obscura*; what is seen of us from the perspective of the ordinary confines of the dayside often appears in the most threatening manner imaginable. The Black Flame is human consciousness taken to a most non-ordinary and non-human realm. It embodies the fortitude of the individual psyche, purposefully isolated from the rest of existence, and because of this it also illuminates the mysteries of death.

Traditionally speaking, the black gnosis deals specifically with those techniques that align with death energy, stillness, the darkness, cold and all those principles which aid the sorcerer in moving the Assemblage Point through the total cessation of thought. It is stopping the mind by the

techniques of deprivation. Death magick not only encompasses the throwing of curses and murdering others through magic, but also the techniques used to transform the self into the unimaginable by harnessing the double sided force of existence itself. Through the rites of death, transformation is attained and all initiation ceremonies in all magically minded cultures enact the ritual death of the self and the self's ascension into a higher (or lower) form. The crowning initiations of Voodoo and Santeria are aimed at shrinking the initiate's ego to the point where their guiding tutelary spirit will seat themselves physically inside the initiate's head. These ceremonies employ heavy doses of both death magic and the magic of creation. The adept black magician would do well to make a thorough and calculated study of death related customs throughout the world and seek to apply these findings to their practices in a personalized and distilled manner.

The path of vampyric sorcery employs the red current as well as that of the black, and the major characteristics of red sorcery typically deal with aggression, war, the hunt, sex and blood. The refined vampyric sorcerer walks the line between worlds, and between the red and the black; death and life. All sexual sorcery concerns itself with the undulations of the red serpent as all death sorcery does the black and all blood magic; the sorceries of the spilling of the blood and the sorcery of creating through the vital fluids are to be found in the realm of red magic. I hate to ponder how weak and watered down much of this magic has become, and there are

many to blame for this. There was a time when the spilling of blood was seen as a part of the holistic nature of life itself, but we do not live in these times and you, the Left Hand Path Adept would do well to avoid the authors of tomes and teachers who shun practices that have been unchanged through the millennia simply because they themselves do not fully understand them. We are not of the herd, and we are not fearful of the forbidden realms and that which is so often called taboo. In all actuality, the whole concept of the taboo includes within its core the practice of using taboos themselves so that they may eventually be intentionally broken. This is of course the intentional liberation of calcified awareness and it causes a small, sudden jolt in perception which can be further utilized to manipulate energy or even enter subtle dreaming states. A word of caution from one who has been initiated into genuine African based religious systems and sorceries; do not reject that which you have had no direct experience of, and do not take the word of occultists who merely dabble in such areas as these systems demand concrete participation. Besides, to do otherwise would be more reminiscent of the actions of a Right Hand Path magician.

The vampyric sorcerer employs black sorcery to keep them firmly seated between worlds, and in such a position they have greater access to the mastery of time and to an expansive set of new perceptual configurations. Black sorcery has many levels and at its most refined it takes the Black Adept safely into the realm of death so

that they may emerge transfigured. Black sorcery also concerns itself with the means and ways of causing and preventing death. The deeper secrets of red sorcery explore the use of blood magic in the non-ordinary pursuits of the sorcerer. The blood holds the code of all that we are and it is the most potent reservoir of energy in living organisms. In African sorcery systems the concept of Ashe or Ache is foundational to all that the priestess, priest, bokhor, etc, does. Ashe can be described as the vibrational essence of a thing. It is akin to the material manifestation of a thing's true name if one were to see it from a Kabalistic point of view and terminology. But, ache is deeper than this. It is the Intent of a thing, and it can be tapped into and manipulated by the sorcerer if its intricate patterns of response and quality are known. There are three primary root, or base Ashes from which all other various energies are composed. Red Ashe, white and black. Ashe is the foundational energetic matrix of creation itself and the three main types are the first aspects of the differentiation of the universal energy. The three Ashes resemble the breaking into three of the main schools of magic. Red Ashe is found in the greatest concentration in animal blood. It is a powerful Ashe and is approached with the greatest caution. White Ashe is found most concentrated in semen, saliva and the breath itself. Black is found most concentrated in the burnt ashes of any organic life, as well as in black minerals, particularly coal and black stones.

All three of these primal substances are of vital importance as black and red sorcery and all forms of magic dealing with any types of sacrificial offerings will have, at its base one or more substances that contain great concentrations of the Ashe needed in order to triangulate the working. Black Ashe will of course integrate and quicken the universal energies of destruction, decomposition and that which lies beyond the grave, red Ashe will invigorate and give vital essence to any working, but should specifically be employed in the sorcery of war, rage, lust and power itself. The mysteries of white Ashe lies in its ability to preserve and sustain those structures and works already set into motion by the sorcerer. White Ashe is the material carrier of the universal matrix of intent itself and as a pure energetic substance; it heals, strengthens, repairs and gives integrity and solidity to what started out as only images in the creative realm of the mind and ether. Every operation will have some element involving each type of Ashe, but the emphasis will be determined by the specific concentration desired.

Book of The
Undying Amber





16

rite of
Burial





Chapter 16

Rite of Burial

The vampyric sorcerer enhances their potency by purposely tapping into the substance of shadow, darkness and the ancient and immense power of the earth itself. For us, the earth is the dark earth. Ancient South American and Toltec shamans discovered that the planet earth itself is a conscious, sentient being. The earth is aware on levels that are extremely difficult for us to comprehend, as are the elements that make up the earth. The Vampyric sorcerer will use the energy of the earth for their continuous rejuvenation. This is done through regular ceremonial burial, and the objective effects of this are often astounding. There has been very little written on the subject of burial rituals and earth sorcery, but for us it is an essential topic. I can still remember the first time I dug out an oblong, three foot deep hole in the ground and laid inside. The smell of the earth and the small roots from nearby trees was intoxicating. I instantly connected with this energy and felt its potential to aid in my work

Burial rituals should ideally be done at night, and if they are shorter in duration then they should be performed between the hours of two and four in the morning. The two most important elements that need consideration are the location of your burial site and your personal physical

safety. If at all possible, I advocate bringing a fellow sorcerer or Ghul to keep watch during the sensitive time of your immersion into the earth. Evoking a watcher is also a requirement that I feel should be attended to, and the methods to do this will be dealt with later. If you decide to perform the burial with a befriended black magician, you could even take two separate immersions, so both of you can benefit from the ceremony.

The earth itself should ideally be soft enough to be able to dig into with relative ease. The ancient sorcerers would never think of using metal objects to dig the coffin; however I believe that this was an unnecessary taboo and a shovel will save you hours of sweat and frustration. There are two ways to construct your tomb. The first way is both ideal for performing your burial while alone, or if unable to find a helper. Don Juan elaborated on this and taught it to Castaneda so he could perform a burial specifically to heal his energy body. It is also advisable to begin with this method as a way to acclimate your physical and energy body to the strong currents of the earth. This technique requires that you erect a coffin-like box out of plywood or sticks and branches found in the local vicinity.

Leave only one end of the box-like structure open so you will be able to slide in. If you think that finding readily available limbs will be easy, I recommend this. Otherwise, feel free to bring some long pieces of plywood. Assemble a fairly sturdy coffin and encase it with small sticks,

loose wood or even small branches with the leaves still on. Once this has been done, begin to dig around the coffin, taking the excess earth and piling it around the base. Continue digging farther out, piling the earth on the coffin until it is completely covered. When you are ready to begin, slide into the hollow mound. Keep enough twigs and earth at the entrance so you can seal up the cell as much as possible from the inside. If you do this with another, they can seal up the entrance for you.

Performing the initial burial technique will familiarize your body to this new experience, and should any sudden danger arise, you can always burst out of the wood and earth coffin with relative ease. I recommend wearing very loose fitting clothing at first, then gradually moving to wearing nothing at all. It will be important at some points to feel the cool dirt against your bare flesh, and you will be able to intuit when this would be beneficial.

The second type of burial will entail digging a grave large enough to accommodate your body with room enough to move around and adjust your position while lying down if necessary. In this case, you will need to have a helper lay branches and leaves over the opening of the hole and then cover the grave with the loose earth. Make sure to keep an opening large enough for air flow, not so much because there will be any danger of suffocation, but because the stuffiness of the small space may become a distraction too early on in the experience. If you have absolutely

no one to help you in your sorcery, then you can always start out leaving the grave open and pulling as much loose dirt onto your body as is comfortable, leaving your neck and head exposed. This will not really diminish the effects of the immersion and you will still be able to feel a dramatic change in your perception.

This kind of ceremonial burial can be done as often as you like, but should truly be reserved for a rejuvenation and replenishment of your energy. Any personal creative elaborations on burials are encouraged, as long as they are well thought out and their effects carefully noted. More than one or a group of sorcerers may find it beneficial to bury themselves together in a select location in order to strengthen the overall non-ordinary intent of the practice.

Finally, as far as locations and material considerations are concerned, small caves may also be used. Keep in mind though that caves have a distinct energy all their own and a true burial will require bodily contact with as much earth as possible. I think that caves should be utilized, but not as a replacement for actual burial. The ceremony should begin in darkness and end in darkness, never after the sun has risen. This would be contrary to the intent of accumulating and storing the earth's dark, heavy energy within one's self.

While content and encased in your grave, begin a relaxing cycle of deep breathing. As always, visualization is a key component of the ceremony,

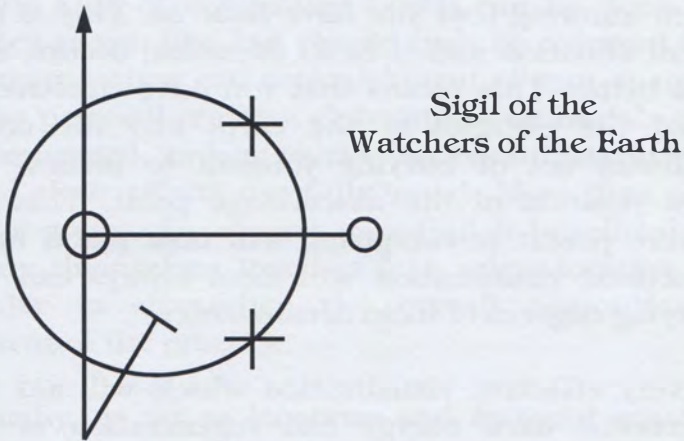
and you should begin by visualizing your body absorbing the deep, dark, heavy energy of the black earth. Don't worry if you cannot visualize any particular element of the meditation in any one way. If you begin to see the energy as a deep purple hue, just go with it. If it changes throughout, go with whatever presents itself. There will be times when you will fall asleep, often without even knowing that you have done so. This is an ideal situation and if lucid dreaming occurs, all the better. This means that you have effectively used the energies of the earth and the non-ordinary act of burying yourself to achieve a new position of the assemblage point. This is where potent re-energizing will take place, and practiced visualization will most always end in varying degrees of lucid dream states.

A very effective visualization which will aid in increased dark energy and regeneration is to breathe in the darkness and energy of the earth until you feel it throbbing throughout your body. Let it expand and fill you until it is overflowing throughout your tomb. As you rise from the grave, pull all of this heavy, thick shadow with you and let it encase your body and energy body as you leave the area.

With the ceremonial sorceries of burial, you will achieve new levels of vitality and enhanced awareness. Over time you can become as elaborate as you want, perhaps even traveling to distant lands and foreign grave sites in order to willfully absorb new and darker ancient currents into the vampyric vortex that you are becoming.

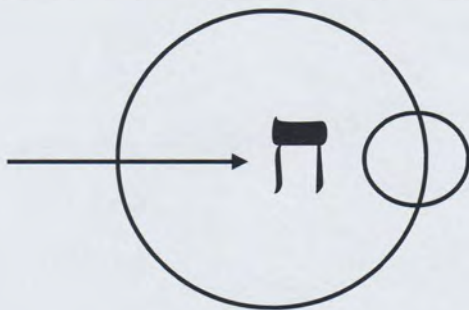
Keep a detailed journal of your experiences in the tomb, as this will help you to compare the effects of burial and perhaps distinguish the difference between your ability to do dreaming while buried as opposed to any other time.

Evoking the Watcher



The sigil of the Watchers of the Earth is drawn into the earth where you intend to dig your grave and sprinkle 3 drops of blood into the small circle where the two lines converge in a 'T' at the left portion of the sigil. This part of the rite must be done in the glow of the twilight just before the sky blackens. Just after dark, a small portion of materials that you will use to create the tomb's structure (bits of wood, sticks, etc.) should be burnt in the small circle at the end of the horizontal line (at the rightmost point of the sigil). As the fire flickers, observe the shadows in the surroundings. You may notice entities gathering to observe your work. Absence of these

shadows is an indication that the work should not proceed and left for another time. If the shadows are obviously gathering to witness your work, continue until completed. Allow this fire to reduce the fuel to a fine ash and collect into your hands with a portion of the soil from below the fire (the earth should still be warm). Mix the soil and ash in your hands and spread it onto portions of your exposed flesh. Spread it onto your face, neck, arms, hands, legs, feet and chest. Once you are ready, begin to dig the grave in a steady fashion without taking any breaks if possible. Focus entirely on the task and desired results as you dig. Once the whole is complete and the shadows are present, you may begin to work the Rite of Burial as described in the chapter. Once the Rite is complete and you emerge from the grave, fill in the whole with the material that was originally there and scatter any sticks and wood collected for the tomb back into their surroundings. Close the grave with the following sigil to close off any connections to the openings in your energy body. Leave the area.







Ancestral
Confrontation





Chapter 17

Ancestral Confrontation

Humans inherit, what is called, the 'Death Urge' from the collective species and, more specifically, from their family. While it is true that sorcerers develop an Awareness of "Death", this 'Death Urge' is mostly subconscious and is very debilitating. Your last name is a type of egregore that is composed largely of the deceased remnants of family members. In order for the sorcerer to secure him/herself from the draw of energy that this egregore exerts upon anyone connected with that particular family, s/he must work to remove the 'dead' portions of the family egregore and to further remove yourself from energetic ties from the family. This, as with the other processes described within this text, will have an immediate effect upon your physical health and will slow the aging process.

The process is begun by ceremonially evoking your family name. The egregore may appear as an actual deceased family member in order to appeal to your emotions. This egregore may contain pieces of memories and appear to know information that only that deceased person would know. This is a defense mechanism and must not concern the vampire. The family egregore can be evoked by crossing through the Portal and calling out to deceased family members. Also request the presence of ancestors of the family. If you

control and ability to do so, this part of the process should be done in the 13th Tunnel of Set, because Gargophias is associated with egregores and assists the sorcerer in differentiating between egregores and sentient beings. Once this energy mass has been evoked, it should be dispersed through combative and aggressive movements. This may cause some concern for many magicians. They may believe there is a chance that they could be harming ancestors that have departed. Rest assured, if any deceased family members have achieved continuity of existence, they will be able to determine that they should not interfere with the described process.

The power of the family name and the energy of each person's Death Urge makes this egregore particularly tough. Much stronger than one created by the magician, yet weaker than one that receives continual feeding (such as Goetic Spirits). During my disassembly of such family egregores, I used a ceremonial blade and cut the egregore by using cutting patterns based on appropriate rimes.

When performing this procedure, I chose not to absorb any of the energy released from the destruction of this egregore. I felt to be a death energy and best left to dissolve. I suppose that will be left to the individual to decide.

Next, the Initiate should begin the naming process.

The Silent Name of the Shadow

In many cultures, it is said that death finds an individual by knowing their name. This comes from a wide spread belief that names contain the power of an individual. Also, consensual reality tends to define a person and thus limit that persons influence on their surroundings, based on the human birth name.

The Vampire should come up with two names. The first name, will be used as an anonymous, Dayside, name. It will be used to identify you in a way that is non-ordinary within consensual reality. If you practice magic in a group setting, this is the name by which you should be addressed. If you write any essays or extended works regarding your Initiation, this is the name you should provide as the author. Anytime you can avoid your birth name, this name should be put in its place. The second name is chosen as your Nightside name. This name is never spoken nor written down however, it should be regarded as your true name. No other title should mean more to you than this Nightside name.

This Nightside name is the Silent Name of the Shadow and must be worked with internally. Do not speak it out loud. Identify with the name at every possible moment. Silently refer to yourself using this name and during dreaming if you are so able (be sure to keep this name to yourself in Dreaming as well as during Dayside work).

Once your new names are established and the birth name is downplayed, the Initiate will notice that his/her works within the Nightside realm will manifest subsequent changes in consensual reality much faster than before. Never let your magical companions or ghul refer to you using your birth name once your new names have been chosen. When your birth name has to be used (such as at work or for legal purposes), treat as though it is a disguise and you are acting as another person and that your 'true identity' must never be discovered or revealed.



18

Substance

Flesh and Blood





Chapter 18

Substance Flesh & Blood

A major part of one's transformation in vampyric essence is, as I have said, redefining important features of the world around them. This is done first in the vampire's mind by pure force of will combined with the built up accumulation of energy set into motion through sustained acts of sorcery. On a very fundamental level, the budding vampiric sorcerer will be instructed by their elders on how to begin viewing other human beings as food for themselves. The way of the predator demands such a view, and although it seems to be a harsh one, it is not only a view, but a way of handling the world around one's self that causes a pronounced energetic break away from the energy of the human herd. Say it to yourself as you gaze into your black portal; "human beings are food." Repeat this as a mantra throughout the years and feel its truth in your body as that very physical substance, which you have always equated with you, fades and transforms into the substance of dark matter. There has, throughout history been legendary individuals who naturally developed a mentality long these lines of reasoning. The Marquis DeSade and Vladimir Tepes the Impaler are two of the most famous. Of course, they lived in a historical moment in time when their diabolical activities were seen as the natural course of the tyrant. They could often get their fill of blood in

the physical form as often as they needed, without too much concern for retaliation or social ostracism. Today, this kind of blood feeding life style is virtually impossible, except in perhaps the dark realm of the vampire underground or in remote geographic locations where one can find a host of willing participants.

The grand fantasy that many would be vampires have in these modern times is that the physical consumption of blood is wholly unnecessary for the vampire's maintenance of immortal existence. This is a basic fallacy stemming from the most recent resurgence in the occult movement of the 1990s. The hallmarks of this movement left their mark on the true world of the vampires based off of the modern magician's sorcery being mostly driven by techniques of visualization and much wishful thinking. Throw in some humanistic philosophy and righteousness and we have the birth of the modern "energy vampire." The simple truth of the matter is that the vampire must, in conjunction with vital energy manipulation (which begins with techniques of visualization) consume large quantities of food that contains exceedingly high amounts of life force, prana, etc.

Now, the truth of the matter is that human blood, being the substance of life for the most highly cognitive and evolved species on this planet contains the most concentrated degree of the life force available. Other foods that have this vital energy are of course those that are made of living matter. Vegetables have a good

concentration of prana, but the vibrational essence is much lower than that of the animal. Of course, the vampiric sorcerer would do well to ingest large quantities of living vegetable matter on a daily basis to revitalize them and supplement their intake of other food stuff. Dead, cooked meat is useless to the vampire and does nothing to fortify their energetic self. It is actually responsible for slowing down our responses and dampening the influence of our shadow and our energy self. If meat is to be consumed, it must be fresh and barely cooked. Ideally, cooked meat should be prepared by using a citric acid base, such as lemon juice or lemon powder, as is done with some tropical dishes. Remember, we are trying to consume that which is alive. Most western types of staple food are wholly out of the question for the vampire.

Raw fish and shell fish hold very ideal quantities of prana, and should form a good portion of the vampire's diet. The general rule of thumb is that if animal substance is alive when it is consumed, or has been freshly killed, then one can absorb the naturally occurring energy of the being immediately. Now, human blood, being so potent must be taken by those who are willing and able to provide this immense energetic boost. The vampire's ghul is the customary donor, as the act of exchange actually strengthens the link between vampire master and ghul. Blood should be taken ritually, at the prescribed times and in a wholly sanitary manner. The amount should be small, as not to endanger the victim. This is of

course in contrast with the blood drinkers of the past, and I do not propose a merciful and humane attitude in the modern version of the act. You are not limiting your blood drinking because it is the humane thing to do, but because any expression of our vampiric greed and lust must be controlled in these modern times. Feel free to hate your victim, but be ever so careful in your acts. This feeding is not a violent act, it is an act borne of alien needs, so do not harm those who are not willing to engage, and take only the smallest amount of blood. A few drops will do, as the energy is so potent that you will immediately feel its effects as if you have just indulged in the most delightful and energizing sexual intercourse. Be sure to fast for at least a days time before indulging in these rites, as the energy absorption will be more easily accomplished and you will surely feel its effects in a more potent manner.

Small amounts of blood consumption should be accompanied by frequent and varying degrees of raw energy vampirism. There are many books dedicated to the visualization techniques needed to begin the process of becoming a proficient energy vampire, and I'm sure that any number of them will have some desired effect, however please keep in mind that once visualization as an aid is mastered, we are seeking a very real transfer of tangible etheric energy and this energy can be physically experienced. One must feel the etheric web of the victim's energy being drawn into one's body. There is a point at which visualization is outgrown and a dream membrane is pierced. Some vampires actually report hearing

and feeling an almost audible popping sensation when they enter the dream etheric to feed off of a victim. When eventually you find yourself being pulled from sleep to feed vampirically without any real premeditation on your part, then you know you have risen and become the true predator of the night. It is at this point that your physical body will begin to change in dramatic ways. Every vampiric sorcerer is different, and you will be no exception.


The best place to start with etheric feeding is to retire for the day into your chamber. Relax yourself to the point that you can attain very clear visual pictures in your mind. This is a tricky affair and will fluctuate with time. Some days you will be able to see crystal clear images of people and places, while other days you will have to accept choppy visions that are difficult to attain. It is these time when you will have to use the physical feeling and intention of feeding more than the visual, but do not fear. With time you will be capable of snapping your fingers and causing the shadows to physically gather around yourself and you will be able to simply close your eyes and will the life force out of any person you desire.

When you have the image of the victim firmly in your mind, visualize a luminescent web-like substance wrapped around and penetrating within the individual. Feel yourself looming over them, a thick, long black shadow compose of swirling dark energy. Extend a portion of this shadow over your victim and begin to pull the victim's

luminescent threads towards your shadow limb. Suck the threads into your body of darkness, feeling yourself becoming gradually saturated with this luminescent energy. In most visualizations, it is ultimately helpful to see your victim ageing ever so slightly before your eyes. See their hair graying just a bit and feel their skin tightening over their bones as you pull their vitality into your own self.


It should be understood that a sufficient degree of mastery over one's shadow portal must be attained. Our portal is one very special power object that is continually employed in our own system of sorcery, and its use is enhanced and re-formulated with each advancing degree. Every degree of advancement for the vampire Initiate uses this portal in certain ways befitting that particular level of attainment. Through this blackness we will enter the mirrors of our prey to feed upon their vitality, even without intention while we slumber. We will perform ritual meditations whereby we transform our shadow image in the portal into the likeness of our victims, and draw their pranic force through time and space so that we may fortify, vivify and rejuvenate the very cells of our body. In dreams we will approach our dark doorway and step through into the dreams of others, invading and dominating them with the overpowering presence of their true masters.


I have sufficiently described the basic practices and fabrication of the Voltec portal in other works, but I would like to add to this body of knowledge due to the more advanced intricacies of the vampiric sorcerer's path within the Order of the Voltec. It may occur that you need to fabricate a new, larger portal if you have not already done so upon entering the fourth degree. This portal must be washed thoroughly in a tincture of wormwood before it is put to use, and I recommend the burning of a small amount of incense of which some wormwood clippings have been introduced. At this point in your sorcery development you should seek to keep your portal from the sight of all others, and locked within your chamber. I also recommend hanging thick curtains over the portal when it is not in use, but be sure to uncover it each time you return to your daylight slumber.



19

Funerary Rites
of The Sorcerer





Chapter 19

Funerary Rites of the Sorcerer

As vampyric sorcerers descended energetically from the intent of ancient sorcerers, we are highly concerned with the preservation of our developed and honed individual awareness beyond the threshold of physical death. Our vampyric necromancies revolve greatly around confronting the energies of death while still in living physical form. This is done by embodying that force as well as pushing away the energetic tide of our ancestral death impulse that has accumulated over thousands of years. Through our unconventional discipline honed through our dreaming and sorcery practices, we develop the capability to peer behind the veil that separates worlds. The physical process of death is held at bay for as long as possible with every advance in technology and every possible physical aid that comes along, and through the calculated movement of our Assemblage Points. We extend our life potential, fortifying our vitality through the sacred act of feeding off of other energy-generating beings. Why do we require this dark state of existence? The answer is one of simplicity, and it is that as adepts of the Left Hand Path engaged in the ultimate task of navigating through oceans of time and awareness, we require as much time as possible to perfect our being. We slow down time and then seek to fortify our physical self so that we may configure

new dreaming positions, and when it is eventually time to depart our physical form, we have our dark sorceries to ensure that we carry on.

There are many methods for the Vampire to sustain their individual consciousness past the point of physicality in ordinary reality, and it can be said that at the point where we will be forced to employ such methods, we have already moved our awareness far beyond the human form and into an area where all aspects of the day side reality shift and react far differently than it does for average beings. What this essentially means is that after years of honing one's skills, the vampire's assemblage has permanently shifted to a new position, slightly below that of the ordinary person so that they perpetually live in a shadow semblance of the day side. This slight yet permanent deviation in awareness allows one to still effectively interact with the day side, while giving immediate access to the Nagual, or Nod. In this state, new dreaming positions are easily beckoned by the vampiric sorcerer, and much like our Toltec predecessors, we simply need to give the slightest nod to the nagual and we will be whisked away.

There are three main techniques that we will examine in the art of vampiric immortality. The first is whereby the sorcerer willfully departs their physical form and then enters the physical form of another. There are several variations of this sorcery which involved a few different approaches. One of the most well known practices is for the sorcerer to, in their advanced age,

leave their bodies and incarnate in the pregnant womb of a chosen female devotee. If done well, this ensures the Voltec a new life in its entirety, all the way from infancy to advanced age. This is the most ideal situation, and unfortunately one of the most difficult to execute. There are several reasons for this level of difficulty. First, the level of devotion to the vampyric Master by their chosen servants needs to be exceedingly high. The devotees will need to be committed to the early protection and sorcery education of the Master in infant form. Granted, this will be far better than the method used by Tibetan monks in their quest to identify a new Dali Lama, but the sorcerer must ensure that they can completely trust the intention of their servants in a case such as this. The newly re-manifested master must be raised in the physical surrounding that they inhabited before they made the transition. Much like the Dali Lama, they should be allowed to play with their old artifacts and be exposed to all the conditions of their former life. They should be allowed to be the children that they are, but immersed in their old magic that they may continuously remember who they are. This process of remembering should last into early childhood, but eventually the master will have completed the physical and cerebral connections to their old form. They will identify with themselves properly and very little discontinuity will exist in their memories.

This particular method was the one employed more regularly with ancient vampiric sorcerers of the past. This was simply due to the fact that

they had entire estates set up with servants and trusted allies who could ensure the stability of life for the re-manifested master. The economic and social environment of today's world may require the vampire to be more aggressive in their machinations. This leads to our next option in life extension, which is similar to the first but with a variation. This is the true definition of the darkest trick and it consists of the sorcerer willfully pushing another being out of their body in order for the vampire to inhabit it themselves. This is also a difficult maneuver and is best done with a subject who has an impairment of will such as a drug addiction.

It would also be ideal for use on individuals who can be found to be unconscious a good deal of the time. This method is less desirous than the first, but with enough strength it can yield strong results. A variation of this technique is done with the aid of either the sorcerer's apprentice, or the aid of one's ghul. The apprentice may willingly enter into a pact with their dark master so that a symbiotic relationship of bodily possession exists. The agreement stipulates that the apprentice will allow the Master to enter and possess their body while still physically alive so that after physical departure, they can be called from the plane of shadows in order to temporarily possess their apprentice. There are of course many variations of this arrangement, and any that are effective are encouraged. This technique is best done in conjunction with the devotional or black yoga, in that it requires the vampyric Master's ancestral death shrine to be maintained and

attended to rigorously by the apprentice.


The last method and its different variations entails the sorcerers physically entering the Labyrinth of Penumbra, becoming an inorganic dream scout forever at the service of their inorganic allies. This is often the chosen method of many sorcerers because it provides a degree of perceptual flexibility and fluidity unheard of and unattainable in physical form. At this point the Vampire becomes a living shadow and may freely roam new and undiscovered intricacies in the depths of the eternal darkness. One does wonder at the possibilities here, as it would be astonishing if after the successful execution of the first method of life extension, the Voltec sorcerer could then after two full lifetimes perform the final feat and willfully choose to become as the inorganics and operate wholly from their shadow realm. This seems to be the ultimate variation on the application of the dreaming technique called the twin positions and would in all likelihood give rise to a dark sorcerer who would be both indestructible and capable of assembling even the most remote and transient positions of awareness such as those touched upon in Energetic Sorcery on the Voltec Tree of Night. With the help of our inorganic allies, we will surely extend our consciousness into unheard of times just as those sorcerers, still buried, waiting in the sands of ancient Mexico.



20

Stalking
Vitality





Chapter 20

Stalking Vitality

While we know that true regeneration takes place through profound movements of the Assemblage Point, these greater feats of sorcery are bolstered, enhanced and quickened by smaller jolts originating from the calculated behaviors of the art of stalking. Through the lesser black magical techniques of stalking our Assemblage Point shifts. The sorcerer can liberate untold abstract energies and facilitate huge leaps in perceptual fluidity. Energy moves at the command of the sorcerer, and the direction it moves in will be in keeping with the sorcerer's innermost intent. If we wish for youth, strength and vitality then we must perceptually stalk these qualities and elicit the proper consensual perceptual feedback from the world around us.

The vital energies within our very bodies can be shaped into the most desirable of patterns, continuously keeping our corporeal selves young in appearance and strength. There will, of course come a time when the vampire will have to begin bending the truth of their linear age, as dealing with ordinary human beings will demand that they become more discreet concerning their very nature as the years pass.

Smaller shifts of the vampire's assemblage can be induced by the behavioral modifications of the

stalking sorcerer. You must fearlessly construct an inventory of yourself and assess how those beings that you come into contact with on a regular basis view you as a whole entity. Why is this important? Because it will be their very essence added to your own that you will shape yourself anew with every night. I know this energetic fact and live it constantly, and when on the off chance some ordinary human being does find out my actual physical linear age, they are apparently more than a bit disturbed that I show few signs of normal ageing. The Tonal of the Day-side covers this up quickly and the mind, as always protects itself and moves on to more comforting thoughts. The collective perceptual energy flow of all the people you know can conspire against you or be willfully directed and used to your advantage. This redirecting of the attention and perception of others is first done through the subtle manipulation of one's appearance, identity and behavioral traits, and eventually to the wholesale destruction on one's former Dayside self.

It will be necessary to proceed with an air of pointed, extreme intentionality. You must keep every human being who will not belong to your inmost circle at a calculated distance from the true life that you have chosen to unlive. Appearance is of the utmost importance, and you must proceed with the creation of an illusion proper to your aims. The fundamental idea is to at first elicit perceptual agreements with those you come into contact with that are in line with your will. Choose your appearance wisely and enhance it

with letting knowledge about yourself and doings that will enhance your appearance, and in turn enhance the energetic paradigm that is becoming you. Hopefully you have a good canvas with which to initially work. A youthful, toned appearance is best as it is easier to stay in this condition than it is to forge it out of a wrinkled, old and flabby countenance. If you are not so blessed as to have a modicum of youth and vitality to begin with, do not despair as forging what you are to be will truly make you into the most feared and competent of black magicians.

First, one's weight is an issue. The physical signs of youth are slim agility and strength, although this seems to be disappearing in the modern world where childhood obesity is becoming as common as anything. A culture of instant gratification necessarily gives birth to such widespread afflictions and I am sure it will not last too many generations before the morbidly obese among us die out. Nature does not tend to select for slow, inefficient and unproductive creatures. If you tend towards a portly figure, then begin to selectively starve your material body of those disadvantageous foods that aid in your demise. The more you begin to see vitality as the food you truly crave, the easier it will be to enjoy this starvation. All you are starving yourself of is fat anyway and the vampyric sorcerer needs to be lean and strong. Having a bit of bulk is never a totally bad thing, but if you are honest with yourself, you will know where you should be.

Groom your body according to the standards of the youth of the current times. This is a fine art, as it is absolutely pathetic to see older people trying so hard to look young. You can avoid this through a gentle touch; never overdoing it and always avoiding the obvious. Coif your hair in a way tending towards the current youthful trends, but never jump on the most radical and up to date looks. This in itself is a dead giveaway that you are exerting energy in this direction and you will look foolish in the eyes that assess you. Be subtle and stay one step behind the times, never too eager or up to date, but in your own nocturnal dwelling dress and appear in the mode of a time long gone by, or even one that has never existed on this material plane. When in your own manse shed the outside shell and done all the trapping of the ancient and unearthly as this will only strengthen the impenetrable divide between your second field and that of the day.

Study that which makes you appear younger, as it may be slightly different for each sorcerer. Generally, the human mind picks up on very general signs of ageing and these are bad posture, graying hair, obesity or malnourishment and an overall slowness and lack of vitality. These are your enemies as the vampyrically inclined and you will never completely eradicate their influence, although if you are successful in your nocturnal endeavors you will feel their influence less and less as time goes by and the ages pass. The subtle perceptual cues that you send will be digested and energetically absorbed by those few around you and they shall in turn

project back upon you their perceptual expectations, which shall also in turn link energetically with your very own fundamental energetic being.

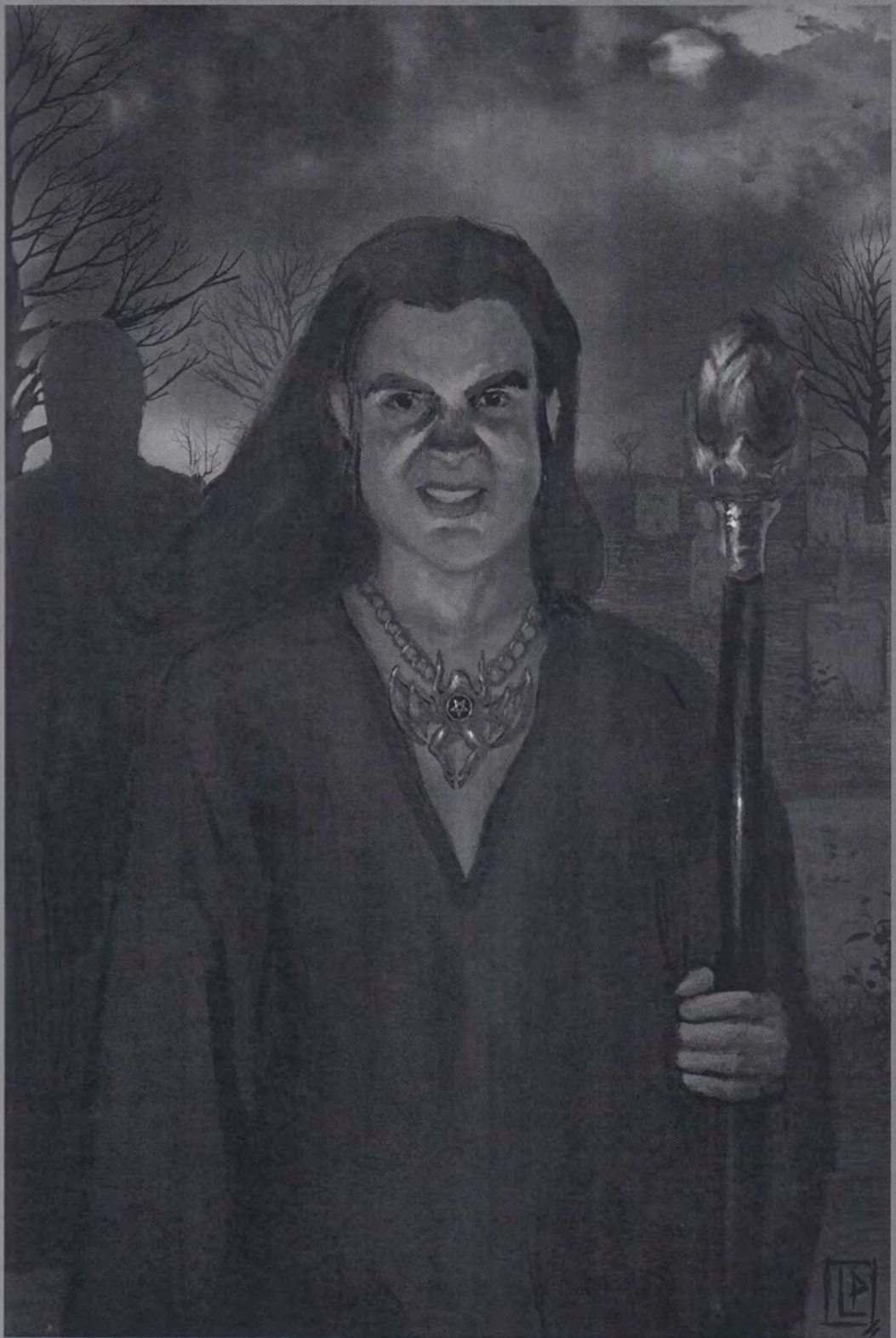
The key to stalking vitality is to reject that which is not in your best interest on every level; you are the vampyric master and you are the one who takes from those who have to give, not the other way around. Fix your cognitive faculties around this fact of sheer superiority and then proceed with two formidable goals in mind; the preservation and strengthening of your physical self and the extreme disciplining of your mind. If you choose the comfortable way, the way of the herd, after having shed a significant majority of your human form, then I can only pity you as you become a thing not vampyre, nor a thing alive as a common human. You shall be nothing more than a shade representing the potential of what you were to be intermixed with the base, juvenility of the human species. Not a creature any living or unliving being would want for an associate of any kind.




21

Power Objects
of The Vampire







Chapter 21

Power Objects of the Vampire

Being that the ultimate state of the undead sorcerer is rooted with one half of the self in the concrete, material reality of everyday life and the other in the realm of Nod, or the “land of the dead,” we must understand how this state reflects importantly on the vital role of dreaming as the natural art and state of the sorcerer who becomes as the undead. The vampire is ultimately a materialist, understanding the energetic root of reality and with the knowledge that this materialistic approach is in no true conflict with the realm of the magical. To us, these apparently diverging paradigms are one and the same, just as to the shaman and Bokhor divinity and power is found equally within the realms of the highest and lowest on every level of creation. The undead sorcerer will use the material world around them as a surgeon uses a scalpel to perfectly execute their art; cutting away that which hinders and shaping and re-shaping reality until the very atoms of one’s body resonate with sheer intent.

The vampire’s chosen objects of power are found through a discreet mixture of specially handled dream awareness and the everyday interaction of the daily world. You shall intend upon sleeping that you will find, in your dreams the perfect object that shall become a matrix, or anchor of your

intent between the ordinary daily world and the realm of Nod. Do this every time you lay down to take your rest, or perform the rite of burial. You will eventually see the specified object in dreaming and then you will proceed to find this in the realm of daily affairs. Yes, this does of course seem a difficult affair when viewed from the standpoint of an ordinary dreamer and ordinary dreams, but by this time I am quite sure that you will have experienced the very non-linear and potent power of your shadow and the true depth which dreaming can take when given shape by the sorcerer's intent.

The Ring

Above all, seek to find a ring that is simple in design and can be easily visualized in the mind. You do not necessarily have to find the ring first in dreaming, as you may be forcefully drawn to a ring during waking hours, in the semi-dreamlike state that is characteristic of the black gnosis of the undead. The ring is the symbolic representation of the vampire's dominion over the flesh and the material realm. They who walk the shadows are they who are masters of the material planes of existence. The ring should always have a stone of your chosen color, and one that resonates with the twilight energies of the realm of Nod. Black, reds, blues and purples are most common and it matters little as the important thing is the feeling that you get from this ring as you gaze at it. As with all of your vampyric power objects, you should feel that it's very physical existence borders on the non-materiality of a dream and when you gaze at it you should question whether you are dreaming its existence right then and there. The less detailed the ring is, the easier it will be to find it in dreaming, where you shall use it eventually to surface from the darker, heavier realms back into corporeal reality and the flesh of the body.

I tell you all these things not out of speculation, but out of years of experience and each point is not mere suggestion as I myself know and understand the implications for ignoring my advice on these matters. For instance, it can be very difficult to surface from an all consuming and

deep dreaming experience at times and the ring may become a critical factor in you ever returning to the world of daily affairs. Yes, there are some sorcerers among us who knowingly choose to enter into the shadow realms, never to return to physical life, but from a Left hand Path perspective, this is the final goal of the sorcerer who has extended their physical life to the breaking point and who has become master of all they survey. Then, and only then, shall the vampyric sorcerer ceremonially advance into dreaming; transforming into they who have descended and never returning in physical form to the life they coveted for so long. It is then that those who served them shall regard them as the dark deity that they have become, forever serving them as a spirit god; both parties benefitting from mutual exchange and the advantages inherent in each state of existence. The disembodied shadow of a vampire master is the final result of decades of discipline and fortification. It is the perfect vessel as it has attained the necessary fluidity to interact successfully within the confines of both the natural material world and the broader expanse of existence in all its diversity and grandeur.

The vampire's ring collects and holds the dark energy of the shadow realms, and this is why it seems to be an object straight out of dreaming. It should never see the light of day and need to be worn only when the sun has passed beneath the horizon. Construct a box to your liking for your ring of darkness and any other of your smaller

objects of power. It should be pleasing to the eye and upon it should be placed a circle of black glass. This may be glass which has been painted with thick black paint on one side, as is usually done with the Voltec Portal. Ensure that the seal of the Demon Lord Asmodeus, or Aeshma is rendered in vivid red on the box. This in itself will help protect and channel the dark radiance of the vampyric demon king. Line the inside with the finest material and place it in a prominent yet protected area within your chamber. Ideally you should first take the clear glass plate, paint the demonic seal on one side and allow it to dry. When dry, finish by painting the same side black so that when affixed to the box, the painted side is facing the box and the smooth side is visible, showing the seal. Anoint the box with a bit of your own blood at each outer corner, but do this only after having just fed yourself.



Seal of Asmodeus

As you lay inside your sleep chamber with your ring on, relax and visualize your ring in front of you in the blackness. Do this until the visual recall of the ring is easy and can be performed at will. You will need this skill in dreaming, and even at other times when you may not have direct access to the ring. You shall notice as time goes on that your ring will begin to display almost indiscernible signs of sentience, and indeed all objects that are the focus of a sorcerer's second attention do eventually become quite alive. This is why the power objects of true black magicians are so highly regarded and sought after by other sorcerers and collectors of rare powerful things.

In some cases you may need to have your ring fabricated with precision by a professional jewelry designer and crafter. I have had a few of my delightful objects custom made in this way, and you may simply be unable to find a ring that matches one from dreaming. In this case, draw what you have found in the shadow realm and find a good jeweler to fashion the ring for you. Keep in mind that however you do come across your own ring of power, you will have to cleanse it first and then anoint it in your own blood as is befitting a tool of the damned. Let the ring be held over a mixture of dragon's blood resin powder and the powdered blood of you and your victim combined. Suspend the ring from a thread over the smoke for as long as it burns. Remove the ring and place it in a small glass jar. Finally, feed the ring the red vitality it so needs and bury the jar containing the ring and liquid in a protected place. Leave your ring buried for nine

days, returning in the dark of the night to exhume the object and finally place it on your finger. You will immediately feel the object as a new, yet subtle consciousness and ally in your quest for dominion.

The Vampire's Belt & The Hammer of Death

The anthropomorphic figure of death is typically depicted as a cloaked or robed skeletal figure wielding a large, formidable scythe. This image is a conglomeration of historical depictions of death that have survived through the millennia, embodying those most pertinent features that so darkly resonate with the minds of humans. Deities of death originally came into existence as goddesses and gods of war as in the psyche of the earliest humans, death as an unnatural and viscous occurrence was associated with the mass slaughter of the battlefield. The death of clan elders through the process of ageing was viewed in a different way, with less apprehension and with a whole different set of cognitive associations. We can see in our modern conception of death the accumulated features that held on as the centuries passed to eventually emerge in the form of our holy reaper. The black cloak and black birds of prey are distinctly characteristic of the Celtic goddess Morrigan; reaper of men's souls and owner of the dead as they lay on the battlefield. She is a warrior goddess of war and death who is at once a fierce and beautiful female warrior and a black spirit crow perched on the bodies of dead warriors.

The primary tool of the reaper is usually depicted as the scythe, but this is actually a more recent historical adaptation. The scythe became death's tool early in American history and had some depictions in Europe in the late Middle Ages. In truth the scythe of death was most likely a large war hammer in its original form, and some cultures throughout the world still retain this tool as the chosen method with which death takes the lives of all who live. The West African Orisha of death carries a Hammer and there are many other examples of this throughout the world. The ancient Toltec sorcerers who perfected the arts of energetic sorcery "saw" the force of death as a constant rolling wave of energy that perpetually hits all living beings until finally, wearing them down they eventually die. The rolling force or "the tumbler" was understood to hit the naval region of human beings; not having much effect on a healthy person, but growing in intensity as the individual ages.

"The rolling force is the means through which the Eagle distributes life and awareness for safekeeping," he said. "But it also is the force that, let's say, collects the rent. It makes all living beings die. What you saw today was called by the ancient seers the tumbler." He said that seers describe it as an eternal line of iridescent rings, or balls of fire, that roll onto living beings ceaselessly. Luminous organic beings meet the rolling force head on, until the day when the force proves to be too much for them and the creatures finally collapse. The old seers were mesmerized by seeing how the tumbler then tumbles them into the beak of the Eagle to be devoured. That was the reason they called it the

was the reason they called it the tumbler."

"He said that a shift of the assemblage point is all that is needed to open oneself to the rolling force. He added that if the force is seen in a deliberate manner, there is minimal danger. A situation that is extremely dangerous, however, is an involuntary shift of the assemblage point owing, perhaps, to physical fatigue, emotional exhaustion, disease, or simply a minor emotional or physical crisis, such as being frightened or being drunk. " When the assemblage point shifts involuntarily, the rolling force cracks the cocoon," he went on. "I've talked many times about a gap that man has below his navel. It's not really below the navel itself, but in the cocoon, at the height of the navel. The gap is more like a dent, a natural flaw in the otherwise smooth cocoon. It is there where the tumbler hits us ceaselessly and where the cocoon cracks." He went on to explain that if it is a minor shift of the assemblage point, the crack is very small the cocoon quickly repairs itself, and people experience what everybody has at one time or another: blotches of color and contorted shapes, which remain even if the eyes are closed. If the shift is considerable, the crack also is extensive and it takes time for the cocoon to repair itself, as in the case of warriors who purposely use power plants to elicit that shift or people who take drugs and unwittingly do the same. In these cases men feel numb and cold; they have difficulty talking or even thinking; it is as if they have been frozen from inside."

“Don Juan said that in cases in which the assemblage point shifts drastically because of the effects of trauma or of a mortal disease, the rolling force produces a crack the length of the cocoon; the cocoon collapses and curls in on itself, and the individual dies. “Can a voluntary shift also produce a gap of that nature?” I asked. “Sometimes,” he replied. “We’re really frail. As the tumbler hits us over and over, death comes to us through the gap. Death is the rolling force. When it finds weakness in the gap of a luminous being it automatically cracks it open and makes it collapse.” “Does every living being have a gap?” I asked. “Of course,” he replied. “If it didn’t have one it wouldn’t die. The gaps are different, however, in size and configuration. Man’s gap is a bowl-like depression the size of a fist, a very frail vulnerable configuration. The gaps of other organic creatures are very much like man’s; some are stronger than ours and others are weaker. But the gap of inorganic beings is really different. It’s more like a long thread, a hair of luminosity; consequently, inorganic beings are infinitely more durable than we are.”

As these energetic truths have been verified by countless sorcerers, it becomes obvious to the vampyric master that protecting this weak point in the luminosity of our energy form shall be a foremost priority. This is done through the fortification and enhancement of our energy bodies, our shadow and by the very acts of sorcery in which we engage in regularly. We seek to isolate this natural energetic weakness and create a type of patch with which to place over

this point in our energy body. This is done through the use of physical sorcery movements, sheer intent and transfiguration ceremonies conducted throughout the sorcerer's life. We also recommend the construction of a specialized belt or sash which can be used to physically store subtle energy and protect one's vital area from the rolling force in an effort to extend one's health, unlife and awareness. The use of the vampire sorcerer's belt of power is multifaceted as it can become an energy generating device in its own right, but its primary purpose is to shield the sorcerer from the more degenerative daily effects of the tumbler and to project one's intensified gathered energy out, onto the surface of the energy body. In this way we are able to shape additional energy and force our energy shape into a slightly modified configuration; one that actually allows the rolling force to break over this more vulnerable center in a way that leaves less damage. This takes the skill of energy manipulation, enhanced by dreaming techniques and the ability to intend the additional gathering of energy on this spot and the reshaping of this energy into a ridge-like shape that will disrupt and disperse the rolling force much as a swimmer who upon entering the ocean against the waves turns to the side so that the strong waves break and pass around them with less force, leaving them upright instead of knocking them down. This is the best analogy that I can use when describing what we are looking to do by fortifying this chakra-like matrix of energy and by additionally supplementing this sorcery modification with the sorcerer's belt as a tool of power.

The belt itself can be constructed from any material of one's desire, but I have found that in order to make it the most comfortable, a specially designed sash is best. The sash needs to be designed so that when wrapped around one's midsection it completely covers both the umbilical area to just above the pubic region. The sash should have a pocket or pouch sewn into it that covers this area and enough slack so that it can continue to be wrapped around the body and tied at the front or the back like a belt or cummerbund. The color is not important and may be aligned with one's vampyric octarine color, or any hue of one's choice that would be complimentary. The sash can be worn at any time and the more frequently it is worn, the better, however it should always be worn when working any sorcery that involves shifts of the assemblage point. It should always be worn in potentially stressful situations or at any time where the sorcerer's perception is going to be altered in any way. This helps to protect the gap and facilitate faster repair if a shock is experienced and energetic damage is incurred.

The sash is specifically designed with a pouch in order that additional protective materials can be added and placed flat against the body for additional power and to strengthen this area. The ancient sorcerers used living green leaves for this very purpose and would benefit from the natural capacity the leaves have for absorbing negative jolts of energy. I do recommend this practice in theory however it is far more practical to fabricate by your own hand a disc of wood large enough to cover the center of this area. Paint it

with molten lead and inscribe your personal seal on its face. Wrap the disc in silk and insert snugly into the pouch of the belt. This primitive device will be highly effective in aiding in your physical and energetic longevity and to it may also be added polished stones and rocks, however do be mindful of its weight as there is no need to be carrying around a heavy object inside your belt as it is best if the belt is not overly noticeable or uncomfortable while it is being worn. Of course, you may also do as the ancient sorcerers and gather leaves from your preferred tree in the dark of the night, placing them inside your belt and changing them on a nightly basis.

The Black Mirror

The doorway into the Nightside or realm of Nod is found in those in between places forgotten and unnoticed by the ordinary human being. Nod is accessed most frequently and easily through the arts of dreaming, of which all non-ordinary perceptual states are a form. The sorcerer is expert at inducing subtle shifts in perception and can literally walk into Nod at will any time they wish. All forgotten forms and those that never were are a part of this realm, as it is a place and a state of being. It is vast and impossible to map in its entirety. Nod is entered in dark Kabbalistic terms through the pylon of the Voltigeurs on the Tree of Night. Many Left Hand Path Adepts become highly confused when attempting to learn as much as possible concerning this aspect of the Tree of Life and there are many reasons for this. The first reason is that as soon as we

initiatially enter the dark side of the tree, we abandon the soundness of mind and calculated reasonableness that are characteristic of the day side. Kenneth Grant is one of the very few initiated who have elaborated on the night side of the tree with any degree of coherence. Malkuth of the night side is enmeshed within the material world of daily affairs, and it is this power zone that the black mirror, or portal is ascribed to. For those not familiar with the sorcery of the Voltec, this mirror is the exact equivalent of the Voltec Portal. I here refer the reader to Liber Obsidian Obscura once again and to Infernal Gateways specifically. The black mirror is used in a more highly specified way by the black adept who has found themselves on the path of vampyric magic. Yes, it is still employed to easily access the shadow realm itself, but we who are concerned with the accumulation of power also use the portal in a specialized manner to gather and store untold amounts of vital energy to be used when necessary. For the vampyric sorcerer, the portal additionally becomes a type of sorcery battery, constantly generating the dark and heavy energy of the inorganic realm.

Conceive of the Nightside of the tree as such; The shadow of Malkuth is to be found in the twilight energies of the sephiroth Malkuth proper, once enough dark energy has been gathered by the sorcerer, a redeployment of that energy can take place and the portal will open up, leading the black adept to the Nightside power zone of Yesod. Many ask; is not Malkuth the Kether of the dark tree? This is exactly correct

and it would serve the black magician well to ponder and meditate on this mystery. The pylon of the Voltigeur is the Nightside twin of Yesod, and herein lays a further mystery because it is through Yesod that the Right Hand Path magician can willfully or accidentally enter the realm of Nod. This can happen through an over identification with the lunar energies of that sphere, and in particular the Bhakti devotional methods of the Goddess Hecate taken to the extreme. When the magician causes an imbalance in the way that they have approached this lunar sphere, the queen of illusions can be called into action and literally pull the Right Hand Path magician into her grasp. The Nightside of Yesod is Hecate's throne and any who say differently are revealing a dark Kabbalah of their own mind and construction. The true Kether of the Night-side tree is Daath, which extends downward in a manner that completely transcends rationality. The crown of this tree is the non-sephiroth of knowledge itself. *"In such cases the man's policy is of course to break off all relations with the Supernal Triad, and to replace it by inventing a false crown, Daath. To them Knowledge will be everything, and what is Knowledge but the very soul of Illusion?"* (Crowley, 1954). Here the old man Crowley is closer to the truth of the matter than he ever knew.

The intricacies of the black mirror or portal are explained in other places, but vampyric sorceries utilizing it will of course follow. Remember as a vampyric sorcerer; the portal is the gateway to your realm and as such you must keep it sacred in your own place and it must be seen by the eyes

of no other unless ceremony and ritual demand. The construction of the portal is much like its Voltec predecessor, except as in all things vampyric a small drop of your own fluid should be added to the black paint mixture before applying it to the back of the glass used to create the black mirror. It is preferable to complete the construction of the mirror on a night when the moon is full and the earth therefore full of shadows. Take the new portal and bathe it gently in the full moonlight in clean water infused with a small amount of the essence of jasmine flower. Take the mirror and secure it in your ritual sleep chamber, being sure to hang dark curtains over its face, keeping the surface pure and undisturbed by the light or sight of others. As many have suggested in relation to the Voltec portal, the size should be large enough to allow the shadow reflection of your entire body, at least while sitting in front of it from a distance. In the case of vampyric power tools usually bigger is better.

When you depart in shadow, this gate will be your dark doorway into your victim's abode. Here you shall meditate on them and see them in their natural state. Through this portal you will even be capable of siphoning off the energy of others while they sleep and you will also be able to use the gateway as a place to store knowledge and energy. As you progress with its use, you will begin to understand better the nature of time itself as time begins to flow onto your being instead of receding away from it as it does all mortal creatures. Treat your portal as one of your most prized possessions and spare no expense in

its construction as it is the apex of your material power objects.

The vampire sorcerer's black mirror or portal into Nod is their energetic, symbolic and ethereal entrance into the Tunnels of Set, which encompass the entirety of the Nightside realm. There will be many endless sorcery working that will require the direct aid or use of the portal, particularly regarding accessing various Qlipphotic energies for specific purposes. In some cases you will be pulling energies and entities through your portal, and in other cases you shall be entering it in order to access those depths. Just imagine the potential for this kind of sorcery tool when you are engaged in its creation and approach that fabrication with the dark heaviness that is characteristic of our path.

The Scepter

The Master Vampire's scepter is their worldly material symbol of their power on this plane of existence. It is a statement in itself and not all vampyric sorcerers will feel that they have earned the right to incorporate this power tool into their personal arsenal of magical paraphernalia. This power object is bestowed upon the fifth degree within the Order of the Voltec as a representation of their newly acquired powers and their new authority within the order as a whole. The vampire's scepter can be somewhat compared to the wand of the classical magician although it bears no relation to it in its phallic imagery or powers. The energies of the Left Hand

Path are recognized as primarily feminine with masculinity manifesting as an offshoot or almost a mutation of the primal force itself. The scepter resembles the wand only in that it functions as a focal point and extender of the sorcerers will, but only in reference to the shadow energies it is formed from.

The scepter is acquired once a vampyric sorcerer feels they have acquired a good degree of control and dominion over their night and day sides. If one attempts to carry such a magical weapon and badge of honor before one is ready, it will become readily apparent that the object in the vampire's hand is nothing more than a prop used for appearances only. It really becomes a matter of honor and gives automatic prestige. As a magical weapon, the scepter is used primarily to project forth the sorcerers will in the form of their gathered energy and essence. It can be used as a weapon or as a tool of creation or modification. As with all your sorcery objects, you shall either find its perfect design through dreaming, or obtain the scepter first and then forcefully intend to dream of it. If this is the method that you happen to engage in, then after having dreamt of the object, you should upon waking, take the scepter and place it directly upon your abdominal region, simultaneously absorbing and transferring your vital energy into it.

As far as the specific design is concerned, the scepter can be as large as a walking stick, but no smaller than 26 inches long. It can be of any thickness and may be made from any material you should desire so long as it resonates darkly

with your shadow. This power tool will be used to command the spirits of the dead, with which as a vampyric sorcerer you will have developed a strong bond with. I myself never felt much of a connection with that force collectively known in African sorcery as "the dead," but as the years passed by and I slowly changed on this dark path of transformation, I found myself growing closer to the shades of the underworld. Traditionally, the scepter should house at least some pieces of the bones of the dead, and it may even be made from a long human bone, such as the femur. If you are fortunate enough to be able to find one this would be ideal. Within the scepter you shall house a powder made from finely ground worm-wood, jasmine flower, human bone, red rose petals and a bit of earth from a cemetery. This powder may be kept within the scepter inside a glass vial for easy access, for a small amount placed just inside the entrance of a cemetery or house of the dead with the smallest drop of your own blood added will entice the spirits within and give them immediate allegiance to you as master of that place. That is unless another sorcerer of any type has already made significant pacts with the spirits there and gained their loyalty, but truly this is a rare occurrence and it takes many offerings and sacrifices before the dead willingly and intentionally form such a bond.

The scepter may also be considered as the sorcerer's primary weapon, and can be fashioned with this in mind. I speak not only of a physical weapon used to stave off actual attacks should the need arise, but primarily a etheric, energetic

weapon charged with the darkest intent of the sorcerer and filled with the concentrated energies of the dead. Having a weapon such as this in the more dangerous practices of dreaming is a definite advantage when confronted with unknown, hostile forms of awareness.

As the scepter of authority over the dead is representative of the “umbo” in African sorcery, one should bring it to the entrance of the cemetery upon its creation in order to receive the blessings of the ladies and lords of that realm. To do this properly, bring with you offerings of fruits, cigars and rum. If you have the privacy of a more rural cemetery, you should place the scepter on the ground and encircle it with the offerings in a way that is geometrically pleasing to the eye as intentionally made geometric patterns always catch the attention of the spirits. Light at least one candle and sit some distance away so that the Loa, Orisha and the dead may sense, receive and appreciate the offering. The spirits of the cemetery shall gently touch your power object and bestow upon it the essence of their authority.

As with all of your tools, always keep the scepter out of the sunlight and away from the hands and eyes of others. I suggest having a long black bag like covering sewn specifically for it, so that you may travel with your scepter without any danger of it being exposed to sunlight or other damage. When it is not being carried by you or is not in use, keep it in your tomb as this is the perfect place for it to hold onto your accumulated dreaming energy. In many cases, your scepter

will evolve in energetic terms and like your other power objects it shall take on a strange individual consciousness all its own. You may find that it develops its own hidden powers particular to your innermost temperament as a sorcerer and you may even see it sitting by itself in corners or other locations out of the corner of your sight, only to turn and discover that it is not actually there.



Deus

factus

sum

