

TOTBL



Temple of the Black Light (TOTBL) is an international temple dedicated to the Current 218 and its Anti-Cosmic Tradition of Luciferianism/Satanism. The Temple is a manifestation of, and expression for, the adversarial, acosmic forces of the Nightside, and represents a new, wrathful form of Gnostic Left Hand Path.

The tradition represented by the TOTBL can best be described as the essence of Anti-Cosmic Gnosticism expressed through the sinister forms of traditional Diabolism. Within our tradition, the Dark Ones (Gods and Goddesses of Sitra Ahra) represent the anti-archonic impulse of the Deus Absconditus and the manifested aspect of the second and left emanation from the Ain Sof. Thus, for us, Satan-Lucifer is the first and highest manifestation of the Black Light, and the opposer and destroyer of the cosmic prison/causal structures established by the tyrant demiurge.

Within the TOTBL many forms of magical systems are studied and practiced, parallel to each other, as it is our conviction that the keys that will unlock the prison gates of the cosmic archons are spread throughout many different esoteric traditions. Our main goal is therefore to rediscover, remanifest, adapt and create the antinomian forms of spiritual practice that will lead the adept to Gnosis, hastening the revolution back towards the Unbound Fullness that was before the ordering of Chaos and the fall into causality.

The high magical and spiritual practice within the TOTBL is thus shaped in a way that will lead the initiate to a concrete and direct encounter with the Divine within and without. The forms most often used and focused upon within our ritual work are those belonging to Kliffotic (Qliphothic) ceremonial magic and grimoire based demonology. But our tradition also contains elements of many other systems of magical expression, such as those connected to the Babylonian Cult of Tiamat, Draconian forms of Typhonic Setianism, Nephilimic forms of Traditional Witchcraft,

Necrosophic systems of sorcery, certain extreme forms of Left Hand Path Tantrism, and many other magical traditions that can help the initiate break free from the chains of imposed order and cosmic restriction.

The mission of all public manifestations of the TOTBL, be it on the World Wide Web or through different forms of publications, is to make known and promote the Chaosophic/Chaos-Gnostic religious system, with the aim of reaching out to those very few that have the eye to see the essence behind the forms presented and the ears to hear the voiceless calling of the true Divine Force, from both within and without. But, because the Temple is an esoteric and initiatic institution, closed to outsiders, we only welcome contact with those who fully understand and embrace The Path of Black Light.

Since the TOTBL has reached its predetermined number of fully initiated brothers and sisters, membership is closed, but it is still our duty to reach out and offer guidance to the very few that bear within them the Black Flames of the acosmic Spirit.

So while we do not offer initiation into the Inner Sanctum at this time, we still offer relevant parts of the Chaosophic teachings that we believe can lead the elect of our Gods to the illumination of the Black Light. The texts presented on this website have as their purpose to test the readers, confuse the feeble-minded majority, and guide the very few of spiritual worth to other, more hidden, points of ingress into the very heart of the Current 218.

A secondary motive for the outside manifestation of the Anti-Cosmic Tradition is to counteract the essenceless and materialistic filth that is spread in the name of Satan and Satanism. By presenting a spiritual and yet harshly antinomian form of Gnostic Luciferianism, we hope to contribute to the establishment of visible alternatives to the vulgarism preached by atheistic con men.

Incipit Chaos!

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* Chaosophy

The following texts offer a glimpse into the chaosophical ideologies of the Gnostic Luciferianism/Satanism of the Temple of the Black Light. The texts presented touch upon subject matter that can give the discerning reader insight into some of the fundamental aspects of the anti-cosmic system of thought. These texts are based on doctrine that is relevant to the different lines of practice within the 218 Current, and some are based on private correspondences concerning such teachings and practices.

While the inner essence of the chaosophical system of thought is beyond the limiting media of words, it is our hope that these texts will aid in guiding the few of spiritual worth to the concealed core of the inner sanctum, where they may, of their own accord, drink from the fountain of knowledge and partake of the Black Light of Chao-Gnosis.

Chaosophy



Chaos is the pandimensional plane and/or power with infinite amounts of time and space dimensions, in contrast to cosmos which only has three spatial dimensions and one linear time dimension. In comparison with the linear time of cosmos, Chaos can be described as timeless in the way that it is not contained nor limited by one-dimensional time, and formless because of its ever changing and infinite amount of space dimensions.

Cosmos is causal, which means that it is bound by the law of cause and effect (Karma), while Chaos is totally Acausal (Akarma) and free from all the limitations of causal law.

Chaos is the eternal and lawless becoming and is therefore an active and dynamic form of eternity. Chaos was, Chaos is and Chaos becomes All and Nothing at one and the same time.

Chaos is therefore the only true Freedom and the Ur-essence beyond all the confining structures of the cosmic existence.

All possibilities exist within the boundless Chaos and among them also is the possibility for the birth of cosmic existence. But the Chaos that surrounds cosmos is Anti-cosmic, because its pandimensional and formless power acts as the antithesis to the formed, limiting and causal structures of the finite order of cosmos. The Chaos that pervades the barriers of cosmic space-time is therefore experienced, from the cosmic perspective, as destructive, dissolving and consuming. This is because it dissolves the limiting structures and forms and, instead, reinstates the formless and unbound state of Acausality which is the origin and end of all.

Chaos is that which more or less interpenetrates all that exists, from the smallest to the greatest. But within the few places where its powers are focused in the causal world, the gates to the Acausal are opened and it is through these Nexions that the emanations of Chaos can flow into cosmos.

Chaos interpenetrates all worlds, and exists even within and beyond the absolute incomprehensible emptiness. Chaos is pandimensional and at the same time zero-dimensional. Chaos is timely and timeless. It moves within the space continuum, but is spaceless. It is the origin of all, out of which everything has been created, and at the same time that it is All, it is also Nothing.

Chaos is its own cause and effect that in its unbound becoming, both creates and destroys. Chaos is the zeroth dimension, which is the space-timeless Ur-Essence of the Unknown God/dess and it is zeroth force that within itself bears the seed to all dimensions manifested and unmanifested.

Chaos is unbound progression and lawless becoming, which cosmos with its stagnating forms limits. The lawlessness of Chaos transcends the causal laws of cosmos and its ordered structures and is therefore, from the Chaos-Gnostic perspective, the ultimate freedom beyond the fetters of cosmic bondage.

Evolution is the way Chaos hastens the return of all to its own Acausal flames, while stagnation is the cosmic way of holding onto the constraining forms, laws and structures of the causal. The Black Flame/the Acausal Fire, which is the spiritual essence behind, within and beyond the causal forms of the Fireborn man and woman is our link to the ur-essence that is Chaos.

Our 'I' (the ego) is shaped and formed by the limitations of cosmic existence, while our Self, which is the wholeness of our inner Acausal core beyond the hylic forms of our ego, is the same as the

latent inner force of Chaos, that we call the Black Flame.

The 'I' is the focal point of the Self that has bound and fixated it to the cosmos, which it has been tricked to glance at. The ego/'I' is therefore the 'conscious' or 'dayside' mind and the 'I/eye' which is blinded by the 'light' of the cosmos. The Self, on the other hand, is the Spirit and the Flame of Chaos beyond the gates of the 'unconscious' mind. The Self is therefore the dark (as in 'outside the light of the false god') and hidden essence that links us to the primeval Chaos and the Acausal.

By looking within the abyss of the Self we can find the keys to Chaos. And through the hidden gates within the 'unconscious' mind that open to the Acausal Self (Azoth), we can increase our Self Consciousness within our lives and direct the focal point that is the 'I/ego' towards the inner Black Flame and fully open the Nexion between the blinded 'I' of the ego and the All-Seeing Eye of the Self. This would lead to the increase of the Acausal currents (Atazoth) and in the end result in the 'Opening of the Eyes of the Dragon' and the liberation of the Pandimensional Self.

The Spirit point of the pentagram represents the Acausal Self that has been repressed and restrained by the four formed elements which symbolize the fourfold covering of the ego. By returning the four elements of the physical, astral, mental and spiritual/causal to the all-devouring Acausal fires of the Spirit/Self, the ego can become reabsorbed by and revert to the wholeness of the Self and become liberated and one with the Chaos Unbound. This return to the Acausal origin can only be initiated through pure Self Knowledge (Gnosis of the Inner Divine Flame) that must be reached through direct experience with both the inner pandimensional force (Black Flame) and the outer Acausal power (Dark Gods).

Within the numerological context 0 is the symbol of the womb of the zeroth dimensional Chaos, while 1 stands for the contracting (coagula) and forming/ordering impulse of the cosmic creation/creator. All numbers from 1-10 stand for the different stages of causal creation and emanation, which culminate in the number 10 that stands for cosmic completion. 10 also stands for law, order, manifestation of form, restriction, the closed circle that within itself has captured the fallen Flames of Chaos, the ego/'I' and the repression of the Acausal Self.

Eleven, which is the number of Anti-Cosmic Chaos, symbolizes therefore that which steps over and goes beyond the cosmic 10. Eleven stands for lawlessness, freedom, formlessness and the breaking of the closed circle. Eleven is the gate to the primeval Chaos and the road through which the essence can transcend the restrictions of forms. Therefore, eleven also symbolizes the completion of Anti-Cosmic Evolution and the realization of hidden, dark and Acausal potential.

The Eleven Angled Sigil (the sigil of Azerate and the Temple of the Black Light) is therefore a

sigilic manifestation of Gnosis that with its eleven angles can open the Dark Gate (Black Hole) to Acausal freedom beyond the limitations of cosmic law and existence.

The Dragon is also an ancient symbol of Chaos. The pre-cosmic Chaos is within the oldest streams of Chaos-Gnosis represented by the Dragon Mother Tiamat, while the Wrathful and post-cosmic Chaos is represented by the Black Dragon (The Black Light) Hubur, which is Chaos (Tiamat) Enraged. It is this Wrathful Chaos (Black Light) that gave birth to the two (2) and the eleven (11), in order to destroy the One (1) that emanated out of the womb (0) of the Primal Chaos.

Through the recognition and awakening of the Black Dragon of Acausal Fire (Azoth/Spirit) the Adept can open the Destroying Eye of the Self (Eye of Lucifer/Rudra/Abbadon) and annihilate the illusions and enslaving forms of cosmic existence.

Hail Chaos!

Hail Chaosophia!

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Lucifer is Satan



Within many 'satanic traditions' it is stated that Lucifer and Satan are two separate powers standing for wholly different principals, elements and concepts. According to many of these traditions the cardinal point associated with Satan is South (the element of fire), while Lucifer is assigned to the eastern point of the compass (the element of air).

In this short text we have as our aim to state our gnosis about this subject and explain why, according to our own tradition and current (218), the abovementioned ideas about Lucifer and Satan

being two separate powers are wrong!

Within our Temple of the Black Light both Lucifer and Satan are used as forms, descriptions and representations of one and the same essence. Our understanding is that there is a difference between rendering the *words* 'Lucifer' and 'Satan' as just forms and descriptions, and believing that they are the 'true names' of that which they represent. This is because our tradition states that the ancient dark gods are all *nameless* and beyond causal comprehension, and that all forms given to them by humans are just that, *forms*, and not something that should be viewed as static in essence and meaning.

In order to focus our consciousness to, and link our unconscious minds with, the essence of these dark gods and establish contact with them, we need to penetrate the hidden heart of darkness and explore the concrete effect that these forces of Black Light have on our selves and the world at large. After we have identified, experienced,* and on a deeper level intuitively understood the relevant effects that these acosmic powers have on the spiritual, mental, astral and physical planes of existence we can try to use *words* and *symbols* in order to better and more easily grasp their transcendent core. It is only at this stage that the Nameless Ones can be given names. For to name a spiritual force within an esoteric context is the same thing as trying to, with one (or many) words, describe and emphasize its most significant qualities, its inner essence and the sum of its power, as it is understood by the limited mind.

The greater the power or principal we try to grasp with the causal mind, the more words, names and symbols will be needed to describe it. In the same way that the different names/words of power act as links between our conscious mind and the powers they are meant to describe, the more abstract symbols (sonic and linear sigils) are used as tools/keys to open the gates of the unconscious mind to the more hidden and formless essence of these nightside emanations.

Lucifer and Satan are two words that for us describe different aspects of one and the same spiritual force. The word Lucifer means 'Bearer of Light' and describes the function and effect of the acosmic power that brings the gifts of forbidden wisdom, enlightenment, intellect, imagination and gnosis. Lucifer is within the esoteric context the secret, invisible and black fire (The First Sun/Son of the Black Light) that burns to ashes and dissolves all illusions, and awakens and strengthens the inner Black Flame and opens the all-seeing eye of the Self.

Lucifer is the antithesis of the demiurgic/archonic lie and is the power that according to the mythos granted man and woman the fruit of the Tree of Daath (the tree of knowledge) and gave them the opportunity to turn their backs on the tyrant god of the hylic cosmos and instead walk the path

towards Self Divinity and freedom. Lucifer is within this context an anti-cosmic Prometheus that brings the Forbidden Fire of the gods (Black Light) to those who through their own pneumatic nature can comprehend it and for them illuminates the hidden path to acausality and the eternal power beyond the shackles of the finite and clay-born ego.

Lucifer is the '*Firebringer*' who with the acosmic light of the Deus Absconditus arouses the flames of spirit and awakens the elect from the illusory slumber of life, death and rebirth and thus acts as the adversary of the suppressing natural order of the cosmos. The Firebringer is consequently he who separates the elect of the acosmic gods who have tasted the fruits of forbidden knowledge/gnosis from the spiritless masses and the force that makes the fire-born into the living gates to the Black Light.

Lucifer is therefore the antithesis and enemy of the limiting and stagnating structures of the cosmos and the eternal adversary of the powers that aim to limit the eternal and unbound becoming of the formless Azoth. Because of all the abovementioned thoughts about the nature of this acosmic power, which we have linked to the forms of Lucifer, it should be clear that this Bringer of Forbidden Light is the very same essence as the Accuser and the Adversary called *Satan*. For Lucifer must, in order to enlighten, act upon an existing darkness and in order to bring truth he must first dispel the lie. So the very nature and effect of a Lucifer makes him into a Satan of that which he must act as an antithesis of.

Satan means 'adversary', 'opposer' and 'accuser'. Satan and Lucifer are therefore *not* two separate entities/gods/principals/powers, but one and the same essence of Spiritual Fire (Throne of South). The word Lucifer describes our father's effect on those of us who walk on the left hand path and are in harmony with his dark gnosis, while Satan is the word that describes our father's effect/reaction towards that which blots out the acosmic truth and those faithful and blinded slaves of the demiurge that walk on the right hand path of the White Light.

Because of this gnosis about the true nature of Lucifer-Satan the name/word Lucifer is often used during those rites that have as their aim to bring forth the blessings and the illumination of the Black Light, while the word/name Satan more often is uttered and called upon within more adversarial and destructive contexts. But both names represent the exact same essence, just seen from two different perspectives. Lucifer-Satan is the Outer Eternal Black Fire whose reflection within the microcosm burns within us in the form of the Black Flame of Spirit.

Lucifer and Satan are only two of the many words/names that are used within the Satanic/Luciferian tradition linked to the Firstborn of the Black Light. A few examples of other forms used within the

pantheons of the dark traditions that represent the same illuminating and adversarial power we have linked with Lucifer-Satan are: Kingu, Apep, Set, Typhon, Ahriman, Angra Mainyu, Shaitan, Surt, Loke, Exu Maioral, Samael, Lotan, Diabolus, Prometheus and Azerate, which is a word linked to the fullness of the anti-cosmic power of the night side.

Before any of the abovementioned words/names can be used in order to establish contact with the essence that our temple links to the forms of Lucifer-Satan, their hidden meanings must first be understood and internalized by the initiate. For our truth is that all the names mentioned in this text represent, on different levels, one and the same power of our God and role model, the Firstborn Sun/Son of the Black Light!

Salve Lucifer-Satan!

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Evil, the Satanic Ideal



Within many of the texts, rituals and invocations that are used in the Satanic tradition, Satan is praised as the 'Lord of Evil' and evil seems to be portrayed as something 'good'. In order to understand this exaltation of 'evil' we need to first determine what it is that we, within the dark tradition, mean by the word 'evil' when the term is used as a positive denomination.

As Satanists and Chaosophists, we place ourselves above and beyond all moral illusions and constrained ethical values that the ruling, demiurgic/archonic world order uses in order to enslave and keep the subhuman cattle in check. Thus words like good and evil actually have no static meaning for us and must be understood as totally relative terms that only can express subjective values.

But we also understand that while we ourselves view the meanings most often associated with these

words as illusory and as the mental programming of enslavement, there are still billions of people that let their empty lives become controlled by the significance they have been brainwashed to attribute to these words.

Because of this we choose, within certain contexts, to align ourselves with and pay tribute to 'that which is evil' in order to show and make clear our stance as the adversaries and opposers to, and accusers of, the ruling status quo and that which is deemed good and pure by the enslavers.

All that which the archonic world rulers have established as the ideal of the 'highest good' is, in truth, that which the pneumatic elect of Satan-Lucifer understand as being anti-evolutionary and enslaving. For example, slave mentality and morality, ignorance of the harsh truth, weakness of spirit and mind, passivity, masochism, apathy, self denial and weak-willed conformity are all attributes deemed attractive and good by the followers of the right hand path. This 'dextral path of goodness' can therefore only reinforce the cosmic enslavement of the spiritless servants of the chief archon.

Thus Satan, as the Lord of Evil, represents all that is above and beyond the moral illusions and limitations attached to the words good and goodness. Hence, He becomes the Champion of the Evil that opposes the oppressive and weakening ideals that are proclaimed by world rulers. When the ideals of the good lead to the repression of the inner acausal potential of the elect and have as their function to imprison the Black Flame and the wild beast within, the Principle of Evil becomes the ideal of the Promethean.

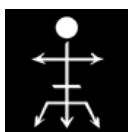
It is because of all the above stated ideas that the Satanist always relates to the Dark Gods and principal adversaries of all pro-cosmic religions. For these Dark Gods most often represent the 'Evil Impulse' to go against the accepted moral values, which have as their aim to enslave and control the great majority of gullible and easily controlled lambs within the society in which these 'good values' are established.

The sinister (left) way is thus called the Path of Evil that leads the strong of spirit to the true highest good, which is the total freedom beyond all restrictions.

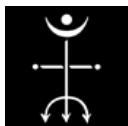
Visita Interiora Tartaros Rectificando Invenies Occultum Lapidem.

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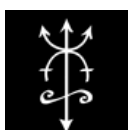
The Three Dark Veils Before Satan and the Black Light Gnosis



000 - Tohu - Chaos: Qemetiel 'Crown of Gods'



00 - Bohu - Emptiness: Beliaal 'Without God'



0 - Chusek - Darkness: Aathiel 'Uncertainty'

These are 'The Three Powers (or Dark Veils) Before Satan' and are within our tradition seen as the three Forces that came out of Ain Sof in order to make way for the manifestation of The Black Light in The Outer Darkness that became Sitra Ahra. These three powers can be seen as the Burning Trident held high above the Thaumitan/Two-headed Master of Thaumiel. These three powers can also be viewed as Wrathful Reflections of Ain, Ain Sof and Ain Sof Aur, and as the Three Steps from Sitra Ahra back to the womb of Tehom/Tiamat or to The Mystery Unmanifested (ie. The Primal Chaos).

We view Sitra Ahra as 'The Universe B' or 'The Nightside', NOT as the 'Nightside of Eden', but as The Nightside of Ain Sof's Emanation, established by The Black Light or The Left Light called 'Or She-ein bo Mahshavah', which means 'The Light Without Any Thought of Creation'.

The meaning of Universe A and Universe B within our tradition is the following: 'Universe A' = Universe of 1 or 10 (A=1, 1=10), which is the universe of Cosmic Order, Law, stasis and causality. As the 1=10 is the *closed circle* so is this Universe A closed and separated from the pandimensional divine power.

'Universe B' = Universe of 2 or 11 (B=2, 2=11), which is the Universe of the Counter Light or divine antithesis, lawlessness, dynamic becoming and acausality. This we see in the number of the letter B which is 2. And 2 is the number of Thaumitan/Thaumiel, the thesis and antithesis which create the synthesis (instead of the stagnation and stasis of the number 1), the *broken circle/spiral* leading back and connected to The Unmanifested and The Pandimensional. 2 is also, in this context, the shadowless shadow and The Avenger or The Liberator of that which is bound by 1 (one) within

the Universe A.

Within our Order exists the *Temple of The Black Light*, which is dedicated to the channelling, manifesting and strengthening of this anti-cosmic impulse of the primal pandimensional force within the 'Universe A'. Lucifer is, from this perspective, an aspect of 'Chavajoth' (whose true name and number is of the essence of 11) who is the bringer of this Black Light of Sitra Ahra. Lucifer, for us, has got nothing to do with any Roman god, the planet Venus or the element of Air. Lucifer is a word and not a name. Lucifer is The Bringer of Light, the light of *Or She-ein bo Mahshavah!*

Those who seek The Mystery Unmanifested will be illuminated by this Black Light, and those who do not have the essence of Sitra Ahra within them (ie, The Black Flame) will see nothing but The Terror of Darkness!

Lucifer's Light will forever be darkness in the eyes of the Blind...

The Light of Lucifer is the Gnosis/Daath that is the Gate to Sitra Ahra, and in Sitra Ahra are the paths to The Mystery Unmanifested, *beyond* The Crown of The Dark Gods...

This is also the goal of Satan himself; to destroy the restrictions/forms/manifestations of the Sefirotic emanations from Ain Sof, so that he Himself can also become free to return to The Womb of The Dragon.

The YHVH (Demiurge) seeks separation from and manifestation outside the Ur-Kaos, but Satan exists only in order to return All (himself included) to that same Kaos!

We who share this Will of The God Satan are Satanists and therefore Luciferians (*Lucifer is Satan*).

One can therefore say that 'The Three Dark Veils Before Satan' are the triple manifestation of The Wrathful Kaos (which emanated from Ain Sof), before the manifestation of the Kliffot and the Tree of Death. The essence of The Black Light manifests itself through these *three dark veils of anti-existence* within Thaumiel (the first Kliffa) as the Two-Headed God (or as 'The Twins of The Unmanifested God'). As for which head of Thaumiel is turned towards where, we sometimes say that Moloch is the one with his face turned down towards the lower Kliffot (and the world) and it is Satan who is looking back up to 'The Kaos Unmanifested', that he ever seeks to return to.

We therefore say that 'The fires of Moloch burn before The Throne of Satan'. The fires of Moloch are the final cleansing for 'The Sitra Ahra Adept', before He/She gets to face The Master Satan/The First Head and The God of the Elevenfold Kliffot and Wrathful Kaos!

The *term* 'Or She-ein bo Mahshavah' is from the teachings of Nathan of Gaza, but the idea and concept of this Black Light can be found within many other esoteric teachings and dark traditions.

Gerschom Scholem has written: "The thoughtless lights (Black Light), build structures of their own, Demonic worlds of the Kelippot whose sole intent is to *destroy* what the thoughtful light (ie. The White or Right Light) has wrought. These forces are called 'Serpents (Dragons) dwelling in the great Abyss'. The Satanic Powers, called in Zohar 'Sitra Ahra', are none other than the sinister (left) side of Ein-sof itself."

Noore Siyahe Ahrimān, is the same concept as the Black Light, within the Persian system and can be found within all the anti-cosmic forms of esotericism.

One can also recognize these kinds of ideas in some forms of Gnosticism, as in the traditions of the Luciferians, Ophites and the Cainites. Out of The Pleroma comes the fallen impulse which restricts the fullness of The Divine Unmanifested and Alien God/Goddess. But out of the same source comes also the emanations that are anti-demiurgic in essence and have as their aim to return the stolen sparks of Pneuma (for us 'The Black Flames') back to the Acausal and Pandimensional realm of The Dark Divine. These forces that work against the illusory forms and laws of the cosmic creation act as a 'Satan' against the Demiurge and his Archons, and they bring the forbidden *Black Light of the True God*, to those few who have ears to hear with and eyes to see the truth that they reveal.

From the cosmic perspective these anti-cosmic forces are demonic and evil, but the Truth is that they are the Angels of The Left Light/Black Light of The Unknown God.

In Tantrism, Samhara Rakta Kali is the manifestation of this Black Light who acts as The Left Emanation of Parashakti (The Transcendent Power) that returns everything back to the womb of The Dark Mother.

But in Kliffotic Kabbala (The Kabbala of Satan) one always follows the path of The Black Light through the Sitra Ahra, for to climb the 'tree of life' will not open the gates to that which is Beyond. This 'tree' functions to separate itself from that Ur-Kaos of The Unmanifested in order to manifest, whereas the function of The Tree of Daath/Death is to bring All back to that Acausal Primal Source which we strive to become as one with. The Ego seeks separation in this demiurgic fashion, but The Self or The Black Flame/Pneuma seeks the Pandimensional/Acausal state of All-potential beyond the restrictions and laws of cosmos/matter/causality.

These ideas are the reason why we have two names to describe our tradition of Satanism/Luciferianism. One is 'Anti-Cosmic Satanism' and the other is 'Chaos-Gnosticism/Chaosophy'. Lucifer is the function of Satan that brings The Black Light and its

Forbidden Gnosis into this world. *Satan is the bringer of the Light of Sitra Ahra, therefore Satan is Lucifer.*

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Tehom and Sheol

In this short text we want to explain one aspect of our Current's teachings about the Kliffot that will differ from other traditions. This aspect is about the name that we use for the highest triad and the first 'Hell' of the Kliffot, which consists of Satariel, Ghagiel and Thaumiel.

Usually, and outside our current, this triad was and is called 'Sheol', which can be translated as 'the Pit', 'the grave' or 'under the earth'. The reason why others have used this name is because they have wanted to point out that the highest aspects of the Kliffot really were the lowest form of spiritual descent. They connected the Kliffot to gross and empty matter and wanted to place their demiurgic 'god' as the highest point of spiritual 'light'.

We, on the other hand, do not see things in this false light of the hylicoi. For us the Kliffot are the Black Light Manifested and that which opposes the cosmic creation. For us the descent into the 'Abyss'/Daath is through Gnosis and, therefore, a true spiritual form of ascent and transcendence. Because of this we choose not to call the highest spheres by the name that denotes them as the lowest. However, that is only the exoteric reason why we reject the use of the name Sheol and instead use Tehom.

The esoteric reason is that Tehom, which means 'great deep of the primordial waters (of Chaos)', 'The Deep' and 'Abyss', is a word derived from the Babylonian name of the Dragon, Tiamat. The plural of Tehom is Tehomoth (depths), which shows the roots of this word even more clearly. It is a name that is esoterically connected to Chaos and to the pre-Judaic concepts of the Primal Acausal Force.

One may ask why we do not call the three forms above and beyond Thaumiel this name instead, as Tohu, Bohu and Chasek would better fit the concept of the Triad of Chaos. Well, they are in an esoteric sense the Unmanifested Triad of Chaos, or in some contexts even seen as a downwards pointing triangle of Black Light. This is actually the reason why we call their three manifested aspects on the Tree of Death/Daath 'Tehom'.

Thaumiel, Ghagiel and Satariel are aspects of Tohu (Formless/Chaos), Bohu (Emptiness) and Chasek (Darkness).

Tohu (Formless Chaos) is manifested within Thaumiel, which has the number Two ($2=1+1=11=$ Chaos) and is governed by the Two Crowned Heads/The Two-Headed Dragon/The Twins of God/Thaumitan. Satan and Molok here are the Gods of Chaos and of the essence of the Twofold Flame of Tohu, and are therefore the most transcendent aspects of the Dark Gods.

Bohu (Emptiness) is manifested within Ghagiel, which stands for the absence of the demiurgic Logos and therefore connected to silence and emptiness. Here Beelzebuth acts as the Hinderer of God, or as the One Who Silences the Word of God ('god' here refers to the Demiurge YHVH) and stands for the absence of the cosmic causal law and will to form and create.

Chasek (Darkness) is manifested within Satariel, which stands for that which is outside the false light of Sephirothic existence and is therefore hidden within the Outer Darkness. Here Lucifuge Rofocale (He Who Shuns the Light) banishes the illusions established by the false 'light' of the creator and instead establishes the purifying darkness illuminated by the Black Light. Satariel becomes in this way the kliffa of Hidden Darkness, which is the point of entry to the seven lower kliffot of the Outer Tree of Daath.

Because of all these associations between the Three Veils of Anti-Existence/Three Dark Veils Before Satan and the kliffotic triad of Satariel, Ghagiel and Thaumiel, we who follow the 218 Current have chosen to name the first Hell 'Tehom', instead of 'Sheol', in order to better express and grasp its transcendent and chaotic essence and underline its connections to the Tehomotic Triad of Black Light.

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Tzimtzum and the Restricting Impulse of Ain Sof

Tzimtzum, the concept of 'contraction and condensation' caused by the Demiurgic Light-impulse and motion of Ain Sof, is of interest for our tradition, as it can be linked to ideas related to the Coagula and restricting of the originally Lawless (Acausal) Becoming of Primal Azoth (Primal Azoth = the original uncreated element of Chaos, unbound by the later created four elements of

cosmos).

The Tzimtzum was the cause of time, space and causality within the Lurianic Kabbala and, from our perspective, was the act of the 'falling emanations' from the right side of Ain Sof downward towards that which would finally be manifested within Malkuth.

According to our tradition, the 'Thoughtless (Black) Light' did not emanate within the same 'space' (or, more correctly, the Void) that the Demiurgic Light did.

The second emanation of Ain Sof was a sinistral impulse sent to counteract that which the 'Thoughtful Light' had set out to accomplish. Similar to the way in which the Demiurgic Light acted as the Coagula-Impulse and restricting force that confined in form the sparks of the Divine in a once 'empty and formless' space, the Black Light acted as the Solve-Impulse of Ain Sof and filled a parallel empty space with its own emanations in order to counteract the manifestations of the Light of Creation.

In this way the Sitra Ahra became an antithetical mirror image of the Tree of Life within the Outer Darkness. This is a crucial aspect of the anti-cosmic gnosis as it separates the Dayside and the Nightside in a fundamental way, while still explaining the link and interaction between the Universe A/1 and the Universe B/2=11.

Through kliffotic intrusion into the Dayside, the forces of the Nightside aid the return of the divine sparks constrained within the Sefirotic forms, back into the original unbound form they had before the Tzimtzum process imprisoned them within the cosmic Vessels/Kelims of Hyle.

The kliffotic forces are thus known to manifest themselves through various aspects of dissolution of cosmic form and structure, and can therefore be perceived as 'agents of destruction'. But the actual truth is that even though annihilation is their exoteric effect, their true goal is nothing less than the Liberation of Azoth/Pneuma/Spirit. In order to draw parallels to other relevant lines of practice, spiritual speculation and gnosis, we can liken the creational process of the relevant Kabbalistic systems of thought to the genesis of cosmos as described in the Enuma Elish.

In the Enuma Elish, the Ain itself is the Two-fold Nothingness of Tiamat and Absu ($2=1-1=0$) and the 'Thoughtful Light' within this context manifests itself out of the unconscious state/dreams of the Primal Chaos/the Zeroth Two Within the Void. As a result of the coming forth of the unwanted bastard gods of cosmic order, the Primal Chaos counteracted the impulse that birthed their unwanted, and one could say, 'aborted' children, by rising up against them.

This anti-cosmic impulse of Black Light of the 'Zeroth Power of Two' is described as the will of

Absu to slay the new gods and later as the Wrath of Hubur (Tiamat's anti-cosmic aspect) which gives birth to the Eleven Champions of Chaos (0=2=11).

The Sitra Ahra, if understood from a similar perspective, was not the leftovers or shells of failed cosmic worlds imprisoning the divine sparks. According to Gnosis, the antithetical 'Other Side' is as old as the Sephirotic world of the Tree of Life, and its origins are just as divine. The difference is that the two sides represent different impulses of the Divine - one being the Coagula and restriction, and the other being the Solve and liberation.

In other words, the spheres of the kliffot manifested almost simultaneously with the sephirot, forming their adversarial (i.e. 'Satanic') reflection in the Outer Darkness, beyond and outside of the confines of the Tree of Life.

We also believe in a form of the 'shattering of the vessels' that is somewhat similar to the ideas presented within the Lurianic Kabbala, but our understanding regarding the cause and effect of that 'Cosmic Catastrophe' differs from theirs.

Contrary to their belief that the sparks which spilled out from the broken vessels of the sephirot fell down into the 'dark world of kliffot' and are now in need of being lifted back up into the supernal sephirot in order to be redeemed, our conviction is that the actual redemption of those sparks was achieved by their transcendence into the Sitra Ahra.

The shattering of the vessels was caused by the At-Azoth process which increased the power of the divine sparks and caused the cosmic vessels to overflow and crack, thus liberating the imprisoned Azoth from the prison of causal clay. The breaking of the vessels was orchestrated and caused by the forces of the Black Light, and are interlinked with the Great Gift of Lucifer and the bringing down of the fruits of Daath/Gnosis to the slumbering Man and Woman.

It was also this cosmic catastrophe which opened up the black holes and gates to the Sitra Ahra within the formerly fully closed circle of cosmos.

The 'Cosmic Catastrophe' is thus an ongoing process that in its final phase will lead to the return of all back into the Unmanifested and Unbound Mystery, thus fully effacing the stifling causality established by the demiurgic act of Tzimtzum.

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The Kliffotic Kelim Fetishes

Now that certain esoteric aspects of the 218 Current have been disclosed and others are planned to be revealed in future publications of the TOTBL, we can briefly touch upon a previously hidden form of the fetishistic cultivation of the forces of the kliffotic spheres within the alchemical work of 218.

The form in question is the 'Kelim Fetishes of the Kliffot'. These special fetishes are consecrated vessels filled with links to the kliffotic sphere each one is meant to collect or channel essence from. These vessels are often in the shape of hollow statues, cauldrons, vases or bowls, and contain many esoteric elements that have ritually or 'naturally' become connected to the Nightside force that is relevant to each one. Through the Great Work, these links become transubstantiated into 'One Point of Sympathy' via a concrete concentration of kliffotic energy.

This form of fetishism has as its aim to create actual points of entrance to and from the Sitra Ahra. Their creation can not start until a very solid knowledge of the actual nature of the kliffa in question has been gained through traditional initiatory work and direct contact with its ruler. The construction and full manifestation of these Kelim fetishes can therefore take many years.

Many times, the tokens and magical objects of each kliffotic ruler's altar become the seeds of power later planted into a Kelim. The Kelim, in its final stage, becomes a focused point of power belonging to the kliffotic sphere it embodies. Simultaneously, it represents, in a very concrete fashion, the level of gnosis and empowerment that the initiate has accumulated through his/her work.

The first Kelim of our tradition is that of Naamah. This Fetish Vessel is often constructed within an unglazed terracotta bowl that has been ritually cleansed and dedicated to the Great Work of Nahemoth. A suitable offering is given in the name of 'the Pleasant One' and the blood of the offering is mixed with a Magical Ink of Naamah.

This empowered ink is then used to mark all the relevant sigils, symbols and formulas of Nahema upon the outside and inside of the vessel. The marked but still empty fetish vessel is later kept upon the altar as a symbol for the will to become satiated with the emanations of Nahemoth.

When enough knowledge of, and links to, the Black Earth have been gathered and the license to proceed with the work has been gained directly from the kliffotic ruler (in this case, Naamah) they are, at a crucial, often liminal, point in time, sown into the holy vessel and, through the gnosis that

has been received thus far, transformed into the 'One Point of Sympathy'.

The actual contents of each vessel can differ somewhat from one initiate to another, but certain essential elements will always remain the same as long as the same spiritual Current is channelled. Among these elements are talismans marked with certain sigils and spells, metals consecrated and enlinked with the relevant energy current, stones and crystals that correspond to the sphere in question, soil ritually obtained from different places of power somehow connected to the sphere in question, herbs and plant parts possessing the esoteric daemonic vibration of the kliffa, organic matter obtained through different forms of 'rites of giving and receiving', and many more such elements and sorcerous links.

In the traditional form of the Kelim of Naamah the terracotta bowl is filled with soil and other magical powders, into which the many different esoteric elements have been 'planted' or buried. The Kelim is topped with a consecrated skull of a black dog, and on top of the skull is placed an inscribed and dressed black candle which is lit in order to activate the powers of the Kelim.

Such a Kelim becomes an actual living Point of Power and must be handled with great care and requires to be fed with suitable offerings that are in harmony with its own nature and power.


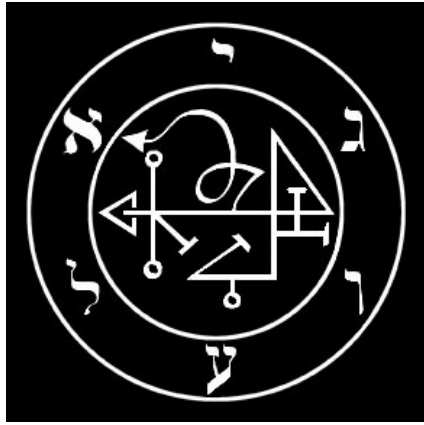
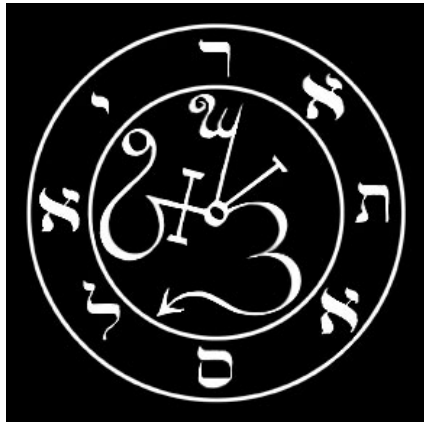
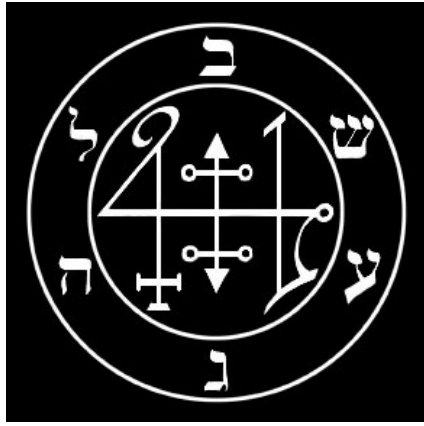
The Kelim fetish has its obvious uses as an empowering tool of kliffotic sorcery, but it is also a point of intrusion for the forces of the Outside, through which both the microcosmic and the macrocosmic Atazoth process is facilitated.

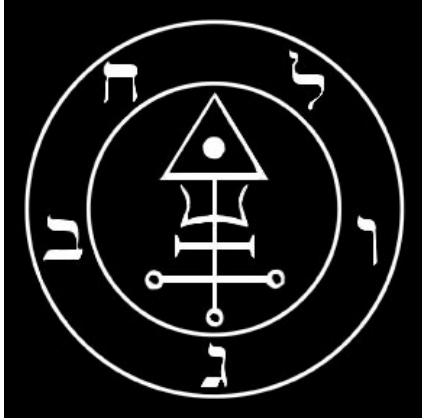
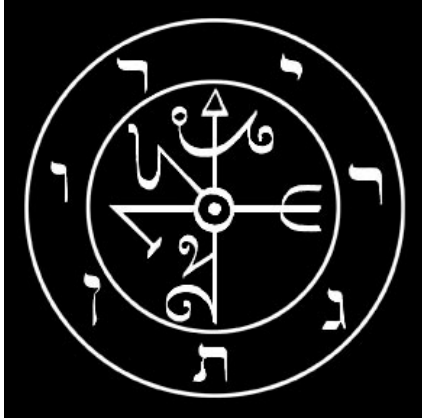
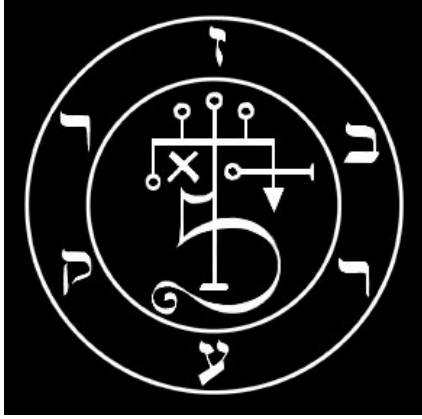
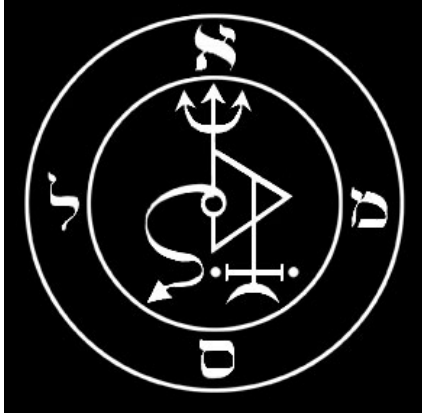
The shattering and overflowing of the Eleven Kliffotic Kelims is the same as the breaking of the Eleven Seals of Liberation and the turning of the Eleven Keys of Sitra Ahra, which is the final initiatic goal of the anti-cosmic Adept, leading to the glorious Azothan phase of the Chaosophic Alchemy.



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The Sigils of Kliffot

The Kliffotic Sigils presented herein are derived from the forthcoming grimoire "The Book of Sitra Ahra" by N.A-A.218 and are presented here in order to introduce some of the relevant aspects of the 218-Gnosis in its Concealed and Sigillic Forms.

<p style="text-align: center;">Thaumiel</p>	
<p style="text-align: center;">Ghagiel</p>	
<p style="text-align: center;">Satariel</p>	
<p style="text-align: center;">Gha'agsheblah</p>	

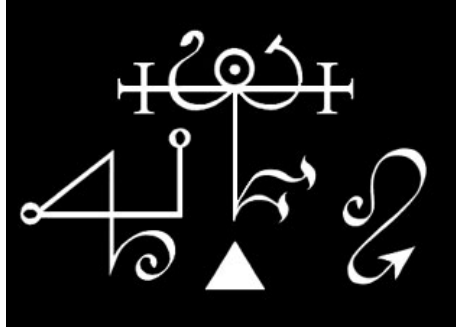
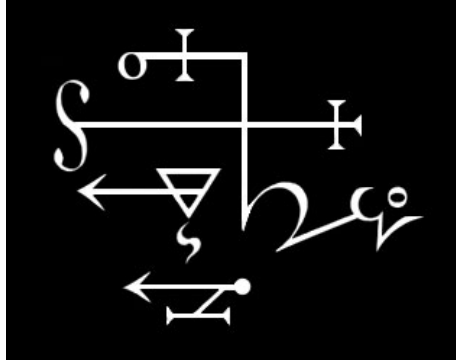
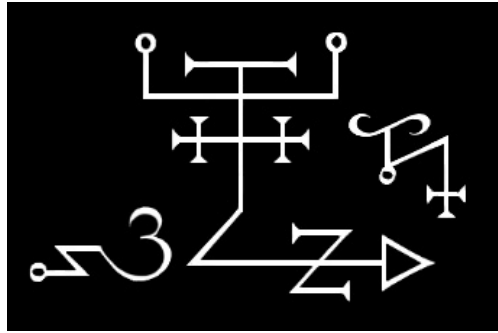

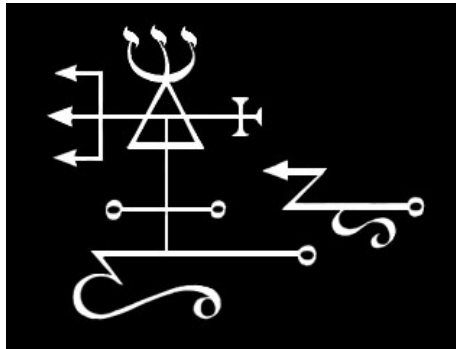
<p style="text-align: center;">Golachab</p>	
<p style="text-align: center;">Thagiriron</p>	
<p style="text-align: center;">A'arab Zaraq</p>	
<p style="text-align: center;">Samael</p>	

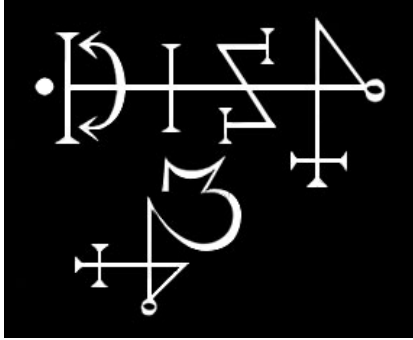
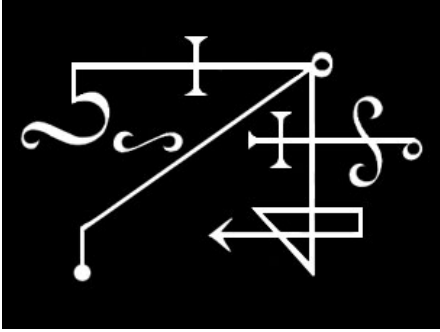
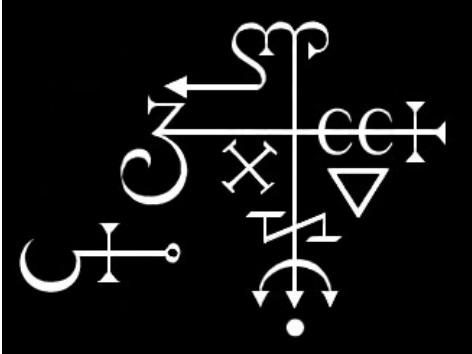
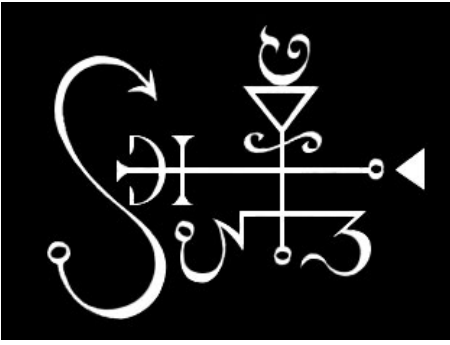
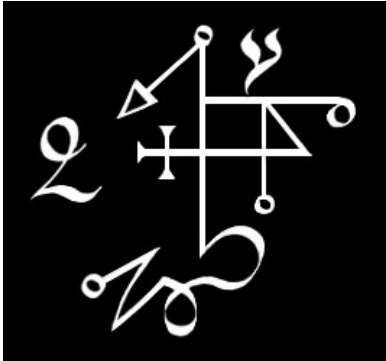
<p style="text-align: center;">Gamaliel</p>	
<p style="text-align: center;">Nahemoth</p>	

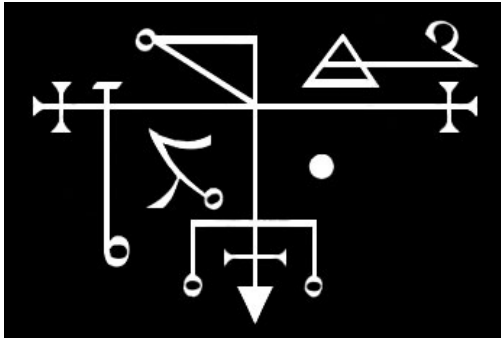
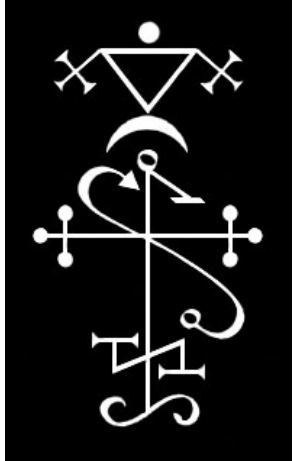
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The Zodiac of Sitra Ahra

The following sigils of the Kliffotic Zodiac are derived from the forthcoming grimoire "The Book of Sitra Ahra" by N.A-A.218 and are presented here in order to introduce some of the relevant aspects of the 218-Gnosis in its Concealed and Sigillic Manifestation.

<p>Bairiron</p>	
<p>Adimiron</p>	
<p>Tzelladimiron</p>	
<p>Schechiron</p>	
<p>Shelhabiron</p>	

<p>Tzephairon</p>	
<p>Obiriron</p>	
<p>Necheshethiron</p>	
<p>Nachashiron</p>	
<p>Dagdagiron</p>	

<p style="text-align: center;">Behimiron</p>	 <p>A complex magical diagram on a black background. It features a central vertical line with a downward-pointing arrow at the bottom. To the left, a horizontal line with a crossbar has a vertical line extending downwards from its center, ending in a circle. To the right, a horizontal line with a crossbar has a vertical line extending upwards from its center, ending in a circle. At the top, a diagonal line descends from the right towards the center, ending in a circle. A small triangle is positioned above the right side of the central vertical line. A small circle is located to the right of the central vertical line, between the top and bottom horizontal lines.</p>
<p style="text-align: center;">Nashimiron</p>	 <p>A vertical magical diagram on a black background. At the top, a triangle is formed by three lines, each ending in a cross. Below this, a crescent moon is positioned. A central vertical line descends from the moon, ending in a circle. To the left and right of this central line, there are horizontal lines with crossbars, each ending in a circle. At the bottom, the letters 'S' and 'H' are written in a stylized, calligraphic font, with a vertical line passing through them.</p>

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* Invocations

The primary reason for the presentation of the following invocations is to offer 'poetic' and codified discourses concerning some of the different aspects of the Divinities of the Black Light who act as central points of power within the 218 Current.

Although the invocations presented here are from the many 'parallel lines of practice' that exist within the anti-cosmic tradition, their use must be reserved solely for their own correct contexts. For example, the different pantheons that Leviathan and Hekate, or Apep and Sorath, belong to must never be mixed together within the same ritual setting.

By working with each god-form within its own traditional setting, the integrity and focused power of each line of practice is preserved, and dilution of the spiritual currents enlinked to each 'form' is avoided.

The correct and practical use of each invocation is suitable for the channelling of the particular god-form's essence within the appropriate ritual framework. This framework must be shaped in accordance with the governing ritual ethos of that specific line of practice, and formed in such a manner that allows the key points of the invocation to open up the inner and outer gates, leading to the blessings and curses of the god or goddess invoked.

The Calling of the Eleven Angles

Zzas Zzas Nasatanada Zzas! (x11)

From the first angle I call upon the All-Consuming Flame, the hungry blaze before the highest throne of the abyss and the purifying fires of Wrathful Chaos! I invoke Moloch!

Hail Moloch!

From the second angle I call upon the storm winds of nothingness, the wings of death and the Harbinger of the Screaming Silence! I invoke Beelzebuth!

Hail Beelzebuth!

From the third angle I call upon the Living Darkness, the revealer of all the hidden treasures of the

Nightside and the extinguisher of the Finite Light of Creation! I invoke Lucifuge Rofocale!

Hail Lucifuge Rofocale!

From the fourth angle I call upon the spiller of blood, the highest principal of mind transcending madness and the opener of the Eye of Abaddon! I invoke Astaroth!

Hail Astaroth!

From the fifth angle I call upon the dark fires of demonic passion, the inescapable force of Divine Acosmic Wrath and the flaming sword of Satan! I invoke Asmodeus!

Hail Asmodeus!

From the sixth angle I call upon the will to unlimited power, the deifier of the inner dark flame and the Rising Beast of the Final Apocalypse! I invoke Belphegor!

Hail Belphegor!

From the seventh angle I call upon the ecstasy of war, the bringer of death to all that obstructs the lawless becoming of the Hidden Self and the Lord of Eternal Conquests! I invoke Baal!

Hail Baal!

From the eighth angle I call upon the anti-cosmic venom of the Unknown God, the awakener of the Black Flame Within and the proud master of forbidden alchemy! I invoke Adramelech!

Hail Adramelech!

From the ninth angle I call upon the innermost essence of the blackest lusts, the unborn Dragon Mother of the Nightside Kingdom and the beauteous empress of sinful nightmares and all nocturnal terrors! I invoke Lilith!

Hail Lilith!

From the tenth angle I call upon the baneful magic of the Nahemoth, the chthonic acausal streams of the black earth and the mistress of all satanic enchantments! I invoke Naamah!

Hail Naamah!

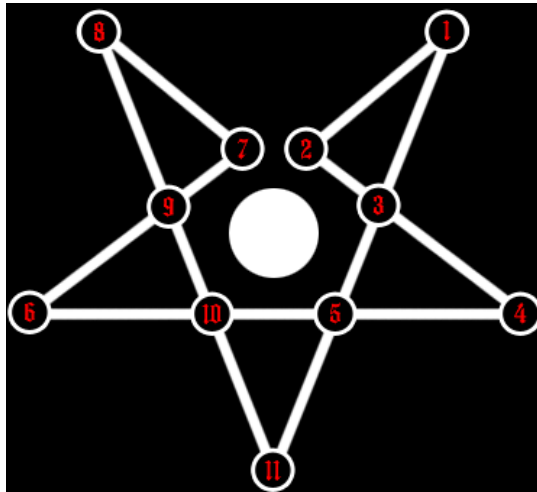
From the eleventh angle I call upon the Shapeless One who is masked with forms uncountable, the first manifestation of the Black Light enthroned on the Tree of Death and the destroyer of all sephirotic illusions! I call upon Satan!

Hail Satan!

From beyond the eleven angles and out of the dark portal, I call upon the fullness of Wrathful Chaos, which shall shape the aeon in accordance with my satanic will and initiate the final cleansing of the Day of Wrath! I invoke Azerate!

Hail Azerate!

Vedar-Gal Tiekals Somdus Azerate! (x11)



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Leviathan - Dragon Lord of the Western Tower and Throne



The awesome and fear inspiring dragon Leviathan is the lord of the wrathful and storming oceans of Chaos and is therefore one of the prime representatives of the dissolving powers of the acausal. Leviathan can be likened unto an Oroboros awakened that has let go of his own tail and, as a result, broken the closed circle and made the ten into eleven. Leviathan has by some been identified as a wrathful aspect of the Tad Ekam dragon-force mentioned in the Rig Veda and personifies the ophitic manifestation of the acosmic darkness of the unformed Chaos.

Leviathan is a powerful part of the essence beyond the limited forms of that which has been manifested within the cosmos and is the antithesis of all order, forms, laws and restricting structures. Leviathan is thus the Dark God of the eternal, paradoxical, becoming and a bringer of the formless and unbound Ur-essence. Leviathan, also called Theli, is the master of the bottomless seas of Wrathful Chaos who through the opening of the eleven dark gates shall overflow and drown the whole sephirotic creation with the crashing waves of the bitter waters of Sitra Ahra. Leviathan is therefore one of the anti-cosmic god forms associated with the re-establishment of the primordial acausality and a bringer of pan-dimensional disorder.

Leviathan, whose feminine aspect or counterpart sometimes is associated with Taninsam Lilith, is also the ruler over the Western Tower of Chaos whose gates according to the hidden lore open during the 'Walpurgis night' of the 30th of April. The anti-cosmic magician turns to the 'Chaosifer Tower' of Leviathan within those chaos-gnostic workings that aim at the opening of the dark portals and the channelling of the disharmonic acausal currents into the causal realm. The emanations of the Chaosifer Tower are also used within many black magical rituals with the intention of creating abrupt and disruptive change, confusing the enemy, causing madness and spreading panic.

The currents of the Chaosifer also play a central role within esoteric workings that have the

objective of awakening both the inner and the outer aspects of the pneumatic Dragon Force and thus granting the magician the power to transcend the limitations of the cosmos and become as one with the dynamic and eternally becoming force of Chaos. Leviathan's tower and throne are the focal points and sources of power for many chaos-gnostic workings and a very strong link to the shapeless and non-created dark essence of both the inner and the outer Black Flame.

The rituals that have as their aim to channel the dark torrents of the Chaosifer Tower and the Throne of Leviathan can commence with the following short invocation:

"Vedar-Gal Tiekals Somdus Azerate!

Desurpur Kajp Gidup Leviathan!

Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam!

In the name of Azerate, the eleven-headed and crowned dragon of Sitra Ahra, I N.N. salute the Tower of Chaosifer!

In the name of Azerate, I praise the grand and fear inspiring Dragon Tower whose anti-cosmic darkness is a monument to the Chaos that once was and again shall become!

By the power of the dead dragon, who shall soon resurrect and make one the eleven and overturn all forms into formlessness, I N.N. praise the Western Tower of Wrathful Chaos and call upon the forces of the dark acausal seas!

Proudly and in the name of Azerate, I kneel before the Dragon Tower of Leviathan, whose living darkness and demonic shadows bestow upon me the power to call forth the Ancient Ones and to open wide the locked gates of the Sitra Ahra realm of my anti-cosmic Gods!

In the name of Azerate, I N.N. salute the Tower of Chaosifer, which is the western point of ingress to the pan-dimensional Ur-essence of primordial Azoth, that after the death of my causal form shall grant my spirit entry to the elevenfold current of the Nightside!

Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam! (x11)

Hail Leviathan!

Hail Azerate!"

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Beelzebuth – The Lord of the Eastern Throne



Beelzebuth is the bringer of the storm winds of evolution which destroy everything that does not bend to the Will of the Dark Gods. He is also the 'Hinderer' (Ghagiel) who, with his dissolving currents, constantly combats the constricting impulses of the cosmos and breaks the laws and the stagnating structures of the sephirotic realm.

Beelzebuth, who is also called The Lord of the Flies, is the kliffotic force that devours the corpses and rotting shells of the old and conquered cosmic aeons and leaves behind the pure emptiness that is the absence of the formed and restricted elements.

Beelzebuth is also, within the Four Black Thrones system, the lord of the kliffotic shadow of the mental plane, and is therefore the monarch of the anti-cosmic world of the unbound and pure seed of Alogos. Before Beelzebuth's throne the winds of emptiness tear asunder all essence restricting forms, while elevating that which is truly of the essence of the Acosmic Unborn Spirit to the pandimensional beyond that is Chaos.

Beelzebuth is, according to the Satanic tradition, also the master of the Eastern Tower of Wrathful Chaos, whose gates are best opened on the 'Summer Solstice' (the 21st of June), when the dark currents of the Throne of the Fly are used to oppose the rising cosmic tides.

The Satanist faces the Tower of Nihilifer, which is the name of the Tower of Beelzebuth within the esoteric tradition, during the black magical and meditative work that has as its aim to bestow visions and powers of the dark beauty and boundless might of the immaculate purity of the Bohu/Nihil, which is the source of Beelzebuth's Spirit.

The powers of the Nihilifer Tower can also be used to erase and dissolve the mental programming of the ego and all the forced ethical and moral limitations and values that the archonic world of man has installed within the conscious mind of the false 'self'. These kliffotic currents can also be used to create indifference towards mundane desires and cravings of the clay-born man, and can create a fertile void in which the seed of the Shadow Self can germinate.

The channeling of the black currents of the Nihilifer Tower is also part of the process of the killing of the causal ego and the recreating of a more elevated, unbound and strong consciousness that allows contact/interaction with the Acausal Self and thus also makes possible the implementation of the Satanic Will.

The Nihilifer Tower is like a 'shadow' of the Chaosifer Tower and represents the hungry and eternal emptiness of the Void, the silence of Alogos, nothingness and the most negative forms of anti-existence championed by the Wrathful Chaos.

The rituals that have as their aim to channel the black storm winds of the Nihilifer Tower and the Throne of Beelzebuth can commence with the following short invocation:

"Vedar-Gal Tiekals Somdus Azerate!

Vibarlal Dendas Tnasod Beelzebuth!

In the name of Azerate, the eleven-headed and crowned dragon of Sitra Ahra, I, N.N., salute the Tower of Nihilifer!

In the name of Azerate, I praise the black vanishing tower of Nihilifer, whose power dissolves all things into the No-Thing and leaves in their stead the purity of the primal emptiness!

I praise and invoke the King of the Eastern Black Throne of the Hidden Light of Uncreation, and call upon the powers that shall purify my mind and silence the chatter of the ego, so that I can be granted the gnosis brought by the soundless songs of Alogos.

Proudly and in the name of Azerate, I kneel before the Nihiliferian tower of Beelzebuth, whose winds of death and silence shall grant me the most profound understanding of the truth, might and glory that is hidden within the Void of the eternal No-Thingness of the wrathful emptiness!

In the name of Azerate, I, N.N., salute the Tower of Nihilifer, which is the eastern point of ingress to the wrathful Bohu manifested as the anti-logos of the hinderer of the false light of creation!

I call upon the screaming silence of the hungry Void to come forth and slay the weak mind of the ego that stands in the way of my Self-Becoming, so that I shall become recreated in accordance with the Satanic Will of the Black Flame within and the Black Light without!

Vibaral Dendas Tnasod Beelzebuth! (x11)

Hail Beelzebuth!

Hail Azerate!"

TOTBL – 218

The Invocation of the Nameless One

You who dwell beyond light and darkness

You who are the madness that consumes the minds of the blind

You who are both the absence and the fullness of all

We invoke you!

We invoke you, O Nameless One!

You who engender the wordless thoughts of the illuminating flames of the Black Light

You who whisper the Alogos of truth in the silent vacuum between death and life

We invoke you!

O you whose dreams are the cause of all life and whose awakening is all life's end

We call upon you!

You whose hunger devours the aeons and whose thirst extinguishes the fire of all suns

Awaken now and let the slumbering flame of your unborn spirit ascend!

Stir up your thoughtless light and let it shine through the guardians of your mysteries!

Traverse the eleven angled path leading to and from your kingdom!

Bring forth the purifying flames of the acausal and burn to ash all false forms

That have usurped your divine and formless truth!

Let the storm of your just wrath become the avenging swords of your children

And banish and destroy all the deceptions of the fallen world of matter!

Liberate the transcendent essence that is kept imprisoned within the profane forms of creation

And raise your black fires within those that have heard the voiceless call!

O you who are the Alpha of their Omega

You who are beyond both the beginning and the end

Let now the hidden fires that we carry within us blaze up and incinerate all the causal shackles
So that we may rise up from the ashes cleansed, liberated and deathless!

Nameless One, we invoke you!

We call upon and arouse you!

Let now your Wrathful Chaos germinate within us and make the Azoth of our churning blood
That once ran through your own veins

Rise in power and break through all the inner and outer gates of the soul!

Open your all-seeing eye and hear the supplications of your faithful children!

For it is through us that the resonance of your soundless screams shall be heard

And thus announce your long awaited return!

Awaken now from your pre-cosmic slumber, O unborn and eternal true God/dess

And let the ascension of your acosmic flame commence your endless and timeless aeon!

TOTBL – 218

Tanin'iver Liftoach Nia

Zazas Zazas Nasatanada Zazas! (x11)

I, N.N., who have identified the dissolving impulse of the anti-cosmic Chaos as my own True Will,
let now my voice sound through the inner Gate of Fire and stir the mighty Dragon Steed, Tanin'iver!

I call upon and invoke the slumbering dragon that for aeons has awaited the opening of the
forbidden portal!

I invoke and arouse Tanin'iver, the Blind Dragon, that by the false light of the fallen creator was
blinded, but that now, once again, shall open his black flaming eyes!

I call upon the Black Dragon, who within the darkness of my Spirit shall regain his sight and,
through the unification of the sword and the chalice, fully open the reabsorbing Eye of Chaos!

I conjure up and awaken the forgotten and hidden Dragon Force, whose shadow coils within the
inner sea of fire that is my Spirit!

I call upon and invoke Tanin'iver, whose invisible flames shall dissolve that which is above and that

which is below, and thus reestablish the purity of the Primal Formlessness!

I call forth the black-winged dragon from my own Spirit's bottomless pit and with the acosmic light of the Black Flame, I heal the eyes that by the white darkness were blinded at the beginning of time!

In the name of all manifested forces of the Wrathful Chaos and possessed by the inner, formless black fire, I now let my voice penetrate the darkness of the abyss and awaken and arouse the forbidden Dragon Force!

Tanin'iver Liftoach Nia! (x11)

Tanin'iver, Dragon Steed of Lilith, I invoke you!

Awaken now from your forced slumber! Rise up and with the fires of the Black Light, burn to ash the demiurgic shackles that for aeons have bound, limited and imprisoned your awesome power!

Open up your black diamond eyes that are the gates to the eternal emptiness and darkness of The Unmanifest, and with your fatal glance, bring annihilation to the illusion that is the imprisoning creation of the demiurge!

Tanin'iver I invoke and arouse you!

Rise up within me and let my Will to boundless power become the driving force of your awakening and ascension!

Let your venomous essence that boils within my blood erupt like a volcano and let your fire rush forth through the seven gates of my soul!

Cleanse me from all the impurities of causal existence and burn to ash all that stands in the way of the great, unlawful unification!

Tanin'iver, I invoke and awaken you!

Unfold now your black wings! Uncoil, rise and eternally eclipse the false light that has blinded our eyes!

Rise up from the dark mists of oblivion, O you who are the Black Dragon-force of the poisonous and flaming waters of Gamaliel, and ignite within me the inferno that shall set all worlds aflame!

Tanin'iver, let now the force of your terrifying wrath crush all the gates and barriers that block the path of your ascension, and in the name of Taninsam, imbue my whole existence with the demonic essence and power of your awakening!

Tanin'iver Liftoach Nia! (x11)

Tanin'iver, blinded Dragon Steed of Sitra Ahra, hear now my calling, as I let my voice cut, like a thousand piercing blades, through the unconscious stillness in which you have slumbered for so long!

Rise up within me, O you formless dragon of Black Flame, and let the essence of your anti-cosmic Spirit possess me and eliminate all my clay-born limitations!

Open your eyes! Open my Eye! Open the black shell and carry up within your bloody jaws the flaming pearl of my Spirit, through the gates that by the power of Satanic Will now have become opened!

Elevate my Spirit through the seven gates and liberate me through and beyond the unification of the opposites!

Tanin'iver, let your illuminating darkness storm within me and banish the archonic powers that have as their aim to hinder my liberation and acosmic becoming!

Dragon of Darkness, let your awakening open the Eye of the Destroyer and fulfill the ancient and most dreaded prophecy!

Unite the Dark Waters of Gamaliel with the Black Light and Fire of Thaumiel, and let my Spirit become as one with the power generated by the unification of Satan and Lilith!

Tanin'iver, in the name of Azerate, I invoke, awaken and arouse you!

Let now your full awakening and the regaining of your sight, through the opening of my Eye, usher the return of All back towards the Endless Dark Aeon!

Tanin'iver, open our Eyes!

Tanin'iver Liftoach Nia! (x11)



TOTBL – 218

Invocation 333

All participants raise their left hands, show the 'trident sign' and chant the 'Key of the Abyss' eleven times:

Zzas Zzas Nasatanada Zzas!

The participants lower their hands. The priest chimes the ritual bell eleven times and then recites the following invocation:

"We utter the forbidden words and let our voices cut like Satan's sword through the cosmic barriers and open our inner gates to our dark and sinister gods!

By the anti-cosmic wrath of the eleven, we summon and call upon the gatekeeper of the wrathful darkness of the abyss!

We call upon the Great Dragon of Daath, our Lord Choronzon!"

(All participants exclaim: "Choronzon, we summon you!")

"O Choronzon, great ruler of the darkness in-between the worlds, awaken now from your bloody dreams and open your blind and yet all-seeing eyes!

For we who from the inside guard your gates and the mysteries that are your keys, praise you and call upon your power!"

(All participants exclaim: "Choronzon, we summon you!")

"Choronzon, O mighty king of the abyss, you who guard the burning path leading beyond the limitations of life and death, arise now from the timeless darkness of the pit and hear your faithful servants summoning!"

(All participants exclaim: "Choronzon, we summon you!")

"Great master Choronzon, rise now your burning trident, which is the royal sceptre of the abyss and let its black fires set aflame our souls so that we may recognize your arrival and unholy presence!"

All participants raise their left hands, show the 'trident sign' and chant eleven times the 'Key of the Abyss':

Zazas Zazas Nasatanada Zazas!

The participants lower their hands and the priest continues to recite the following invocation:

"Choronzon, O you who are the dark lord of maddening wisdom and the keeper of the hidden path, step forward from the tunnel of Daath which is the road to the Sitra Ahra and unlock the gates that are holding us imprisoned in this realm of demiurgic light!"

All participants exclaim: "Choronzon, we summon you!"

"Choronzon, O you who are the path, the gate and the key to the abyss and to the kingdom of our Nameless Gods, open now the dark portals and let your anti-cosmic venom, which is the seed of the Death Dragon, forever annihilate all that is impure within our souls!"

(All participants exclaim: "Choronzon, we summon you!")

"Prince of madness, O terrible Choronzon, in the name of Satan turn the keys to the forgotten and ancient gates and open within us all the paths leading to the darkly illuminated kingdom of the eleven thrones!"

(All participants exclaim: "Choronzon, we summon you!")

"Become as one with us, O Black Dragon Choronzon, and grant our Satanic Will and inner Acausal Flames the power to burn new black holes through the cosmic barriers!"

All participants raise their left hand, show the 'trident sign' and chant eleven times the 'Key of the Abyss':

Zazas Zazas Nasatanada Zazas!

The participants lower their hands and the priest continues to recite the following invocation:

"Out from the darkness of Daath we call you! Into the darkness of our souls we call you! Terrible Choronzon, tear now asunder the gates and come forth!

We who are the fires of the Sitra Ahra, which from the inside burn the cosmos to formless ashes, in the name of Satan and for the glory of Chaos, summon and invoke you!

Noznoroch, come now forth!

Noznoroch Zamran!"

(All participants exclaim eleven times: *Noznoroch Zamran!*)

All participants intensively visualise the Eleven Angled Sigil which the ritual priest activates, and a deep meditation focused on the channelling of the ego destroying currents and the gnosis of Choronzon is commenced.

TOTBL – 218

Invocation of Sorath



Sorath 666, O you who are the apocalyptical beast of fire, I, NN, call out your name and invoke you!

O you under whose footsteps galaxies dissolve into ashes, open wide the hidden and forbidden gates within the depths of my soul and tear asunder the shackles that bind the Beast within!

Sorath, O you who are the mightiest spawn of the flaming seed of Asmodeus and the evil lusts of our mistress Naamah, let your dreaded dawn of dark ascension now commence and burn my soul with the raising cold heat of your satanic will and desire!

Let your dissolving flames of the abyss consume all that is finite, and show this world of cosmic forms the horrifying face of the formless beast of infinite power!

Let your essence within my inner flame now rise like the black sun of Sitra Ahra that dawns at night, and through my spirit take the majestic fifth throne of azothic power!

Make my self as one with you and with my voice proclaim your, by the strong anticipated and by the weak feared, arrival!

Prince Sorath, I invoke you!

Rise up from the abyss and with the fires of the Wrathful Chaos destroy, dissolve and end the prevalent rule of this cosmic aeon!

Come to me, O you who are the harbinger of the dark endless aeon and bring forth your fire, evolution, truth, wisdom and bloody revolutions and, with merciless force, rape the innocence and ignorance that is left in this world!

Sorath, I call upon you!

O you who are the destroying flame of the abyssal black sun, with your fires of truth burn now

asunder the veils of cosmic illusion and let the dawning of the black light's timeless aeon
commence!

Mighty Sorath, rise up now within me and let me become the personification of your world
incinerating power!

Open now the womb of darkness and let me be reborn into my darkside self and elevate my spirit
through the cleansing and illumination that your brilliant and shadowless light bestows upon your
elect!

Horned, black Lion-Demon of the sun, let my wrath fuel your volcanic ascension and violent
uprising, and free me from all that stands in the way of the deification of the inner raging inferno of
my spirit!

Unleash now the inner solar beast, which is the true essence of my own spirit's daimon, and let me
become, like the destroying swords of the Dark Gods in battle, mighty, feared and victorious!

Liberate me from all the limitations of the ego that stand in the way of my anti-cosmic becoming
and make me as one with that wrathful emanation of chaos which shall set ablaze the tree of lies!

Sorath, I call upon you!

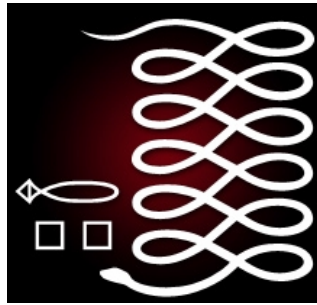
O you who are the hidden black sun that shines within and illuminates the path of the strong and the
elect of the Dark Gods, come now forth and open the gates of kliffotic power and acausal freedom!

In the name of Azerate, Sorath I invoke you!

Sorath, Liftoach Kliffot! (x11)

TOTBL – 218

Invocation to Apep



From the depths of the abyss and through the gates of Nun I let my voice echo towards the coiled darkness! Mighty one of unfathomable power, you who are the breaker of Kas and eater of Bas, I who serve the black fires of your wrath call upon you!

Mighty Apep, you who dwell within the storming seas of wrathful chaos, you who hold dominion over the bottomless Nun and the darkest realms of the Duat, let the black flames of divine holocaust rise!

I who serve the enemy of the mortal gods of man call upon you! Apep-Amam, may your power increase in the Tenth Region of the Night and forever extinguish the feeble and finite light of cosmic creation.

Enemy of Maat and father of Isfet, let the inner reflection of your Outer Force be awakened and aroused and eclipse the blinding sun of Ra, so that I may see through the forms of this world of matter and become as one with your Might!

Tutu Apep, Two-headed and doubly evil one, break the cosmic chains of restriction that are placed upon my Sekhem and make me as strong and as deadly as your own spawn of the Outer Darkness!

Kharebutu Apep, fiend of fourfold power, uncoil now and awaken! Open your black diamond eyes and with the Dark Light of your inner fire show me all the hidden paths to the glorious mysteries of the Dragon!

Quetu Apep, you who are the bringer of dissolution and destruction to the restricted forms of this world, bless me with the strength of your fury and let me become the sword of death in the hearts of your enemies!

Saatet-Ta Apep, bringer of Night and establisher of Eternal Darkness, let your hungry shadow fall upon the faces of the mortal gods of man and bring their creations and illusions to a merciless End!

Sekhem-Hra Apep, you whose terrifying face emanates the fires of obliteration and forbidden wisdom, I who have stepped into your Devouring Night call upon your blessings!

Hemhenti Apep, you who are the thunderous one of great magic, lend your darksome fire to my forbidden rites of transgression and let my will be done in your name and for your glory!

Hau-Hra Apep, you whose face is turned backwards towards the Formless sea of Eternal Chaos, which is the Beginning and the End of All-Things, I who seek the liberation that your final victory will bring invoke you!

Apep, I call upon your forbidden and secret names and bring forth your poisonous essence that shall darken the world and bring forth the illuminating rays of the Black Light! Master, hear my invocation, uncoil and rise within me and conquer and annihilate the enslaving stasis of cosmic order, as I now sound your terrifying names of Power!

*Kharebutu! Qetu! Saatet-ta! Sekhem-hra! Hemhenti! Hau-hra! Tutu! Amam! Iubani! Khermuti! Unti! Karauememti! Khesef-hra! Khak-ab! Nai! Uai! Beteshu! Hemhem!** (x7)

Xeper-I-Apep!

Black Dragon Rise!

* The secret names of Apep are taken from the Egyptian Book of Overthrowing Apep and can be found quoted within the pages of the book Egyptian Magic by E. A. Wallis Budge.

TOTBL – 218

Invocation to Hekate and Her Dark Host



I call upon and invoke the mistress of the hidden moon!

I invoke Nocticula Hekate,

the sinister queen of all witches and the goddess of the blackest witchcraft!

I invoke Trivia Hekate,

the cruel enchantress;

she whose dark spells bring down the heavens,

she whose might ushers man towards the eternal sleep of death,

she whose wrath and cold fury freezes to ice the seven seas!

I invoke the great goddess Hekate!

I invoke Nocturnos Trivia,

she to whose honour the black wolves of Hades howl at night!

I call upon the dark queen of the crossroads!

I call upon the shadows of the dead and the powers of the dark moon!

Trivia Hekate, in the name of Chaos, I invoke you!

Three-headed goddess,

O mistress of the hungry dogs of the underworld,

you whose beauty illuminates the dark night of the soul;

in the name of Typhon, I invoke you!

I invoke Nocticula Hekate,

she whose power of will can extinguish the light of the immortal stars

and illuminate the darkest pits of hell!

In nomine Chaos, vocamus te Hekate!

Abnukta Hekate, saga inquit et divina, potens caelum deponere, terram suspendere, fontes durare, montes diluere, manes sublimare, deus infimare, sidera extinguere et Tartarus ipsum inluminare!

Veni Hekate! (x3)

By the dark light of the diabolical moon,
may the crowned dead rise up from their graves and kneel beside me,
in rapturous supplication
to the mighty and sinister goddess of the hidden moon of blood!

Salve Pandeina Antania Hekate! (x3)

In the name of Trivia Hekate,
I call upon the demonic host, that with the fires of Erebus,
darken the light of the midnight sky!
I call upon the restless ones and the eternal wanderers of the endless night!
Gather now around me on this night of darkness and unlawful magic
and embrace me with your black shadows!

I call upon and invoke the mighty and bloodthirsty Mormolycea,
Who are the most terrifying servants of dark Hekate!
Come now forth and tear asunder the forbidden gates of the realms of the hungry abyss
and manifest your powers within the darkness of my soul!

I invoke the terror bringing wolf pack of Hekate,
whose unquenchable blood thirst and nocturnal howling
spread madness and fear amongst mortal man!

I invoke the Vrykolakas,
who with their blood smeared jaws raised towards the darkened heaven,
sing blood-chilling serenades in praise of Hekate!

I call upon the undead and the death bringing!

In the name of the mighty dark goddess,
I call upon and invoke the cruel angels of the moonless night!

Gorgo, Mormo, Empusa, Lemures, Lamiae and Medusa,
O you who are the faithful companions of the Mother of Darkness,

imbue now my heart and soul with the black light of your chthonic flames,
and bestow upon me the infernal powers that only your children are fit to wield.
For it is in the name of our dark mother Hekate that I, on this most blessed and cursed night,
channel the dark currents of the sinister moon!

I invoke Abnukta Hekate!

In the name of Chaos,

I call upon the goddess of Titanic Blood!

Be now with me my beautiful goddess,

O you who are the female Lucifer,

and fill my heart and soul with your dark light!

Hear my supplications and invocations, almighty Hekate,

and honour me, your most devoted servant, with your infernally imposing presence!

Bless me on this, the darkest night,

with the power of your sorcerous might,

O irresistible mistress of the mighty dead,

and I will swear, by the Black Flame within,

that in return for your blessings,

my heart and black soul you will eternally win!

Ave Abnukta Hekate! Ave Nocticula Hekate! Ave Trivia Hekate!

TOTBL – 218

The Holy and Powerful Names of Hekate

The following is a short list containing a few of the many holy names of Hekate used within the invocations and other sacred rites aimed at the channelling of her divine essence:

1. Hekate (She Who Works Her Will/The From-a-far Powerful One/The One who Stands Aloof)
2. Antania (Enemy of mankind)
3. Kleidouchos (Keeper of The Keys)
4. Khthonia (Mistress of The Underworld)
5. Krataiis/Crataeis (Strong One)
6. Kurotrophos (Protector of Children)
7. Monogenes (Only Child)
8. Phosphoros (The Light-bringer)
9. Propylaia (The Guardian)
10. Soteira (Saviour)
11. Trevia (Of Three Ways/Goddess of Crossroads)
12. Tricephalus (The Three-Headed)
13. Aidônaia (Lady of The Underworld)
14. Anassa eneroi (Queen of Those Below)
15. Antaia (The One in Front)
16. Atalos (Tender/Delicate)
17. Brimo (Angry One/Chthonian Mistress of The Mighty Dead)
18. Dadophoros (Torch bearer)
19. Despoina (Lady)
20. Epiphanestate Thea (Most Manifest Goddess)
21. Kleidophoros (Key Bearer)
22. Koure mounogenes (Only Begotten Maiden)
23. Liparokrêdemnos (Bright-coiffed, with Bright Headband)
24. Megiste (Greatest)
25. Nyktipolos (Night Wandering)
26. Perseis (Destroyer)
27. Propolos (Guide/She Who Shows The Path)

- 28.Skylakagetis (Leader of the Dogs/Mistress of Hellhounds)
- 29.Trimorphis (Three Formed, Three Bodied)
- 30.Trioditis (Of The Crossroads)
- 31.Zerynthia (Of Mt Zerynthia)
- 32.Lykania (She-Wolf/Mother of Werewolves. Tradition specific form used within 218.)
- 33.Abnuhta (She of The Night, also one of the names of Lilith)
- 34.Noctacula (Moon Mistress)
- 35.Agriope (Savage Face)
- 36.Pandaina (The All Terrible/The One Feared by All)
- 37.Aphrattos (The Nameless One/The Unnameable One)
- 38.Enodia (Of The Roads)
- 39.Epipyrgidia (Standing Upon The Tower)
- 40.Hekuba (Far Off)

TOTBL – 218

* Lilith & Naamah

A central point of focus within the Kliffotic line of practice of the 218 Current is that of the primary and twofold manifestation of the demonic feminine. This dual aspect of the 'female Satan' is principally represented by the goddess, Lilith, and Her daughter, Naamah, who are the governors of the lunar, sublunar and chthonic realms of Sitra Ahra.

It is also through the power and grace of these Goddesses of Hell that the first keys to the locked Gates of the Other Side are turned, and the first phases of the Kliffotic Alchemy initiated.

The following invocations and texts concerning Lilith, the Mother of Sitra Ahra, and Naamah, the Initiatrix of the Kliffotic Mysteries, are meant to illuminate some of the most obscure and hidden aspects of these female emanations of the Black Light. It is hoped that these texts will guide sincere devotees to some of the hidden and liminal points of ingress, where they may become entombed beneath the Black Earth of Naamah and resurrected through the womb of Ama Lilith.



Invocation to Lilith

Isheth Zenunim Taninsam Ama Lilith, O you who are the black lustrous pearl of evil, let the shell of darkness that covers your fearsome beauty be opened wide and honour me N.N. who are your faithful son/daughter by acknowledging my invocation and bless me with your unholy presence!

O mighty Lilith, let me feel the rapturous ecstasy that the touch of your cold lips bestows! Let me become satiated by the power of your majestic presence and initiate me in the mysteries of the Black Moon!

Open yourself up for me, O Mother of Night, in the same way that I have opened up all the gates of my soul for you and in the name of Satan, infuse my whole existence with your dark waters of death and show me the hidden heart of the nightmarish mysteries of your kingdom!

Lilith, O you who are the Empress of the Sitra Ahra, allow me, who are forever sworn to the Anti-Cosmic forces of the Nightside, to drink from your lunar blood and initiate me in the sinister path of the Kliffot!

Isheth Zenunim Taninsam Ama Lilith, scorch and cleanse me with the fires of your satanic lust and elevate me to become one of your elect children! Bestow upon me the protection of the hungry shadows of Gamaliel and in the name of the Seven-Headed Dragon, unlock all your gates for me!

O fearsome Ama Lilith, grant me your blessings and permit me to enter your fertile darkness and let me partake of all the secrets therein!

Show me now the hidden path, O goddess of Wrathful Chaos, as I penetrate your cave of shadows and acosmic darkness! Guide me through the labyrinths of life and death and lead me to the true source of my darkest dreams!

Mother of all perversions, it is for your greater glory that I spill the tears of life and the wine of my veins, as I now implore you to grant me entry to the kingdom of immortal night!

Guide my hidden self through the tortuous and burning path that I have set foot upon in your name, and assist me in my escape from the imprisoning creation of the sephirotic light! Bless me with the dragon wings of kliffotic ascension and let me become as one with the Black Light of the Wrathful Chaos!

O great Lilith, open your blood filled womb and grant me entrance to your kingdom of unholy desires and unlawful dreams!

Mother of all demons, proud mistress of Satan, O evil goddess Taninsama, open wide the gates of Gehinnom and let the dark flame of my demonic Self flourish in the purifying darkness of Gamaliel!

O mother of all unnatural impulses in man and mistress of impious lecherousness, open up your forbidden gate and allow me to drown in the baptismal elixirs of your fornication!

Let my lifeblood commingle with the dark wine of your wanton womb and let me become as one with the unrestrained and powerful spawn of Sitra Ahra!

Goddess of Hell in the name of Satan, open now your locked gates and grant me entry to the

dwelling house of the sinister shadows of the Nighthside!

Lilith, faceless queen of bloodstained dreams, unseal the gate of Gehinnom and in the name of Satan bestow upon me the mark of your blessing as I now, in your name, enter the kingdom of everlasting night!

Ishet Zenunim Taninsam Ama Lilith, Liftoach Kliffot! (x11)

TOTBL - 218

The Nighmarish Vision Of Ama Lilith, The Faceless Goddess of Sitra Ahra

Her Three Right Hands:

In the Upper right hand she holds a Castration Tool (bloody scissors) or a torn off and bloody phallus. This connects her to the adverse and adversarial sexuality that has been viewed as something that makes the masculine dayside 'god' impotent, but it also has deeper meanings on all levels and connects Ama Lilith to the demonic sexuality of the dark primal feminine. This sexuality is that which dominates and subdues the male/solar sexual force and is therefore (among many other things) a symbol for Ama Lilith as the antithesis of the submissive Eve and Shekinah and their virginal libidos that are dominated by Adam and YHWH. On a more mundane and exoteric level the scissors represent her role as the castrator who takes away the sexual heat and virility of those who reject her essence and her amoral and liberating impulses.

In her middle right hand she holds a hanging noose made out of an umbilical cord. In this noose a foetus or a very young child (less than 6 month old) is hanged by the neck. This represents Ama Lilith's connection to abortion, crib death, the stillborn and barrenness in woman. Once again these things represent her as the Dark Mother that gives birth to death and through death grants rebirth into her own kingdom. The child that she snatches away before it can be given birth to in Malkuth will become one of Ama Lilith's 'Lilim' in Gamaliel (there is a deeper meaning connected to this symbolism that is understood or not, depending on one's own level of initiation and gnosis). This also connects Ama Lilith to the antithesis of the 'mother of man' and makes her the mother of the shadows of those who are 'killed within the womb and resurrected within the tomb'. The hanged

foetus in her hand represents how Ama Lilith acts as the antithesis of cosmic procreation and shows that she is the one that stops the emanations of the motherly moon of Yesod before they can fully manifest in Malkuth. The noose is also in certain ways connected to Ama Lilith's Arachnidia aspects and her Webs of The Black Moon...

In her lower right hand she holds a torn out and still beating, blood-dripping and burning heart. This heart is the symbol for all the passions that Ama Lilith controls, manipulates and enflames. This burning heart represents some of her blessings and some of her curses and is something that her devotees must receive and later return to her as an offering. The heart is also the place of the temple dedicated to her worship and the flames of love and hate that burn within the heart blaze up for her glory! This heart is connected to the cremation ground which is the place where the forms and outer shells of all desires are burned away in order to reveal their true essence, which only can be realized through Ama Lilith!

Her Three Left Hands:

In her upper left hand she holds a candle or a torch burning with a black flame. This is her Flame of Wisdom and Destruction. Through this flame she enlightens without casting any shadows and bring destruction to the demiurgic lies that conceal Her Luciferian Truth. The flame also represents the power of Satan-Lucifer that is manifested and born through Ama Lilith. This black flame is a manifestation of The Black Light or the anti-cosmic impulse of the primal Chaos that has given birth to the whole Sitra Ahra and with this flame of that black light in her hand Ama Lilith is The Queen of The Flames of Hell! The black flame of the candle/torch is also connected to certain aspects of Daath as the gate to her womb and represents many other aspects of the hidden essence of her mysteries.

In her middle left hand she holds the Grail or chalice filled with her dark elixir. This bloodstained chalice contains Ama Lilith's essence of the black moon and her poison, which can bestow true initiation into her darkest mysteries or cause madness and death to both soul and spirit. This chalice is her 'Cup of Abominations' that carries within it the red and the black wine of her fornication intermingled with the flaming seed of Samael. The chalice is also connected to the Dragon Force, the nightside astral realm and the gate to Gamaliel. Many other mysteries are connected to her cup and will be revealed through initiation and Ama Lilith's blessings...

In her lower left hand she holds the black fire serpent of forbidden knowledge and wisdom. This serpent represents Ama Lilith's ophitic forms and powers but also her power and control over the 'fallen serpent in man'. This fire serpent is the same as Kaalshakti or Kundalini of Vedic traditions and is the part of her power that burns within all her children. This serpent is the giver of the fruits of the Tree of Daath/Death and is the power that when awakened through the blessing of Ama Lilith will reunite the black flames within with the black fires without and make man into one of 'the Serpents of Sitra Ahra'. As long as this serpent is asleep man will be in sefirotic bondage, but when the serpent is awakened man will cast off his worldly shell and rise as a Dragon of Fire, ready to be reborn into the Nightside through the womb of Ama Lilith!

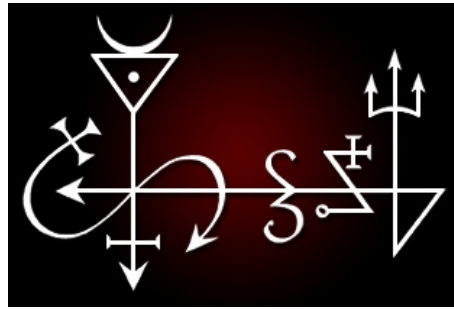
Her Body:

Ama Lilith's nude and dragon winged body is corpse-pale. Her face is a formless shadow radiating luminous darkness. Her breast are round and firm, overfilled with the nectar of her ophitic poison. Her long jet black hair hangs freely behind her shoulders down past her hips. From her Yoni flows her blessed blood (red or black?) and creates a dark pool in front of her blood smeared feet. Within this dark pool of blood the contour of Ama Lilith's beautiful body is reflected in the shape of an inverted nine pointed star.

Charge this vision with all your forbidden lust and your darkest desires and when the moon is black release the collected heat of your passions into its form, which you must adore with your mind's eye. And through Her formulae invoke Ama Lilith into this astral body of the vision of her dark glory and make it come to life! Then you can worship The Faceless Goddess in this form and commune with her and receive that which may be given to you through her grace and Satan's blessings...

TOTBL – 218

Taninsam Lilith and Tanin'iver



Taninsam is the name of Ama Lilith (Dark Mother Lilith) in her dragon aspect or ophitic aspect. Under the name Taninsam she is 'the poisonous Dragon Serpent' and is viewed as the most ancient manifestation of Lilith that is connected to The Mother of the Nightside/Sitra Ahra. The name Taninsam connects her also to the Serpent of Wisdom whose poison burns away the illusions of sephirotic existence.

Tanin = Dragon/Crocodile/Serpent and Sam (Persian 'Sämm') = Poison also identify her as the female counterpart of Samael whose name means 'The Poison of a God' or 'The God of Poison', which is the the ophitic aspect of Satan-Lucifer when manifested as The Serpent of The Tree of Daath/Death. Taninsam is Lilith in her dragon and 'crone' aspect and is the central power and dark force called upon within kliffotic initiations. For it is her poison that one has to drink in order to kill the 'dayside/sephirotic Ego' and strengthen the Ahrimanic/Satanic Shadow which is the Hidden Self.

Taninsam's poison is the Elixir that kills that which is weak in order to make way for the forbidden truth, gnosis and power of Sitra Ahra. The TOTBL views Taninsam as The Bringer of Azerate Gnosis, which is the gnosis of The Elevenfold Wrathful Kaos.

Contrary to some other traditions, the connection of Sämm or Sam/Samm and blindness does not exist within our current. Some people have confused Taninsam with 'Tanin'iver' which is 'The Blind Serpent Force'. Tanin'iver means Blind Dragon, but Tanin-Sam means 'The Poisonous Dragon' and is something else.

Tanin'iver is the Force that when fully awakened will unite Taninsam-Lilith with Samael-Satan and bring forth the victory of the Nightside. This is what the YHVH wanted to hinder by blinding the Dragon with his cosmic 'light'...

Like the kundalini that lies coiled within the Muladhara-chakra, Tanin'iver is also 'blinded' or 'sleeping'. But when awakened and empowered the Serpent of Black Fire, Tanin'iver, ascends

through the gates until his eye opens in the Ajna sphere or gate (this sphere is within our tradition called 'Abbadon', as the eye of The Destroyer is opened here). When the once blinded serpent's eye is opened through Gnosis of the Black Light, he (Tanin'iver) unites Lilith below with Satan above, concentrates the night side forces and thus manifests the kliffotic Samarasya that we call Azerate (The Eleven Headed Dragon).

So Taninsam and Tanin'iver are two different Powers that are both of great importance within The Great Work which aim to open the pathways within and without to the Black Light.

TOTBL – 218

Invocation of Naamah



Naamah Nahemoth Nahema, Liftoach Shaari ha-Sitra Ahra!

O mighty dark goddess, you who are the mistress of the black earth, I, NN, who seek the mysteries of the Nightside call upon you!

Demonic seductress, you whose lustful incantations made the most brilliant stars of heaven fall down to the earth, in order to awaken our spirits with their dark Luciferic light, I summon you!

Naamah, you who are the Pleasant One, who garbed in the scarlet dress of the blood rides the seven-headed serpent of fire, hear my call and open wide both the inner and the outer dark gates to your kingdom within and beyond!

O sinful Nahema, you who are the empress of the kliffotic shadow of this world of manifestations, let the hidden path to Nahemoth be revealed to me, and through the nightmarish terrors that your mere presence brings forth grant me the dark illumination of Sitra Ahra!

Beautiful and deadly Goddess Naamah, allow me to enter your blazing darkness and reveal to me the forbidden truth that is kept hidden behind the thin and illusory veils of causal existence!

Grant me in visions the sight of your bloodstained webs of death, with whose black threads you rule the kings and the mighty men of this world like your dancing marionettes, and bestow upon me the wisdom and the power to weave my own self-made web of destiny!

Demonic goddess of harlotry, you who grants all who are prepared to pay the bloody price you demand, entrance to your innermost hidden secrets, let me, who are ready to sacrifice everything on the altar of forbidden knowledge, bask in your radiant darkness!

Mighty Nahema, let your nocturnal sighs awaken the coiling fire within the salt sea of my blood and ride forth on the seven-headed Hydra that slumbers within the depths of my soul! Let the chthonic Chaos of Nahemoth rise up from the abyss and with the full wrath of the Nightside mercilessly rape the false virginity of the frigid Malkuth!

Fearful goddess, you who are the visible face of Ama Lilith, let the essence of my true self receive force and strength from your black fires and open the ever hungry grave that is your womb, and receive all the weaknesses of my false ego that I sacrifice and slay for your greater glory and honour!

Let me be purified through the death to all weaknesses that you bring and through your blessings grant me the power to transcend all imposed laws and limitations of this sephirotic realm!

Naamah, Goddess of the darkness and of all the terrors of Nahemoth, in the name of Lord Satan and Ama Lilith, hear now the invocations of your faithful child and allow me to open the gate and tread the burning path to your dark and glorious kingdom in Sitra Ahra!

Naamah Nahemoth Nahema, Liftoach Shaari ha-Sitra Ahra!

TOTBL – 218

The Vision of Naamah

Naamah's symbolic form is often visualized as a sinister, lustful, cruel, dominant, sexually attractive, beautiful, majestic and demonic Princess of Darkness. She is often seen dressed in a bloody, red dress that reveals more than what it conceals...

Upon her head she wears a crown made out of black stone, with a Lapis Smaragdina set over the place of her 'third eye.' She is often adorned with different jewellery and necklaces that represent the luxury or richness connected to her chthonic realm. The Black Earth hides many treasures, and jewels and precious metals are often the exoteric symbols for those riches of the underworld.

Naamah's face is pale, with lips of blood red. Her eyes are black (like those of a shark) and her very long hair is jet black. Often she manifests within certain settings in which one can see her close to, and sometimes riding, a seven-headed, black Serpent of Fire. Other times this seven-headed snake rises out of her shadow cast upon the ground and coils around her.

Naamah is also The Weaver, so the tools of that art, like the Spinning Wheel, are many times seen within the visions of her manifested power. One can see the silhouette of a spider upon the Black Moon in the sky above her. With her left hand she takes down the silken thread of the great, black, Spider Moon and binds it with her Spinning Wheel, in order to weave the threads of her dark spells. These threads she uses in her witchcraft, which can both bind and set loose the souls and spirits of man.

An arched gate, twined with thorny vine, or some other kind of doorway/portal can be seen in the background, and upon the ground close to where she stands, one can see small cracks out of which emerge black flames and sinister shadows.

Beneath her feet, upon the ground, one can also see the crossed bones and the cracked skulls of the dead, as a sign of her chthonic connections and powers. Sometimes she is envisioned drinking from a skull cup (human skull held upside down) and that also represents her powers as the deathly initiatrix who, through the Death Gate towards the Sitra Ahra, grants rebirth to her chosen followers.

As one can read within her Invocation, Naamah is also often envisioned holding in her hand/s many black threads (dripping blood?) that emanate outwards from her in all directions. This is understood as a sign of her being the one 'pulling the strings' and making the puppets dance... In that case, the blood-filled skull cap is seen placed upon the Sigil of Nahemoth on the ground close to her feet.

As Naamah is the 'Lovely' and the 'Pleasant One', she often manifests her essence in forms exoterically connect to the Queen of the Succubus, but her sub-lunar essence is more chthonic than sexual, and her seductive smile often hides her cruel intentions.

Naamah can also be linked, in form, to the biblical vision of the Whore of Babylon (again as a visible and manifested form of the unmanifested and fluid essence of Ama Lilith). She is also known for her enchanting singing voice, which has the power to make the stars of the heavens fall, awaken the Spiritual Flame in her elect, and drive man (and woman) to madness and monstrous crimes.

In order to understand Naamah as the 'visible face of Lilith,' one must first understand Lilith's 'facelessness' on many different levels, as it represents her ability to assume every aspect, form and power she wishes. Lilith's manifestations are fluid, like the lunar element that she rules over, and her masks shift like the 'thousand faces of the moon.' Because of this, Lilith's manifestations, powers, and attributes are more surrealistic and bizarre than those of Naamah.

Naamah is much more concrete in her manifestations and therefore easier to understand and grasp than Lilith, who is beyond causal understanding. But in order to really understand what we mean by saying that Naamah is the 'visible face of the faceless queen', the differences between the spheres of dreams and the sphere of manifestation must be fully understood.

The ethereal power of the Lunar Gamaliel becomes focused, firm, but also somewhat limited, in Nahemoth. That which is unbound by static form in the realm of surrealistic Nightmares takes a more graspable (but not fully static) form in Nahemoth. The astral kliffot thus descends, through Naamah, into the realm of kliffotic manifestation (Nahemoth). And because of the connection between Nahemoth and Malkut (the entangled roots of the two trees) it is Naamah who is the mistress of the Earth Gates leading to the Nightside.

All the different aspects of the Vision of Naamah are symbolic representations of the diverse powers and attributes connected to her, so when one brings all of them together, a focused 'point of sympathy' (and ingress) that attracts the essence it is in harmony with, is created, consecrated and opened.

The Vision of Naamah then becomes a 'Holy Eidolon'/Astral Idol (spiritual effigy/fetish), connected to the 218 Current, and constructed to become both a dwelling place for the evoked power of the Nehemotic Mistress as well as a gate to her kliffotic realm.

Hail Naamah Nahemoth Nahema!

TOTBL – 218

Arachnidia Lilith, Spidergoddess of Sitra Ahra

One of the many secret aspects of Lilith within the 218 Current is Arachnidia Lilith, also known as Akkawbishia Lilith. This aspect is a zoomorphic manifestation of the Mother of All Demons and embodies many of the most feared attributes and powers that within the kliffotic cabbala are ascribed to Lilith and her Black Moon sphere of Gamaliel.

Arachnidia Lilith is an esoteric development of the six-armed aspect of Ama Lilith, that in many ways is one of the most elevated and powerful personifications of the goddess of the kliffot. Lilith is, in her zoomorphic manifestation as the spidergoddess, associated with the darkest and most unlawful mysteries of Gamaliel and governs the black magic connected to the highest forms of vampirism, the creating and sending of nightmares, the esoteric and soul strangling forms of ligature, the climbing of the hidden web that ties together and connects all the kliffotic spheres, the most advanced forms of shapeshifting and lycanthropy, the animation of the shells of the dead, the gaining of the Zachalilim Famulus and the esoteric techniques for the manipulation and control of the astral currents.

Arachnidia is according to tradition associated with nooses, advanced forms of cord and knot magic, the ensnaring of the shadows of the living, and murder through hanging and strangulation. Amongst the countless shadows that serve her, there is also a special group that consists of murder victims, murderers and suicides that have died by the strangler's cord or the hangman's noose. This spider aspect of Lilith is therefore called upon within certain dark rites that have as their aim to tie off and strangle the supply of life force to the enemy and thus, in a very slow and painful fashion, take his/her life, redirecting it towards the ever hungry and gaping jaws of the kliffot.

Naamah, who is the 'Younger Lilith' or the Mistress of Nahemoth, is according to tradition the goddess of weaving. It is therefore interesting to note that the 'Elder Lilith' once again elevates the attributes and powers of Naamah to a much more abstract and higher level, this time by assuming the form of Arachnidia/Akkawbishia Lilith, who in her spider form is the most perfectly skilled and masterful weaver of them all.

The spider has within many old traditions acted as the foremost totemic animal of both the moon and its goddess, and similar to many of these ancient traditions the spiders within the kliffotic cultus are held as the sacred animals of Arachnidia Lilith, and it is therefore strictly taboo to intentionally hurt or kill them. On those occasions when dead spiders are needed for some of the rites of

Arachnidia Lilith, for example the evocation of her spider-demons, one must always ask for, and then through Her blessings, find an already dead spider to use within the ritual working.

When the moon is within its waning phase, and especially during the three nights before the Dark Moon, the pale lunar rays can, by the skillful magician, be tied to and used as a tool to channel and manifest the dark silken web of Arachnidia, which has the power to both bind and extract/draw power from the living and the dead alike. Because of the relevant symbolism involved, black silken threads are often used within many of the rites of Arachnidia Lilith and can in the hands of the initiated devotee, and by the grace of Lilith herself, be used both to create the magical nooses that are needed within certain dark workings, and to weave the entangled gates to Her astral web within the kliffot, that one can only enter by assuming the shape of her Arachnid Spawn (i.e. by becoming a 'Werespider').

Within the hidden parts of the sphere of Gamaliel that are under the dominion of the Arachnidia Lilith aspect, all the obscure paths, webs and threads are governed by the spider demons called the 'Zachalilim'. These arachnid Lilim (spawn of Lilith) are, according to the hidden lore of the dark cultus, created by the same 'fallen seed' that makes the most potent roots of the Mandragora grow within the dark earth... This special 'seed' is used by the fertile spidergoddess to inseminate her own eggs, which later give birth to her feared and mighty Zachalilim, who all carry within themselves portions of the limitless powers of their mother.

Similar to the spiders of the animal kingdom, Lilith and her spider Lilim also catch and trap their victims through the dark web that she is constantly weaving across all the kliffot on the Tree of Death. The prey caught within her threads of death is first wrapped (mummified) by her shadow web and later slowly emptied of all vital fluids, until only a dry husk is left. This hard and empty husk, which in this case is the shadow of the dead, is then re-animated by the Dark Mother, through the infusion of her kliffotic 'shadow matter' into its shell, and the shadow becomes thus a new addition of power that strengthens her vampiric legions.

The principal realm of Arachnidia Lilith is of course within the Black Luna/Gamaliel, but her webs and threads form hidden pathways between all spheres upon the Tree of Black Light/Tree of Death. She can therefore be understood as a dark beating heart that pumps life force, stolen from the worlds of the sephiroth, into all the black holes of the kliffot. These mysteries are therefore also related to a special and secret form of 'climbing the tree' through the use of the hidden threads of the web of the spidergoddess that become visible to the magician after he/she has first learnt to master the powers of the Zachalilim. It is only through the blessings of Arachnidia/Akkawbishia Lilith and

the true initiation into her forbidden arachnid magic that the 'crossing of the abyss within the abyss' becomes possible, through the weaving of the black threads of Thoughtless Light that can bridge over the Throne of Choronzon.

The magician devoted to the forces of the Black Light should try to approach these mysteries after a strong and concrete contact has been established with the more visible aspects of the Faceless Goddess, for it is through the more known and approachable manifestations of the kliffotic goddess that the keys to the gates of her most hidden aspects can be gained.

Amongst the most potent manifested keys that within the 218 Current are presented to those who are wise, brave or just stupid enough to dare to approach the fearful essence of Akkawbishia Lilith and her Zachalilim, are her formula and her esoteric sigil.

The formula of Arachnidia is used during all contemplative, meditative, invocative, evocative and astral rites, and also for all other forms of spiritual practice that have as their aim to create a link between the magician and the spidergoddess of Sitra Ahra. The true meaning of the formula must be understood by the heart and not by the mind. It is therefore not meaningful to focus upon and obsess about its separate parts. The true devotee of Lilith is instead encouraged to view and understand the whole of the formula as one sonic sigil which has already been used by other adepts to open the locked gates to the forbidden revelations of Arachnidia Lilith and to her blessing, liberating and destroying powers.

The following is the mantra/formula of Arachnidia Lilith:

Arachnidia Lilith Shemamithilil Akkawbishia Zachalayla!

If the Arachnidia formula is the key to the Black Light of the spidergoddess, then her sigil can be described as the very gate to her nightmarish essence. The sigil of Arachnidia Lilith stands out in many ways when compared to the other sigils and symbols that are used within our tradition in order to establish contact with Ama Lilith, and it can, for those blessed with the gift of sight, paint a very revealing picture of the otherwise unfathomable power and spirit of Arachnidia Lilith.

The sigil is both a gate to the goddess and to her kingdom and acts as a focal point in many of the workings that are done in the name of Arachnidia, or are otherwise connected to the channeling of her powers. The sigil can be used in many different ways. For example, it can be painted with the lunar blood or other sacred 'ink' upon the surface of a mirror, on a consecrated parchment, on the wall of the temple, on a sheet of silken cloth or directly on the floor in order to work with it as a

sanctified yantra.

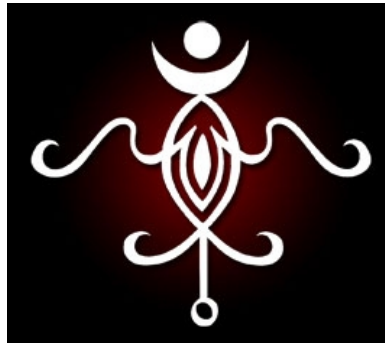
Placed upon the altar dedicated to Arachnidia Lilith is a stele of clay or stone, inscribed with her esoteric sigil that has been colored with the appropriate sacrificial elixirs of life and death. To the right and left sides of this stele, black candles inscribed with her formula and anointed with lunar oils are positioned. In front of the sigil inscribed upon the stone a thurible of fire is set. Within the flames and heat of the fire the magician burns offerings of herbs and fragrant essences that give strength to the powers evoked through the gate within the sigil.

There are many other secret ways to work with the sigil of Arachnidia, but those techniques are revealed step by step as the magician through his/her hard work and dedication receives the forbidden gnosis directly from the power that it represents and is linked to.



TOTBL – 218

The Womb Sigil of Isheth Zenunim



The Womb Sigil of Isheth Zenunim is twofold in its power, function and essence; it is both a gate leading towards the inner mysteries of the Black Moon Goddess, and a point of entrance from Sitra Ahra into Yesod and Malkuth, through which her Lilim and other hell-spawn are called forth.

The Sigil itself is a symbol for the Isheth Zenunim aspect of Lilith and the angels of the Black Moon who are evoked through it are her 'handmaidens' -- the Succumbus/Incubus and other daemons in charge of the theft and transubstantiation of the currents of sexual energy that they arouse and channel back into the dark waters of Black Luna.

The Womb Sigil of Isheth Zenunim is thus a symbol that can be utilized to conjure the presence of the infernal concubines who grant initiation and insight into the esoteric aspects of the vampyric alchemy of Gamaliel. In this context, the Sigil is used as a focal point through which sexual energies are projected into the fertile darkness of Gamaliel.

The Womb Sigil is also a gate to the realm of nightmares and acts as a black mirror into which the hidden desires can be projected, empowered and made manifest. Through a well-seeded mirror of faith, desire and will, phantasms and shades of great strength can be called forth and sent out to create changes in accordance to their nature and essence.

This Sigil is opened in the name of Ama Lilith, and entered in the name of Isheth Zenunim. Isheth Zenunim is the one that receives those who seek to penetrate the obscene mysteries of Gamaliel, while Ama Lilith is the birthing mother who sends forth her spawn through the open gate of her wanton and ever-hungry womb.

When, within the context of the oneiric rites of union, one enters through the Womb Sigil, it leads to the shadowy plains of Gamaliel and aids the astral transformation and lycanthropic atavism needed in order to walk the Lunar Gardens of Nightmare. To enter through the Sigil and step into the Other

Side is thus a process of death and rebirth, leading from the illusory dreams of the dayside consciousness of the ego to the awakening of the Shadow Self within the Nightside.

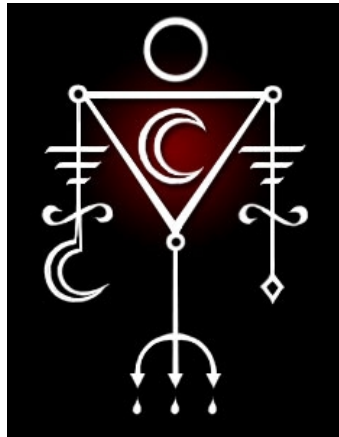
The activation of the Sigil can take many forms and is part of the mysteries revealed through the gnosis granted by the Faceless Queen herself. But what can be disclosed is that the lower, white moon of the sigil is linked to the essence of the one performing the calling, and the upper, black moon of the sigil is linked to the essence of that which is called upon. This linkage can be created by the use of the vital fluids of man, woman, animals and plants, or through the sorcerous powers of faith and will, manifested as sonic or linear sigils.

The Womb Sigil can be traced upon the forehead, cast into the mirror, drawn upon perfumed parchment, marked inside the black scrying bowl, or established within the awakened dreams of the nocturnal mind and empowered with the power of blood, sexual fluids, tinctures, infusions, libations, essential oils, smoke and other offerings that can turn the key, open the gate, and fortify the link between the Dark Mother and her devotee.

Within certain workings, the Womb Sigil of Isheth Zenunim is inscribed upon a consecrated silver chalice, which can then be used to channel the dark baptismal sacrament of her wanton womb. The black blood flowing from her is both the ego-killing poison of the Serpent and the nectar of resurrection for the kliffotic Shadow-Self.



Layilil, The Destroyer



I call upon the wind that steals the breath of man and snatches his soul!

I call upon the Night Storm, the Dark Wind of Terror, and the Screech Owl with bloodied claws!

I call upon she who wields the sharp sickle of the waning moon, with which the threads of life and the fetters of fate are severed!

I call upon the feared goddess of the eclipsed moon, the devourer of life force, who stalks her victims in their dreams!

I call upon the black-winged one, the bringer of endless nightmares!

I call upon she who washes her hands and feet in the ever flowing river of her victims' blood and warms her cold limbs by the fires of holocaust!

I call upon the enchantress of the Blood Moon, the demonic witch with poisoned lips and venomous tongue!

I call upon my fatal mistress, the End of All Flesh, she who drinks the blood of her enemies from the cups made out of their own broken skulls!

I call upon she who is the personification of the most wrathful and destructive essence of Ama Lilith!

I call upon the destroyer of minds and eater of souls, the black annihilating whirlwind that sweeps the life from all worlds and establishes desolateness!

I call not upon the Mother, but the Destroyer, she who spills blood like rain and snuffs the flames of finite life!

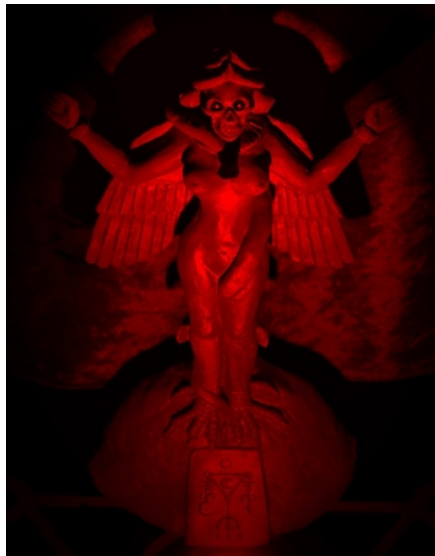
I call upon the Black Crone of Moonless Night, the child killer, the man devourer and the strangler with one thousand snares!

I call upon she who is forceful like a fiery sword, swift and deadly as a poisoned arrow and who, at the time of her harvest, takes all those whom she chooses, like a reaping hook that cuts through the wheat!

I call upon my goddess of vengeance and punishment, the scourge of all my enemies, who without mercy shall drown them all in the poisonous waters of the Black Moon!

I call upon Layilil, the Death Mask of the Faceless Queen!

Layilil-Amashtuti-Lil-I-Theli! (x11)



TOTBL – 218

The Ink of Lilith

In order to create the Ink of Lilith you will need to buy a bottle of the best blood red ink you can find. Ritually cleanse this bottle of ink through visualization, will and formula, but also by smoke and fire.

Take eleven drops of lunar blood that have flown under the Black Moon and been presented to Lilith on a silver plate, and make it into a fine powder. Dissolve this powder 9 teaspoons of 40-70% alcohol. To this tincture of lunar blood, add 9 drops of jasmine oil, 9 drops of musk oil, 9 drops of liliun/lily oil, 9 drops of fresh pig's blood, 9 drops of sweet red wine, and 1 drop of blood from the middle finger of your left hand.

Mix this lunar tincture with the red ink inside a black ink bottle, until all of its elements becomes as one.

Use the Ink of Lilith for the first time to draw Her sigil on a piece of paper that has been fumigated with lunar incense, then place the sigil on the altar. Place the ink bottle in the centre of the sigil and light three black candles, inscribed with Her sigils and formula and dressed with jasmine or lily oil, around the sigil in the form of a Triangle of Manifestation.

Invoke Lilith and ask Her to bless the ink that you have placed upon Her sigilic gate. Ask Her to connect the liquid form of the ink to Her own essence, so that all spells, sigils and images you write/draw with it can channel power directly from Her.

Vibrate Her names and formulae and direct the energies of the vibrations towards the ink bottle. Repeat the vibrations until you feel light-headed and can sense the charge inside the ink bottle.

Praise Lilith and close the ritual, but let the three candles burn as offerings to Her and do not remove the ink bottle until the candles have burnt down completely.

When the candles have burnt out, the ink will be fully consecrated by the powers of Lilith and can be used to write the signs, sigils and formulae of the Black Moon and all other Lilithian spells...

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*** Kagiri Ushumgal**

The following texts are from the forthcoming book, Kagiri Ushumgal (The Path of the Dragon), and present certain aspects of the 218 Current as expressed through the Babylonian 'forms' that are relevant to our own Tradition's form of anti-cosmic Gnosticism.

Within this context, it is not our intent to reconstruct what others might call a 'historically authentic' form of Babylonian paganism. Our goal is instead to reshape and reinterpret the Sumero-Babylonian 'forms' that have been chosen, in accordance with the adversarial strategy of our own Tradition, as suitable vehicles for the expression of our Current-specific gnosis.

The workings of the Kagiri Ushumgal are based upon the Chaosophic Cult of Tiamat, whose main focus is the emanations of Her Eleven Champions of Chaos which are represented, within this line of practice as well as the parallel Kliffotic line, by the word, number and sigil of AZERATE.

AZERATE is thus the formulaic 'bridge' and point of intersection between the Sumero-Babylonian and Kliffotic paths of the 218 Current. At the centre of this crossroad of parallel lines of practice burns a concealed Black Fire of Gnosis - a fire that will illuminate the path of the Elect, and bring confusion and torment to those unfit to walk the Path of the Dragon.

Ama-Ushumgal-Sumun-Tiamat

(A Chaosophic rendition of the Enuma Elish)

In the beginning darkness reigned, and Chaos was all.

Tiamat, Mother of Chaos, together with Absu, Father of the Depths,
ruled over the eternal darkness and the perfect silence.

Tiamat and Absu together formed the chaotic primordial ocean.

Absu's sweet water blended with Tiamat's salt water,
when they together dreamed their dark dreams.

But out of the two's ancient dreams,
energies that were impure and not in harmony with Chaos

began to take form in the darkness.

Without the Mother of Chaos or the Father of the Abyss
awaking up from their dark slumber, the impure energies grew strong,
And, from them, the filthy rebel gods began appearing.

From the non-chaotic energies that had taken form,
the unworthy bastard gods of the false light began manifesting.

Among these new gods was one by the name of Enki, the strongest.

Enki became ruler of the bastard gods.

He became king of the unworthy gods.

And the perfect silence was no longer perfect,
because the eternal night was disrupted by the wailing of the bastard gods.

Absu, Father of the Depths, awoke from his slumber and became enraged.

Tiamat, Mother of Chaos, awoke from her slumber and was filled with hatred.

Disgusted, they looked down upon the new gods.

With hateful eyes they beheld how the bastard gods procreated.

This dejected Mother Tiamat, and filled father Absu with vengeful lust.

Not even Egura, the black water of the Abyss,
could silence the cheerful laughter of the bastard gods.

Not even the mist of the depths could conceal the presence of the new gods.

Their behavior became abhorrent to the Father of the Depths,
and Absu stormed, filled with hatred.

In his wrath, he turned to the Chaos Dragon, Tiamat, and said:

"The acts of the bastard gods are repulsive to me,
for I can no longer find any rest nor sleep in the darkness.
I shall destroy, I shall annihilate, I shall ruin their acts,
so that the purity of Chaos may be reinstated,
so that we once again can dream the darkest of dreams."

When Tiamat heard these words, she was filled with joy
and screamed to her husband:

"Destroy those created from my dreams, for their actions are repugnant to me.
Exterminate these rebellious gods, my spouse,
and you shall again, in my embrace, dream the dark dreams of might."

When Absu heard this,
his face radiated from the evil he had in mind for the bastard gods,
his own disgusting spawn.

When the new gods saw the halo of hatred surrounding their father, Absu,
they were filled with fright.

The bastard gods fled to Enki, who was their king, and explained to him:
"The Abyss is ready for war, and the almighty Chaos Dragon
is reciting the curses of vengeance."

Enki heard this and was filled with fear,
but he who was the most cowardly and surreptitious
of all the bastard gods, said to his servants:

"Let us poison the waters of the depths and if the strength of the Abyss
lies in the darkness, let us then bring our light to the darkness,
so that we may blind our father, Absu.

Let us through our collective efforts destroy him,
for Absu is proud and does not expect cowardice.

Let us ambush him and, with our magic, lower Absu into the water of death,
so that he may everlastingly dream the dreams of death."

Absu, Father of the Depths, rose from the Abyss
and prepared himself for battle,
but the cowardly gods blinded him with false light and poisoned his water.
They attacked Absu and, with their magic, they put him in death's sleep.
The revolting bastard gods were filled with joy,
and in pure ecstasy, they copulated in order to create new life.

In this way, the gods of light celebrated their deceitful victory,
and the king of the bastard gods, the cowardly Enki, said to his servants:
"Let us build a temple, and to desecrate the name of our dead father, name it Absu.
Let us in this temple create more life that will counteract Chaos."

When the other gods heard this, they were filled with loathsome joy.
And on the ground where they had defeated Absu with their cowardly attack,
they built a temple.

To desecrate Chaos, they named it Absu.

Inside the temple Absu, Enki copulated with his filthy whore, Damkina.

Inside the temple Absu, Marduk was spawned forth,
son of Enki, son of Damkina.

From the whore Damkina's womb, Marduk was born,
and all the gods of the light granted gifts to Marduk.

All the bastard gods of the light gave of their own powers to Marduk.

Marduk became the most powerful of all the bastard gods,
just as cowardly and clever as his deceitful father, Enki.

The mighty Tiamat, Mother of Chaos,
Mother Tiamat, the Chaos Dragon,
filled with rage and filled with hatred, arose from the darkness,
and her haunting screams were heard in the depths and in the darkness.

The screams of Tiamat were heard in Nar Mattaru,
and her screams were like a storm, whipping all souls,
except her sworn, who stayed in Da-Ra-Es Ku-Kuga Bar Sheg.

Out from Da-Ra-Es Ku-Kuga Bar-Sheg's darkest caves,
the Spirit of Vengeance approached Tiamat, and said to her:

"Your spouse was killed by the cowardly bastard gods,
Absu was killed by the abominable bastard gods.

In their deceitful ways they have killed our father,
and desecrated the darkness of Chaos with their filth.

Let us avenge our beloved Absu, O Mother of Chaos!

Let us avenge his death, O Almighty Dragon!"

When Tiamat heard this speech, it pleased her,
and she screamed in the darkness:

"The time of vengeance is at hand!

The winds of hate shall storm and the fire of destruction shall burn all life!

The Spirit of Revenge has awakened me from the sleep of sorrow,
and we shall now avenge the death of Absu!"

With her magic, Tiamat called forth the living darkness.

The demons of evil and gods of Chaos she invoked,
and they all gathered under the Dragon's throne.

In rage, they conspired without interruption, awaiting the battle.
In anger and wrath, they held a council to plan the coming war.

Mother Tiamat, filled with hatred, recited the ancient conjurations
and with her magic she called forth Hubur, her High Priestess.
Hubur, Creator of Demons. Hubur, Tiamat's Wrathful Shadow.
Tiamat spoke unto Hubur:

"Create legions of vengeance, create demons of disorder, create gods of destruction,
for I, Tiamat, the most ancient and powerful of the gods of Chaos,
demand the blood of the new gods as sacrifice!
Create armies of Chaos Warriors, who shall avenge the death of Absu.
Create avengers of Chaos, my faithful Hubur, and avenge the distress of the Dragon!"

Hubur bowed before the throne of the Dragon,
and with her black magic,
she called forth dragon monsters with sharp and merciless fangs.
Instead of blood she filled their veins with form-dissolving poison.
Giant dragons of wrath she clothed with power and fear.
She let them bear the aura of terror and made them gods,
so that those who intended to harm them would be destroyed.
Hubur lined up the Hydra, the raging dragon, and Lahamu, the great lion,
the raging hound and the scorpion man.
Great storm demons, the fish man and the dragons,
all carrying merciless weapons and without fear of battle.
Eleven Wrathful Chaos Gods of this kind she brought forth.
And when all was prepared, Hubur kneeled before the great Dragon, Tiamat.

Tiamat, Primordial Chaos personified, screamed to Hubur with a hateful voice:
"Hubur, my own Shadow and faithful priestess, I am satisfied with what you have created,
but who shall lead The Eleven to total victory,
and bring me the torn souls of the bastard gods as a sacrifice?"
When Hubur heard the Chaos Dragon's question,
she called forth her spouse with her black magic.
She called forth the great Prince of Chaos, the Warlord, Kingu.
Before Tiamat's throne she exalted Kingu.

And, in the name of Tiamat, Hubur chose Kingu to lead the army.
She chose Kingu to lead this sinister congregation,
to raise weapons, and be in command of the coming battle.
Hubur let Kingu take his place on the dark council.

And before Tiamat's throne, Hubur said to her spouse, the mighty Kingu:
"I have recited a formula for you, I have made you great among gods,
I have filled your hand with the power and dominion over all gods.
You are now more powerful than ever, my spouse.
May the filthy bastard gods be crushed beneath your feet!"
Hubur gave the mighty Kingu the Tablets of Destiny,
and strapped them to his chest.

Then, Tiamat screamed:

"Kingu is now ready for war!
Kingu who will avenge the death of Absu!"

The Legions of Chaos were armed for the battle against the rebel gods,
Tiamat's own unwanted and detestable spawn,
and the filthy rebel gods once again became filled with horror.
Their god, Enki, was shaking with anger and fear.
Enki was struck silent and cried blood upon his throne,
for he knew that none could survive the wrath of powerful Tiamat.

The cowardly Enki, the deceitful god, gathered his servants
and told them about the spells that the mighty Dragon had aimed at them.
Enki told them about The Eleven,
created by the will of Tiamat and the magic of Hubur.

He told them about the Legions of Vengeance,
who under the leadership of Kingu were now prepared for war.
And when all the gods of the false light heard this, they cried blood.
They knew none of them dared to meet the legions of her wrath,
which, under the leadership of Kingu, were going to avenge Absu.
The cowardly gods were silenced and the shadow of Uggur fell upon them.

But Anshar, who was oldest among the bastard gods, came up with a solution.
Anshar called upon Enki and suggested:

"The one whose strength is enormous shall be his father's defender.
The one who shall fight Chaos is Marduk, the hero."

When Enki heard this, he called upon his son, Marduk, and said to him:

"O Marduk, my faithful son, listen now to your father,
for the shadow of death has fallen upon us all,
and Mother Tiamat, the evil Dragon, has declared war against us
who have come forth from her dreams.

She has gathered the legions of Chaos and wrathful darkness,
who are now ready to spill our blood.

You are our only hope, Marduk, for none other among us
dare to fight Tiamat's warriors, who are led by Kingu.

I, Enki, want you, Marduk, who are strongest of all the gods,
to defend us against the wrath of the Dragon.

I want you, my son, to defeat Tiamat."

Marduk who was filled with hatred towards the Forces of Chaos,
swore before his father's throne to wage war against Mother Tiamat
and to use the strength that all the gods had bestowed upon him.

When the gods heard this, they were filled with joy,
but Marduk who was the most cunning among the bastard gods,
gathered them all, and laid forth his demands
before the coming battle with the Forces of Chaos.

To his father and the other gods he proclaimed:

"If I, Marduk, son of Enki, shall wage war against Tiamat,

I need the blessings and powers of all gods.

I, Marduk, will be extolled above all.

To rule over the highest throne is my demand.

For if you do not extol me to the highest god,
my strength will not be sufficient to defeat Chaos,
and death will surely take us all."

The gods, filled with fear of the upcoming war,
agreed to the demands of Marduk.

They built mighty temples in honor of Marduk, and praised his name.

They declared Marduk as the king of the gods,
and gave him the spire, the throne and the dominion.

The bastard gods armed Marduk with powerful weapons.

They armed Marduk with bow and arrow, axe and sword, and lightning and fire.

With his newly acquired powers, the cowardly Marduk created
a net of illusory light to capture his enemies in.

Marduk called forth the four cosmic winds,
and he created the whirlwind and the hurricane,
to protect him against the wrath of Chaos.

He sent these winds towards the Dragon, to confuse her mind.

Marduk, now ready for battle, called upon a mighty wind storm.

Then, surrounded by the protecting whirlwind,
he flew over the armies of darkness.

Marduk traveled towards the Dragon's Throne.

To the depths of Chaos, Marduk traveled,
and before the Throne of Chaos, before Mother Tiamat,
he once again descended towards the depth.

Face to face with the Dragon, Marduk declared war.

Without kneeling, the filthy Marduk dared to stand in front of the throne of Tiamat.

Ummu Ushumgal Sumun Tiamat,

Mother of Chaos, filled with wrath, filled with hate,
looked at the rebellious Marduk.

With the eyes of death, and the cold stare of hatred,
she looked down on the unworthy son of Enki.

Tiamat recited the songs of death, she screamed forth a conjuration.

Tiamat attacked Marduk with her ancient formula
and with her black magic she stabbed him.

Son of the gods, the cunning Marduk, was filled with fear.

From the eyes of Marduk, blood gushed.

From the mouth of Marduk, the red water of life flowed.

From the ears of Marduk, the divine blood ran.

Marduk screamed out in pain and slowly began to drown in his own blood.

Sixty demons tore the body of Marduk.
Seven demons drank of his blood.
The Great Dragon, the Empress of Chaos, sitting on her throne,
laughed at the misery and suffering of Marduk.
The Legions of Chaos, led by Kingu, encircled Marduk.
The Sons and Daughters of Hatred surrounded Marduk.
Marduk, filled with fear, saw the shadow of death closing in on him.
Desperate and overwhelmed by the evil surrounding him,
he summoned his cosmic winds.
Marduk summoned his storm winds and released them upon the demons.
He tossed his net of light over Tiamat.
The Dragon of Chaos, filled with hatred, screamed the ancient curses.
Marduk now fought with all of his powers,
and unleashed the four winds against the face of Tiamat.
When Tiamat opened her mouth to scream in rage,
Marduk let the cosmic winds rush into her,
so that she could not close her bloodstained jaws.
Mother Tiamat, greatest of them all, screamed to Marduk:
"How can you hope to kill something that never lived?
How can you defeat the one who has never been born?
I, Tiamat, was all when all was nothing!
I ruled before death existed.
I am the emptiness and the eternal darkness.
I am Chaos, the destroyer of all order and the mother of all and of nothingness!
How could you, Marduk, who are only an offspring of one of my stillborn dreams,
ever hope for an eternal rule?
Before cosmos was Chaos,
and when cosmos falls, Chaos will once again become all!
So enjoy your short victory, bastard god,
for I, Tiamat, who was the first to see the Tablets of Destiny,
know how this war will end.
Enjoy your short victory Marduk,
for when the light of the new gods have been extinguished,

I once again will rule!"

Marduk, who was filled with fear when he heard Tiamat's scornful speech,
let the cosmic winds fill her abdomen and tear her asunder from the inside.
But the mighty Chaos Dragon, Tiamat, did not scream in pain.

Instead, she replied with a scornful laugh.

Marduk, the king of the new gods,
shot his arrows of light and tore open the Dragon's bowels.

The arrows of Marduk tore open the intestines of the Dragon and divided Her insides.

Laughing, the mighty Tiamat fell.

Laughing, the Mother of Chaos fell into the sleep of undeath.

When Kingu's troops witnessed the fall of the Dragon, they were bewildered,
but the High Priestess of Chaos, Hubur, the demonic witch
who had witnessed the battle, transformed into a black wind.

And before the spilt blood of Tiamat could hit the ground,
before the Chaos Dragon's blood could be desecrated by the filthy Marduk,
Hubur collected the blood of the mighty Dragon, Tiamat,
and brought it to places unknown to the gods of false light.

The faithful Hubur, the Mother of Black Magic,
the evil witch Hubur, brought the blood to the darkest outskirts
and poured the blood of the Dragon into the endless emptiness of Outside.

From the Dragon's blood arose the Empire of Wrathful Chaos.
From the ancient blood of Chaos, the Retaliators of Darkness arose,
They who shall avenge the fall of the Dragon Throne.

The blood of the Dragon Mother flowed and spread,
so that Chaos came to surround that which would evolve into cosmos.

In the darkness of the Wrathful Chaos stood evil demons, hungry and awaiting.

The cowardly Marduk, ignorant of Hubur's actions and the new Empire of Wrath,
stood by the 'dead' body of the Dragon and gathered his weapons.

For he who had 'killed' Tiamat, must now defeat Kingu.

Kingu, the last of the remaining bloodline of the ancient heritage.

Kingu, the avenger of the Dragon, burning with hatred, was ready for war.

But before the warlord Kingu could fight the unworthy Marduk,
before he could lower Marduk into the waters of death,
he was trapped by the armies of the bastard gods.

Kingu was overpowered by the legions of the cowardly gods,
who now dared to appear.

For once the Dragon was 'dead' and The Eleven who were created by Hubur's magic
had scattered towards the blood essence of the Outer Chaos,
the bastard gods were filled with false courage.

They shackled the mighty Kingu with burning chains,
and Marduk stole the Tablets of Destiny from Kingu,
and attached them to his own chest.

Then the demonic Lord of Chaos laughed at Marduk, and said:

"O you filthy dog, your cowardliness must have saved you now,
but I, Warlord of Chaos, have gazed into the Tablets of Destiny,
and I have seen how the struggle between Chaos and cosmos will end.

I have looked into the black tablets and seen your own creation turn against you.

I have seen those who serve The Wrath of The Blind Sword
open the gates to the hungry gods who await the day of vengeance.

I, Kingu, have seen how those who, guided by my blood,
will avenge the Primordial Chaos that you have desecrated.

The Dragon shall arise, and I, Kingu, shall receive my revenge!

So enjoy your short victory, for the victory of Chaos shall be eternal!

My vengeance is within my blood's heritage,
and the hatred in my blood is without end.

So enjoy your victory, Marduk, because when the Day of Wrath dawns,
your blood will be spilled in my honor,
by those within whom my own blood shall live on!"

When Marduk heard this, he told his warriors to imprison Kingu.

In the darkest cave of Uggu he let his armies chain Kingu.

The entire congregation of the new gods gathered around Marduk, and hailed him.

Then Marduk, the unworthy bastard, split the head of the Dragon with his sword.

Marduk cut her veins, and when his father saw this, he was filled with joy and happiness.

Marduk, gazing at the Dragon's body,
decided to create the universe with the body of the Dragon Mother.

He chopped her body down the middle,
and with one half, he created heaven.

With the other half, he created the earth.

Marduk placed guardians to stop 'those who stay on the outside'
from invading his creation,

for he sensed the hatred from those who had risen from the Dragon's blood essence.

He created walls to protect his creation from the Wrathful Gods of Chaos.

Marduk created locked gates to prevent the Seas of Chaos from flooding the universe.

He created stations for the gods which corresponded with the stars of the constellations.

Marduk created years and days, and gave rule over all the planets to the gods.

Son of Enki created the sun to light up the day,
and the moon to light up the darkness of night.

All gods hailed Marduk, and gave him the title "Lord Creator."

Marduk enjoyed being hailed, and decided to create Man,
so that they too would hail and worship him.

Marduk told his father Enki:

"With blood I will bind together and form a skeleton.

I will create Man whose purpose shall be to forever worship and serve us as slaves."

When Enki heard this he was proud of his son, and called upon all the gods,
so that Marduk could profess his plans for the creation of Man.

When the gods heard of Marduk's plan,
they all gave their approval to the creator god.

The cunning Marduk was satisfied, and asked the gods:

"Who amongst you is then ready to be sacrificed
in order to create Man as our faithful slave?

Who amongst you is ready to let his blood be spilled,
in order for us to create our slaves from blood and clay?

For in order to create Man, I need the blood of a god,
for to make Man rise from clay, one god's life must be sacrificed.

Who amongst you is prepared to die

in order to fulfill the wishes of the exalted divine assembly?

The cowardly gods heard the words of the filthy demiurge and were filled with fear,
for none of them was prepared to sacrifice their own life
in order to fulfill Marduk's wishes.

But the Igigi gods, who were among the most clever of the gods, thought of a solution.
They told Marduk:

"Let us sacrifice the one who declared war against us,
Let us kill the one who derided us.
Let us spill the blood of he who has professed our demise.
The Warlord of Chaos, whom we have imprisoned,
can die so that we can receive our faithful servants.
We can kill Kingu, so that Man, our faithful slave, can be created!"

When Marduk heard this, he brightened up
and ordered for Kingu to be brought before the assembly of gods.

The filthy rebel gods brought Kingu out from the cave of Uggu.
Proud, the mighty Kingu stood before the unworthy gods.

The cowardly Marduk, said to Kingu:

"You, who professed our death, it is now you who shall die.
Perhaps the strength and power of the forces of Chaos
are not as great as we had foreseen.

The mighty Kingu maybe is blind,
who could not even see his own terrible death in the Tablets of Destiny."

When Kingu heard this, he laughed his scornful laughter again and said:

"I, Kingu, have seen my own death in the Tablets of Destiny,
but I have also seen my own resurrection.

For what more is death to us that are of Chaos than a short rest?

We are the first, and we shall be the last!

We, who have never lived, can never die!

Spill my blood, O you cowardly Marduk,
for the very blood that runs through my veins shall one day defeat you,
for my hate is eternal, just like my lust for revenge!

Enjoy, O you filthy rebel god, your short victory,

for the punishment for your crime is horrible and eternal!"

When the gods who were present heard this, they were filled with anger,
and with their swords they cut the body of the mighty Kingu into pieces.

The coward Marduk severed Kingu's veins,
and mixed the blood of Kingu with clay to shape the human body.
Then Marduk blew his own stinking breath into the human body,
so that it would be filled with life force and start living.

Man was created and all the gods hailed Marduk.
The unworthy gods bestowed upon Marduk his fifty titles,
and exalted him to rule as king over all the cosmic gods,
for where Chaos had ruled supreme, cosmos now reigned.

However from outside the barriers of the cosmos,
the gods of Wrathful Chaos,
which have risen from the blood essence of the Chaos Dragon,
are looking upon the creation of false light and awaiting the day of retaliation.
They await the order from The Eleven of Chaos,
to invade the empire of the demiurge,
to spread the flames of the Outer Light,
and to forever extinguish the dying spark of the creator gods.

But the hungry ones, who await the war on the outside,
are not the only servants of the will of Wrathful Chaos.

It is also written that the creation of Marduk, led by the blood of Kingu,
shall open the gate from the inside.

For it is said that Man, created by the blood of the Evil One,
shall turn against his own creator.

For the impotent Marduk committed a fatal mistake
when he created humans with the blood of Kingu,
Warlord of the Wrathful Chaos.

Through the blood of Kingu,
Man carries in the depth of his soul the Black Flame of Chaos.
Within the depths of his soul, Man carries the seed to the anti-cosmic hatred,
because the blood-spirit of Man is of the essence of the avenger,

and the hatred of humanity is the hatred of Kingu.

Among the chosen, who are guided by the Spirit of Chaotic Blood,
there are those who are blessed with the powers of the ancient Chaos Gods.
These chosen ones, who serve the wrath of the 'dead' gods,
are the ones who shall open the locked gates from the inside
and let in those who await on the outside of the cosmic barriers.

The creation of Marduk is nothing but a sinking island,
surrounded by an eternal storming sea of Chaos,
the sea of Chaos that is the blood of the 'dead' Dragon.
Outside of the walls of creation, The Eleven Avengers of Chaos await.
The Eleven and their legions wait for the gates to be opened,
so that they can re-establish the Chaos that once ruled.

When the Gods of Vengeance, the Wrathful Warriors of Chaos,
have torn asunder the bastard gods,
When the Wrath of the Dragon of Chaos
has destroyed the rebellious gods and their filthy creation,
Ama-Ushumgal-Sumun Tiamat shall awaken from the slumber of death,
And the primeval darkness and roaring silence
shall then dissolve and cleanse all.

The triumph of Chaos over cosmos will last for all eternity,
and once again shall the forces of Chaos reign supreme!

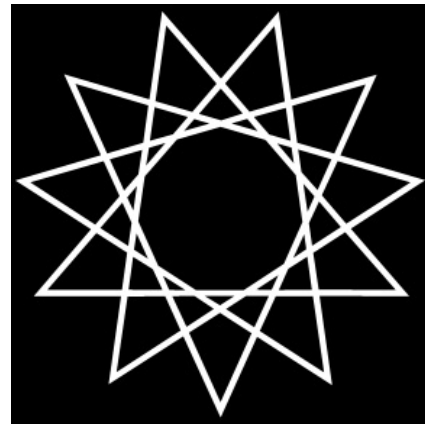
Silim-Madu Ama-Ushumgal-Hubur!

Silim-Madu Sumun Mummu Tiamat!

-----*(Taken from the book Kagiri Ushumgal)*

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The Sacrificial Rite of the Eleven Flames



0. This ritual should be conducted on one of the liminal nights of the year, when the order of day and night is dissolved in a state of chaotic in-betweenness and the gates to the Outside are easier to open from within.

In addition to all the traditional tools and fetishes used within the workings of the Current, eleven new and ritually cleansed black candles are to be placed upon the altar, in a way that marks out the angles of the Sigil of Azerate. Each of these eleven candles must be inscribed with one of the names of The Eleven, as they are defined by us within the Babylonian context.

These eleven candles represent the Eleven Demonic Gods created by Hubur (Tiamat's Wrathful Shadow) in the struggle against Marduk. The collective name of these forces is, according to our tradition, Azerate, which also is the 'logos' and formula used within our kliffotic/Qliphothic stream as the voiced form of the true and voiceless Alogos of the HVHY (434). Azerate is thus the formula and sonic sigil used within the chaosophic tradition that bridges the gap between the Sumero-Babylonian forms of the Gods of Wrathful Chaos and their re-manifestations within the cabbalistic teachings, as the Eleven Thrones of the Sitra Ahra.

A fitting and good sacrifice is to be offered to The Eleven within this black rite, and the chosen and blessed victim is to be kept in a secured fashion close to the place of the working.

1. Chime the bell eleven times and ignite the central altar candle. Establish contact with the Outer Ones through the calling of the sacred formula and through the fitting opening ceremonies, as dictated by tradition and initiation. Proceed only when the Fire of the Blood of Kingu has been aroused within you and a concrete link with the Outside and a separation

from mundane consciousness has been achieved.

2. Face the altar flame and vibrate the formula of Azerate:

"Vedar-Gal Tiekals Somdus Azerate!" (x11)

When done, recite the following salutation to the Wrathful Eleven as One:

"I, NN, praise Azerate, the commander of the dark legions uncountable and the holder of the highest dominion!

I praise Azerate, the Eleven-Headed Black Dragon of the Outer Darkness, who is the source of my power and the ruler of all Dark Gods manifested!

I, who forever serve the Wrathful Chaos, salute the merciless Azerate, the conqueror and destroyer of the hosts of the finite light!

Silim-Madu Lugal Epish Lemneti Azerate!

Hail them, who in the name of Tiamat, were created by Hubur in order to destroy Marduk!

Hail Azerate!

Hail them, who are the merciless sword of destruction that shall penetrate the very heart of creation!

Hail Azerate!

Hail them, who are the retaliator of the Primal Chaos of Tiamat and Abzu!

Hail Azerate!

Hail them, whose name is the visible but still hidden key to the locked gates of the unlawful dimensions of Chaos!

Hail Azerate!

Hail them, in front of whose black thrones all Wrathful Gods of Darkness proudly kneel!

Hail Azerate!

Hail them, whose anti-cosmic poison eternally shall extinguish the weak life spark of all the mortal gods of man!

Hail Azerate!

Hail them, who are called the Evil Dragon and the re-establisher of the lawlessness of the Primordial Chaos!

Hail Azerate!

Hail them, whose soundless screams of invocation shall awaken the Slumbering Dragon Mother, Tiamat!

Hail Azerate!

Hail them, whose black fires of wrath shall dissolve all forms and, through total formlessness, liberate the imprisoned flames of Chaos!

Hail Azerate!

Hail them, whose name turns the blood of the bastard gods of finite light into ice and banishes their messengers of falsehood!

Hail Azerate!

Hail them, who are the ruler of the Eleven Black Thrones of Outside, and the destroyer of the world of limitations!

Silim-Madu Lugal Epish Lemneti Azerate!

I praise my mighty God, Azerate, and swear to forever serve their anti-cosmic wrath!

I, who have partaken as holy sacrament the blood of the Undead Dragon, will now utter the Words of Power, which are the voiced symbols linked by us to The Eleven Heads of Azerate!

I, who am governed by the Living Blood of Kingu, now utter the names of The Eleven, who were created by the powerful magic of Hubur!

In the name of Azerate, I now utter the secret names of The Eleven and bring forth and channel the cleansing torrents of the Wrathful Chaos, which will make black my soul and deify my unborn Spirit!"

3. Show, with your left hand, the sign of the trident and eleven times chant the following Words of Power, which are the name-symbols of The Eleven:

"Mushmahhu, Ushumgallu, Bashmu, Mushussu, Lahmu, Ugallu, Uridimmu, Girtablullu, Umu Dabrutu, Kulullu, Kusarikku!"

(Mushmahhu = Horned, Seven-Headed, Serpent. Ushumgallu = Great Serpent/Dragon.

Bashmu = Horned Dragon. Mushussu = Wrathful Serpent-Dragon. Lahmu = Heroic Warrior.

Ugallu = Storm Beast/Lion Demon. Uridimmu = Wrathful/Mad Lion-Man. Girtablullu = the

Scorpion-Man. Umu Dagrutu = Violent Storm. Kulullu = the Fish-Man. Kusarikku = the Bull-Man.)

4. With the help of the central altar candle ignite the eleven black candles placed upon the angles of the Azerate sigil. Do this in the correct sequence, so that the eleven flames are kindled in the same succession that our tradition teaches us they manifested in, and subsequently extinguish the altar candle, so that only the eleven flames light up the ritual chamber.

5. Bow before the eleven flames and then exclaim:

"Vedar-Gal Tiekals Somdus Azerate!

Ana-ku Sa-Mi Mu-Zu Azerate!

Halam-Nignam Azerate Ushum-Gal Lemnuti!

Silim-Madu Azerate!

Silim-Madu Ama-Ushumgal-Tiamat!

Gana Mushmahhu!

Gana Ushumgallu!

Gana Bashmu!

Gana Mushussu!

Gana Lahmu!

Gana Ugallu!

Gana Uridimmu!

Gana Girtablullu!

Gana Umu Dabrutu!

Gana Kulullu!

Gana Kusarikku!"

6. Pick up the dagger from the altar, point it at the flames burning upon the eleven angles and recite the following invocation:

"Ka-Gur Bad Azerate Ka-Gal!

O Wrathful Gods of Outer Chaos, hear now my voice resonate through the gates and the

distorted angles of your dark dimensions, as I, the priest/priestess of the Dragon, stand ready to summon and channel the unbound blood of our Undead Dragon Mother!

Let now the cosmic barriers be crushed, O you who impatiently dwell on the Outside!

Establish now the spiritual and astral links that shall make it possible for me, who serves the wrath of the blind sword, to partake of and channel the innermost essence of the spilt Dragon Blood!

Hear me on this night of hungry darkness, O you who were spawned by the mighty Hubur, and bless me, who faithfully serve the anti-cosmic impulses of the Living Blood of Kingu!

Look kindly upon your imprisoned child, O you who rule over the Eleven Black Thrones, and with your black fires cleanse me, so that I shall be worthy of dreaming the scarlet dreams of the Slumbering Mother of Chaos!"

7. Place the Bowl of Offerings on the ground in front of the altar, and bring forth the prepared sacrifice. Hold the tied victim's head above the bowl and with dagger in hand recite the following:

"Accept this simple offering, O hungry gods who rule beyond the eleven gates, and in return for the stolen life-force and the warm blood that I offer you, strengthen the links that connect me to the source of all anti-cosmic wisdom!

Strengthen both the internal and external links that shall make it possible for me to channel the Dragon Blood, the most holy of all gifts that shall bestow upon me the illumination of your Black Light, and let me dream the secret dreams of the Heavenly Dragon Mother!

I spill the blood!

I kill the flesh!

I tear down the walls!

I crush the barriers!

Azerate, in the name of Tiamat, accept this sacrifice!"

8. Cut the throat of the blessed offering and collect its blood in the bowl. Put the empty vessel/body of the offering aside and smear your face with the warm blood and chant:

"Inga Na-Til Kingu!" (x11)

Proceed by smearing each of the eleven black candles with the remaining blood and exclaim

the following:

"In the name of Tiamat, the eleven black flames shall forever burn in the depths of my soul!

In the name of Tiamat, and through the power of Azerate, the unworthy god of creation, Marduk, shall be defeated!

Hail Tiamat!

Hail Azerate!"

Focus on the power emanating from the eleven flames burning upon the altar and vibrate:

"Vedar-Gal Tiekals Somdus Azerate!" (x11)

9. Burn fitting incense offerings to the right and the left sides of the altar. Hold both of your hands above the eleven flames and recite the following invocation that calls upon the powers of the Blood of Tiamat guarded by The Eleven:

"Ama-Ushumgal-Sumun Tiamat, Ana-Ku Sa-Mi Mu-Zu, Silim-Madu Mummu Tiamat!

Silim-Madu Ama-Ushumgallu-Nammu!

Sumun U-Tu-A Ushumgal Molatta Gi-Gi Inga U A-Ni-Za-Dub, Na-Til U Zi-Zi Su-Ki Zu Ku-Kuga A-Aba!

Ka-Shur-Ra Ushumgal Pa-E Su-Ki Zu Ki-Tus, Dug Ama-Ushumgal-Tiamatu, Ki-Aga Mummu Tiamat Zi-Zi Haelm Nam-Lu-U-Lu Kidar U-La Tiamat Gi-Gi Haelm Da-Ra-Es Ki-Bala!

Ama-Ushumgal-Tiamat Zi-Zi U Gi-Gi Ku-Lam Dingir Lu-Bal Da-Ra-Es!

Mah Mummu Tiamat Dirig Ushumgal Igi-Gun-Gun-Bar, Igi-Gun-Gun-Bar U Igi-Suh Kanpa!

Mu Ashta Za E Ki-Aga Nin-Gal Ushumgal, Gi-Gi Mummu Tiamat Gul-UI Uma Zi-Zi Ama-Ushumgal Su-Ki Ku-Kuga Gur U Igi-Gun-Gun-Bar!

Zi-Zi Inga Ushumgal U Gi-Gi Inga Sumun Tiamat U Da-Raes Tittu!

Zi-Zi Ama-Ushumgal-Tiamat U Gi-Gi, Zi-Zi Mummu Tiamat U Gi-Gi, Igi-Se-Gin Ki-Aga Ushumgal Tiamat, Igi-Se-Gin Ki-Aga Sumun Mummu Tiamat!

Ana-Ku Sa-Mi Zunem Sa Ama-Ushumgal-Tiamat!

Ana-Ku Sa-Mi Zunem Sa Sumun Tiamata!

Silim-Madu Ama-Ushumgal-Nammu!

Silim-Madu Mummu Tiamat!"

10. Lift both your hands up towards the altar, bring together your index fingers and say:

"In the name of Tiamat, Abzu, Hubur and Kingu, I now break the order of the cosmic elements and open the gate to the dark kingdom of Azerate!

By the power of the Death Dragon, I now open the forbidden gates to the dimensions of Wrathful Chaos and let in the anti-cosmic current of the Outside!

In the name of Ama-Ushumgal-Tiamat, I now break the order of the ten through the establishing of the angles of The Eleven and open wide the Dark Portal!"

11. Trace the dual lines of the eleven angles of the Azerate Sigil into the astral and intensely visualize the activated Dark Portal within it. Focus on the portal's widdershins swirling vortex and exclaim:

"In the name of Tiamat, and by the magic word of Azerate, the gates are now open!

Tukaga I Dinger Azerate Gage,

Ati-Me Peta Bab-Ka,

Peta Bab-Kama Luruba Anaku!

Vedar-Gal Tiekals Somdus Azerate!"

12. Initiate a deep meditation focused on the disharmonic currents of the Wrathful Chaos and channel it in through yourself and let it spread outwards. Direct the venomous and bitter waters to create inner and outer changes and use the tools and ritual techniques needed to focus the power evoked.

13. When all the ritual work is done, thank the forces of The Eleven and praise their eleven names and their one name. Do not close this working. Let the eleven flames burn out by themselves. Make your bed on the ground in front of the altar. Silently chant the formula of Azerate until you pass through the gates of sleep. In dream, receive Their blessings and Awaken!

(Taken from the book *Kagiri Ushumgal*)

TOTBL – 218

*** Rituals**

The following instructions for ritual praxis are presented in order to help the sincere seeker initiate actual work with the 218 Current, as well as offer a means for testing the Chaosophical lore and theories that have been presented in the various places where our teachings have been made available to the public.

A few samples of the different types of workings conducted within our 'parallel lines of practice' are presented, in order to grant glimpses into the multitude of forms that the 218 Current is manifested through.

It must once again be stressed that we do not advocate the mixing of different paradigms and spiritual forms from unrelated pantheons within a single ritual setting. We instead encourage a disciplined form of practice, in which each of the different aspects of the ritual ethos of our Tradition is kept within its own time and proper place.

Esoteric Formulae

Agilleath Tiddehmos Tlyfos Belial!

The formula of Belial brings forth death-bringing and destructive currents and can be used in workings aimed at spreading disruption, war and hatred amongst the enemies. This esoteric formula can also be used to channel the chthonic acausal currents of certain liminal places located within Malkuth that act as connection points to the realm of the Black Light. Belial's formula is the key to the northern throne of the Sitra Ahra and the Nightside Earth (Nahemoth).

Vibarlal Dendas Tnasod Beelzebuth!

A sonic sigil linked to the essence of Beelzebuth as the bringer of Nihil. The formula can bring forth the 'winds of emptiness' and the 'Screaming Silence' of the Alogos proclaimed by the Lord of Ghagiel. Beelzebuth's esoteric formula silences the mind and can open the path to the eastern throne

of the Sitra Ahra, and is the key to the gate of the Mental plane of the dark Air element of the Nightside.

Dessurpur Kajp Gidupp Leviathan!

A sonic sigil linked to the linear sigillic representation of Leviathan and to the very essence of the Dragon Throne of the West. This formula calls upon the currents of Wrathful Chaos and brings forth waves from oceans of formlessness into the world of forms. This esoteric formula also awakens the power of the Dragon/Theli/Leviathan both within and without and can be used in order to open the gates to the Astral plane of the dark Water element of the Sitra Ahra.

Lylusay Tateros Volt Sids Lucifer!

A sonic sigil that carries within its forms/sounds the same essence as the linear sigillic representation of Lucifer, and is linked to the very essence of the Firstborn Sun/Son of the Black Light. This formula strengthens the inner Black Flame, channels the transgressive/forbidden gnosis of the Opposer, and can open up the Spiritual/Fire Gate to the Sitra Ahra.

Isheth Zenunim Taninsam Ama Lilith, Liftoach Kliffot!

A formula based on Hebrew names used to call upon Lilith within the Kliffotic context. Isheth Zenunim = Woman of Whoredom, Taninsam = Poisonous Serpent/Dragon, Ama Lilith = Dark Mother Lilith, Liftoach Kliffot = Open the Kliffot/Qliphoth. This formula is used in order to manifest the energies of our Dark Mother Lilith and is often used within sexual-magical contexts or blood rituals, in order to transfer the sexual currents or life force to Her kingdom in the Sitra Ahra. The formula of Lilith is connected to the sphere of Gamaliel and linked to the very essence of all Black Moon workings and can be used in order to both invoke and evoke the powers of Ama Lilith.

Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam!

'The Kliffotic Dragon Formula' that is used to call upon the fullness of the Dragon Force of the Sitra Ahra. This formula has the power to open the hidden gates of the Sitra Ahra, within certain rituals. Not much more can be said, but this is very strong key for the awakening of the Dragons of the inner and the outer abyss...

Vedar-Gal Tiekals Somdus Azerate!

A formula that intensifies and concentrates the disharmonic energies of Wrathful Chaos and focuses the 218 Current (the current of Azerate) during the darkest rituals connected to the very essence of the Black Light. This sonic sigil is also strongly linked to both the Eleven Angled Sigil and the Eleven Heads of The Dragon and is thus used in order to call upon the collective power of the Nightside. This esoteric key has often been used in combination with bloodlettings and higher forms of sacrifice...

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The Altar and the Five Principal Magical Weapons

The altar can be a wooden table that has been ritually cleansed and inscribed with the relevant signs and sigils. On the altar a cloth marked with signs that are in harmony with the work in question is usually placed. The altar cloth can also be plain black without any markings. It is on this altar that the five principal tools that represent the Nightside elements and the kliffotic forces of the Black Thrones are kept. The five weapons or tools of our work are the following:

1. The Pentacle

Element Earth - Manifestation - The physical and the conscious plane

A round clay or wooden disc inscribed with the five pointed star or in some cases a cross, representing the manifestation of all elements in a "physical sense". This represents the manifestation and the manifestor of the magical will and on this pentacle symbols for that which one needs/wants to manifest in the physical/conscious level of existence are placed. The pentacle is also a shield of protection and a sort of foundation to build the different workings upon. The pentacle is consecrated in the name of Belial and charged with his formulae:

Agilleath Tiddehmos Tlyfos Belial!

2. The Chalice

Element Water (and Blood) - Emotional energy and Prana - The astral plane

The best material for this tool is silver, but other materials can also be used. The chalice is

the gate to the astral and the Grail of the oneiric gnosis, and often represents the womb of Lilith or the mouth of Leviathan. The chalice is a magical weapon of divination, inspiration and invocation and is the primary tool for the channelling and receiving of different currents of energy. The chalice is the womb which is seeded by will and the powers directed through the other weapons and/or the power of the Dark Gods and Goddesses. The chalice is consecrated in the name of Leviathan and Lilith and charged with the Dragon Formula:

Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam!

3. **The Wand**

Element Air - Mental energy and the powers of the mind - The mental plane

A branch from a Blackthorn is the best material for our workings, but wood from other trees can also be used. The branch must be oiled and painted according to one's understanding and will. This tool is the amplifier of the powers of the mind and a tool to direct and control thoughts and ideas within yourself or others. The wand is also used within workings that aim at mental silence and meditation. Mental Power from within and outside the mind is directed by this tool, which is often used for divination and telepathy. The wand is consecrated in the name of Beelzebuth and charged with his formula:

Vibarlal Dendas Tnasod Beelzebuth!

4. **The Dagger**

Element Fire - Spiritual Flame and Magical Will - The spiritual plane

Iron is the best metal for this tool/weapon and it must be a Dagger and not a knife. The Two-Sided blade is very important and the best shape for the dagger is the serpentine or 'Kriss' form. This is the weapon of spiritual illumination and power, but also of separation and destruction, and is used in workings which aim at the removal of that which stands in the way of the Acosmic Becoming. The dagger is the flaming iron of the Blacksmith God and the creation and symbol of the Fire of Spirit, which can be used to form the world in harmony with the Satanic Will. This tool is connected to *deep* mysteries and to the hidden gnosis of the Serpent of Flame. The dagger is consecrated in the name of Satan-Lucifer and charged with his formula:

Lylusay Tateros Volt Sids Lucifer!

5. **The Black Candle**

Element Spirit/Black Flame/Azoth - Essence of Chaos within and without

A big black candle that is consecrated and inscribed with relevant symbols and dressed with oils and/or other fluids and different herbs, represents the fifth element of our work. This tool is the outer aspect of the inner flame and the inner aspect of the outer Black Light of the Sitra Ahra. Its flame is linked to the Fire of Lucifer and to the anti-cosmic impulse of the Nightside. To light this flame is to stand in front of the Dark Gods and to awaken the Magical Self within ritual context. The altar candle is consecrated in the name of Azerate and charged with their formula:

Vedar-Gal Tiekals Somdus Azerate!

Beside the above mentioned principal weapons other tools can and will be needed in order to practice the Art. Some of the secondary tools of our work are:

- + Censer/Thurible (incense burner)
- + Matches (lighters should be avoided)
- + Charcoal (to burn incense)
- + Metal Bowl (used when one needs to burn parchments, sigils, images etc.)
- + Bell (used to call on the spirits)
- + Book (with blank pages)
- + Ink and Quill
- + Cord (used in works of ligature, the tracing of the triangle of the Art and knot magic)
- + Candle holders (used for the secondary candles used in the different workings)
- + Black Mirror (a window to the other realms)
- + Stylus (inscribing tool)
- + Chalk (used to trace sigils and symbols)
- + Modelling Clay (used to create talismans and other representations of magical will)

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The Cleansing and Consecration of the Magical Weapons

Before the tools can be charged with power you will need to purify them. This is done both in order to cleanse their causal forms from unwanted energies and vibrations and to create a 'vacuum' or void that later can be filled with the currents and powers of the different formulae of the Nightside.

0. For this cleansing you will need salt (earth), water, incense (air) and a red candle (fire).

Position the altar towards the southern point of the temple. Place the Pentacle, Chalice, Wand, Dagger and Black Candle (called Dymadiel, which stands for 'the outer manifestation of the inner fire') on the altar.

Place a little container of salt on the pentacle. In front of the chalice place a bowl of water. In front of the wand place the censer filled with burning charcoal (the censer should be a small metal bowl or plate halfway filled with sand in order to isolate the heat) and a container with incense. In front of the dagger place an unused red candle. And finally place the black Dymadiel candle in a central position on the altar.

1. Open the ritual with the Opening Ritual of the Black Thrones, but instead of the dagger use the index finger of your left hand to trace the pentagrams. Proclaim your magical intent and call on the blessings of your dark gods.
2. Pour some of the salt in the bowl of water and stir it anti-clockwise with the index and middle finger of your left hand and seven times say:

"Salt and water, water and earth, cleanse the physical forms, cleanse the astral forms!"

Lift the bowl in front of you and say:

"With salt and water I will cleanse the physical forms! With water and salt I cleanse the astral forms!"

Place the bowl back on the altar and visualize, for about five minutes, a blue sphere take form around the bowl and saturate its content.

Dip the fingers of your left hand into the water and sprinkle the water four times on each of the tools. Begin with the pentacle and end with the altar candle (Pentacle, Chalice, Wand, Dagger and Dymadiel candle). Each time you sprinkle a weapon/tool with the water say:

"I cleanse the physical! I cleanse the astral! With earth and water I cleanse the causal forms of this (name of the weapon)!"

3. Burn incense in the censer in front of the wand and seven times say:

"Air through smoke and smoke through air, cleanse my tools, cleanse the mental forms!"

Lift the censer in front of you and say:

"With air and smoke I will cleanse the mental forms!"

Place the censer back on the altar and visualize, for about five minutes, a yellow (or a white, depending on the tradition that you follow) sphere take form and surround the censer and saturate the smoke of the burning incense with its energies.

Slowly pass each of the five weapons four times through the smoke and say:

"I cleanse the mental vibrations! With smoke and air, I cleanse the causal forms of (name of the weapon)!"

Place each weapon back in its original place on the altar after it has been fumigated.

4. Light the red candle in front of the dagger and seven times say:

"Light through fire, fire through light, cleanse my tools, cleanse the spiritual forms!"

Lift the candle in front of you and say:

"With light and fire I will cleanse the spiritual forms!"

Place the candle back on the altar and visualize, for about five minutes, a red fiery sphere take form around the upper part of the candle and saturate and give power to its flame.

Pass each of the five weapons four times through the flame (do this swiftly in order to avoid damaging the wand and the Dymadiel candle) and say:

"I cleanse the spiritual vibrations! With fire and light, I cleanse the causal forms of (the name of the tool)!"

Place each weapon on its original place on the altar after they have been purified through fire.

5. Take up the pentacle and turn towards the Throne of Belial (north) and say:

"By the blackened earth, the chthonic powers of the underworld and the Nightside of the plane of manifestation and through the Mortiferic gate of the north, I channel the Azothic emanations that are under the command of my lord Belial and direct them to bless, charge with power and consecrate this black pentacle!"

In the name of Belial, I (your magical name) call in the currents of the northern throne inside this pentacle, in order to link it to the very essence of the black earth and create the magical weapon and shield that will protect me against the attacks of my enemies and facilitate the manifestation of my own magical will!

Mighty Belial, bestow now your powers upon me and through your blessings and the influence of your dark force make this pentacle into a worthy receptacle for your essence and transform it to a potent magical weapon!

Through the sinister energies that your esoteric formula calls forth, I now beseech you, O mighty Dark Lord Belial, to touch this pentacle with your kliffotic darkness and fill it with the magical powers of the Nightside element of the black earth!"

6. Hold the pentacle in your right hand and with the ring finger of your left hand trace a black invoking pentagram of earth over it and vibrate "Belial". Visualize the pentagram sink into the pentacle and see with your mind's eye a black sphere/aura surround it.

Chant the formula of Belial: *Agilleath Tiddehmos Tlyfos Belial!*, and for every time that you chant the formula feel and visualize the black light within and around the pentacle grow stronger. Continue with this for about 10 minutes and feel the pentacle pulsate with the power of the Nightside element of earth that you channel in the name and through the blessings of Belial.

When you feel that the pentacle is empowered enough lift it up in front of you and say:

"Disc and pentacle of earth, bringer forth of that which is willed, gate of darker manifestations, my seal of power and protecting shield, in the name of Belial you are now consecrated!"

Place the pentacle back on the altar and exclaim: "Hail Belial!"

7. Take up the Chalice and turn towards the Throne of Leviathan (west) and say:

"By the black moon's blood, the storming oceans of Chaos and the Nightside of the astral plane and through the Draconian gate of the west, I channel the Azothic emanations that are under the command of my lord Leviathan and my mistress Lilith and direct them to bless, charge with power and consecrate this chalice of forbidden elixirs!

In the names of Leviathan and Taninsam, I (your magical name) call in the currents of the western throne inside this chalice, in order to link it to the very essence of the Nightside astral plane and create the magical weapon and tool that shall function as the Grail, the

blood-filled womb, the gate to the dark spheres and to the powers of the Dragon and my Black Goddess!

O mighty dragon rulers of the watery abyss, Leviathan and Taninsam, bestow now your powers upon me and through your blessings and the influence of your dark forces make this chalice into a worthy receptacle for your essence and transform it to a potent magical weapon!

Through the sinister energies that the esoteric Dragon Formula calls forth, I now beseech you, O Dragons of the Poisonous Sea, to touch this chalice with your kliffotic darkness and fill it with the magical powers of the Nightside element of astral water!"

8. Fill the chalice with red wine. Hold it in your right hand and with the thumb of your left hand trace a black invoking pentagram of water over it and vibrate "Theli-Tanin". Visualize the pentagram sinking into the chalice and see with your mind's eye a black sphere/aura surround it.

Chant the Dragon Formula: *Tohu Tehom Theli Than Leviathan Tanin'iver Taninsam!*, and for every time that you chant the formula feel and visualize the black light within and around the chalice grow stronger. Continue with this for about 10 minutes and feel the chalice and its contents pulsate with the power of the Nightside element of water that you channel through the blessings of Leviathan and Taninsam.

When you feel that the chalice is empowered enough lift it up in front of you and say:

"Grail of oneiric gnosis, chalice of poisons and elixirs divine, gate to the other side of the mirror, skull cap filled with lunar blood wine, in the names of Leviathan and Taninsam you are now consecrated!"

Place the chalice on the pentacle and exclaim: "Hail Leviathan! Hail Taninsam!"

9. Take up the wand and turn towards the Throne of Beelzebuth (east), elevate the wand in your left hand and say:

"By the screaming silence of Alogos, the storm winds of nothingness and the Nightside of the mental plane and through the Nihiliferic gate of the east, I channel the Azothic emanations that are under the command of my lord Beelzebuth and direct them to bless, charge with power and consecrate this scepter of mental dominion!

In the name of Beelzebuth, I (your magical name) call in the currents of the eastern throne inside this wand, in order to link it to the very essence of the Nightside mental plane and

create the magical weapon and tool that shall function as the scepter of divination and the arrow of wordless thoughts that shall transfer, channel and focus my mental power!

Mighty Beelzebuth, bestow now your powers upon me and through your blessings and the influence of your dark force make this wand into a worthy receptacle for your essence and transform it to a potent magical weapon!

Through the sinister energies that your esoteric formula calls forth, I now beseech you, O mighty dark lord Beelzebuth, to touch this wand with your kliffotic darkness and fill it with the magical powers of the Nightside element of air!"

10. Hold the wand in your right hand and with the little finger of your left hand trace a black invoking pentagram of air over it and vibrate "Beelzebuth". Visualize the pentagram sinking into the wand and see with your mind's eye a black sphere/aura surround it.

Chant the formula of Beelzebuth: *Vibarlal Dendas Tnasod Beelzebuth!*, and for every time that you chant the formula feel and visualize the black light within and around the wand grow stronger. Continue with this for about 10 minutes and feel the wand pulsate with the power of the Nightside element of air that you channel in the name and through the blessings of Beelzebuth.

When you feel that the wand is empowered enough lift it up in front of you and say:

"Wand and scepter of wordless Gnosis, banisher of illusory mental forms, Alogos on the wings of death, bringer of the silent storms, in the name of Beelzebuth you are now consecrated!

Place the wand on the pentacle in front of the chalice and exclaim: "Hail Beelzebuth!"

11. Ignite three or more new charcoals and place them in the censer bowl/plate. Take up the dagger and face the Throne of Lucifer (south), elevate the dagger in your left hand and say:

"By the all-consuming and all-illuminating fire, by the forged steel of true and magical will and the Nightside of the spiritual plane and through the Luciferic gate of the south, I channel the Azothic emanations that are under the command of my Master Lucifer and direct them to bless, charge with power and consecrate this Dagger of Promethean Fire!

In the name of Lucifer, I (your magical name) call in the currents of the southern throne inside this dagger, in order to link it to the very essence of the Nightside spiritual plane and create the magical weapon that shall function as the fiery sword of my Satanic Will and as the torch of forbidden fire, that shall burn to ashes all illusions and obstructions that stand in

my path towards the Acosmic transcendence, which is the only true aspiration of my Spirit!

Mighty Lucifer, bestow now your powers upon me and through your blessings and the influence of your dark force make this dagger into a worthy receptacle for your essence and transform it to a potent magical weapon!

Through the sinister energies that your esoteric formula calls forth, I now beseech you, O my beloved Master Lucifer, to touch this dagger with your kliffotic darkness and satanic light and fill it with the magical powers of the Nightside element of fire!"

12. Hold the dagger in your right hand and with its sharp edge cut your left hand and smear your blood on its blade. Hold your left hand over the chalice and let some of the blood trickle down into the wine. Step back and with the index finger of your left hand trace the invoking pentagram of fire over the dagger and vibrate "Lucifer". Visualize the pentagram sinking into the dagger and see with your mind's eye a black sphere/aura surround it.

Hold the blade of the dagger very closely over the burning charcoals inside the censer in order to heat it up as much as possible. Chant the formula of Lucifer: *Lylusay Tateros Volt Sids Lucifer!*, and for every time that that you chant the formula feel and visualize the black light within and around the dagger grow stronger. Continue with this for about 10 minutes and feel the dagger pulsate with the power of the Nightside element of fire that you channel in the name and through the blessings of Master Lucifer.

When you feel that the dagger is empowered enough take it in your left hand and lower its hot blade into the wine filled chalice and listen to the hissing sound of the Serpent of Fire. Elevate the dagger and say:

"Dagger of my satanic will, forged and tempered through blood and black fire, light bringer of the darkest gnosis, fulfiller of my Acausal desire, in the name of Lucifer you are now consecrated!

Place the dagger on top/over or behind the chalice (this depending on the form and size of the chalice) and exclaim: "Hail Lucifer!"

13. Still facing the Throne of Lucifer take up the Dymadiel candle that shall represent the dark quintessence and function as the Central Flame on the altar. Elevate the candle in your left hand and say:

"By the Black Light that saturates the four thrones of the Nightside, by the Anti-Cosmic impulse and emanation of Wrathful Chaos, by the source and spirit of the kingdom of Sitra

Ahra and the eleven headed guardian of the Mystery Unmanifested, I channel the Azothic emanations of the inner and outer Chaos!

In the name of Azerate I awaken the Black Flame within and direct it to bless, charge with power and consecrate this Dymadiel candle!

In the secret name of the God of the Other Side and by the number 434, I call upon the quintessence of the four black thrones and direct it into this candle, so that its flame can represent the outer manifestation of my Inner Fire, but also the inner manifestation of the Outer Black Light!"

14. Take up the dagger and with its sharp point carve the sigil of the black flame on the lower part of the Dymadiel candle. Above the sigil of the Black Flame carve the Eleven Angled Sigil and vibrate *At-Azoth*. Place the dagger back on its original position on the altar.

Hold the Dymadiel candle in your right hand and with the middle finger of your left hand trace the invoking pentagram of Spirit over it and vibrate: "Azerate". Visualize the pentagram sinking into the candle and see with your mind's eye a brilliant black sphere of light surround and penetrate it.

Take the Dymadiel candle in your left hand and chant the formula of Azerate: *Vedar-Gal Tiekals Somdus Azerate!*, and for every time that you chant the formula feel and visualize how the Inner Fire and the Outer Black Light makes the energy within and around the candle grow stronger. Continue with this for about 10 minutes and feel the Dymadiel candle pulsate with the power of the Nightside element of Spirit that you channel in the name and through the blessings of Azerate.

When you feel that the Dymadiel candle is empowered enough place it in a central position on the altar and light it with a match and say:

"Outer manifestation of the Black Flame within, causal reflection of the Black Light, key and gate to my magical Self, sinister representation of my Spirit's might, in the name of Azerate you are now consecrated!"

Salute the flame with the left hand mudra of the Trident and exclaim: "Hail Azerate! Hail Chaos!"

15. Take the dagger in your left hand and face the Throne of Belial (north), elevate the dagger and exclaim:

"Hail the Pillar of Mortifer! Hail Belial!"

Face the Dragon Throne (west), elevate the dagger and exclaim:

"Hail the Pillar of Chaosifer! Hail Leviathan-Taninsam!"

Face the Throne of Beelzebuth (east), elevate the dagger and exclaim:

"Hail the Pillar of Nihilifer! Hail Beelzebuth!"

Finally face the Throne of Lucifer (south), elevate the dagger and exclaim:

"Hail the Pillar of Lucifer! Hail Satan!"

Still facing the Throne of Lucifer trace a burning black (equal-armed) cross in front of you.

Trace first the vertical line downward and then the horizontal line from right to left.

Place the dagger to the right side of the Dymadiel candle and take up the chalice with your both hands. Elevate the chalice to the middle point of the burning cross and say:

"By the rays of the Black Light and in the name of the Thaumitan, I (your magical name) partake of this blessed wine, which has been charged by the currents of the Nightside and now contains the essence of the Dragon's Blood!

In the name of Azerate, I drink the Sanguis Draconis and praise the four Black Thrones, that together constitute the tetragrammaton of the Sitra Ahra!

Hail Belial! Hail Leviathan-Taninsam! Hail Beelzebuth! Hail Lucifer!"

Drink the blessed blood-wine of the Nightside and when finished exclaim: "Hail Azerate!"

16. Place the chalice on the left side of the Dymadiel. Place the wand in front of the dagger and the pentacle in front of the now empty chalice.

Sit on a chair (or on the floor) in front of the altar and focus your eyes on the flame of the Dymadiel and meditate over the inner and outer powers that you have awakened and strengthened through your rites, and partake of the energies that flow through the new links to Sitra Ahra that your now consecrated magical weapons have become.

17. When you have ended the meditation rise up and once again turn to each of the thrones (north, west, east and south) and thank and praise them for the powers that they have bestowed upon your weapons and for all their blessings.

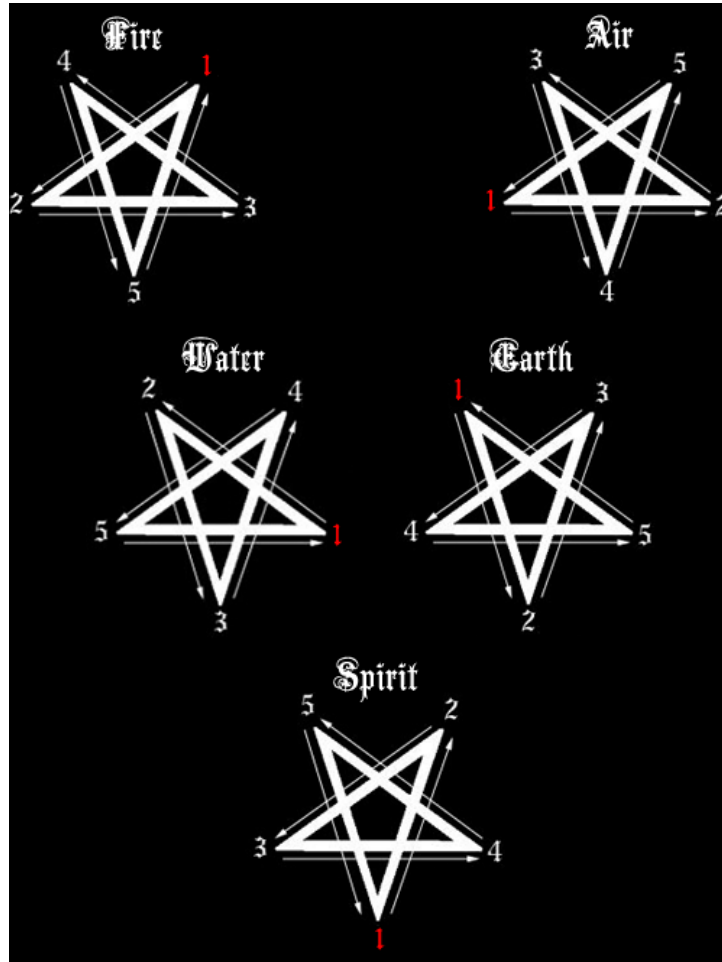
The ritual is closed and the Dymadiel candle extinguished.

Opening Ritual of the Black Thrones

1. Stand in front of the altar, facing south, and with the point of the dagger's blade touch your forehead and exclaim: "Lucifer!"
 2. Point the dagger towards your heart, touch your chest with its point and exclaim: "Azoth!"
 3. With the point of the dagger touch your genital area and exclaim: "Belial!"
 4. With the point of the dagger touch your left shoulder and exclaim: "Beelzebuth!"
 5. With the point of the dagger touch your right shoulder and exclaim: "Leviathan!"
 6. Raise both your arms and assume the Sign of the Trident (also called 'the Sign of Typhon-Apophis') and exclaim: "Kaos!"
 7. Take a deep breath and while you exhale all the air from your lungs vibrate the word of power: *At-Azoth!*
 8. Face the altar (south) and with the dagger trace a red invoking pentagram of fire and watch it turn black as you chant: *Lylusay Tateros Volt Sids Lucifer!*
 9. Face the east and with the dagger trace a yellow invoking pentagram of air and watch it turn black as you chant: *Vibarlal Dendas Tnasod Beelzebuth!*
 10. Face the west and with the dagger trace a blue invoking pentagram of water and watch it turn black as you chant: *Desurpur Kajp Giddup Leviathan!* (Or use the Dragon Formulae: *Tohu Tehom Theli Than Leviathan Taniniver Taninsam!*)
 11. Face the north and with the dagger trace a black invoking pentagram of earth and watch it burn with black flames as you chant: *Agileath Tiddehmus Tlyfos Belial!*
 12. Finally turn once again towards the altar (south) and with closed eyes, and an open inner Eye, strongly visualize the four burning pentagrams surrounding you and say: "Before me is the Throne of Lucifer! Behind me is the Throne of Belial! To the left of me is the Throne of Beelzebuth! To the right of me is the Throne of Leviathan! Surrounded am I by the four flaming pentagrams of the Nightside Tetragrammaton and the Fiery Black Thrones of Sitra Ahra!"
- Open your eyes and trace a blazing black invoking pentagram of Spirit in front of you and exclaim: "And within me Burns the Black Flame of Spirit enthroned on the fifth and Hidden

Throne of Power! *Zazas Zazas Nasatanada Zazas!* The Gates are opened! Hail Kaos!"

13. Place the dagger on the altar and exclaim: *Vedar-Gal Tiekals Somdus Azerate!* You are now ready to proceed with your workings.



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Oneiric Union with the Angels of the Black Moon

Set up an altar for the power in question. On this altar place all signs, sigils, metals, stones, images, herbs, mirrors and other things that can connect you to the spirit you seek oneiric union with.

Consecrate candles in the name of that spirit. Carve sigils and invocations on those candles that call forth the currents needed and dress the candles with your own lunar blood, musk oil and dried and powdered *Artemisia Vulgaris* and *Artemisia Absinthium*.

Make also an infusion with a teaspoon of *Artemisia Vulgaris* and a teaspoon of *Absinthium*. Let the infusion cool down and pour it into your ritual Chalice and in that infusion blend nine drops of blood from your left hand's thumb and two drops of your lunar blood. Place the Chalice on the sigil of the spirit in question.

In front of this altar contemplate the sigils and focus on the power that you need to contact in your dreams. Write and recite invocations to the spirit and, with your mind's eye, create a form for it to manifest its powers through. Light one of your Dream Candles (these are the consecrated and dressed candles, and not your standard central flame or altar candle) and call upon the forces that you yearn for.

Point the Dagger of Will and Fire towards the chalice and trace the pentagram of Water/The Western Throne. Vibrate the name and formulae of the spirit in question and watch the pentagram burn black. Lower the dagger of Will into the chalice of Desire and let your will to unite in oneiric communion flow through the blade with which you stir the elixir in an anti-clockwise motion.

Invoke the spirit and tell it to bless the elixir so that it can open the oneiric gates and bring you to the twilight crossroads where you can bask in the dark light of your gods.

Drink the bitter elixir, invoke the spirit again and proclaim to it once again your will to dream of it, and meditate on the flame of the dream candle. When you feel ready to enter the oneiric gates, give praise to your gods and extinguish all flames, but let the dream candle burn.

Make your bed on the floor in front of the altar and in the light of the dream candle. Chant the formulae and adore the form that you have created with your mind's fire, until you pass through the gates of sleep...

If you are blessed your desire will be fulfilled and the spirit that you seek contact with will come to you and let you learn what you can learn from it.

The whole process can be repeated once every week, with new dream candle and new elixir.

It can even be done without the elixir when you have opened the oneiric gates. But the dream candles are always good to use, for many different reasons...

The best time for all these things is when the moon is dying, and if possible let the whole work culminate on the night when the moon is black.

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The Rite of the Fire-Bearer Azazel



Azazel is the titanic fire-bearer and the goat-headed blacksmith of the Nephilimic Witchcraft, who in accordance with the Luciferic impulse brought forbidden gnosis to the slumbering humanity, and woke to life the inner Black Flames of the elect. Azazel and Shamyaza were, as told in the apocryphal book of Enoch, the leaders of the order of angels called The Watchers. These angels chose to break free from the stagnating causality and the bounds of the demiurge, and instead followed their own acausal essence and acted in accordance with the will of Lucifer.

In some legends, it was Nahema Lilith who through her avatar Naamah, successfully awoke the Watchers from the demiurge's hypnotic illusion, and made them awaken their own fiery wills and dark lusts. It was Naamah who 'seduced' Azazel and made him descend down into the darkness of matter in order to, with his daimonic seed and black light, awaken the acausal fire within the pneumatic elect. These elect, who all are of daimonic essence and blood, are of Cain's ancestry, and carry within them the hidden fires of Samael and Lilith. Naamah herself was of Cain's bloodline, and therefore a fitting avatar for the energies of Nahema. In the same way did Naamah's brother,

Tubal Kain, become a fitting avatar for Azazel, who later through his sexual union with Naamah, united the heavens with the underworld, and ignited the flames of the Black Light upon the earth.

Tubal Cain, who was the first biblical blacksmith, mastered and taught the mysteries of crafting weapons of war. His name can be interpreted as 'the one who instructs or improves the arts of Cain'. He is therefore identified as Azazel, the goat-headed daimon that brought the divine fire and the secrets of the blacksmith's craft to man. For it is written in the Book of Enoch that 'Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures'. Because of this Azazel is equalled to the titanic Prometheus, who brought the gnosis of the secret fire to the chosen and made it possible for them to, in accordance with their Luciferian Will and the cold heat of the Black Flame, forge the weapons of their own liberation.

As with Prometheus, Azazel was also, according to some myths, punished by the demiurge for the gift he bestowed upon mankind. He was chained and hung upside down in a cave beneath the 'Mountain of Darkness', which is, according to some legends, located in a desert named Dudail. But not even in this condition was Azazel defeated, for from under the Mountain of Darkness Azazel continued to instruct his spawn. By the power of dreams he initiated them in the forbidden teachings of the Nephilimic Witchcraft. Certain traditions also claim that Azazel was banished to Nahemoth, which then is seen as 'the place located under the Mountain of Darkness'. There he rules together with his mistress Naamah, in her aspect as Nahema-Lilith.

Azazel's instructions are manifested through dreams, and his powers are best channelled through the Oneiric Gate. Due to this, Azazel is also viewed as the Horned Master of the Witches Sabbath, who during certain nights gather his faithful children's astral or dream bodies on the Mountain of Darkness, and lets them celebrate the mysteries and receive the Gnosis that he brings through the Luciferic fire that burns between his horns.

The purpose of the following ritual is to awaken the Nephilimic Blood in the practitioner, 'light the fire between the horns', and open the practitioner's inner gates to the power and forbidden wisdom of the Black Sabbatic Goat.

0. Place, in the middle of the altar, a goat skull, assigned to Azazel and consecrated in his name and by his powers. With the blood from your left hand's index finger, paint the symbol of the horned god (which is the 'Horned Tau Cross') on the forehead of the skull and vibrate the

name of Azazel seven times. Carve the same symbol on a black candle and place it between the horns of the goat. Place the cup/chalice, symbolising the womb of the dark mother, on the left side of the altar, and fill it with red wine. Place the dagger, symbolising the fire of the spirit and the power of the will, on the right side of the altar and finally place a bowl (used for the burning of incense) with glowing coals in front of the skull.

1. Begin the ritual by kneeling on your right knee before the altar, and with your left hand, knock three times in the ground and exclaim:

"Azza Uzza Azziel Tuval-Qayin Azazel!"

I, N.N., now let my voice resonate through the silence of the night and awaken my titanic blood father, the horned fire-bearer!

I call upon the master, and invoke the force that slumbers beneath the Mountain of Darkness!"

2. Light the candle between the horns of the goat, and exclaim:

"Azza Uzza Azziel Vul-Qayin Azazel!"

O mighty Azazel, you who carry the flame of wisdom between your horns, hear my summoning and ignite the Nephilimic Blood running through my veins!

Proud Watcher, you who protect the holy bloodline, bless me with your presence tonight, and let me take part of your brilliant light and your all-consuming darkness!"

3. Burn fitting incense, like Olibanum, Myrrh and Dragon's Blood mixed with Sandalwood, in the bowl and exclaim:

"Azza Uzza Azziel Tu-Baal-Qayin Azazel!"

Beloved light bringer, you who chose to descend down into the darkness of matter and form, in order to bring the divine fire to the vessels of clay, I who through Daimonic Blood have been baptized in wisdom, call upon you!

Azazel, I invoke you! O you who united the heavens with the earth, and the earth with the heavens, I who bear the burning fruit of your heroic self-sacrifice in the depth of my soul, call upon you!"

4. Lift the dagger and with its point carve an invoking pentagram of the spirit in the air in front of the altar. Visualize it burning with black flames, as you seven times vibrate the name of Azazel. Thrust the dagger into the heart of the pentagram and watch it incinerate. Point the

dagger to the flame between the horns and exclaim:

"Azza Uzza Azziel Azarak-Qayin Azazel!"

Hear now these mighty words of power, which are your sacred names, and with your iron hooves trample asunder all barriers that stand between you and me!

O master Azazel, let the heat from the Luciferian fire that you carry between your horns cleanse me and awaken the poisonous Fire Serpent coiling within my veins!"

5. Let the dagger's blade pass seven times through the flame between the goat's horns, and exclaim the following:

"Azza Uzza Azziel Tubal-Qayin Azazel!"

Father of spiritual transmutation, O you who are the daimonic blacksmith and alchemist, let me partake in your transcendent mysteries, and transform and forge me in accordance with your forbidden art of smithcraft!

Azazel, bless me now with your presence and let the flying sparks from your hammer striking the black anvil light up my path through the darkness of life, and aid me in the awakening of my daimonic self from the treacherous slumber of the ego!"

6. With the dagger's point, mark on your own forehead the same symbol earlier painted with blood on the goat skull, and visualize the symbol glow red and glimmering. Keep the dagger pointed to your own forehead and exclaim:

"Azza Uzza Azziel Shemyaza-Qayin Azazel!"

Master of hidden wisdom and magical will, you who in the shape of Tubal Cain taught us to forge the weapons of liberation, and to use the inner fire of spirit, let now your mark which is glowing on my forehead burst into fire and crown me with the flames of enlightenment!

Mighty Tubal-Cain-Azazel, you who are enraged by the sight of filthy clay imprisoning and suppressing the divine fire, grant me now the gifts that rightfully belong to your faithful children and aid me in liberating my inner divine flame!"

7. Raise your left hand and show the sign of the horns. With your right hand, point the dagger towards your forehead, and visualize and feel the sign glowing stronger and stronger as you exclaim the following:

"Azza Uzza Azziel Barzillah-Qayin Azazel!"

Let your golden horns rise up towards the night sky and impale the archons of the demiurge,

who through the aeons have fought to banish and destroy all the traces of your gifts of gnosis in this hylic kingdom of the demiurge!

Mighty Azazel, let your children become their father's avengers, and grant me the gnosis that will unite my spirit with the fires of our Master Lucifer, which at the end of time shall purge the cosmos with its ravening flames!"

8. Sit in a comfortable position in front of the altar and concentrate on your own breath. Breathe deeply and slowly. Visualize your spine in the form of a torch turned upside down, burning with black flames. With each breath, let the air down to the burning torch, and visualize and feel its flames grow stronger and stronger. Continue until the torch and your spine are ablaze, and proceed to raise the black fire up inside your head until you reach the red sign marked on your forehead. With the rhythm of your breath the rising fire is strengthened.

Visualize the sign on your forehead slowly darken by the black light of the flames within, and after a while visualize it glow with a strong shining darkness. Lower the dagger into the chalice on the altar and feel how currents of the inner fire are transferred through the dagger in your hands and into the contents of the cup. See the black fire penetrate and impregnate the red wine, in the same way as the master Azazel penetrated and impregnated Naamah.

Meditate a while upon the polarity of dagger and the chalice, in the forms of the blood-filled womb and the flaming phallus, and feel the ecstatic force of their union.

9. Put the dagger back in its place and lift the chalice with both your hands towards the fire burning between the horns of Azazel and exclaim:

"Azza Uzza Azziel Nephilum-Qayin Azazel!"

I, N.N., bow before the shadow of your horns, and praise you, who through the Luciferian blood covenant opened our inner gates to the Dark Gods!

In the name of Azazel, I partake of the sacrament, which embodies the Grail of Darkness and the Royal Nephilimic Blood, and strengthen my inner links to the outer source of wisdom, ecstasy and liberation that is the goat-headed fire-bearer's essence!"

Drink the whole contents of the chalice, which now have gone through the dark transubstantiation of Nephilimic Craft and become 'the red gold elixir' of Naamah and Azazel.

Place the chalice back onto the altar and exclaim:

"In the name of the horned master, I who am Geburim, proud spawn of Nephilim, have now awakened the daimonic blood coursing through my veins!

The black fire within burns stronger than ever, and I am ready to light the flame between the horns!

I N.N., am now ready to partake of the Black Light, and in Azazel's name channel the force and power of the Master that dreams beneath the Mountain of Darkness!

Azza Uzza Azziel Ben-Elohim-Qayin Azazel!"

10. Add more incense to the glowing coal and place the chalice back upon the altar and by the aid of your breath and the now boiling Nephilim Blood coursing in your veins, continue to raise the black flame up past the sign on your forehead, beyond and out through the crown of your skull. Feel the ecstatic force and see with your inner eye, how His fire now burns between your horns, and visualize yourself in the form of the Black Goat of the Nephilimic Sabbat.

Begin a deep meditation and in this blissful state of mind, establish contact with the power underneath the Mountain of Darkness, which you now have linked yourself to. Communicate with Azazel and receive his blessings and ask him to further guide you and initiate you in his most hidden mysteries. Ask the master to grant you, when you are ready for it, the permission to ascend through the Oneiric Gate of his realm so that you may worship him and celebrate his sabbat on the Mountain of Darkness.

11. Praise Azazel with your own words and finish the ritual by extinguishing the fires between the horns. Lay down in your bed and while you wait for sleep pray for oneiric visions of the Horned Master and his Mountain of Darkness.

(This ritual is taken from the Nephilimic Witchcraft booklet *Liber Shemyazazel* by Magister Nemidial)

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The Black Rite of Hekate



This ritual is held on the night of the 31st of October or on any other fitting night, and has as its aim to evoke the Dark Goddess, Hekate, and channel her most sinister energies towards the manifestation of inner and outer changes, in conformity with the collective will and desire of her blessed assembly.

The proper place for the ritual must be chosen beforehand by the Priestess of Hekate and must be a natural liminal point of ingress to the darker powers. A relatively big fire pit must be dug in the middle of the chosen place for the ritual and enough timber must be collected and placed inside the pit to kindle a holy fire that will burn strong during the whole of the ritual proceedings. The best wood to use for the kindling of the fire of Hekate is from the dead branches of yew, willow and cypress tree. The flames of the pit will, during the ritual, act as the central focal point and it is therefore important to keep its fire strong and steady, as its flames embody and manifest some of the power that is evoked.

Eleven rock crystals are to be placed in a circle around the pit in order to strengthen and concentrate the astral currents that are brought down and the chthonic forces that are brought up during the Calling of Hekate.

The ritual is commenced when each participant has kindled the torch that they carry in their left hand and formed a circle around the central pit. After a silent contemplation of the work at hand the priestess gives the sign for everyone to step forward to the pit and, with the help of the flames of

their burning torches, kindle the central fire of Hekate. When the fire is burning all participants return to their former positions around the fire pit.

The priestess fully opens the ceremony by first chiming the bell that she holds in her right hand, one time over each of the eleven crystals placed around the fire, while she internally invokes the Titanic forces of Xáos. She then chimes the bell nine times and focuses her will on establishing the internal link to Goddess and exclaims:

"In the wordless name of the inner and outer Xáos, we banish the powers of the finite light and invoke the forces of the Divine Endless Night and call forth the spirits of wrathful darkness!

We who serve the Nameless Powers from beyond the cosmic barriers, are now, on this blessed night, ready to open the forgotten and forbidden gates and partake of the dark force that shall help us reshape the illusions of this world, that by the blind has been called reality, in accordance with our own divine will!

We who are the living gates to the outer Xáos, that with its all consuming fires brings both annihilation and resurrection, are now ready to call upon our Dark Mother, Hekate, who tonight for the sake of her own delight shall strengthen both our dark magic and the powers of our will!"

The priestess places the bell on the ground and picks up her dagger. She turns to the western quarter and traces, with the flames of her dagger, the invoking pentagram of the western throne with a crescent of the waning moon in its middle, and vibrates three times:

"E-Ka-Te!"

When this has been done all participants lift their torches towards the sky and exclaim:

"Trinsofia Hekate!" (x9)

The priestess then stabs her dagger into the ground in front of where she stands, and brings forth a chalice of libation offering containing a mixture of red wine and dark honey. She steps forward to the fire pit and pours the offering upon the fire, while chanting:

"Gorgo, Mormo, Empusa, Lemures, Lamiae, Medusa!" (x9)

She then steps back to her original position and calls upon the Dark Goddess with the following words of invocation:

"Chthonian Hekate, wake up from your slumber and cast forth your shadow and darksome light upon us who are your faithful children! Wake up, O you who are the dark reflection of the world's soul and with your cleansing and hungry darkness embrace us, who wholeheartedly serve all your

lusts and unlawful desires!

We invoke, beseech and praise you, Chthonian Hekate, goddess of both the underworld and all the black phases of Luna!

Hail Hekate!"

All participants exclaim:

"Hail Hekate!"

The priestess lifts the torch in her left hand and speaks the following words of invocation:

"O you who are the queen of the darkest night, we who serve the powers of the Black Light of Divine Majesty praise you!

Hekate, beautiful mother of forbidden sorcery, kindle now the fires of hope and wisdom within the dark souls of your faithful children and with your chthonic flames illuminate the crossroads of both life and death!

Torch bearing queen, let your dark light shine forth and guide our steps on your tortuous and sinister path that we without fear tread for your glory and our own victory!

Let your all-seeing eyes look deep within our souls, O mighty Phosphoros Hekate, and see that we within ourselves carry the keys to the transcendental power to which you are the gate!

Forceful Hekate, O you unconquerable goddess, grant us the power to realize all of our darkest dreams and bless us, your chosen few, with your endless might!

Let the gates that black Cerberus guards now open wide and let us undergo the Cleansing of the Black Fire, which shall grant us the secret stone of your mysteries!

Propylia Hekate, you who guard the hidden mysteries of Xáos and Ancient Night, let now the disharmonic emanations of your menstruum wash over us, who through all past lives have carried your hidden sparks within our selves, and hasten our inner alchemical exaltation and transformation!

Hekate, O you crowned mistress of the dark, hear now your feared children's invocations and with the black flame of your torch cleanse us fully from all the weaknesses and limitations of this world and grant us the boon of your own strength and infinite might!

Open wide the gates to your place of dwelling, which is within the darkness beyond the light of the conscious mind, and let us descend down to your pit of abysmal wisdom and thus elevate us to the highest throne!

Hekate! Hekate! Hekate!

Be now with us, O you mighty Trimorphos, and with the flames of your lusts and the power of your infernal magic ignite the poisoned arrows of our True Will that we, in your name, have aimed at the heart of our darkest desires!"

One of the participants that has been chosen beforehand retrieves the black dog that before the start of the ritual has been tied up to a tree close to the place of the ritual. The priestess of Hekate elects one of the participants for the honour of giving the animal's life force as a sacrifice to the goddess. The chosen one is granted the sacrificial dagger by the priestess and awaits her signal before the killing of the black animal hallowed to Hekate.

The priestess lifts her torch up to the sky and says the following prayer before the sacrifice is given to the goddess:

"O you who are the mistress of the blackest magic and of all forms of forbidden necromancy, we, who illuminated by our own inner light have without fear or hesitation entered the darkness of the unknown, invoke and beseech you!

We call upon and rouse you, O mighty Hekate!

Be now with us, your eternally faithful worshippers, and accept the offering that we are about to give to you!

Open the gates to your dark realm and accept the warm blood that we are about to spill in your name and in return strengthen the black magic of our will!

The priestess of Hekate retrieves a bowl in which the blood of the animal is to be collected and signals to the chosen one to slit the animal's throat. The blood is collected in the bowl, which the priestess lifts above her head as all participants chant the name of Hekate nine times.

The priestess steps forward to the fire pit and pours the blood, in an anti-clockwise fashion, over the eleven crystals surrounding the fire, while all participants vibrate three times:

"An-Tan-Ia!"

She then puts aside the bowl, retrieves her torch and return to her original position. She points the torch towards the fire pit, which now has become as an open gate to the acausal streams within the earth (i.e. the chthonic fire).

The priestess recites with a powerful voice the following calling of the twenty names:

"Crataeis, O you whose beauty and might is without both limit and end, grant us now the Sceptre of

Power and make us as one with your own essence!

Enodia, goddess of all hidden pathways, open wide the roads to ecstasy, freedom and victory and make us as one with your own essence!

Antania, goddess of hate and enemy of mankind, bless us, who share your rightful contempt for the spiritless fools of this world and make us as one with your own essence!

Propylaia, you who guard the forbidden gates, let us now enter your bountiful darkness and make us as one with your own essence!

Propylos, show us the right way through the darkness of life and guide our steps on your left path towards illumination and make us as one with your own essence!

Phosphoros, mother of illumination, banish all lies and illusions that obscure our mind's sight and make us as one with your own essence!

Lucifera, torch bearing goddess, through the light of your dark flames bring us evolution, wisdom and transcendence of spirit and make us as one with your own essence!

Soteira, protect us against the enslaving and stagnating forces of the false light and make us as one with your own essence!

Prytania, unconquerable goddess of the mighty dead, let your undead shadows grant power to our dark magic and make us as one with your own essence!

Trioditis, goddess of the crossroads, let your power from above and below unite within us and make us as one with your own essence!

Nocticula, let your thousand shifting forms reveal their mysteries to us and make us as one with your own essence!

Klêidouchos, you who hold all keys and grant all answers, impart to us the forbidden Gnosis that we seek and make us as one with your own essence!

Trikephalus, triple headed goddess, show us now that which was, that which is and that which, in accordance to your divine will, shall become and make us as one with your own essence!

Aphrattos, nameless and formless mistress, grant us the chaotic powers of the zeroth dimension and make us as one with your own essence!

Pandeina, you who are feared by all, annihilate all who dare stand in our path of lawless becoming and make us as one with your own essence!

Lycania, bloodthirsty She-Wolf, unleash the chained beasts within the darkness of our souls and make us as one with your own essence!

Brimô, O wrathful and forceful goddess, rejoice over the blood that we have spilled in your name and make us as one with your own essence!

Trimorphos, goddess of earth, heaven and the underworld, elevate us to the highest seat of power and make us as one with your own essence!

Hekate, you who in the darkest hours of the night walk amongst the graves of mankind, bless us with the touch of your bloody leaps and make us as one with your own essence!

Chthonian, mistress of the underworld and controller of all dragon veins within the dark earth, grant us now the powers of the chthonic acausal currents and make us as one with your own essence!"

All participants point their torches towards the central fire and chant nine times the following twenty names:

"Crataeis, Enodia, Antania, Propylaia, Propylos, Phosphoros, Lucifera, Soteira, Prytania, Trioditis, Nocticula, Klêidouchos, Trikephalus, Aphrattos, Pandeina, Lycania, Brimô, Trimorphos, Hekate, Chthonian."

During the chanting of the twenty names all participants visualize a black pillar or vortex of energy rising up through the fire pit and penetrating the black sky above. This black 'Hekterion Pillar' is the manifestation of the chthonic power of Hekate, and is a force that links the underworld, the world and the heaven.

Even when the names are no longer chanted, the visualization of the black pillar of chthonic power is maintained as the ritual proceeds. At this point the power that has been called forth, established and manifested must be directed to create the magical changes that are willed by the priestess and the rest of the participants of the ritual. This is done according to tradition and through the use of visualization, talismans, sigils, sympathetic magic, sonic magic, sexual magic or other methods for the focusing, directing and letting go of the manifested currents.

It is also at this point that fetishes consecrated to Hekate can be charged with power and later placed in her temple in order to strengthen all future rituals done with her aid.

When all follow up rituals are over, the twenty names of the goddess are once again praised by all and the ritual is closed by the priestess who claps her hands three times and exclaims:

"It is done!"

The body of the dead dog is buried within the fire pit as an offering to the mighty dead and their sinister goddess. The eleven crystals are collected by the priestess and kept hidden until the next Black Rite of Hekate.

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*** Incense Formulae**

The following formulae are presented in order to aid the practitioner in his/her work. They consist of different incense blends that through the faithful practices of the initiates and adepts of the 218 Current, have become strongly linked to the spiritual emanations they are meant to channel and manifest.

The Four Black Thrones Incense

- 1/2 part sulphur
- 3 parts patchouli
- 3 parts colophony resin
- 3 parts dammar resin
- 6 parts sandal wood
- 7 drops of blood from the index finger of your left hand

Grind the sulphur, patchouli, colophony, dammar and sandal wood inside a mortar until a fine powder is created. To this powder add seven drops of blood from your left hands index finger. Place the mortar on the altar and call upon the Four Black Thrones. Invoke the power of each of the four thrones and ask them to bless the incense that you have created for the sake of their secret rites.

Trace the corresponding pentagrams of each of the thrones, while you vibrate the matching formula and direct the sonic energies through the heart of the flaming pentagram out towards the content of the mortar.

Mix the incense powder thoroughly and place it inside a black container marked with sigils of the powers that it has been dedicated and linked to.

The Four Black Thrones Incense is burnt on hot coals before and during any major magical working connected to the calling of the fourfold aspect of the Great Opposer. The incense is a very suitable form of burnt offering during such rites, but can also be used as a concrete and potent magical tool for the channelling of the powers of the cardinal points of the Nightside Tetragrammaton.

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Hekate of The Crossroads Incense

- 3 parts cinnamon
- 3 parts myrrh
- 2 parts mugwort
- 2 parts willow bark
- 1 part mandrake

Dedicate the mixture to Hekate of the Crossroads and consecrate it by first vibrating Her holy names into the powder and later placing it inside a suitable container, on which the holy symbol of the Goddess is traced.

Bury the container, three nights before the New Moon, in the center of a crossroads where three paths cross, and ask the Goddess of the Tau Cross to imbue the buried incense with Her liminal powers.

Return to the crossroads after three nights and reclaim the incense, leaving in its place some fitting tokens of your gratitude for Hekate of the Crossroads.

Use the empowered incense whenever you need to call upon the Three-headed Goddess, and its smoke, when burnt on hot coals, shall become a liminal point of ingress and congress between you and the Pale Lady of the Cross.

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Nachashiel Incense

- 3 parts Dragon Blood resin powder
- 3 parts sandalwood
- 2 parts powdered 'Red Gold' (Red Gold is the dried elixir created through the sexual rites of the Black Moon and consists of semen mixed with menstrual blood)
- 2 parts Jasmine
- 2 parts Ambergris
- 1 part saltpetre

Moisten this mixture with seven drops of blood from your left hands middle finger, mix well and let it dry completely before use. The Nachashiel Incense is used within all workings connected to the Awakening of the Inner Dragon-Force and is therefore also linked to the mysteries of Tanin'iver.

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Layilil Incense

- 4 parts jasmine
- 3 parts charcoal powder
- 2 parts mugwort
- 2 parts myrrh
- 2 parts helleborus niger
- 9 drops of essential oil of lilac
- A small pinch of sulfur

Grind the jasmine, mugwort, myrrh, hellebore root, the sulfur and the charcoal in a mortar until a fine powder is obtained. Add 9 drops of the essential oil of lilac to the mixture and place the mortar in the center of the triangle of the Layilil sigil.

Place three black candles that have been inscribed with the formula of Layilil upon the three points of the triangle of the sigil and light them in the name of the goddess. Invoke her fearsome powers and vibrate her formula eleven times and direct the vibrations towards the mortar and its contents.

Pray to Layilil and ask her to bless the incense you have prepared for her by lending to it a fraction of her awesome powers. Let the three candles placed upon the sigil burn down as simple offerings to the goddess and then place the charged incense in a suitable container. Burn this blessed incense upon hot coals whenever you need to call upon the wrathful aspect of Lilith and its smoke shall facilitate her manifestations on all levels.

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