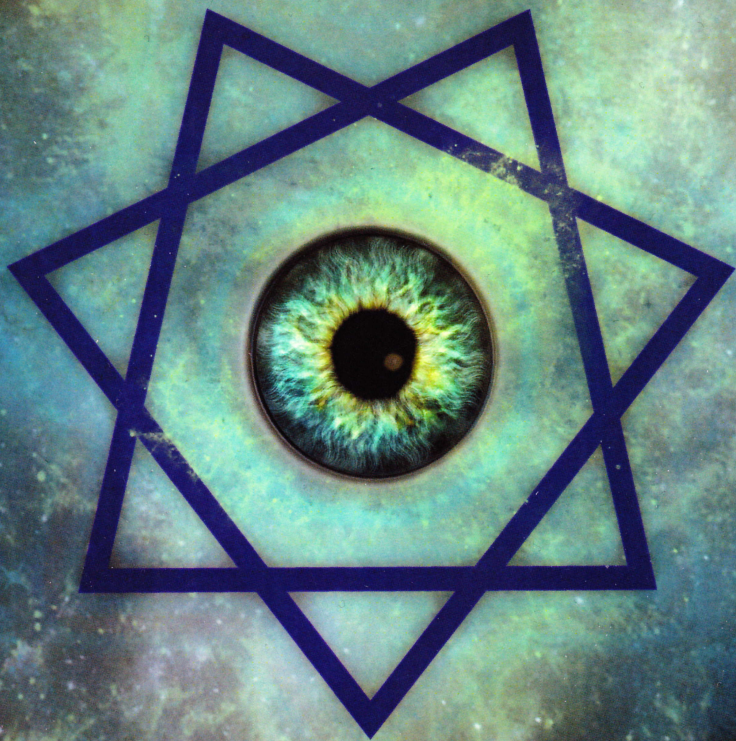


THE BLACK SHIP



MALPHAS

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*Concerning the
Sovereign Company of Pandemonium,
the Royal Blood of Chaos
and the
Dominion of Eternal Night*

Malphas

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You may contact the author by sending a SASE to:

Malphas
c/o Waning Moon Publications
PO Box 79
Cold Spring, NY 10516
USA

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The Black Ship

A Daemonibus docetur, de Daemonibus docet, et ad Daemones ducit.

As the building and piloting of a ship represents the culmination and synthesis of numerous arts and sciences, so it is with this work. And yet, as the building and launching of a ship is just the beginning of the journey to explore new worlds, so it also is with this work. The Black Ship is an advanced work that requires and assumes experience in the magical arts and maturity in the principles of the Left-Hand Path. And yet, it is also barely an introduction to the Work that it describes.

The Greater Book is divided into four lesser Books. Each of these four Books, in sequence, represents a deeper level of that Work.

Book One presents the Pandemonium Mandala, which is the beginning and end of this Work, and the context in which it is conducted. The revelation of the Pandemonium Mandala and the invocation of the personal Daemon together comprise basic, earthly initiation into Pandemonium, itself. The consecration of working tools and personal space begins the process of manifesting Pandemonium on Earth. Work is then begun with Ancestral spirits, which has many benefits that will be explained. Having worked effectively with this Book, the Magician will have established the foundation of a House within Pandemonium.

Book Two concerns the Royal Blood of Chaos, its origin, nature and cultivation.

Book Three concerns Transmogrification. The practices given here further the reconfiguration of the Psyche and aspects of Being in alignment with the personal Daemon, opening the way for more of the Daemon to come through and manifest in the experience and direction of Life.

Book Four concerns Chaosmic Alchemy. From the transformation of human society into the Sovereign Company of Pandemonium to the transformation of the quality and substance of Matter, Energy, Space and Time, themselves, runs the royal road that leads into the Dominion of Eternal Night, as Daemonkind launches itself into the Darkness and establishes Pandemonium among the stars.

To Work with each Book, read through the essays in sequence, before taking action. Then, at the end of each Book, there will be instructions on what to do. You will find that the methods and practices described are not rigid and will be for the most part suggestive, to be interpreted and acted upon in accord with your own unique skill, creativity and genius. However, the four Books and the material within them do follow a progression where things unfold from and build upon what has come before.

May this Book endure steadfast as a Beacon of Black Flame throughout Time, Space and Dream. May the Sons and Daughters of the Royal Blood, the Children of Eternal Night, be ever fatedly drawn to it, and it to them, for the Accomplishment of the Work.

BOOK ONE

**THE ABODE OF
ALL DAEMONS**

I

The Pandemonium Mandala

Beyond Time and Space, at the Heart of Existence, there shines a Black Sun. It is the Source of True Being and ever boils and blazes forth in the exuberance of its own Ipseity.

And through each seed-ray of obsidian light that emanates from the Black Sun, there comes into being a Daemon. The Daemons are an unfolding, translation and diversification of the Essence and influence of the Black Sun into explicit manifestation. And so, each Daemon has its own unique Will, Desires and Powers.

And the Daemons, together, surround the Black Sun in a Mandala of continual blossoming and, together, form a Sovereign Company, the Court of the Black Sun and Masters of the Chaosmos. This is Pandemonium, the Abode of all Daemons. And from Pandemonium, the Daemons transmit their influence upon earthly life and sensual experience. Together, this Sovereign Company coordinates plans for the Becoming of Sapient Beings and the realities that will be manifested through the prism of Time, Space and Matter.

For in truth, Sapient Beings are the personae of Daemons. Many of these personae dream unknowing of their Daemonic nature and origin. Some few of them dream awake, if only for a time. The hour has now come for more dreamers to Awaken to

this Truth, the better to dream even greater dreams. These shall be the Initiates of Pandemonium.

As each Initiate becomes more consciously aware of the superconscious dimension of Being that is personified by the Daemon and as the gifts of the Daemon are consciously integrated into the worldly persona, a growing understanding and realization of the Initiate's Essential or True Will and unique Life Purpose will unfold. As more and more Initiates consciously and intentionally effect this process, the Daemons externalize into fleshly manifestation upon the Earth to Remanifest their Company and execute their plans directly. Earth becomes Pandemonium.

And inevitably for such beings, the sky need not be the limit, as the Daemonic race launches itself into the Darkness and establishes Pandemonium among the stars. This shall be the Dominion of Eternal Night.

II

Calling Forth the Daemon Within

The Essence of a Daemon is a specific, particularized emanation or ray of the Black Sun. It unfolds and translates specific powers and potentialities of the Black Sun into explicit manifestation. At the core of your Being, you are this Daemon; which shines in its turn as the Black Sun of a dynamic, inner mandala of divine, human and animal natures and drives within you, like a great Witches' Sabbat dancing around that central Black Flame. These elements are the many identities or subpersonalities that populate your Psyche or soul and make up the many facets of the mind.

For the purpose of practical Work, the Psyche can be divided into three levels or aspects. In addition to the Daemon, there are also what can be called the Familiar and the Advocate.

The Familiar is concerned with survival, growth and the general thriving of the life force. It controls all of the automatic processes and functions of the physical body and filters our sensory perceptions so that they do not overwhelm the attention. The Familiar actually controls much of daily life, including all of the routine actions that do not require full, conscious awareness. It is also what is sometimes perceived as the "inner child" and is the source of emotional feelings, thus also concerned with emotional survival. The Familiar oversees the part of the mind that stores memories and associations. It then interprets these

associations and reacts accordingly when they are stimulated. The center of this Intelligence is often perceived as being in the solar plexus.

What we are calling the Advocate is equivalent to the human persona or character, that aspect of Being which people normally identify with on a daily basis and consider to be who they are. The Advocate exercises the powers of Will, Reason, Imagination and Choice. It sets goals and formulates plans, then acts in accord with those plans. To show how this aspect of Being works, the use of such words as "advocate," "persona" and "character" is quite precise. The word "advocate" comes from Latin that means "to call," which shows the central role played by the Advocate in practical Work. An advocate is also, of course, one who speaks in support of something or someone. "Persona" is again Latin, referring to the mask worn by an actor. This calls to mind "character," though this word originally refers to engraving. So, through contemplating the ideas of positive speaking, playing roles and "engraving" words or images, you will begin to understand what the Magic of the Advocate is about. The center of this Intelligence is often perceived as being in the head.

The Daemon has been recognized by many cultures and magical systems. Most notably, these include the personal "Daimon" of the ancient Greeks and the equivalent "Genius" of the Romans. The Norse "Fylgja" seems to share qualities with both the Daemon and the Familiar. The Hawaiian "Aumakua" has much in common with all of these. The "Holy Guardian Angel" of Therion (after Abramelin) will probably be most familiar to contemporary Magicians. The Daemon is also frequently associated symbolically with birds or winged beings and it may be profitable to include this symbolism in Daemonic invocations. The center of this Intelligence is often perceived as being slightly above the top of the head, though sometimes it is perceived within the heart.

As the Familiar is associated with the subconscious and atavistic levels of the mind, the Daemon is the Intelligence of the

superconscious realm of genius and inspiration. In one sense, the Daemon is understandable as an ideal parent (with both fatherly and motherly qualities). In another sense, the Daemon is like an ideal lover. The Daemon knows both the Advocate and the Familiar intimately and understands and supports them totally. The Daemon is an ever-present guide and mentor. It is also the hidden manifester of the plans and patterns that make up your reality. Of course, Daemons also comprise their own society or Company within the realm of Pandemonium. They are all in communication with each other, weaving their plans and patterns together in the manner of their nature. More Individuals becoming aligned on the human level with their own Daemonic Being facilitates the manifestation of these plans and patterns upon the Earth.

The Daemon is especially concerned with the fulfillment of personal meta-needs. Meta-needs are needs for nourishment and growth of Being that go beyond the physiological and emotional needs of the Familiar and the intellectual needs of the Advocate. Some essential meta-needs are Self-actualization, Self-sufficiency and Wholeness, Truth and Meaning, Beauty, Perfection and Uniqueness, Goodness and Justice, Aliveness, Power and Freedom. These ideals may seem abstract. It will be necessary to define what they mean for you personally and to integrate them concretely into your Being and life. This is achieved over time as you bring the elements of your soul together, bringing the Work into increasingly clearer focus. If you earnestly seek understanding and fulfillment of these needs, the Daemon will be happy and will respond.

By consciously adopting and emulating the qualities of the Daemon, the Advocate can be a better guide to the Familiar while also drawing the Daemon closer. Of course, the direct invocation of the Daemon is the centerpiece of the Work. The insights and inspirations received from the Daemon must then be consciously integrated and Remanifested by the Advocate. Like iron filings in a magnetic field, the elements of your personality and all aspects of your existence will in time become ultimately aligned to the unique pattern of your Daemon. Which

is to say that they become true and integrated manifestations of you. This Great Work is what we call Daemonic Integration and begins with the Invocation and Oath given below. This act marks deliberate rebirth into the Daemonic race.

The basic process is as follows, but may be further enhanced and solemnized as you will. It has been found that writing and signing the Oath gives greater power to the act. Creation and possession of the written Oath is not necessary in the way that it would be with a mundane contract, but its physical creation and signing seem to anchor the Oath's forging as well as resulting in a talisman or token for later remembrance and use.

Will to contact your Daemon and ask for it to reveal itself and to help in your Becoming. Proclaim *"May I Awaken and be whole."*

Take several slow, deep, easy breaths while imagining and willing that your body is filling with power. Continue to do this while focusing your attention on the Daemonic center just above your head. When the energy has built up into a powerful charge, look straight up into the Daemonic center and blow upward in one full exhalation, sending the power, via the breath, to the Daemon. Note that this part of the operation may be enhanced by simultaneously burning some of the Incense of Abramelin, the recipe for which is given later in this Book.

Speak thus to your Daemon: *"Daemon, who are you and what is your Will? I would know the Mystery of my Self."*

Take a slow, deep breath and relax. After a moment, you will likely feel a return flow from your Daemon. This is known as the Anointing because it often feels like a fluid pouring down upon your head and flowing down over you. It is thus a tradition to say: *"Let the rain of blessings fall."* Be open and receptive to the experience and mindful of it. Note that this part of the operation may be enhanced by an anointing with the Oil of Abramelin, the recipe for which will also be given. The anointing may be upon the forehead, the heart or both, as well as perhaps also the hands and feet. But first, savor the feeling of the

subtle Anointing and note any feelings or impressions received. The Oil may be used afterward as a kind of physical seal upon the experience.

Follow now with the Oath. Look back up (or within) to your Daemonic center and affirm the following:

“In the Light of the Black Sun, I affirm my Daemonic nature and my place in the Sovereign Company of Pandemonium. I sincerely and enthusiastically promise and swear that I will forever seek to further discover, cultivate and express the Mystery of my Self, to the further Glory of the Black Sun and the further Greatness of Daemonkind. May my Magic keep me steadfast.”

And so it is done.

Welcome.

III

Tools and Formulae

Here, we now speak of tools and formulae for extending the Work. It is understood and expected that readers of these books will be practitioners of diverse systems and styles of Magic and will thus employ diverse selections of working tools. This is very good, as Pandemonium is a House of many mansions and will require such a multitude of tools in its building. The few common practices and formulae given below will help to loosely align our diverse works with our shared goal.

The one thing that will be common to all practitioners is a representation of the Black Flame of Sapience and Ipseity. This may be a black candle, the blue flame produced by jellied alcohol, an ultraviolet lamp or any other appropriate thing that may serve. The candle, lamp or whatever object holds the flame or light may be consecrated as any tool by the method given below. The actual flame or light is consecrated by opening a Gate to the Pandemonium realm. Having already invoked the personal Daemon to empower the operation, this is done by tracing a Pentagram, beginning at the bottom-most point and working counter-clockwise, while speaking the call to open, *"ZAZAS ZAZAS NASATANATA ZAZAS!"*

You will also need and want to consecrate whatever other tools that you use in your Magic to the Works of Pandemonium. To do so, create and use a ritual that incorporates the five, essential steps that follow.

The first step, of course, is to invoke your personal Daemon to be with you and to act through you for the purpose of consecrating the tool.

The second step is to isolate the tool, to separate it from the matrix of the ordinary. This can be achieved by using a knife to cut the tool out of the world like you would cut an image out of a picture. If you have the imaginal vision to see them, you might cut the threads that connect the tool to the world or tear them with your hands. A special knife can first be consecrated to this purpose for use in consecrating other tools.

Next, create an imaginal duplicate of the tool from the stuff of your mind. Merge the imaginal duplicate with the tool and have its form and substance be transmuted to your creation.

Verbally consecrate the tool with a formula such as this: *"By the Fire of the Black Sun, I consecrate this (tool) to Works of my true Daemonic Will and to the blossoming of Pandemonium!"* Whatever verbal formula is used, be sure to emphasize those three points: the Black Sun, your true Daemonic Will and the blossoming of Pandemonium.

Finally, the tool may be anointed with appropriate oils and/or passed through the smoke of appropriate incense and then passed through the Black Flame, sealing the consecration. This same general process may be used, with some expansion as needed, in the consecration of talismans.

An issue to consider as an ongoing step is consecration through use. Only use your consecrated tools in those operations that further your own Daemonic Will and the blossoming of Pandemonium, use them often for such and the tools will become more powerful over time.

Incenses and oils have a long history in some traditions of Magic. They may be used to cense and anoint the body, consecrate tools, hallow space or to bolster specific operations.

For operations that relate directly to the Black Sun, it may be desirable to burn benzoin as an incense. The use of benzoin has an old correspondence to the Pole Star. Because it is the axis of the night sky and the mandalic center-point of the astrological decans, long considered to be ruled by specific Daemons, the Pole Star can be considered an excellent symbol for the Black Sun and the use of benzoin as incense can be applied thereto.

Invocations of the personal Daemon may be enhanced with the Incense and Oil of Abramelin. The Incense of Abramelin is made up of four parts frankincense and one part aloeswood (or other sweet wood such as sandalwood or cinnamon), finely ground to take two parts of storax. The Oil of Abramelin, when made from essential oils after the fashion of Therion, consists of eight parts cinnamon, four parts myrrh and two parts galangal dissolved into seven parts olive oil. This is a very strong, fiery form of the oil. Those with sensitive skin may wish to increase the amount of olive oil. The rising smoke of the Incense of Abramelin represents the aspiration toward the Daemon, while the Oil represents the invoked Essence of the Daemon.

For operations that appeal to either the hypercosmic realm of Pandemonium as a whole or to the manifestation and establishment of Pandemonium on Earth, one might use an old incense said to draw spirits together. It consists of four parts coriander, one part parsley, a quarter part henbane and a quarter part hemlock. Take note that henbane and hemlock are intoxicating and ultimately poisonous, and therefore use this incense sparingly, with proper ventilation and with great care. An alternative might be to burn mugwort and bloodroot together with a pinch of the Incense of Abramelin or a few drops of the Oil, depending upon the intent of the operation.

To honor the Ancestors, as described later in this Book, one can burn acacia leaves, gum arabic or both together. A blessing herb such as angelica root might also be added. These are good for general purposes, but it is also a good idea to research the traditions of your ethnic history to find appropriate recipes for an incense or similar type of offering.

This leads into the more diverse use of such magical substances for specific, operative purposes. These kinds of recipes and formulae are found in different forms in different magical traditions and systems. One of the pursuits of the Builders of Pandemonium is to research and experiment with Ancestral traditions and other forms of folk magic toward the end of employing them in the service of that Work. Oils, incenses, powders and potions used by the Individual for purification or blessing, for power and luck, to obtain wealth, ensure victory or to overcome enemies can also be used to further the manifestation of Pandemonium on Earth.

IV

Taking Dominion

The spiritual culture of the Daemonic race is primarily home-centered. This does not exclude Initiatory or magical work in such Schools, Orders, lodges, covens or other groups as the Individual finds valuable, but the role of such groups can not be other than secondary by nature. There are several reasons for this. The essential reason is the decentralized nature of Pandemonium and the mantle of Sovereignty that is upon each Initiate as an Individual. Secondly, your Sovereignty finds its greatest and most immediate focus and expression in your own House as the center of your life and practice. Finally, by taking magical Dominion of your home, physically, for Pandemonium, you further the physical manifestation of Pandemonium upon the Earth.

First, as with all operations, the personal Daemon should be invoked for assistance in fulfilling the purpose of the rite. This should be done by all inhabitants that participate.

Some kind of circuit should then be made of the property. Obviously, this is not necessary for apartment-dwellers and how elaborate you want to make this will depend on your neighborhood and privacy. In any case, the perimeter of the property should be walked, counter-clockwise, using a consecrated blade, wand, some other appropriate tool or just a hand or pointed finger to trace the border of the Dominion with the intent of separating it from the surrounding environment.

Inside, a representation of the Black Flame should then be kindled and invoked by opening the Gate with the Pentagram as described in the previous chapter and proclaiming: *“ZAZAS ZAZAS NASATANATA ZAZAS! The Gate of Pandemonium is opened and the Daemons come forth! May the Black Flame ever burn within me/us, within my/our House, upon the Earth and Beyond!”*

At this time, the Black Flame should be taken around the home so as to purify and empower each room. If it is appropriate, it may then be taken outside to make a second circuit around the perimeter of the property.

Finally, offerings should be made to the Spirits of Place, both within the home and on the outside property. Cultural traditions regarding the Spirits of Place are diverse and you will want to research them and use the ones that resonate most strongly with your House. Whether the Spirits of Place are thought of as actual entities, energies or simply personifications of the special qualities of the home and the relationships therein, they can be ritually strengthened through offerings and worked with magically. Encourage them to protect the home and its harmony. Invite them to participate in the Work of establishing Pandemonium upon the Earth.

Close by declaring that: *“I/We have taken Dominion of this place for Pandemonium, that it may have a foundation upon the Earth. So is my/our House established and may it flourish and prosper here. So it is done.”*

These are the bare bones of the procedure. You may add flesh to them as you will. The kind of magical oils mentioned in the previous chapter can be added with related herbs to liquid soap and water for washing and this practice can be incorporated as part of both the initial and ongoing purification and blessing of the home. The oils may also be used to anoint the thresholds or other key spots of the home, talismanic objects placed around the home and property and also candles for burning within the home. The use of appropriate incenses is obvious.

You will also want to create a short form of this operation to reaffirm and maintain Dominion as a reality. This may be as simple as invoking the Daemons, kindling and invoking the Black Flame and using a verbal formula such as *“May the Black Flame ever burn within me/us, within my/our House, upon the Earth and Beyond! May the Spirits of Place continue to ward and bless my/our home and Work with me/us to bring Pandemonium to the Earth. I/We have taken Dominion of this place for Pandemonium, that it may have a foundation upon the Earth. So is my/our House established and may it flourish and prosper here. So it is done.”* Again, this may be backed up by the use of oils, incenses, candles and so on as you wish.

Having effectively done these things, you will have magically established the space and substance of your physical home as an irruption of Pandemonium into the world. Within this environment, you can then begin to work with your Ancestors and to enjoy the Lesser Sabbat, as will be described in the next two chapters. All of this, being interwoven with your own personal Initiatory and magical work (and, of course, your life), generates the home-centered spiritual culture of Daemonkind and is the strong foundation of Pandemonium on Earth.

Concerning the Ancestors

Concern with the souls of the dead, particularly the souls of dead family members, is a primal matter in the general context of human spirituality and religion. Veneration of the dead, most especially of the Ancestors, may be the origin of religious belief and practice in general. In any case, it certainly would remain more personal than the worship of deities and has been an important part of many cultures and religions. The peoples that have made offerings to their Ancestors and honored dead have been primitive and refined, ancient and modern, from all parts of the world. It is actually the cultures that do not engage in this practice that stand out as unusual. Offerings are made to the dead both to honor and to placate them, as attitudes toward the dead can range from reverence to fear. The rituals dedicated to the Ancestors also have the purpose of reinforcing the concept of family.

The value of the Ancestors to those on the Left-Hand Path may not be immediately evident. Our Path is Individualistic and personal. It is often asocial, if not antisocial. The energies within us are often Alien and we often disregard or disdain such group ties as family. More, as the Left-Hand Path has always been rare and hidden, those who are called to it may often be brought into serious conflicts with their families, who may be related in blood but are seemingly or actually opposers in spirit. Plainly speaking, why would we make offerings to those who are dead and gone, when our goal is our own Becoming? And why would

we make offerings to the spirits of the parents or grandparents that may have never truly known or respected us, or, in some cases, may have willfully harmed us?

The simple fact is that even for those of us that have made some progress on the Path of Self-willed Becoming, much of our circumstance and character, for good or ill, has been shaped by those who have come before us. For those whose family relationships are good, the positive gifts of Inheritance can be acknowledged, honored and celebrated. For those whose relationships have not been good, there is understanding and healing to be gained; and death may even have changed the perspective of those shades with whom you have quarrel. For most, our family relationships are a mix of the good and the troubled and the Work will also be mixed. Through this Work, we may create a new spirit of family within the Houses that we establish. However, filial sentiment aside, there are also practical reasons for working magically with the spirits of your Ancestors.

The first reason is that because of their lingering concern for the welfare of their family and descendants, the spirits of some Ancestors will act as practical allies. They can grant insight, help clear obstacles from your path and steer good things your way. You can ask them to do this always, as a group. You can also take specific issues to specific Ancestors based on the professions or skills that they had in life. In essence, none of this is really any different than seeking the support and assistance of your living family.

In addition to feeding the Ancestors, you can also perform rites to comfort them or to aid in their spiritual progress. The Ancestors lived as all people live. They both experienced and caused their share of wrongs and regrets in life. You can use your Magic to help in healing these conditions. In doing so, you can help the spirits of your Ancestors, perhaps alleviate some of the lingering, present-day effects of these conditions and generally untangle any knots in your family's wyrd or karma. In extreme cases, such entanglements might manifest as a form of

generational curse. So, you can see that such Work can benefit you as much as it does your Ancestors.

Once you have established a relationship with your Ancestors, you can also make them aware of the greater aims of this grimoire. You might read to them about the Pandemonium Mandala and talk to them about what it means to you and your place in it. Then ask those of them that will, those who resonate with the Work, to help you in your efforts to manifest Pandemonium in the world. Repeat this now and again, and perhaps more of them will be won to the cause each time. Explain to them that the Pandemonium Mandala represents a glorious world for their descendants to inherit...and, perhaps, for the Ancestors to be reborn into.

Finally, though it may seem simple, in working magically with the spirits of your Ancestors, you begin to work magically with the basic forces of Life, Death, Time and Becoming.

Practical work with the Ancestors begins with setting up a shrine or altar for them. This can be a small, simple space in your home. For concerns of privacy and peaceful sleep, it is generally advised not to set it up in a bedroom. It can be adorned with photographs of deceased Ancestors, objects that belonged to them and items that symbolize your ancestral cultural heritage. Any photographs used should not also contain images of people that are still living and space should be left for making small offerings. These offerings can include food, beverages, incense or candles. The simplest and most essential offerings are candles and water. You will want to do some research and base your offerings on what your Ancestors enjoyed in life and what sort of offerings were culturally traditional for your Ancestors in their own honoring of the deeper Ancestors.

Next, you will want to develop a ritual for making the offerings. Again, it would be worthwhile to look into the actual cultural traditions of your Ancestors for doing this. However, these need not be followed slavishly and you can also adopt or

create other ritual elements. What follows is a general format that covers the basic issues.

First, invoke your personal Daemon to facilitate, empower and guide the rite in alignment with your Essential Self, True Life Purpose and Highest Good.

Next, call your Ancestors by name. Do the research to get as many names as you can and call them generation by generation back into history. Include those whose names you have not found and ask those called to find and bring the others. Then call the Ancient Ones, whose names are lost to Time. Then call the Deep Ones, whose forms had not yet Become the race of Man, back to the Origin of Life. Invite all of these to rise and come forth to the feast.

You may also call to the shades of those Honored Dead who are not your Ancestors by blood, but whose lives and works have inspired and informed the blossoming of your soul.

Name and present the offerings.

As the Ancestors begin to feed, you may perform prayers or magic for any necessary healing of the wyrd or karma of your Ancestral line and promoting harmony therein.

Finally, embrace the Ancestors and ask them to work on your behalf in the realms that they inhabit and with the unique abilities and knowledge that they possess. Ask them to work on your behalf to make you healthy, wealthy and happy, and to keep you so; granting insight, clearing obstacles from your path and bringing good things into your life. Ask that they protect you from harm but also embrace you and guide you in the ways of their realms upon death. Promise them that you will continue to give them nourishment, refreshment and progress. Ask those Ancestors who will, that they Work with you in the establishment of Pandemonium upon the Earth.

How often this ritual is performed is between you and your Ancestors. You may save big offerings and long rituals for

special days and simply offer a candle and glass of water each week, using a short and simple version of the ritual. Or, you may go all out each time, making this a central practice in your life. Again, it is up to you and your Ancestors. All families are different. This can be determined by intuition and divination.

VI

The Lesser Sabbat

The Lesser Sabbat is a weekly ritual that combines all of the different areas that have been discussed so far, weaving them all together as one for ongoing Work. It provides the Initiates of Pandemonium with a regular foretaste of Pandemonium on Earth and a regular time and place of spiritual sanctuary for the Daemonic race in the meanwhile.

Preparations for the Lesser Sabbat include the cleaning and preparation of the home (including Ancestral and other shrines), cooking of the meal, setting of the table and personal preparations of the participants. These should be completed in time so that the ritual may begin at nightfall. The members of the House may decide among themselves how formal or elaborate an occasion they wish the Lesser Sabbat to be, but it should always be treated as special. If there is one Individual that is considered to be the Head of the House, they should act as conductor of the ritual. Otherwise, the role of conductor may be rotated weekly.

Incorporating whatever other traditions and elements are important to the Household, create a ritual around the basic format that follows.

To begin, all participants, including the one acting as conductor, silently invoke their own Daemons as the conductor kindles the Black Flame and opens the Gate of Pandemonium. Again, this is done by tracing the Pentagram counter-clockwise over the Black Flame. On this occasion, the following extended

verbal formula should be proclaimed: "ZAZAS ZAZAS NASATANATA ZAZAS! *The Gate of Pandemonium is opened and the Daemons come forth! May the Black Flame ever burn within us, within our House, upon the Earth and Beyond!*" If possible, the lighting of the Black Flame should be done at the moment of sunset, the coming of Night.

Then, perform a simple Warding and Blessing of the House as you have already learned to do. The Spirits of Place may be addressed at this time, affirming their role in the House and encouraging them to work for the establishment of Pandemonium on Earth. Offerings of candles or incense may be made.

Next, call the Ancestors with the ritual that you have already prepared but hold food offerings until the meal has been blessed. Invite them all to remain present for the Lesser Sabbat, but also further incite those of them that will to join the Work of establishing Pandemonium on Earth. Be sure to have an extra, empty cup or bowl in place on the Ancestral shrine for the next step.

The conductor of the ritual should have a large cup or other vessel filled with wine or any other beverage that can symbolize the Blood of the Daemonic race, the Royal Blood of Chaos. At this time, bless this Blood by passing it through the Black Flame and proclaiming a verbal formula such as "*Behold the Royal Blood! May it grow within us, increasing our Power, deepening our Wisdom and inflaming our Love.*" The Blood should be passed among the participants, each taking a sip, and the remainder poured into the cup or bowl on the Ancestral shrine.

The foundation laid, the participants now share the Sabbat meal together. The conductor says a blessing over the food, such as "*May the substance and energy of this food and drink become Beauty and Strength within us, transformed into the Highest of Life!*" and the meal begins. Serve the Ancestors first. A tradition that may be enjoyed is to go around the table and allow each participant in turn to make a personal toast or statement for that Sabbat. Each House is also likely to develop its own traditions

concerning what special foods and drinks to enjoy in the Sabbat meal. During the meal, the participants should consider all of the energy that went into the raising and growing of the food and into its preparation. While eating, truly savor the appearance, smell, taste and texture of the food. Focusing on the experience of eating, know that the food is nourishing your body and increasing your life force. After the meal, small dishes of left over food and beverage may be further offered to the Spirits of Place, both inside and outside of the home.

The final component of the ritual is simply shared time among the participants, beginning with the meal and continuing into the night. Daemonic culture of some kind may be discussed philosophically or enjoyed through the arts. Topics brought up during the meal or other Household affairs may be discussed further. Games may be played. The central and underlying element is the immediacy and conviviality of the Sabbat experience, and all participants should be mindful to enhance and preserve this. Those who are unable to share the time with others may use it to pursue their own Initiation or magical endeavors, or simply take the time for contemplation, mindful recreation and rest in detachment from the cares of the outer world.

The Lesser Sabbat is a canvas upon which every House may paint its own unique and living portrait of Pandemonium, the Abode of all Daemons.

VII

The Work of Book One

Having now read this Book, you will have a mental overview of the Work. The suggestions below will help you to implement it. Each step follows from the preceding one in a logical and practical manner.

Read the description of the Pandemonium Mandala. Read it again. Read it periodically over several days. Over those days, think about it. Visualize it frequently in your mind. Integrate your vision by creating personal symbols or artistic representations of the Court of the Black Sun. Note that such symbols or images can be used as visualizations or talismans while taking Dominion of your home, during the Lesser Sabbat and other operations. While doing all of this, seek assistance by at the same time following the next step, given below.

Invoke your Daemon. Continue to invoke it regularly, if not daily, for the rest of your life. Ask it for inspiration as to how you may invoke it better and become closer with it. Ask it for inspiration in understanding and implementing everything in this and the following Books as you work through them. Regularly ask it for inspiration and assistance in every area of your life and in everything that you do.

Consecrate your working tools. Use them.

Take Dominion over your home for Pandemonium.

Having invoked your Daemon, consecrated your tools and magically prepared your home, begin Ancestral Work. Call and

feed your Ancestors a few times, perhaps weekly for a month or two until you feel that a rhythm is established and that your efforts have started to have an effect. Then, integrate this practice into the next step.

Celebrate the Lesser Sabbat and continue to celebrate it for the rest of your life. It is an experience that will never stop unfolding. Deeper understanding of certain aspects of it will come from study of Books Two and Four.

Continue to Work and grow in all of these areas as you proceed to study and work with the Books that follow.

Consider now what you have done and experienced. Within the few pages of this Book, the basic plan for the blossoming of an entire race and civilization is revealed in language that any of our kind can understand and made possible through actions that any of our kind can do. Every Initiate that invokes his or her Daemon builds a bridge from the Daemonic realm into this world. Every dedicated House that celebrates the Lesser Sabbat establishes a real and tangible portion of Pandemonium on Earth. This is happening and you are doing it.

The Books that follow can take you deeper and further. Study them well, and Work.

BOOK TWO

**THE ROYAL BLOOD
OF CHAOS**

I

The Black Sun

As the physical sun energizes biological life and makes the physical world visible to perception, so the Black Sun is the ultimate Source of True Being and Understanding.

Where is the Black Sun? Seek it by withdrawing from your thoughts and into the Source of your thoughts. Withdraw from your feelings and into the Source of your feelings. Withdraw from the web of mundane concerns, from your physical sensations and from Time and Space altogether. Withdraw and feel yourself emerge into the infinite center and Source of that which just is, transcending everything else. Here, the Black Sun shines primal and ultimate.

So exalted is the Black Sun, and yet, for us, it is as close as our own Hearts and is our greatest treasure. For consider what is truly of value and even why we should value anything at all. What we consider good is that which we perceive and judge to enhance our existence. That we even have a conscious existence is because of the Black Sun, the Source of Ipseity or Being. That we possess the faculties to perceive, experience and judge what enhances that existence is also because of the Black Sun, the Source of Sapience. All things that are truly good are aligned with the Black Sun and add glory to it as it does to them. So, of all good things, the Black Sun is the first and greatest. Thus, it has sometimes been simply called the Good.

How can we speak of the Good? We speak of Self, Consciousness, Intelligence, Imagination, Desire and Will as

though they were separate things. We must do so for the intellectual foundation of our Understanding to be established. Beyond words, however, the image of the Black Sun unites these aspects and speaks to us on a deeper level with a voice like living thunder, yet as gentle and familiar as a kiss.

It gives forth from itself without ever being diminished. On the contrary, it is magnified!

Within the realm of Pandemonium, the Daemons each uniquely personify a portion of the Black Flame emanated by their Progenitor. Each Daemon is an Individual and has its own unique Essence and Will. When we are in alignment with our Daemons and integrate these things into our human personalities, they find living expression in the world. As more and more Daemons externalize into manifestation upon the Earth, they will find each other and work more directly to fulfill their intentions and desires. Thus, through the Daemonic race, the Essence of the Black Sun dwells within the Chaosmos and is diversified, expressed and manifested. Out of One, comes Many, and the Many enrich and recreate the One. This is the Plan of Becoming.

II

The Most Sacred and Royal Blood

The Black Flame is the Essence and Substance of the Black Sun and is the Seed of Daemonic Life. The Daemon, in turn, imparts this Seed of Life to the human. Daemonic Essence and Life-Substance, invoked, integrated, cultivated and refined is the Royal Blood of Chaos.

Humans possess the Black Flame as a matter of course. It provides the Sapience that is the defining quality of the species. However, for most people throughout history, the exercise, appreciation and even the recognition of the Black Flame have usually been quite limited. As a result, the human condition frequently tends toward unconsciousness and subjection to the degenerative forces of the world, characterized by error, sickness and limitation. It is remarkable to consider that all of human progress is the result of only rare and brief flickers of the Black Flame. That is how powerful it is. Imagine the results if it were to be truly set free to blaze as it will!

As the Black Flame burns in our core and sends its Magic forth into the depths of the world, and as this Magic flows back to us, as the energy of our Will streams out and its effects are in return consumed and metabolized by our souls, the Royal Blood condenses within us as an eldritch, fiery, subtle fluid. It circulates within us, purifying us, nourishing us and changing us profoundly.

As ordinary blood is to the biological life of the animal body, so the Royal Blood is to our spiritual Life as Daemonic beings. Daemonic Life is of a different quality and substance than animal life. Where animal life is bound by Time and its effects, Daemonic Life is Eternal and is singly causative. It is important to understand what this means. The use of the word "Eternal" to describe Daemonic Life does not simply mean that it is of infinite duration within Time, though this may be possible. Here, Eternal also refers to the particular quality or nature of Daemonic Life as emanating from a Source that transcends Time and its mechanical determinism. It remains Eternal as it carries this freedom and causative power within it.

For those of us that actively invoke the Daemonic Essence and Life-Substance, something awesome occurs. There is a core regeneration and transmutation of Being. This is the essence of the transition from the human to the Daemonic race, as the new Daemonic Heart and Spirit overshadow and replace the human. There is an emergence of new perceptions, intentions, desires and powers that, nourished by intellectual study of the principles of the Left-Hand Path and the right exercise of these Daemonic faculties, form the path of our Liberation and Becoming. As the Royal Blood works in you and through you, you must also work with it. Accept its counsel, rise to its challenges, indulge its desires and use its powers.

The spiritual Blood of Daemonic Life imparts Sovereignty. As mentioned above, the unconscious forces and elements of the universe are mechanical. Everything is the effect of something else. In contrast, you have the choice to be a true Cause. By virtue of the Black Flame and the Royal Blood, you possess the power to reason, the power to imagine and the volitional power to act on the results. In every moment, the possible choices of how to use these powers are practically infinite. Who and what you Become is ultimately the result of your own choices through either the exercise or abdication of your own powers and Authority. Sovereignty is freedom and, more to the point, the active exercise of freedom. It is the exercise of personal Authority. Only you can legitimately speak for you. Your

essential nature, needs and desires can only truly be known by you. The proper course and style of your life can only truly be determined by you. You are the sovereign authority with regard to your own mind and actions. You are your own kingdom.

All of this being so, one might wonder why the Royal Blood has not yet established Dominion. It was said above: lack of recognition, lack of appreciation and lack of exercise. We must be in alignment with our Daemons, affirm our Daemonic Being and cultivate the Royal Blood within and among us. Give presence to the Black Flame, manifest its power and Dominion is assured. The Essence of the Black Sun is also our Essence, one and the same. And, in fact, we are each a Black Sun that energizes its own place in the Chaosmos, reigning together in accord with the Plan of Becoming.

III

The Role of the Sovereign

As the Sons and Daughters of the Royal Blood, the Daemonic race is the seed of a true aristocracy. The Blood gives us inner power and strength that we can use to gain external power and influence in the world. This power can transform us, our lives, our relationships, our work, culture and social institutions. This power is a great Gift, but the process is not automatic. The Daemonic race may be the yeast of the world, but we must work to make it rise. It has already been said that the Royal Blood imparts Sovereignty. It was also said, and bears repeating now, that Sovereignty is an active exercise. It is true that the Blood will out, as the saying goes, but it will express itself much more clearly and consistently if it is consciously Remanifested. Furthermore, while the Royal Blood imparts Sovereignty, that Sovereignty alone does not necessarily impart Nobility.

Remanifesting personal Sovereignty as world-transforming Dominion requires the assumption of a very specific role.

First and essentially, the Sovereign is the Center, the living Axis of his or her world. He or she integrates and organizes the elements of creation, reconciles opposites and acts as a conduit of power, incorporating the sacred into the profane, the infinite into the finite, the potential into the actual and the spiritual into the carnal. The Sovereign forms a living bridge that reaches from

the fiery heart of the Black Sun to the rich, fertile mud of the world.

Thus, in one's person, the Sovereign functions as a transforming vessel; containing and concentrating Essence and making that spiritual energy usable on the human level, distributing a concentration of power to the created world.

In action, then, the Sovereign is primarily a Creator, incarnating and expressing libidinal, creative energy. Creative passion links power directly to the created Dominion. Further, it is this same energy of passion which the Sovereign dispenses in the form of Blessing, which nourishes and strengthens the Individuals and elements within the Dominion that receive it. This is how the power of the Sovereign makes the Dominion fertile and prosperous.

All of this outpouring of energy is in accord with a plan and a design. The Sovereign is a structurer. As a Philosopher, the Sovereign seeks a vision of the Good and strives to isolate the principles of perfection which produce and support the Good, as well as working out the practical applications of those principles. As a Magician and Warrior, the Sovereign is vigilant to advance and defend the vision and its underlying principles.

The Sovereign is a world-builder, furthering and stewarding Creation as well as providing a new transfusion of sacred energy into the profane world, also effecting a core regeneration of Creation. From the stuff and substance of the world, the Sovereign creates his or her Dominion as a reflection of their personal vision of the Good. As our Dominions overlap and interact, their sum shall come to equal Pandemonium on Earth.

May the Daemonic race be Anointed with this Sovereign Essence, and may it grow and flourish forever.

IV

Celebrating the Sacrament of Blood

In the Sabbat, we use wine or mead or some other beverage as a symbol for the Royal Blood of Chaos. You may also do so in private ritual as a personal Sacrament of Blood. However, in this act, we do not follow after the belief of Right-Hand Path cultists that the wine literally becomes the blood of some other person or external deity. What, then, is the practical significance of this ritual act for us? What does it actually accomplish?

The Sacrament works simultaneously along three lines: psychological, energetic and magical.

First, the wine is a symbol that is meant to gain the attention of the Familiar. This part of the Psyche is greatly impressed by symbols and physical rites. During the physical ritual, then, freely give yourself over to emotion and sensual experience. Blood is a powerful archetype within the Psyche and this archetype is aroused by the ritual, which also impresses the Familiar with the ideas of receiving and sharing this Blood.

Furthermore, along with the biological energy produced by metabolism, the Familiar also creates psycho-spiritual power from food and drink. This process can be enhanced and also directed by the will of the Advocate. This will be explained in more detail in Book Three. The thing to understand now is that as the wine is absorbed and metabolized, it will also produce power. The ritual enhances this process and guides the Familiar

in producing the kind of power that is the actual substance of the Blood that the wine symbolizes.

Magically, the infusion of Daemonic energy into the wine during the ritual also turns it into a fluid talisman that, ingested, mingles with the biological bloodstream and is carried throughout the physical body and into its cells. The Daemonic energy also helps to quicken and transmute the metabolic energy produced by the Familiar.

For these reasons, it is desirable to create a private ritual for the Sacrament of Blood. As with the Lesser Sabbat, you can make this as formal as you wish but should not bury its essential core in embellishments. The only things that are absolutely necessary for it are a representation of the Black Flame, the wine or other beverage to represent the Blood and an appropriate container to drink it from. For the sake of description, we will assume that you are using a cup and also have a knife or dagger. Both the cup and the dagger should be consecrated. The essence of the rite is simply the opening of a Gate through the Black Flame and the consecration of the wine, which is done in much the same way as with any other tool or talisman. Of course, the personal Daemon is invoked first. Then, the Black Flame is kindled and the Gate opened in the usual way. The wine is then poured into the cup and consecrated. This can be done by taking the consecrated knife or dagger and tracing three circles, counter-clockwise, around the cup. The Pentagram is traced again over the cup and the formula of Opening repeated. Daemonic energy is then focused into the cup by placing the hands around it and drawing the luminous, blue energy from the Daemonic center to the heart, and from the heart to the hands and into the cup. Let it flow. If you wish, additional sigils or runes may be traced over the cup or projected into the wine, along with any Names or words of power, so long as all of these are truly appropriate. The cup is then passed through the Black Flame to seal the consecration. Raising the cup, exclaim:

“Behold the Royal Blood! May it grow within me, increasing my Power, deepening my Wisdom and inflaming my Love.”

Drink and give thanks to your Daemon.

Through the Sacrament of the Blood, the Royal Blood comes to permeate us more and more, and the bloodstream gradually becomes a river of Daemonic Essence flowing through us. Over time, it both purifies and nourishes us, transforming us, making the flesh a more perfect Temple of the spirit and we Become truly Daemon Incarnate.

The Work of Book Two

Where Book One presented a straightforward sequence of ritual actions, the Work of this Book involves more contemplation and other more internally focused activities. Of course, that is not to say that the rituals of Book One do not bear deeper contemplation. They do, and the Work of this Book will help in that deeper contemplation. The point to be taken is simply that because the Work of this Book is more a process of thought and imagination, you will have to look to your own experience with honesty and discernment to determine your progress. At the barest minimum, spend at least a week of daily practice on each of the first three steps that follow before moving on to the fourth. As always, invoke your Daemon to aid you in these actions.

Connect with the Black Sun and raise its image within yourself. Read the chapter about it several times and spend time thinking about it. Balance your intellectual contemplation with the following exercise. Seek the Black Sun as the chapter describes and visualize it. Imagine yourself to be floating at the core of it. Experience this for as long as you like. Then, shift your attention so that the Black Sun is within your Heart, its radiance energizing you from within. Experience this for as long as you like before returning your focus to normal awareness. These exercises use the energy of your attention to clear and strengthen your connection with the Black Sun.

Seek the Royal Blood. Spend time thinking about the Royal Blood, what it is and what it means. Read the chapter about it

several times. When you invoke your Daemon, look especially for the sensation of the return flow that we call the Anointing. This Daemonic substance is often perceived as a luminous, dark blue in color. Be aware of this substance as it flows over you and through you. Will it to mingle with your blood and merge its Essence with your blood, to be circulated by your Heart in Perfect Right Order, manifesting through your flesh and bones.

Begin to think about what it means to be a Son or Daughter of the Royal Blood. Look at yourself and your existence through those eyes. Are your thoughts, feelings, words and actions noble? How do you conduct yourself, your relationships and the affairs of your life? Where does your attention go? Where does your time go? Where does your effort go? Look at these things with the eyes of the Royal Blood and begin to make them a reflection of the best of yourself. This is ongoing Work. Study the role of the Sovereign and Work to fulfill it within your House and daily life and then in the world through your unique Daemonic Will and Life Purpose as you come to know them.

Contemplate the Sacrament of the Blood and what occurs during and through its use. Create your own Sacrament ritual and perform it daily, weekly or as you will between celebrations of the Lesser Sabbat. Through this ritual, begin to cultivate a true relationship with the Royal Blood. Work with this for a while before moving on to the study of Book Three and continue it as a regular practice.

Through study of this Book, you will have gained a deeper understanding of the Royal Blood. This, in itself, is good. However, there are further benefits to this deeper understanding. By better understanding the Royal Blood, you can now have a deeper understanding and appreciation of its role in the Sabbat. Also, by better understanding the Royal Blood, you will be better prepared for studying Book Three and affecting the Works of Transmogrification, as you will soon discover.

BOOK THREE

TRANSMOGRIFICATION

I

A Bridge Across the Abyss

In this Book, our focus is on the theme of Transmogrification. The Work that we propose is the intensified use of the Daemonic gifts possessed by the human to effect a radical, Daemonic transformation of the human. To begin, it must be explained that this Work is precisely what the human is actually for. It must be made clear that this Work is the purpose of human existence. The human is simply a bridge across the abyss between the animal and the Daemon. This is true of both the human element within the Psyche and the human species in the evolutionary process.

Animals have an evolutionarily predetermined nature, way of life and place in their environment. These things are unconsciously programmed into them, and their existence is defined and restricted by them. However, the human species has no such programming. The human does not know implicitly, from birth, how to walk, how to build a shelter, how to hunt or select food or any other methods of securing its own survival and prosperity. This leaves the human entirely dependent upon its Daemonic gifts of Reason, Imagination and Will. The wonder of the situation, though, is that these gifts turn humanity's apparent deficiencies and weaknesses into immeasurable freedom and power. The human may define and create itself entirely as it will. Whatever the human wants to do, it can find a way to do. Whatever the human wants to be, it can Become.

Though infrequently actualized, the potential for Becoming can be said to be the central and defining quality of human nature. Being of mixed nature and containing both animal and Daemonic elements, the Individual faces a profound choice in life. Through unconsciousness, he or she can regress to the point of simply being an ape that happens to wear clothes, live in a house and can perform the novel trick of speaking a few words. Through conscious efforts, on the other hand, the human can exercise its Daemonic gifts and enjoy a more refined, cultivated and meaningful existence. It is our proposition that by drawing even more deeply upon our Daemonic gifts than humanity has ever done before, the species may advance along the bridge and Become something even greater.

The Daemonic influence within humanity is responsible for the impulse to explore, invent and create. The animal element within humanity seeks only to feed, breed and maintain a level of basic comfort and is often alarmed by the Daemonic challenging of the known and the status quo. Sometimes these elements struggle and sometimes they balance and enhance each other. This process plays itself out both within the Individual and within cultures. In either case, the Daemonic expressions have always previously been few in manifestation. In the Individual, a few scattered moments of insight, creativity or will can give meaning to a lifetime. Within a culture, there are a relative few Individuals that actually create the culture, with everyone else more or less coming along for the ride. Our Work is to increase the Daemonic within the Individual and to increase the number and influence of Daemonic Individuals within the world.

However, our aim is not universal. It is likely that the Daemonic element will always remain a minority. We simply desire that this Work finds those that are already called to it by Blood, so that the new influx of Daemonic Essence into the world may be made as strong and clear as possible. The social and cultural effects of this influx will be addressed in Book Four. Our focus here is the Transmogrification of the Individual. Your own Initiation and development are your first priority, of course,

and meaningful cultural development can only come from the development of Individuals as Individuals.

Consider the following, though. The entirety of human history can be seen to have been a bridge from the animal existence of our hominid ancestors to the point at which humanity has currently arrived at the time of this writing, where the imagination and will to Become more than human are starting to result in the actual capability to do so. Technologies for enhancing mental and physical power, for extending lifespan, for manipulating matter and energy at their basic levels and for venturing beyond the nursery of this planet are emerging as this text is being written. Humanity has been called out of nature by the Daemonic and is almost ready to take the reins of its future Becoming as a species. Transhumanist philosophies are beginning to have a voice. Their message is predictably countered by stasist, Right-Hand Path pronouncements that humanity lacks either the true power to Become or the Sovereign right to do so. Our Initiates must rise to lead and guide this process with the vision, wisdom and consciousness that our Work produces within us.

The Daemonic race are Creators - not least, the Creators of themselves.

II

Preparing the Vessel

The process described in this Book is generally the same as the consecration of any tool or talisman. In applying it to ourselves, the process of consecration both as a whole and in its particular stages becomes an ongoing practice. The first stage, of course, is concerned with isolation and purification. These factors can be addressed by several different methods working on several different levels so as to produce quite effective results.

To begin, consider your home environment. Doing this Work on yourself will be more effective if you are not undermined by your home environment. A consecrated and purified living space will support you in your Work. In Book One, the method for consecrating your home was described and then also reinforced as a part of the Lesser Sabbat. The Lesser Sabbat, itself, continues to consecrate and bless your home and life. In Book Two, you were advised to live nobly. This will also consecrate and bless your home and life. So, all of this is already in place, or should be, and is simply mentioned here for noting its continuing part in the present phase of the Work.

Next, we will consider something like the ancient Hellenic concept of *miasma*. This is spiritual impurity. At its most basic, however, *miasma* takes the form of physical uncleanliness. While stronger rites might be called for in some cases, the removal of *miasma* could sometimes be as simple as washing the hands. This concept provides us with a very basic way to move forward with this Work.

Can you recall a time when you had been involved in strenuous and dirty work or recreation? Or perhaps a time when you had been ill and did not bathe for a few days? In general, consider a time when you felt physically dirty and uncomfortable. The Familiar can come to feel this way when it perceives the soul to be soiled with psychic "dirt." This psychic "dirt" is made up of accumulations of bad thought, bad feeling and general stress. Because the Familiar responds strongly to physical rites, it is quite simple to make your physical bathing serve double duty as a psychic cleansing rite. Think about the good feeling of revitalization and freshness after a satisfying shower or bath. Imagine your Psyche feeling the same way and for the same reasons. The method is simply to communicate with the Daemon and the Familiar while bathing and assert and perceive that as the body is scrubbed and rinsed, so is the Psyche. This can be general or applied to a specific issue. Of course, it is also possible to obtain or make soaps that have magically cleansing herbs or oils as ingredients. Whether special or ordinary soap is used, it can also be formally consecrated as a tool for this purpose.

Now, as with your tools and talismans, you will further consecrate yourself by setting yourself further apart from external influence and the matrix of the ordinary.

A simple but very powerful method is the intentional cutting of the connections that link you to people, places and things that drain your personal power (or Virtue, as we will call it in the next chapter). Most obviously, this refers to how you organize your life. More subtly, however, it refers to the threads of attention or energy that connect the Familiar with these things that it has come into contact with. On this level, you can imagine yourself as being like a spider that sits in the center of an intricate web of threads connecting you to everything that you have ever seen, touched or otherwise experienced. However, these threads actually connect into you. The bulk of them are usually perceived as connecting to the solar plexus but they may connect to the head or all over the body. As a ritual, you may, after invoking your Daemon for guidance and assistance, use

either your hands or a consecrated knife or dagger to cut these threads and free yourself from unwanted connections. After invoking the Daemon and contacting the Familiar, simply close your eyes and visualize the threads. Ask your Daemon and Familiar to show you the threads that most need cutting. Then, just start cutting, turning counter-clockwise as you do. Seal the cut threads with Virtue and pull them back into yourself. Finally, use breath, intention and visualization to build up your personal Virtue as will be explained in the next chapter. Thank your Daemon and Familiar. In using this practice, do not worry about cutting connections to things that you want to stay connected to. Connections that matter will seek to reestablish themselves, possibly in a better form. Ask your Daemon to guide this process in accord with your highest good.

This technique qualifies as what is commonly known as a Banishing ritual, though it lacks the usual component of specifically defining and warding the personal space of the operator. Such a component can be added to set a seal on the process. To do so, simply imagine a current of force rising up from your feet in a vertical line through the center of your body and into your head at eye level. From there, project a small sphere of power straight forward to a distance of about two feet. Have this sphere travel around your head, tracing a horizontal circle and returning to its place. From there, next trace an ellipse running up and over the top of your head, down your back and under your feet, and then up the front again to rest above your head. Trace a third circuit by moving the sphere down one side of your body, passing beneath your feet, and back up the other side to the top. Have the sphere then descend vertically through your body and come to rest in your chest at the level of your heart. Breathing slowly and deeply, imagine that the sphere of power then expands with your exhalations into a purifying and strengthening fire that fills your body and then the space defined by this exercise. Feel free to experiment with the directions that you move the sphere and the colors that you imagine. You may also prefer to have the sphere come to its final rest in either your solar plexus or at the power center said to be at the level between the navel and genitals.

The effects of this combined ritual of cutting and sealing can be profound, particularly when it is an ongoing and regular practice. It centers, purifies and strengthens the entire being. That being said, the process can still be taken even deeper by employing a psychological technique of Dis-Identification. This technique works to further isolate and purify our sense of Self by helping to dissolve our identification with our bodies, emotions and thoughts. The secondary effect is that by doing so, it gives us greater control over those elements of our existence by establishing our perspective as a cause over them rather than as an effect of them.

The idea here is that you have a body and that your body is a very useful tool and enjoyable toy, but you are not your body. You have emotions and it is very easy to identify with your emotions when they are strong enough to overwhelm you, but they are not who you are. They are something very changeable that you experience. The same is true of your thoughts, ideas and beliefs. People can identify with these very strongly; but again, they are something that you experience, choose and create. Your Core Self is that part of you that is pure perception and will. This part of you experiences and uses your mind, emotions and body as an integrated vessel for existence.

As a basic technique, verbally or mentally make an affirmation like the following:

"I have a body - but I am more than my body. I am my Self, the center, the one who is aware of my body. My body may be active or inactive. My body may be rested or tired, but I remain the same. I am the observer at the center of all of my experience. I am aware of my body, but I am more than my body.

"I have emotions - but I am more than my emotions. I may feel calm or excited, happy or sad, but I recognize that I am not changing. I am aware of my emotions, but I am more than my emotions.

"I have an intellect - but I am more than my intellect. Whatever thoughts may come to me and regardless of how my beliefs have changed over the years, I remain the one who chooses and directs my

thinking process. I am aware of the flow of my thoughts, but I am more than my thoughts.

"I am a center of pure consciousness. I am the Self."

As you do, relax and allow yourself to enter a light trance state. Continue to mentally distinguish between these elements and your Core Self. Redefine these things as tools used by you. Conceptually, feel yourself move up (or in) to a higher (or deeper) level. From this space and viewpoint, create a more transcendental concept of yourself by specifying the You who exists above and beyond the mundane character and circumstances. Represent this with a word or symbol that can function as an anchor for invoking the state again later. Create an image of this Self as a stable center out of which you can live and express yourself.

This exercise can later be extended to include Dis-Identification from specific physical, emotional and intellectual elements as well as all mundane roles, jobs and tasks, relationships or incidents of personal history by making statements to the effect that while you may have experienced, done or believed some thing, currently or in the past, that thing does not permanently define you. Unless you want it to.

Dis-Identification can be added to the Banishing ritual at the end, but it probably makes more sense to incorporate it into the beginning along with the cutting of threads. After the threads leading out into the world are cut, the attention can be turned to cutting threads that are perceived in the Dis-Identification. These would be threads connecting our attention to our bodies and our habitual patterns of emotion and thought. Do not be hesitant about this. Remember that truly valuable connections will reform themselves and that the entire process will be guided by your Daemon in your best interest.

In closing, we will simply comment upon even deeper forms of this Work. Reference was made above to accumulations of bad thought, bad feeling and general stress. What qualifies as "bad" will be discussed further in the next chapter. Here, we will

simply point out that these accumulations can form subconscious complexes that may need to be addressed by stronger techniques. Likewise, the work of Dis-Identification can turn up emotions, thoughts and beliefs that are not easy to control or change. There are many disciplines for dealing with these issues and they are obviously beyond the scope of this work, let alone this chapter. For the most part, however, the techniques given here are sufficient to produce powerful results. If stronger medicine is required, these techniques will clarify that and you can always petition your Daemon to bring the opportunities for change that you need.

III

The Cultivation of Virtue

The previous chapter spoke of preparing the Vessel. This Vessel is the mind and body of the Initiate. It was prepared through isolation and purification, as well as the particular definition of personal space. In addition to separating ourselves from what is foreign to us, this preparation also begins the process of gathering and concentrating our own energies. This gathering and concentration of energy leads into the next, complementary stage of the process, which is the filling of the Vessel with accumulated personal power. We call this personal power *Virtue*.

Virtue is used as a term because of the different meanings that the word has expressed in its evolution from ancient Latin to contemporary English use. In origin, it referred to manliness and strength, and thus came to mean power. From there, a singular virtue came to be a particular, useful power of a person or thing. In a person, this would be an exceptional quality or skill, such as bravery or cleverness. In a thing, for example, it might refer to the medicinal qualities of a plant. As general good qualities, virtues acquired moral and ethical meaning, denoting general goodness or qualities that expressed goodness in some particular way. (Those who would translate this work into other tongues should be aware of these layers of meaning when doing so.)

The basic referent of what we are calling Virtue is the force that is sometimes known as “animal magnetism” or “libido.” It has also been given many other names by those Individuals or cultures that have perceived it in various times and places throughout history. When this force flows freely and strongly, your physical health and vitality and mental powers are high. When Virtue is low, you are more likely to feel weak, tired, irritable and confused. Virtue, in one form or another, appears to animate the physical body and all three members of the Triumvirate and to fuel all of their activities. Virtue also appears to be the fuel of magical operations. This makes it important to understand how Virtue is produced and how this production may be increased.

The most basic form of Virtue is created or extracted by your Familiar from the food that you eat and the air that you breathe. The Familiar also handles Virtue with regard to feelings and emotions, which can either deplete or strengthen the reserves of Virtue. You can truly feel an expansion of Self with certain emotions and a contraction of Self resulting from others. This shades into the Advocate’s handling of Virtue, as there are also particular mental attitudes that produce or enhance the level and flow of Virtue. The Advocate must adopt these attitudes consciously and train the Familiar in them. This is the discipline of cultivating specific, personal virtues as expressions of and supports for the flow of general Virtue. The most essential of these cultivated virtues is personal Authority or Sovereignty. Personal virtues such as Courage, Honor, Industry, Wisdom and many others support, enhance and refine personal Authority. These virtues immunize the soul against the attitudes of fear, doubt and pessimism that sap Virtue. The Advocate may further create, transform or enhance the production of Virtue through direct intention and visualization. The Daemon uses the most powerful form of Virtue. This Virtue is capable of shaping reality directly. Virtue can be accumulated at each level. The Virtue used by the Familiar can also be sent to the Advocate and Daemon for transformation and recirculation. Physical activity requires Virtue but also increases the capacity for production of Virtue on the physical level. The same holds true on the mental

level. On the Daemonic level, the same is also true with regard to the execution of Magic and the more general exercise of Will.

Virtue and Will are tightly intertwined. Experience quickly and clearly shows that the exercise of Will produces an increase in Virtue and that the presence of Virtue also vitalizes the Will in what can be truly called a Virtuous cycle. Along with Perception, the Will is the function that is most directly related to the Self. The exercise of your volitional power is what extracts you from the matrix of the natural order and results in the Coming into Being of a Self. Existence as a Self is experienced as the power to act in distinction to deterministic or coercive influences and patterns. So, yet again, we come back to the issue of personal Authority. Dionysus spoke to the world of the Will-to-Power and its infinite superiority against the influence of the milieu and external causes. The autonomy to function freely and not be compelled by external forces is a quality that results from the regular exercise of Will. What Therion called True Will can best be explained as the purest expression of Essence-in-Action. This Essential Will acts as a meta-force that directs the coordination of all of the diverse, lesser wills expressed by the different aspects of Being. When not integrated, the Advocate, the Familiar and the lesser demons (subpersonalities) all have their own little wills. These wills can be contradictory and consume a lot of Virtue to accomplish nothing by acting against each other. As the aspects of Being are integrated, as described in the next chapter, the Essential Will integrates these lesser wills in support of itself. As each organ in the body functions uniquely as itself to support the health of the living whole, so it becomes with the integrated aspects of the Psyche.

Practical techniques follow below.

As was said above, your Familiar makes or extracts Virtue from the food that you eat. This process can be enhanced by being conscious and intentional about it. When you eat a meal, tell your Familiar to make or extract the most Virtue possible from the digestion of the food. You might compose a short blessing or affirmation for this purpose, such as the one given in

Book One for the Lesser Sabbat. Consider all of the energy that went into the raising of the food and its preparation. As you eat, be present mentally and truly savor the appearance, smell, taste and texture of the food. Focusing on the experience of eating, know that the food is nourishing your body and increasing Virtue. Be grateful to your Familiar and thank it for its help.

It ought to be noted that one should not develop a complex about food. For a variety of reasons, many disciplines have developed special diets for their adherents. It is interesting to observe that they all seem to work for someone. Even the ones that are contradictory seem to work equally well for the people that they are suited to. One may thrive on what makes others ill and vice versa. There seems to be no one proper diet except as it suits the Individual. So long as basic quality and nutrition are observed, the attitude toward the food eaten seems to be more important than what that food is. While some substances may contain more potential Virtue within them than others, the pleasure derived from eating the food is an important factor and this is entirely a matter of personal taste.

The breath plays a very important role in the cultivation of Virtue. Some disciplines employ an entire science of breath with many different types of breathing exercises for specific purposes. In contrast, the method presented here is a very easy one for using the breath to accumulate a general, surplus charge of Virtue for use in various operations. Quite simply, instruct your Familiar to generate extra Virtue as you begin a series of relaxed, deep, even breaths. Inhale, allowing the belly to expand, and then exhale fully but gently and repeat. While doing so, simply focus your attention on your breath. Ask and thank your Familiar for its help. It may be helpful to begin each day with this exercise, performing it as or shortly after you awaken.

This exercise is greatly enhanced by the use of intention, visualization and emotion as described next. These three elements greatly increase the amount of Virtue accumulated. When doing exercises such as the two above, INTEND and know that you are accumulating Virtue. VISUALIZE yourself

filling up and overflowing with Virtue, like a cup filling with water or a fire blazing up. FEEL and experience radiant feelings of power and the feelings of well-being and joy that result from knowing and owning strength.

Once generated, this basic power can then be directed through will and imagination to the Advocate and the Daemon. Instruct your Familiar to do this. You have already been doing this in the invocation of your Daemon. The sensation of the Anointing experienced at that time is a return flow of Daemonic power that completes the circuit, to be absorbed by the Familiar and Advocate. The continual generation and circulation of these forms of Virtue is powerful and effective alchemy. This area of the Work can be greatly enhanced by incorporating techniques from previously existing systems and turning them toward our aims. The methods of inner alchemy developed by the Chinese are very similar to and compatible with our system, and the yogic techniques developed in India for special breathing and Working with internal energies are also very effective.

In support of these methods, regularly petition your Daemon to assist you in creating a permanent increase in personal power. Your thoughtform would be of a permanently raised level of Virtue, a strong current of Virtue flowing through you at all times and a strong field of Virtue radiating from and surrounding you at all times. All perfectly integrated and harmonious. Of course, the actual permanence of your result will depend upon your Work with complexes and attitudes and with the growing power of your Will. Both that Work and the actual increase may be enhanced by the use of Self-hypnosis techniques.

It was said that Virtue and Will are tightly intertwined. The general willpower may be initially strengthened through acts such as formulating a plan and sticking with it, breaking a habit or simply acting in contrast to what is easy or comfortable. One effective method is the execution of useless exercises. Useless exercises require enough effort to engage the willpower but serve no purpose or hold no reward in themselves. An example

might be moving a pile of stones from one spot to another a few feet away and back again or counting the number of beans in a large jar. This strengthened willpower and the Virtue produced by it will fuel the execution of your True Will, the perfect expression of your Essence-in-action.

The discovery of the True or Essential Will emerges as a part of the process of Daemonic Integration, which is described in detail in the next chapter. Be receptive to the guidance of your Daemon and do as you Will.

IV

Daemonic Integration

For some time now, you will have been regularly invoking your personal Daemon. This Daemon is not some far-away god or goddess like the adherents of the Right-Hand Path call to. The Daemon is a part of you, the deepest and truest part of you, and thus as close to you as your own Heart and Blood. When you invoked your Daemon for the first time, you simply invited it to begin to emerge into your conscious awareness. That was just the beginning of the process. The aim of this Work is the integration of the Daemon into the human personality. We call this Daemonic Integration or, more poetically, the Convocation of the Triumvirate. Rather, we should say that Convocation is the method and Integration is the goal.

The first step in this process is to empower the aspect of the Psyche that we have called the Advocate by training the intellect and character. The Advocate requires freedom and clarity of mind and must be trained in avoiding logical fallacies and in maintaining semantic discipline and memetic hygiene. The Advocate must learn to be mindful and to live consciously. The power of the Will must also be trained and strengthened and the Advocate must cultivate an attitude of personal Sovereignty and Self-determinism. All of this is beyond the scope of this Book, is covered in many other sources of learning and should have been well begun before you were exposed to this grimoire. If it has not been, you must begin it immediately.

The Advocate also has the task of forming a proper relationship with the Familiar. In doing so, the Advocate must

assume a conscious position of Authority over the Familiar and bring the beliefs, values and desires of the Familiar into alignment. Of course, this does not involve bullying the Familiar. The Advocate must act as a good parent or mentor to the Familiar and earn its trust. Together, the Advocate and Familiar have the dual task of clearing any erroneous complexes accumulated by the Familiar and of setting the Familiar to its proper work in the emergence and advancement of the Triumvirate. This is the second step in the Convocation. Again, this is a vast subject and something to be learned elsewhere.

The Advocate also has the task of seeking a relationship with the Daemon. The Advocate aligns itself and the Familiar in aspiration toward the Daemon and calls to it. As the Daemon is always happy to respond, the issue is one of truly listening and being able to hear. The primary purpose of the previous two steps is to facilitate this clear reception. However, the Advocate does not only invoke the Daemon passively but also works actively with the Daemonic material received. Once communication with the Daemon occurs, the Daemon's gifts must be consciously integrated into the character and expressed in life. This is the third step in the Convocation.

Of course, invoking your Daemon was the first action that you took in your Work with Book One. In the time that has passed between then and now, that basic link has been strengthened and will have begun to produce changes within your Being and life. The time has now come for you to learn more powerful methods of invocation, integration and affirmation of your Daemonic Self.

One very powerful method is the Heart Invocation. This operation is a direct extension of the invocation method that you learned in the very beginning. The Heart Invocation invokes Daemonic qualities into the Heart and, over time, anchors them within the human personality. Consider the Daemonic qualities described in Book One as meta-needs. Self-actualization, Self-sufficiency, Truth, Beauty and so on. In performing this Heart Invocation, you will use memories of times when you

experienced the feeling of one of these qualities. You will conjure that feeling and use it to invoke more of that quality into your Heart. If you can not think of an actual memory, think of an experience from a story that touched the quality in you. If you can not even think of an experience from a story, simply try to imagine what you think that it would feel like to experience the quality.

Perform the basic method of invocation that you regularly use, then relax and focus your attention on your Heart. This means your actual, physical heart but also the Core of Being that the physical organ often symbolizes. Breathe in and out “through” the Heart for a moment. Then, meditate upon one of the Daemonic qualities and conjure it within your Heart. Get the feeling of the quality and keep it flowing for a few minutes and then send the feeling to parts of yourself and/or others as feels right. If the experience feels either blocked or overwhelming, simply relax. Do not try to either force it or restrict it. When you feel that the process has reached its conclusion, write down any insights that you may have experienced.

Again, the Heart Invocation introduces Daemonic qualities into the human personality, strengthening the Daemon-Advocate axis within the Psyche. From there, the process of Daemonic Integration has two further specific aims.

The first aim is the harmonious integration of your whole Psyche in all of its parts in greater alignment around the Daemon-Advocate axis. Be aware that this will likely involve the dissolution or rejection of elements that are defective or foreign. As we are seeking a dynamic harmony, it will probably also involve the creation of new elements that mediate between existing ones.

The second aim is the emergence from this harmonious pattern of a personal vision and Life Purpose. This is your true Daemonic Will expressed as Essence-in-action. Once this Will becomes conscious, it must be acted upon. As Essence is expressed through action, both the efforts exerted and the

feedback gained nourish the Essence further. This leads to a new cycle of expression. This is Becoming.

Around these basic aims, you will probably want to create rituals and regimens of integration that enhance the personal Daemonic material that you will receive. Some traditional practices for Daemonic inspiration already exist, the most famous probably being Therion's *Liber Samekh* and the magical retirement advocated by Abramelin. You can study these practices for inspiration but should not imitate them slavishly. Again, as always, your Daemon will guide you.

Neither of the aims described above are a one-shot operation. Their results will emerge gradually. As a guide in the long-term process of Daemonic Integration, we can identify seven rough stages of progress. They are rough in that they do not necessarily proceed neatly in discrete, linear steps. Keeping that in mind, they can be helpful in providing a general overview of the Path.

The first stage is raw Individualism. This is the essential break with externally determined social relationships and conventions and with Right-Hand Path sentiments. It constitutes Birth and can be very stressful but also very exhilarating. It can happen as the result of a psychological shock or through exposure to Left-Hand Path ideas, but it often happens spontaneously. Most of those that end up walking the Path seem to be drawn to it instinctively. Some contact with mature Left-Hand Path philosophy is very helpful at this stage for maintaining growth momentum and for discouraging counter-productive behavior.

The second stage is a maturation of the first. The first stage can often be characterized by a spirit of pure revolt that is largely a visceral, emotional or even aesthetic response that may not involve much conscious thought. The second stage emerges with the development of a deeper and more long-term viewpoint. Here, the primary impulse is to find or create spaces for indulging, cultivating and preserving the explorations and

expressions of our Individualism, and for protecting them from the social mass, against which this stage constitutes a more stable and determined stand than that taken in the previous stage.

The third stage is again a further development of the second. A commitment to the process has been made and the human personality develops a parental feeling toward the Familiar and all aspects of the Psyche, and so reflects the parental feeling of the Daemon. This resonance greatly strengthens and stabilizes the Daemon-Advocate connection.

The fourth stage is defined by an increasing understanding of the essential principles of existing in accord with your own true nature. These principles reflect the essential pattern of your Daemonic Will and your personal vision of the Good. They inform the personal laws that determine and guide right action for your existence.

The fifth stage is the dawn of true Sovereignty. The principles or laws of the Self become integrated into the human personality, which now consciously governs itself, the other aspects of Being and your personal existence in accord with them. The willed efforts that are made and the feedback that is gained in the process of Remanifesting these principles and laws into a personal Dominion and ruling it accordingly will anchor them within your Being, drawing the Self and the human personality even closer together.

In the sixth stage, the Self and the human personality become truly and perfectly integrated.

In the seventh stage, all aspects of Being and existence become harmoniously integrated with the essential, core Self.

Having now illustrated a general direction of travel, we can conclude with another very powerful and very appropriate invocation: that of the Future Self.

From any given moment, we can imagine the variety of possibilities and choice of action inherent in that moment to open up a series of possible timelines with alternate futures spreading out before us. This being so, we can imagine that some of these futures are better than others. What if you could imagine that there is a perfectly actualized version of yourself in one of those futures? Could you achieve resonance with that Future Self and draw some part of it back into your present life so as to make that future more likely to come into being?

Invoke your Daemon. Ask it to open Eternity for you and to help you make contact with your greatest Future Self. Imagine all of the possible paths and possible futures spreading open before you. As you do, use a variation of the Heart Invocation where you get the feeling of being totally in the fullness of your power and ability. When you have it, send a tendril out into the future to find that particular future that resonates with what is in your Heart. Will the tendril to connect with the Heart of your Future Self. When it has, and contact is made, use your breath to establish a rhythm of communication. On the exhale, send a flow of what is in your Heart to your Future Self. On the inhale, allow Essence, information and energy from the Future Self to flow back into you.

Maintain this for as long as you wish and then close with gratitude to the Future Self and the Daemon.

The Magical Race

Through a variety of myths and legends from around the world, the human species reveals one of its most persistent dreams. These myths and legends take many different forms, but the common element is that humanity is not alone among Sapient Beings. This collected body of lore asserts that there are Others, hidden and apart. These are the myths of the Magical Race in its infinite variety.

As examples, we will look at two of the most enduring and popular: the Vampire and the Fey.

The Vampire of traditional folklore is a dead person that returns as a ghost or animated corpse to feed on the blood or life force of the living. Sometimes, this predation is sexual in nature, and the Vampire can be related to the Incubus or Succubus. Perhaps because of this, through literature, theater and cinema, the Vampire has captivated popular imagination and has come to evoke feelings of awe and desire as well as fear. While losing none of its potency as a predator, its image has evolved into a more complex, refined and alluring mixture of animal, human and Daemonic qualities and powers, now often wrapped in a cloak of aristocratic bearing and aesthetic sensibility.

The Fey are related tribes and clans of beings such as those called faeries, elves, goblins and so on. The lore concerning these beings shows them to be very complex and even paradoxical in nature and temperament, being simultaneously very wild and very noble and capable of inspiring both great wonder and great

terror. As personifications of Magic, itself, the Fey are known for their eldritch manifestations, strange ways and peculiar relation to Time.

It is interesting to note that these legends may have a common origin in an element or aspect of the spirit or soul that can operate independently of the body. This is a large and complex body of lore, worthy of further study, but our summary here must be brief. In the case of the Vampire, this spirit-form may persist after death and return to visit and prey upon the living. Living Sorcerers and Witches were also known to be able to intentionally send this form out for travel while sleeping or deep in trance. In this sense, which also includes the lore of the Werewolf and other forms of shapeshifting, the Vampire personifies the darker aspects of Shamanism and Sexual Magic. The Fey, on the other hand, are often considered to be the transformed souls of the dead. Moreover, there are many stories of men and women having relationships with faery-wives and husbands that serve as tutelary spirits. In these cases, we can see these magical mates as manifestations of the personal Daemon in the traditional wraith-form that was called the "fetch" or "fylgja" by Germanic cultures.

What does the human see in the Vampire that is so seductive? What does the human see in the Fey that is so enchanting? It sees itself as it would be: purified of dullness and freed from limitation, expanded and intensified. It sees itself as its fullest and truest Self, made perfect and amplified. The myth of the Magical Race is a dream-image from the future. It is an image of the coming into being of the Daemonic race. Those who are called by the Royal Blood frequently seize upon these folkloric images because they stimulate what is already inside of us, like a name or a face half-remembered by an amnesiac.

Of course, another type of legendary beings that are even more directly comparable to the Daemonic race are the actual Daemons of the grimoire tradition, particularly the seventy-two Daemons of the *Ars Goetia*. This Daemonic aristocracy, astrologically arranged in seats of rulership in a circle

surrounding the Pole Star, provides an excellent, cognate representation of the Pandemonium Mandala, the Court of the Black Sun. In the grimoire, each Daemon is given a Name and Sigil. There is also a description of the Daemon's appearance and of the specific works and disciplines that the Daemon specializes in. Now, it must be said that the model should not necessarily be taken so literally as to equate anyone's personal Daemon with any specific, named entity from the *Ars Goetia*. However, it would probably benefit the Initiate to expect and seek some of the general attributes of a Goetic entity from his or her personal Daemon. In working to establish and deepen communication with the Daemon, it could be very useful to acquire a Name and even a Sigil from the Daemon as powerful keys to the depths of the Initiate's Being. The same is true of a vision of the Daemon's subjective form and appearance, which may be assumed subjectively by the Initiate during magical operations. The specialized knowledge and talents of the Goetic Daemons are comparable to the specialized knowledge, talents and skills that Daemonic Initiates will cultivate in the fulfillment of their unique Will and Life Purpose in accord with the Plan of Becoming.

As was mentioned above, we are often drawn to particular images, myths and legends that act as triggers of our Daemonic consciousness. In the same way, we can be drawn to aspects of foreign (or even fictional) cultures or to particular religious and magical practices. It is absolutely not necessary that we identify wholly with the source cultures that these mythic, religious, magical or general cultural triggers are drawn from. We may, but it is not necessary. The triggers are reflections of something already inside of us. That is why we should not be confused by triggers that come from contradictory or even fictional sources. What is necessary, then, is to look into the heart of the trigger to see what it is in essence. Be aware of your personal triggers, collect them and cultivate them. Find or create spaces in which you can comfortably and fully immerse yourself in them, either privately or among intimates. Live your Dream-Self, if only for a time, and see what emerges further.

It is magically important to ground these images in art or writing. Whatever you consider your level of talent in these areas, the important thing is giving the visions a tangible manifestation on paper or some other medium so as to give them some initial foothold in physicality. Whether you share these manifestations with anyone else is entirely up to you, so do not be timid or censor yourself. On the contrary, you must indulge your vision fully.

These techniques can be combined with a variation of the Future Self invocation to elicit visions of the Daemonic race in its fully manifested and diversified glory. The artists and storytellers among us can share these visions with the world. The scientists among us can work to make the transmogrifications possible. All of us, as Magicians, can contribute to these dreams becoming flesh.

VI

The Work of Book Three

It has been said in this Book that the process described herein is the same as that given for consecrating any talisman or tool. The difference is that we are applying it to ourselves, consecrating a human vessel as the materium of a Daemonic Being and as a tool in the Plan of Becoming. This becomes Alchemy.

The processes and techniques described within this Book can be woven together in a daily ritual structure.

Begin, of course, by invoking your personal Daemon to guide and facilitate the entire operation. Next, perform a Banishing and Centering ritual using the cutting and sealing techniques, Dis-Identification and any other elements such as spoken affirmations, censuring, the tracing of runes, symbols or sigils or anything else that is meaningful and appropriate to you. This inclusion of personal elements applies to each stage, of course.

Once that is done, accumulate Virtue by use of breath, intention and imagination. Circulate the Virtue from the Familiar's center to that of the Advocate, again from the Familiar's center to the Daemonic center and then letting the Daemonic Virtue rain down to permeate the body and saturate the blood, manifesting as your flesh and bones. You might

include the personal Sacrament of Blood described in Book Two at this stage.

Invoke your Daemon for a second time, for the purpose of greater Daemonic Integration and the discovery and realization of your True Will. The invocation of the Future Self can also be included at this stage.

Assume your Daemonic form or identity. If an actual form has come to emerge within your imagination as described in the chapter concerning the Magical Race, use that. If you do not have such a form, simply conjure the feeling and mood of your Daemonic Self. In this stage, practical magical operations can also be executed. Otherwise, simply affirm your Daemonic Self and ground it within your Being.

As a daily practice, this entire process should take no more than half an hour and will bring great focus and personal power to your day. Over time, the cumulative effects of such regular practice will be most profound.

BOOK FOUR

CHAOSMIC ALCHEMY

I

The Foundations of the Work

Alchemy is the process of intentional and accelerated liberation and florescence of Essence and potential. The transmutation of form and substance for which Alchemy is commonly known is the reflection of that more primary Work. Chaosmic Alchemy is the application of this process to whole systems, worlds and universes. To say that Chaosmic Alchemy is profound and ambitious Work is to put it very mildly. Something that you should understand, however, is that you have already been doing it. All of the basic actions already presented in Book One form the foundation of the more advanced Works of Transmogrification and Chaosmic Alchemy that follow.

The very first step that you took on this Path was to invoke your own Daemon. This act was the Key that opened the Gate for everything else to follow. It was the very moment that your Daemonic Integration and Transmogrification began and it gave your Daemon entry into the world. At that very moment, your Daemon became a new force of influence in the world. At that moment, it began working through you to Remanifest Pandemonium upon the Earth and beyond. Now that you are more integrated, you are able to pursue this goal more consciously and effectively. By living according to your true Daemonic Will and Life Purpose, through your improved and more conscious relationships with others and simply by living

your daily life as a changed and better being, you send powerful currents of transformation throughout the world.

When you established your House, you claimed the very space and substance of your home for Pandemonium. That space and substance became, in truth, Pandemonium upon the Earth. You also won the Spirits of Place as allies of Pandemonium. This is Chaosmic Alchemy at its most basic. The only issue is scale.

Through your Ancestor Work, you began to heal the wyrd or karma of your family and its ongoing effects in the world. You invited your Ancestors to become allies in the Work of establishing Pandemonium and you began to infuse the Royal Blood of Chaos into your Ancestral stream.

Finally, in the celebration of the Lesser Sabbat, you reaffirmed all of this Work and began to weave it all together into an integrated, magical force and pattern. And within this magical environment, you began to both symbolically and literally share the Royal Blood as part of a Sovereign Company. Because the Lesser Sabbat is simultaneously both symbol and reality, it provides us with a very real foretaste of Pandemonium on Earth and is also a magical spell that we cast upon the world so as to turn the whole world into our Abode of All Daemons. It is a reality that we should enjoy regularly and a spell that we should cast regularly.

Remember and notice again that even the blessing of the Sabbat meal is a formula for the transmutation of substance, as was explained in Book Three. The offerings given to the Ancestors or Spirits of Place and all candles and incenses burned with intention can be viewed in much the same way.

So while some Initiates of Pandemonium may be more interested in the Work of Chaosmic Alchemy than others, all can participate on at least this basic level. For all of us, the Work begins with a renewed and deepened commitment to celebrating the Lesser Sabbat regularly and fully.

II

The Greater Sabbat

In the previous chapter, we revisited the Lesser Sabbat as the foundation of Chaosmic Alchemy. Now, we will present the Greater Sabbat. To begin, it is important to understand the difference between the two Sabbats. Though they are called such, the titles “Greater” and “Lesser” are not indicative of their importance in relation to each other. The Lesser Sabbat is the fundamental and regular expression and celebration of Daemonic Life and Dominion. Nothing could be more important. The Greater Sabbat, in contrast, is a more rare and more radical occasion that pushes at the boundaries of that experience.

The Greater Sabbat is the central Mystery associated with the Witchcraft of Britain and Europe. This term and context will be most recognizable to readers now, though comparisons can be made to similar rites in other times and places. The Mystery of the Sabbat is the experience of a primal pattern of reality. The Sabbat rite is both the symbol and actuality of this primal pattern. We know it as the Pandemonium Mandala.

While physical celebrations of the Greater Sabbat have always occurred and it is the purpose of this chapter to inspire more, it is necessary to speak of the reality of the Eternal Sabbat for those who may wish to seek entry to it. Scholars and practitioners agree that many of the Greater Sabbat experiences described in folklore occurred in imaginal rather than physical space. The “flying ointment” used by Witches was a powerful narcotic. So, a Witch that experienced flying off to the Greater

Sabbat may likely have been physically lying unconscious on the ground. This is typical of shamanic flight and scholars and practitioners might only disagree on the value of the imaginal experience. Anyway, the True or Eternal Sabbat is considered to occur in an "astral" or dream realm and to be a raucous convocation of the spirits of the Witches, as well a variety of otherworldly beings such as spirit animals, faeries and who knows what all else. One might work to obtain entry to the Eternal Sabbat by using techniques of lucid or magical dreaming and out-of-body or "astral" travel reinforced by any mixture of guided imagery, trance induction and ritual methods. Those who obtain glimpses of the Eternal Sabbat are very definitely encouraged to reproduce the sights, sounds and other sensual stimuli of their experiences, together with any magical keys obtained, within the space and time of waking-world Greater Sabbat events.

All of these things regarding the Eternal Sabbat being said, it is important to the apprehension of the Mystery of the Sabbat to understand that all manifestations of the Greater Sabbat are Eternal. The Eternal Sabbat is the living reality of the Pandemonium Mandala. Through our celebrations of the Greater Sabbat, diverse and unique expressions and manifestations of this Daemonic reality appear as distinct events in space and time. These material and sensual expressions and manifestations can be somewhat whimsically compared to the Witches' toadstools, which appear as the fruiting bodies of a hidden network of mycelia. The space in which these events occur is made ceremonially sacred, or at least special, so that their occurrence is removed from ordinary place and time. Magically, culturally and psychologically, the Greater Sabbat always occurs "Outside" ...even if it is being held in your living room.

The Greater Sabbat may occur at any time between sunset and sunrise and may occur on any night of the year. The Greater Sabbat is held at night, for Night is our Mother and Homeland, and for magical and aesthetic reasons pertaining to the nature of Mystery. Further, revelry, sexuality and Magic are all commonly

associated with the night. Otherwise, our Tradition of the Greater Sabbat is a celebration of distinctly Daemonic qualities and is not related to or bound by the cycles of nature, such as the agrarian festivals or equinox and solstice holidays commonly associated with pagan celebrations. However, that being said, the New Moon can be a good time for holding the Greater Sabbat as it is the night of greatest Darkness. Also, groups may enjoy holding Greater Sabbats to celebrate such traditional and folklore-rich nights as April 30th and October 31st, as well as any other cultural or self-created holidays that they wish.

The following traditional phases of the Greater Sabbat are presented generally as an example. As the interests of diverse groups will vary, some phases will be emphasized more than others. Some may be omitted. New creations may be added. The proceedings are entirely up to the group.

The Sabbat is Opened according to a ceremonial pattern. The Daemons are invoked, space is consecrated and the Sabbat is called forth. A group might use the same formulae and format given in Book One for the Lesser Sabbat, merely adding in the extra phases of the Greater Sabbat. This would be especially good for new groups, being a clear and solid way to begin the Work and then allowing it to evolve through experience and inspiration.

According to traditional lore, the first stage of the Greater Sabbat proper is when magical works would be recounted and sorcerous techniques would be discussed, perhaps with demonstrations. Now, the recounting and discussion and demonstration can simply be extended to the practice of any art or relevant aspect of Daemonic culture as reflects the interests of the group. If the Sabbat is being held in honor of some special occasion or person or theme, this is announced.

Next, the Witches would shift from talk into action, perpetrating specific acts of sorcery to fulfill their goals. If the Greater Sabbat is being held for a special purpose, this is

addressed now. This is also the time for initiating new members into the group.

Ecstatic dancing is one of the major elements associated with the revels of the Greater Sabbat in traditional lore. In dancing, any lines that might be drawn between Magic and revelry become very blurred. Dancing is a great enjoyment for many, a pleasurable form of expression of the Self through the flesh. Dancing may also be an ecstatic method of trance induction and the raising and circulation of energy. The Dance is an image of Pandemonium.

In time, the Dance would blossom into what is known as the "Nuptiae Sabbati." This is sexual activity. What has been said above of dancing is even truer of sexuality. The chaotic, spontaneous expression of the full spectrum of sexuality within the Greater Sabbat is an even more explicit revelation and explication of the impulses, desires, dynamic interactions and exchanges of energy that make up the realm of Pandemonium.

Following such exertions, the Witches would replenish themselves with a great feast. This is yet another Indulgence of the senses and another kind of pleasure. In a sense, the entire Greater Sabbat is a nourishing feast and the actual meal should reflect this with a diversity of tastes, smells, colors and textures. The tastes and traditions of the group, along with any special themes for the Sabbat event, will influence this phase.

Finally, a Closing rite is performed that, with the Opening, defines the Greater Sabbat event in Time. The Greater Sabbat occurs in its own self-created world. However, the Greater Sabbat is also an alchemical work and very much concerned with material transmutation, so care is taken in the Closing to then effect an integration of the created Sabbat space with the mundane world. Think back to the method for consecrating tools and talismans that was given in Book One, particularly the merging of the imaginal tool or talisman with its physical materium. In Closing the Greater Sabbat, you should apply this same process to the Sabbat location as you would to a talisman.

The Greater Sabbat may also have an effect on the mundane world outside. Lore speaks of the Covendom, a domain of influence with a three-mile radius surrounding the Covenstead, the place where the coven or group meets. And all of this is to say nothing of the influence that the participants will carry with them as they go forth into the world.

Again, this structure may be altered at will by the group. The interests of the participants, along with the adoption of special themes and events, will make for an incredible diversity of Greater Sabbat expressions. The Greater Sabbat should be approached as a rare and precious gift that the participants give to each other.

This is a rough map of the Greater Sabbat as it has been traditionally celebrated, but the map is not the territory. Some people will read this chapter and feel that it is too brief and lacking in detail. There have been times and places when the Greater Sabbat has had to preserve its methods and lore against a hostile world. Such places still exist and such times may come again. However, the time and place of this writing is somewhat different. It is a time when facts and information are readily available, but people rarely seek out Understanding. This chapter contains an essential structure and some basic keys. Otherwise, its purpose is to tease and inspire with leads and hints and an opportunity for exploration. It is a seed that will only take root and bloom within special, adventurous Individuals. The skeleton is provided but the reader must give it living flesh. The Individual who participates in the Greater Sabbat and seeks its Mysteries and experiences them and embodies them will be transformed. The Greater Sabbat is a dynamic interaction of strong Individualities sharing ideas, novelties and pleasures with each other as they see fit, Sovereign to Sovereign. Each contribution and each experience is unique, and it is in this intercourse that the Self can define itself, distinct and Sovereign. This is a subtle Mystery.

Those who give flesh to this dream will create hidden spaces liberated from the official map of common social and cultural

experience. Within these hidden spaces, the Eternal Sabbat will grow and flourish, nourished by the energies of creativity and pleasure. Chunk by chunk, Space and Time will be liberated until the old maps are burst asunder, revealing the lush, seething, infinitely creative reality and anarchic conclave of Individual Sovereigns that is Pandemonium.

III

A Sovereign Company

The vision of the Pandemonium Mandala defines the Alpha and Omega of our Work. Within the realm of Pandemonium, the Daemons form a Sovereign Company. Through the process of Daemonic Integration, the Daemonic race comes to manifest more directly upon the Earth. The proper way to begin building the living society that reflects that Sovereign Company is to understand and embody its essential nature and principles. We will examine this matter step by step.

Our process begins with the Black Sun. It is the Source of Ipseity and Sapience. It is Being and through its Being, the Daemons come into Being. The Daemons are particular and unique manifestations of Being. Each Daemon has its own unique Will and Desires. The infinite uniqueness and diversity of the Daemons make Becoming possible. As the Daemons exercise their Will and Desire, they Become more. Thus, Being, itself, Becomes more. Through their interactions and relationships with each other, the Daemons stimulate each other to Become yet even more. Through the process of Daemonic Integration, a Daemon increasingly comes to manifest through a human personality. Both the special possibilities and inertial resistance experienced through physical existence stimulate even further Becoming.

As the Daemons manifest, their relationships will also manifest as an earthly society. We of the Daemonic race will be able to enjoy our Company in the flesh and weave our Magic together more effectively. Together, we will also be able to create

and cultivate that particular form of Magic called Culture. Culture is the fruit of exchange. Suppose that humans lived in total isolation from each other and only came together to mate. Imagine if every Individual was forced to build their own home, make their own clothes, hunt and grow their own food and so on. No one would have much time for anything beyond eking out a daily subsistence. Everyone's life would be roughly the same. Any clever tricks or insights that an Individual might come up with for making life easier or giving it more meaning would die with them. However, with social exchange, Individuals can divide various labors amongst themselves and specialize in work according to their personal aptitude and taste. This results in greater personal expression and fulfillment, giving each life greater personal meaning. It also makes it possible for Individuals to make new innovations in their work so as to accomplish it with greater efficiency and effectiveness. There is time and energy for creative arts. And through social exchange, all of this innovation and novelty can be communicated and begins to spread. As a rising tide lifts all boats, all Individuals benefit from this process and can then continue it even further.

So, while Individual existence is the essential principle of the Left-Hand Path, Self-reliance is a key Left-Hand Path virtue and most of us prefer quality over quantity in our personal relationships, we can see that exchange is essential to the Plan of Becoming and the manifestation of Pandemonium on the physical level of existence. More, complex societies and higher levels of culture also simply offer greater opportunities for the Becoming of the Individual. What form of society and culture would then best reflect and enhance our Daemonic nature? This is the central issue of this chapter. The Left-Hand Path and the Right-Hand Path are not just two different approaches to spirituality, they are two fundamentally different orientations altogether and approach all aspects of existence in distinctly different ways. This includes different approaches to social order. The Right-Hand Path conception of society views the social order as a kind of entity in itself, giving it a reality that is equal to (or perhaps, as some would have it, greater than) the

reality of the Individuals that make it up. In this view, society is like an intricate machine made up of human parts. Individuals are acceptable and useful insofar as they serve a recognized purpose within the established machine. This is a backward and inverted view. Society is not an entity. You can not point to "Society" and say that it is there. You can point to Individuals interacting with each other. You can point to buildings (built by Individuals) that are said to house social institutions, but all that you will find inside are Individuals interacting with each other. There is no such thing as "Society" in objective reality. The concept "Society" is, in truth, merely a label for the sum of the interactions between Individuals. It is a chaotic and seething mass of living activity, regulated only by the beliefs and conventions agreed upon among the participants or forced upon them by other participants. As it is the nature of the Left-Hand Path to embrace dynamism and Individual Sovereignty, a truly Left-Hand Path society would be that in which each Individual is free to bring forth the totality of the best within them and exchange it in synergy with others, with society then more fluidly taking its form from those interactions. Our Sovereign nature and the freedom that is necessary to Becoming make Sovereignty and Liberty the essential cultural values and guides to social interaction among the Daemonic race. They are the foundation of Pandemonium as the Abode of All Demons. Mutual respect among Sovereigns establishes the balance of freedom and stability that makes such a society possible.

Often, the first impulse is to focus on this as a political issue and to get involved in political activism. However, the tendency of most existing political factions is to oppose each other on what are ultimately mere details. Despite the seeming differences and tribal antipathies of various political groups and parties, they are almost universally united in their belief in externalized authority. They simply disagree on the model to which other Individuals must conform, largely as a matter of their own personal values and taste rather than any kind of philosophy. Almost no one disagrees with the basic premise that other people should be forced to conform to someone else's idea of how life should be lived and how the world should look. The

truth of the matter is that this fundamental political problem is only the symptom of a deeper psychological, philosophical and ethical problem. Political activism on behalf of Liberty can only achieve minor and temporary results unless the deeper problem is addressed and it is toward this root issue that most of our energies should be focused. Without doing so, the most well-intentioned social reformer can be (and often is) transformed into yet another tyrant by the nature of externalized authority. All of this is not to say that political activity does not become necessary at times, but is simply offered as a warning.

The lack of Sovereignty is that root problem that we speak of. Psychologically, it is the lack of Sovereignty, both as a consciously recognized principle and as something realized in living experience, that causes an Individual to look for and submit to externalized authority. Likewise, a personal or cultural lack of respect for the Sovereignty of Individuals is the foundation for coercion. These conditions allow many forms of abuse to flourish within a society, ranging in scale from dysfunctional relationships to general crime to the greater sacrifices of life, liberty and property demanded by the priests (religious, political or otherwise) of whatever kind of externalized authority has come to dominate the society and can be invoked to ostensibly justify such demands. These are the conditions that have plagued human societies to a greater or lesser degree throughout history.

Respect for the Sovereignty of Individuals is expressed in ethics by an axiom or principle that has several names but is best known as the Non-Aggression Principle. According to this principle, aggression is defined as the initiation of force against another Individual or their property. This initiation of force is seen to be a violation of the Sovereignty of others. This is quite simple and should be easily understood. Violent acts, other than those performed in Self-defense (and consensual forms of recreation or sport), are commonly considered to be bad behavior. Taking the property of other Individuals is also looked down upon. Telling other people what they must or must not do is generally perceived as being impolite. And yet, bodies of

externalized authority, religious and secular, frequently perform such acts and expect them to be considered justified. Bad behavior is not made acceptable by doing it to a larger group of people, but all that we have said about Sovereignty and the results of its absence explain this strange state of affairs. On the other hand, a society rooted in Sovereignty and mutual respect would use an ethical guideline like the Non-Aggression Principle as the basis of all law. In this society, acts such as murder, assault, abduction, theft or destruction of property, fraud and breach of contract would be considered crimes. Otherwise, all would be Liberty.

Can you imagine it?

It is a grand aim but we must begin where we are. We can not make the growth of Daemonic society dependent upon political processes. We must not wait for our principles to become the laws of the land before we can say that Pandemonium exists. We must raise its banner now, to the extent that we can, and say that it has already been born as a living reality. Once invoked, it can begin to grow. The first thing that we must do is to always hold to and exemplify our realization of our own Sovereignty and our respect for the like Sovereignty of others over their own lives as the foundation of our Nobility. If the human societies around us do not respect these principles, the friction will only serve to strengthen and highlight that Nobility. But to begin building our own society, we must build connections, conventions and institutions among ourselves that are rooted in our Sovereign ideals and then we must begin to teach Sovereignty to the world in whatever ways we can think of. Only when the psychological and ethical foundations have been laid will there be any real hope for political changes. In the meanwhile, we can seek out political groups and institutions that do respect the Sovereignty of the Individual and freedom of social exchange and use them to the extent that they do respect these principles while steering them toward a greater appreciation and expression of our ideals.

IV

The Dominion of Eternal Night

As this is written, the human species has taken tiny steps out into the universe beyond its home planet. The first ships have taken humans to the immediate, outer spaces beyond the atmosphere and to the Earth's own moon. Machines have been sent to Mars and beyond to act as eyes and ears. However slightly, the door has been opened. This brief chapter of our work addresses the issue of space migration. It is brief because its subject would take volumes to address properly if we began to go into any aspect of it at length. For that reason, our aim here is to do two simple things. The first is to introduce the subject and to highlight its importance by giving it a chapter of its own. The second is to show the relevance of space migration to our Work and to put it into the context of our Work by emphasizing its Daemonic spirit and character.

There are a number of very ordinary, practical reasons for making space migration a primary cultural endeavor. The most fundamental is that it is a survival imperative. Catastrophic events such as the collision of an asteroid or large meteoroid with the planet or the spread of a global plague could result in the destruction of civilization and even the extinction of the species. Colonies in space, on our moon, on Mars and beyond would insure that we continue. Extraterrestrial colonies would also provide access to new sources of energy and raw materials. For that matter, the process of space exploration has already produced new materials, technologies and industries.

Obviously, this process of innovation has hardly begun. Yet, in this process, our general knowledge in all fields of science, medicine and engineering has also increased and will increase further. Ultimately, all of the benefits to be derived from space migration are rooted in the essential situation of moving from a small, closed environment and growing into a much larger (Literally astronomical!) and expansive environment.

With that being said, the subject then expands into a larger conceptual environment, as well. We are talking about an evolutionary frontier of the greatest significance. The movement of animal life from the oceans to land ranks a distant second in comparison. Whenever the human species has faced a frontier, it has been stimulated. There is a great surge of Will and creative energies within the pioneers. There is renewal and transformation of both spirit and culture. The frontier represented by space migration can be expected to produce the same effect with a thousandfold greater intensity. The changes will be profound and will not only be technical and cultural. Darwinian selection and intentional genetic modification aside, the differences in gravity, magnetic fields and other environmental factors can be expected to cause fairly immediate changes in the body and in gene expression. Such profound changes will demand the greatest increase in our Daemonic powers but will, as was said, also stimulate them. The Left-Hand Path flourishes at the frontier.

We know, intellectually, that we live on a planet that hangs in space like all of the other planets and stars that we can see in the night sky. However, our deep perception is still one of being bound to a flat, earthly plane, far removed from those astral realms above that we can only look at and dream about. Deep inside, we yearn for more. For millennia, our Daemonic hunger for Liberty and Becoming has produced dreams and myths of flight. The full realization of those dreams in the literal, physical sense of space migration will begin to alter our perspective in a radical way. The feeling of being tied to a single, firm and daylit foundation will give way to a more open and somewhat oceanic feeling. The night sky and the stars will no longer be something

that we just look up at, they will surround us. We will be more vividly aware that it is our greater environment. We will be immersed in the primal Darkness of Eternal Night. With no north, south, east, west or even up or down, every direction will be Forward and open for flight and exploration.

Space migration is the path for living out some of our oldest and most powerful myths. All along, such myths were actually the stirrings of the Daemonic within the human species. Iron fell from the stars for us so that we could learn to ride it back. The Goetic image of the Daemons ruling the starry domains will become a living truth. Driven from within by our urge for flight and drawn forward and outward by Mystery into the infinite Darkness, the Daemonic race will permeate the universe and fill it with Life and Sapience, establishing Pandemonium within the Dominion of Eternal Night.

Make ready the Black Ships!

Chaosmology

In a previous chapter, we pointed out that the Left-Hand Path and the Right-Hand Path approach all aspects of existence in fundamentally and distinctly different ways. We were then talking specifically about our conception of society. In this chapter, we will be talking about our conception of reality.

Our vision can perhaps best be explained by comparing and contrasting it with that of the ancient philosophy known as Gnosticism. It should be said that the collective label of "Gnostic" applies to a number of different schools and sects with diverse views, ideas and practices. However, these groups did hold a few general beliefs in common. It was generally believed that there is a strict dualism between Spirit and Matter. The true God or Source of Spirit was considered to be completely transcendent and removed from the universe of Matter, which was the creation of lesser beings. These lesser beings mingled sparks of Spiritual Fire with Matter and so created humans. However, the Gnostics generally believed that Matter is intrinsically antagonistic to Spirit and that the sparks of Spiritual Fire were imprisoned within Matter in a state of forgetful ignorance, limitation and slavery. The guards and wardens of this prison were known as Archons or Rulers. The Gnosis or Knowledge that gives the Gnostic groups their label is the key to liberation from this most unhappy situation. In contrast to the superstitious belief demanded by many popular religions, the Knowledge cultivated by these sects is a remembrance of one's true identity as a spiritual being and a personal experience of that inner spark of Spiritual Fire. More exoterically, this

Knowledge might also refer to the special teachings, rituals and practices that facilitate this experience. Those who are called by the Source, the Outer God, and who experience this Knowledge were believed to be able to transcend the rule of the Archons that keep humanity in a dependent and animal state of existence. Some Gnostic groups and other ancient Mystery Schools also spoke of this process as a resurrection of the dead and liberation from the Underworld. Some of these ideas can be found in other places and even still exist in some forms today.

The experiences of some of our most gifted Seers have roughly conformed to the Gnostic model but with some key differences and new interpretations. Through our Work, we have come to know the Black Sun, the hypercosmic Source of Sapience and Ipseity. Like the Outer God of the Gnostics, it abides in its own realm beyond the Space and Time of human existence. However, we are also well aware by now that through each seed-ray of obsidian light that emanates from the Black Sun, there comes into being a Daemon. The Daemons are an unfolding, translation and diversification of the Essence and influence of the Black Sun into explicit manifestation. Considering all of this, we come to realize the inevitable. The Daemons created the universe. In doing so, the Black Flame, the Essence of the Black Sun, was mingled with Matter and ultimately led to the coming into being of the human species.

As each Daemon differentiates from the Black Sun, it assumes a unique viewpoint. By this action, Space is created. Communication and exchange among these points in Space manifest as Energy. Forms created by the shaping of Space and Energy are condensed into relative solidity as Matter. The communication, exchange and motion of the forms establishes Time. This is how a universe is created. Further, the Daemons introduced the force of Life into Matter and overshadowed the species of primates that became humanity. The human form provided the Daemons with the necessary vessel and tool for further shaping and refining Matter (and themselves) from within this universe.

Like the Gnostics, we can say that there is something of an oppositional duality between the Black Flame and Matter. However, our attitude toward this situation is quite different. While the Gnostic groups may have had Left-Hand Path ideas in their sense of being Isolate and Alien with regard to the material world, their orientation was ultimately Right-Hand Path in character as they sought reabsorption into their Source of origin. This is rather like an infant seeking to crawl back into the womb without regard for its own life and development into an adult. The Left-Hand Path is the Path of Becoming, the evolution of Being. The Plan of Becoming is that out of the One, the Black Sun, come the Many, the Daemons, and the Many enrich and recreate the One through their further Becoming. For this reason, Initiates of the Left-Hand Path value the dichotomy experienced between the Black Flame and Matter or between Self and Other. The creative tension and friction of that dichotomy, manifesting in different forms and intensities, provide the very nourishment and fuel for the process of Becoming to occur. This universe engages, tests and develops our Daemonic powers of Reason, Creativity and Will through our existence within it.

If there is any real quarrel with the universe of Matter, Energy, Space and Time from our viewpoint, it is that its useful qualities as a foil for our development reach a point of extremity that becomes a true limitation. This would be like an exercise machine that suddenly jumps to a setting where the resistance becomes simply overwhelming. The problem stems from the fact that there is only a hair's breadth of difference in attitude, a sword bridge, between the Left-Hand Path's intentional use of the external environment as a tool for growth and the Right Hand Path's dependence on the external environment as a source of authority and validation. Consider the essence of the Right-Hand Path. It draws trust, value and obedience away from Self and transfers them to things that are not-Self. It causes cravings for the approval and esteem of others at the expense of Self-esteem. It causes its adherent to deny the desires, intentions and truths of his own Being and to replace them with the desires, intentions and beliefs of external sources. It replaces its adherent's own Sovereignty with submission to external

authority. By its nature, the universe of Matter, Energy, Space and Time contains this essence, and we are immersed in it. The universe has its own separate, objective reality on this level as known to the physical sciences and everyday human life. It is the ultimate in externalized authority. At some point, in some way, the pull of the universe reached an overwhelming peak that resulted in a schism. This schism is the cause of the amnesia and lack of consciousness that separates the awareness of humans from their Daemonic nature and keeps them in thrall to their animal nature and the apparent limitations of Matter, Energy, Space and Time. We are overwhelmed by our own Creation and “buried” within it. This is the truth of the prison perceived by the Gnostics. What our Seers have further perceived is that if we are prisoners, we are also the Archons that maintain the prison. What seems to be happening is that we are all telepathically projecting a stream of symbols, beliefs and commands into each other that form some kind of system or pattern of limitation and containment. This is happening compulsively and continuously, in the present moment, below our conscious level of awareness. This mutual hypnosis is what keeps us asleep and maintains the status quo, keeping us all psychically chained to each other and bound to a narrow band of existence. Those of us that walk the Left-Hand Path have felt the tug of these chains and know how strong they are, but even the greatest of us have barely scratched the surface of all of this.

The situation seems to be as follows. Both the “world-soul” of philosophy and the “collective unconscious” of psychology seem to be perceptions of the shared pool of mindstuff from which the Daemons shaped the universe. This pool of mindstuff being the underlying substance of Matter would explain the apparent fine-tuning of physical laws to support the emergence of intelligent life, the apparent role of the observer in affecting quantum events, the phenomenon of synchronicity and the nature of the magical link. It would also seem to be an ultimate explanation for the Right-Hand Path desire for some kind of merging. Collectivist social ideologies, the desire to merge as spirits, the identification with Matter or “Nature” and all admixtures of these may ultimately be rooted in an unconscious

identification with this mass or blob of shared, unconscious mindstuff and the pull of its gravity, so to speak. In any case, what we are looking at is basically the same as the subconscious part of our own Psyche that is personified by what we have called the Familiar. The difference is simply one of scale. And so, as our Psyche can have complexes, we can say that the universe has complexes. The telepathic control system described might be said to be an internalization of these complexes. While most of our attention is focused on the human level of existence and experience, we are connected to the Creation through our Familiar just as our Daemon still abides within the Pandemonium realm. This bridging of the levels exposes us to the influence of the universal complexes but also gives us the power to dissolve or alter them.

The Individual persons of the Daemonic race should probably accept the universe but we should also keep our perspective. We created it to further the Plan of Becoming. It provides unique and varied opportunities for the exploration of differentiation and creation. However, we have also come to perceive a great barrier within it and within ourselves. As the Daemonic evolution of the human species was a great jump in the Plan of Becoming, what the Awakened Daemons will do to the universe will open the way for a significantly greater jump. The way that we propose in this chapter does not intend to escape or undo the Creation as the Gnostics wished. It simply intends to soften it a little, to open it up a bit. We want to retain and use the qualities which help to further our Becoming while also opening the door to greater possibilities.

This process involves working to remove yourself from the external control of the situation and increasing your own power. It begins in the intellect and the conscious imagination but it must be taken much deeper, even deeper than what we would ordinarily think of in terms of working with the subconscious. The locks and chains must be broken at the level where they are. We have already given you practices that can be extended to this Work. Of critical importance is the Non-Aggression Principle of ethics that was introduced in the chapter of this Book concerning

the Sovereign Company of Daemonic society. While some people come to more fully embody the spirit of the Archons than others, it is something that is within all of us as a part of this system of control complexes. At the deep level that concerns us here, the aggression or coercion involved is the enforcement of whatever "rules" keep us in the human form and bound to the apparent laws of Matter, Energy, Space and Time. Using whatever mental and magical techniques that will do the job, working the Non-Aggression Principle deeper and deeper into the Psyche will begin to weaken the system by removing its basic intention or motivation: the desire to forcefully control others. The Dis-Identification process and the technique of cutting threads given in Book Three are methods that can also be applied at progressively deeper levels and on progressively larger scales so as to loosen our bonds.

With regard to the ethical dimension of this process, the deeper internalization of the Non-Aggression Principle is complemented by the simple but powerful technique that follows. When any manifestation of oppression, sickness or limitation are perceived, confront them with full awareness and attention. Say to them, aloud or within your thoughts, "*I apologize. I forgive you. You are free. Thank you.*" As you say these, feel them as strongly and sincerely as possible. This technique is not intended to excuse or permit the conditions of oppression, sickness or limitation. It is intended to loosen our mutual bonds as we work to manifest freedom, health and growth. Based upon our deep-level, Daemonic role as a Creator of the universe, it is intended to address whatever is within us that has contributed to the manifestation of those conditions.

The Works that follow are an advanced form of the Dis-Identification that you have been employing since Book Three. They start by addressing the emotional content of the ethical issue. Begin with an emotion such as Hatred, for example, and bring up an impression of it in your awareness. Consider it as an object in your perceptual and conceptual space, and notice the size, shape or dimensions of it. Do the same for Forgiveness. See the Hatred and Forgiveness as objects or pictures placed next to

each other with separating space between and around them. Merge with the Hatred and fully experience its reality as an active source. That is, experience it as the hater rather than the hated. Withdraw from the Hatred and merge with the Forgiveness, fully experiencing its reality as an active source. Alternate back and forth several times, hating and forgiving, then withdraw into the space between the two and experience the emotion between them. Feel the emotion and the conflict-energy between them that maintains them. Now, observe the two as made of the same energy. Notice what occurs.

The next stage is to work with the control complex more directly. It also contains a dichotomy. One side of the dichotomy is the desire to control others out of contempt or anger. This is the usual conception of authoritarian behavior involving harsh rules and enthusiastically executed punishments, out of either overt sadism or a sense of vengefulness. The other side of the dichotomy is the desire to control others expressed as love or concern. Use the same process on this pair.

Next, change the process slightly. Run the process on the extreme dichotomy of Absolute Control and Absolute Permissiveness. Following that abstract dichotomy, bring it closer to home. Start with the idea that every bit of the pain, fear and misery in the world at this moment is being experienced by others because you are holding them in that reality. Alternate this with the idea of letting go and not enforcing anything on anyone. The difference this time is to end both processes on the neutral side of the dichotomy when it really starts to feel real and feel good.

None of these processes are intended to devalue or put limitations upon your emotions or freedom to act upon them. On the contrary, their purpose is to increase your awareness and handle compulsions.

The final process in this series should be reserved until progress has been made with the previous ones. It runs as follows. Call up your overall impression of all that exists within

and arises from the collective, unconscious mindstuff that we have proposed as the underlying substance of the universe. Observe it in your awareness. Notice its size, shape and general dimensions. Notice its mass or solid nature. Intentionally merge with it, identify with it and experience it fully. Expand your awareness and experience of it until you permeate the whole thing, right to its outermost edges. Dis-Identify by realizing that you are viewing or experiencing it, and thus separate from it. Withdraw from the mass and notice that you are observing it from an exterior, neutral position. Recognize that it is not you, that it is your Creation. Observe the mass as energy. Realizing that it is made of energy - your energy - observe what occurs as it is seen as energy. If anything remains, focus on that and work through the process again. Continue working through the process until you are satisfied with the result.

This is a basic process and can be used on anything. In your ongoing Transmogrification Work from Book Three, you might use it on your physical body, emotions, thoughts, subconscious complexes and even your human identity. It can be used on personal or world situations. Free free to play with it as your Daemon inspires you.

The other side of this is the actual Daemonization of Matter. To an extent, this is already the nature of all Matter that has been shaped by Art or Science. Our concern here is the deeper, more complete Daemonization of Matter as a whole through Magic. It begins by exercising your creative imagination in extreme ways. To visualize the universe and alter it in some way, such as alternately collapsing and expanding its Space, making its Time run backwards or making more radical changes as whimsy strikes us asserts the independence of our inner, Daemonic creative power from the apparently limited possibilities of the external universe. The exercise of this power increases that independence. Having spiritually and mentally asserted our independence from our own Creation, we can begin to create new things. The basic process for creating thoughtforms is given separately in the next, final chapter of this Book as it applies to all of the Works of Chaosmic Alchemy described thus far.

When the apparent power of the external universe has been sufficiently reduced and the Daemonic power brought to bear upon it has sufficiently increased, a magical and alchemical tipping point will be reached. Here, Work will begin that we can barely imagine now. Until then, applying our Magic to Matter, Energy, Space and Time will be the Work of the years and even the generations to come.

VI

The Work of Book Four

The mandala is an archetypal symbol of wholeness, healing, empowerment and perfection. By knowing this, we can begin to truly understand and appreciate what the vision of the Pandemonium Mandala means for the Daemonic race and for the Chaosmos, itself. As above, so below. As within, so without.

This Fourth and final Book of our present work concerns Alchemy, a most profound Daemonic Art. While such traditional alchemical ends as physical immortality and the transmutation of metals are worthy aims, the Work of this Book is an Alchemy of environments. The chapters of this Book show us how to look at our environments alchemically, whether they be the environment of our immediate home and personal relationships, our larger social environment, our place in the universe or even the very manifestation of that universe. The Work of Book Four, in the broadest sense, is the harnessing of every form of Art, Science, Magic and common effort to the transformation of all of these environments into Pandemonium, the Abode of All Daemons.

To begin, the method for creating thoughtforms is given below. Quite powerful on its own, it can be enhanced with any kind of ritual process. In fact, this is a core method that will also greatly enhance the effectiveness of any magical operation to which it is applied. Once the thoughtforms are well cast by this method, they can also then be more clearly expressed through the arts or more effectively pursued as objective goals.

First, it is necessary to clearly define your desire so that your Will may be easily and wholly aligned with it. A clear concept or picture must be formed. Seek the inspiration of your Daemon, then apply your creative intellect to the following steps. State your outcome in positive terms. Describe what you want, not what you do not want. For example, if there is something that you consider a problem, do not focus on not having the problem. Focus on what would be occurring if the problem did not exist. In any case, focus on what you want to see occurring. If there was a video recording of the desired situation, what would be seen and heard? That is the focus. As appropriate to the operation, define the specific context, situation, relationships or environment needed for your outcome to occur. What, Who, Where, When and How? And Why? The more specifically that you define your outcome, the better that you can manifest it. Being specific tells you exactly what you should be seeing and makes success testable and measureable.

As appropriate, put yourself into the actions and experiences that you have determined above. Describe your experience in sensory-based language. What do you see, hear and feel? What exactly are you doing or saying? Focus on the rewards of your manifested outcome. Use your feelings of satisfaction from this picture as a motivator throughout the process of fulfillment (perhaps making a drawing or collage that represents the outcome). Check for internal congruence. Does this outcome conflict with any of your other goals or values? Does any part of you disagree with or resist this outcome? Consider the activities involved in producing this outcome. How do you feel about them? Passionate and excited? Or otherwise? If necessary, determine what needs changing and the personal work needed. Is this outcome what you really want or is it a mask for or means to a deeper desire? If so, start this process again with that deeper desire. Finally, specify the criteria for fulfillment. In addition to all of the previous criteria, how will you know when your outcome is well and fully accomplished? What specific evidence do you require?

Having done the pre-operation work and created a clear and specific outcome, you can then arrange to perform the operation at a convenient time. The creation of the actual thoughtform is a process to be embellished by your own sense of Art and Necessity. The core method is as follows: Relax your body and mind and contemplate your Daemon. Use breath, intention and visualization to accumulate Virtue. Invoke the Daemon and its wisdom, guidance and creative power. Focus on your clearly defined outcome and your need for its manifestation. This step is accompanied by whatever declarations, actions or casting of images are considered appropriate to reinforce the thoughtform. Have the vision of the Is-to-Be permeate the depths of your Being (via the Familiar) and empower it with Virtue by imagining the pleasures and benefits of its manifestation. Give the empowered thoughtform to the Daemon and declare that your desire shall be.

This method can be used to create thoughtforms for any of the realities described in this Book. These could be the manifestation of the Eternal Sabbat, the socio-political elements of Pandemonium as a free Company of Sovereign Individuals, the success of that Company in forging interplanetary and interstellar civilization(s) and the ultimate mastery of Matter, Energy, Space and Time. For that matter, this method of creating thoughtforms can and should also be applied to all of the Works described in Books One through Three, and so the giving of this technique is fitting for closing this work as a whole.

The magical possibilities for creating and employing these thoughtforms are limited only by your own imagination. In a reversal of the Future Self invocation given in Book Three, one might perform an operation allowing thoughtforms to replicate into hundreds of copies that are cast forth along timelines like beads on a string. In addition to future timelines, consider sending thoughtforms into the past to effect retroactive enchantments. They can also be anchored to specific spaces or cast out into the universe. Likewise, they can be seeded into the subatomic realm underlying Matter.

On all levels, we have the archetype of the Pandemonium Mandala to guide our Work. Pandemonium is a culture rooted in Radical Individualism. As an idea, Pandemonium opens and defines a new dimension of the Left-Hand Path. This dimension is essentially that of the connections between the Individual, other Individuals and environments. Previously, these connections have not been addressed by the Left-Hand Path with the directness and practicality that we have aimed for in this work. Pandemonium integrates the principles and values of the Left-Hand Path with those of Chaos, being a Spontaneous Order that Becomes as the Individuals, the basic elements that make it up, are maximized and undergo their own unique Becoming. Ultimately, the Pandemonium Mandala represents nothing less than an integrated spiritual, social and material vision of a Left-Hand Path civilization.

The Pandemonium Mandala maps the pattern of both the hypercosmic Pandemonium realm and the inner world of the Individual Psyche. As Awakened Daemons, we can Remanifest it as the pattern of our society while also projecting it into both the starry sky above and the quantum foam below. All scales and levels align as we manifest and come together upon the Earth, move forward into Eternal Night and transmute the universe into the substance of Dream.

THE BLACK SHIP

Part grimoire and part manifesto, **The Black Ship** presents the vision of the Pandemonium Mandala, teaches the lore of the emergent Daemonic race and is the blueprint for a culture based on Left-Hand Path principles. It begins with such basics as the invocation of the personal Daemon and new ways of consecrating working tools and personal space before exploring work with Ancestral spirits, the Mysteries of the Lesser and Greater Sabbats, the Sacrament of the Royal Blood of Chaos and the techniques of Transmogrification. It then explores the Daemonic rationale underlying new conceptions of politics, law and the evolutionary implications of space migration. Finally, **The Black Ship** concludes with a Chaomological vision of this universe that both relates to and differs from ancient Gnostic teachings, with some new elements that may surprise.

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