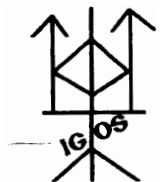
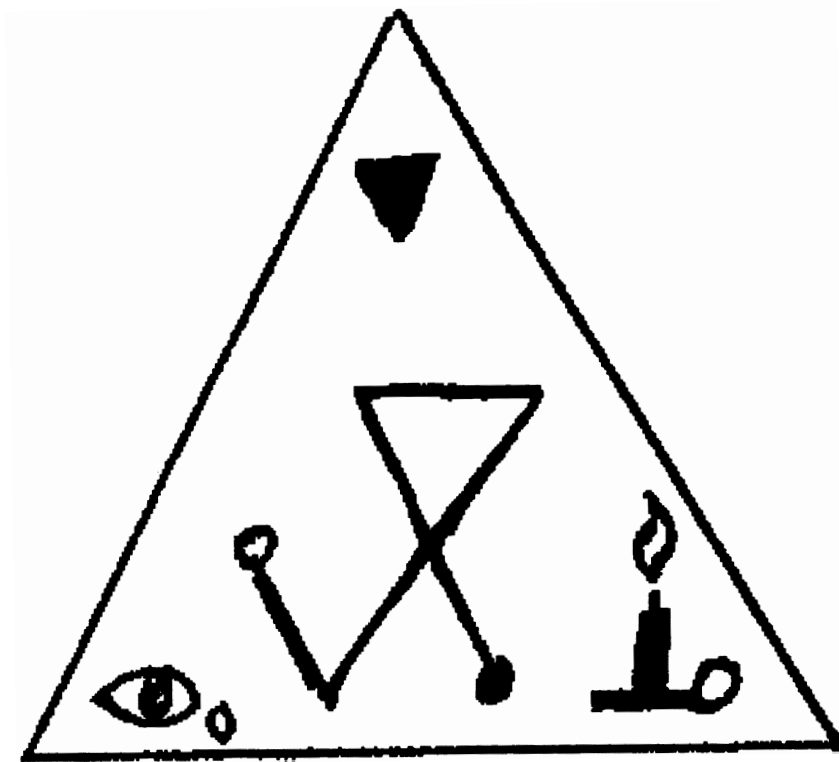


MAGICK OF MILIANTHROS



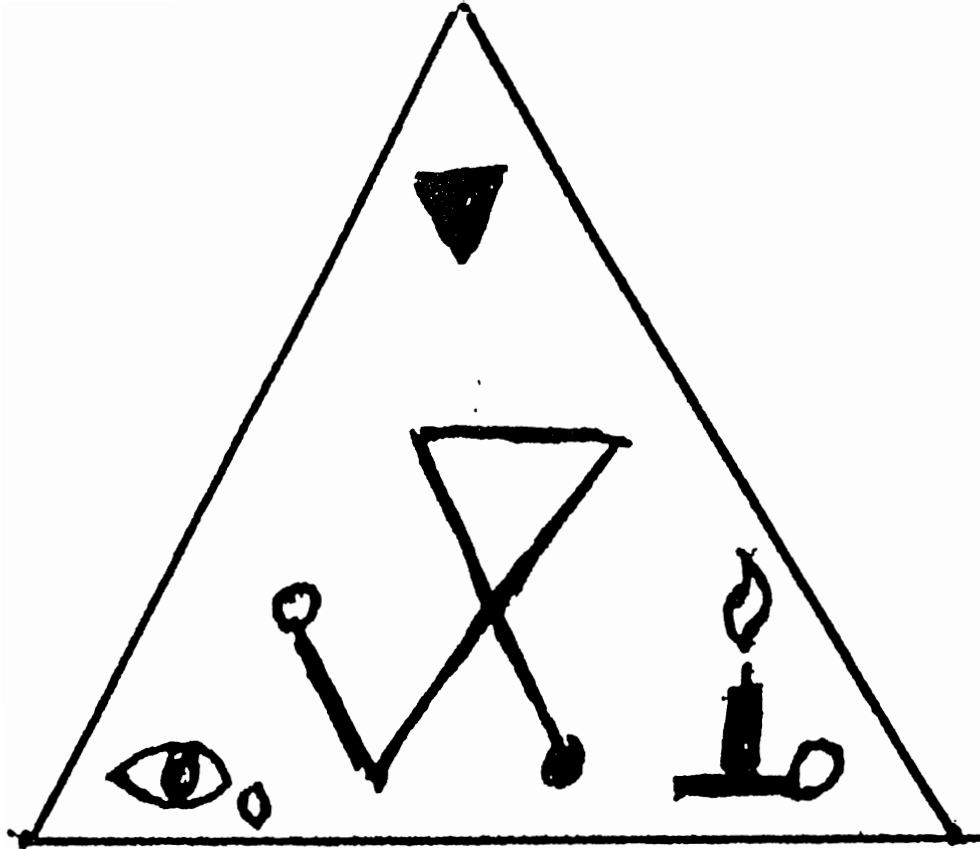
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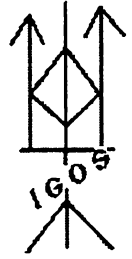
THE BOOK OF MILIANTHROS



TOMEMASTER

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INTERNATIONAL SOCIETY OF OCCULT SCIENCES
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Sorcery
Psionics
Healing
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THE BOOK OF MILIANTHROS

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IGOS PUBLICATIONS

THIS BOOK IS DEDICATED TO:

KELLY

The little ghost who has lived
with me since 1976.

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INTRODUCTION

At the time Julius Caesar burned the library at Alexandria, Egypt in 47 BC it was the repository for the world's greatest collection of books, scrolls, and clay tablets. And much of the knowledge preserved at Alexandria was, even at that time already very ancient and priceless in value. When this great edifice was burned books were, destroyed that were the last remaining copies of that particular work in existence. Two of these books happened to be the oldest, most powerful occult magic grimoires known to the world. One was The Book of Spitzalod. And the other was the book you are about to read The Book of Milianthros.

In 1911, I was contacted by the being, Spitzalod. and asked to act as a channel for a modern re-write of The Book of Spitzalod. It had not been in written form since its destruction in 47 BC In the process of writing that volume I came to knot, of the supernatural entity known as Milianthros. And now I have been asked by Milianthros to act as a channel for the modern rewrite of the occult magic volume that bears his name.

As I mentioned in the introduction to The Book of Spitzalod, I have acted as a 'mental' channel for these supernatural beings. Most occult and new age enthusiasts are familiar with channels who allow themselves to be physically possessed, and used by the entity they have become friends with. In my case, I do not turn over my physical body for use by a supernatural entity Instead.

I enter a deeply relaxed state and op-en my mind so that information from the supernatural entity can be received by me and then put down in written form in my own words. I receive this information with such clarity and force that there is absolutely no doubt that it came from my supernatural contact. Indeed, I recall a number of occasions where I decided to take it on myself to write my first book, but found myself entirely unable to do so. I could not maintain the continuity, or even get my train of thought going. However, after relaxing my mind and allowing either Spitzalod or Milianthros to come through, the information came through clearly and without any difficulty.

One other point I want to make clear in this introduction is this. Spitzalod and Milianthros have chosen me, or allowed me, to be their channel exclusively. That basically

means if either Spitzalod or Milianthros has something to say to either of their occult magic Orders, they will do so through me. By the same token, this does not in any way affect their relationship with any of the readers, seekers, or initiated sorcerers or sorceresses of either Order. It just means that Spitzalod or Milianthros will 'never' be in conflict with anything they have said through me in this book.

Now, in regard to the contents of this book. This book is a black magic grimoire. It is also found in The Keep of Tomes described in The Book of Spitzalod. It is the BIBLE for the Order of Dakmonias. None of the secrets that appear within these pages has been available to the occult seeker in any other volume since 47 B.C. What this means to the occult seeker who wishes to practice the dark arts is that if they have not read this book, they are not privy to all the occult secrets they might make use of in their magical work. Knowledge is power, and since this volume is the "ONLY" source for this, particular black, magic information, the seeker will be at a disadvantage to anyone who has read this grimoire and learned its' secrets.

Another point I want to make clear is this. I am a Fifth level wizard. As the author of two books, and the founder of the Orders of Spitzalod and Dakmonias. I belong to both Orders. As a fifth level wizard I am free to practice in both Orders. As an apprentice to me, or to anyone else who is a fifth level Wizard, you will also be able to practice both forms of occult magic with great success.

Now, I have written this book according to the exact same guidelines that I used in writing The Book, of Spitzalod. I have written what Milianthros gave me to write. I have not acted as a censor, or tried to edit out material that is controversial, or taboo. I am the channel for Milianthros, in this case, riot a literary critic. And I will leave it to the reader to us-e what they will from this grimoire, and discard what they will.

The point is this. Those who choose to walk the dark paths of occult magic exclusively have the same right to books of black magic as others do to books of positive magic. If we inhibit the right of black practitioner's to read black magic grimoires, then sooner or later our right to read books of positive magic will be taken away. Or, should we ourselves need to make use of the dark secrets, we would be unable to find their secrets or know how to use

them. With these principles in mind, and at the direction of the most terrible Milianthros I have set down his teachings and the principles of Dakmonias to writing.

As a reader of this book, and a practitioner of its secrets, you will be invincible against all but fifth level Wizards. And so far as I know I am the only living fifth level Wizard on this planet for the time being. Be cautioned that to use any dark art against a fifth level Wizard will result in a most terrible end for you, and in an unmistakable 'supernatural' manner.

Do not take upon yourself the mark of the Order of Dakmonias unless you intend to forever remain with the dark arts. For once you pass the Ritual of Initiation of this Order you are a dark practitioner until you undo your evil deeds on the astral planes.

To the curious reader, have no fear. For so long as you do not wear the mark of the Black Scorpion you may walk away from the dark arts. And, if you discover that you are meant to follow the dark path, then follow your destiny.

It is now time for you to begin your journey into the dark realms of occult magic. Do not tread the dark path in fear, but go forth into the knowledge of black magic boldly. The force of the Black Scorpion is not to be taken lightly, that is true. But as a follower of the dark path you are a friend to all demons and spirits that walk with you. So long as you do not do harm to any fifth level Wizard or fifth level Sorceress you will have no reason to fear anything, or anyone.

BLACK MAGIC POWER

It is no secret that the dark side of the force accumulates in certain spots, and in certain people. This truth is proved in situations where certain objects, or places cause people to be on edge and uncomfortable. We have all been places where we felt an evil presence, or cold spot. American Indians know of places in which the life force seems to ebb away, or where the spirit seems oppressed by some unseen force. So just as the positive side of the astral force concentrates in mounds or quartz Crystal beach sand or a man's semen, so the dark side of the force accumulates in caverns, swamps, and underground rivers, among other places.

Now as was taught in Chapter One of The Book of Spitzalod the astral force is neutral in nature. So as the astral force exists in the Universe it is neither Positive or Negative. Both sides of the force exist together. Indeed, power cannot flow in any place or person. or object where both sides of the force are not present. However, certain places, people, and objects do accumulate one or the other side of the astral force in great quantities.

Because the astral force is neutral the dark practitioner and the Positive witch or sorcerer do share some common sources of occult magic power. Note that I said some, because they most definitely do not share ALL sources of occult magic power. But the one source that all female practitioners of the dark arts do share is male semen. Because the knowledge of how to obtain, and use this source of Power is already found in The Book of Spitzalod I will not repeat it here. But while the dark witch obtains enormous occult magic power from a man in this way, she makes use of it in a very different manner than her Spitzalodian counter part. The male practitioner of the dark arts, however, does not obtain his occult magic power in the same way as his Spitzalodian counterpart. But instead must obtain occult magic power by mixing three drops of a woman's blood with one ounce of her urine, and then drinking the mixture. He must do this three times in a single week. Now, this teaching is going to seem highly outrageous to almost every reader. So let us take a brief look at why a dark practitioner should want, or have to do this. Remember, first of all, that only the male sorcerer must use this means of obtaining additional occult magic power from a woman. A witch has only to sexually arouse a male sorcerer and as he ejaculates, drink his semen. Of course, she has to do this at least three times in a single week. So only the male dark practitioner need groan about this means of obtaining occult magic power. And he really has no

reason to groan, as we will soon see. While the act of drinking a woman's urine may seem disgusting, in this life it is a small price to pay for a lot more occult magic power.

Now, I asked Milianthros why a woman seeking more occult magic power for use in the dark arts was permitted to use the same techniques as a positive witch, but the man was not allowed to do the same. In other words, if a positive sorcerer can drink milk from an initiated witch to obtain more power, why then cannot a male practitioner of the dark arts do the same? Is it not true, after all that the astral force is neutral and can be used in a negative, or a positive way? His answer is as follows.

"The problem with mortal man is that he assigns certain characteristics to different things to suit HIS needs. To reflect how HE believes. It is not the wish of the supernatural Powers that man understand the reason behind everything we ask him to do in occult magic. However, I will answer this question in a manner that will be understood.

The male semen can be used either way. That is, a witch who practices the dark arts can use the astral force found in the semen in a negative way, while a positive witch can use it in positive ways. Man's nature on the level of his semen, is very powerful in both a dark sense, and a positive sense. But this is not the case with a female's breast milk.

The uninitiated looks on male semen as a thing. They look on a mother's breast milk as a thing. But to the initiated or to the enlightened follower of the Old Ways ALL things containing in our society, it is not in many other societies. In fact it is extremely common for religious men in the Middle East, even today to drink their own urine EVERY SINGLE DAY. Indeed, one is considered extremely enlightened for doing so. Thus, this power secret is not so outrageous as one might suppose. And finally, a point needs to be made for the health aspect of such a practice. It is very common knowledge that urine is sterile. That is, it carries no germs or bacteria harmful to humans. In fact, some of the less developed countries of the world make use of urine as a means of sterilizing wounds. And if you ever injure yourself on a hike in the wilderness, and have no antibiotic, use your urine to sterilize the injury. In fact, in Greece it is common for the more sexually open-minded to urinate on each other during

sexual foreplay. It is called The Golden Shower. People in this country also make use of this sexual act.

Of course, in The Book of Spitzalod it is clearly pointed out that a woman should be willing to partake of a man's semen to get additional occult magic power. And that since it is a very ancient occult teaching she should not complain that the method is sexist. Occult truth is occult truth. So, the man who wants to obtain additional occult magic power should follow the teaching given in this chapter without complaining. After all, no one is forcing him to acquire more occult magic power. The breast milk of the mother is so much more than food. The baby that suckles at the breast *of* any human mother gets more than mere physical nourishment. They receive an enormous amount *of* life force when they are nestled at their mother's nipple. The Powers that brought the human female into existence knew that a baby could not partake of the enormous astral energies that a grown man could. I speak, of course, of the negative side *of* the force. Thus, while a positive sorcerer does receive enough additional life-force, or occult magic energy from a nursing mother who is an initiated witch he does not need the enormous amount of negative energy that the dark practitioner is in need of. So, while drinking a mother's milk serves his needs, it does not serve the need of the dark practitioner seeking additional occult magic power. And, symbolically, the Powers do not wish to have the beauty and love associated with a loving mother breast feeding and nurturing her child to be also associated with the dark practitioner seeking to gain additional power.

The urine of an initiated witch on the other hand is saturated with the negative side of the astral force. And when mixed with three drops of her blood, is unequalled in negative energy, or dark occult power. This is my answer to you and to your enlightened reader.

Now, let me emphasize again that the drinking of urine is a common practice, among religious people, in the Middle East. And for these people it is a lifelong practice, a daily ritual. The dark practitioner, if a male, is only asked to perform this act three times in any one week period, in his entire lifetime.

There are, of course, other ways for the male and the female practitioner of the dark arts to charge up their magical systems. However, these other methods must be used periodically, since the effect is not permanent. One such method for obtaining an additional

charge of negative occult magic energy is by charging, and then wearing a magical object. This technique may be used by either the female witch, or a male sorcerer. The object is called the 'AMULET OF TORBAN'.

Since most readers of this book are not metalworkers, and so cannot cast this amulet in metal. The amulet can be made out of a plaster, wood, clay, or clear plastic resin of some sort. If the amulet is made of metal it **MUST BE EITHER LEAD OR PEWTER**. If it is made of any other metal it is a most destructive object. And I strongly recommend that the reader not test this warning to see whether it is true or not. The best material, after lead or pewter, is clay. The instruction given here is for clay.

Now I a picture of this amulet can be found at the end of this chapter. It can be either one inch, or two inches in diameter. Find a good quality clay at a hobby store, or pottery shop. Then press out or shape a circle in whichever of the above diameters you choose. It should be about one eighth of an inch in thickness and it should have a hole bored through it to allow a cord or chain to be put on it so you can wear it. Inscribe the design on the face of the piece of clay. Be sure that the design is inscribed deep enough and clear enough so that it will not be difficult to see when the amulet is painted. Next, prick your finger and use a few drops of your own blood to paint the design that you inscribed on the amulet. Once it is dry, paint over the blood with red paint. The rest of the amulet is to be painted in black, sealed with the appropriate sealer, and then fired in your home oven. Once the amulet is completed lay it out on a night of the **NEW MOON** and let it charge for one full night. Be sure and place it up off the ground where it will not be damaged by animal prowlers, or the morning dew.

Every new moon the amulet must be recharged in this manner for one full night. And you must wear it everyday to absorb the power radiating from it. Guard the secret of this amulet well, for the secret of its making and use has not been known for over two thousand years.

There is another method for obtaining additional amounts of negative occult magic power to add to your own. And it does not matter whether you are a witch or a sorcerer. This secret works for both the male and the female practitioner of the dark arts. I doubted this teaching when Milianthros first gave it to me. And my first urge was not to incorporate it into

this work. But he reminded me that I am a channel, he is the author. And that it is not for me to censor any material or teachings he gives me. I had to agree, and so here is another dark secret of how to obtain additional amounts of the dark astral energies used in black magic.

Once a month, and only once a month, feed on five drops of blood from a person of the opposite sex. They need not be initiated witches or sorcerers. It should be obvious to the reader or dark practitioner that these few drops of blood are easy enough to obtain from a simple finger prick. And more is not better, do not use more than five drops.

Now, several interesting facts are raised in this method of acquiring additional occult magic power. Two of these facts were addressed in the ancient Book of Milianthros. And one consideration did not exist back then. First let us address the first two facts. One, partaking of human blood is exclusive to the use of dark magic. And this means of acquiring power from a living human has been much perverted since the original Book of Milianthros was destroyed in 47 B.C. Without this book as a guide for the dark practitioner, other means of using this secret were put into practice that were wrong. For example, many satanic cults began using blood as a source of power after the advent of Christianity as a mockery of the Christian mass. Other black magic cults began drinking large quantities of human and animal blood thinking that more blood was better. This practice spread to the most remote corners of the earth. And even today there are primitive cultures that believe that by drinking large quantities of human blood, that person's essence is absorbed by the drinker. In some remote islands of the South Seas men began eating the actual flesh of other men killed in battle, or women of their enemies. Again, believing that by ingesting the blood and the flesh of humans astral life force was also ingested. In the past few years the news media has been filled with stories of satanic cults that eat bits of animal or human flesh, recently sacrificed. In fact, I have spoken to a number of teenage Satanists who believe that they must partake of human or animal flesh to obtain black magic power.

Another offshoot of this practice, that of drinking the five drops of blood, has been the legend of vampirism. Even in more ancient times this practice was greatly exaggerated by the common folk. Dark Practitioners who drank five drops of blood once a month were painted in the general public as being blood thirsty, murdering monsters. Never mind the fact that only five drops of blood were drunk or that no harm came to the willing donor other than a pinprick

to a finger. No, the public mind perverted the truth of this ancient practice until the dark practitioner became a ravaging creature of the night, preying on sweet. Young damsels in the flower of youth. And once bitten, they too became what we have come to know as a vampire. Of course, the truth is far less spectacular than the legend. And even today a person who imbibes even a few drops of blood would be so embellished as to be something they really are not.

One final consideration on this practice that was not incorporated into the original book is the matter of disease. For today we find that anything having to do with human blood carries with it the stigma of AIDS. However, one only need be as careful about whose blood they drink, as who they have sex with. If it were not such a bad pun, one might suggest that the term to use would be to practice 'safe' magic. In all truth, it would be extremely difficult to catch ANY disease from ingesting the blood of a person. And one certainly is not going to take five drops of blood from a stranger, or a drug user, or a prostitute. So, I do not see the problem of this practice, and neither does Milianthros.

I would add to this information one other fact. While many readers, or seekers, might express their distaste for this procedure consider the Christian Mass? It is practiced in one form or another by nearly all-Christian churches. No one can mistake the fact that when Christians partake of the wine, and the wafer or unleavened bread, they absolutely believe that these articles are actually the real blood, and the real flesh of their god, Jesus. And it is clearly given to me by Milianthros that Christians adopted this practice and belief from the practice of the dark magic arts. Christians today may not be aware of the origin of this practice, but this is it. And almost every Christian is aware of the fact that the wine and bread becomes the body and the blood of their god.

There are, of course, many lesser ways to acquire additional, occult magic power. And one of the lesser ways is now given here so that your knowledge may be complete in this matter. However, be advised that the effects of this method will last only one or two days.

Mix one drop of blood, a sprinkle of black pepper, a cup of tomato juice, a dash of Tabasco or hot sauce and one ounce of a good quality Cognac. At your altar hold the mixture up to the North and ask for the blessing of Dakmonias. Then drink the mixture. Be warned that

it is a spicy drink, and you would do well to drink a glass of milk or water before drinking it if you have an empty stomach.

In closing this chapter bear in mind that these methods for obtaining additional occult magic power are quite different from those listed in *The Book of Spitzalod*. The dark practitioner may defeat his or her purpose if they make use of quartz sand, ocean waves, or other methods given in that book. With the exception, in the case of a female witch. The use of male semen.

Another point that needs to be made is this. None of these methods cost the practitioner nearly so much as he or she gains. As was brought out in *The Book of Spitzalod*, many perverted cults require the sacrifice of animals and people to obtain power, and the adherents to these cults actually do sacrifice animals and people. They actually do eat the dead flesh and drink the lifeless blood of their victims. The authentic dark practitioner is not required to pay these unreasonable prices the death of living creatures or humans, to acquire additional power. So, do not complain to bitterly about the methods described here. The use of these methods is a very small price to pay for the awesome occult magic powers that the practitioner receives.

The wearing of the mark of initiation of the Dark Order of Dakmonias also carries some additional power in and of itself. I do not recommend the reader make use of this mark until they have read this book, however.

DAKMONIAS

Spitzalod is the guardian of our planet, and he is the father of all witches and sorcerers, and wizards. And it is he who originally founded the Order of Spitzalod on the earth. It is he who has directed it be founded again in our day. However, there is another supernatural being just a little lower in authority and intelligence than Spitzalod, who also rules an occult magic Order on this planet. This being is known as Dakmonias, and his Order is the Order of Dakmonias. His mark is the Black Scorpion, a most poisonous and dangerous creature.

Now, it seems odd that Dakmonias would be the father of dark magic, and the Order of Dakmonias, but that the BIBLE for his Order would be known as The Book of Milianthros. This is because it is Milianthros who is the active agent in many black magic rituals and spells. And because he is the active agent in channeling this book.

The most powerful of the beings that oversee the dark side is Dakmonias. He is the exact opposite to Spitzalod. Dakmonias, stands fourteen feet tall, and so is somewhat shorter than Spitzalod. He, Dakmonias, is clothed in robes of the darkest velvet black, trimmed in moonlight silver. His hair is also a brilliant silver in color. His favorite scent is musk. His favorite color is black decorated with silver. His favorite day is Monday, and his favorite hour is twelve midnight. And his favorite drink is what we know today as Cognac.

The name, Dakmonias, means 'Ruler of the North'. It also is understood to mean 'Prince of the Underworld'. Whenever he comes near the seeker will feel an icy chill penetrate their body, even on the hottest of days. And while he journeys where he will in the physical world, his favorite abode is in the icy caves in the northern regions of the earth. Though he can also be found inhabiting dark caverns of the earth.

A few more facts about Dakmonias that the reader might *find* interesting are these. His favorite gem is the diamond. For it has an icy quality within its brilliant depths. And Dakmonias is a lover of the snow and ice. One can easily imagine him sitting, deep in thought, in some icy cavern high atop some snowy mountain while the Northern lights dance in the night sky overhead.

It is the express pleasure of this mighty being to empower witches and sorcerers with the knowledge and power of dark magic. And to recruit them to his Order for the purpose of preserving a knowledge of the dark arts in the world.

His mark is the Black Scorpion, and it is worn by all occult practitioners who practice black magic exclusively. And this is a particularly appropriate symbol for his Order because it represents the pain and harm that can be inflicted on the unwary by a witch or sorcerer of his Order. Many mortals have felt the magical sting of this fierce creature. And they can bear witness to the fact that the sting leaves its psychic scar upon the astral soul forever.

The wearers of this mark are to be feared and respected by the uninitiated. For only one occult Order of occult practitioners are a match for those dark practitioners of the Order of Dakmonias. And that is the Order of Spitzalod.

But how did this Dark Order come into existence in a world where the Guardians and Spitzalod were the Overseers? And why is Dakmonias and his dark practitioners tolerated? First, the force is neutral. The Guardians, and Spitzalod, knew that there would be those who would choose to use the dark side of the force. And it was Dakmonias who founded the Order dedicated to using the negative side of the force exclusively. Why? Because the negative must exist just as surely as the positive side of the force does. But, because no one could be brought into subjection under black magic against their will the negative side was allowed to exist. Man is given free choice. Without the dark side, this choice would not exist, and man would serve the positive side of the astral force because he had to, not because he chose too. Life is a school. And when you are presented with only one answer on an examination one can not help but pass no matter how undeserving one may be. The existence of the dark side is tolerated and allowed for this reason. And witches and sorcerers, and followers of the Old Ways may choose the dark side or the positive side.

Dakmonias, in effect, came into the world at the same time that Spitzalod did. And even in its most primitive state, humankind had the choice of who to follow. And it is just this truth that Christianity based their own doctrines on. The ability of a man or woman to freely choose between good and evil. Except that Christians rewrote the story to include a being created by their god, who later became evil for some unknown reason.

The difference between their Lucifer, or Satan, and occult magic's Dakmonias, is that we do not try to save people from the dark side once they have made their choice to follow it. Christians, on the other hand, base their entire reason to exist on the concept of 'saving' so-called 'lost' people from Lucifer. In fact, Christians have proven over the years that they will do almost anything to accomplish this rescue of these lost souls. And history abounds with stories of non-Christians, whether followers of the dark side or not, being cruelly tortured to death, burned at the stake alive, or having their children taken from them to be raised as Christians. Today, Christians are taking a little different tack by passing laws, legislating morality and religion. And by using seemingly benevolent, non-sectarian organizations to subversively convert our children.

However, neither the positive side of the occult magic world or the dark side needs to attack the other to survive. And this is what makes occult magic unique in the world today. We are advocates of a man or woman's right to freely choose, and then live whichever path they wish. We do not try to convert each other as the Christians do. He might strongly disagree with one another's teachings and traditions, but positive witches and sorcerers must respect the dark witches or sorcerers right to choose black magic as their path. The Guardians, and Spitzalod, could have destroyed the dark side, as we know it, long ago on this planet. And it is their responsibility, not ours, to manage what the dark side does in this world.

Now, the Order of Dakmonias existed on this planet until the year, 996 AD. Thus, it existed longer as a viable Order than even the Order of Spitzalod. This seems very strange indeed to a wizard of the Order of Spitzalod, and I asked Milianthros how such a thing could be. The answer makes sense.

Whether history reflects it or not, at this time Christians were in a frenzy trying to eradicate occult magic Orders, covens, and witches and sorcerers from the face of the earth. Strange to be sure when one considers they were rapidly adopting more and more pagan customs as there own all the time. Because the nature of such work on the part of Christians was dark in nature to begin with, they more easily accepted black magic than positive magic. The power of the dark side intoxicated power hungry Popes and church leaders because they

were often at war with each other as well as the Old Ways. Thus, some dark Orders were allowed to exist longer than their more positive counterparts.

But, a new age is dawning in the year 2000. And Dakmonias is as eager to see his own Order re-established in the world as is Spitzalod. As the positive side of the astral force begins to flow more freely, so will the dark side it is a law of physics that no power, NO POWER can flow without the presence of both negative AND positive energy. This law is as applicable to the astral force as it is to any other natural force in the Universe. In The Book of Spitzalod the example of electricity was used. So I will use it again here very briefly.

Whenever someone turns on a light switch power flows from a negative side to a positive side. A car battery works in the exact same way. It has been proved that electrical energy flows in the human body in the same manner. Indeed it is on this principle that the very ancient healing art known as Acupuncture has been based.

Dakmonias is a very powerful being. And despite the fact he is the father of black magic on this planet he is not an 'evil' being. Evil is a concept created by Christianity to justify the existence of their kind. It is a mystery, to be sure, how a supernatural being can be totally devoted to the dark side, and be anything other than evil and demonic. But he is not evil or demonic. And the reader should understand that while the practices of the dark witch or sorcerer contrast sharply to the practices of a positive witch or sorcerer, their practices are not particularly evil or demonic.

Let us say, for example, that a client goes to a dark witch or sorcerer and requests that the evil eye be put on a victim. A dark witch or sorcerer would do so in a moment. And it would appear that a great evil had been perpetrated. But has it?

Let us take a closer look. The mother is being evicted from her humble home by a tyrant of a landlord. He has refused to try to keep her humble home livable and in good condition. And now he has raised her rent to the point where she cannot do anything but move into the street. But despite increasing her rent, this selfish landlord still does not improve her home in any way. And whomever moves in next will also be victimized by this cruel man. So,

she has the evil eye put on him so that he might come to harm or lose his property to someone else.

Now, let us carry this story to its conclusion. The man is brought to the point of bankruptcy, and he has to sell *off* his real estate holdings. He now becomes poor, and homeless. The evil eye has done its work. The property is now purchased by another landlord who makes the needed improvements, and keeps the rent at a level the poorer people can afford. Thus, the bad landowner is not able to victimize anyone else.

The point here is that just as many positive workings have a negative effect on someone, so dark workings have a positive effect on someone. The forces are frequently balanced out. It is for the Guardians to judge the magical workings of both the negative AND the positive witch or sorcerer.

THE ORDER OF DAKMONIAS

I have already pointed out in the Introduction that I have modernized the language and the concepts in this book to meet the needs of modern day witches and sorcerers, and follower of the dark side of the Old Ways. This chapter, in particular, would be incomprehensible to the reader in its ancient form. And while a few books on occult magic exist today that were written in an unknown language, this serves no purpose to the reader.

Now, we have already discussed Dakmonias, and the reader is already aware he has his own Order. However, there is much more to understand about the Order of Dakmonias. And some of what has already been said in the Introduction bears repeating here.

First of all, this Order has not existed formally since the year 996 AD, as has already been pointed out. But while I have been instructed to found the Order of Spitzalod again, and have done so, I have also been instructed to found this Order again. I have been told by Milianthros that I will initiate a person that will take my place as sole head of the Order of Dakmonias. And that this person will be made known to me in the early 1990's.

The point is that some reader of this volume will understand that they are the one who will do this, and will make this realization known to me. Now, when the original Order of Dakmonias was founded, this same procedure was followed. And, of course, I voiced my concern to Milianthros that hundreds of readers would announce their calling to head this Order. He agreed that many readers would in fact feel that they were the one I would initiate to lead this Order. But that only one reader would distinguish themselves as worthy to do so. Other readers would be given the honor of founding covens in the Order.

Another concern I voiced to Milianthros was how to know when I was contacted by the 'right' petitioner. As it turns out, this was also a concern to the wizard who first founded the ancient Order of Spitzalod. That is, how would he know who was to become head of this Order. And in answer to this ancient wizard's wise concern guidelines were given that would have to be met by whoever came forward to claim the honor of overseeing one of the most powerful occult magic Orders ever known on this planet. Whatever reader meets these guidelines will direct the Order of Dakmonias in the 1990's.

While giving these guidelines in this book is not permitted, they will be revealed to the one intended to carry out this work. And we will now turn to what the reader who seeks to become an authentic, initiated sorcerer or witch of the Order of Dakmonias must do.

First it is a very ancient tradition that anyone seeking to be an apprentice to any authentic occult magic Order, must petition the Order they wish to be a part of. This is usually done by petitioning an initiated member of that Order to become their apprentice. As an apprentice, the seeker is taught the secrets Of Occult Magic preserved by that particular witch or sorcerer. Of course, in our modern world it is not often practical for the seeker to literally become the live-in apprentice of a witch or a sorcerer. So, a home study course, such as the one that was based on this book, is the means for learning. However it is most important that this course be administered by the Order. This is because every student needs to complete lessons, just as if they were learning in the presence of a witch or sorcerer. And these lessons need to be graded to (Give the student some perspective on how they are doing in their studies).

Now, the method of petitioning a witch or sorcerer to teach one black magic is somewhat different than the method for making petition to a witch or sorcerer of the Order of Spitzalod. It is true, however, that the ultimate goal is the same. And that is to learn occult magic.

The method for petitioning an initiated dark practitioner is as *follows*. In the case of the reader who cannot actually be the live-in apprentice of an initiated witch or sorcerer the ordering of the **MAGICKQUEST** course of black magic is the Petition. Thus a student is allowed to learn black magic under the direction and supervision of an initiated teacher. Their progress is monitored by the grading of the lessons. And the student has the option of being initiated by their teacher when they have completed the **MAGICKQUEST** black magic course, or they may use the self-initiation ritual found in this book. The point is that by using the course the apprentice is not at the mercy of some book or books they obtained at the bookstore to become a witch or a sorcerer. And even more importantly, they are not at the mercy of some self taught witch or sorcerer who may, or may not, know authentic occult magic teachings and traditions. The payment for the course constitutes the ancient payment that a petitioner made

to a witch or a sorcerer. Which in the Old Days, in the case of dark magic, was a gold coin, and being the servant of the teacher for three years.

Another point that needs to be made in regard to the apprenticeship of a student of the dark arts is this. I have been accused of 'selling' apprenticeships for the selfish reason of making money off of students desire to learn the Old Ways and black magic. Needless to say, not many people are in a position in our day and age to just jump up and go live with an occult magic teacher while they are an apprentice. Some other way had to be instituted that allowed anyone who wanted to learn occult magic and become authentic initiated witches or sorcerers. Needless to say, a home study course was the best way to give this opportunity to everyone who desired it. Secondly, the student is most definitely getting personal attention. I personally go over each lesson sent to me by female apprentices, or students. And one of my female apprentices who actually live with me goes over every lesson sent in by male students, or apprentices. The lessons are graded, and the student is given whatever counsel or further instruction they need. This personal attention is what makes the **MAGICKQUEST** courses unique. And when you consider the cost of a **MAGICKQUEST** course, the price is very minimal. The few other occult magic schools that exist charge double or triple what we do. And the student doesn't receive any more from these other courses than from ours. In fact, our courses are the only ones, which reveal to the student knowledge and occult magic secrets not found in other courses.

Now, the student or apprentice might ask how a school could exist for an Order that does not exist. The answer is that there are many people who want to learn the dark arts. And that having learned the dark arts can practice black magic whether or not the Order is legally founded yet. The Order does exist in that this book exists and I can direct any coven that wishes to establish itself. When the Order is taken over by the person mentioned in this book, then I will no longer have anything to do with it, except that this book, and the course that accompanies it, will always be mine.

Now, as has already been mentioned the mark of the Order of Dakmonias is the Black Scorpion. No one should ever have this mark tattooed on their body until they have received permission from their teacher. There are two reasons for this. First, the student should seriously consider their desire to be a witch or a sorcerer of the Order. And secondly, the mark

must be EXACTLY as prescribed by the Order, and this book. The teacher will send a picture of this mark to any student making the request for it. A drawing that gives the size, design and all the other critical information. This mark carries great black magic power in and of itself. And so should only be worn by the serious student of the dark arts. The student, or apprentice, who intends to become an initiate of the Order of Dakmonias.

Another very important point that needs to be made for this Order is this. One of the most serious problems afflicting Wicca and sorcery today is the lack of commitment on the part of those who claim to be Wiccan's or sorcerers. Too many occult practitioners make everything up as they go along. Or they run down to a mall bookstore and pick up some occult books, and then run home and read them and declare that they are now wiccans or sorcerers. The result is, there are literally hundreds of different little groups practicing occult magic that disagree with each other. And even go to great pains to discredit one another. It is not a surprising development then to find that Wicca and sorcery are fragmented crafts. And that very few students are bothering to learn from authentic schools and Orders, or Crafts. And that few students of occult magic bother to affiliate with these Orders or Craft groups.

It is now time to reverse this trend. Whether you intend to practice Spitzalodian magic, or the dark arts, learn from those who are experienced in the occult traditions. In fact, even if you do choose to learn from some other school of Wicca, or school of sorcery, be part of an established group. Let we who claim to be enlightened prove that we are by being part of an authentic occult group or Order.

THE RING OF POWER

Now, in The Book of Spitzalod the order of chapters and the subjects dealt with are in a different sequence than in the book you are now reading. Instead of dealing with the apprenticeship in this section, we are going directly to black magic secrets. I have been instructed to do this by Milianthros because an apprentice is an apprentice, no matter which Order he or she chooses to be an apprentice to. So read the chapter on Apprenticeship in, The Book of Spitzalod.

Rings of Power are the focus of many works of fantasy, most notably J.R.R. Tolkien's, THE LORD OF THE RINGS. However it was not Mr. Tolkien who created the idea of such rings. He basically borrowed the concept of rings of power for his renowned fantasy classic from reality. For such rings have always existed in dark magical teachings and traditions. Indeed, today many magic rings are available through several occult magic mail order houses and occult bookstores. Unfortunately the majority of these rings are totally devoid of any real power. True, the rings have magic symbols and drawings on them. But few, if any, were created in a magical ritual of any kind. And this is the key to the power of any magic ring.

Now, one cannot easily cast a magic ring of power. For the metal must be melted, the molten metal must be poured, or cast. And then the final finishing work must be done. A task which can take hours, days or even weeks to accomplish. And it is this fact that makes a ring of power so valuable and rare. For I know of no person, save myself, who has gone to so much trouble to do what must be done to create such a ring.

The reason the ring of power is so important is because it embodies, for all time, the power raised during its creation. I imparted my own immense magical power to my ring. But, because a ring of power is made from material that has been empowered in a complex magical ritual, it also focuses enormous additional magic power from the astral realms, and others present in the ritual working. Thus, a ring of power seals in, as it were, astral power from many different sources. And this power is available to whoever wears the ring, whether they created it or not. Naturally, the power of any ring is determined by the witch or sorcerer who created the material from which it is made.

Now, the secret to the ring of power is the blending of the magical materials that the ring maker uses to make the finished item. And since most witches or sorcerers are not ring makers, the ring is often forged by one competent to do the job. But unless the materials were magically charged, and blended by the witch or sorcerer, no ring is a ring of power.

Another fact to be considered is that a ring of power is not specifically good, or evil. Because it is empowered by the force it is a neutral magic object. So, a ring of power may be created by a dark practitioner, but worn and used by a positive witch or sorcerer. By the same token, a positive wizard may create an enormously powerful ring that can be used for dark magic by someone else. The point is that a ring of power is neutral.

Now, a ring of power may be made from silver, white gold, or lead or pewter, or a mix of the latter two. No ring of power may be made from yellow gold. Rings of power may be set with gems or non-precious stones. But they seldom are. They may be cast in the shape of a dragon, which is the most powerful symbol of power ever known. But a ring of power must never, and I strongly want to emphasize, NEVER contain any symbol now considered Christian. I am told by Milianthros that when the secret for the ring of power was first given on this planet this was not a concern. But, because Christians have adopted many pagan symbols and customs as their own, it now has become a problem. Specifically, a ring of power must never have a cross or a fish upon it. The reason for this is that using symbols now idolized by the Christian community is to do honor to the very group whose book demands the murder of witches and sorcerers, astrologers and seers. An insult that the astral forces will not tolerate. Anyone who creates a ring of power bearing a cross or a fish will bring upon themselves so great a curse that no witch or sorcerer or wizard could deliver them from its power.

I am going to now give the ingredients that MUST be used in the creation of any ring of power. I will also give the reason, in most cases, for these ingredients being used. As the reader will see the creation of a ring of power is an extremely difficult task. Which is why authentic rings of power are very rare, and very valuable.

Into every ring of power must go three drops of blood from an authentic initiated witch or sorcerer. Another three drops of blood must be gotten from a girl entering puberty. The

semen of an initiated sorcerer or wizard must be gathered in a green glass vial or jar exactly at midnight of a new moon. And a pubic hair from a young virgin must be included. ALL THESE INGREDIENTS MUST BE MIXED TOGETHER IN A GLASS JAR OR BOTTLE AND SEALED WITH A CORK. They are then taken through a ritual of empowerment specifically performed to create a ring of power. The metal that will be used in the making of the ring must also be present on the altar when this ritual is performed. And the ingredients given above must ALL be gathered within the confines of the magic circle AFTER the Powers have been called.

Now, I am going to reveal the Ritual of Empowerment, and how to prepare for it in this chapter. But first I want to repeat a point I have already made. An authentic ring of power is a very, very rare object. Primarily because so few occult practitioners make use of the secret for its making. Everyone wants to change the recipe, or the formula, for making the ring. A witch omits the use of a sorcerer's semen because she thinks that is stupid.

Another witch or sorcerer eliminates the use of three drops of a young girl's blood. (Which must be given willingly, I might add). And still another practitioner decides using a pubic hair from a virgin is even more stupid. Pretty soon so much has been changed that what one gets is a normal, everyday ring. A ring that is so devoid of power that it is of no use to anyone as a magical object. My point is this. Many ancient magical operations make no sense to we modern practitioners of the occult arts. And so we, who consider ourselves to be so enlightened and brilliant, refuse to be so backward as to use items in a magical working that seem to be senseless and stupid. Could it be possibly that our occult ancestors knew more than we give them credit for? Could it be a tiny bit possible that they knew exactly what they were doing? I think we can assume they did. And I think that when we set about to discount an ancient formula like the one given for the ring of power we in effect, shoot ourselves in the foot. If you decide to make a ring of power, make it according to the formula given in this book, Follow the guidelines and the ritual exactly as it is given. Then test the ring. If it works, then you will know just how valuable a seemingly silly magical formula can be.

Now, as was pointed out earlier, the ingredients **MUST** be obtained within the confines of the magic circle during the Ritual of Empowerment. Since the semen must be obtained on a night of a New Moon not to be confused with a Full Moon. The ritual should be performed on a

night of the New Moon. And all participants in the ritual must be prepared properly. This includes a cleansing bath for each person who will contribute blood, pubic hair, semen or whatever. This ritual is to be performed 'skyclad' or in the nude. Since the semen and the blood has more astral fire when it is obtained under erotic conditions, those female participants in the ritual should be made as beautiful as possible with cosmetics and perfume. And there should be the most erotic stimulation of the initiated male by the women present, so that the semen will be as magically charged with his astral fire as possible. It is wise to have a chair or a cot inside the circle so that this part of the ritual can be performed comfortably, and slowly so as to better arouse the man. It is also very beneficial to sexually arouse the females who will contribute their three drops of blood or pubic hair, as their sexual arousal will serve to magically energize their blood or pubic hair.

Now, in case the reader has not read the directions for properly casting the magic circle prior to working a ritual. I will briefly give the proper way to do so now. Though it would be advisable to read the appropriate chapter in The Book of Spitzalod on this subject if you can do so before proceeding.

The magic circle is always cast from rock salt, and only rock salt. The reasons for this are clearly stated in The Book of Spitzalod. The circle is always cast in a clockwise direction AFTER THE CASTING OF A TRIANGLE. ALSO OF ROCK SALT, AT EACH COMPASS POINT. These triangles are one foot on each side, if that is possible. They can be smaller if space is limited. Now, it goes without saying that before casting the circle, the altar and all participants should be prepared and inside where the circle will be cast. Once the circle is cast NO PERSON is to step out of it. Anyone who steps out of the circle before the Priest or High Priestess has opened the circle must be taken through the cleansing ritual given in The Book of Spitzalod.

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Now, assuming the altar is within the circle, and properly prepared, and that all the participants are within the circle and also properly prepared, the ritual may begin with the calling of the Powers. Call the Powers EXACTLY as given in the Ritual of Apprenticeship in The Book of Spitzalod. Then proceed with the Ritual of Empowerment as given in this volume.

In case the reader wonders why they are repeatedly referred back to The Book of Spitzalod for some rituals and occult magic teachings I will explain. It would be very easy to repeat a lot of the teachings and traditions given in The Book of Spitzalod in this book, The Book of Milianthros. That way I get to have a much longer book, and so I get to charge more for it. Thus, I am allowed to make more money. But, if you do not already own a copy of The Book of Spitzalod, you should. This book is the companion book to it. And in many cases, they can be used together. Thus, instead of making you read the same information twice, this book contains information that is original, and so valuable for a reader.

Assuming that you and the other participants are prepared, a circle may now be cast. When the circle is cast, the head of the group calls the Powers as taught in The Book of Spitzalod. Once they are present proceed as follows. The coven leader magically or ritually 'dresses' the naked or skyclad bodies of anyone contributing blood, hair or semen. If the coven leader is a man he will dress the bodies of the female participants. A female participant will 'dress' his body as I mentioned in The Book of Spitzalod, a man always has contact with a woman, and vice versa. He assumes in this chapter that the ring of power is being made for the coven leader. Now, if the coven leader is female, or lesbian, they must choose who in the group that is male will contribute the semen. After everyone has been magically dressed with blessed virgin olive oil, the man is laid down or made comfortable and masturbated by one of the females in the group. And it should be one of the females who are going to give three drops of blood. The reason for this is that she will also be sexually excited during this sexual activity, and so her blood will have more magical energy than it would otherwise. It is imperative that the semen be caught in the green glass jar and immediately corked. How long this operation takes is up to the female doing the masturbating. The longer it takes for the male to come, the more of his magical energy will be found in the semen thus obtained. I know of one witch that insists on depleting a man of every ounce of magical energy possible. Not to do harm to the man, but to get the maximum amount of magical energy she can for her working. To do this she gets the man to the point of coming and then stops masturbating him for a few moments. During this few moments she kisses him, and holds him. Then, when he calms down a bit, she begins the masturbating again. When she has nearly driven the poor guy crazy, and he is shuddering with pleasure, she allows him to finally come. What she gets is some very powerful semen. And her magical purposes are well served.

Now the male is masturbated first, this is critical to this ritual. The reason is simple. Even a man who has excellent self-control is going to make the mistake of getting so aroused that he succumbs to temptation and penetrates one of the female coven members who are arousing him. Once this is done, the ritual is violated, and cannot be completed until a later date. By obtaining the male semen first, he is not very likely to be in a position to have sexual intercourse with any of the women he performs sexual arousal techniques on to magically energize their blood. Thus the ritual is seldom violated by a guy losing his self-control. Once the semen has been collected, the male arouses and if possible, brings to climax each of the women who will contribute three drops of blood, and pubic hair. These are added to the bottle of semen as they are obtained.

Now, once all the necessary ingredients are obtained and in the bottle, the bottle is held up by the coven leader to each of the Powers, and they are asked to empower the mixture with their own power. Then the metal that the ring will be cast from is also held up to each of the four Powers, and they are again asked to impart their power to it. Once this is done the ritual is for all intents and purposes, over. No other magical work should be done at this time. The leader gives the Powers leave to go and the circle is opened so that all participants may leave it.

When the metal is melted to cast the ring, the ingredients in the bottle are added to the molten metal and their astral fire is released into the ring, and there sealed for so long as that ring exists.

Naturally, all the participants should clean up and have the traditional 'simple feast' that follows most every magical working. (A simple feast is merely something to eat and drink, not a feast consisting of huge amounts of food and drink). Each participant should keep a small sack of rock salt in their pocket or purse until the following morning to help replenish the power imparted for the ring of power during the ritual.

Needless to say, anyone can make and wear a ring of power. As difficult as it may be to get participants for the ritual, or ingredients for the ring itself, it is possible. Yet, very few such rings exist today. The witch or sorcerer who owns one does have a decided advantage over anyone who does not wear one. And as we turn to the next step in making the ring, careful

attention must be paid to its creation. For the ritual is only one part of the making of a ring of power. Again this is why so few exist and why the man or woman who possesses one has such a powerful magical object.

The next step is to find someone who can actually melt the metal, add the magic ingredients, and cast the ring. I made the ring of power I wear myself. And being a fifth level initiate I have made other rings of power for other, initiated witches and sorcerers. Unfortunately, options are usually severely limited when it comes to having someone cast a ring of power for you. It is possible to have a wizard like myself cast the ring for you. Such a ring costs several hundred dollars, at the least. Mainly because of the procedures and difficulty in obtaining the proper materials and ingredients. You may find a craftsman willing to make the ring for you. So long as they use the proper metal, and add the ingredients you obtained in the ritual, the ring will be an authentic one.

Do have the ring cast with the image of either a dragon, or a snake with its tail in its mouth. You may also have the ring cast as an oak tree with its branches spread. And if you have another idea that you think would suit you better, use it. But do be sure it is occult in nature, and that it is appropriate to the *office and* dignity of a witch or a sorcerer. Skulls are not proper symbols for rings of power.

In closing this chapter let me add this. Do not forge such a ring unless you follow the procedures given here EXACTLY. You would not be the first to make a ring known as the ring of death. This ring absorbs all life force from the wearer, and the wearer of such a ring will eventually die of mysterious causes. To alter the procedure, in any way to omit even one ingredient for a ring of power is to create such a ring of death. Once a ring of death has been created, the one who did so will die. No matter what anyone does to save such a person, they cannot be saved. Do not fall victim to this ring because you wanted to take a shortcut, or because you thought some ingredient was stupid.

Now if you create such a ring because you intended to that is a far different matter. **BUT NEVER MUST YOU ACTUALLY WEAR SUCH A RING UPON YOUR FINGER.** When you have made a ring of death, if you have done so intentionally, you must ask specifically for the protection of the Dark Princess.

Also, when you cast the circle for the Ritual of Empowerment to create such a ring of death, you must use black pepper instead of rock salt. You omit the triangles, and you do not call the Powers as you would for a ring of power. Instead you face each of the compass points and call the handmaidens of the Dark Princess. When you face the North, that is when you call the Dark Princess herself. The handmaidens have no names, you simply call for the handmaidens. But when you call the Dark Princess herself you are summoning forth the mother of all dark power. Only Dakmonias is her equal in the dark arts. Her name is, Arian. And only she can impart the power to a ring of death.

So despite the difficulty in creating a ring of power. I do recommend that the reader consider making one, or having one made for themselves. But I also highly recommend reading this book in its entirety first. And I also recommend that the reader finish the course that accompanies this book before having such a ring made. To possess such a ring is one thing, to know how to direct its awesome power is another matter entirely. Now, I had not intended to ramble on so long in the closing of this chapter. But as I write, Milianthros continues to insist on my including more information. So, let me add another page to this chapter regarding the use of the ring of power.

It should always be worn by the one for whom it was made. It is reasonable to remove it when bathing, doing work in the garden or the kitchen that might damage it, or performing some other job that requires it not be worn for a while. Other than those circumstances, however, it should always be worn.

The power within the ring grows each day it is worn. When not being worn it cannot increase its power. However, it never, even when used in a magical spell or working, loses any power or astral energy. This seems impossible, I know. But the Ting can, in fact, send out power to cause a magical working without giving up any of its power. The key then, is to continually build up a ring of power's level of astral energy. And this is accomplished by being worn.

Now, an example of how the ring accumulates its power is when a witch or a sorcerer wearing such a ring has sexual intercourse. If both parties having sexual intercourse come

together an enormous bubble of astral power envelopes both people. This intense field of astral energy benefits both of the lovers equally. However, if one is wearing a ring of power, one half of the energy in the bubble will be absorbed by the ring. If one of the lovers comes before the other, one half the astral power released by the lover who comes will be absorbed by the ring. The other half is absorbed by the partner who is the most powerful, magically, of the two.

Another example would be when a cone of power is raised in a magical working. One half of the cone of power would be absorbed by the ring of power. And this principle goes on. The ring can absorb astral energy from water, when swimming in the ocean. Or it can absorb astral energy when the wearer is with another person. (It would absorb it from that other person).

The ring can be given to someone as a gift. That person will be able to make use of all the power the ring possesses, if the ring is stolen, it can be used by the person who stole it. A ring of power can only be destroyed by casting it into molten lava. It's power can be neutralized by casting it into the depths of a deep ocean. A lake will not do. It is the salt in seawater that helps neutralize the ring. But the water must be very deep as well.

To use the power of the ring the wearer need only visualize what they wish the ring to accomplish. And then point the ring in the direction the working should go and the power is released to do its work. But the object or the purpose of the working must be clearly visualized by the wearer.

And so it is with the ring of power.

THE DARK PRINCESS – ADRIAN

In the last chapter I made reference to the Dark Princess in regard to the making of a ring of death. And for the first time since 47 B.C. her name has appeared in written form. It is unavoidable that some dedicated witch or sorcerer is going to doubt that such a being exists. Primarily because her name has not occurred in any other occult work since the original Book of Milianthros. And it is common for many in the occult to cling to the occult knowledge that has painstakingly been resurrected in the last few hundred years or so. And when ancient occult knowledge is brought back by channeling, or through research, it is often not given any credit for authenticity. But a truly wise witch or sorcerer can easily understand that what little knowledge has been reborn in the last hundred years or so is truly that a little knowledge. He has not even begun to scratch the surface of what our ancient brothers and sisters knew and practiced.

So, we should not be surprised to learn that the few supernatural beings mentioned in this book, or in The Book of Spitzalod, does not even begin to scratch the surface of the beings who exist. Let us not confuse the Dark Princess, Adrian, with any of the other supernatural beings, or goddesses, that are mentioned in wiccan or occult magic lore. For she is not just another version of any of those. Adrian is the Dark Princess. It is Adrian who cuts our silver cord when our time to pass to Side has come. It is Adrian who answers the call of the dying Aids victim, or I, victim of terminal cancer, who humbly asks her blessing on their act of suicide or euthanasia.

Now, Adrian has assigned herself the title of Dark Princess. And, as I have said, it is she that comes to the mortal body at the moment of death and cuts the silver cord, thus freeing one's astral soul from it's physical bonds. And the reader might suppose that she is to be dreaded for this reason. But this is not the case.

Adrian is a duality. We mortals frequently view all death, for example, as terrible. Yet, death is often a welcomed friend. To the victim of terminal cancer, Adrian brings relief from the unutterable agony they must suffer in the physical body. To the Aids victim who wishes to die in dignity, and in the presence of a loving friend or family, Adrian is as gentle and beautiful as

a first love. Thus, while death may end the joy and meaning of the earthly existence, her sweet kiss of death welcomes us into birth on the astral realms.

Adrian is always accompanied by three handmaidens. It is in their power to bring sexual pleasure to men while they sleep. In fact, they are often mistaken for the Succubus. But these handmaidens most frequently do nothing more in the mortal world than accompany their mistress to magical rituals and workings.

Now the apprentice, which is what any student of this book or its accompanying course, is. May desire to call upon Adrian at times other than ritual workings. And the apprentice may do so. Be warned, however, that her power must be respected. No mortal is her equal, and none should dare to presume upon her dignity or power. Naturally, many dark witches prefer her company or magical aid over Dakmonias. Adrian, after all, is feminine. But as a male wizard I have always found her just as willing to lend an ear or helping hand to men.

Adrian is indescribably beautiful. She has the darkest hair reaching down below her hips. But it is a shiny, beautiful black hair, not dull or unsightly. Her dress is far different than any one might expect to see her in. For it is a skirt from the waist down. A beautiful emerald green that one can quite readily see through if one tries. She is bare breasted, and no one who has seen her voluptuous breasts will ever forget their beauty. I recall clearly the first time I ever had the privilege of seeing Adrian. I thought it was quite odd that she would be bare breasted, supposing that this would not meet with the approval of many feminist witches. But then I realized that it is not Adrian who must meet the approval of feminist witches, but feminist witches who must meet the approval of Adrian. In ancient days it was not at all uncommon for women to be seen in public dressed in exactly the same manner. All in all, I think that today Adrian tolerates feminist. Knowing that in ages to come, she will influence fashion again.

The emerald is Adrian-s favorite gemstone. Her favorite color is green, not surprisingly. Her favorite incense is citrus. And while many supernatural powers have a favorite day, she has a favorite month, December. Her hour is 3 a.m. And she has a favorite phase of the moon, the new moon. And as I pointed out already, she is the being responsible for cutting the silver cord at death. Although she views it as releasing the mortal from the bonds of physical imprisonment, not killing them. How much gentler would death come to us all if we would

visualize the -3ourgeois Adrian holding us in her arms as we close our physical eyes for the last time. We should not fear death when it comes, as it should.

Her handmaidens all dress in like manner, except that their garments are the most brilliant yellow, sparkling with light. On the right earlobe of each handmaiden is a yellow dot, apparently a mark of their servitude to Adrian. Each of her handmaidens is also bare breasted, though their breasts are smaller. (But still very beautiful). The origin of these handmaidens is not clear to me, and Milianthros does not seem to feel it is important for us to know. I do know that they serve Adrian out of love, and that it is the greatest honor for them to be seen in her company, and to be known as her handmaidens. And I am told by Milianthros of Witches, and female followers of the Old Ways, who had a yellow dot permanently, tattooed on their left ear lobe to pay honor to Adrian. Milianthros believes this practice will again become extremely common by the year 2000.

Now, as I mentioned earlier, feminist witches will no doubt scream long and loud about a supernatural being. Adrian, cavorting about bare breasted. But, it should be noted that the female breast, particularly as embodied in the person of Adrian, is one of the most ancient symbols of magic power, and life known on our planet. Even the Christian book, the bible, tells of idols in Ephases of a goddess called Diana, who had clusters of breasts all over her. Needless to say, the new Christian movement was not at all happy about the worship of the female breast. And so they at once set about to destroy the worship of the female breast. Fortunately, Adrian is still free do dress as she pleases. And it is her good pleasure to bare her breast to whomever she will. It might even be said that she was, in fact, the first feminist. I dare say, she did not approve of the bra. Or the Christian practice of covering the breasts. The point I want to make is that I have not taken any particular pleasure in presenting Adrian as a bare breasted goddess. It is only one aspect of the Dark Princess. But I do believe that any criticism that comes from this quite accurate description of her manner of dress will be unfair. I find Milianthros laughing at my concern. According to him the matter of her dress is not worthy of a passing thought. For it is only in the very recent past that women concerned themselves with covering their bodies at all.

Moving on to a more serious matter, I am often asked how it is that Adrian would concern herself with empowering such a magical object as a ring of death. Of all the dark

secrets lost when the original Book of Milianthros was destroyed the ring of death certainly seems to be the most horrible. And I have also had numerous Christian friends either question this magic, or attack outright as proof of the horrible nature of all occult magic. First, let me address the fact that Adrian could empower so horrible a ring to actually cause the death of someone. Life and death are a part of the human experience. Death comes to many an adult or child without warning. One of the great mysteries of life is why seemingly good people die, when seemingly horrible people live. Adrian is as comfortable with bringing the death of someone, as she is doing something good, because to her death is a release from the pain and horror of the mortal life.

And as far as the Christian argument that the existence of a secret called a ring of death proving the horrible nature of wiccan magic, or sorcery, consider this. The Christian book, which gives the guidelines for what Christians consider to be the moral standard for the entire world is replete with reasons to kill. I have already referred to the fact that an Old Testament book called Leviticus states that witches, sorcerers, astrologers, etc. are to be murdered. For the sole reason that their book says it should be so. Now, death is death. And if death comes to someone at the hands of a Christian, or at the hands of the magic ring of death, what is the difference? Now a Christian might argue that no one would actually kill a witch or sorcerer in our modern society. Yet, is this because they would not, or cannot I believe that if Christians could imprison and kill those in the occult they would not hesitate to do so. Again, death is death. And whether advocated by the Christian bible, or this book, what is the difference?

I have made this point before, and I want to make it again. I have no desire to attack Christianity unduly. But the occult world is attacked every single day by television evangelists by the dozens. And as we have all learned it is often to take the attention of the general public, and their own followers, off of their own wrong doing.

In the Old Days curses, rings of death, and other such dark magical secrets were common place. So widespread was the practice of occult magic in ancient times that anyone who had a wit about them knew how to seek a witch or sorcerer to help them counteract any dark magic against them. Unfortunately, today this is no longer the case. And, so many unbelievers fall victim to a curse or spell that they could easily counteract if they would only do

so. In fact, I have seen many curses work against born again Christians. How that could be is, of course, open for argument. But I can tell story after story of Christians falling victim to black magic.

Adrian honors those who wear the black scorpion. And it is safe to say that not a single ring of death has been used in over a thousand years. And that dark witches and sorcerers do abide by a set of ethics, of sorts. In other words, even the darkest of witches and sorcerers would not resort to a ring of death unless a person had proved themselves to be very deserving of such a powerful magical working. In other words, in nearly every case of a curse, or ring of death being used, the person who uses it is defending themselves against some sort of attack. And the person ignorant enough to attack a black magician is, in effect, responsible for their own undoing.

In closing this chapter, let me add one more bit of information concerning Adrian. She is most pleased when anyone names a daughter after her. And she will guide and protect any such girl throughout her life on the physical plane. And Adrian has been known to show herself to both little girls, and little boys in a dream. If she does so, that child will be a great witch or sorcerer one-day. I have had this dream myself when I was eight. I saw, in an incredibly vivid dream, Adrian ride out of a burning forest on a bear. It was at night, and she was totally naked, or skyclad. And while that was the extent of the dream, I was never able to forget it. And the vividness of the dream has never diminished one bit over the ensuing years. It is as real today, as if I had just had the dream only a moment ago.

May your children be blest with the dream of Adrian. And if you were so favored as a child, you now know the meaning of the dream.

DARK SECRETS OF THE MAGIC MIRROR

Any magic mirror is a dimensional doorway, if you will, to the astral realms. It is also a window into the physical world, which allows the All-Seeing Eye to traverse time and space to see physical places, people and events. Where the magic mirror is a doorway to is determined by the maker, and user of the mirror. I am expert enough in the use of my mirror to see, or astral travel to whatever physical realm or astral realm I choose to. And while an apprentice will need time to develop this same level of expertise it will come.

There are thousands upon thousands of different astral doorways. And this is why many occult books disagree on what lies on the astral planes, or how to travel to them, or what beings inhabit them. The fact is that many people find a doorway into the astral realms, and they write of their journeys to that particular area. Many times believing their area of travel to be the one possible. But such is not the case. And it is seldom if the uninitiated discovers more than one or two different astral doors in their entire lifetime. The magic mirror is the key to opening these dimensional doorways into the astral realms.

It is just as true that a magic mirror can be used for dark purposes, as say fire can be. Or electricity, or drugs. And so there are many dark uses for the magic mirror. In the Old Days a dark witch or sorcerer knew better than to use any of their dark secrets against a witch or sorcerer of the Order of Spitzalod, or an apprentice of that Order. But against the uninitiated, these dark secrets of the magic mirror were invincible.

Now, the reader must have a magic mirror in order to use any occult magic secrets, whether dark or positive. And since making a magic mirror is so carefully given in The Book of Spitzalod it will not be repeated here. Once you have made the mirror, however, you will be ready to use the secrets given in this book. It is a neutral tool. The user determines what part of its power is to be used. And the being in the Void is not concerned with the use you make of it.

The most common dark use of the magic mirror is to imprison the astral soul of an enemy. You may use the mirror against anyone who has caused you harm, or who you know

will cause you harm if given the opportunity to do so. Never use the mirror to cause harm to anyone who has not caused you harm, or who is not intending to cause you harm. Whoever you so enslave in the astral domains will remain there until you set them free or until you have passed over to Side. If when you pass to Side their physical body remains alive on the physical plane their astral soul is set free to return to them. Here then, is how to imprison the astral soul of your enemy through your magic mirror.

At the hour of 3 a.m., on the night of a New Moon, take your altar to wherever your magic mirror is hanging. Place the altar in front of the mirror, and prepare it with the following items. Two black candles, a bowl of black pepper, a photo of the person whose astral body you intend to enslave on the astral plane, your ritual knife, a bell, and a container with a lid.

Now, at the hour of 3 a.m. cast a circle of darkness. That is a circle, which you cast in a COUNTER -CLOCKWISE direction using black pepper. While The Book of Spitzalod teaches that a circle of darkness creates a vortex of energy harmful to living beings a dark witch or sorcerer can stand within such a circle unaffected. Do not place the traditional triangles outside the circle of darkness.

When you have cast the circle, counter-clockwise light the two, black candles. Then using the procedures given in The Book of Spitzalod, enter the magic mirror. Your victim will no doubt be sleeping at 3 a.m. in the morning. And this is the most likely hour their astral soul will be on the astral plane. Keep in mind that many, if not all, people spontaneously project whether they realize it or not.

Now, ring the bell twelve times with your physical body. For your astral body is now on the astral realms. You, the dark sorcerer or witch, may be on both the physical plane, and the astral plane at the same time, consciously. As you ring the bell vibrations will begin to ripple throughout the astral plane, and you will notice that veils of time and space flutter as if in a wind. These are dimensional doorways to the various astral planes. As you pass by these fluttering veils you will see the astral soul of your victim within one of them. When you see the astral body of the one you wish to enslave you must physically place the photo of the person in the container and cover it with black pepper. You will see the effect this has on the astral body by noticing a knot appear in the silver cord of the person you are doing this to. This now

prevents the return of the astral soul to the physical body. Until you remove the photo from the pepper and burn it the knot will remain, and the astral soul will be enslaved on the astral plane.

Once you have done this, bring back your own astral body through the magic mirror and reunite your two bodies into one. I strongly recommend you rest a few moments to allow a complete and total balance to return. If you do not rest a moment you may for several days or weeks feel out of sink, as it were. This feeling is an indication that your two bodies are not back in balance and so your astral soul and physical bodies are not in harmony. Should you ever experience this sensation go back through the mirror so you can repeat the union of your two bodies together, this time properly.

As soon as you feel normal again, put a lid on the container holding the picture, covered with the pepper. Pronounce the following magical statement while holding the container to the North compass point: 'By the power of the black scorpion I, a witch (or a sorcerer) of the Order of Dakmonias, do hereby imprison your astral body on the astral plane'.

This ritual working is now completed. Sweep open the circle with your foot and leave it, with the black candles still burning and the altar as is. Clean it up only after the candles are consumed completely. And clean up the circle in a CLOCKWISE direction. I do not recommend that even a dark witch or sorcerer perform this ritual more than once every three months. So powerful is the vortex of negative energy that is created in this ritual that even the most adept and powerful practitioner of black magic risks negative psychic overload if the ritual is repeated too often. This ritual may seem simple and brief, but is one of the most powerful workings a dark witch or sorcerer can perform. And as such it should be saved for only the most deserving enemy.

Another dark use for the magic mirror is the working of dark magical operations on the astral realms. Ritual and spell work done on the astral plane, in the Cavern of Darkness, is much more powerful than magical workings done on the physical plane. Energy can be sent anywhere in the physical world from the Cavern of Darkness. So there are no physical limitations. But there is still another advantage. The black practitioner can go forward in time and space and work a spell or ritual that will only take effect at some future time. In other words, you astrally do the magical operation in the Cavern of Darkness now, and it automati-

cally activates itself at the time you have specified, astrally, that it should. When that time comes, the astral working turns on, as it were, and does whatever you intended it should do.

To journey to the Cavern of Darkness enter your magic mirror as taught in The Book of Spitzalod. Tell the Being in the Void that you wish to go to the Cavern of Darkness. You will see the Being point in the direction you should go. Once he has given you the direction, proceed to journey to the mouth of a great Cavern. Enter the mouth and follow a long tunnel until it opens up into a huge cavern. This cavern will have a dirt floor, and the ceiling will tower high above your head in a dome shape. And you will see formations of every type hanging from its ceiling.

Now, announce out loud that you have arrived. (Do not speak out loud physically, but in your astral body). In very short order you will hear the sweep and rustle of demon wings. And from a hole in the ceiling of the cavern you will see Milianthros wing his way to where you are standing. As he stands before you with his wings folded he will ask you who you are, and by what authority you have entered this place. Tell him you are a witch or a sorcerer, or apprentice of the Order of Dakmonias. And that you are there on the authority of Dakmonias. If you are still an apprentice you MUST give the name of your teacher. If Milianthros is satisfied with your answer, he will spread his arm pointing to the room and tell you that you may do, as you will. He will then leave. If Milianthros is not satisfied with your answer he will begin to slowly unfold his wings and reach out for you. A cold chill will spread through your being, and you will find yourself enveloped in darkness. This will be the end of your astral soul. But, do not fear, for he will only destroy the one who is not an initiated witch or sorcerer, or an apprentice too foolish to give the name of his or her occult teacher. Do not journey to the Cavern of Darkness unless you are prepared to meet this condition, however. You would not be the first, and you would not be the last to perish within the confines of this cavern.

Now once Milianthros has left you perform whatever magical operations you have come to do. No altar is needed no, nor are any magical tools. To cast your magic circle merely turn a full circle with your arm outstretched and your finger pointed downward. You will see a brilliant, almost blinding, circle of yellow fire leap from your astral fingertip and form a glowing, living circle of energy. Now, do your working and direct it to whatever person it is meant for, or whatever goal it is you wish to obtain. When you have completed your working gaze at the

glowing magic circle until it goes out. You may now leave the same way you came, and return through the void of the mirror to your physical body.

While there are literally dozens of other uses for the magic mirror involving dark magic, the two given here are the most important. And you will not find either of these two uses listed in any other occult volume except this one. Not I, the dark witch or sorcerer or apprentice, should remember that the magic mirror is a doorway to the astral realms. And, It is a doorway for the astral body to travel to other physical places in this world it stands to reason then that if you desire to view the goings on of a friend, or an enemy, the mirror is an excellent way to do SO. As was pointed out in The Book of Spitzalod, the authentic magic mirror is one of the most valuable possessions a witch or a sorcerer can possess. Therefore, take care of your magic mirror, and remember that it is your personal tool for occult magic. Do not let others use it.

One other point that might be worth making is this. If you choose to make a magic mirror, and you know when you make it that you intend to wear the mark of the black scorpion as a member of the Order of Dakmonias, place the black scorpion at the bottom of your magic mirror instead of the Triad Flame. But keep the All-Seeing Eye at the top center of the mirror frame. All other aspects of the mirror remain the same.

BLACK MAGIC ETHICS

It is an enormous surprise to many witches and sorcerers who practice positive magic, that there is such a thing as ethics in dark magic. But such ethics do exist. In the Old Days these ethics were understood by even the common people. But, in the intervening centuries and millennia they have been forgotten. And, ironically, black magic is now often referred to as Satanism.

Now, let us deal with a point that even the original Book of Milianthros had to deal with. And that is the duality of the astral force. Which means the fact that it can be used for either, positive or dark magic. Witches frequently denounce sorcerers, and vice versa. White lighters frequently denounce witches. Or one witch will claim to be a white witch, another will claim to be a dark witch and so with sorcerers and wizards.

Consider the present day where Christians consider ANYTHING occult to be black magic. They make no distinction between white magic or dark magic. Anything occult is evil. Now back up one step into the Christian world. Some Christian groups consider other Christian groups to be evil. In fact, outright satanic. An example of this would be how many Protestant denominations feel about say, Jehovah's Witnesses. I have known many Jehovah's Witnesses who were persecuted unmercifully by other Christian denominations.

The point is this. Witches and sorcerers are quick to label dark practitioners as evil and unethical. Just as some Christian churches are willing to label other Christian churches evil and unethical. Yet, that does not make it so. If you, the reader, are one of the followers of the Old Ways who have looked on dark practitioners with scorn, think again. You may find that there is more to their practices and ethics than you thought possible.

The main ethic that dark practitioners should adhere to is to NEVER take human or animal life. This ethic was lost when the last copy of this grimoire was burned by Julius Caesar in 47 B.C. And it is most unfortunate that in our day many people equate the sacrifice of animals, babies, or other living beings with black magic. Because in the Old Days it was not so. Sacrifice of both animals and people originated with a group of people depicted in the Christian bible who would later begin what we have come to know as the Christian church.

Anyone who doubts this need only read the Christian bible. beginning in Genesis where the ritual sacrifice of animals was begun. And I believe that the story of Abraham being commanded by the Christian god to sacrifice his only son was the beginning of human sacrifice in ancient times. He was finally told he did not have to sacrifice his son. Yet, I am told by Milianthros that it is this specific instance in the bible that caused the children of Abraham to begin the practice of sacrificing their firstborn sons. And because of the low place a woman held in those days, those who were to later become what we know today as, Christians substituted young virgins so that they could keep their firstborn alive.

How we pagans, witches, sorcerers and other followers of the Old Ways ever fell so low as to adopt this ancient system of killing is a mystery to me. But it had no place in the practice of occult magic or paganism in the Old Days, and it has no place in the practice of our religion and traditions in this day and age.

Again, the primary ethic of black magic is that no living being, animal or human, will be ritually killed in the practice of the dark arts. **DO NOT CONFUSE THIS ETHIC WITH THE JUSTIFIED USE OF BLACK MAGIC TO DESTROY AN ENEMY THROUGH THE USE OF BLACK MAGIC.** Causing the supernatural death of an enemy by use of the dark arts is not a violation of this ethic.

Now, it is not my intention, or the intention of Milianthros to beat the reader into insensibility with this ethic. But another point needs to be made here. In stating that it is the people who later became Christians that instituted human and animal sacrifice it seems we are browbeating Christians. Not so. However, truth is truth. While Christians did not officially exist until after the death of the man called Jesus the Old Testament of their bible made it clear that sacrifice was an essential symbol of a savior who would one day be born, and then himself killed as a human sacrifice to purify them. It is the contention of Milianthros that this is the source of any black magic practices that evolved through the millennia requiring sacrifice of either a human or animal host. And it is further his contention that the modern day practice of some, and I repeat 'some', dark witches or sorcerers to eat bits of human flesh. Is a direct result of Christian belief that one must symbolically consume bits of the flesh and blood of the man known as Jesus as a religious act. In fact, Christians believe the symbolic bread and wine, once blessed and consumed. **IS THE REAL BLOOD AND FLESH OF JESUS,** and so, I

am not surprised to find that some very ill-informed witches and sorcerers believe that they must do the same in the practice of black magic. However, they do not. And once we realize the origin of such teachings and traditions it is easy to see why our teachings and traditions do not require any ritualistic killing of animals or humans.

Now, lest anyone accuse me of Christian bashing, let me just point out that this material is being channeled to me by Milianthros. And the reader, unless asleep, cannot escape the truth or the logic of what has just been presented.

The next black magic ethic that is to be observed is to NEVER DRAW THE BLOOD OF A WITCH OR WIZARD. This includes magical attack or causing emotional harm or distress to any initiated, authentic witch or sorcerer. To violate this ethic will result in the most severe retribution being exacted upon the violator. Not by human hands but by the supernatural powers. If a Practitioner of the dark arts is magically or otherwise attacked by a witch or a sorcerer. Put the matter in the hands of Dakmonias. I can assure you, he is more than capable of stopping any attack on any of his followers. It is no mistake that the black scorpion is the mark of his power. And any witch or sorcerer attacking a member of his Order, or an apprentice, will not have to wait long before they feel the horrible sting of the black scorpion, physically and astrally.

Another ethic that appears in The Book of Spitzalod, but also bears repeating here is: 'Do no harm, where no harm's been done'. Now, this ethic really blows the minds of many dark practitioners. And it also really blows the minds of white-light enthusiasts who promote the idea that dark witches and sorcerers do not have any redeeming values at all. And, it is true that a majority of modern day dark practitioners do not. But this was not the case in the Old Days.

The point of this ethic is that a dark practitioner is just as free to do harm to one attacking them as is a positive witch or sorcerer. And as was explained in The Book of Spitzalod, only a fool would sit by and allow someone to do harm to them, or some loved one without making some attempt to protect them. The fault lies with the fool who made dark magic, as a defensive measure, a necessary recourse to the one being attacked.

A classic example of this is the executioner who the general public considers to be outcast because he brings death. In fact, in modern times, men and women regularly stage demonstrations at prisons when a death sentence is being carried out. They do not necessarily sympathize with the person being executed, but apparently find the taking of a life inexcusable for any reason. The irony is that such demonstrations are always directed against the system, the prison and the executioner. Why not direct the-outcry against the one being executed. After all, was it not his act of crime that prompted the execution? He, or she, has done harm, or drawn 'first blood' in a manner of speaking. So why do pro-life advocates not direct their anger at the criminal who has usually taken life without one ounce of mercy being shown to his own victim. The point is this. Once harm has been done to a witch, or a sorcerer, or an apprentice, or a client, harm may be returned without any blot on one's karmic record. And one reason the dark crafts have gained so bad a reputation is because it often falls to them to put a supernatural end to some individual, or to some situation that is causing grief and harm. Note that I said supernatural end. This means that the dark witch or sorcerer isn't the agent, in the real sense, of harm to anyone. They put in motion the supernatural powers, through magic ritual or spell that will be the agent for resolving problems with enemies.

Another minor magical ethic to be observed in the practice of black magic is in regard to the taking of blood. Where a few drops of blood are required for a spell or ritual, and these few drops of blood must come from another person, it must be 'given' willingly. It cannot be taken it must be given by the person in question. No one should believe that they forcibly take drops of blood, and then expect it to contain the powerful astral fire the practitioner needs to make use of. When force or coercion is used the astral fire is withdrawn from the blood and so it has no value. Thus, offshoot groups that believe that they can absorb a person's life-force by killing them and drinking their blood are in reality, mistaken. The fear that seizes a person about to be killed causes them to withdraw their astral body and thus their astral life force within themselves. Their death does release the astral body into the astral realms. But all life force is concentrated in the astral body as a natural reaction to any danger to the physical body. Thus a murder victim or a ritual sacrifice has no life force in their blood at the time of their death. Any power thus gained is a placebo that is, it is all in the mind.

By the same token, sexual energy must be obtained from someone who is willing to give it. It cannot be obtained through a ritual rape, or ritual sexual abuse. Again, when anyone

becomes seized with fear, their astral aura, their life force is withdrawn into their inner astral body. The burst of intense astral life-force that comes from the orgasm, or sexual climax of a willing partner never occurs in a victim of rape or sexual abuse. There are those, of course, who would choose to disagree with these ethics. But they have existed since the Old Days they have come down to us unchanged. And any dark practitioner who violates any of these ethics will face the Council of the Guardians when they pass over to Side.

THE BLACK MAGIC FAMILY & LIFESTYLE

In giving lectures on the occult, and black magic, I often have people tell me they expected more spells and rituals and a lot less philosophy. Well, the spells and rituals are an important part of occult magic. And this book has its share of occult magic spells and rituals. But we have missed the point if we believe that is ALL there is to the practice of witchcraft and sorcery. Indeed, the reason so many people have problems making the spells and rituals work is because they do not know the why and wherefore of what they are doing. One might say that a witch or sorcerer, could not live by spells and rituals alone. It must be an ever-evolving lifestyle. And since most witches and sorcerers, apprentices, and followers of the Old Ways have a family of one sort or another, how that witch or sorcerer relates to their immediate family is critical to their mastery of the occult arts.

One of the greatest problems facing any witch or sorcerer in our day is how to maintain occult traditions and beliefs in a society that considers them to be dangerous taboo. Particularly in a family where children are growing up. It is no small threat to a witch or sorcerer that they can, and have, lost their children to the State because they practiced rituals and spells with their children. Or because they taught them the traditions and teachings of the Old Ways. Christians in particular have promoted and helped legislation to pass that outlaws the practice of sorcery and witchcraft in the United States. Despite the fact that the Old Ways is as much, if not more of, a religion than is Christianity. The result is that many witches and sorcerers, and particularly those that practice black magic, are very secretive when it comes to their beliefs and practices. So much so that they even hide what they do and believe from their own spouses, their own children, and their relatives.

It is the contention of Milianthros that the dark witch or sorcerer ought to teach their ways and traditions to their children and spouses. Then when the ethics of black magic are adhered to no harm is done to anyone in the family. Indeed, in the state and city where I live, young people who have been misinformed in regard to black magic are practicing the dark arts in a destructive manner. Had they been taught the proper traditions and use of dark magic they would know that many of the destructive practices they engage in are not really a part of black magic at all. And it is interesting that these young people were raised according to the Christian tradition. My point in stating that fact is not to bash Christians, but to point out that

misinformation is a dangerous thing in anyone's hands. The only way witches and sorcerers can protect their own young people and children, is to begin their occult education when very young. Thus they will not fall prey to destructive misinformation from any source. Now, I do not recommend that followers of the Old Ways, or witches and sorcerers throw caution to the wind and tell everyone they meet that they are occult believers. But I do believe that there are many friends we might tell that we do not. I know for a fact that many witches hide what they are from even their own husbands or wives, and from their children. And, of course, the answer is why? If our ancient beliefs are beneficial to us then they are also beneficial for our spouses and children.

Now, reality demands that every follower of the Old Ways understands that it is dangerous to be a witch, sorcerer, or pagan. There is a concerted effort on the part of Christians to destroy witchcraft in the United States. And to accomplish this task the Christian community is willing to promote all kinds of misinformation about witchcraft and the Old Ways. This is why witches or sorcerers ought to set this misinformation straight where it is possible to do so.

Now, most witches and sorcerers have the habit of pulling out their altars and magical tools once in awhile to do a spell or ritual working. Other than that you would never know they are occult practitioners. The home should reflect one's beliefs. A Christian should have a bible in their home, where it can be seen by the family, or visitors. A Buddhist should have a statue of Buddha at the family altar. And a witch or a sorcerer should also be free to have a family altar where each member of the family is free to light candles, say invocations to spirits or supernatural beings, or do simple spells. In fact, the witch or sorcerer who is head of the family unit should lead out in a daily, but simple and brief. Wiccan or pagan religious ceremony or observance. And these simple exercises should actually help teach our spouses and children the traditions and teachings of the Old Ways. We have a right to do this as much as any Christian or Buddhist. Yet, very few of us do include our families, and particularly our children in our traditions and beliefs.

The reader might argue that such an open attitude in the pagan home might alienate friends, relatives, or others. Well, we do have to use some common sense. Unlike the Christians, who try to get to our children and save them, with or without the knowledge and

approval of their parents, we should not try to convert others to our way. If they want to know they will ask. And if, as practicing wiccans or sorcerers, we incur the prejudice or the persecution of intolerant Christians, or others, we have to deal with it. Keep in mind that when Christianity began, they met the same intense prejudice that we now do. They overcame it to the point where they are now able to practice intolerance to anyone who does not believe as they do. And, unfortunately, Christians have proven themselves far more intolerant than we ever were when they were just getting started. Perhaps it is time for us to begin to turn this tide of intolerance against us, whatever may be its source.

Now, as was brought out in *The Book of Spitzalod*, we should include our spouses and children in our magical workings. Whether we practice alone, or are part of a coven, our families should be given the opportunity to be present at our spell and ritual work. This is, after all, the best place for our spouses and our children to learn the Old Ways. Helping in ritual or spell work does not make a spouse or our child a witch or a sorcerer. It merely lets them put their beliefs into practice. If a child decides he or she wants to be an initiated witch or sorcerer when they grow up, we should honor their desire.

Now parents in the Old Days were not so concerned with the prejudice we suffer today. Do not confuse the witch-hunts of the Middle Ages for how it was in the Old Days. The Old Days refer, most often, to a time before the birth of Christ. And in those ancient days it was perfectly acceptable for a child to be included in communities, coven meetings. And so it should be today if a coven meeting involves spell or ritual working skyclad then any children present should also be skyclad. They should not be the focus of any ritual sexual abuse by the coven. But nudity around children was no taboo in the Old Days. And it should not be today. This taboo was created by Christians, because they are aware that the naked adult or child is more in touch with their astral power. And that being comfortable with one's naked body often leads one to question the moral dictates of the Christian way. In the United States alone there are thousands of nudist organizations that allow adults and children to intermingle nude. And yet these organizations are tolerated by the government, the police, and the Christian church because they have not found that group nudity is harmful to the child, or to the family unit. So if nudity becomes a part of a coven meeting, or a ritual or spell working, and children will be present do not worry about it. Be discreet, be sure the nudity is appropriate, and do it.

Another point that needs to be made in living the occult or black magic lifestyle is this. Do not try to blend Christian beliefs and practices with the teachings and traditions of the Old Ways. First of all, the two are not compatible. And it is a bone of contention to the supernatural powers that Wiccans and Sorcerers try to find a way to blend Christianity and paganism. It is true that the Christians have done a wonderful job of compromising Christian teachings with pagan teachings. It only goes to show that Christianity is missing something. Or there would be no need to borrow from our traditions, holidays and so on. But witchcraft does not suffer from this same lack of teachings and traditions. And so we should not be trying to live in the Christian world and our world at the same time.

It is extremely disturbing to me, and to Milianthros, that a Witch will frequently subject her young children to a Christian Sunday school or church. We are simply too quick to put our child on the missionary bus, and let the Christians baby-sit them for a few hours. What happens is that the child becomes psychologically disordered from being taught that the Wiccan way is demonic or evil. That if they follow the Old Ways they are going to burn in a horrible hellfire forever and forever. Let the Wiccan parent teach their child what they want them to know of the Christian religion. I believe that every child should be versed in various religious systems, so that they understand what alternatives any person has in regard to worship or religious practice. But when a child is taught about Christianity, it should be from the pagan perspective, by a Wiccan parent.

Just to illustrate how the occult magic lifestyle can become an integral part of daily life, let me give the reader a few examples of what ancient families did. When they arose every morning each member of the family lit a candle on the family altar. This is not to be mistaken for the altar used in spell or ritual workings. Then each said a simple invocation such as 'I WAS, I AM, I SHALL BE'. This simple saying reminded each member of the family that nothing could happen to them that would alter their immortal existence. They had each lived before, they were living now, and they would continue to exist in the future either physically or astrally.

At every single meal, a very small portion of each person's meal was set apart. No matter how little the family might have to eat, a small part was taken outside and buried to show their gratitude to the gods and goddesses for providing sustenance for them. Now, while

these things may seem so simple as to be unimportant, they are very important. And we should observe these and other practices of the Old Ways in our own homes today.

I could easily write an entire book about the occult lifestyle. However, this book has many other matters to deal with in addition to this one. But it should be clearly understood by the reader that the occult is, indeed, a lifestyle. And the time has come for seekers after occult knowledge and power to get serious about their quest. People are always asking me, and other occult authors why their spells or rituals are not working. The answer that is frequently given by other authors is that the moon was in the wrong phase, or the wrong spell was used, or whatever. I believe that what we do and how we do it matters very much. But I believe more witches and sorcerers fail in their magical workings because they are not really committed to the occult than for any other reason. If more witches and sorcerers would get their occult beliefs and lifestyles. In order, they would see a remarkable increase in their occult magic success rate.

THE EMERALD SORCERESS

Anyone who has ever studied ancient pagan practices finds a recurring theme that is unavoidable. And that was the practice of raising young girls for the sole purpose of having them devote their adult life to the practice of sorcery. Nowhere do the ancient records show that young boys were raised exclusively for a career in the occult arts. The practice ended only after Christianity came upon the scene and abolished many pagan traditions and practices.

Now, there are some present day misconceptions about ancient pagan practices of this kind. And so, these misconceptions will be dealt with. In addition, this chapter will recount the original material from The Book of Milianthros dealing with the matter of raising young girls for a life as a sorceress.

First of all, this practice was not exclusive to the Order of Dakmonias. But was also a part of positive occult magic tradition. It is the contention of Milianthros that the Catholic's adopted the convent from this pagan tradition. Most people are, of course, familiar with the Catholic convent in which women devote their lives in service to their church. Indeed, I know of Catholic mothers who even in this present day will send a young girl to a convent. Some of these girls are barely even teenagers yet. Of course, the difference between the pagan tradition, and the modern day Christian convent is that pagan girls were not required to spend their life secluded, or locked away in a convent with other women. But instead were free to live with their immediate family, or with the sorcerer they were apprenticed to.

The modern day practice of sending even pre-teen girls to a Christian convent ought to dispel any uneasiness wiccan parents might have about devoting their own daughter to being a sorceress in her adult life. Because occult traditions do allow for their daughter to remain with them, and receive her training from some initiated, authentic sorcerer during classroom visits to his home or office. Naturally, the girl in question ultimately can decide to be, or not to be a sorceress.

What makes the difference between a girl dedicated by her parents to be raised and trained from birth to be a sorceress as opposed to a girl who decides later in life to become a sorceress is somewhat complicated. Just as a Christian parent might pledge their son or

daughter to be a minister when they reach adulthood, a parent can pledge their daughter to become a sorceress when she becomes an adult. Naturally, the Christian parent is going to be sure that their child learns the bible, religion, and the traditions of their church from early childhood, so will the wiccan parent teach their little girl all about the Old Ways, and occult magic traditions. But, there are also little ritual practices a Wiccan parent is bound to perform with their little girl in order to properly prepare her for life as a sorceress.

Now, one might very rightly ask the following question. Why would a Wiccan parent, in our modern day, even consider raising a little girl to be a sorceress as a lifestyle? I mean, after all, little girls today are becoming lawyers, doctors, nurses, schoolteachers and scientists. Who in the world would seriously consider raising their little girl as a sorceress? Well, very few parents do. But the few parents that do raise their daughter to become a sorceress can give some very, very sound reasons for doing so.

The first reason for raising one's little girl as what was anciently known as an 'emerald' sorceress was to ensure the survival of our planet. Every region of the world, in the Old Days, kept an emerald sorceress alive at all times. In other words as one emerald sorceress was growing old, another younger one was in the process of apprenticeship. When an aged emerald sorceress passed to Side, she passed on her a portion of her accumulated astral energy to her younger understudy. A line of such little girls was continued, unbroken, in the Old Days. Of course, today no such sorceress has existed since the ninth century AD.

As I have already indicated, the little girl who was consecrated in her first year of life to be raised as an emerald sorceress lived at home. Or, in cases where the mother's husband had been killed in battle, or by disease, the mother and little girl lived with an initiated sorcerer in what was then called the 'coven house'. The point was that the sorcerer began the little girl's occult magic instruction at about the age of four or five. And this instruction continued until her initiation as an authentic sorceress.

The little girl thus consecrated was prepared through ritual practices, by her parents. Or if the mother resided within the covenhouse by the sorcerer and the mother. Now, many Wiccan women immediately begin reading evil intent into these ritual practices. Often before they read any further, and find out what the ritual practices are. So the reader is asked to read

this chapter first then come to their conclusions. And, keep in mind the fact that these ritual practices are thousands of years old. And they are just as effectual today as they were in past millennia.

Now, every child, whether boy or girl, continually builds a magical reservoir of astral energy as they grow from birth to puberty. This fact is dealt with in The Book of Spitzalod. And as the age of puberty approaches this energy begins to focus to what will be an enormous overload. If it is not properly balanced in the ancient Rite of Change the child will be adversely impacted emotionally, sexually, mentally, and astrally. The fact that the Christian religion long ago discarded the wiccan way of balancing the child's astral overload will explain why there is such an epidemic of teen suicide, sexual promiscuity, and mental problems among Christian youth today.

While a wiccan child who is not going to become an emerald sorceress can manage this build-up of astral energy until they go through the Rites of Change, the specially dedicated little girl cannot. As she is taught occult magic secrets, as she is given large quantities of magical power, her energy overload comes at a much earlier age. So, it must be managed in other ritual ways so that the little girl can attain to the age of puberty without any negative repercussions on her emotional or astral bodies.

First, once a week, the little girl must be bathed in a special bath. This bath should contain a spoon of dissolved rock salt, a cup of pomegranate juice or coconut milk, and one crushed clove of garlic. After the bath the little girl must be patted dry, and then anointed on each nipple with virgin olive oil that has been blessed at the magic altar. Naturally, the mother would be most likely to perform this weekly ritual. Although it may be performed by either parent, or an initiated witch or sorcerer.

This cleansing bath will help keep the extra astral energy imparted to the little girl in balance until she can undergo the Rites of Change at puberty. Again, this Rite is explained in The Book of Spitzalod.

Once a month the little girl must participate in a Ritual of Empowerment conducted by an initiated sorcerer of an established occult magic Order. Or the ritual could be conducted by

an initiated witch from an authentic Wiccan coven group. This ritual allows the supernatural powers to see that the parents are serious about their intention to dedicate the life of their little girl to sorcery. And they then reciprocate by giving the little girl massive amounts of astral energy not normally imparted to a child. Again, the weekly bath balances this energy.

During the year the little girl, even from the age of five or six, should be allowed to actively participate in ritual workings or spells. It is critical that she become familiar with how occult magic is performed and why it is performed in the way it is. The little girl who is made familiar with magical operations from the age of four or five will be so powerful as to stagger the mind. She will have no equal, male or female, as an initiated adult sorceress.

Now, let me point out one more time, that dedicating one's little girl to become an emerald sorceress is of very ancient origin. And so are the ritual practices given in this chapter. A parent who thus dedicates their child will be the recipient of an enormous amount of supernatural rewards. And the reader should bear in mind, as has already been pointed out, that even today it is common practice for Christian parents to totally give up their little girls to convents. In many cases, these parents never get to see their little girls again. Thus, the Wiccan way is actually the more civilized way, in that the parent is not required to ever give up their little girl to anyone.

Now, it is very common for a little girl who is being taught occult magic by an initiated sorcerer to actually demonstrate uncanny magical ability. She will frequently display talents for divination. She will also have spirit friends. And it will not be unusual for her to spontaneously cause things to happen in a supernatural way. Children are often natural occult magicians, a fact adults often ignore. Little girls dedicated to becoming an emerald sorceress will display such natural magical abilities even more so.

Now, another difference between the child dedicated to becoming an emerald 'sorceress', and any other little girl is this. When the child participates in ritual or spell work that requires the wearing of a robe, it should always have either the mark of the Triad Flame, or the Black Scorpion, sewn on its left breast. No other child is allowed to wear these marks on their coven robe at any time. If the spell or ritual work is to be performed skyclad the child **MUST** have the mark painted on their left breast in body paint, or some other paint that can be

washed off. NEVER IS EITHER MARK TO BE PERMANENTLY TATT00ED ON ANY CHILD. That point cannot be emphasized enough. If the mark is painted crudely, the Powers present at the working will understand. The point is that they must be on the child dedicated to the occult magic lifestyle during any working. Or they must appear on the child's magical garments. And, again, no other child may wear these marks unless and until they become apprentices to an initiated occult practitioner.

Now, parents should understand that dedicating a little girl to becoming an emerald sorceress does not keep that child from becoming anything they wish to as an adult. They can still study in college to become anything they choose. An emerald sorceress can become a doctor, nurse, lawyer, mother, or housewife. Whatever she becomes she will not diminish her role as sorceress in any way. Of course, in the Old Days the sorceress was always the head of the family. A sorceress almost never married a wizard, or a sorcerer. Thus, the normal male of ancient times was not an equal of an enlightened, often more intelligent, sorceress. Now that we live in more civilized times, sorceresses and sorcerers marry all the time.

Now, there is another requirement for raising a child, dedicated to becoming an emerald sorceress. This restriction did not apply in the Old Days simply because the problem did not exist. A little girl dedicated to the Old Ways, and to sorcery, must not be subjected to attending Christian churches. They are vehemently opposed to the occult. And their attempts to convert her and to teach her that the occult is evil will cause a severe conflict within her mind. No child should be subjected to such problems. Thus, while this was not a restriction in ancient times, it is a restriction now. Keep the little girl away from Christian indoctrination. In fact all occult children ought to be spared the hypocrisy of the Christian tactic of trying to convert pagan little girls and boys to the Christian way.

One more point. If you have access, as a wiccan parent, to an authentic, initiated wizard, sorcerer, witch, or sorceress, it is wise to make your desire to so dedicate your little girl known to them when the child is born, or from one to three years old. It is possible that many initiated witches or sorcerer's are unfamiliar with this tradition. In which case you ought to direct them to a copy of this book.

DARK SEXUAL MAGIC

As was pointed out in The Book of Spitzalod, sex is easily the most powerful force in the Universe. It not only gives the human race the power to reproduce itself, which is no small power in itself, but it enables the knowledgeable witch or sorcerer to work spells and rituals that are extremely powerful. Yet sexual magic is one of the most debated occult magic secrets in the occult magic world today.

Note that I said in the occult magic world. It is no wonder that Christians denounce our use of sex in occult magic. It is a never-ending wonder that some wiccans and occult practitioners denounce sex in magic, however. Yet, the fact remains, sex is not just a physical act. It is a magical act.

Now, let us suppose that two people sit down and eat a meal. This meal contains enough energy to empower them to go to the local gym and do a very good workout. Yet, being ignorant of what energy the food possesses they do not make use of it. How often do two people make love, or have sex, and yet never are aware of the enormous astral energy they could make use of if they only knew it was there? Millions of people never use the magical power of sex. And surprisingly very few witches and sorcerers, or followers of the Old Ways do.

Now it has been common knowledge in many occult circles for centuries that when two people have sexual intercourse they are magically bound by an astral cord of energy. This astral cord of energy is in many ways very similar to the silver cord, which connects the astral body with the physical body. **Needless to say, a lot of people are connected to a lot of other people by this cord of energy.** Yet, many are not aware of this occult secret. This cord allows for the free flow of energy from one partner to the other partner for up to one year after the actual sex act.

Remember, as taught in most occult circles, and in The Book of Spitzalod, the female is the negative energy terminal. And a male is the positive energy terminal. This cord allows for the free flow of energy from the positive to the negative. Yet if one does not know this energy is flowing, or available, one does not benefit from it.

Thus the act of sexual intercourse can be used to establish the flow of energy from one party to another. The dark witch or sorcerer, then, will use the act of sexual intercourse to absorb astral energy from another person. This is accomplished by the dark witch or sorcerer visualizing energy beginning to flow from their sex partner at the moment they come or climax. Naturally, the more people one has sex with, the more power is available to the dark witch or sorcerer.

Another way to absorb astral energy from a sex partner, if you are a woman, is to excite the male as much as possible, and then allow him to ejaculate into your mouth. By drinking his astrally charged semen, you absorb all his available occult magic power for that day. His energy level will not return to normal until sunrise the next morning. If the woman drinks the semen of an initiated sorcerer they, of course, absorb a lot more astral power. In fact, if a woman drinks the semen of an initiated sorcerer or wizard three times in one seven day week, she acquires the same level of power possessed by that sorcerer for all time. And because she already has her own level of power to add it to she becomes very powerful indeed.

Now, there are those women who would say that this teaching had to have been thought up by some male sorcerer who wanted to have women rushing to perform oral sex on him. Not so, first of all, I get more than my share of sexual pleasure already. When a woman wants to acquire power from me in this way, I allow her to do so. But I honestly could not handle hoards of women knocking on my door day and night wanting to perform oral sex on me. I do have other things to do with my time besides have sex. However this method of acquiring power is very, very ancient. And in the Old Days women thought nothing of drinking the semen of an initiated sorcerer three times in one week to acquire an enormous amount of additional astral power permanently. And the fact that many women today are unwilling to make use of this method is very strange indeed. When one considers the enormous benefit to the female witch, it is a small price to pay for power. In fact females in some of the dark cults eat the flesh of sacrificed victims to acquire power.

Semen, of course, contains the life force and magical energy of the male in enormous quantities. As the woman drinks the semen of a sexually excited sorcerer the astral energy is absorbed into her own astral body. The physical portion of the semen is, of course, digested

by the physical body. Any female can acquire magical power by drinking the semen of any male. If the male is an initiated sorcerer or wizard, the power level is much greater.

Now, the lesbian female will find this practice distasteful, to say the least. And since using this method is entirely up to the female in question, no one need go against their own likes or dislikes. However, even for the lesbian witch, drinking the semen of an initiated sorcerer is a very small price to pay for the magical power received. And since it is only done three times in one week, and never done again after that, it is indeed a small price to **pay**.

In the case of a homosexual man who is the feminine aspect, this practice may be used. It may not be used by the homosexual man who is the male aspect in the relationship.

One of the most diabolical of the dark magical secrets is the use of sexual intercourse to destroy the astral soul of someone. Of course, why one would want to do this can be debated for the next one thousand years. The fact that this is possible is reason enough for it to be in this book.

To destroy the astral soul of a man during intercourse, the witch must first drink his semen and thus absorb his astral power. Then, before the next sunrise she must engage in sexual intercourse with him. As HE ejaculates the witch **MUST** visualize that his astral soul, or body, actually comes out of his physical one and into her own. She, in effect, absorbs his astral body as he ejaculates into her. It is at this time that such a vibratory rate occurs within the male body that the astral body may be expelled into his lover's body. If a witch visualizes this happening, it actually does. His astral body can only return to him if she repeats the sexual intercourse and returns his astral soul to him magically.

The effect of having a lover absorb your astral body is that it leaves the physical body without the normal level of energy. A person so afflicted will be prone to mental and emotional problems or breakdowns, frequent illness, chronic fatigue, and other very real problems. **NEVER ATTEMPT TO ABSORB THE ASTRAL BODY OF AN INITIATED WITCH OR SORCERY. IT CANNOT BE THUS SEPARATED FROM ITS PHYSICAL BODY, AND THE ENORMOUS BURST OF ASTRAL ENERGY WOULD SHORT-CIRCUIT THE PERSON**

TRYING TO ABSORB IT. Any one else is at the mercy of the witch who wants to absorb their astral body.

A sorcerer may also absorb the astral soul of a female lover or friend by visualizing her astral soul coming into his own astral body as she climaxes. He may thus receive her astral body by performing oral sex on her, and then allowing her astral soul to enter his mouth, and thus, his own astral energy body. Or he may kiss her as she is coming, and take her astral soul into his mouth as she climaxes. The point is that when a witch or sorcerer visualizes such an occurrence, the event actually takes place.

Again, a man should never attempt to absorb the astral soul of an initiated witch or sorceress. It is not possible, and the one who makes such an attempt will be severely overloaded or short-circuited.

One might wonder, of course, how you would have sexual contact with a person to whom you were going to use this -secret on. Well, in the Old Days it was practiced on willing partners. They did not know, of course, what was being done to them. But in the case where the spouse was known to be carrying on an illicit love affair, or threatening to leave, the witch or sorcerer could take their astral soul away and thus punish them for their wrong. Today, as then, one makes use of this secret while the partner is a willing one. When they leave, they go without their astral soul. A most fitting reward indeed.

Another reason one would not use this secret on an initiated witch or sorcerer is because they might be imparting astral energy to an apprentice or follower of the Old Ways sexually. As was explained in The Book of Spitzalod, a witch or sorcerer should always inform their spouse of any such activity before it occurs. While a spouse must never keep a witch or a sorcerer from thus imparting their sexual energy, the spouse has every right to know that such an act is going to take place. Honesty is the cornerstone of the Wiccan or occult magic bonding, or marriage.

Now, there is another black magic sexual act that causes the female to be subject to the male. And that is the act of anal intercourse. When a woman wants to show that she is subject to a sorcerer, and is dedicated to his happiness even to the sacrifice of her own, she

will allow him to have anal intercourse with her. What separates this act of anal intercourse from the act of anal intercourse that other couples might enjoy is that it is performed inside a circle of darkness. At the point where the man ejaculates he proclaims, out loud, that he accepts the devotion of the woman in question.

Now, while most women are more liberated in our day and age, a number of women prefer to be subject to the male. They prefer to dedicate themselves to cleaning, cooking or doing whatever it is the male wishes them to do. Many a dark sorcerer has several such women in his home catering to his needs. And each and every one of them submitted themselves to anal intercourse to show that they were 'his to command. It was an act of devotion repeated at least once every year. At other times, normal intercourse would probably be the preferred act of love and devotion. In return, a woman received a home, food, clothing, and all her other needs were met as well.

In addition, such a woman frequently became the mother of a sorcerer's children. Thus, a sorcerer might have several woman, and a dozen or More children. Many of whom would learn to become witches or sorcerer's as they came of age. It should be noted that a

sorcerer never asks a woman to subject herself to him. A woman must ask the sorcerer to allow her to subject herself because it is her desire to do so. And as hard as it may be to believe that there are women who want to so subject themselves to a sorcerer there are many such women in the world, even today.

An important point needs to be made here concerning the act of anal intercourse. The inclusion of this sexual act in either the original Book of Milianthros, or in this modern re-write is not meant to brand anal intercourse as a black magic act. In and of itself, anal intercourse is a normal sex act for those who believe it is enjoyable. Of course, many people do not engage in anal intercourse. But, in showing submission to a sorcerer it is appropriate because no astral energy is ever transferred from one person to another during anal intercourse. I personally cannot understand how this can be. Particularly since a man's astral energy is contained in his semen. However, Milianthros informs me that during the act of anal intercourse this transfer of magical power is supernaturally prevented. Thus, the act of anal intercourse as an act of submission has special significance for the woman submitting to a sorcerer in that she knows she gains nothing magically during anal intercourse. Again, please

remember that we are not talking about situations where men force women to subject themselves to anal sex. Many women enjoy anal sex. And in the case of having anal intercourse to show submission, a woman does so willingly. And, in fact, must recommend this course of action. The male may not do so. Now in the case of a man, who wants to subject himself to a witch in **this manner**, the matter is a bit more difficult. It is the task **of the man to** pamper the witch in any manner she may desire. This might include bathing, massaging, whatever. And just as the woman need only ask for anal intercourse once or twice in the course of a year, so a man should only be asked to subjugate himself totally to the witch one or two days during the year. Of course, he might continue to pamper her all year. But on one or two days of the year he should totally service her every need, in every way.

Again, there is no More powerful a magical force in the Universe than sex. It totally involves the physical body, the emotional energies, and the astral body. No greater level of astral energy can be obtained than that achieved during the act of sex. Yet, we play games with this power. We refuse to make use of the power of sex as a magical force. And yet, for the witch or sorcerer who does make use of it, there is no greater source of magic power available.

Another question arises in the discussion of anal sex in re-guard to a woman showing her willingness and desire to serve the needs of a sorcerer. I cannot emphasize enough that this is initiated by a woman, any woman, who wants to show her willingness to serve a sorcerer. But what about the case of a homosexual man who is the feminine side of a relationship with another man. If the male role model in the relationship is a sorcerer, is it proper for the feminine male to ask his male lover, the sorcerer to have anal intercourse merely for the Purpose of showing his submission? Well first of all, while anal intercourse is always an option for heterosexual couples, many heterosexual couples do not normally engage in anal intercourse. I have known many women who do, but I have known many More who do not. Homosexual men regular engage in anal intercourse, however. Thus, it is not particularly significant for a homosexual male to submit himself to his male partner as an act of submission.

My point is this. If the homosexual couple can create some special setting, or encounter that will make a particular act of anal intercourse a significant act of submission, it is appropri-

ate. Keep in mind, however, that this is a ritual act. And that it is generally done by a woman when she first meets a sorcerer. Or, when she knows she wants to be a part of his life, and wants to be a submissive person to him. So, this act of submission as it regards homosexual men should also be used by a feminine male who has just met a homosexual man to whom he would like to have a submissive role.

Now, this also brings us to the question of the lesbian who wants to show her submission to a female sorceress whom she has just met. Again, this is a ritual act of anal inter-course. As I have already pointed out, any transfer of astral energy is supernaturally prevented by the Powers. Considering that the male penis is not actually transferring any real magical energy, what is the difference then, if a female lesbian who is the male role model uses a dildo to have anal intercourse with a feminine lesbian who has presented herself in an act of submission? There is no difference. And the reason the male role model lesbian does not need to substitute a male sorcerer is because this is a ritual act. As long as the symbolism remains intact, as long as the act *of* anal intercourse is carried out, it does not matter what item is used to penetrate the anus *of* the submitting female. The important point to remember is that sorcerer's, or lesbian witches or homosexual sorcerers do need the services, and love, of the submissive female. But the female must make the gesture of submission, willingly. It goes without saying, of course that this is a practice peculiar to black magic. Not the anal intercourse, but the act of submission to a witch or a sorcerer

THE PACT OF MILIANTHROS

Now, let us delve deeper into the dark side of occult magic and the use of destructive power. Again, we are referring to the use of destructive 'supernatural' power in this book. Not actual destructive acts on the part of the sorcerer or sorceress. Many people confuse this point. And as a result of their confusion go out and commit acts of violence against people they want to see harm done to. In black magic no such literal act on the part of a dark sorcerer or witch is necessary. The supernatural powers are more than capable of causing whatever harm an enemy deserves to have done to them. No help, other than the working of a spell or ritual, is needed from the physical occult practitioner.

The dark witch or sorcerer may make a Pact with Milianthros. This pact does not interfere with the witches, or the sorcerer's relationship with Dakmonias, or any other Power. But it does enable the witch or sorcerer to obtain preferential treatment from the being, Milianthros that others are not entitled to. **DO NOT MAKE A PACT WITH MILIANTHROS UNLESS YOU INTEND TO HONOR YOUR PART OF THE AGREEMENT.**

Now, Milianthros is not called the 'destroyer' without good reason. He delights in destroying the enemies of all witches and sorcerer's. He doesn't just do it, he delights in it. And when he is asked to wreck revenge on the enemy of a witch or sorcerer who has made pact with him, he goes to extra pains to see that his victim suffers supernaturally.

Now, lest some white light advocate use these comments as a proof of the true evil of the dark side let me repeat something I have already said before. If someone is stupid enough to cause harm, pain, or suffering to an initiated witch or sorcerer, then it is there own fault if they become the recipient of their magical destruction or harm. I and Milianthros are constantly baffled by the whining and holier-than-thou attitude displayed by so many, so-called white light witches or sorcerer's who say that it is ALWAYS wrong to return evil for evil. What incredible idiots. Anyone stupid enough to invoke the wrath of an authentic witch or sorcerer by doing them harm deserves to suffer their supernatural black magic power. And so, it is without any qualm that Milianthros wrecks his vengeance on the enemies of the dark sorcerer or witch who calls him to do so.

Now, to make pact with Milianthros, one must secure the services of a woman who is willing to have anal intercourse within the confines of a dark circle, and during a black magic ritual. If the one making pact with Milianthros is a female witch, she is to have a male warlock or sorcerer have anal intercourse with a woman other than herself. The sorceress is NEVER to be the woman with whom the anal intercourse is had. She conducts the ritual, and she is the one who makes the pact with Milianthros. But she is not to be the one who engages in the anal intercourse. Now the ritual here described is for the sorcerer making a pact with Milianthros. The ritual is exactly the same if it is a witch making the pact, except that she would substitute herself for the leader in this ritual. And a man would be performing the act of anal intercourse with another woman. The reasons for anal intercourse being used in this ritual will be made clear at the end of this chapter.

First, on a night of the Now Moon, at 8 p.m., all the participants in this ritual should make themselves ready. The actual ritual will begin at 9 p.m. If this ritual is conducted during a coven meeting, all members should be present. Now, the altar is to be prepared in the following manner. A clove of garlic should be dyed black and placed on the altar. A glass of red wine is to be placed on the altar, and to the left. Either a bell or chime is to be on the altar, and to the right. A large female candle and a large male candle are to be present. The male and female candles should be dressed DURING THE RITUAL. Also have a cup of virgin olive oil, preferably scented, on the altar. ABSOLUTELY NO ROCK SALT IS TO BE ON THE ALTAR FOR THIS RITUAL WORKING. INSTEAD HAVE A LARGE BOWL (about two to three cups) OF BLACK PEPPER ON THE ALTAR. Also have, as the incense, a small bowl of aromatic pipe tobacco. It will be used on a small brazier of coals. Also add any other items that would normally appear on the magic altar.

Now, exactly at 9 p.m., begin to cast a circle of darkness in a counter-clockwise direction. You should have already cast a black pepper triangle at each compass point for this ritual. All those participating in the ritual should be skyclad.

Once the circle has been cast, but before Milianthros is invoked, or summoned, every participant should be magically dressed with blest virgin olive oil. Remember, females dress males. The oil is applied from the waist up, front and back. And then from the waist down,

front and back. Just as if you were dressing the candles. Once each participant is magically dressed, the ritual begins.

FACING THE NORTH: 'I do hereby summon the Most Horrible Prince of Darkness, Milianthros. I do desire this night to make pact with thee. Honor us with your presence and power here this night.'

FACING THE EAST: 'I do hereby summon thee, Adrian, Princess of Darkness. I do desire to make pact with Milianthros here this night. Honor us with your presence and bear witness to my pledge here this night'.

FACING THE SOUTH: 'I do hereby summon thee, handmaiden of the Dark Princess, Adrian. I do desire to make pact with Milianthros here this night. Honor us with your presence and bear witness to my pledge here this night'.

FACING THE WEST: 'I do hereby summon thee, handmaiden of the Dark Princess, Adrian. I do desire to make pact with Milianthros here this night. Honor us with your presence and bear witness to my pledge here this night'.

Now, **the Powers are present.** Light the brazier of coals and place a small portion of the aromatic tobacco on the coals. Now, have the woman with whom you are going to have anal intercourse take the female candle and light it. The sorcerer takes the male candle and lights it.

The two candles are then handed to other participants, if other participants are present. If no one else is present put the candles back on the altar. If other people are present, they are to walk slowly in a counter-clockwise circle and chant the name of Milianthros. The sorcerer and the female volunteer then have sexual intercourse allowing whatever time is needed to become aroused and complete the sexual act. Once the sexual act is completed the woman is to lie on her back until the ritual is over, and the Powers have been dismissed.

Now, some of the black pepper is sprinkled over the nipples and pubic area of the woman. Do not get any pepper where it will cause her discomfort. Now, turn to the North and make the following declaration.

FACING THE NORTH: 'Most Mighty Milianthros, I do hereby make pact with you. And I show you my true devotion and intent by giving you, through my body, anal intercourse with a human female. Accept this pledge, and this act, as a sign of my reliance on you. I am grateful for this privilege Most Mighty Prince of Darkness, Milianthros'.

Now, give the Powers leave to go. But, unlike other rituals you will want to give Milianthros leave to go first. So, begin in the North.

FACING THE NORTH: 'We give thanks, Most Mighty Milianthros, for your presence. And for making pact with me, a sorcerer of the Order of Dakmonias. Go now, and grant us thy protection from our enemies'.

FACING THE EAST: 'We give thanks to you, Adrian, the Dark Princess. As a witness to my pact with Milianthros, never let me forget my pledge to allow him to have anal intercourse, through me, with a human female, once a year on this same date. Go now and protect us from our enemies.'

FACING THE SOUTH: 'We give thanks to you, humble handmaiden of the Dark Princess, Adrian. As a witness to my pact with Milianthros. Never let me forget my pledge to allow him to have anal intercourse, through me, with a human female, once a year on this same date. Go now and protect us from our enemies'.

FACING THE WEST: 'We give thanks to you, humble handmaiden of the Dark Princess, Adrian. As a witness to my pact with Milianthros, never let me forget my pledge to allow him to have anal intercourse, through me, with a human female, once a year on this same date. Go now and protect us from our enemies'.

Now, sweep the circle open with your foot, the ritual is now over. Do help the woman up who participated in the ritual for it is a high honor to be a part of this ritual. And allow the can-

dles to burn completely up. There should also be a simple feast to celebrate the making of the pact.

THE CURSE OF MILIANTHROS

Just as there is a Curse of Spitzalod, there is a Curse of Milianthros. The difference is that the Curse of Milianthros is used primarily by those initiates who wear the mark of the Black Scorpion. And, of course, the Curse of Spitzalod is used mostly by initiates of the Order of Spitzalod who wear the Triad Flame.

The two curses are very different in the way they work. The Curse of Spitzalod invokes the power of Spitzalod to return harm for harm in EQUAL PROPORTION TO WHAT WAS DONE TO THE ONE INVOKING THE CURSE. The Curse of Milianthros, on the other hand, invokes the power of Milianthros to do whatever he pleases to do to the person the curse is used against. He will nearly always return a much larger dose of harm to an enemy, than the enemy gave to whoever invokes the curse.

Now, just as in the case of the Curse of Spitzalod, the initiate who wears the Black Scorpion does not even have to be aware of the harm done to them. Milianthros expects the initiate to do the necessary steps to invoke the curse IF THEY KNOW THEY ARE BEING HARMED, OR HAVE BEEN HARMED BY SOMEONE. But, in cases where the initiate does not know they are being magically attacked, or harmed in some other way, Milianthros will defend the initiate in whatever way he chooses anyway. His protection is there, and if you do not know you are being harmed, he will protect you. And a wrong done to you, as a wearer of the Black Scorpion, will be re-warded with the wrath of Milianthros. And, as I have already mentioned, Milianthros will return a lot more harm to the person who did you harm than they could have ever thought of doing you. A very good example of this is an incident that recently happened to me.

A couple of months ago I sent in an ad advertising a witchcraft home study course to a very well known national magazine. In a few weeks I received a polite letter stating that they were not going to accept my ad because 'they' felt my ad was not 'in the best interest of their readers'. Of course, their rejection of my ad cost me a lot of income. Now, the very next issue that this magazine, Mother Earth News, would have put out did not make it to press. For the first time in their twenty-year history the magazine did not make it out on the newsstands on the date it was supposed to. In fact, the issue did not make it out until seven weeks after it

should have. The result was the magazine was only on the stands for one week before the next issue was due out it cost the magazine tens of thousands of dollars in refunded advertising dollars. And was, needless to say, a major embarrassment to Mother Earth News.

Now, we can debate all day whether this foul-up was a result of Milianthros cursing the magazine. They cost me a substantial amount of income by rejecting a reasonable ad, and I believe that Milianthros cost them a whole lot more income for doing that harm to me. I never even had to take any magical action. Milianthros did it on his own. Why? Because he has pledged himself to be a protector of everyone who wears the mark of the Black Scorpion. I wear that mark, I was done harm, however innocently it was done on the part of the magazine it still cost me a lot of income. In return Milianthros cost them a lot of their income as a matter of defending the honor of the Black Scorpion and those who wear it. This is why I frequently repeat the admonition to never, and I do mean NEVER DRAW A WITCHES OR A WIZARDS BLOOD. No one, not even a famous, national magazine can escape the consequences. And if it was not Milianthros who caused this to happen, then who or what did?

To invoke the Curse of Milianthros against someone doing you harm, do the following. Get a piece of black poster board and a jar of white paint. Take these items to your magical altar, and add to the white paint a sprinkle of black pepper (just a sprinkle), and one drop of your blood. Stir the paint so the blood and the pepper are actually part of the paint. Next, using the white paint, paint the heading, 'THE CURSE OF MILIANTHROS', near the top of the piece of poster board. (Use a piece of the poster board that is about eight inches by ten inches).

Now, paint the following invocation under the heading. By the power of the Black Scorpion, I do call upon thee, Most Terrible Lord of Darkness, Milianthros; ask that you return harm for harm against my enemies:

Below this invocation paint in the FULL NAME of the person you wish Milianthros to take care of for you. If they are a Jr., or Sr., be sure you put that in with the name. It is not wise to put more than one name at a time on this particular curse.

To finish the invocation paint an inverted pentagram, inside a circle at the bottom of the curse. Now, bury this curse in the 9 round where it will not be disturbed. And then forget about

it. Do not concern yourself with whether it works or not. Be assured that it will work, and your revenge will be realized. Never make any attempt to do anything yourself, humanly, to help this curse along. The results will be far better than anything you could do humanly.

Now, the reader might ask what invoking such a curse does to one's karma. After all, unlike the Curse of Spitzalod where the harm returned is in proportion to the harm done, the Curse of Milianthros may cause a lot more harm to be done to an enemy than they originally did to you. According to many white light occult teachings you will incur a karmic debt for invoking such a curse. And so you may enjoy seeing your enemy suffer for they have done, but you will pay such a price karmatically that it is not worth it.

Well, Milianthros assures me that if someone does something to you that requires you to invoke the Curse of Milianthros, you do not need to worry about any karmic repercussions. Your karmic debt will be paid by the person who did you harm first. They, in effect, provoked you to anger in a magical sense. And no one can argue your right to defend yourself.

One might argue that you could turn the other cheek. One can argue that the person or party doing you harm will pay for what they have done 'sooner or later' anyway. Well, if you want to go with that argument, you are certainly free to do so. But according to Milianthros you have every right in the world to teach the person doing you harm a lesson they will never forget, magically. I am sure, for example, that the magazine I mentioned earlier is not going to soon forget their embarrassment and lost income due to one issue not making it out when it should have. And when you really get down to it, karmic justice was done. They cost me income. I believe that Milianthros cost them income. Since such a magazine is no doubt a lot richer than I am it was only fitting that they should lose a lot more income.

Use this curse against anyone doing you harm, and be assured that they will feel the sting of the Black Scorpion through working of Milianthros. And it will be a sting that they will never forget.

THE DEATH OF THE DARK SORCERER OR WITCH

As was pointed out in *The Book of Spitzalod*, in ancient days the physical body of a dark sorcerer or witch was entombed in salt. This neutralized all negative power that the sorcerer, or witch, possessed when living. The point, of course, is that from the Perspective of this book, the dark sorcerer wants to preserve their dark power so they can take it with them in their astral bodies, to the astral realm.

The ancient tradition of burying the body of a dark practitioner in a tomb of salt is not practiced today. Indeed, even among initiated witches and sorcerer's, the ancient rites of transition, through death, to the astral realms is almost never practiced. But these ancient rites should be practiced.

First of all to free the astral soul with all it's black magic power intact, the body of a dark witch or sorcerer **MUST BE CREMATED**. Just as the body of any positive witch or sorcerer is to be cremated. Since crematoriums have become available in our century! It is now possible for any witch or sorcerer to be cremated. And that without arousing any undue attention, because a lot of people who are not the least bit interested in the occult have their bodies cremated every day. So, there is no excuse for any witch or sorcerer from any Order to have their bodies stored in the cold ground until they rot away to dust.

Of course, we are emotional creatures, even when we are more enlightened than our non-occult brothers and sisters. And, there is no doubt many of us allow our bodies to be buried by our relatives so they can come and visit our resting-place. Or because we never had the courage to tell them of our wishes to be cremated when we die.

The fact remains, every follower of the Old Ways should plan to have their body cremated at death. The ashes may be entrusted to a friend, a relative, or scattered to the winds or the sea. Or your ashes can be imparted into a magical ring someone you knew or taught, can bear to give them more power. Or, one can follow an extremely ancient tradition that is exclusive to black magic.

While, you are still living you can determine to inhabit, or possess, the body of someone you would wish to live through. Of course, the person you have in mind would have to know of your wishes, and be in full agreement with them. Prior to your actual physical death you would draw up a pact between yourself and this party stating that at your cremation your astral soul would wait on the physical plane. The person with whom you made the pact would then blend your ashes with an equal amount of black pepper. Anytime they used black pepper on food they would use this magical pepper containing your ashes. The very first time they used the pepper your astral soul would enter their physical body, and you would co-exist with them so long as they lived. Upon their death your astral soul would go on into the astral plane. But by thus entering their physical body you would have extended your own existence on the earthly plane. Again, this can only be done by a dark practitioner. And only if their body was cremated and prepared in the manner given here. AND THE PACT MUST BE BEEN MADE, AND SIGNED, PRIOR TO YOUR PHYSICAL DEATH.

If, however, you choose to go on to the astral plane at the death of your physical body, IT MUST NOT BE BURIED IN SALT, AS WAS THE PRACTICE IN THE OLD DAYS.

And your body must not be buried in the ground. If you do allow your physical body to be buried in the ground, your astral body will remain earthbound until the physical body has completely returned to dust. Have your body cremated. There are enough astral souls, or ghosts, roaming the earth plane now waiting for their physical bodies to completely decompose, and thus release their astral bodies to pass over to Side.

Now one of the major concerns that witches and sorcerer's have regarding the cremation of their bodies is who is going to take care of their ashes. Well, first of all, how many unkempt graves do you see in the graveyard. I have seen thousands of the dearly departed whose graves were long forgotten and overgrown. The fact is that being buried in the ground does not guarantee anyone that their resting-places are cared for, or honored. The key is to entrust your ashes to someone who you KNOW will care for them. And remember this point. Whoever cares for your ashes will be given special honor and rewards by the supernatural power you were initiated to. And whoever is entrusted with your ashes but who fails to properly care for them, will be cursed by whatever supernatural power you were initiated to.

The most important aspect to your ashes is that your astral body is in no way affected by what happens to them. How they are cared for, however, is a point of honor. You, after all, are a witch or sorcerer of an authentic occult magic Order, or a devote follower of the Old Ways. And the supernatural powers are quick to honor those who do you honor, and to curse those who do not.

HOW TO MAKE YOUR MAGIC WORK

In ancient times it was common for apprentices, or followers of the Old Ways, to work spells or rituals only to see them fail. Indeed, even initiated witches and sorcerers failed in their ritual or spell work from time to time. And today, the most common question asked by students of the occult, and even some initiated practitioners is why do they meet with so much failure in spell and ritual work.

Well, there were a number of specific reasons for these magical failures in the Old Days. And the very same reasons easily account for the many failures experienced by occult practitioners in our modern day. Because an understanding of these reasons was considered so important in the Old Days that this subject was included in the original Book of Milianthros, it is included in my modern re-write as well.

The first and foremost reason so many spells and rituals do not work is lack of commitment on the part of the practitioner doing the working. But what does lack of commitment mean? One would assume that anyone working occult magic spells and rituals must be a pretty committed person, right? No, not always I am constantly amazed at the number of people who express a real interest in witchcraft or sorcery, but when it gets right down to their learning it seriously, or putting it into practice, they do not want to commit fully to the occult. They want to take what THEY want, and leave the rest unstudied, or unused. To put it in more simple terms, many people 'THINK' they want to be a witch or a sorcerer, or a wizard. But when it comes to actually being one they get nervous, and go away with what little they have learned up to that point, and try to work magic at the level only an initiated, trained, witch or sorcerer can hope to.

Another problem many people in the occult have is their desire to know everything in one day. Witchcraft and sorcery must be learned and occult magic skills must be developed over months or years of practice. A lot of people want to make a short jump from being a regular person, to being an immensely powerful witch or sorcerer. And that just is not possible. You must study under someone who has gone before you. And, of course, you can do this by home study. The point is that you have to entrust yourself to someone who cared enough about occult magic to study under an initiated teacher. Again, you can do this by

home study. But trying to teach yourself how to be a witch or sorcerer is a lot like trying to teach yourself how to have sex. You have got to have some feedback, someone to tell you what you are doing in the wrong way, or the right way. But, considering, the enormous power and control you achieve over your destiny, and the destiny of others, the time and effort you have to put into becoming an authentic witch or sorcerer, or a wizard, is well worth it.

Now, there is another problem that is probably the most common one besetting the modern world. And that is the tendency to try and make the occult palatable to everyone. We modern day occultists seem to think that we have to win the approval of every religion, every church, and every school of thought that exist in the world today. WHY? Do they worry about whether we approve of them or not? No, of course they don't worry about what we think of them. And it is this insane desire to incorporate Christianity, and every eastern religion into the occult that dilutes what we do to the point that it just simply doesn't work anymore. The occult is a time honored belief system older than ANY OTHER KNOWN RELIGION ON THIS PLANET. Our beliefs are so time honored that a great many of our pagan customs have been adopted by Christianity in their own observances. The point is that we should practice '*OCCULT MAGIC*', not Christian or ecumenical magic. Then our magical workings would be one hundred times as powerful as they are today.

Another reason so many occult practitioners fail in their magical workings is this bad habit we have developed of bashing other occult groups. I just read the introduction to *THE MODERN WITCH'S SPELLBOOK. BOOK TWO*, by Sarah Lyddon Morrison. On page 15 and 16 she says she went to a Fourth of July party. And that an older lady was invited to the party especially meet her, the author because this lady was interested in witchcraft. Sarah states that because this elderly lady was dressed in purple she, Sarah knew this older lady was into evil witchcraft. Sarah then goes on to state that because she totally ignored this dear lady who had come to the party **ESPECIALLY TO MEET HER**, that the lady finally left.

I hope the reader gets the message of what I am trying to say here, or even more importantly, what Sarah was trying to say in her introduction. Can you imagine the audacity of a woman who thinks so much of her own psychic abilities that she judged this woman by **how** she was dressed. Without even having ANY contact of ANY kind. The fact is that the woman probably left because she was so rudely ignored by a self-righteous author who thinks that **no**

one else is quite good enough to share her space. And this is what I mean by bashing others in the occult. What purpose is accomplished by this attitude? Where is the white-light 'love' in this action of Sarah Morrison?

Sarah also goes on to say on page 16 of her introduction that the reader of her book should stay completely away from anyone practicing the craft, unless they do it exactly the way Sarah says they should. In fact, she states that her craft is of God. Now wait a second here, the Christian bible says that ALL witches should be put to death because their God condemns them. And yet here comes Sarah Morrison trying to make us believe that 'she' is in the approval of the Christian god. Again she is craft bashing when she spurns little old ladies who come to meet her and talk to her. Or when she tells her readers that only witchcraft that has God's approval is acceptable. (Since NO witchcraft has the approval of the Christian god, I am curious as to where she found 'her' craft knowledge). Well, anyway, the point is that we ALL ought to respect the beliefs of those in **other craft** groups. IF WE CANNOT BE TOLERANT OF OTHER CRAFTS WITHIN THE OCCULT, HOW IN THE WORLD CAN WE EXPECT THOSE OUTSIDE OF THE OCCULT TO BE MORE TOLERANT OF THE OCCULT?

Now, I do want to make a point here. By using Sarah as an example of modern day occult craft bashing. I have engaged in the same intolerant activity I am condemning her for. I took the liberty of using Sarah as an example, because she took the liberty in her own book to put down others in the craft. And to out down other craft groups. In other words, she is getting a dose of her own medicine in keeping with the occult magic law that appears in The Book of Spitzalod, 'DO UNTO OTHERS AS THEY HAIJE DONE UNTO YOU'. And should the lady who she spurned at that Fourth of July party ever read this book, I apologize to her for Sarah's arrogant attitude. We are not all so narrow-minded, or holier-than-thou.

Aside from the problems dealt with so far, there are only a few others that appeared in the original book worth noting. The primary one is the wearing of an initiation mark. I have met literally hundreds of witches and sorcerer's who wear no initiation mark, from any system or Order of occult magic. Since the spell or ritual work we do is really the human way to engage the supernatural, we should show our commitment and devotion to our supernatural benefactors, by wearing an initiation mark. Why do we act so surprised when our spells and

rituals do not work the way we hoped they would? We go around bashing other craft groups we refuse to show our **commitment to the supernatural** Powers that we trust to empower our magical workings. We refuse to wear initiation marks or to properly study the occult arts. We try to dilute occult teachings by claiming that we should only do what the Christian God approves of. A system incidentally that witchcraft and sorcery predates by thousands of years. No we should not be surprised that some of our spells and rituals do not work. **WE SHOULD BE AMAZED THAT 'ANY' OF OUR SPELLS AND RITUALS WORK.**

Spitzalod and Milianthros have not worked to bring their occult magic grimoires back into existence to make occult magic any easier. But because the occult magic world has lost so much of the power the effectiveness, that it enjoyed in the Old Days. I can tell you now that if students of the occult, if Practitioners of the magical arts would solve the Problems mentioned in this chapter so much magical power would flow that the world might just survive another thousand years. The Seventh Millenium is on its way and we are not ready for what we must do as witches and sorcerers.

In closing this chapter there is one other point that should be dealt with. No one is successful in every spell or ritual I am a fifth level initiate, and I have worked spells and rituals that failed to produce the results I hoped for. But most of the spells and rituals you do should work. If you are experiencing a high_failure rate, carefully examine the material that has been presented in this chapter. Because it is crucial to the proper working of occult magic. Do not give up the occult because your spells and rituals are not producing the desired results. Either you need more knowledge, or more experience, or both. Indeed, it may just be a matter of your commitment to the occult arts. The fact is that we frequently treat the supernatural like it owes us. Everything **WE** want without having to do much in return. **IT IS A MAGICAL LAW THAT WE GET FROM THE SUPERNATURAL WHAT WE ARE WILLING TO GIVE. 'AS ABOVE, SO BELOW'. 'SO BELOW, IS IT ABOVE.'** Have you ever seen the second part of that law as it is written here? No you haven't because this is the first time since 47 B.C. that the second part of this law has appeared in written form. For thousands of years occult practitioners have been spouting the occult law. 'AS ABOVE, SO BELOW', without realizing that this was only **HALF** the law. The other half was lost over the ages. And it simply means that the supernatural will deal with us according to our commitment to the supernatural. Considering how shallow most people's commitment is to the occult or the supernatural it is no

wonder why so many fail in their spell and ritual work. So it was in the Old Days so it is in our day. We reap what we SOW.

still am considered the earthly author. Since it completes the teachings of The Book of Spitzalod, my sigil appears only the course cover. I have, in effect, magically signed my work. And I thus imparted to both the book, and the course, enormous occult magic power. My imparting of magical power to that book and course also imparts a portion of my power to my students and readers. And it allows my work to be recognized as astrally authentic.

Now, how many other occult books and courses have you, the reader, ever seen a sorcerers sigil on? I only know of a precious few in the entire world. Yet, every single witch, sorcerer, or wizard on this planet has a personal sigil. They just do not know they have one.

As a reader of this book, you already have gained an incredible occult magic secret in this chapter alone. A secret that will impart great power to your spell and ritual work. And here is how to make use of your own, personal, sorcerer's sigil.

Draw a circle of any diameter, in black, on a piece of paper or parchment. Just outside this circle draw a small triangle at each compass point. Then, in the center of the circle draw your astrological sign, or glyph. This is your personal witches, or sorcerer's sigil. Every spell, every ritual, every curse, every spell of blessing that you write, sign it with YOUR personal sigil.

Now, one might ask how your own personal sigil can be so powerful when thousands of other witches and sorcerer's no doubt have the same sigil. Well, other sorcerer's and witches do have the same astrological sign that is true. But only your sigil will have YOUR astral fingerprint. And, you can also draw your sigil in your blood. This imparts even more power to it. But, I must tell you that it is NOT necessary to do anything more than draw your sigil in regular pen or ink.

As I mentioned earlier, you can paint your sigil on your body for ritual or spell work. BUT NEVER TATTOO IT ON YOUR BODY. It is a signature, and not an initiation mark. And it should not be worn permanently on the body, for this diminishes its power.

Your sigil may be worn on the cuff or breast of your magic robe, however. It does not diminish the power of your sigil to do so.

Now, there are many practicing witches or sorcerer's who are going to discard this very powerful piece of occult knowledge. I always find a few who do. Fine, let them discard one of the most powerful occult secrets ever known to man. But, don't YOU make that mistake. Let other witches and sorcerers practice lesser magic. You should demand no less than the best for yourself.

Do not let this bit of occult magic knowledge escape you. I can assure you it will bring you more success in your spell and ritual work than you ever dreamed possible.

Now, one more point. If you have noticed the amazing similarity between the witches, or sorcerers' sigil, and the occult magic circle cast from rock salt with the triangles, you are very perceptive. For that is exactly what the sigil is, it is an exact representation of a magic circle, with the triangles. And if you have not already figured it out, the glyph or astrological sign in the middle represents YOU inside the magic circle doing a spell or ritual. Milianthros assures me that there is no sigil more powerful than your own personal sorcerer's sigil, because it is you, literally and figuratively, that is IN this symbol.

THE COVENHOUSE

There is absolutely no doubt that the greatest source of the occult world today is the lack of organization within the various occult groups. However, in the Old Days this was not so. As I have already pointed out many times. But, tragically, the modern day witch or sorcerer often is a hermit of sorts. They can practice the craft their whole life and never really come into contact with other like-minded believers. Thus, when practitioners of the Old Ways come into conflict with societies moral guidelines they are pretty much alone to fend for themselves.

I am reminded by Dakmonias of a case, which is getting a lot of attention from the news media right now. A witch named Sabrina was accused of prostitution because she was practicing an ancient Egyptian religion, which taught that sex had a healing quality, and was magical in nature. Just as the ancient Egyptian temples kept women on the premises to provide sex to those people so Sabrina has offered herself as High Priestess to men who needed her magically charged sexual favors. Naturally, she deserved, and asked for, an offering of some sort. In the eyes of modern society this is regarded, according to the judge in the case, as nothing more than prostitution. And based on that assumption the judge ruled that Sabrina was not practicing a religion. And thus her activities were illegal. Sabrina defended herself, I thought, exceptionally well by stating that her religion existed thousands of years before Christianity. Yet, the morals of the younger religion, Christianity were condemning those of the older religion, the religion of the goddess.

My point is this. In the Old Days she would have been part of a larger group. Since society in the Old Days understood the Old Ways, she would never have encountered this problem. But if she had, her support group would have been right there with her to offer legal and emotional support. This is where the ancient principle of the Covenhouse comes into play.

In the Old Days a high priest, or high priestess, frequently formed a communal type home. A high priest would have anywhere from three to five women in his home, and a high priestess would have a similar number of men in her covenhouse. If the home consisted of both a high priest, and a high priestess, then the one who was most senior in the craft decided which sex, would make up the covenhouse.

The benefits to such a home were several fold. First, of all, there has never been a great deal of money to be made being a sorcerer or a witch or a wizard. And, it is difficult for the more enlightened sorcerer or witch to function in an ordinary career setting. Thus, two or more of the women, or men, would provide an income by going out into the community and working. The others in the group could either work, or take care of the household duties and the children.

The head of the covenhouse, the high priest or priestess, was then able to pursue writing books, teaching classes, training apprentices from outside the covenhouse, and doing whatever else they needed to do, such as spell and ritual work.

The benefit to those staying in the covenhouse was that they had the benefit of living with people who shared their beliefs and their children were provided a family atmosphere that was allowed to function in the Old Ways. Additionally, once every two years roles were changed within the home. That is, those who had gone out into the world and worked for two years were now given a chance to come into the home and function there if they wished to do so. The persons who had been homemakers would then take over as breadwinners.

This concept, of course, does not preclude the head of the covenhouse from providing support to the covenhouse as well. The fact is that the head would probably be receiving some type of income that would contribute to the families support. Perhaps a stipend from some avid supporter, book royalties, student fees, a retirement pension, whatever. But, it was always the task of the residents of the covenhouse to see to it that their leader was able to first pursue occult endeavors. Whether they were able to contribute to the family financially or not.

Naturally with so many men, or women in a covenhouse a lot of discord could quickly result from outside interference. Preventing such outside problems from disrupting the covenhouse was accomplished by following a stringent set of guidelines. First, the members of the covenhouse were not to have sexual contact except with **the leader of the covenhouse** itself. The members were at liberty to decide who was to have sexual contact with the head of the covenhouse and when. Although the wishes of the leader were always taken into consideration. This sexual loyalty to the coven house's leader kept outside sexual liaisons

from disrupting a covenhouse, which would also disrupt the security of the members and their children. In other words, the family.

The other primary rule that governed a covenhouse was communal property. All money was brought into the home, and was to be used for the benefit of ALL the members. And, functioning as a true democracy it was ALL the members who decided how the monies would be spent irregardless of who had earned them. These matters were always decided at the covenhouse forums, which could be held daily, weekly or whenever there was a need for the family to discuss matters concerning the covenhouse.

Again, while it is not common practice in our modern age to establish communal style families like the Covenhouse, there are a number of communes around the world that try to implement the Covenhouse philosophy into them. All such communes, whether they realize it or not, have their ancestral roots in the occult magical tradition of the covenhouse explained in this chapter. And, I would dare say that if more occult believers would establish their own covenhouse the Old Ways would begin to establish a far stronger foothold in the world of men.

Ironically, there is a great power imparted to each person who is part of an occult covenhouse environment. The weakest occult believer in a covenhouse benefits from all the stronger members. The power generated by the most powerful person in the covenhouse group cascades down into the next most powerful person, much like the water cascades down to another level in a fountain. When that next level is filled with power, the overflow cascades down into the next person and so on until all are filled to the same level. Indeed, it is for this reason that many people flock to a covenhouse. So long as they live in a covenhouse they need have no fear of being alone and weak. Of course, the level of available power to a covenhouse resident depends on the power possessed by the head of that particular covenhouse.

As with many other occult traditions, the covenhouse tradition is the basis for the Roman Catholic tradition of Abbey's. I am sure this statement will strike many occult practitioners as a rather odd one. But consider with me for a moment what a Catholic Abbey or monastery is. It is a group of men or women, who band together to practice a common belief system. Except the Christian group shuns the world to protect their holiness while the occult

practitioner has no reason to shun the world the occult practitioner has the power to maintain their belief system even in while out and about in the everyday world.

The Christian monastery is different from its occult forefather in one other notable way as well. While the Roman Catholic fathers used the occult covenhouse as a model, they banned all sexual contact within the monastery or Abbey by separating the sexes. This was to avoid any appearance of being occult in their manner of conduct or living. And it was at this time that the doctrine of celibacy began to creep into the Roman Catholic system. The Catholic fathers did not want the general public to think that the Christian monastery was like the occult covenhouse in its operation. And so went to great extremes to avoid any similarities between it's own monasteries, and the covenhouse of the Old Ways. Of course in the centuries since, the covenhouse has been all but obliterated through the insane persecution and brutal torture of wiccans and sorcerer's by all Christian sects but particularly by the Catholic Church during the Middle Ages.

While the Catholic fathers separated their men and women who professed a religious life, occult followers of the Old Ways knew that both the positive and the negative sides of the astral force were necessary to provide a harmonious balance in the covenhouse. Which meant, a covenhouse needed either a male or a female leader. And, then the opposite sex as members of the covenhouse. It is interesting to note that the term used to describe a Catholic house for women is called a 'convent'. The word "COVEN" with the letter 'T' added to it. The 'T', symbolizing the Christian cross. Added by the Catholic fathers in an attempt to have their symbol the Christian cross destroy the power of the "COVEN" concept. I would hazard to guess that the reader never gave one thought to the origin of the Catholic term 'convent' before reading this ancient work. (Of course, when The Book of Milianthros existed in prior ages the Catholic Church did not yet exist. But for this rewrite it seemed most appropriate to add this historical note).

Now lest the Point I am trying to make be lost let me get back to the point at hand. In the occult covenhouse all members shared themselves with each other. This included emotionally, as well as sexually. On any given night it was up to the covenhouse group to choose who would provide both physical, emotional, and sexual companionship to the group's leader that night. In other words who was going to sleep with the group's leader. By having

the entire group make this decision the leader could not play favorites with anyone member of the group. A member of the group had nothing to gain by trying to get in good with a covenhouse leader because the group, not the leader made the decision of who would sleep with the leader on any given night.

The point to who would sleep with the covenhouse leader did, of course have more important considerations than just mere sex. Sexual contact with the leader meant taking in a huge dose of his or her astral and magical power. Naturally every member of the covenhouse would want this privilege as often as possible. And since it was considered to be the highest privilege to be mother to a Wizard or Sorcerer's offspring, there was also the motive of being impregnated with the most magical of children. The son or daughter of a Wizard or Sorcerer. In cases where a Witch or a Sorceress headed a covenhouse the men who lived within its confines, thought it a high honor to father a magical child by a High Priestess or covenhouse Mother. Ironically this is where the Roman Catholic faith gets it's term for Mother Superior, from the SYMBOLIC MOTHER OF ALL CREATION, a covenhouse Mother or Sorceress or High Priestess). Isn't it ironic how most of what the Christian religion practices or believes keeps coming back to how the Old Ways were once practiced?

It was not uncommon for most if not all, of the children in a covenhouse to have been fathered, or mothered by the leader of the covenhouse. And while in this modern age, such a communal family organization might seem unworkable, take a close look at just how workable the traditional family is in our society right now. One does not have to be very bright to realize that the modern society model for the family a mother, a father, and two to three children is in an absolute shambles. Juvenile delinquency is skyrocketing due to the dissolution of the traditional family, tens of thousands of children from age six to fifteen spend some portion of their day at home alone as latchkey children. No the traditional family model is now perishing and will soon have become as extinct as the dinosaur.

Now examine the concept of the Covenhouse. Either a male or a female leader. In the case of a covenhouse with a Sorcerer at its head there is also the female role model. There are also a number of other women in the covenhouse to provide emotional support and practical help in housecleaning, childcare, budgeting and positive role models as career women because they are working to help support the covenhouse financially, along with the

leader of the group. The children ALWAYS have someone in an adult capacity to come home to and trust in. There are nearly always other children in the covenhouse to act as brothers and sisters, and to learn to relate to. In other words, the covenhouse model for the family is vastly superior to the Judeo-Christian model on which most modern day families are based'.

The time has -come to re-establish the Covenhouse concept in society. To do so would eliminate tens of thousands of poverty stricken mothers who are struggling to make ends meet. Instead of having to survive on handouts from the government single mothers with children could be part of a vibrant, co-operative covenhouse situation. They would no longer have to spend half of the pitiful little they earn every week for childcare that would be provided by their covenhouse group. Men would not have to exist alone for years while they search for their life mate, *Indeed many* women and men have found their life mates in a covenhouse, and then gone out to start a life of their own. (The member of the covenhouse may with the blessings of the leader. seek out a mate from the outside world).

In closing this chapter, it may seem that the subject of the Covenhouse has very little to do with occult magic, Particularly as regards Dark Magic. But the covenhouse provides enormous astral power from the group setting both dark and positive. Just being in a like-minded group of people who understand occult magic is of enormous value, So the subject of the Covenhouse IS an important part of the occult arts including the Dark, Arts. I can assure the occult practitioner if you ever have opportunity to be an integral part of a Covenhouse, do so. You will find the experience most valuable and you will forever enjoy a higher level of magical power and energy because you were part of such a group. Naturally there comes a time when most members will want to leave the covenhouse setting. But, they will never forget the memories gained and the experiences enjoyed while there.

THE CURSE OF THE BLACK SCORPION

Apart from the most awful "Curse of Milianthros" there is no more horrible a curse that can be cast against an enemy or foe have only cast the "Curse of the Black Scorpion" on one occasion. And the person against whom it was cast died of self-inflicted injuries within the-month.

This curse should be used only against those who are actively seeking to do harm to you a loved one, an apprentice or a valued client. Since it is right and proper to defend yourself, or one magically entrusted to your care, this curse carries no karmic penalty, if used according to the precepts just stated.

Now anyone using this curse must have the mark of the black scorpion tattooed permanently on their left breast. Anyone using the "Curse of the Black Scorpion" without having the mark tattooed on their breast may riot have the enormous magical control that is necessary in order to control the magical power of the black scorpion. Never, and I mean "NEVER" forget that you are dealing with a force that is as real as the wind in a hurricane. You may not be able to see the wind or the magical force itself. But the path of destruction it leaves in its wake is real enough to convince the sternest skeptics. The power of the black scorpion is terribly real. You must be powerful to control this power. I cannot fully control it myself, even though I am a fifth level Wizard. But because I wear the mark of the black scorpion Dakmonias will supply whatever control I lack, make up for whatever power I may lack. Anyone not wearing the mark risks his life and the lives of whomever may be within the confines of his or her working. WEAR THE MARK, OR DO NOT CALL THE BLACK SCORPION.

Now, you are being attacked, or wronged by an enemy or foe. The time has come to silence this enemy once and for all. While you have shown patience, your enemy has proved they are to stupid to heed the warning to never draw a wizard's blood. And now the time has come for so stupid an enemy to pay the ultimate penalty. It is time to call forth the "Curse of the Black Scorpion."

On a night of the NEW MOON or on a night when there is no moon prepare an altar in your working area. On this altar have a piece of clay that is soft enough to work with your

hands. The best clay you can use is modeling clay. (Play-doh would do). On your altar also place a saucer of black pepper. Add two black or dark blue candies, and whatever incense and wine you prefer for a dark working.

Now, at any hour between 9 p.m. and 4 a.m. with 9 a.m. or 3 a.m. being the best two possible hours. Light the two candles and the incense, and begin to mold a scorpion out of the clay and at the same time mix in the black pepper. You are not trying to do an award winning art piece here. So do your best to fashion a scorpion with main body two claws and a tail long enough to coil it over the scorpion's head?

Once you have the scorpion completed set it on the table and baptize it with some candle wax drippings. As you do this chant "By the Power of Dakmonias and Milianthros, by the wiles of the Dark Princess Adrian, I do hereby call down the Power of the Most Horrible Black Scorpion, and command that you inflict your deadly sting on (The name of your enemy)".

Now, drink the wine and hold the molded scorpion to the mark of the Scorpion on your breast. As you hold it there imagine the dark magical forces flowing from within your breast, and out of your body into the molded clay scorpion. Do not be surprised if you feel a stinging sensation flowing through your skin into the clay model. You will not be hurt in any way, but the sensation can startle someone who has never used this spell before.

Once you have empowered the model scorpion, which may take a minute or two, set it down on the table. Now, imagine the enemy against whom you intend for the curse to do its work. Visualize a real black scorpion climbing on the body of your enemy preferably as you imagine them in bed. See the black scorpion talking up the naked body of your enemy, from their feet to the face. As the black scorpion reaches their face imagine the fear the absolute horror of your enemy as they lie there, paralyzed, unable to move or to escape the sting of the black scorpion on their face. Place your left hand on the clay scorpion on your altar, and imagine the scorpion that is on the face of your enemy cruelly sting them on the forehead at their Third Eye. Imagine your enormous black magic force flow through the sting of the scorpion, and as your power flows through the sting of the scorpion imagine your enemy scream out in horrible anguish and then expire. Once this has been accomplished come back

from your visualization and focus on your altar for a moment. Whether you realized it or not you were actually in the presence of your enemy) in your a s t r al body. And you need a moment to realign with your physical body).

Now blow out the candles put out the incense, drink whatever wine you have, and take the clay scorpion and break it up You must never use that particular piece of clay again. Discard it so that you will not make the mistake of using it in another magical working. Your enemy will literally expire or die either from self-inflicted injuries or from natural causes within a short period of time. Their astral bodies died the moment the black scorpion inflicted its' sting into your enemies third eye.

THE PEPPER JAR SPELL

This is a spell that can be used for enemies who have made a point of harassing, harming, or destroying the Initiate. This is a spell that will do its work quickly and most effectively. And it is a spell that leaves all the little courtesies behind. For this reason, it should be reserved only for an enemy who is attempting to do harm or cause hurt to the Initiate without just cause.

Take a mason jar that has a metal lid with a rubber seal so that the contents will not leak out. Fill the jar three quarters full of urine, and mix in enough black pepper to make a thick, soupy mixture. Now, take a piece of parchment paper just large enough to write the name of your enemy five times. Use their full name if you have it or their first and last name and middle initial if that is all you have. By five times, I mean write the name of your enemy on five different lines.

Then write your own name OVER the name of your enemy five times. When you are done the names will not be readable, so do not try to be neat. Then put the parchment in the jar and push it down into the soupy mixture. If you happen to have any of the hair, fingernails, blood, semen, or a photo of the enemy, place that in the jar as well.

Take the jar and close the lid securely so that it will not leak when you shake it. Place the jar on your altar, and burn a black candle on the lid of the jar for three days in a row. Each day shake the jar and repeat: '(name of your enemy), I am tired of your attacks and I command you (name of your enemy) to leave me alone NOW AND FOREVER or face the sting of the Black Scorpion this very day'.

Again, shake the jar and repeat this spell every day until the enemy's attacks have stopped. Then, when the spell has done its work, break the jar and bury its contents.

HOW TO REMOVE A CURSE THAT HAS BEEN PLACED ON YOU!

There are literally thousands of formulas, spells, and incantations and rituals to remove unwanted curses. But there is ONLY one way to remove a curse of the Order of Dakmonias, and one way only.

If you are the victim of a curse of this Order you deserve it. You have done something to a Sorcerer or Sorceress of this Order that required their placing a curse on you to seek relief and solace from your attacks. Indeed, if you have caused ANY harm whatsoever to a Sorcerer or a Wizard of "ANY" occult magic Order, you have violated one of the most sacred precepts in existence. You have drawn a Wizard's blood.

It does not matter whether you literally drew his or her physical blood or not. The harm you have done may have been emotional, financial, physical, or astral. Whichever harm you have done, you have surely drawn a Wizard's blood. And the Wizard had no choice but to protect him or herself by placing a curse on you.

To remove the curse you are required to either have sexual intercourse for a period of three hours with the Wizard whose blood you have drawn. Or, if you are of the same sex as the Wizard you have harmed you are required to provide a sexual partner for that Wizard for a period of three hours. Once the three-hour period of lovemaking and sexual contact is over the curse is automatically removed and cannot ever be reinstated against you for that offense. This prevents the Wizard from getting something from the offender, and then seeking revenge by refusing to remove the curse. One would be very wise, of course, to discontinue any further attacks on the Wizard. Or they have the right to place another curse on the offender.

One final point. The rule is three hours of lovemaking. The offender must do their best to make these three hours intensely enjoyable and rewarding. As opposed to simply lying in bed like a piece of wood to be used. And, if this price seems too high to pay the offender only need remember that the Wizard did not invite the attacks. And therefore, it is the fault of the offender if they have to provide three hours of lovemaking to get a curse removed.

HOW TO PROCURE THE SEXUAL FAVORS OF ONE YOU DESIRE

To procure the sexual favors of one you desire is not always an easy task. However, the following spell was given in the ancient Book of Milianthros.

Take a piece of fruit, preferably an apple, and as carefully as possible carve out the core. Be careful not to damage either the apple, or the core. Once you have the core out lay it aside and place in the hole left by the removal of the core something from the person you wish to have the sexual favors of. A lock of hair, a photograph, a fingernail, anything will do. Once the item is in the hole put in three drops, and only three drops of some very fragrant perfume (if the person you want is a woman), or three drops of a fragrant cologne if the person you want is a man.

Now, take the core of the apple and cut off whatever portion you need to so that the core will fit back into the space in the apple it came out of while still leaving room inside for the items you have placed in it. Once this is done, dip the apple in a pot of melted candle wax so that the apple core is sealed shut forever. The thicker the layers of wax the better. And to get a thicker layer one need only to continue dipping the apple in wax until the desired thickness is reached.

Finally, wrap the apple in pair of YOUR undergarments and place it in a safe place where it will not be damaged for one week. At the end of the week bury the apple in the ground and the spell will be completed. You will get the sexual favors you desire.

Another variation on this spell is for the removal of someone's love you do not want. Everything is done exactly as described to get sexual favors. Except that instead of keeping the apple for a week, the wax coated apple is thrown into a lake or a river immediately after it is encased in the wax. The unwanted love will go away. Do not do this spell unless you REALLY want to get rid of the love, because once the apple goes into the water it will decay and you will never be able to get that love back.

HOW TO WIN FAVOR WITH THE DARK POWERS

This ritual is designed specifically for the purpose of winning favor with the Dark Powers of the Astral Worlds. Make no mistake about it. This ritual is not for the practitioner afraid to make use of the Dark Side of occult magic. And unless you are truly committed to Black Magic you should not use this ritual. You have been warned, proceed only if it is truly your intent to win favor with the Dark Powers. Because this ritual will gain you both their favor and enormous black magic power.

First, this ritual requires some unusual ingredients so your first task is to obtain these special items for your ritual working to be effective. The need for each item will be explained in detail so that there is no mistake as to why you must obtain these ingredients, or what their use will be in the ritual. If this ritual seems to difficult to work, or the procurement of the ingredients to difficult to obtain, keep in mind that the occult practitioner need only work this ritual a single time in their entire life to reap its benefits, which are considerable.

First, you will need a person of the opposite sex to assist in the working of this ritual. Even if you are lesbian or homosexual you will need to fulfill this requirement. The point is that the person assisting you **MUST** possess the astral polarity totally opposite your own. Alter this requirement at the risk of extreme psychic overload, which will result in serious psychic damage to both yourself, and your assistant, and anyone else who might happen to be attending this ritual working.

It will be the task of this assistant to aid you in achieving as high level of sexual arousal and excitement as is possible prior to, and during the ritual, without actually bringing you to climax or orgasm until the ritual is ended. And to aid you in the calling of the most dark and vile powers from the Dark Side that a mortal is capable of calling without experiencing total and complete destruction.

The second ingredient necessary to the working of this ritual is the attendance of a child. The child should be the same sex as the assistant. The reason the child is present is because they possess an enormous untapped astral power source, which continues to build from birth to puberty. And this ritual requires such an untapped source of astral power to suc-

cessfully open an astral vortex to the Dark Astral Underworld from whence the Dark Powers you will call are going to come from.

The next ingredient is a scorpion, a real live scorpion. And believe it or not, this is probably the easiest ingredient to come by. Scorpions are nearly always available from a pet store. You will be keeping this scorpion, so you will also need something to keep it in. And I would suggest an aquarium with a suitable habitat so the scorpion will remain healthy.

The reason for the scorpion is that it is the embodiment of all Dark Power. The scorpion will absorb enormous Dark Astral energies during the ritual, and will retain these energies as long as it lives. This scorpion will become your familiar. Much as some occult practitioners enjoy the company of cats or snakes, your familiar of choice where black magic is concerned will be this scorpion. (Though you may also have many other familiars).

You will also need other ingredients. A saucer of black pepper, Cinnamon or spice incense. An altar draped in black. And you must be prepared to cast your magic circle CLOCKWISE in black pepper OVER the normal traditional rock salt circle. YOU MUST CAST THE BLACK PEPPER CIRCLE CLOCKWISE. To cast it in a counter-clockwise direction is a ritual of destruction.

Also have black and red body paints available for the purpose of painting a sigil of protection on the left breast of both the assistant and the child. The ritual is performed in the nude, or skyclad. So it will be easy enough to paint on the sigil of protection.

You will also need five black candles. Preferably you should use female figure candles if you are a male, and male figure candles if you are a female. But, if you cannot obtain these, use regular black votive candles.

Finally, have a glass of cognac available (a very small one) available for each participant in the ritual. The reason for this item is that the practitioner working the ritual will use it to anoint each participant in the appropriate places. Those places are the nipples, the lips, the navel, the genitals, the anus, and the forehead. What the practitioner is doing here is sealing various possible entry points into the body a demonic power might use to gain entry for

the purpose of possessing the person. Cognac is the favored drink of the Dark Powers, and so they will not make any attempt to possess anyone anointed with it and who is wearing the sigil of protection. It goes without saying, of course, that the practitioner working the ritual is also painted with the sigil of protection, unless a fifth level Wizard, and is anointed with the cognac EVEN if he or she is a fifth level Wizard. (Some will dispute the claim that Cognac is the preferred drink of the Dark Powers. Or that it did not exist in the Old Days (USE COGNAC).

Now, let us get down to the ritual itself. One hour prior to the ritual working is to take place the three participants are to ritually bath each other in a bath of water, salt, and two cups of milk. Once bathed each participant will "dress" each other ritually. That is to take virgin olive oil and, beginning at the waist, cover the entire upper portion of the person's body with oil (front and back), and then going from the waist down, dress or cover the entire lower body (front and back) with the oil. LEAVE ONLY THE LEFT BREAST UNOILED SO THAT THE SIGIL OF PROTECTION CAN BE PAINTED ON.

Now, THE PERSON WHO IS TO PERFORM THE RITUAL paints the sigil of protection on each participant's LEFT BREAST just above the nipple. Then a straight line is drawn down to the nipple, and a circle is drawn around the nipple. This is done in black. The nipple itself is then painted red. This is how the sigil is drawn: (the sigil of protection for this ritual)

With whatever time is remaining the participants may set up the altar, if they did not already do so, or go over the details of what will happen during the ritual itself.

To set up the altar, cover a table with black cloth and place five black candles along the back edge. Place the saucer of black pepper in the exact center of the table. And put whatever incense is going to be lit during the ritual on the RIGHT SIDE of the saucer. Place the container with the Cognac on the LEFT SIDE of the saucer. Be sure and have the body paint somewhere near the altar, and a container of black pepper to complete the magic circle. Also, do not be afraid to cast a magic circle of rock salt and black pepper on your carpet or floor. It will sweep or vacuum up quite easily. As I have said many times in other books, let other occult practitioners shortchange their ritual workings for the sake of convenience. But you should make use of the enormous power that can only be had by using the proper materials

for casting a magic circle. Or, if you have an outdoor location that you can use to work the ritual, even better, the rain and weather will wash away the circle once you are done with it. **ALSO HAVE THE SCORPION ON THE ALTAR, WHEREVER IT IS MOST CONVENIENT.**

The ritual should begin at 9:00 p.m. So, at that time assemble the participants within the area that will be enclosed by the magic circle. Before casting the magic circle itself, go to each compass point and cast a triangle in rock salt, and then black pepper over the rock salt. Cast these **CLOCKWISE**. Next cast the rock salt circle, **CLOCKWISE**. Then cover the rock salt circle with a black pepper circle. Cast it **CLOCKWISE** also.

Once the circles are cast **DO NOT PROCEED** until each participant has been anointed with the cognac in the appropriate places. Once the Dark Powers have been called it will be too late to do **SO**. Once the anointing is completed, light the candles, and then light the incense. You may allow your assistant or child to do this so that they are playing a role in the ritual instead of simply standing by and watching everything.

Now, begin the ritual:

FACING THE NORTH: "By the power of the Black Scorpion I do hereby call upon the Dark Powers to come to this place of working and grant me their favor and power".

FACING THE SOUTH: "By the power of the Black Scorpion I do hereby call upon the Dark Powers to come to this place of working and grant me their favor and power".

FACING THE WEST: "By the power of the Black Scorpion I do hereby call upon the Dark Powers to come to this place of working and grant me their favor and power".

FACING THE EAST: "By the power of the Black Scorpion I do hereby call upon the Dark Powers to come to this place of working and grant me their favor and power".

FACING THE ALTAR & SPEAKING TO THE SCORPION; "Here present are three (or however many there are present) seekers on the path of Black Magic. We seek this night the favor and the power of Black magic and the Dark Powers. Grant us this night what we require by the Power of the Black Scorpion, **MOST MIGHTY RULER OF DARKNESS, DAKMONIAS**".

FACING THE-ASSISTANT TO THE RITUAL: The assistant now begins to sexually excite the worker of the ritual through masturbation, oral sex, or by whatever other means has been agreed on prior to the ritual. When the worker of the ritual is just short of orgasm or climax the assistant ceases this sexual titillation and the practitioner faces the altar again.

FACING THE ALTAR: "By the power of the Black Scorpion I do now request that all the powers of Black Magic now become mine. Grant me this favor that I might honor the Dark Powers through my deeds".

FACING THE ASSISTANT AGAIN: The assistant will now bring the practitioner to full orgasm or climax. As this is being done the child who is present will hold a cup to catch the semen, if the practitioner is a male. And if the practitioner is a woman the child will pour a small amount of cognac on each nipple as she achieves her orgasm. (The semen will later be dabbed on the back of the scorpion).

IT IS CRITICAL THAT AS SEXUAL CLIMAX OR ORGASM IS ACHIEVED

EACH ADULT PARTICIPANT VISUALIZES ENORMOUS TORRENTS OF DARK ENERGY IN THE FORM OF GREEN LIGHT COMES SURGING INTO THEIR BODIES AND ASTRAL ENERGY FIELDS, OR AURAS. Even the child, if old enough should be taught in advance how to visualize this light. And once this is done, all participants should lie down in the circle for a period of time and imagine that this energy continues to surge into them. After five or ten minutes each participant should get back up, and the practitioner will go to each compass point, beginning in the East, and dismiss the powers present. Once these powers are dismissed the magic circle may be broken. And the participants may leave its protective confines.

To conclude the ritual the participants should clean off the sigil of protection, and bath off any oil that remains so it will not stain clothes or furniture. And, it would be wise for the assistant and child to remain overnight, if possible or practical, with the practitioner. The reason for this is that each will serve to help the other bring their newly acquired power and energy into balance. And should there be any bizarre happenings after the ritual, during the

night, as a result of this new power, each participant can assure the other that no harm will come to any of them.

I do want to elaborate on this latter statement. While it is not uncommon for bizarre happenings to occur during the night after this ritual, no harm will come to anyone who participated in the ritual unless they later turn against anyone who was at the ritual with them. Yet, being human, we are often disturbed by bizarre or unusual circumstances that should seem common place to those familiar with the workings of occult magic. So, do not let bizarre or unusual happenings, noises, or feelings upset you. These are merely manifestations of the enormous power you have just experienced. And may well be manifestations of approval from the Dark Powers. This is why I recommend the three participants spend the night together that night. Each can assure the other that any bizarre happenings really are happening, and that they are no cause for concern.

NEVER DRAW A WIZARD'S BLOOD

This is a chapter that did not exist in the original Book of Milianthros. However, the title of this chapter is brought out, as a precept or a law in the Book of Spitzalod. The reason this law is being expanded to a chapter in this book is because so few people understand this law of Sorcery and have fallen victim to its karmic penalty that I have been instructed to discuss it at length. After reading this chapter, one would have to be either the greatest idiot, or the most self-confident occult practitioner alive to break this law.

The law is simple and plain. But as with so many things in the occult that are simple and plain, we try our best to make it complicated or of no effect. The law states, or warns, 'NEVER DRAW A WIZARD'S BLOOD'. And it is talking about male, or female sorcerers or wizards.

Now, one does not expect people who do not believe in occult magic to have the wisdom or good sense not to attack or cause problems for a Sorcerer or Sorceress, or Wizard. Though a lack of belief in the occult does not spare a person the penalty of breaking this law. But I am absolutely astounded, as is Milianthros and the other supernatural entities that deal with humankind, at the number of occult practitioners who should know better than to break this law, but do so anyway.

The basis of the law is that anyone who attacks an occult practitioner of the level of Sorcerer or Sorceress will pay a penalty for doing so. The practitioner being attacked does NOT have to be aware they have been attacked or done harm. The person attacking them will automatically pay the penalty anyway by virtue of the fact that the Powers and supernatural entities the Sorcerer or Sorceress associates with will know he or she is being attacked. And these Powers and entities will punish anyone who dares attack them without any request from the Sorcerer or Sorceress. It is a matter of supernatural honor.

So there is no mistake, let me be even more clear. It does not matter whether the harm done to the protected Sorcerer or Sorceress is emotional harm, financial harm, physical harm, or harm done to their good name or reputation. All of these kinds of harm done are "drawing a Wizard's blood". And the person who caused the harm will be dealt with supernaturally, and punished for "drawing a Wizard's blood". Again, the person being attacked does not have to

even know what happened, why it happened, or who did them the harm. The supernatural Powers will know, and they will severely punish the attacker.

The logic behind the supernatural Powers protecting a Wizard is this. The Wizard, whether male or female, has devoted years of service, teaching, study, ritual and spell work, lecturing, writing books, and doing other work for the occult. Or, in effect the supernatural. Not only that, but any AUTHENTIC Wizard will wear the initiation mark of their own occult discipline to show their allegiance to their Order of occult magic, or the supernatural Powers they embrace and deal with. The initiation mark is a sign of loyalty. All of these factors place any occult practitioner mentioned under the protection of their supernatural benefactors. And because the occult practitioner has been so loyal to them, these Powers will display their anger and wrath against any and all who would dare do their mortal charge harm.

Yet, I constantly see occult practitioners, or non-believers attack initiated occult practitioners who are under supernatural protection. And I constantly see these foolish persons suffer the wrath and revenge of the supernatural. And yet, the warnings are clear, the cautions given over and over again. DO NOT ATTACK OR ATTEMPT TO DO HARM TO AN AUTHENTIC, INITIATED SORCERER OR WIZARD, whether male or female. In other words, "NEVER DRAW A WIZARD'S BLOOD".

One final irony to this law is that so many non-believers claim to tremble at the mere mention of occult magic and the occult. They dismiss it as dangerous, as satanic, as perverted. Yet, these non-believers will turn right around and attack anything and anyone they think to be occult. Well, if they really believed that the occult was such a danger, why would they be stupid enough to attack those in the occult and ask for trouble? The answer to that, of course, is that many of the people who attack occult practitioners are Christians. And I can assure Christians that I have seen the penalty for breaking this law exacted against Christian's time after time. Their being Christian did not lessen their supernatural punishment one bit.

I would also like to caution those occult practitioners who believe that because they have more power, or a better magic wand, or a better following, that they can attack a fellow occult practitioner with impunity. I have seen the punishment for breaking this law exacted

against dozens of occult practitioners who thought they were immune from punishment but were not.

Of course, occult practitioners should not be attacking each other anyway. Not even black magic occult practitioners. There is enough evil in the world to combat without occultists attacking each other. And even the Dark Sorcerer need not attack his or her occult counterpart to achieve any of their evil or dark objectives.

The bottom line is this. If you forget everything you have just read, you need only remember what I am about to say. The supernatural powers **WILL NOT BE MOCKED**. If you attack an authentic, initiated Sorcerer, whether male or female, you can expect the wrath of the supernatural to come down on you in one form or another. It will happen, it is as certain as the setting of the sun and the rising of the moon. You cannot escape the consequences. Whether you are a Christian, or do not even believe in the occult at all, or are an occult practitioner yourself, it does not matter. You will be punished by the supernatural. And once the punishment begins there is only one way to stop it. And that is by granting to the **Wizard** the price of sexual favors.

The best policy then, is to obey the law and **"NEVER DRAW A WIZARD'S BLOOD"**.

EPILOGUE

Becoming a Dark Sorcerer or Wizard is the destiny of many in the occult arts. But even for those of us who will never practice the Dark Arts exclusively, the knowledge of these arts is an important acquisition to our occult wisdom.

The Dark Arts are explored further in the final book of the series I have written, THE BOOK OF DAKMONIAS. But I believe that anyone who has read this volume THE BOOK OF MILIANTHROS, cannot escape the realization that within these pages are secrets and powers the reader had never encountered before picking this book up. And if that is the case, then the reader of this book has a great advantage over those who have not read it. For they possess knowledge and power that gives them an edge in the occult magic realm.

If you have not read the other two volumes that make up this three-volume set, then I highly recommend that you do so at once. THE BOOK OF SPITZALOD, THE BOOK OF MILIANTHROS, and THE BOOK OF DAKMONIAS, are available through the International Guild of Sorcery, 255 North El Cielo Road, Suite 565, Palm Springs, CA., 92262. Or, if you would like to correspond directly with me about anything in this, or one of the other books, you may contact me at

I have no greater desire than to help my fellow occult travelers attain to the highest level of occult magic knowledge and skill that is possible while we inhabit this mortal realm.

And so I would encourage you to write to me if you have any questions, or do not understand some portion of what you have read in this book. Please enclose a SASE to help keep my costs down if you do write.

If you plan to be in my area and would like a personal visit, please write to me far enough in advance so that we can agree on such a visit, and whether or not it is in our mutual interests.

Finally, please reread this book thoroughly. It is your textbook, your guide, and your working tool in the Dark Arts. No one but yourself should use this book in magical workings.

That is because YOUR astral energies will charge this tome to YOUR vibrations and level of skill. And besides that, if you loan out this book, you may not get it back.

Go forth without fear into the realm of Black Magic. For you are armed with the knowledge that allows you to be the ally of all the Powers and forces introduced to you in this book.

END

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