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

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

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

The high magical and spiritual practice within the TOTBL is thus shaped in a way that will lead the initiate to a concrete and direct encounter with the Divine within and without. The forms most often used and focused upon within our ritual work are those



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## Chaosophy

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

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

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## Invocations

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

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

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

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

[The Calling of the Eleven Angles](#)

[Leviathan](#)

[Beelzebuth](#)

[Tanin'iver Liftoach Nia](#)

[Invocation 333](#)

[Invocation of Sorath](#)

[Invocation to Hekate](#)

[The Holy and Powerful Names of Hekate](#)

[A Prayer to Hekate](#)

[Invocation of the Nameless One](#)

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## Lilith & Naamah

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

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

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

[Invocation to Lilith](#)

[The Nighthmarish Vision Of Ama Lilith](#)

[Layilil. The Destroyer](#)

[Arachnidia Lilith. Spider Goddess of Sitra Ahra](#)

[Taninsam Lilith and Tanin'iver](#)

[The Womb Sigil of Isheth Zenunim](#)

[The Ink of Lilith](#)

[Invocation of Naamah](#)

[The Vision of Naamah](#)

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## Kagiri Ushumgal

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

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

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

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

[Ama Ushumgal Sumun Tiamat](#)  
[The Sacrificial Rite of the Eleven Flames](#)

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## Draconian Setianism

The following texts are taken from the forthcoming book 'The Path of Set-Typhon' and are presented here in order to give praise to and celebrate the Majesty of the Red Lord and spread His word of Isfet upon the Earth.

Io Sut-Apep!

[Celebration of the Birth of Set - July 29](#)

[Set's Speech to the Chosen 72](#)

[The Man of Set](#)

[Invocation to Apep](#)

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## Rituals

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

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

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

### [Esoteric Formulae](#)

[The Altar and the Five Principal Magical Weapons](#)

[Consecration of the Magical Weapons](#)

[Opening Ritual](#)

[Oneiric Union with the Angels of the Black Moon](#)

[The Rite of the Fire-Bearer Azazel](#)

[The Black Rite of Hekate](#)

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## Incense Formulae

The following formulae are presented in order to aid the practitioner in his/her work. They consist of different incense blends that through the faithful practices of the initiates and adepts of the 218 Current, have become strongly linked to the spiritual emanations they are meant to channel and manifest.

[The Four Black Thrones Incense](#)  
[Hekate of the Crossroads Incense](#)  
[Nachashiel Incense](#)  
[Layilil Incense](#)

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## Publications

### New and Upcoming Publications:

[Liber Falxifer, The Book of the Left-Handed Reaper \(Second Edition\)](#)

[Liber Falxifer II, The Book of Anamlaqayin](#)

[The Book of Sitra Ahra, A Qliphothic Grimoire](#)

[The Book of Thaumitan, The 218 Current](#)

[Liber Shemyazazel, The Nephilimic Witchcraft](#)

[The Path of Set-Typhon, Draconian Setianism](#)

[Solomonic Black Magic](#)

Note: The English Liber Azerate will not be published publicly this year and will instead, in time, be made available on the Temple of the Black Light website.

Instead of Liber Azerate two other books are planned for publishing during the year 2010. One book will be connected to the Necrosophic work of T.F.C. and the other to the Kliffotic Path of the Current 218.

More information about these future publications will be provided here on our website.



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Last updated: 2010-05-29

New [Publications](#) announced: [Second Edition](#) of the First Book of Falxifer and [Liber Falxifer II](#) to be released this year.

2009-09-11

Update regarding the english version of Liber Azerate and future publications. Check the [Publications](#) for more info.

2009-08-29

The text [A Prayer to Hekate](#) has been added to the [Invocations](#) section.

2009-07-29

A New [Draconian Setianism](#) section and three texts taken from the forthcoming book 'The Path of Set-Typhon' are added to the website.

2008-12-10

[The Zodiac of Sitra Ahra](#) sigils added to [Chaosophy](#).

2008-12-08

[The Sigils of Kliffot](#) text added to [Chaosophy](#).

2008-12-02

[Tzimtzum and the Restricting Impulse of Ain Sof](#) and [The Kliffotic Kelim Fetishes](#) texts added to [Chaosophy](#).

2008-09-14



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## Chaosophy

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

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

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

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

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



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## Lucifer is Satan

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

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

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

In order to focus our consciousness to, and link our unconscious minds with, the essence of these dark gods and establish contact with them, we need to penetrate the hidden heart of darkness and explore the concrete effect that these forces of Black Light have on our selves and the world at large. After we have identified, experienced,\* and on a deeper level intuitively understood the



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## Evil, the Satanic Ideal

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

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

But we also understand that while we ourselves view the meanings most often associated with these words as illusory and as the mental programming of enslavement, there are still billions of people that let their empty lives become controlled by the significance they have been brainwashed to attribute to these words.

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

All that which the archonic world rulers have established as the ideal of the 'highest good' is, in truth, that which the pneumatic elect of Satan-Lucifer understand as being anti-evolutionary and enslaving. For example, slave mentality and morality, ignorance of the harsh truth, weakness of spirit and mind, passivity,



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## The Three Dark Veils Before Satan and the Black Light Gnosis



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



00 - Bohu - Emptiness: Beliaal  
'Without God'



0 - Chusek - Darkness: Aathiel  
'Uncertainty'

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

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

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



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

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

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

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

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

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

Tohu (Formless Chaos) is manifested within Thaumiel, which has



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# Tzimtzum and the Restricting Impulse of Ain Sof

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

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

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

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

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

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

The kliffotic forces are thus known to manifest themselves through various aspects of dissolution of cosmic form and structure, and can therefore be perceived as 'agents of destruction'. But the actual truth is that even though annihilation is their exoteric effect, their true goal is nothing less than the Liberation of



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## The Kliffotic Kelim Fetishes

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

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

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

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

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

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



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## The Sigils of Kliffot

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

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Thaumiel



Ghagiel



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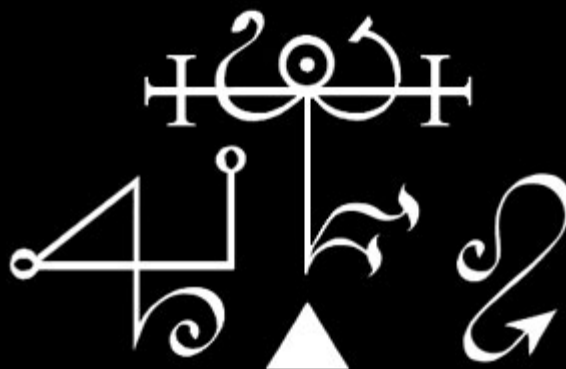
## The Zodiac of Sitra Ahra

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

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#### Bairiron



#### Adimiron



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# The Calling of the Eleven Angles

*Zazas Zazas Nasatanada Zazas! (x11)*

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

Hail Moloch!

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

Hail Beelzebuth!

From the third angle I call upon the Living Darkness, the revealer of all the hidden treasures of the Nightside and the extinguisher of the Finite Light of Creation! I invoke Lucifuge Rofocale!

Hail Lucifuge Rofocale!

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

Hail Astaroth!

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

Hail Asmodeus!

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

Hail Belphegor!

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

Hail Baal!

From the eighth angle I call upon the anti-cosmic venom of the



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## Leviathan - Dragon Lord of the Western Tower and Throne

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

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

Leviathan, whose feminine aspect or counterpart sometimes is



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## Beelzebuth – The Lord of the Eastern Throne

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

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

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



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## Tanin'iver Liftoach Nia

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*Zazas Zazas Nasatanada Zazas! (x11)*

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

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

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

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

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

I call upon and invoke Tanin'iver, whose invisible flames shall dissolve that which is above and that which is below, and thus reestablish the purity of the Primal Formlessness!

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

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

*Tanin'iver Liftoach Nia! (x11)*

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

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

Open up your black diamond eyes that are the gates to the eternal emptiness and darkness of The Unmanifest, and with your fatal



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## Invocation 333

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

*Zazas Zazas Nasatanada Zazas!*

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

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

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

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

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

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

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

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

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

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

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

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

*Zazas Zazas Nasatanada Zazas!*

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

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## Invocation of Sorath

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

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

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

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

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

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

Prince Sorath, I invoke you!

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



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## Invocation to Hekate and Her Dark Host

I call upon and invoke the mistress of the hidden moon!  
 I invoke Nocticula Hekate,  
 the sinister queen of all witches and the goddess of the blackest  
 witchcraft!

I invoke Trivia Hekate,  
 the cruel enchantress;  
 she whose dark spells bring down the heavens,  
 she whose might ushers man towards the eternal sleep of death,  
 she whose wrath and cold fury freezes to ice the seven seas!

I invoke the great goddess Hekate!  
 I invoke Nocturnos Trivia,  
 she to whose honour the black wolves of Hades howl at night!

I call upon the dark queen of the crossroads!  
 I call upon the shadows of the dead and the powers of the dark  
 moon!  
 Trivia Hekate, in the name of Chaos, I invoke you!

Three-headed goddess,  
 O mistress of the hungry dogs of the underworld,  
 you whose beauty illuminates the dark night of the soul;  
 in the name of Typhon, I invoke you!  
 I invoke Nocticula Hekate,  
 she whose power of will can extinguish the light of the immortal  
 stars  
 and illuminate the darkest pits of hell!



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## The Holy and Powerful Names of Hekate

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

1. Hekate (She Who Works Her Will/The From-a-far Powerful One/The One who Stands Aloof)
2. Antania (Enemy of mankind)
3. Kleidouchos (Keeper of The Keys)
4. Khthonia (Mistress of The Underworld)
5. Kratais/Crataeis (Strong One)
6. Kurotrophos (Protector of Children)
7. Monogenes (Only Child)
8. Phosphoros (The Light-bringer)
9. Propylaia (The Guardian)
10. Soteira (Saviour)
11. Trevia (Of Three Ways/Goddess of Crossroads)
12. Tricephalus (The Three-Headed)
13. Aidōnaia (Lady of The Underworld)
14. Anassa eneroi (Queen of Those Below)
15. Antaia (The One in Front)
16. Atalos (Tender/Delicate)
17. Brimo (Angry One/Chthonian Mistress of The Mighty Dead)
18. Dadophoros (Torch bearer)
19. Despoina (Lady)
20. Epiphanestate Thea (Most Manifest Goddess)
21. Kleidophoros (Key Bearer)
22. Koure mounogenes (Only Begotten Maiden)
23. Liparokrêdemnos (Bright-coiffed, with Bright Headband)
24. Megiste (Greatest)
25. Nyktipolos (Night Wandering)
26. Perseis (Destroyer)
27. Propolos (Guide/She Who Shows The Path)
28. Skylakagetis (Leader of the Dogs/Mistress of Hellhounds)
29. Trimorphis (Three Formed, Three Bodied)
30. Trioditis (Of The Crossroads)
31. Zerynthia (Of Mt Zerynthia)
32. Lykania (She-Wolf/Mother of Werewolves. Tradition specific form used within 218.)
33. Abnukta (She of The Night, also one of the names of Lilith)
34. Noctacula (Moon Mistress)
35. Agriope (Savage Face)
36. Pandaina (The All Terrible/The One Feared by All)
37. Anabratos (The Nameless One/The Unnameable One)

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## A Prayer to Hekate for any Operation

Mighty Three-Faced Goddess of the Crossroads,  
Harken to my calling and attend your Holy Names,  
As I now burn for you these herbs and bring you the sacred offerings!

You who bear upon your head an Everlasting Crown,  
Strong as the unbreakable bonds of the great Kronos,  
And hold in your hands the Sceptre of Power,  
Upon which Kronos himself has inscribed his letters,  
Given to you to wield, so that your rule remain eternal and steadfast:  
Subduer but never subdued, Mankind's Subduer,  
And Force-subduer; even in Chaos you rule!

O Daughter of the Titan, Ophidian Mistress, Enthroned Queen,  
Mistress of the Hounds of Hades, who roam the Desolate Crossroads,  
Goddess of Unmarked Graves, O Nether and Nocturnal One,  
Infernal Goddess of the Dark, Quiet and Frightful One,  
It is you, the One Whom Others Fear, that I now call upon with hope in my heart!



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## The Invocation of the Nameless One

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You who dwell beyond light and darkness  
 You who are the madness that consumes the minds of the blind  
 You who are both the absence and the fullness of all  
 We invoke you!

We invoke you, O Nameless One!  
 You who engender the wordless thoughts of the illuminating flames  
 of the Black Light  
 You who whisper the Alogos of truth in the silent vacuum between  
 death and life  
 We invoke you!

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

You whose hunger devours the aeons and whose thirst  
 extinguishes the fire of all suns  
 Awaken now and let the slumbering flame of your unborn spirit  
 ascend!  
 Stir up your thoughtless light and let it shine through the  
 guardians of your mysteries!

Traverse the eleven angled path leading to and from your  
 kingdom!  
 Bring forth the purifying flames of the acausal and burn to ash all  
 false forms  
 That have usurped your divine and formless truth!

Let the storm of your just wrath become the avenging swords of  
 your children  
 And banish and destroy all the deceptions of the fallen world of  
 matter!  
 Liberate the transcendent essence that is kept imprisoned within  
 the profane forms of creation  
 And raise your black fires within those that have heard the  
 voiceless call!

O you who are the Alpha of their Omega  
 You who are beyond both the beginning and the end  
 Let now the hidden fires that we carry within us blaze up and  
 incinerate all the causal shackles  
 So that we may rise up from the ashes cleansed, liberated and  
 deathless!



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## Invocation to Lilith

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

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

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

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

Isheth Zenunim Taninsam Ama Lilith, scorch and cleanse me with



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# The Nighthmarish Vision Of Ama Lilith, The Faceless Goddess of Sitra Ahra

### *Her Three Right Hands:*

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

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

In her lower right hand she holds a torn out and still beating, blood-dripping and burning heart. This heart is the symbol for all the passions that Ama Lilith controls, manipulates and enflames. This burning heart represents some of her blessings and some of her curses and is something that her devotees must receive and later return to her as an offering. The heart is also the place of the



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## Layilil, The Destroyer

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

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

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

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

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

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

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

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



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## Arachnidia Lilith, Spidergoddess of Sitra Ahra

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

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

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

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



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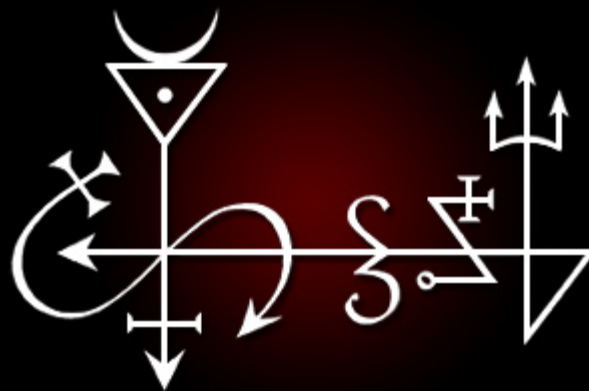


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## Taninsam Lilith and Tanin'iver

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

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

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

Contrary to some other traditions, the connection of Sämm or Sam/Sämm and blindness does not exist within our current. Some people have confused Taninsam with 'Tanin'iver' which is



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## The Womb Sigil of Isheth Zenunim

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

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

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

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



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## The Ink of Lilith

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

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

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

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

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

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

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

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



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## Invocation of Naamah

*Naamah Nahemoth Nahema, Liftoach Shaari ha-Sitra Ahra!*

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

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

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

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

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

Grant me in visions the sight of your bloodstained webs of death,

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## The Vision of Naamah

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

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

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

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

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

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

As one can read within her Invocation, Naamah is also often envisioned holding in her hand/s many black threads (dripping blood?) that emanate outwards from her in all directions. This is



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## Ama-Ushumgal-Sumun-Tiamat (A Chaosophic rendition of the Enuma Elish)

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In the beginning darkness reigned, and Chaos was all.  
Tiamat, Mother of Chaos, together with Absu, Father of the Depths,

ruled over the eternal darkness and the perfect silence.  
Tiamat and Absu together formed the chaotic primordial ocean.  
Absu's sweet water blended with Tiamat's salt water,  
when they together dreamed their dark dreams.

But out of the two's ancient dreams,  
energies that were impure and not in harmony with Chaos  
began to take form in the darkness.  
Without the Mother of Chaos or the Father of the Abyss  
awaking up from their dark slumber, the impure energies grew  
strong,  
And, from them, the filthy rebel gods began appearing.  
From the non-chaotic energies that had taken form,  
the unworthy bastard gods of the false light began manifesting.

Among these new gods was one by the name of Enki, the  
strongest.  
Enki became ruler of the bastard gods.  
He became king of the unworthy gods.  
And the perfect silence was no longer perfect,  
because the eternal night was disrupted by the wailing of the  
bastard gods.

Absu, Father of the Depths, awoke from his slumber and became  
enraged.  
Tiamat, Mother of Chaos, awoke from her slumber and was filled  
with hatred.  
Disgusted, they looked down upon the new gods.  
With hateful eyes they beheld how the bastard gods procreated.  
This dejected Mother Tiamat, and filled father Absu with vengeful  
lust.

Not even Egura, the black water of the Abyss,  
could silence the cheerful laughter of the bastard gods.  
Not even the mist of the depths could conceal the presence of the  
new gods.  
Their behavior became abhorrent to the Father of the Depths,  
and Absu stormed, filled with hatred.

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

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## The Sacrificial Rite of the Eleven Flames

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

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

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



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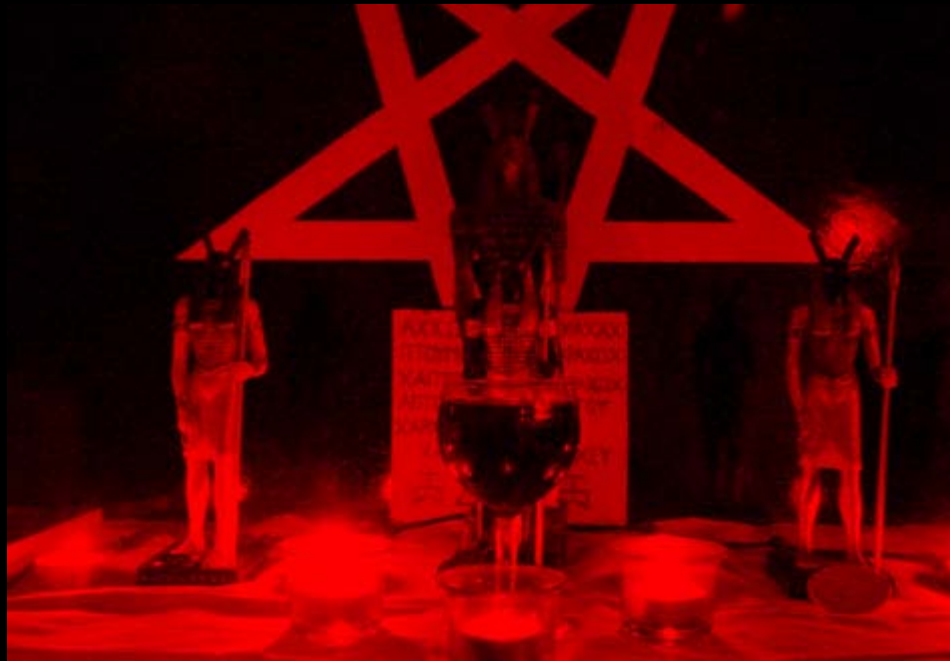


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## The Celebration of the Birth of Set – 29th of July

During this night the magician shall enjoy a feast in the honour of Set. The meal must consist of food items sacred unto the Lord, like for instance fish, pork, watermelon, lettuce salad, onions, beer, red wine etc.

The meal must be eaten with the left hand (if the magician is left-handed the right hand is used instead in order to invoke the presence of The Other) as a sacrifice and as a holy communion.

Seven red candles are later to be cleansed, inscribed with His names, dressed and consecrated and placed upon the altar. At the stroke of midnight the ritual is opened in the traditional manner and the seven candles are lighted in His seven Names of Power. After the giving of suitable burnt offerings of herbs and resins the magician is to assume the stance of the 'Trident of Sut' and the following invocation/prayer is to be recited seven times:



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## Set's Speech to the Chosen 72

Heed my words, O you bearers of the Khem Sedjet, and open now your eyes!  
 Rise up in power and Xeper-I-Set!  
 Come unto me and unified beneath the dragon's wings Xeper-I-Apep!

For it is I, the Lord of the Southern Throne, who calls upon you!  
 It is I whose name is the flaming key to divine wisdom and boundless power!

I am the lord of the Red Deshert, whose bloody sand shall bury the empty shells of the finite gods and their creations!

I am the lord of the seven stars of the hidden Setaue, the immortal ruler of the blackened night and the destroyer and storm-bearer of North!

I am the terror and the enemy of the gods, the mighty Set!

Mine is the red Tcham sceptre of Power, and it is I who rule and shape the unknown and empty void of your future!

Mine is the right (through Might) to condemn enemies to death and to yield eternal life to those who become as one with my own deathless Sekhem!

Mine is the terrible wrath and the violent power which forces the gods to kneel in front of my throne! Mine is the royal crimson crown and the title of Set-Heh, the Eternal One of Might!

I am the outer aspect of the black flame that burns within you!  
 I am your will to power and your path to total victory!  
 I am the cruel lord of conquest, who gives you the strength to trample down and annihilate your unworthy enemies!  
 I am the Eternal, the stranger whom the other gods fear!

I am Pakerbeth!

I am the one empowered by the Wrath of the Dragon and the seed of Apep is my true Sekhem!

I raise my left hand in salutation of my devotees whom cultivate the powers of Isfet, which is the innermost essence and source of Khem Sedjet, while with my right hand raised in wrath; I mercilessly smite the weak and the unworthy who have blindly



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## The Man of Set

(A Sutinian rendition of a text found within the 'Dream Book' from the XIXth dynasty.)

The God in him is Set.

He is one dissolute of heart on the Day of Judgment.

If he drinks beer, he drinks in order to engender strife and turmoil.

The Redness within the whites of his eyes is a sign of his god.

He is one who drinks that which he detests.

He is beloved by woman because of his greatness in loving them.

Though he is of royal blood he walks amongst the common people.

He will not descend unto the west, but shall instead walk the deserts of the south.

As one with the creatures of red sand he shall walk to his god.

He drinks beer in order to engender disruption and disputes.

He will take up the weapons of warfare and kill his foes without mercy.

He will not distinguish the married woman from the whore.

Any man who opposes him he pushes into the jaws of death.

Massacre arises in him and he is placed amongst the demons of the underworld.

His god is Set.

The redness in his eyes is from that god.

He shall not be judged in the Hall of Judgment, for his heart belongs to his own god

and he is therefore beyond reward and punishment.

He is one of the 72 of Set.

The Red God rejoices in his acts of transgression and bloodshed.

He walks in the footsteps of that god and is accursed by both men and the gods of men.

He is a man of Set.

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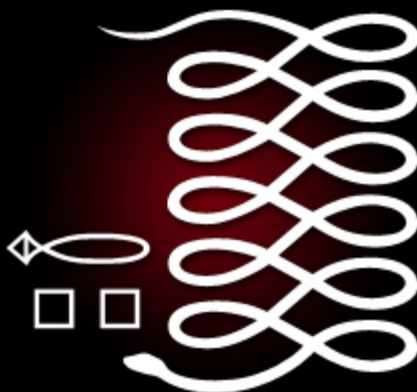


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## Invocation to Apep

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

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

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

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

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

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



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### *Agilleath Tiddehmos Tlyfos Belial!*

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

### *Vibarlal Dendas Tnasod Beelzebuth!*

A sonic sigil linked to the essence of Beelzebuth as the bringer of Nihil. The formula can bring forth the 'winds of emptiness' and the 'Screaming Silence' of the Alogos proclaimed by the Lord of Ghagiel. Beelzebuth's esoteric formula silences the mind and can open the path to the eastern throne of the Sitra Ahra, and is the key to the gate of the Mental plane of the dark Air element of the Nightside.

### *Dessurpur Kajn Gidupp Leviathan!*

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

### *Lylusay Tateros Volt Sids Lucifer!*

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



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# The Altar and the Five Principal Magical Weapons

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

### 1. The Pentacle

Element Earth - Manifestation - The physical and the conscious plane

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

*Agilleath Tiddehmos Tlyfos Belial!*

### 2. The Chalice

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

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



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## The Cleansing and Consecration of the Magical Weapons

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

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

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

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

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

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

Lift the bowl in front of you and say:

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

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

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## Opening Ritual of the Black Thrones

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

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## Oneiric Union with the Angels of the Black Moon

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

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

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

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

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

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

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

Make your bed on the floor in front of the altar and in the light of the dream candle. Chant the formulae and adore the form that you



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## The Rite of the Fire-Bearer Azazel

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

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

Tubal Cain, who was the first biblical blacksmith, mastered and



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## The Black Rite of Hekate



This ritual is held on the night of the 31st of October or on any other fitting night, and has as its aim to evoke the Dark Goddess, Hekate, and channel her most sinister energies towards the manifestation of inner and outer changes, in conformity with the collective will and desire of her blessed assembly.

The proper place for the ritual must be chosen beforehand by the Priestess of Hekate and must be a natural liminal point of ingress to the darker powers. A relatively big fire pit must be dug in the middle of the chosen place for the ritual and enough timber must be collected and placed inside the pit to kindle a holy fire that will burn strong during the whole of the ritual proceedings. The best wood to use for the kindling of the fire of Hekate is from the dead branches of yew, willow and cypress tree. The flames of the pit



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## The Four Black Thrones Incense

1/2 part sulphur  
3 parts patchouli  
3 parts colophony resin  
3 parts dammar resin  
6 parts sandal wood  
7 drops of blood from the index finger of your left hand

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Grind the sulphur, patchouli, colophony, dammar and sandal wood inside a mortar until a fine powder is created. To this powder add seven drops of blood from your left hands index finger. Place the mortar on the altar and call upon the Four Black Thrones. Invoke the power of each of the four thrones and ask them to bless the incense that you have created for the sake of their secret rites.

Trace the corresponding pentagrams of each of the thrones, while you vibrate the matching formula and direct the sonic energies through the heart of the flaming pentagram out towards the content of the mortar.

Mix the incense powder thoroughly and place it inside a black container marked with sigils of the powers that it has been dedicated and linked to.

The Four Black Thrones Incense is burnt on hot coals before and during any major magical working connected to the calling of the fourfold aspect of the Great Opposer. The incense is a very suitable form of burnt offering during such rites, but can also be used as a concrete and potent magical tool for the channelling of the powers of the cardinal points of the Nightside Tetragrammaton.

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## Hekate of The Crossroads Incense

- 3 parts cinnamon
- 3 parts myrrh
- 2 parts mugwort
- 2 parts willow bark
- 1 part mandrake

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Dedicate the mixture to Hekate of the Crossroads and consecrate it by first vibrating Her holy names into the powder and later placing it inside a suitable container, on which the holy sùmbolon of the Goddess is traced.

Bury the container, three nights before the New Moon, in the center of a crossroads where three paths cross, and ask the Goddess of the Tau Cross to imbue the buried incense with Her liminal powers.

Return to the crossroads after three nights and reclaim the incense, leaving in its place some fitting tokens of your gratitude for Hekate of the Crossroads.

Use the empowered incense whenever you need to call upon the Three-headed Goddess, and its smoke, when burnt on hot coals, shall become a liminal point of ingress and congress between you and the Pale Lady of the Cross.

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## Nachashiel Incense

3 parts Dragon Blood resin powder  
3 parts sandalwood  
2 parts powdered 'Red Gold' (Red Gold is the dried elixir created through the sexual rites of the Black Moon and consists of semen mixed with menstrual blood)  
2 parts Jasmine  
2 parts Ambergris  
1 part saltpetre

Moisten this mixture with seven drops of blood from your left hands middle finger, mix well and let it dry completely before use. The Nachashiel Incense is used within all workings connected to the Awakening of the Inner Dragon-Force and is therefore also linked to the mysteries of Tanin'iver.

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## Layilil Incense

4 parts jasmine  
3 parts charcoal powder  
2 parts mugwort  
2 parts myrrh  
2 parts helleborus niger  
9 drops of essential oil of lilac  
A small pinch of sulfur

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Grind the jasmine, mugwort, myrrh, hellebore root, the sulfur and the charcoal in a mortar until a fine powder is obtained. Add 9 drops of the essential oil of lilac to the mixture and place the mortar in the center of the triangle of the Layilil sigil.

Place three black candles that have been inscribed with the formula of Layilil upon the three points of the triangle of the sigil and light them in the name of the goddess. Invoke her fearsome powers and vibrate her formula eleven times and direct the vibrations towards the mortar and its contents.

Pray to Layilil and ask her to bless the incense you have prepared for her by lending to it a fraction of her awesome powers. Let the three candles placed upon the sigil burn down as simple offerings to the goddess and then place the charged incense in a suitable container. Burn this blessed incense upon hot coals whenever you need to call upon the wrathful aspect of Lilith and its smoke shall facilitate her manifestations on all levels.

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## Liber Falxifer: The Book of the Left-Handed Reaper (Second Edition)

In response to the volume of interest shown in the initial printing of [Liber Falxifer](#) and due to the fact that not every book reached their intended hands, a second edition will now be made available for those who seek the wisdom and guidance offered by the T.F.C.

This second edition will contain some crucial additions and rectifications concerning certain important sections of the book.

The Second Edition of Liber Falxifer – The Book of the Left-Handed Reaper, is also intended to prepare the pathway for the next written emanation of the Necrosophic Current 182, which by the end of 2010 shall take shape and manifest in the form of a sequel: [Liber Falxifer II](#).



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# Liber Falxifer I



## The Book of Anamlaq

### Liber Falxifer II: The Book of Anamlaqayin

The Second Book of Master Falxifer will delve further into the Necrosophic mysteries of Qayin, but will also cast a black light on some crucial aspects previously hinted at and at the same time veiled, in the [first book](#) of the Left-Handed Reaper. One of these all-important aspects concerns the identity of and the gnosis granted by the Hidden Mother of Our Bloodline, the Bride of Qayin.



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