



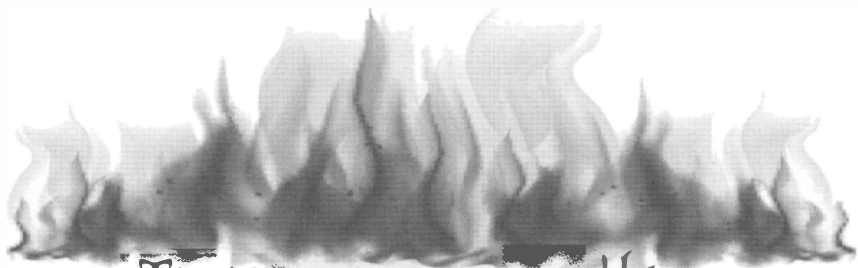
The Infernal Path



Alexander W. Drag

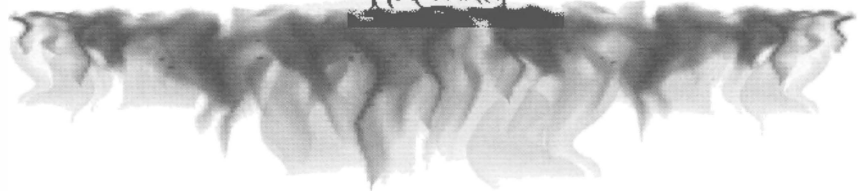


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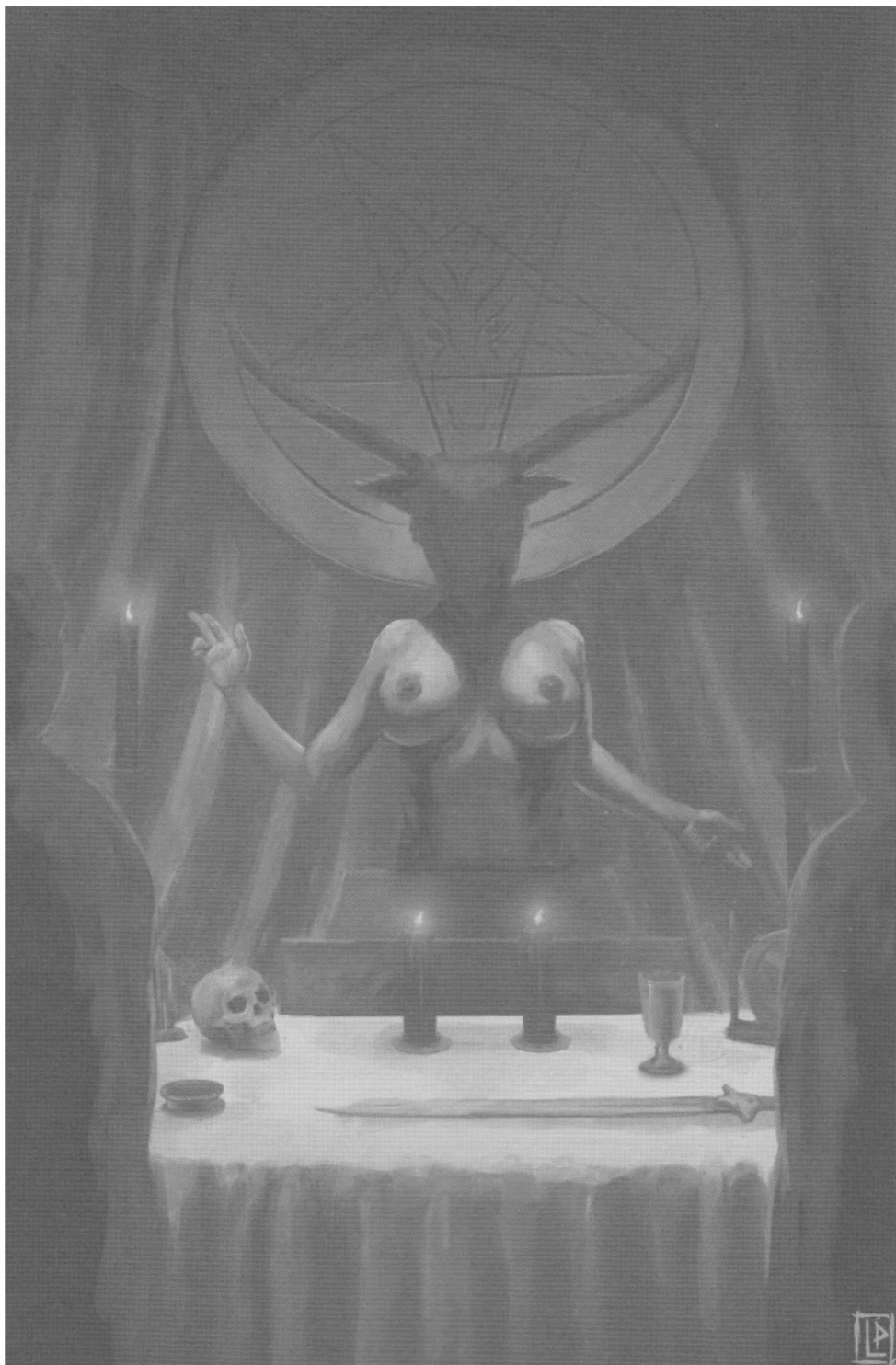


“Thus they make war upon the Holy one,
sending forth their delusion upon men,
and upon everything that liveth.
So that their false compassion is called
compassion, and their false understanding
is called understanding.
For this is their most potent spell.”

- A. Crowley



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As Black Magicians, we do not follow blindly into the unknown, lead by masters and priests representing the authority and power of some all powerful deity incarnate in their own flesh. We know that true freedom comes from validating and enhancing the realities of our choice through a process of self-realization and self-experience. No human man or woman shall ever tell us what to believe or how to live. We forever seek the emancipation of our awareness and the free movement of our ability to perceive in accordance with a set of truths that we have experienced for ourselves not inherited from remote others. These truths are not the truths of the average individuals as they have no basis whatsoever in the consensual agreements of the ordinary world. They are fundamental assertions based off of what we have come to call energetic truths. These truths are based off of the cumulative experience of sorcerers throughout the ages and have been validated by the individual in a way that transcends the ordinary reasoning capacities of the average human. No sorcerer is ever asked to approach their practices and paradigms as a matter of faith. We simply postulate the experiential energetic truths uncovered by our predecessors and finally when these sorcery truths have become known to us, we then proceed having established true referential knowledge as a new sorcery fact.

These qualities are what greatly separate the black magician, Satanist or otherwise from the magician of the right hand path and their kind. It

goes far beyond the fight for individuality and the wholesale rejection of the herd. That is the start, but once the sorcerer truly leaves behind the human form, they also leave behind the human compulsion to assert this newfound individuality in that ordinary world of affairs. This is a true achievement; to have nurtured a profound alteration in perception and one that leaves us unable to reflect, live and act as an ordinary individual in the realm of ordinary affairs. The desire to assert one's new, fortified consciousness will have effectively been burned out of one's very consciousness and old paths to ego gratification will crumble and lead to emptiness and desolation. This is the turning away and the birth of the Black Brother and Sister and as you begin to realize that every human option has become a faded reminder of another life, so you shall begin to embrace ideas and knowledge gained from the actual vital and living journey that is your Left Hand Path. There are precious few remnants to which we cling and as our energy bodies submit to our will and we become a work of our own design, then we shall find delight in those spaces in between spaces and we shall find joy in the truly sublime as we become ever more capable of perceiving that which has no human equivalent. The tree of life becomes what it is; a map of the reflections of human desperation and a testimony to the human compulsion to assert human values and a sense of order onto the vastness of the unconquerable unknown. Aliens we become, not out of mere indulgence but because once knowledge has become the crown then there is

no way to substitute another; no way to un-know the abstract. The mind will bounce back and forth from polarity to polarity, but the energies we accumulate are self sustaining and will indeed change one on a molecular level. A sorcerer is defined as an ordinary person who has willfully succeeded in a fundamental transcendence of their ordinary condition as a human being. Whether this has occurred through the Arts of magic, a symbolic death or the reinvention of the self makes no difference as the methods of the two great polarities perpetually play off the other to create the necessary harmonics so that once a true shift has been realized a genuine, new and palpable energy will accumulate and the overbearing sense of new abstract possibilities will be intuited.

When a sorcerer truly attains the level of self creator, they begin to develop the genuine ability to focus their will in new ways previously unknown. For the sorcerer, props that they once depended on are far less important and what once needed to be done through ritual can now almost be imagined with a focus of will and thus be realized. This is in great part due to the fortification of the Black Magician's shadow. The beginner shall have mastered the finer applications of ceremony and ritual and the Black Adept further develops this mastery until they can literally boil down the ritual intent into precise images in the mind and having visualized each specific ritual component, they sync with their shadow self and extend their will in the chosen direction.

The Adept is the sorcerer perfected as they have refined that which they know how to do best, and this being the case they may now move on to the very specific tasks of that level. The sorcery term Bokhor is associated with the black sorcerers of the African based Voodoo tradition. One of the Bokhor's primary tasks involves acquainting themselves with and eventually becoming intimate participants in the arena of inorganic awareness in its many forms. This along with the calculated development of the double, specialized Left Hand Path sex magic and a few other areas of emphasis will consume the Adept at this level of attainment until they are forcibly pushed to the next by the accumulation of their own power.

What the sorcerer must come to understand in regard to the greater shifts of perception is that there is always a residual effect of each alteration in consciousness so that the deeper and longer one is immersed in the night side realm of sorcery, the longer the subsequent time one will spend in the equivalent of that position as a polar opposite in the realm of the ordinary day side world. Basically, the longer and deeper one descends into Nod, the more firmly they will cling to reason as a result of the snap back of the Black Adept's awareness to a place of stability and human assurance. This is not a permanent phenomenon as continued discipline and the development of the will shall eventually enable the sorcerer the ability to tip the scales in favor of the shadow as they see fit, but it will leave many adepts in a temporary state of hopelessness

as dreaming becomes more difficult and self discipline seems always just out of reach. This is where the tasks of the dark initiate begins because these specific tasks all revolve around the fundamental truth that entering into a shamanic belief system in its totality is in all true essence, an act of recklessness. When we intentionally seek out a total and insulated intact magical system to immerse ourselves in, what we are basically doing is knowingly embodying new energetic configurations by keeping our perceptual fluidity in a constant state of subtle movement away from its customary alignment. This demands the “having to believe” of the sorcerer who knows that the belief is not as important as what the belief does. It alters the subjective consciousness. Non-ordinary behavior causes “shifts” in the perception and makeup of the subjective realm so it follows that entering into a total black magically based belief system would present continual challenges to the sorcerer and thus force a series of methodical shifts to occur which would have the end result of expanding the sorcerer’s perceptual capabilities. The more foreign the system the better as each challenge will hone the senses and give one greater strength and control.

We enter into the sorcerer’s world at a new level here in order to begin dreaming a different dream, and then we master those aspects of this new landscape in order to experience our new perceptual gains. When we are preoccupied with the dayside of ordinary affairs we will simply not release enough free energy and that is why it

takes drastic measures such as the alteration of behavior in alien ways or the use of “power plants” to initially move sorcerers forward. We know that the path of power plants is indeed the one for some of us, however be warned that these tools or props as I like to call them will have a deleterious influence on the physical body and on the mind of the sorcerer. It is a difficult path and cannot be undertaken by many with ultimately beneficial results. Of course, we of the Left Hand Path have our plant allies, but we have found that this connection is one that must be groomed over a long period and does not have the jarring and often devastating effect of most power plant allies. As with any plant ally, they can often reject the Adept and the sorcerer will either be forced to move on to other realms of activity or find a new plant ally with which to interact. Do be very careful in the pursuit of inorganic awareness through the use of the plant ally, for I have seen some among us transform from virile, electrified, intelligent and consummate practitioners of the arts into useless shambles, falling from the heights of their previous achievements to find themselves barely able to function as ordinary human beings.

The intricacies of the Infernal Path can often be overwhelming to anyone who has had a dayside, Right Hand Path orientation for any length of time. For this reason and a few others of equal value, I decided to commit what I have come to embody through years of dedication to the path of shadow to the written word in the hopes that it may serve as a guide and fundamental text for

those dark sisters and brothers who tread this way after me.

Black magic and the Left Hand Path are misunderstood by so many, particularly those quick to identify themselves as belonging to this orientation and it is for this reason that we should start out with the fundamental core concepts on which the entire edifice of our infernal structure is based. There are those who came before us and each of these contributed to what we know now. I shall gloss over many names and developments, choosing to only focus on these as they are immediately relative to the topic at hand, but I do advise the Black Adept to make a determined and in depth study of the history of the diabolic way and its most important contributors.

My early education in the realm of the occult began as is typical of most seekers beginning on their path. I sought out whatever I could pertaining to the mysteries of sorcery and first digested that which was most readily available. Very early on I obtained The Satanic Bible by Anton Szandor LaVey as well as the works of Aleister Crowley, Dione Fortune and Israel Regardie. At this time it was difficult to procure occult material, which made the attraction and fascination all the more powerful. I began frequenting those strange dark shops which carried the more obscure titles and within a few years time I had developed what I like to think of as a sound basic understanding of magic. Not wanting to fall into the category of “armchair

magician,” I soon set out manufacturing my own Enochian magical tools and studiously recording all my attempts at magic as well as the details of my dreams. In 1992 I was introduced to a Priest of Set III^o from the Temple of Set while perusing through the most recent Chaos magic texts in the Magickal Childe located in NYC. My new acquaintance and I quickly became entrenched in conversation and soon found ourselves unable to pull away from the intellectual gnosis we were experiencing.

It was truly an exchange of magic and energy and we decided to spend the rest of the evening continuing our engagement over food and coffee at a diner in Manhattan. This was truly my first exposure to the Left Hand Path and I was fortunate enough to have been introduced to it by a very talented and experienced Black Magician belonging to one of the most developed and active Left Hand Path magical orders in history.

While I did eventually become immersed in the teachings and practices of the Temple of Set, I always considered myself a true Satanist and approached everything I did from this perspective. I formed a strong friendship with my new sorcery acquaintance and was eventually invited to participate in small group workings conducted by the local Temple of Set Pylon that my priest friend was dedicated to running with a few other advanced Adepts. I may have been a new comer to the Left Hand Path, but I was a disciplined magician all around and my years of beginner level magical practices gave me firm

ground to stand upon as I embarked on this newer, much darker journey. What I found most remarkable about the Left Hand Path as a total approach to life was that it openly acknowledged the placing of one's self above others and particularly above the concept of some distant spiritual entity. Religious piety and devotion has always repulsed me and I readily embraced the concept of relating to one's self as one's own god.

Even though many of the Setians that I came to know regarded the Egyptian god Set as a very real, objective being, I was mostly able to bypass their theistic leanings and take that which I found to resonate with my personal views of sorcery. The Temple of Set for me was a school of Black Magic during this period, and even though it seems to have lost much of its potency (and probably membership) over the last ten years or so, I will still present much of what I learned and the material that I consider to have great importance for the developing Black Magician. The founders of the Temple of Set took what they had deemed personally valuable from their origins in the Church of Satan and applied some of it as they began to structure the temple. Black magic, ritual and Left Hand Path philosophy were expanded on in entirely new ways but the emphasis on the carnal nature of humanity was de-emphasized in favor of the active worship of the deity Set. Michael Aquino, the founder of the temple claimed a direct conscious connection to this god and explained that this relationship had grown out of his experiences with satanic rituals he had been

involved with in the Church of Satan. He experienced a kind of palpable presence during ritual ceremonies which he felt had to be attributed to an outside awareness of greater non-human consciousness. For Aquino this may have been Satan at that time, but it developed into the presence of Set and inspired several works, most notably the Book of Coming Forth by Night which was the result of a working of greater black magic he performed at the time of his breaking off with Anton LaVey's Church of Satan.

What I relished most about my Temple of Set years was working actively with other Black Magicians towards common goals. Practicing sorcery in isolation can be the ideal situation for the Black Magician, however having experienced many group ritual settings I find a value here that cannot be obtained if the sorcerer has never been immersed in group work. The group ritual work that I was involved in was the closest thing that I could experience which mirrored my idealized personal projections of a true witches' Sabbath or black mass. These interactions gave me a much better understanding of the dynamics of group ritual and the potency that a small or large group of Black Magicians could achieve if they were aligned in their purpose and magical goals.

However, like all good things in the realm of human social interaction, this interactive time period in my development as a Black Magician would eventually end. It is very difficult to explain why the occult "scene" of the 1970's

through the mid to late 1990's was so extremely different than it is today, but I venture to say that the internet and online communication is more than a bit responsible for turning what could once have been a shadowy labyrinth of magical discovery for the aspiring sorcerer and transforming it into a virtual wasteland of endless message board meaninglessness and incessant overexposure via instantaneous access to any seemingly creative occult stimulus imaginable. Black Magic is simply not a discipline that supports the prevalent habits of instant gratification and social sloppiness. As a sorcerer you will never acquire true power by becoming an online magical "personality." In the *Secret Life of a Satanist* by Blanche Barton, Anton LaVey explains;

"There's great power in doing something that, at that moment in time, there is probably no one else in the world doing. If you listen to a piece of music that everyone was humming once, but which has been neglected over the years, your doing something unique, gaining energy from that 'lost' song. That's the power of exclusivity. When you do something that few others even think of doing, you shine forth like a beacon. If there are forces which can carry out your bidding, you would attract their attention, and sympathy, through your uniqueness."

There is untold wisdom in this advice from the founder of Satanism and every Black Magician would do well to really think about what LaVey is saying here. The world has changed dramatically over the last few decades, but there are still dark in between places saturated with the power of magic that are very much accessible to the sorcerer, witch and warlock. The way to this power of Black Magic has become even more hidden than it once was; becoming intensely occult, and even though the grottos, pylons and covens of the past no longer function as they did I still believe that small group magical working is possible if done correctly and kept in the shadow places that it should. While working with a group of Black Magicians is in no way the most important part of traveling the path of night, I simply want to extend my nostalgia for the “back in the day” of those amazing times in the elaborate ritual chambers, basements and lairs of my fellow Left Hand Path Adepts and simply encourage those fairly new to the dark side of sorcery. Simply refuse to email close associates and write hand inked letters on special parchment instead. Cancel your cable in favor of an old DVD/VCR player and only use all this amazing technology where it is consistent with the accumulation of your strength and betterment. Take the Doktor’s wisdom and turn away from the easy way of the internet occult chat rooms and the online covens and turn inward, for this is where the Left hand Path begins.



Foundations
of the
Left Hand Path



The popular occult concepts of a Right Hand Path and a Left Hand Path are quite simply overused and generally misunderstood. Although I have provided some degree of definition and discourse concerning this topic in some of my other works, I shall here go into greater detail for the Black Adept encountering information of this nature for the first time. Before one can consider themselves a Black Magician and Adept of the Left Hand Path they should understand the terminology that has developed around this school of thought and practice and also develop a firm grasp of what sets them apart from other sorcery practitioners. As a true Black Magician following the precepts of the Left Hand Path, there will be very few occasions where you will be called to proclaim your diabolic allegiance to the shadow way, however if there ever does come a time when you need to interact intelligently with other sorcerers or occultists, having the ability to articulate just what you are and do will bestow upon you and this tradition honor and the furtherance of the well deserved respect begotten of fear that we have come to enjoy.

In the present time, black magic and the Left Hand Path are considered synonymous with one another but this was not always the case and the pairing of the two is certainly a more recent automatic association. Historically speaking, all magic was considered black throughout the advent and expansion of Christianity and Catholicism from the decline of the late Roman Empire onward. Before Christianity became the

dominant religion in the Western world, magic itself tended to be viewed as more of a neutral force which could be beckoned and manipulated according to the desire of the practitioner. Thus magic was seen as neither white nor black, but defined by how the sorcerer used it. Generally speaking, dark forces were petitioned for workings of a dark nature and the lighter forces were used for works seen as beneficial to all and good. However, this was not always the case as one's primary deities were often asked for a wide range of personal favors that could be considered evil from the standpoint of a modern white light view. No matter what the specific cultural differences were, eventually black magic came to be thought of in terms of evil and selfishness and white magic in terms of healing, community and good.

The term Left Hand Path is thought to originate in the Tantric Buddhist schools. It is associated with the Vama Marga, or Left Path as it pertains to tantric sex magic of a dark, feminine nature with emphasis on the exploration of the perverse in attaining altered states and magical powers. In Michael Aquino's Black Magic he explains;

"The terms "Left-Hand Path" (LHP) and "Right-Hand Path" (RHP) are used in different and often incompatible ways by various occultists. Reportedly the terms originated in Tantrism, a school of Mahayana Buddhism in northern India which taught that Buddhahood can be realized through various theurgic practices. For mantra and mudra ceremonies the female was positioned to the

right of the male; for erotic rites she was positioned to the left. Theosophy's H.P. Blavatsky felt sex-magic to be immoral and perverse, so she subsequently employed the term "LHP" to characterize the magical systems she didn't like, and the term "RHP" to characterize the ones she did, i.e. Theosophy. Post-Blavatsky the terms have been expanded through popular usage to refer generally to what the Temple of Set defines as White Magic (RHP) and Black Magic (LHP).

Most popular-occult organizations, to be sure, use the two terms simply to identify their moral biases. All they consider "good" is RHP, and what they consider "evil" is LHP. After Aleister Crowley left the Golden Dawn, he portrayed it as a "Black Lodge" and his own A.'.A.'. as the "Great White Brotherhood"; while on the other side of the fence W.B. Yeats and other G.'.D.'. leaders considered Crowley to be the Black Magician.

To further complicate the matter, there have been some deliberately criminal "Satanic" organizations which have avowedly followed the LHP as defined by those who consider it synonymous with degenerate and destructive practices. Such episodes have of course served to reinforce the conventional religious image of Satanism and Black Magic as nefarious practices.

So enduring was this stereotype that the Church of Satan found it very difficult to break free from it during the entire decade of its existence. All sorts of creeps, crackpots, criminals, and cranks

pounded on the door of the Church, assuming that it would excuse and encourage whatever social shortcomings they embraced. The Temple of Set has generally avoided this problem, mostly through careful admissions screening, but also because "Satan" is popularly associated with "evil" while "Set" is largely unknown outside of Egyptological circles."

So as we can see the establishment of the term Left Hand Path very much mirrors the process that takes place when the gods of a conquered people become the demons of the conquerors. It was however with the advent of The Church of Satan and then later with the Temple of Set that the Left hand Path became a legitimately articulated way of approaching life, magic and personal initiation. Before Anton LaVey started using the term I can guarantee that virtually no sorcerer, witch or magician had ever heard of it before. Black magic was a fascinating subject for the magically inclined love children of the 1960's primarily because it held yet another taboo that could be broken in the name of mind expansion, however black magic as a philosophically distinct practice did not solidify until Satanism became the world's first religion diametrically opposed to the tenets of the dominate white light religions and mystical systems of attainment.

Since the term Left Hand Path in the modern black magical or satanic context seems to have developed within only the last forty years or so, we should examine that development and strive to isolate those features and qualities which have

led to our current understanding. For those of you who are unfamiliar with the vast historical and philosophical differences between The Church of Satan and the Temple of Set, I advise making an in depth study of both, as without such knowledge one is simply lacking basic foundational information which can truly help piece together more advanced concepts. The uninformed reader might assume similarities between these organizations and they would be making a huge mistake. The Temple of Set manifested as a reaction against The Church of Satan in 1975 and established itself as a theistic philosophical school of black magic. The Church of Satan was never theistic and maintains the core principles of Satanism as originally set forth by Anton LaVey in unchanged form to this very day. Of course there have been countless other splinter organizations that have come and gone over the decades, each with its own take on Satanism and the Left Hand Path and I'm quite sure that some of these orders, covens and temples may have achieved some degree of success in relation to their own goals, however The Church of Satan and the Temple of Set will be my only focus. It is also helpful that both organizations are still in existence and active to different degrees. It is also very apparent in Aquino's work that he purposely discredit's The Church of Satan in subtle and sometimes not so subtle ways. This must always be taken into consideration by the discriminating student, keeping in mind the historical context of these references.

In the late 1970's a new and highly vibrant form of and approach to sorcery made its appearance on the "occult scene." Chaos magic was introduced to the world primarily in the works of Peter J. Carroll and Ray Sherwin who founded the Illuminates of Thanateros (IOT), which became the primary organization dedicated to this new magical synthesis and the initiation system developed for chaos magic practitioners. I mention chaos magic here primarily due to it being a modern school of magic that emphasizes the use of sorcery for pragmatic ends and the intentional employment of belief systems as a means to an end, not an all encompassing end in themselves. Chaos magic is ultimately individualistic and encourages the sorcerer to ever seek out and create new magical methods in an effort to avoid falling into repetition and orthodoxy.

Chaos magic regards the theistic approach as just one of many endless magical paradigms. It holds no thing or idea as sacred and instead encourages the individual to attain Gnostic states of consciousness thereby becoming capable of non-ordinary perception and in turn acts of magic. For these reasons I will classify the chaos magic of Carroll and Sherwin as a Left Hand Path school of magic and its practitioners as Black Magicians. In chaos magic the self seems to be the primary focus of the sorcerer and this also mirrors directly the fundamental philosophical emphasis of the Left Hand Path in general. I must add here that I do not in any way expect IOT members or chaos magic practitioners to identify themselves as Black Magicians or

adherents of the Left Hand Path; I simply feel that there is more than ample logical justification for classifying this branch in this way.

Again from *Black Magic* by Michael Aquino, we have the definition of the Left Hand Path (LHP) as understood by the Temple of Set;

"The Temple of Set's LHP orientation is, as noted above, a function of its definition of Black Magic. No moral or ethical stances are implied by the terms LHP and RHP per se, since they refer to techniques and systems rather than to the ends to which they are applied. As defined within the Temple of Set:

The Left-Hand Path (LHP) involves the conscious attempt to preserve and strengthen one's isolate, psyche-centric existence against the OU while creating, apprehending, comprehending, and influencing a varying number of SUs.

The Right-Hand Path (RHP) involves the intentional effort to dissolve or merge the self into the OU.

To the Setian the LHP is neither "good" nor "evil"; it is merely an avenue towards knowledge and power. While he may consider the RHP fruitless and/or deceptive, he likewise forbears to pronounce moral judgments concerning it. Indeed, some of the Temple's most valuable information comes from individuals and institutions who are/were thoroughly convinced that they are/were treading the RHP. Followers of the RHP are those whose

stated goal is egocentric absorption into the OU [which they confuse with the Universe as a whole]. They wish to harmonize their actions with it, attune their intellects and emotions to what they consider the God of Universal Consciousness, and thus partake of the immortality and divinity presumably characterizing that consciousness. This is the theoretical nirvana of the Buddhist, the Jainist, and the Hindu; the "salvation" of the Christian."

Here the OU stands for objective universe and pertains to what Setians consider the outside world of the perceiver. I am unaware of any traditionally "satanic" definition of the Left Hand Path other than the general ideas one would naturally associate with it, so I believe that using the "Setian" construct and building on that is a reasonable place to start. While I personally find Aquino's definition to be sound I also feel that his explanation entails the use of words which are presented as the elements behind sound conceptual constructs, but which however are somewhat vague.

What is one's "isolate, Psychecentric existence?" Well, being a refined black magician who deals in abstracts I can intuit very easily what is meant here. What Aquino means is that the pursuit of the Left Hand Path is the sum efforts the Black Magician takes in order to strengthen their entire being and actively separate it from the debilitating influence of ordinary existence in the mundane world (OU).

This can entail developing physical, mental, emotional or artistic capabilities far beyond what would normally be considered their natural limitations in the ordinary world. In essence, these extra-ordinary pursuits lead the sorcerer into a state of existence where non-ordinary perception and activity begin to dominate their activity within the objective universe (OU) and force them to eventually experience a merging of their own subjective state with that outside of themselves. This is the mark of the Black Adept and signifies one who had succeeded in comprehending the Left Hand Path and following it absolutely.

The conscious attempt to preserve and strengthen one's individual existence while "creating, apprehending, comprehending and influencing" a multitude of "subjective Universes" suggests that the sorcerer is engaged in handling reality as if it were a multifaceted prism where they seek to dominate and fully discover each facet as both creator and explorer. This conceptual assertion led to the point where I first became inclined to link the dark sorcery of the ancient Toltec shamans and the idea of the "assemblage point" with the essential philosophy and aims of the Left Hand Path. I have however gone into great detail concerning this relationship in my other works and will not do so here. My present concern is to primarily define the Left Hand Path in the most pragmatic terms possible in order to give the initiate concrete guidance and workable concepts that easily apply to their every day activity. One can say that they are a follower

of the Left Hand Path because they understand the more abstract and philosophical components of our way, but unless one is acting in the objective universe in a way that generates energetic currents which properly resonate with this formula, then they will not experience actual progress.

So now that we have formulated a sound and complete definition of the Left Hand Path taking into consideration it's development and history we can move on to what I consider to be far more important than definitions and ideas; what do we do as the practitioners of Black Magic and Adepts of the Left Hand Path that sets us apart from all else?

For the Black Adept of the Left Hand Path, stagnation and stasis are manifestations of ordinary organic life and consciousness which are to be avoided at all costs. Just as the white magician seeks "unity" of consciousness with a "higher" godhead, the Black Magician purposely becomes self-absorbed in the most calculated of ways in order to set themselves apart from what we view as the entropy of the self. On an every day, practical level this entails a continual and rigorous self-examination and purposeful efforts at self mastery that transcend normal human behavior. This begins primarily with the eradication of unnecessary and detrimental habits of behavior and thoughts which drain us of the vital life force we need. The Left Hand Path initiate begins on the path of knowledge out of a simple rejection of the herd conformity of the human

masses, but one cannot attain power by simply rejecting the world of ordinary human affairs while still immersed in the modern comforts and social arena that they are supposedly against to begin with. Action is necessary at this point, and the sorcerer knows that the greatest potency is to be achieved through starting with the smallest of sustained and willful acts of change within one's own psyche. At first these willed changes should have the sole purpose of disrupting the ingrained neurological/energy patterns within the mind and self, extending outward into one's behavior and eventually to acts of calculated self domination.

Begin listing those thoughts within which set one apart from others. The beginning of Left Hand Path consciousness begins with the denial of human dependence on an eternal, unchanging and omnipotent deity or greater stabilizing force in the universe, in favor of a view that embraces the isolation and perfecting of the sorcerer's consciousness through increasing levels of mastery. Begin living these beliefs. If you find yourself weakened and drained by the associations and social obligations you keep, sever these ties one by one through starving them of your attention and time. This is a very good start as this path will; above all other material considerations require personal solitude and ample time for its dark pursuits. The fact is that our social world is held up by our social obligations, which take our time and drain us of the extra energy we need to be what we desire; perfected Black Magicians.

We believe we must honor these social contracts in order to thrive in life, but more often than not we find ourselves out of time and energy and living primarily according to the constant expectations of others which have been projected onto us and which we feel chained to like a prisoner to a stone dungeon wall. This is living death and if you read these sentences and find that you are living a life of a design that you truly had no part in creating, then warm yourself close to the hidden black flame which makes itself known to us only at the most unusual and strangely precise times in our brief lives.

Be meticulous in your pursuit of true freedom and document every change of habit and sorcery exercise you engage yourself in. Over the years and with the accumulation of your notes you will have concrete, written proof of your advancement, not to mention valuable documented experiences you may or may not decide to share with those others struggling along at stages you long ago surpassed. No weak minded altruism is implied here, simply the acknowledgement that there are times when it can be beneficial to pass down one's dark wisdom to the next phase of practitioners.

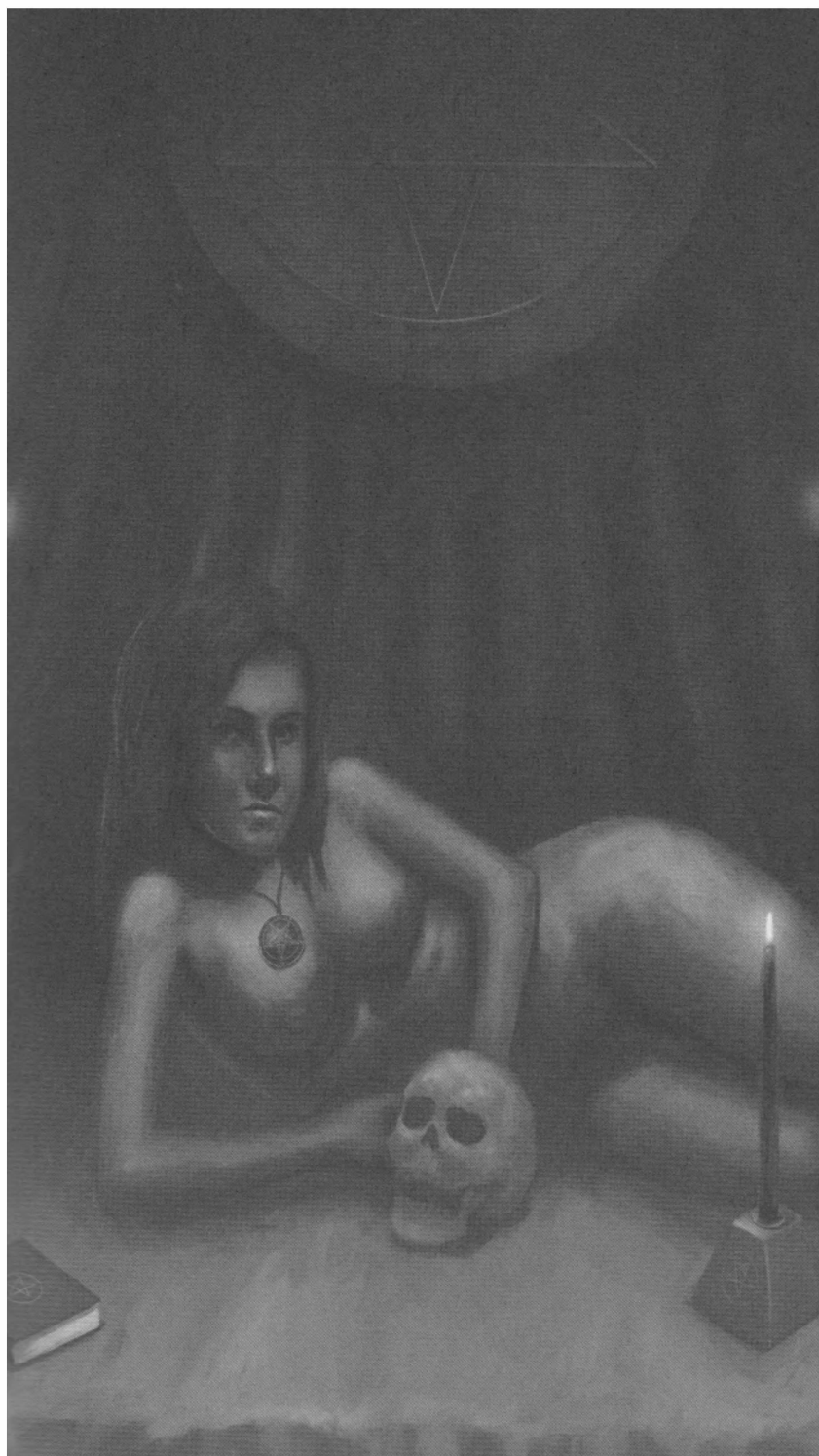
The choice of non-participation in one's social realm has definite and highly significant consequences that should be seriously taken into consideration before the aspirant abandons all that they know and are attached to through the circumstances of their everyday lives. It is rarely ever desirable that one suddenly cuts off every

association and worldly comfort in one defiant act as this will undoubtedly cause such an upheaval in one's life that progress will only be attainable if there is a substantial base from which to leap into the anonymity of the sorcerer's world. Let's boil this down to basics; if you have very little to begin with and are relatively unhappy with that which you have, then using this rejection of your current situation as a form of escapism will serve to hasten your destruction rather than add to your empowerment. You need to begin with something, no matter how small and walking out on one's obligations and current status as a person in pursuit of some ill-defined sorcery goal will not get you where you seek to go. Dreaming and doing go hand in hand for the Black Magician and are dependent on each other for the final step of manifesting the sorcerer's will on the material plane. The art of the Black Magician is to take a very honest look at their current life situation and accurately assess where their strengths and weaknesses lie. One must first identify where they should be expending their vital energy through selective emphasis and what people, situation and things they should deprive of this power.

Some will argue that they are ready or have already forsaken the "mundane" world of ordinary human affairs. Others will believe this to be an ultimately easy task because they are already set apart and consider themselves "anti-social," however no matter how far along one might believe they are in the pursuit of this separation, a continual self assessment and

vigilance must be maintained without underestimating the power and force of consensual social reality.

One may indeed already have an advantage in their isolation and social/material need, but what one is DOING with this condition is crux of the matter for someone this far along the path. Each of us wears an obsidian mask with features unique and completely different from the next. Do not confuse yourself by donning my mask thinking that you are accomplishing great sorcery deeds when in fact you are simply assuming another persona. Admittedly these temporary personality changes can be quite invigorating; however they will eventually fail you. The essence of the Left Hand Path is that YOU become as a god within your own multiverse, not a mere impersonator sitting on the edge of the Abyss waiting forever for BABALON's embrace that will never come.





And the first of the adepts covered His shame with a cloth,
walking backwards, and was white.

And the second of the adepts covered his shame with a cloth,
walking sideways, and was yellow.

And the third of the adepts made a mock of His nakedness,
walking forwards, and was black.

And these are the three great schools of the Magi,
who are also the three Magi that journeyed unto Bethlehem;
and because thou hast not wisdom,
thou shalt not know which school prevaileth,
or if the three schools be not one.

- A. Crowley





Black
Magie





Martin van Maele- *La Sorcière*

Throughout the millennia human beings have always sought ways to control the environments in which they found themselves. The world of the ancient human was more often than not a harsh and hostile one. Did the practice of magic arise out of a deep psychological need for early man and woman to feel that they did in fact have some degree of control over the conditions of their world, or was there always more to it than this? As I have stated and will state repeatedly, in the course of evolution, organic beings do not long employ practices or behaviors that do not in some way aid them in their ultimate survival and continued reproduction. With this in mind we can look at the development of the practice of magic from more than a psychological perspective and better see where its existence fits into the whole of human history.

There is no doubt that magic provides a profound psychological advantage to the practitioner in that it can cultivate a sense of control and stability in overwhelming situations where the individual desperately needs to maintain their soundness of mind. The evolutionary advantage is clear here, as the witch and sorcerer can proceed in the course of their lives knowing that the magic that they have worked will relieve them of the burden they are experiencing. Since in evolutionary terms, actions that lead to the ultimate fitness of a species are repeated due to their efficiency, I must conclude that for human beings throughout the ages acts of magic must

have worked with enough potency and regularity to have survived in almost every culture and time period up to this very day as a discrete discipline all its own.

Therefore, we can bypass the psychological need theory of the development of magic and proceed directly to what we know about it as the abstract force certain types of individuals or groups interact with or employ in order to cause tangible change in the material world. This gives us a simple theoretical paradigm in which to further explore magic as a force without the need to delve too deeply into what motivates its use to begin with or the personal psychological attributes of the human beings found to be drawn to its employment, study and development. We will simply say that we proceed with the understanding that whatever magic is, it works under certain conditions and for certain people or groups and that it has, throughout time been found to work and be advantageous to the users.

There was, in another time, no distinction between different types of magic. All magic was then simply the utilization of a power beyond the normal range of human sensory experience to cause some form of change that would most benefit the individual or group. If the modern popular definition of black magic is this particular power used in a wholly selfish manner, then in reality magic itself, from the very beginning was always black in nature. The white light magical traditions present white magic as the unselfish use of this power for the

betterment of others rather than one's self. This really is the ultimate metaphysical guilt trip being enacted out by people who know that the force of magic exists, but are too afraid to approach the topic in an honestly self-interested manner and free of the trapping of their artificially altruistic social upbringing.

Human actions are never so morally clear and I personally find it to be amusing that the white light magician actually believe that the sorcery they wield is, in its totality devoid of selfish purpose and altruistic in its very nature. This is nothing more than an illusion created by the ego which struggles against itself in a form of willful self-denial. The white magician of the right hand path seeks to unite all that they are and have become through the process of "initiation" with some vaguely defined "cosmic consciousness," or Godhead. Precise definitions aside, I must ask these adherents what exactly it is they think they are doing when performing the magic that is supposed to lead them to this nebulous nirvana. The very desire to lose one's self in something greater is the absolute act of selfishness in the form of the denial of one's life and the refusal to assume personal responsibility for one's place in the cosmos. This entire "great work" is akin to a monumental metaphysical form of sloth derived from nothing more than a skewed view of humanity as inferior in the grand scale of things. Why try to reach for immortality when it is so much simpler to hitch a ride with something that has already attained immortal status?

Knowing that this divine omnipresent consciousness is simply a trick of the mind-ego, the Black Magician first refuses to accept pre-fabricated views of the universe and their individual place in such hand me down paradigms, and secondly to turn and face the path leading towards rational self understanding and clarity of intent and work. The white magical orientation states that acts of magic dedicated to self serving ends are in essence out of alignment with the greater purpose of the Supreme Being and his/her host of angels/spirits and therefore is tainted with the corruption of the baser, animal energies of humankind. Of course we all know that when they see fit and can rationalize it within their own particular Aeon formula, the white adept will most certainly engage their energies in baser sorceries dedicated to the accumulation of wealth or the affairs of the flesh. This is simply an extension of the original delusional hypocrisy of the "White School" and has been recognized by true sorcerers for centuries.

Enough of the befuddled ones, who would simply be better off shaving their heads, disposing of their belongings and heading for the nearest monastery. We now turn to the crux of the matter. Those who are drawn to the power of magic seek one thing; power. Having an edge over the mandates of a hostile and predatory universe, no matter how insignificant is still better than nothing at all. When the ancient shaman sing their songs to aid in the creation of abundance and help with the basic survival of the individuals in their tribe, they are drawing

unto themselves power born out of the basic selfish evolutionary command to survive and reproduce. Magic is always self motivated even if it appears to be done for selfless reasons. Truly selfless magic would not work as the unbending intent required in order to execute a successful magical working mandates the outpouring of emotional energy which can only be generated by a degree of self focus impossible to attain when one has no vested interest in the matter at hand. Magic does not work if the sorcerer doesn't really need it to work one way or the other, and that is why sorcery done for others must be motivated by some form of rational self interest for the Black Magician in order to succeed.

We need not look to some divinity or holy book to guide us in our understanding of the world around us. Nature itself is the Black Magician's instructor because we approach our arts based on what we know, not on the inspired teachings and self induced visions of other people! We are natural predators in a predatory universe in which has arisen evolutionary rules dictating that those beings who have any type of survival advantage over other beings will most likely be around to leave ancestors and thus pass on through natural selection those traits that gave them this advantage in the first place.

Human beings have always had a distinct fascination with those unusual practices and traditions shrouded in a mystique of darkness and terror. The realm of the forbidden is the natural habitation of the killer, artist, madman,

sorcerer, witch and fiend. It is the other side of reality to which the common human is drawn over and over through the generations. The gates of this night side appear in the twilight of places, situations and even human lives and once crossed, there is never really any turning back. I am convinced that this darkness which the ordinary person both despises and yearns for is only truly intelligible to those individuals who have evolved a more advanced predatory nature in relation to their fellow creatures and the world around them. If magick is the science and art of causing change to occur in conformity with one's will, then for certain black magic is the fundamental, inevitable evolution of sorcery as it pertains to the Black Magician as a predator. Black magic is of course seen as a perversion; a distortion of power and mind and this is typical of the usual mindlessness that goes into classifying and categorizing anything which may potentially pose a danger to the herd.

The Black Magician of the Left Hand Path embodies and reflects nature itself, and treats those unfortunate enough to cross them as nothing more than prey in a simple, predatory universe. Being of clear mind and high intellect, the Black Magician understands that sorcery is their own privileged evolutionary prerogative, developed through years of discipline and hard-ship, to be used wisely and strategically in the war that is survival. Those capable of destroying their enemies without incurring unnecessary harm to themselves are, without a doubt of superior mind and skill. The Black Magician does

not waste untold energy and time morally deliberating about whether or not a particular target deserves their wrath. They either know why they strike their enemy and fully comprehend what they do, or they do not. The sorcerer of the dark path draws their potency from the energy of the earth and their inmost animal nature. Does the lion falter in its attack, favoring moral contemplation over its next meal? No. You may argue that this is what separates man from beast, and you may be right, however this line of reasoning is, once again the way of the commoner, not the way of those who seek power.

People naturally fear the unknown and the entire topic of black magic is considered taboo in almost every culture in the world. The only difference among them being that most cultures understand sorcery to be a very real phenomenon and a concrete reality, whereas more modern westernized cultures are fragmented in their beliefs, outwardly considering all forms of magic to be superstition, but secretly harboring fear and uncertainty with regard to the possible reality of the black arts. The Black Magician is naturally in a position of advantage over their fellow creatures in that they have willfully entered into the darkness and now reside in a reality that is far more encompassing than that of the average person. From this tower of shadows, the sorcerer can easily comprehend the world of ordinary affairs, while simultaneously tapping into the vastness of the unknown.

The power of the predator comes with a price, as the "if you are not with us, then you are against us" mentality seems to always predominate within the world of human affairs. This price is paid for with the energy one has to expend in their continual effort to stay the flow of human mediocrity as it ceaselessly pounds on the sorcerer's manse, ever trying to erode away one's will and resolve in the face of dissolution and the possibility of an unwanted 'oneness.'

It was once thought that powerful sorcerers chose to reside in secluded, desolate places far away from the eyes of the profane and common. This mythological trait is closer to the truth than one would at first think. Even though in modern times it is much more difficult to find time, space, seclusion and total anonymity; we must realize that these are the ideal and desired living conditions for anyone practicing the sorcery of the Left Hand Path. While it may be almost impossible to construct the grand, yawning manses of the ancient Black Magicians, we are still very capable of adapting our talents to shaping those factors in our immediate control in order to change our situations in any way we deem fit for our work.

Human beings first learned of the power of magic through the process of survival in a fierce and predatorial world. They innately felt the power of the cosmos within their own developing bodies and sensed the movement of the planets and the burning of the stars. As early humans struggled to adapt and survive, they learned to employ any

slight advantage in their constant strife. This quality, to seek out that which will give one an advantage in survival, is innate in all creatures. There is very little room for play in this process, as only those activities that aid survival while not detracting from an organism's overall vitality will prove to be worth engaging in. If an activity is unnecessarily draining, no matter how compelling, it will be eliminated through the process of natural selection and a new adaptive behavior will surface. This essentially leads us to wonder why the practice of magic has survived from the earliest times when humankind drew crude pictures of their desired prey on cave walls with charcoal and dyes, and threw spears at these representations, knowing that this ritual expenditure of energy would increase their chances of success in the hunt the next day. This early sympathetic magic is viewed today as a primitive relic belonging to dark ages of superstition and primitive animal behavior, but what we must understand is that first, early humankind was more in tune with the world around them than we can even imagine, and secondly that non-adaptive behavior during these ages past simply did not survive. Early humans did not have the time or resources to engage in complex ritualistic behaviors without their being a guaranteed, predictable outcome that would sway the chances of their own survival in their immediate favor. Leisure time is a relatively new byproduct of industrialized society and early humans simply did not have it.

The first sorcerers were nothing more or less than the most sensitive individuals in the primitive clan. They were in tune with the raw energetic configurations of nature and could predict events with uncanny accuracy. These early beings were looked to in times of peril, and it was most assuredly one of these shaman sorcerers who performed the first black curse against an enemy of the clan or tribe. Black magic arose from these early origins out of desperation and need. The first sorcerers collected together the necessary ingredients; ones that they could feel resonated with their purpose and would capture and hold their magical intent. They combined them together with forbidden words of power that resonated with the elements of the world around them. They stole into the night and built a fire in the most desolate of regions; homes of demons of the earth and air, and they held the effigy of their enemy aloft, weaving a powerful curse and finally throwing the charged representation into the bonfire, knowing the work was complete.

The night would pass and the sorcerer would thank and praise the powers that they knew were at their command. They could now return to their people to assure them that their enemies would not be coming to slay, rape and pillage. Word from scouts would finally reach our little tribe and the news would in fact confirm the work of the sorcerer. A strange and deadly plague had wiped out a significant portion of their enemy clan, leaving to few warriors to allow them to engage in any kind of marauding. Sacrifices to the earth and the gods were made and faith in

the clan sorcerer was once again renewed. Eventually, the principles of sorcery and black magic began to intertwine with those of the clan warrior. Sorcery was beginning to be viewed as more than just a door into the vastness of the unknown. It was seen as a potential edge in battle and the warrior sorcerer or warlock came into being. The Ancient Romans had their Auspices and Oracles, and no Roman general would have ever thought of going into battle without the powers of sorcery and the Gods being firmly on their side. Oracles were consulted and blood sacrifices were always made in abundance and those who were familiar with the works of magic were continuously kept close at hand.

This example is one of many that could be used, but the lesson is that magic was not simply a psychological attempt by primitive humans at controlling the uncontrollable. It was an art developed by certain individuals who identified discrete, intangible abstract forces that could give them and their people a concrete, practical advantage in the struggle of survival. If this behavior, with all the energy and time that went into it was not advantageous, it would have been eliminated in favor of other, more immediately rewarding ones.

As someone who has been actively practicing and studying magic from their early childhood, I have some kind of innate understanding of these principles. People who use sorcery in whatever way do so because it works. Even the most

eccentric of us would eventually abandon our practices if we never saw the concrete results that we sought after. Sorcery is by no means an easy art form as it requires many hard won qualities that must be inborn, yet developed through years of experience. The first among these is the sensitivity to be able to feel and tap into the current or vibrations of one's surrounding environment. This quality is more common with people in childhood, but through the often bitter process of social assimilation we learn to repress this talent and our original sensitivity becomes viewed as oversensitivity in a world that values brutishness and easily digestible information above all else.

A Black Magician must also cultivate the virtues of patience, precision and neatness in all that they do. Patience is a required quality in that many of our more advanced works will demand much study, time and the gathering of rare, sometimes virtually unobtainable materials. Years may go by while we wait for the opportunity to collect a rare earth, plant or book. We may even have to find extra income and save for a time in order to be capable of affording an exotic ingredient or excursion abroad. Now, with a sound foundational understanding of who we are and why we do what we do, let us now turn to the infernal arts themselves and approach the web of intricacies that is the work of the dwellers in shadow.

Precision is demanded in the black arts, particularly in the realm of poison and potions. Each step must be precisely calculated and each step executed in just the right way, which leads us inevitably to the importance of neatness. This quality can often be the most difficult for the magically inclined in that sorcerers are often notorious slobs. This may do well and fine for the right hand pather, with their simple ceremonies, ingredients and goals, but those who wish to face the fact that all true magic is black must of necessity be organized in mind and matter. Ignoring the virtue of simple organization will eventually lead to the clumsy crossing of energies; the mixing of contrary currents without the understanding and learning to undo a complex and unneeded mess. So, move slowly at first. Find the best books and wait until they can be purchased without issue. Grow, find and collect the finest ingredients and learn to properly powder or preserve. Be certain to pay attention to every act as each is its own magic that will inevitably strengthen what you are to become as a whole.

Black magic itself definitely originated out of the need to survive, which inevitably meant the need to protect one's self and one's interests. This very concept allows us to see the earliest origins of the Left Handed Path in that the energetic and philosophical basis of the black schools of magic is the fundamental exaltation of the self and the quest for some form of individual immortality. The preservation of the immortal ego and intellect of the sorcerer is one of the prime

differences between the adherents of the Left Hand way and those of the white light and right hand path. Being that these humble beginnings originated with the basic instinct to survive, the future developments logically stemmed from their origin and centered around not only protection and survival, but also the enhancement of these dark powers, the strengthening of the self and the emphasis of the sorcerer as a predator among men. Fear lead naturally to ferocity, and in turn to power and the ability to manipulate the life force for the purposes of the self. This is the way of the dark path; that the sorcerers of the Left Hand honestly acknowledge that their individual pursuits, physical well being and interests are simply more important than the lives and concerns of others.

As sorcerers became more and more adept at survival enhanced through magic in a brutal and uncertain world, so their skills and areas of expertise became refined and expanded into what we now commonly refer to as forbidden realms. The sorcery of poisoning is one of these specialized areas, and this specialized area branches out and is influenced by others areas of expertise.

The history of offensive sorcery abounds with tales of black magicians employing a wide variety of poisons to accomplish their nefarious goals. The dark sorcerer is seen as the formidable expert in the concocting and dispersal of magical poisons, as well as being completely knowledgeable in the fine art of identifying and collecting

the necessary materials for their dark deeds. Is it any wonder that those among the human masses who displayed extraordinary talent and power quickly developed the very real need to not only protect themselves from the herd, but also to efficiently and effectively lash out when situations and times called for the annihilation of their enemies? The curse and hex may use specialized material components other than the typical black candle and bottle filled with nails; however they may not necessarily need these things. An act of poisoning through sorcery will always require a physical base of some sort, even if it is very simple and being used to house a complex poisonous energetic configuration. A carrier may be anything that sends the poison to, and into its intended target. Sound, food, breath and bodily fluids are all examples of common carriers, and each one is employed in distinctly different ways. In these strange days of political correctness and the over-valuing of a kind of illusory equality between human beings, the Black Magician; ever the champion of the strong and the eternal ideal individualist must keep their black magical arsenal fully stocked and their alternatives broad and open in order to effectively work their will among the herds of men untouched and unburdened.

Poisoning through sorcery is intimately related to the magic of cursing, hexing and most other forms of offensive sorcery, however it relies distinctly on the foundation of the use of poisonous substances with either inherent deadly chemical properties, or material substances that,

when combined and infused with the poisoner's intent will act as the most deadly of substances on the level of the etheric. A complex series of poisons may be used; employing subtly toxic refined substances as well as expertly formulated poisons intended to deeply effect the chosen target first at the foundational level of their etheric substance and then moving on to corrupt the subject's actual vitality and physical base. The distinctions that naturally arise for those inclined to approaching the secretive and most taboo specialization that poison sorcery is are a natural consequence of first, the need to be extremely careful handling deadly materials, and second the level of perceptivity the Black Magician must have in order to intuit the exact effects of their endeavors.

Every culture throughout the world that has a strong ancestral history entwined with the use of sorcery will often have an accompanying left handed tradition that subsequently grew along side of their more benign magical pursuits. The Bokhor of the Haitian Voodoo traditions, the country witch of Western, Northern and Eastern Europe, the Mankukulam of the Philippine jungles and the Vama Marg Tantrics of India who master the art of manipulating pranic energy in order to accomplish a spectrum of nefarious objectives. All these adherents of the Left Hand Path have their own specialties when it comes to the forms of black magic that they choose to master and practice and they all have their own distinctive methods and means for engaging in the sorcery of poisoning.

The terrifying barang sorcery and Kulam witchcraft of the Philippines employ all manner of poisons and often use a variety of insects as live carriers as well as for specialized ingredients. Just as in Haiti, Philippine black magicians and witches are often called on to provide the services of the poisoner, whereby individuals pay for their services with the knowledge that they will effectively be capable of committing murder through the sorcerer, and thus be free of culpability or spiritual responsibility. This suits the sorcerer fine since their dark obligations eventually require that they consume lives throughout the years with an increasing frequency.

Animal components are essential in Kulam and Barang, as well as in almost all other forms of black magic originating in tropical regions. They are often ritually gathered, treated and then processed to be used in conjunction with an enemy's personal items containing the essential energetic connection between the target enemy, the poison and the sorcerer. Often, an animal component will be powdered after having been ritually charged, and then mixed with other specifications and then slowly introduced into the food of the target, or sometimes simply placed in their vicinity to work its etheric toxicity. These methods will of course be elaborated on in depth in a forthcoming text with all necessary variations and applications.

A sorcerer's alignment with a particular power; be it infernal, elemental or the deceased is of

vital importance. The preference is often one of cultural influence, as most Philippine Black Magicians will tend to associate with infernal demon-like spirits dedicated to absolute evil, while the Haitian Bokhor can be found to work with whatever spiritual entity presents itself and is the most conducive to whatever particular task is required. Paleros who practice Mayombe or brujeria almost always rely on the aid of the restless dead in their attacks, as do many African witches. I have found that the earthbound spirits of the dead are most often the first to respond to the sorcerer's calling, and that they almost always seem to execute any diabolical task with greater speed and exactness than do demon or elemental helpers. Of course, I simply attribute this to the earthbound spirit's already formed cognitive familiarity with the human realm; its emotions and desires as well as the complexities of human life. This makes perfect sense if you consider the obvious fact that a demonic entity has never experienced an incarnation as a human life and will not have an affinity for human concerns; preferring to simply get paid for its efforts and return to its own demonic pursuits. The same things holds true for working with elemental agencies. While not as unruly as demon helpers, elementals have a mind that is closer to the human realm, yet still alien enough to lack a genuine concern for human triumphs and tribulations. The elemental realm of Faerie is a separate world from the human, divided by energy that moves at an almost alien vibration and speed. The beings of this realm may have a particular affinity or liking for

individual sorcerers, but this is generally as they are intimately tied to the emotional, elemental sphere while human concerns are rooted in the Realm of the mind. Lucky indeed is the Black Magician who has the devoted aid of the elemental kingdoms at their side, but this is unfortunately not the case for most and other options are usually better.

The poisoner uses spirit allies in order to charge and imbue their concoctions with the essence of the intent they wish to utilize. They are employed to carry the poison through the etheric realms and administer it physically and often in the dream state of the chosen victim. Only after completing the act of poisoning will the entity in question be paid for its efforts. Most reputable sorcerers will never accept payment for this kind of work until after the attack has been successful, and this is often how one can tell whether they are dealing with a genuine sorcerer or simply a dabbler in the arts. The exception to this is when the Black Magician needs some funding up front in order to buy any necessary items or to “feed” their spirit familiar in order to vivify and strengthen them for the task at hand.

This will almost always be the case when the sorcerer uses the spirits of the earthbound dead in order to carry out a poisoning or other form of attack. This is because the earthbound entity relies on the thoughts, energy and material offerings of living human beings in order to energize its spectral corporeality. The dead exists perpetually in a dream like state, only gaining

lucidity, focus and volition when they feed off of the energy given to them by the Black Magician. Food offerings are very typical and fresh blood is almost always used in African based magical practices involving the earthbound dead. Prayers and incantations in all their complexity are simply another means of energy transfer devoted to providing the dead with energy, while at the same time imbuing the petition with the intent of the request being asked of the spirit. Energy is, at its root, uniform and undifferentiated however, this is only at the very fundamental states and energy tends to move in relation to the characteristics of the essence that is surrounding and containing it.

Not all methods of offensive poisoning sorcery will need the influence of a spirit as an intermediary, but will simply rely on the agent of the poison itself, the carrier element and the intent of the Black Magician in projecting it at the target of attack. I often use the word attack to conveniently describe the act of poisoning, but this is out of convenience only as each poisoning truly will have its own unique qualities much like a theatrical performance held over the course of a week will vary each time it is executed as a unique event unto itself. Each act of sorcery through poisoning will be different and mostly be determined by the intended effect. Some poisonings will be long and drawn out to increase suffering or add time to an operation, while some will resemble the flash of a black lightning bolt rendering the target paralyzed from the very core of their being.

I have addressed black magic as an offensive power and the evolutionary prerogative of the sorcerer and in truth most people, even those knowledgeable concerning magic and the occult regard this as the overarching feature of black magic itself, however we who tread the Left Hand Path know differently. We have come to understand that every time we enter our dimly lit ritual chamber or utter the simplest words of enchantment, we are projecting our fine tuned will into the abyss of energetic potentiality and giving birth to our own selfish manifestations upon this material plane; yet another layer in the realms of Hell. I say again that it is with this understanding that we can truthfully utter the words, "all magic is black." And for this simple yet deeply profound joyful realization we are granted crowns of obsidian and fire and rods of black lightning with which to command the forces of darkness. We take into our being this truth and know that our utter self honesty frees us from the delusions of the mystic and white magician, leaving alien energetic configurations at our disposal to discover, experience and do with what we will.

As the powers of the Black Flame become the evolutionary prerogative of the Black Adept they may choose to refine their diabolic arts in ways that are truly personal and most suitable to their own essence. Anton LaVey classified magic into two main areas of focus. Greater and lesser magic. Michael Aquino and the temple of Set took this a bit further and added a third, generally unrecognized category; Medial Black

Magic. Greater magic is what most individuals think of when they think of the occult, ceremonial magic or satanic rituals. Greater magic generally takes place in a consecrated space, most often a ritual chamber of some type and typically involves the individual sorcerer or a group of practitioners ceremonially performing a scripted rite of magic directed at achieving concrete results in the outside, objective and material world. I will not insult my chosen readers here as I am quite sure that every one of you are more than well versed in the basics of ceremonial magic, satanic or otherwise, and if you are unfamiliar with this topic I strongly refer you to Anton LaVey's *The Satanic Rituals*. This companion text to *The Satanic Bible* is what I consider required reading for any aspirant. I do realize that as the tides of time wash over this world, new generations of power seekers will start out on the dark path as hungry for knowledge as I once did and it is for these few that I make what are very basic references herein. Although it would do for many of us seasoned witches and warlocks to make a habit of re-reading many of those earliest tomes of inspiration and in this way shed more experienced black light on old concepts while simultaneously rekindling the energy and passion of our past.

Truly, Greater Black Magic resides in the realm of the creative. The ritual chamber should be regarded as belonging to the abyss itself and serving as a minimally stable material platform from which the Black Magician weaves the energy of their will into the images of dreams to

finally cast them forth as dark configurations that will manifest in the objective universe. Greater Black Magic is the act of profoundly altering one's subjective perceptions in an effort to change the conditions of their objective reality and as energy generating, creative beings, we above all other creatures can do that. It is what makes us human and this is the "secret" to the "silence" of the Hermit.

For the modern Black Adept I recommend the fabrication of a multi-use ritual chamber for the purposes of Greater Black Magic. Refer to *Nox Infernus: the Book of Black Amber* for elaboration on the creation and purpose of the sleep chamber. One should construct the space with visual and emotive cues generated directly out of one's dreams. Each of us knows that strange unique feeling we get when we genuinely connect with the abstract; the energy of the Land of Nod. No two sorcerer's share identical impressions of the unknown and the energy of magic itself, and this is why symbols are used in group workings as they align and direct the attention of multiple participants, acting as visual magnifying glasses for the power of the dark light. One knows whether they have succeeded in developing an effective black magical ritual space by the overall feeling they and others get from the area as well as the behavior of ordinary human beings in the proximity of the space.

Lesser Black Magic is the intentional manipulation of one's behavior and or physical self and environment to achieve a specific effect in one's

objective world. Lesser Black Magic is identical to Castaneda's concept of "stalking," as "dreaming" finds its parallel in the ritual chamber of Greater Black Magic. Dressing, talking and generally presenting one's self in a particular way in order to influence a target audience for a specific end is to use the endless techniques of Lesser Black Magic. We use this power to gain something for ourselves and we cater its application to that which we seek. Politicians and social climbers are master Lesser Black Magicians in that they gauge everything about how they appear and how they act in order to elicit a favorable response from others. Politicians are looking for votes and social climbers are looking for power and acceptance. The sorcerer is usually looking for neither of these things unless they have naturally become critical features of their greater quest. For some this may be so. I have so far pursued several different vocations in my life and within each one of these I needed to learn the particular vocabulary of that area of endeavor as well as its rules for achieving success within it. In so doing this I had to learn which manipulative techniques worked best for each unique situation. The Adept of the Left Hand Path should embody the idea that there is no point in doing a thing unless one intends on doing it well. Black Magicians are not mediocre beings and do not expend their valuable time and energy involved in thoughts and activities that bear tasteless fruit. Lesser Black Magic is a mansion filled with powerful tools a discerning sorcerer may draw from to serve them as they will to whatever ends they pursue.

For a further magnification and study of Lesser Black Magic and its techniques and applications I recommend *The 48 Laws of Power* by Robert Greene and Joost Ellfers as well as the entire Temple of Set reading list from *The Crystal Tablet of Set*. Ultimately, how one chooses to apply Lesser Black Magic will change according to want, need and the actual objective limitations of one's self and any given scenario. This is where one of the most important black magical maxims necessarily applies. "Know thyself."

Medial Black Magic is a topic and discipline that is rarely if ever explored as a distinct art of its own. Most will touch and toy with its energies and potentials without knowing what it really is, but very few will grasp its true power and their own ability to wield it as part of their sorcery arsenal. Medial Black Magic is the spontaneous projecting of one's will and intent in conjunction with some form of physical action that is often spontaneous as well. It is of the highest forms of true Witchcraft and its methods and intricacies are always extremely personal. The sorcerer who suddenly utters the inspired words of an incantation into a passing wind to be taken away and made manifest or the witch who gazes into the flame of a single candle and perfectly projects their will into the rising flame; these are examples of Medial Black Magic in motion. The use of this particular form of sorcery can be found more often among those who we would consider "natural born" wielders of power. While it is true that all human beings do have the capacity for magical achievement, it is equally

true that certain individuals are born with and quickly develop a stronger affinity with it. Those who are birthed into this world with an inborn connection with the power of intent often know that they are vastly different from the other human beings around them, and if they reach adulthood successfully they will eventually thrive within their craft.

An act of Medial Black Magic requires only the will of the sorcerer and some means of projecting that will forth. Props are not always necessary; however personal symbols that resonate deeply with the practitioner will act as a magnifier and condenser of power, making the transition from intent to will to form much more direct and efficient. This excerpt from chapter six written by Michael A. Aquino within *The Crystal Tablet of Set* will further clarify this middle realm between Greater and Lesser Black Magic.

*“Medial Black Magic involves the use of the Magical Link in its simplest, most direct form in an operative context. Unlike Lesser Black Magic, in which the magician uses forces and features which are of the objective universe to accomplish his goals, Medial Black Magic has similar goals but uses metaphysical means—the Magical Link—to realize them. It is not as “pure” as true Greater Black Magic (which has no purpose other than itself). The beauty of Medial Black Magic is its simplicity and directness. It requires only so much formality as you feel appropriate to what you wish to do. Grimoires, spellbooks, even the famous curse/lust/compassion rituals of *The Satanic Bible* are need-*

lessly overcomplicated and are just so much window-dressing for persons who need such "training wheels" to work up a proper mental/magical state of concentration."

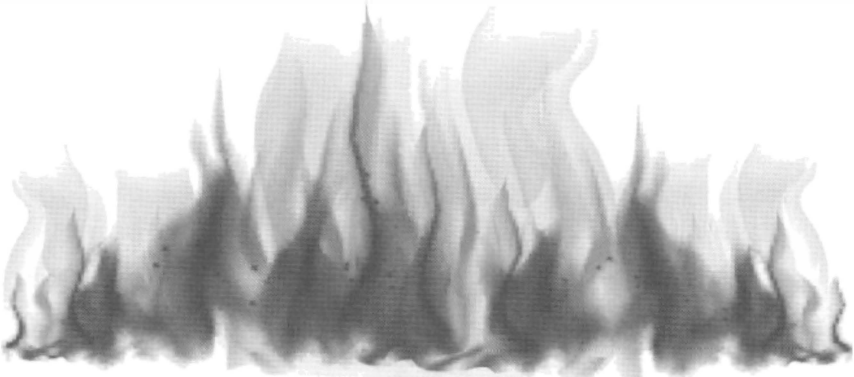
"However, and this is an important point, Medial Black Magic is not just "making a wish" or "saying a prayer," because these things involve no will, or even sincerity. Medial Black Magic requires you will that the result you desire actually occurs. Unlike Lesser Black Magic, there is no calculable cause-and-effect. If you are using proxemic magic (LBM), you can reliably count on keeping someone in a room, driving him out of it, altering his mood, etc. because of the physiological and psychological principles you are applying. As a stage magician (also LBM) you can trick or control people by things that may seem to be Medial Black Magic but aren't. When you resort to medial Black Magic, you enter that twilight zone between physics and metaphysics. The link may or may not work, or it may work in some unexpected way [not necessarily to your satisfaction]. You may try Medial Black Magic and get good, regular results. You may get nowhere and conclude that, for you anyway, it is a waste of time and an intellectual insult. Or you may find it a kind of mix of the two."

I personally enjoy a wide personal spectrum of black magical application with particular emphasis on Lesser and Medial Black Magic. While Greater Black Magic is truly the high art form of the very seasoned among us, it takes more preparation and in some cases much planning and forethought in order to accomplish effective and coherent workings. Not to say that this aspect should be less emphasized or ignored. Greater Black Magic should be studied in depth and the sorcerer should absolutely devote a good deal of their attention to it as this realm mirrors the realm of dreams and once perfected can yield untold power. I personally liken Greater, Lesser and Medial Black Magic to the Toltec Sorcery concepts of Dreaming, Stalking and the Mastery of Intent and I challenge my readers to pick up good old Castaneda's classics to find for themselves what I here only hint at.



Gods
Below

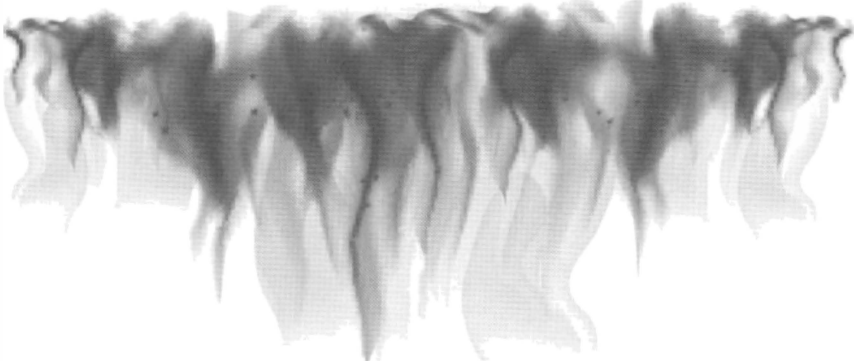




The first sorcerers collected together the necessary ingredients; ones that they could feel resonated with their purpose and would capture and hold their magical intent.

They combined them together with forbidden words of power that resonated with the elements of the world around them.

They stole into the night and built a fire in the most desolate of regions; homes of demons of the earth and air, and they held the effigy of their enemy aloft, weaving a powerful curse and finally throwing the charged representation into the bonfire, knowing the work was complete.



Throughout all of known history human beings have had some form of relationship with what has often been referred generally to as the realm of the invisible and subsequently with the invisible beings that originate from that realm. If we study every culture of the world throughout our relatively short history we would be hard pressed to find even one group, tribe or nation that did not have at least a fragmented or minimal set of cultural beliefs and references pertaining to some version of this invisible realm and its inhabitants. Many ancient cultures had highly complex conceptions of their spirit worlds and intricate yet concrete ways of interacting with the spirits. I use the term spirit to refer to any non or semi-corporeal entity with individual consciousness and the ability to exist simultaneously in our ordinary material world and any number of other worlds. The Djinn, Fae, Yaksha, Loa, Orisha and all manner of God, Angel and Demon are just a very few of the names that have survived through oceans of time and that we still use for these beings. It simply strikes one as very strange that the powerful disembodied entity has been with our kind through the entire duration of our existence and that even in these modern times we can still find people and places that acknowledge their existence and even intimately interact with them as a matter of course. If there is one thing that I have noticed in my studies of human evolution and the development of our awareness it is that the human animal does not long embrace that which does not aid in its betterment and survival.

The modern person looks at the religions of the past and thinks them simple folly, but when you consider the time, energy, devotion and material resources that have always been directed towards the fulfillment of ancient religious tenets we have to really question the basic survival value these activities had for the evolving human. What I am essentially getting at is that human endeavors that have not directly resulted in the survival/betterment of the human species would simply have not been “selected” by nature and would have quickly died out. As I said in previous chapters, there must have been real, concrete and pragmatic advantages which humans experienced through this constant and intimate interaction with the realm of the invisible. There are surprisingly consistent descriptions and themes pertaining to the spirits and their realm that have remained fairly unchanged throughout history. The modern human attributes these similarities to the human archetypes, yet as an initiated priest working within one of these still living traditions; I have the distinct advantage of being able to see the topic from a participant’s view.

Now, in order to become capable of good Left Hand Path critical thinking in this endeavor, we must also understand the nature of how the perception of the participant is shaped by their immersion in a cognitive system that is of its very nature polarized against the normal cognitions of the modern daily world. I admit that the non-participant and the participant are going to view things differently, but I assert my understanding

that this is not simply based on the believer syndrome where deep faith conditions the mind, but instead on a very real and identifiable perceptual advantage that the participant has over the non-participant. I will not yet again go into detail on how the cognitive schema of the sorcerer differs from that of the ordinary, but for the purpose of this work suffice it to say that the sorcery participant adopts a new and usually alien socio-cognitive schema which provides them with an overall widening of what can be perceived as opposed to the non-participant who has effectively, through habit and social pressure narrowed their perceptual options down to a very limited band within the total scope of what is perceivable.

When the modern day sorcerer willingly steps into the broad confines of massively complex shamanic systems, they little by little become capable of interacting with the unknown as opposed to how the average ordinary individual shuts off this interaction through dismissal and an over emphasis on those features of their personal lives that magnifies their own importance in the universe.

Spirits or non-corporeal entities are a natural feature of the natural multi-verse, but are part of the cognitive inventory of long gone ancient civilizations, sorcerers and other groups who participate in religious traditions that acknowledge, interact with and utilize these beings and their powers as a matter of course. As I have said, spirit life was at one time an acknowledged

fact of daily existence for almost all human beings, and we can still see remnants of this throughout the world today in those surviving cultures that have some degree of spirit tradition still intact. It has been my experience that the most unchanged of these have been derived from the religions and shamanistic practices originating in ancient Africa. There was a time when the Gods of ancient Rome were consulted, worshipped and utilized on a daily basis by masses of human beings. These ancient deities were not simply passive archetypical Jungian abstractions created by the Roman people as lofty representations of themselves. The rituals, observances and ceremonies of the ancient Romans were in every way as intricate and costly as those practiced by the true surviving Afro-shamanic traditions that still exist. There were of course differences in method, cultural symbolism and such but these are to be expected.

The real question that we have to look at with regard to pagan spirit religions that eventually died out was why the adherents of these mysteries abandoned those beings whom they had cared for and who had cared for them for hundreds or thousands of years. This is a seemingly difficult question and one that must be approached both in terms of history and in terms of the cognitive development of the ancient human; their move away from the place of silent knowledge towards the place of reason. We do not have the room here to delve too deeply into the development and history of ancient pagan spirit religions in the depth that this area of

inquiry deserves, however I will touch upon some aspects of these practices and beliefs and simply recommend that the reader conduct a deep, thorough study of this topic as a most worthy supplemental pursuit. You will see far reaching themes expanding over astounding periods of time and will be better capable of tracing the influence of our shadowy cousins up to the present time.

Human kind's awareness was not always as it is now. Early human beings perceived the world around them more in terms of that which they could perceive, as opposed to that which they thought about and defined with their minds (reason). Ancient humans were not simply more in touch with the earth around them, they were perceptually and energetically connected to it in a way that requires us to employ the terms of the abstract in order to help us comprehend. The cognitive schema and social inventory of ancient humans was directly shaped by nature, not by the constructs of an orderly and human made construct of reason. Human beings, for most of their existence on this planet have defined their world and its constituent parts in terms of what they directly perceived and knew of the world around them. Indigenous societies which are still somewhat intact today can be studied in order to better understand how this almost alien way of relating to the world once worked for all people.

For ancient woman and man, the wind was not the interplay between pockets of warm and cool air. The wind was a force and was often regarded

as having a will and consciousness of its own or of being composed of legions of invisible beings who inhabited the realm of air and could control it as a matter of dominion over that realm of nature. The seas and rivers were home to water deities and their minions as were all other places in nature that ancient humans came in contact with. For our ancestors, organic life as we define it today was not a prerequisite of awareness and intelligent consciousness. There was non-human inorganic life everywhere on the earth and the recognition of that played a significant role within the cognitive schema of ancient peoples.

As humankind developed in mind and body and as our shift towards a technologically based manufacturing species evolved, so this cognitive make-up radically changed to keep up with and adapt to our growing capabilities. We began to lose our animal sensitivity and our intimate relationship with the earth shifted. Humans, more than ever before began to internalize a new kind of self-talk, or internal dialogue which had more to do with the separation of the individual mind from the whole rather than the preservation of the clan. With this move towards the place of reason as the hub of all human endeavor and thought, we pushed the ethereal and unknown farther into a dimension separated and divided from us by an energetic barrier which we would eventually find immensely difficult to pass through again.

The Gods would now no longer walk among us and could only manifest under special conditions

or in the realm of dreams. As our own self reflection increased we lost our capability to reflect that which is without and relegated all non-organic forms of life and awareness to worlds of shadow and darkness. One should wonder why tales of the unseen realms have such distinct similarities across multiple cultures and times. Hundreds of years passed and with the spreading of Christianity throughout Western and Eastern Europe, the pagan religions of old would slowly dwindle away. One of the main reasons the new religion of Christianity spread so effectively was because it had been semi-institutionalized in certain key locations towards the end of the Western Roman Empire, and when long standing Roman offices began to fail or be abandoned, the local Christian Bishops and clerics stepped up in order to fulfill the vacancies. This was the unintentional beginnings of the Holy Roman Catholic Church which was to rapidly develop into a worldwide force that would become responsible for eliminating any trace of the old gods and their followers.

As Anton LaVey explains in the Satanic Bible; "Whenever a nation comes under a new form of government, the heroes of the past become villains of the present. So it is with religion. The earliest Christians believed that the Pagan deities were devils, and to employ them was to use "black magic". Miraculous heavenly events they termed "white magic"; this was the sole distinction between the two. The old gods did not die; they fell into Hell and became devils."

Thus relegated to the shadows, the ancient deities took on the qualities of those human projections which were reminiscent of all that is dark and forbidden. Goddesses of love became demons of lust, spirits of the forest became horned monsters and every aspect of human-kind's carnal nature became personified as evil entities, combining to form the legions of hell. And so the witch hunts began with hundreds of years of suffering based on the total ignorance of nature and the human mind. It should not be difficult for any intelligent human with a sense of history to understand why the world's most dominant "white light" religions still have the influence that they do in our advanced age. This was the true fall and thus the Abyss manifested and grew in depth and dimension and Daath became the shadow of the sephiroth that it once was as it sank below that black expanse and out of the reach of mortals.

The Black Magician, understanding these things has chosen to ally with the forces of darkness and embrace both their own carnal nature and their shadow self, ultimately rooted in the darkness of the earth and the mysteries of time and space. This carefully nurtured resonance with the unseen realm and its inhabitants eventually leads the sorcerer into the most rewarding, emotionally satisfying, magically beneficial and abstract relationship with forms of consciousness that are both incomprehensively vast and yet capable of the most intimate personal relationship with the individual magician. This relationship has always characterized

the witch and sorcerer alike, who over countless ages has been viewed as those unusual individuals who seem to have a special link or direct contact with non-corporeal beings displaying phenomenal powers and the most non-human of natures. Is it an inborn and natural quality of these human conduits which allows them the sensitivity to be competent representatives of the nether regions, or can this unusual relationship be developed and strengthened in even the most unperceptive and insensitive of us? The answer to this is a many faceted and obscure one which can only be found in the half remembered dream experiences of the sorcerer, witch and devotee. The basic question that each practitioner finds themselves asking is whether the spirits exist independently of human consciousness and interaction, or whether their natures are almost akin to byproducts of our awareness and would essentially be considered to have no independent volition of their own without human interaction.

What we who practice the black arts do know is that when called these entities and forces do respond. This consistency of experience among sorcerers throughout time and all over the world lead me into my own inquiry concerning the commonalities and nature of what I will from here on out term inorganic beings. Unless we postulate that a given deity has, somewhere in the cosmos, an actual physical existence in some type of material world of their own, then we will regard the variously understood spirits, gods, demons and deities as beings possessing awareness but having no corporeal physicality, or

possibly having transcended or displaying the capability of transcending some form of physical existence at will. When we are children we are told that the Devil lives in Hell and Hell is under the ground. So, unless we deliberately choose to proceed with knowingly engaging in an erroneous world view, then we either have to acknowledge the existence of inorganic awareness or accept that these various entities do in fact have some type of real, yet incredibly subtle physical existence at a level normally not perceivable by ordinary means.

The farther away human beings moved from the natural realm over the centuries, the more distracted we became and subsequently the less capable of intimate interaction with these intelligences. As I said and reiterate, dreams became our common ground and for the modern sorcerer it is in dreams that we can actively make contact with our inorganic cousins and re-establish the long forgotten relationship we once cherished. Our ancient deities did not die, and contrary to the opinion that they are dependent on human awareness for life, they continue to exist as vitally as they ever did. What did change was our own ability to detect their presence and interact with them. We lost this capability as a natural consequence of the advanced development of our ego and the selective perceptual alignment that goes hand in hand with an increasing emphasis on the individual self.

We are speaking here of losing the ability to form a two way connection with beings residing in the shadow realm of our earth; a world that is ever present and before us at all times but always separated by a barrier of varying energetic speeds. So, starting with this in mind we should then logically move on to consider from an abstract sorcery orientation what we would essentially need to do in order to re-open this portal and invigorate this ancient relationship. In the distant past human beings knew about and purposely developed strange relationships with these inorganic forms of life and the Toltec sorcerers of ancient Mexico were a group of experts that developed this knowledge to a peak of perfection. This arcana is now; for the most part dead knowledge and the remaining shamanic traditions which still contain a workable system of interaction with “spirit” awareness are of African and South American Indian origin. This is not to discredit Western based Goetic methods of spirit congress or more kabalistic rooted traditions, however I will say that approaching the realm of inorganic interaction from a strictly Western esoteric occult orientation will have naturally imposed limitations that I shall elaborate on later. There is a universe of difference between what are commonly referred to as “egregore” in the traditional Western approach and what shamanic sorcery participants understand as the gods, or spirits. I personally started on the path of initiation as a typical student of Crowley, Regardie, Fortune and a hand full of others and was introduced to the practice of Bhakti, or devotional yoga early on in my development.

I became fascinated with the strings of similarity running through the various methods of working with the deities in different cultural contexts. Like any good budding sorcerer, I took notes and began to isolate the most consistent similarities in an effort to discover those techniques which showed the greatest degree of potency and success throughout the ages. Most of the more modern developed Western and Eastern traditional esoteric approaches seemed to have evolved a metaphysics which thought of gods, deities and spirits in terms of the self and as unexpressed aspects of the human psyche. This view gained enormous popularity as Carl Jung's conception of the archetype spread and became more simplified and readily digestible for the literate masses. Crowley easily integrated and aligned Western Kaballah, Ceremonial magick and freemasonry with Eastern philosophy, esotericism and practices, and as a result of his teachings I believe most modern students of the occult have adopted an understanding of the concept of deity which is heavily associated with Jung's idea of the archetype. Many of Crowley's favorite "God-forms" and entities from his Liber Al vel Legis are presented, or present themselves as exalted, mercurial and highly abstract beings of a super-conscious nature. While the father of magick in theory and practice did give us endless toms of highly usable and important material as well as significant insight into the process of invocation, he was through no fault of his own, almost completely ignorant of genuine shamanically based spirit work. This lack of experience with the world's most ancient spirit

traditions seems to have generated a particularly one sided approach to interacting with and grasping the intricacies of the realm of inorganic entities.

Enter shamanic sorcerer and one time anthropologist, Carlos Castaneda. In 1968 University of California Press released Castaneda's master's degree thesis; *The Teachings of Don Juan: a Yaqui Way of Knowledge*. This work centered on Castaneda's sorcery apprenticeship with a Yaqui Indian shamanic sorcerer and introduced the magically and mystically inclined to a whole new world encompassing a non-ordinary cognitive schema utterly alien from the one we normally understand. Through the course of Castaneda's 12 major book publications he introduced his readers to a system of sorcery very different from those which most practitioners had been acquainted with up until that time. Unfortunately due to a heavy emphasis on his intake of natural hallucinogenic substances in his first book, Castaneda was overly embraced by the hippy and hippyish subculture throughout the world during that heyday of overt compulsive indulgence and incredibly destructive drug use. This association continues to dissuade modern practitioners from exploring the energetic sorcery premise of the ancient Toltacs through the teachings of Castaneda's mentor and through his books. In the 1980's the massive "new age" movement readily incorporated Castaneda as a guru of natural magic and freer of minds. Toltec sorcery then became directly associated with holistic new agey self betterment and white light

doctrine much to the dismay of serious sorcery practitioners who understood the Toltec system for what it truly is. Here, I digress no further as my views concerning this sorcery tradition and its applicability as a Left Hand Path means of attainment have been thoroughly detailed in my other works, but once again I implore the seekers of shadow to do their own research and form their own opinions through personal experience as I have done. Simply let it be said that I have not taken well known Left Hand Path doctrine and overlaid in on top of an ancient shamanic sorcery tradition, but have instead identified and specifically isolated what exactly is Left Hand Path about this ancient system. This is a very important difference in approach, and one that more modern occult scholars and writers would do well to make.

My own foundational education in Western magic readily allowed me to incorporate shamanically based sorcery concepts in a unique way and when I began to experience and understand the existence of inorganic beings and their world from an outsider's perspective, I was immediately overcome by the staggering realization that comes from a total shift in one's perception and basic knowledge of the world. As I have said, the Western approach to working with otherworldly entities is highly poetic and relies heavily on ritualized method and models of magical theory. The shamanic sorcery approach takes the factual, experiential existence of independently conscious, non-organic entities as a reality right from the outset. I now briefly turn to the writings

of Mr. Castaneda and his sorcery dialogues with Don Juan from *The Fire From Within* (1984) for some Toltec clarification.

"Organic living beings have a cocoon that encloses the emanations. But there are other creatures whose receptacles don't look like a cocoon to a seer. Yet they have the emanations of awareness in them and characteristics of life other than reproduction and metabolism." "Such as what, don Juan?" "Such as emotional dependency, sadness, joy, wrath, and so forth and so on. And I forgot the best yet, love; a kind of love man can't even conceive." "Are you serious, don Juan?" I asked in earnest. "Inanimately serious," he answered with a deadpan expression and then broke into laughter. "If we take as our clue what seers see," he continued, "life is indeed extraordinary." "If those beings are alive, why don't they make themselves known to man?" I asked. "They do, all the time. And not only to seers but also to the average man. The problem is that all the energy available is consumed by the first attention. Man's inventory not only takes it all, but it also toughens the cocoon to the point of making it inflexible. Under those circumstances there is no possible interaction."

The “emanations” that Don Juan speaks of here are the dynamic energy centers that make up the energetic foundation of the human being. Of course, the seven chakras are the most well known and popular conceptions of these swirling energy vortices. When re-defining life in terms of awareness we must approach the topic of

inorganic life from an entirely new perspective. In energetic terms, organic and inorganic beings are composed of these conglomerates of energy centers, bundled together and held in place by a kind of energetic receptacle or structure. The only way to prove this it for the sorcerer to "see" this receptacle themselves and this is only possible through an alteration in one's ordinary perception. We don't see in the infrared or at the microscopic levels, but such realms exist and are complete worlds unto themselves. The sorcerer must think like a scientist but retain the perceptual fluidity that is required of an artist, continually exploring the oceans of infinity.

"Don Juan went on explaining that the ancient Totlecs had divided their secret knowledge into five sets of two categories each: the earth and the dark regions, fire and water, the above and the below, the loud and the silent, the moving and the stationary. He speculated that there must have been thousands of different techniques, which became more and more intricate as time passed. "The secret knowledge of the earth," he went on, "had to do with everything that stands on the ground. There were particular sets of movements, words, unguents, potions that were applied to people, animals, insects, trees, small plants, rocks, soil. "These were techniques that made the old seers into horrid beings. And their secret knowledge of the earth was employed either to groom or to destroy anything that stands on the ground. "The counterpart of the earth was what they knew as the dark regions. These practices were by far the most dangerous. They dealt with entities without organic life. Living

creatures that are present on the earth and populate it together with all organic beings. "Doubtlessly, one of the most worthwhile findings of the ancient seers, especially for them, was the discovery that organic life is not the only form of life present on this earth." I did not quite comprehend what he had said. I waited for him to clarify his statements. "Organic beings are not the only creatures that have life," he said and paused again as if to allow me time to think his statements over. I countered with a long argument about the definition of life and being alive. I talked about reproduction, metabolism, and growth, the processes that distinguish live organisms from inanimate things. "You're drawing from the organic," he said. "But that's only one instance. You shouldn't draw all you have to say from one category alone."

Here we have for what I believe to be the first time in the literature of sorcery, an intricate, yet simple explanation on the fundamental nature of what we commonly call the existence of "spirits." When reduced to energetic terms and within the cognitive context of the sorcerer's world we have an elucidation that readily provides the seeker with a pragmatic way of approaching spirit work of any kind. I do not want the reader here to throw away their previous learning in this area in favor of a relentless pursuit of ancient Toltec knowledge, however what I do implore you to do is to make a serious study of inorganic forms of life from this orientation and then, as you internalize some of the more remarkable features within, use these new energetic sorcery abstraction to scrutinize and further expand your current understanding and practices.

This is what I was forced to do when I was first introduced to and subsequently initiated into a living modern Afro-shamanic spirit religion. My relationship with the Orisha and Loa truly began in my very early years. The signs and beckoning from the spirits were always present and eventually through my development as a sorcerer, I was able to take advantage of the opportunity to gain firsthand experience and knowledge in this tradition. While becoming ever more immersed in the intricacies of the various aspects and physical practices, I was able to utilize my training in the disciplines of western magic and Toltec sorcery to draw comparisons between the sorcerer's approach to the deities of African origin and the knowledge and understanding of spirits from my earlier studies. What I found and continue to find is that inorganic beings, regardless of how they are experienced through the filters of cultural background or influence, share certain distinct commonalities. These shared characteristics remain constant and can be counted on to provide any practitioner with reliable and repeatable results in the realm of spirit work.

Inorganic entities form a diverse population of energy based consciousness within the overarching, collective energetic atmosphere of the planet on which we live. They are part of several other "bands" of consciousness, separated by our every day, ordinary mode of perception by the natural consequence of having evolved their own type of awareness which is also limited by their essential structure. Under

normal conditions, human beings perceive energy at a different “speed” than do energy based forms of life. We find common meeting ground only in the elements of nature and during very specific situations, intentionally designed and enacted to facilitate direct interaction. Of course, spontaneous forms of communication and engagement do occur on a regular basis, such as in dream states and in cases where an individual is forcibly thrown into unfamiliar cognitive states. Alien abduction experiences and angelic intervention in cases of the gravely ill are two well known examples of this phenomenon. Altered states of consciousness are a preliminary requirement for this type of interaction simply because these vastly different cognitive arrangements require that we abandon our more rigid perceptual conventions, which evolved as a necessary and utterly dependent aspect of our human survival capabilities in a predatorily hostile world where instant discrimination and classification was essential.

In dreams and during magical ritual and sorcery operations, our ordinary way of reasoning or “assembling” the world is temporarily suspended and the gods can thus intercede in the affairs of human kind. Put us back into the world of mundane human social affairs, and the impenetrable veil drops as our internal, incessant chatter and petty concerns re-shapes our reality. It is in this way that our shadowy friends are pushed into the umbra of perception and become locked away in their various places of origin; the night, earth, wind, fire water, etc.

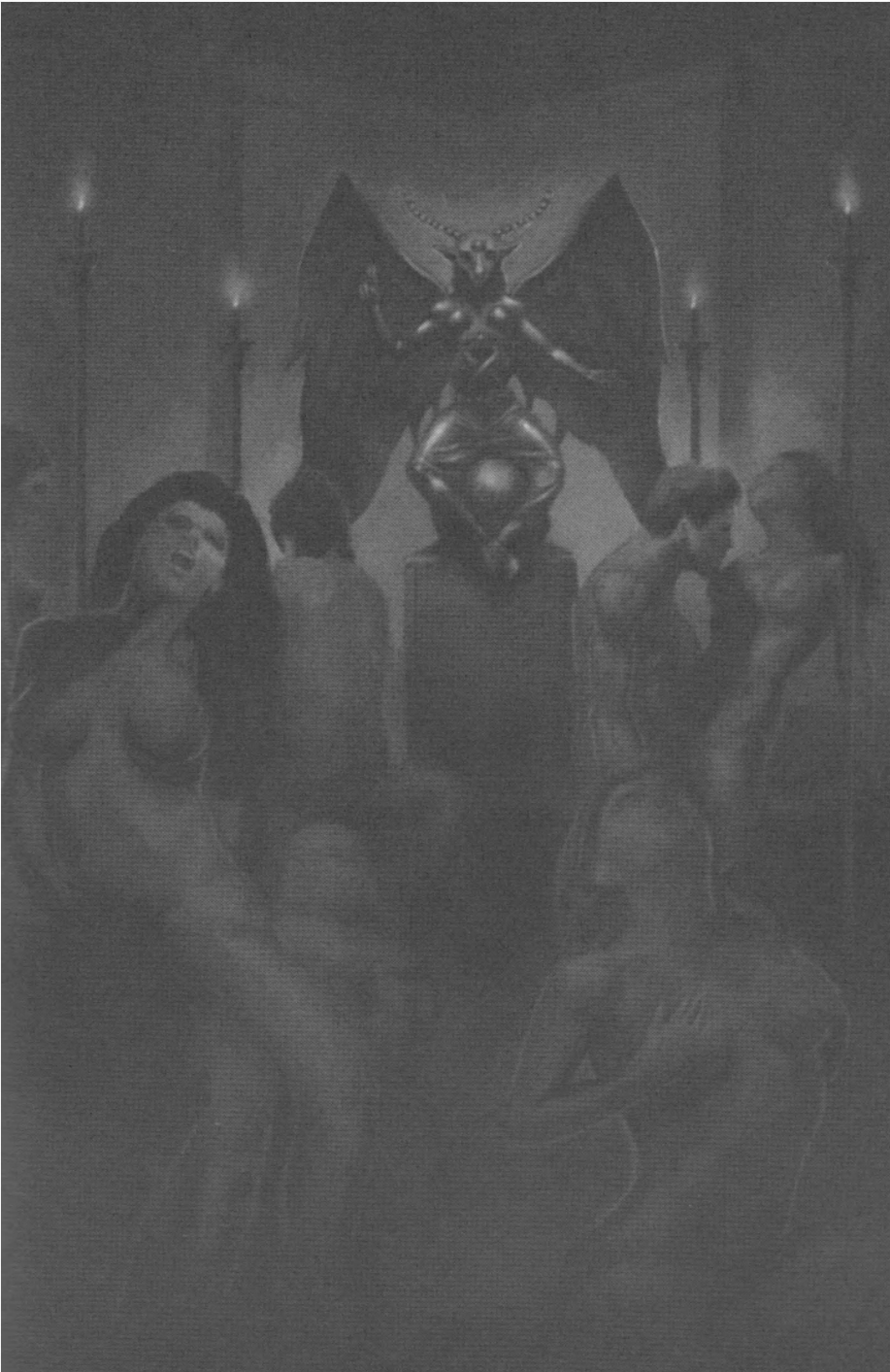
As masters of the non-ordinary, the Black Magician understands the application of these predetermined conditions during spirit interaction. When we stop the internal voice and engage in non-ordinary activity (magical workings in general are non-ordinary) we then stand out to the denizens of the shadows' world. They are attracted to this sort of beacon of disruptive energy in the natural field of the earth and they are drawn to us by our unbending intent to establish connectivity. Once the right conditions have been achieved and our raw emotions have been heightened there is no better enticement for les invisibles.

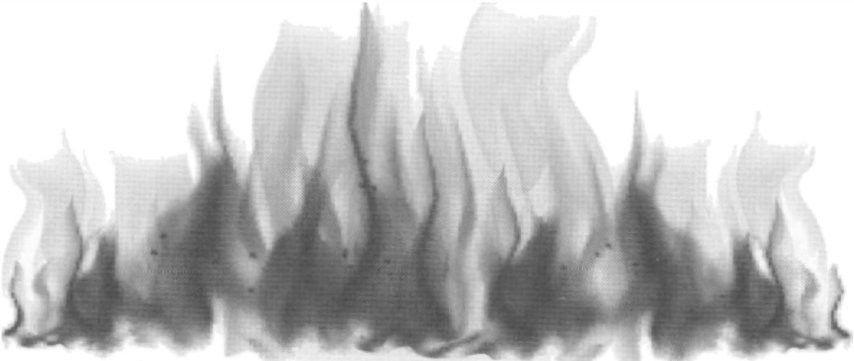
Anyone who has ever witnessed or experienced a genuine "spirit possession" will come to understand the mechanics of this entire process. We know that in many systems of Shamanic based sorcery, ritual drumming is used to entice, call, praise and focus the consciousness of inorganic entities so that they may enter into the physical bodies of their "children" in order to speak and walk as humans do. It is still astounding to me even after experiencing this countless times that this kind of sacred interaction is even possible, and what is almost as amazing is that so many cultures still in existence today see this staggeringly unusual activity as simply routine and quite normal. This bears witness to the fact that when the existence of spirits is taken as fact, regular connectivity with them can take place and a whole new world is rent asunder for the sorcerer.

It has been said that the spirits are very slow to respond at first with the non-initiated but many of us are indeed born with an unusual connection to them and their realms. At first the future sorcery aspirant begins to feel the pulling of the unknown which begins as a slight fascination and develops over the years into an irresistible calling. Some of us have been fortunate enough to be willing participants or joiners of the sorcerer's realm, but many did not have such a choice and the force and intent of that realm and the inhabitants therein caught these individuals and forcefully pushed them through an energetic and cognitive threshold which lead them inevitably to a place from which they could never go back to the life once known. In the African proverbs of the Odu of Ifa there is a saying; he who knows does not die like he who does not know.

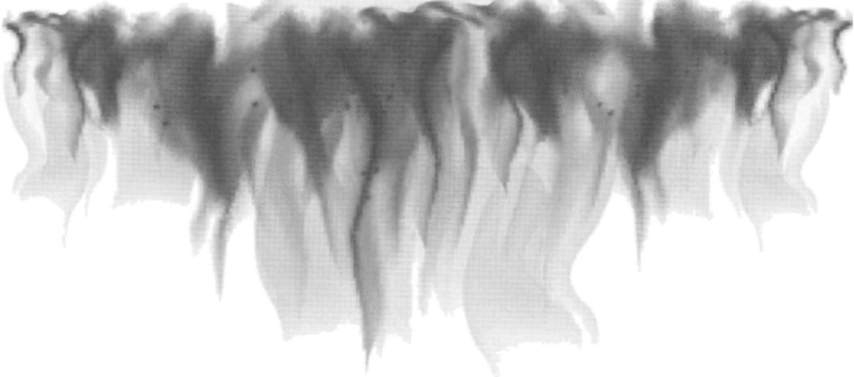
This ancient wisdom encapsulates perfectly the process and experience of what Westerners have come to understand as "initiation." Some have called it "being bitten by the serpent," and others have referred to it as "crossing over," but for our purposes we may more precisely refer to this initial stage in the sorcerer's development as an initial shift of the assemblage point and the realignment of one's basic energy shape as a result of this shift. Any shortened version of this which captures the meaning is acceptable as long as it does not dilute the true meaning or unnecessarily add to it, thus creating confusion and misinterpretation. For the sorcerer, all those in-between places, situations and things found

within the ordinary world are the living embodiments of this crossing over. The twilight hours, crossroads, abandoned houses or any situation, place or thing which genuinely encourages the magician to merge their energy and intent with the fluid and ethereal dream energy of the realm of Nod can be easily tapped into in order to transport the sorcerer beyond themselves. These are the places and willfully created situations where we find our familiars and construct our pacts and these are the places where we find our peace and power. They are virtually invisible to the ordinary masses, but they are everywhere accessible and beckoning to us.





This is the way of the dark path;
that the sorcerers of the Left Hand
honestly acknowledge
that their individual pursuits,
physical well being and interests
are simply more important than
the lives and concerns of others.





The
Infernal
Path



As opposed to most all well known magical traditions which seek to better integrate the individual into the their community and to draw members of the community into a spiritual life of transformation, the Black Magician approaches these conventions in terms exclusive to the Left Hand Path. Shamanic earth based religions generally seek to establish a balance of energy between the spirits and the community in which the shaman lives. This is done through the development of a relationship with invisible entities which is marked by a varying degree of servitude and loyalty between both parties. Each practice has its own core beliefs, superstitions and dogma concerning how it must handle the spirits. The Infernal Path is the embodiment of a living opposition to how traditional approaches deal with the spiritual or unseen realm. The sorcerer who embraces the infernal approach views the non-corporeal entity in a way more akin to the sorcerers of ancient times and seeks to exploit their knowledge of the invisible realms in a way that is beneficial to all parties involved, but that ultimately emphasizes their own accumulation of power and self-deification. The traditional shaman/priest seeks union with the deity and the "spiritual" elevation of themselves and their people through a subservient relationship with the spirit realm.

The infernal approach to these traditions reverses this odious human impulse and thus reverses the energetic currents inherent within these systems. The Black Magician on the

Infernal Path will intentionally immerse themselves within an established shamanic or religious/magical system and purposely corrupt the entire system itself in order that it may serve them. This might seem repugnant to those who misunderstand the methodology and purpose for engaging in this operation and I will illustrate how it should be done with a few examples. If executed correctly, the Black Magician will in essence be founding an infernal, Left Hand Path shamanic sorcery lineage all their own. This is of course no easy task, and my simplified description of this process is not meant to diminish the extremely dark and potent raw energies one will inevitably experience as a result.

In traditional African religions and shamanic practices, the individual initiate is seen to exist within a cosmology consisting of a typical cosmic hierarchy. In the practice of Santeria, or more properly La Regla Ocha (the rule of the Orisha), this spiritual chain of command is exquisitely defined, so I shall draw most of my examples from this and other living African traditions, however it matters not what system we are dealing with as long as it can be approached from this Left Hand Path perspective. It will be necessary for the Black Magician to become as immersed in the chosen system as possible if they are to reap the dark rewards characteristic of the infernal approach. If one chooses the African based traditions it will be necessary to first become involved with these paths and then to proceed through their hierarchy of initiations.

This should be a living challenge for you, but are we truly Black Magicians if we are not living these challenges?

The Lucumi and Palo religions are founded on the central belief in one supreme higher divinity that was responsible for the creation of the world, but has since become far removed from the affairs of humankind. In Lucumi, this supreme god is called Olodumare and in Palo it is called Nzambi. The Orisha of the Lucumi religion, the Nkisi of Palo and the Loa of Vodou are considered as powerful spirit entities, lower on the hierarchical rung than the creator, but far above human beings. These gods are thought of and referred to in many variations depending upon who you are talking to, but they still share some basic attributions. In many modern practicing communities these spirits are referred to as “angels” and there are even some who regard them as demons due to the fact that they are thought of as high spirits who reside within and around the earthly realm.

The premise of embracing the Infernal Path as a method for Left Hand Path attainment is based on the core conceptions of the original witches’ Sabbath, or black mass. These are almost archetypal in their essential qualities as many human beings over countless centuries seem to hold primal ideas deep within themselves concerning the diabolical nature of these dark gatherings. The black mass is, strictly speaking the Catholic mass inverted to honor the Devil rather than the god of the Jews and

Christians. In this ceremonial setting, base animalistic tendencies in humans are exalted and anything considered “pure” or “holy” is appropriately blasphemed during the course of ritual. Examples of the traditional black mass can be found in many sources, most notably *The Black Arts* by Richard Cavendish, *The Satanic Mass*, by H.T.F. Rhodes or the many references to the black masses allegedly performed from the 16th to 19th century by such notables as Catherine de' Medici, Madame de Montespan and the Marquis de Sade. The black mass was a complex psycho-energetic ritual device employed by cultures deeply immersed in Christianity to provide a kind of much needed liberation from the anti-human, stifling control that this religion exerted on people at these times. In order to fully appreciate the true purpose of the classic black mass, one should immerse themselves in a thorough study of the history of the Catholic Church and its social and political domination over human beings during the height of its power and even its diffused influence to this day on the human psyche.

The term Satanist originated in a strictly Catholic environment and it referred to a person who worshipped the devil as god and had actively renounced the Catholic faith and its church. The concept of the Satanist remained fairly unchanged throughout the centuries, occasionally attracting some of the characteristics reminiscent of each specific period in history. This is of course until Anton Szandor LaVey codified Satanism in 1966 as an actual religion with a

distinct philosophy and set principles. The Satanist of old was thought to be the rogue Catholic priest, nun or wealthy aristocrat who had made a pact with Satan for worldly wealth and power. The typical black mass would, as an inversion of the Catholic mass involve nudity, sex, the reading of scripture backwards, the use of bodily fluids as sacred substances and the general profaning of all Catholic symbolism. This would most likely mean the employment of a large upside down cross somewhere in the unholy sanctum. Black was always the preferred color, but other traditional colors would have been reds and purples to symbolize the carnal realm and the royal status of the demonic within the confines of the rite.

I'm quite certain that if the traditional classic black mass were performed today it would be regarded as a fairly ineffective and weak ritual working by most contemporary Black Magicians. However, if you were to involve highly religious Catholics as participants, the element of blasphemy could in all likelihood be harnessed to provide an abundance of energy. The point here is this; the Infernal Path demands that your chosen inversion must be done within a system that you have been fully immersed in as a participant in a traditional manner. If you grew up as a Catholic, as I did, then the black mass could be a liberating and fulfilling ritual working, providing you with the raw, dark energy required for continued abstract black magical endeavors. If you were raised by the liberal hippie types which thrived in the 1960s and 70s, then

chances are you were not saturated with Catholic ideals, symbolism or tradition. For the black mass to be effective as a ritual act for the Black Magician, it must become a supremely powerful ceremonial liberation. Having been raised Catholic is certainly a prerequisite here, but a Protestant, Baptists or any other denominational background will have its potential for inversion.

For many, the term Left Hand Path simply means the outward and philosophical rejection of ordinary accepted standards in realms of the occult mainstream. This often extends to a fundamental rejection of the ordinary world of human social affairs and a general contempt for what is viewed as mundane by those of a Left Hand Path inclination. There is essentially nothing wrong with this interpretation as a true turning inward and a denunciation of the herd mentality is most typical of the initial stirring of a future Black Adept, however to remain comfortably at this level of development invites nothing more than perceptual and energetic stagnation no different from that of the complete acceptance of the tenets of the Right Hand Path.



More often than not, the Sorcerer of the Left Hand Path goes through two predictable stages in their growth and this can be seen to mirror the maturation of modern Left Hand Path schools of thought over time. The first stage is that of rebellion. This is the point when the magician has become aware of the inherent limitations of the Right Hand Path and begins to question and systematically reject those teachings and practices that they once embraced. The embodiment of this stage can be best illustrated by the Catholic priest secretly holding the Black Mass in an underground chamber as they swear allegiance to the Devil, their new unholy master. The reading of sacred texts in reverse, the burning of black candles instead of white and the encouragement of orgiastic rites of perversion all arose as manifestations of the rejection of the "sacred." These acts of blasphemy are identical to the breaking of sacred taboos in many other esoteric traditions and they serve to liberate stagnated energy within the individual sorcerer. This stage should not be underestimated as it is of vital importance to the embodiment of the Infernal Path and can often be referred back to when developing more elaborate forms of stalking and behavioral modification in the pursuit of non-ordinary awareness.

The second stage of development is characterized by a new found intellectual advancement within the psyche of the initiate. Here, they have realized that their rebellion against the herd mentality must achieve a higher purpose. Change must take place within and now the Left Hand

Path Adept begins to embrace the concept of self-actualization as an essential component of their developing philosophy. Simply remaining at the level of rejection will lead to a basic calcification of being and ultimate uncreative stagnation. This second phase is where the dabbler truly realizes that by their own hands they can become their own God and subsequently that they need to DO something to achieve this goal. All that is really asked of the Sorcerer at this stage is that they refuse to stagnate and continue working with and developing those practices that they find challenging and force them to grow.

For a proper black mass you will require the use of an actual Catholic church. This is essential because in Roman Catholicism all religious and spiritual activity centers on the physical structure of the church or cathedral. This place of worship has been consecrated as “holy ground” by the living representatives of god on earth, the lord Jesus Christ and his apostles. Ideally, you should use a church, chapel or cathedral that is still in regular use as the stain of your black magic shall linger on to influence clergy and congregants in untold ways. Perhaps your work there will magnify their weaknesses and lusts leading to even more hidden dishonesty, debauchery and denial than is currently manifest. Either way, conducting a black mass within the confines of an active, living breathing church will have its major advantages. Of course, I implore you here not to break any laws and to secure the cooperation of a confidant in this matter, be they priest, nun, grounds keeper, deacon, altar boy (of legal age) or

church administrator. Ideally you should seek to perform the ceremony at night, preferably between midnight and 3:00 AM, as this is traditionally the hours belonging to the wicked. Now, if you are limited to using a holy place that has been shut down or abandoned that is perfectly acceptable as such a locale has been literally saturated with the emotional energies of its congregants and inhabitants for many, many years, thus creating what are often self-sustaining patterns of energetic flow structured around the force of the intent of those people. Overall, the best scenario will be one where you can perform your black mass in a space which most resembles the church, chapel or cathedrals of your childhood and young adulthood; where your religio-sexual Erotic Crystallization Inertia developed and became fixed. Erotic (or emotional) Crystallization Inertia (ECI) is a concept introduced by Anton LaVey which signifies the period of time in an individual's life when their sexual or emotional fetishes are fixed within their psyche and personality.

I know that if I were to perform the ideal black mass it would be in the church where, as a child and young adult I experienced years of Catholic masses, all of the sacraments up to confirmation and the psycho-sexual frustrations that can often accompany such experiences as one goes through the fires of puberty. I became the Satanist that I am today while during my forced exposure to Catholicism and my own ECI revolves around the "impure" fantasies I experienced while actually sitting in the pews at mass. The core concern

when traveling the Infernal Path is to truly research your own self and to apply what you have found in the magical inversion of these black magical techniques. It can really be done with any religious background at first and then the sorcerer can move onto more advanced practices where they, as an adult willingly immerse themselves in a new and totally foreign magical system to eventually invert it as I have alluded to.

Another critical factor here is the composition of your chosen congregants. I do not really recommend planning and executing a full blown black mass as a solitary practitioner because other people simply play a role in our lives and ECI development. Yes, solitary black magical workings are a critical part of our magical repertoire, but for a working of such a deep and potentially change producing nature, I highly recommend finding others of like mind for its planning and performance. If this proves very difficult you may always hire play actors for a low wage to play certain parts in the proceedings. Perhaps one could even pay vagrants to act as an unholy congregation, or a buxom prostitute to pose as your satanic alter. The key to performing a successful black mass is to be as diabolically creative as possible and to push beyond your current limitations within the legal parameters of the state and country in which you live. The use of animals or the employment of anyone considered a child is strictly prohibited. The important part of choosing a congregation and participants for the black mass is to secure their

complete cooperation in their assigned roles. The ultimate power of any Black Magical rite of inversion, particularly a Black Mass is that it takes you completely out of the mundane world of ordinary affairs and allows you access to potent and subtle essences otherwise distant and inaccessible.

The structure of the ceremony itself can, and should be tailored to aid in creating the magical environment that you want. The ultimate objective of a black mass is to liberate calcified and stagnate energies within the participants and to redirect these energies in new, fulfilling and creative ways. You may simply be performing the mass for the purpose of blaspheming those anti carnal Catholic ideals which were instilled in you from a very early age, or you may simply be acknowledging and honoring the powers of darkness on the earth. Either way, a successful black mass will most certainly empower the participants by energetically setting them apart from the mass of humanity. Black magic, performed with enough regularity and power will eventually change you at the molecular level. It will give birth to new and abominable energies that will reinvigorate and expand your own personal power.

The mass should be modeled around the average Catholic mass itself and preformed inverted in a traditionally satanic manner. Anton LaVey's *Le Messe Noir* from *The Satanic Rituals* can be utilized in its entirety, or simply referred to when customizing your own version. Currently there is

an excellent web site called Synagoga Satanae where one can find a wealth of information on the Roman Catholic mass and its inversion, including the origins and a few variations on the black mass. Once again, the potency of the ceremony will mirror how well you have designed the ritual in relation to you and your congregants. A traditional, fully inverted Latin mass would only be applicable or effective for those who heard the mass spoken in Latin as they grew up. Personally, I would not benefit from a black mass spoken in Latin; however I can see the advantage of keeping some spoken Latin sections as this was the language of the Catholic Church for hundreds of years, right up till modern times. This would naturally create a type of energetic resonance with the past and add to the overall effect of the ritual. Having some parts spoken in the traditional Latin could also provide the added benefit of helping to create a bridge between the conscious, modern mind of those involved and the mass collective unconsciousness that had been saturated with the traditional Latin Catholic mass throughout the centuries. In essence, what you would be doing is not only blaspheming the mass as it manifests upon the earth in the present day, but also projecting that diabolic intent into the past.

Whatever one does decide on in the way of ritual structure, the culmination of the mass should always involve the glorification of the animal nature over that of the “spiritual.” Needless to say, the consumption of food could play a part as could any kind of debauchery or sexual

indulgence. The Witch's Sabbath of old was thought to climax in a other worldly orgiastic frenzy, and as long as the liberated energy is properly directed by the officiating sorcerer I see no reason why this could not be done (see Formula 89). The possible ceremonial configurations are really quite endless and one could have several variations of the mass which could be employed for slightly different reasons, but as long as the overall dramatic effect on one's own psyche is established, then the objective has been met. Many will say that they have "been there and done that" in reference to Satanic Rituals, but I am quite skeptical when I hear other Black Magicians vocalize these kind of claims and I maintain that not enough has yet been written concerning this topic, certainly not enough has been truly practiced.

Now, when considering the advanced applications of inversion one must first decide upon a religio-magical system within which one may immerse themselves and eventually take measures to invert the chosen paradigm in order to manifest it as the infernal image of its prior distinction. As I have explained, the African based religions that exist fairly intact today are ideal for this as they are total belief systems unto themselves with an overarching cosmology and a working and applicable mythology that allows the Black Magician to function as a believer and practitioner within it. The path of Kimbando is a perfect example of a naturally developed Infernal Path tradition which has arisen out of other more white light African based belief structures.

Kimbanda was at one time considered the dark side of Umbanda, which is a form of Afro-Brazilian Candomble. Much like Palo Mayombe is considered to be the dark side of Palo Monte, Kimbanda is similar in that it intentionally employs and reveres the shadow aspects of the more traditional spiritual entities within its “parent” systems. Kimbanda is primarily the veneration of Exu and his female compatriot Pomba Gira. I say compatriot, because in practice and origin, Exu has no female aspect as many would be inclined to believe. This tidbit of misinformation is a perfect example of how many of these African traditional religions can degrade over time. Exu is and always has been all male and traditionally the Pomba Giras are powerful female entities that accompany Exu in his many guises. Exu is called by other names in other lines or traditions. Primarily Ellegua and Esu in Santeria and Papa Legba in Haitian Voodoo. Each of these African traditions regard Exu in different ways. For instance, in Santeria, Ellegua is seen as a massive divinity, closest to the highest divinity with 121 separate manifestations or paths in which he may appear. He is generally regarded as a trickster who is highly concerned with the betterment of humankind. In this tradition Esu is regarded as being extremely mischievous, but of a good nature and of the white light, while embodying darkness and light. In Kimbanda Exu is all darkness, fire and earth and the Kingdom of Exu is populated by the spirits of long deceased sorcerers, witches, prostitutes, thieves, pirates, murderers and tyrants who have descended into Hell because of their nefarious

deeds and have been given immortality as an infernal spirit.

Ancient customs generally always dictated that the sorcery apprentice leave their common and familiar every day world behind to follow their teacher. This would typically mean a severing of personal ties and that the apprentices live with their new mentor, sometimes even serving them as their new master in the world. The idea here is that the process of re-configuring the initiate's consciousness in terms of non-ordinary learning required a dramatic break from the world they had formerly known. Even individuals in an indigenous society where magic and sorcery is an accepted element of reality would still have been indoctrinated to understand that although sorcery took place within the every day world, the realm of power which that magic originated within was hidden by very real energetic boundaries. The teacher first needs to secure the initiate's cooperation and then they need to obtain their complete and full attention to the task of relearning reality itself. This is an even more dramatic and sometimes even deadly maneuver for the modern person being formally brought into the shadow realm. Once again, the dangers inherent in re-aligning perception itself are continually illustrated in the works of Castaneda and the power of isolation in a sorcerer's indoctrination implied throughout. The primary reason sorcery traditions place such extreme value on an apprentice's initial isolation from the ordinary world is because they are seeking to forcibly alter what and how the apprentice

emphasizes the environment around them. They are being taught how to remake reality itself and cannot be influenced by the habitual routines of their former lives.

It must be understood that the Infernal Path is a dual stage form of transcendence and descent into even deeper levels of Nod. The first stage is the intentional inversion and rejection of one's most formative religious/spiritual experiences, background or original religious upbringing. This should be wholeheartedly delved into, leaving no blasphemy untouched. I have so far illustrated how I would personally approach this task in relation to my Roman Catholic childhood experiences. An important element to take into consideration here is the details surrounding one's Erotic Crystallization Inertia. We are animals powered with sexual energy and everything we find creative and exhilarating is tied to our base, formative sexual impulses. Some among us may have had early life experiences devoid of religious/spiritual indoctrination and in these cases I would recommend one to make a rigorous examination of the self and those central beliefs that they hold dear. Everyone has a religion, even if it is the religion of non-religion. If you were one of those exceptional individuals who were raised among true atheists to become an atheist, then you may want to consider attending church twice a week and joining a nice Christian meet up or dating group. Oh the sweet diabolical intrigue one can find in the strangest places. I have nothing but the utmost respect for those Black Adepts that strive to live the Left

Hand Path so fully that they intentionally place themselves into the most absurd and diametrically opposed living situations all in the name of power.

The second stage of descent requires the sorcerer, who having utterly benefitted from the first stage now begins searching for a completely new, but appropriate belief system within which they shall immerse themselves and finally corrupt. This phase will be incredibly challenging in many cases and should take years of sustained effort on the sorcerer's part, but the rewards are ineffable. Once completely immersed as the ideal participant observer and knowledgeable concerning all the minute details within the system you shall then either sever your ties to those groups and individuals responsible for your learning, or remain within the system while simultaneously birthing the rudiments of your new Infernal Path. If this is the chosen approach it should be used only due to the necessity of continued learning and in the spirit of self-centeredly taking that which one needs for the accurate and strong fabrication of their diabolical construct.

If you have become adept in the Voodoo tradition, the Loa will now be regarded in their most hot and dark aspects. They will serve you rather than you acting as servant of the spirits. The white of Damballah will now be the black of Met Kalfu. If you have come to the initiations of Wicca you shall turn from the goddess and make a pact with "the Devil" as a true, traditional

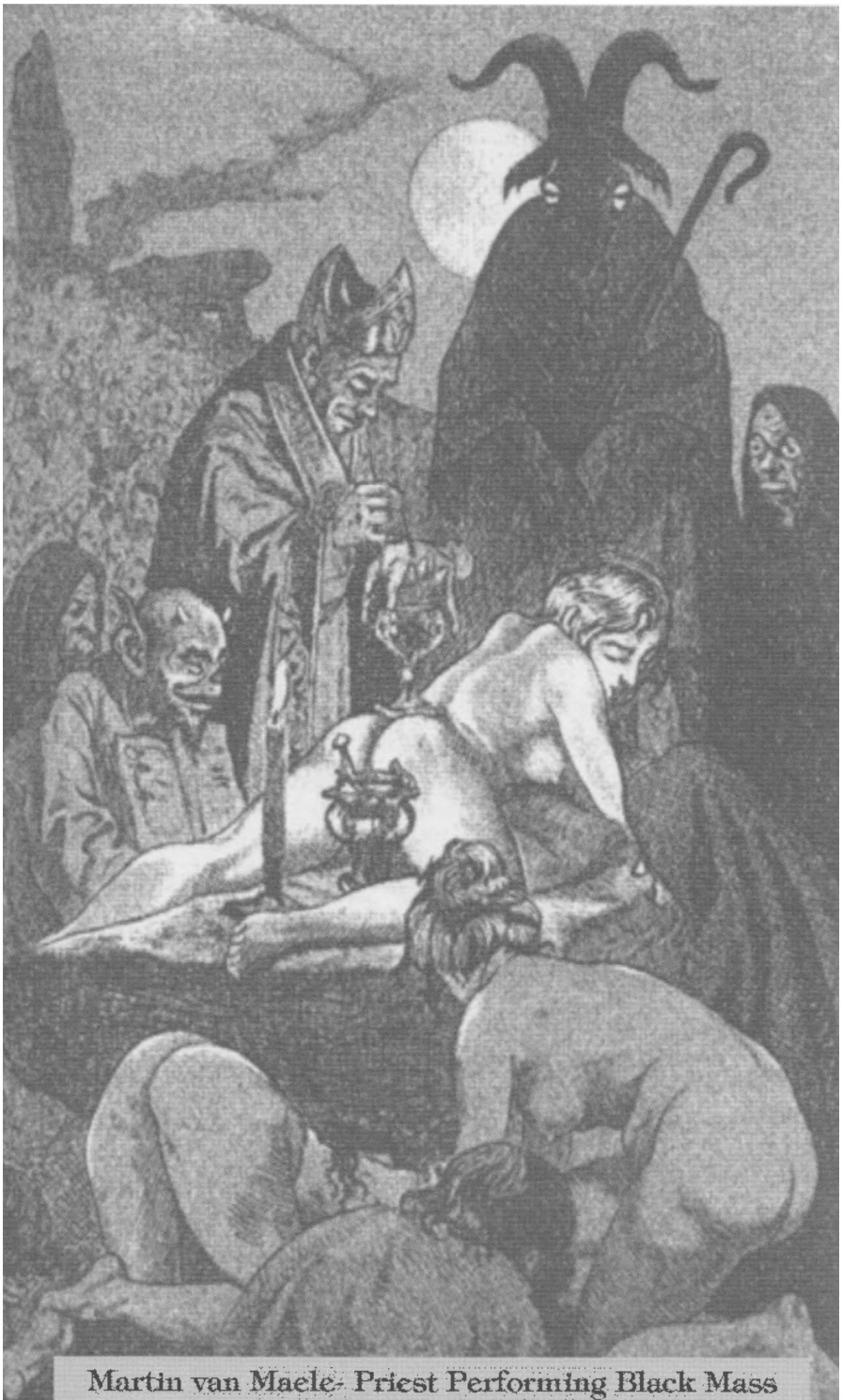
witch would. You will revel in the worldly things your magic brings and you will serve Satan as one of his children. If you have been fortunate enough to be welcomed into the intricacies of the Hindu religion, you will clandestinely align yourself with the teachings and practices of the Aghori of the Shaivite Sect.

The possibilities and transmutations here are nearly endless and your experiences will be absolutely your own. You will not be relying on some occult figure head or scholar. You will be creating your own objective universe in your own image and that is the very essence of the phrase *Deus Factus Sum*. By my own efforts I have become God. The general idea is to demonstrate a sound fundamental clarity in regard to how these sorcery/religious/mystical systems are based off of immutable energetic sorcery truths and how these basic principles can be seen as essential components of any magical/sorcery system one could come across or choose to explore. This work here is a perfect example of this achievement and certainly a prelude to deeper inquiry and sorcery experience. This should act as the sorcerer's total saturation and immersion into a living sorcery world, which finds its culmination when the Left Hand Path adherent is called to plunge themselves entirely within a world completely alien in its content and cognition.



Thus
I Became
As God





Martin van Maele- Priest Performing Black Mass

Those involved in the occult are constantly bantering on about the “ego,” but very few traditions have succeeded in giving this over used and misapplied concept a satisfactory definition, particularly as far as the Left Hand Path is concerned. The word “ego” stems from the Latin word for “I.” It was simply the word used to indicate one’s self. It was not until around 1894 that it began to be used in the psychoanalytical sense and was popularized as part of the structure of the human psyche by Sigmund Freud, among many others from the psychoanalytic school. Over time as this term grew in its use and misuse it developed unintended connotations and in many cases began to be used as a negative term to denote a person’s base personality with emphasis on one’s selfish nature and faults. Today, it seems that the ego is generally used in this way as a more negative term, and unless one has an educated background in psychology it would be difficult to avoid forming a skewed understanding of the concept. Pop psychology and the spiritual and transcendental movements which became popular in the 1960s ensured the general population would regard the ego as something which needed to be reduced or eliminated altogether.

The white light religions of the world teach that the human ego is something which leads to pain and suffering, which is bad and bad equals evil. Buddhism ultimately seeks the annihilation of the individual ego as a path to enlightenment and

the Christian religions preach the emulation of Jesus Christ in their never ending conquest over the stain of original sin. The theistic white light religions teach that the only way to achieve personal salvation is through absolute submission of one's self, life and "soul" to the will of a supreme being. In the conceptual framework of these systems it is literally impossible for a person to achieve true self understanding or ever discover the reality of what the self really is.

Until we fully know the nature of human consciousness, we will be subject to using models that best represent our current understanding of the self. For now, let us allow the quantum physicists, biologists and many others devoted to this immense quest present what they have found in a scientific manner and allow us to add and modify our paradigms accordingly. The ultimate objective for the Black Magician is to use the best tools available, or to make the next best decisions that accord with their own "rational self interest," and proceed with a working concept of the ego which will enrich and empower them on every level. I here present such a model developed from a synthesis of what I regard as the most important Left Hand Path philosophies to have developed thus far.

My conception presented here is derived both from the realizations one gains through study and the applications of these insights to the mundane realm of material affairs. In the Crystal Tablet of Set, Don Webb, drawing from the Egyptological essays of Philippe Derchain, Erik

Hornung and Richard Wilkinson illustrates the four “objective parts of the soul-body complex” from an Egyptian perspective. These four components are known as the Khat (the body), the Ren (the name), the Khabit (the shadow) and the ib (the heart). He also goes on to elaborate on the four subjective parts of the soul body complex; the Ba, Ka, Akh and Sekhem and I will touch on these as well.

The Ka is the actual physical body and for our purposes I will simply say that the physical body has its own special importance as it relates to the other parts of the ego. This being the case I will handle the concepts which are tied to this part of the ego complex as they come up within my own conception of the Black Magical ego.

“THE NAME (Ren): The name has the power to feed energy into the soul-body complex. If it is spoken of well, ren carries the good intentions to the ka. It can be used to summon or compel a being; it likewise causes self-judgment in the Tuat. Beings with names die; certain beings may have their true names hidden by Amon, and therefore not be subject to death from the natural order. New names are given or claimed at turning points in the life of the mighty.”

“THE SHADOW (Khabit): The shadow is seen as being of extreme importance. It is the source of one’s power of mobility, and one’s reproductive power. The shadow may be stolen while someone sleeps, causing the object of the theft to die. Certain powerful sorcerers can detach their

shadows and send them on missions of harm or espionage. The shadow follows the dead into the Tuat, thus assuring his or her mobility there. The shadow held the sexuality of the being, and to the extent one's sexuality survived death it was through the shadow. The ba, ka etc. did not have sexuality as a constituent."

"THE HEART (Ib/Ab): This is the seat of the intellect, passion, memory, and imagination. It is where thoughts are produced. A person and his or her thoughts are very different. The thoughts are the "mother and father" of the being-he or she may choose to act on them or not. In the Hall of the Examiners the examination comes down to: "Did you act on your good thoughts? Did you act on your bad thoughts?" The action of the ib produces magic, which drips down to the stomach where it is stored."

I present these concepts and terms from the Crystal Tablet of Set simply to supplement the model that follows. I have found it practical and very helpful to consolidate the parts of the black magical ego-complex into three primary parts, which are to be viewed in terms of the developing sorcerer, and not as applicable to the ordinary human being who resides solely within the confines of the Dayside self and is unwittingly subjected to the forces of the human social realm and the entropy of ordinary existence.

The Outer Ego (Dayside Self)

The outer ego or dayside self is a point in space-time. It is the self as presented to the human social world of every day affairs and as such should be completely subjected to the greater will of the Black Magician. It is what the rest of the world will refer to as your personality or who you are. The average human being typically dwells within this part of the ego for the entirety of their lives, believing it to be what they are and will always be. It is the socialized self lulled into absolute complacency by the dictates of the average world. The outer ego is a social fabrication made up out of a combination of our carnal selves and the description of ourselves that we have been given by outside influences throughout our lives. The outer ego is a necessity as much as is the physical body. How much of you is actually you and how much is part of the description and dialogue that you have assimilated? The dayside self is a paper thin mirage that has its origin in one's personal family history and socialized conditions and it is what dictates the flow of our personal vital energy and subsequently the course of our entire lives. This presented self has its own Ren, but is essentially equated with the Ib in that most human beings believe this aspect to be their true selves and the ib is essentially the seat of who we are as social people. The ordinary human being living in ignorance of the true nature of the dayside self is in all reality living only as an extension of the collective will of others that has built up psychic

momentum over thousands of years and finally ends up being enacted by the self in the present. This individual is very much asleep to the true conditions of the world and of their greater potential.

The Black Magician, recognizing the interlocking parts of the ego purposely isolates each component and begins the process of intentional self-architecture, knowing that they can willfully subject any available part of themselves to the objectives of a greater overarching plan. With this powerful understanding we can literally create a dayside outer personage that best serves our more exalted aims. The ib is where thoughts are produced and we mistakenly believe these thoughts are ourselves. We must step outside of this process and take possession and eventual dominion over our ib. As part of this task a personalized and comprehensive study of applied cognitive behavioral psychology would serve one well.

The process of self reconstruction is highly involved and demanding in the beginning and will take a few years to gain its own momentum, but once its effects begin to ripple throughout the world, it will build upon itself and become less of an actual effort on the part of the sorcerer. The best way to begin is always with a blank slate. You do not necessarily have to change your name and relocate to a new city or job, but the less people know about you at this stage, the better as it will enable the sorcerer to intentionally calculate each aspect of their self and present it

to the world in alignment with their sorcery goals. Of course having well defined sorcery goals is a very basic essential step as well, and one that may shift and change while one is also simultaneously engaged in constructing the day-side self.

This outer ego will be what you present to the people you encounter on a regular basis out of necessity. Do not bother including family members or those who have known you all your life since childhood. What you should do with these people is to interact with them in an insulated manner, never letting these people engage you in the presence of the people you have to interact with in the outside world. Keep family interactions on exclusive terms and preferably done in a far removed locality from where you currently live. Family and lifelong friends define a person even more than they define themselves, so we need to rid ourselves of this overpowering influence before we move on. Aleister Crowley states in Family Public Enemy No. 1 in his book *Magick Without Tears*;

“In every Magical, or similar system, it is invariably the first condition which the Aspirant must fulfill: he must once and for all and for ever put his family outside his magical circle. Even the Gospels insist clearly and weightily on this. Christ himself (i.e. whoever is meant by this name in this passage) callously disowns his mother and his brethren (Luke VIII, 19). And he repeatedly makes discipleship contingent on the total renunciation of all family ties. He would not even

allow a man to attend his father's funeral! Is the magical tradition less rigid? Not on your life! The one serious grimoire of the Middle Ages is The Book of the Sacred Magic of Abramelin the Mage. He makes no bone about it. He even condescends to point out the family as the most serious of all the obstacles to the performance of the Operation, and he gives the correct psychological reasons why this should be so. You said it yourself! "Family pressure" was your pungent and pertinent expression. Just so. I think that "family" should include any body of persons with common interests which they expect or wish you to share. One's old school or university, the regiment, the golf club, the business, the party, the country: any of these may dislike very much your absorption in affairs alien to their own. But the family is the classic type, because its pull is so potent and persistent. It began when you gave your first yell; your personality is deliberately wrenched and distorted to the family code; and their zoology is so inadequate that they always feel sure that their Ugly Duckling is a Black Sheep. Even for their Fool they find a use: he can be invaluable in the Church or in the Army, where docile incompetence is the sure key to advancement. Curse them! They are always in the way. Even centuries after one of them is dead, he exercises his abominable craft; and you are only the less able to ward off the slaps of the Dead Hand, because (after all!) there is a whole lot of him in you. He appears at times as a sort of alien conscience; and, indebted as you may be to him for your physical constitution—I give him credit for not having saddled you with gout, rheumatism, T.B., or other plague—and many of your most useful virtues, you

want to handle your assets yourself, without a subterranean current of criticism, or even active interference through others in your sole preoccupation in the Great Work."

One can easily see the vital importance even this great white adept placed on the deleterious influence those who know us best can have on our magical work. So what we do is to put them where we want them in terms of our life structure and leave them there, always interacting according to our greater drives.

Once this has been done we can pursue the step by step creation of the dayside ego free of external bother. Start with the most basic and pertinent thing about you. Your appearance is what people first encounter when initially introduced to you and then upon every subsequent meeting. People have evolved to make quick judgments concerning that which they see. This was at one time essential to our survival as it gave us the ability to discriminate between that which was dangerous and that which was benign. This is what the word discrimination means when you define it free of racial or other stereotypical connotations. Ancient humans developed the ability to discriminate through the process of natural selection and those humans that could detect danger in the physical appearance of their natural enemies would of course survive to reproduce and leave progeny who were also skilled in this ability.

We are modern animals living in an artificially constructed social and technological world but with carnal instincts that developed in a natural environment over thousands of years. This being the case we can truly state that the modern human has two minds; the animal and the social. It is when the two conflict that we have the difficulties characteristic of the most common human psychological problems.

The Black Magician knows these things and seeks to better understand this dual nature in order to capitalize on its attributes. Due to the truly intangible nature of this outer social shell, we can see how easy it is to intentionally construct, feed and augment the “outer” ego in a way that will feed and energize an even more profound and deeper part of our black magical ego construct that I like to call the celebrity ego. This is simply my preferred name and I shall in turn explain why. Think of the dayside self or outer ego as the “personality” that those with whom you have immediate contact with experience every time they encounter you. You are in absolute control of this and must take care to display only those qualities that are simple, easy to control and will in turn enhance the creation of your magical self; the celebrity.

The Celebrity Ego (Nightside Self)

Through the most calculated contrivances we present highly thought out and specific qualities of ourselves to the outer world. This will eventually aid us in projecting upon the human world an image of ourselves that is in all reality more than human. The Celebrity Ego is the woman or man on the stage; the idea of who someone is held in the minds of hundreds or thousands of people and based on the larger than life qualities that the Black Magician has self actualized and projected upon the masses. It is the dream image of the self, given a life of its own and made immortal in the energetic realm and in the material world by the life force that has been fed into it. Anton LaVey writes; "A magician has only two choices: accept the subjective world of others and manipulate within its framework, or create a subjective world of his own and go at it with such daring and self-confidence that through contagion it will then become the idealized world of others" (from *The Cloven Hoof*. Volume 13, Number two).

The Nightside self is the image others hold in their minds of us with all the particular associations and nuances to enhance that image. When I think of or have a dream of Aleister Crowley, I am directly tapping into his nightside self, or Celebrity Ego. Now, I never personally knew Mr. Crowley, so what I am experiencing is a person whose lifetime of magick and contrived, controlled behavior energized a massive

ego-egregore that grew in power and reach even after Crowley's death. This is true of many other notable sorcerers, a more recent example being the late Anton Szandor LaVey whose nightside self is still expanding and growing stronger because the magical work he set into motion was so potent and the principles upon which he founded Satanism so fundamentally sound that a momentum was created that would continue to deeply influence the minds of certain individuals far into the future.

These great magicians began as people set within the midst of the human herd. Yes, they were certainly extraordinary by any standard, and this inborn nature is what gave them the ability to eventually consolidate the immortal presence that they are today, however each Black Magician is highly individual and different in their own way and achieving this kind of celebrity status in the world of human affairs is simply not the proper path for all of us. Some few of us will indeed reach these levels in our own unusually stratified subculture, but the rest will naturally find their own place and degree of relative fame and notoriety. There are many paths to the creation of the nightside self and just as many versions of it. What matters is that through the willed manipulation of the dayside ego we create a vibrant and powerful image in the minds of others that will give birth to the nightside self, or Celebrity Ego. We may never achieve the legendary status of rock star or occult legend in the minds of the entire human race, but we shall definitely become immortal within the sphere of

our own influence; legends with perhaps only a local reach, but always as creatures outside the realm of the ordinary. This is the perfected image of the Black Magician as it exists within the realm of social human affairs.

The first step in the process of creating your rock star self is through the basic corporeal medium of appearance and your material environment within which you reside. One must face the fact that in Western culture, appearances are everything. Your behavior will then be used to enhance and breathe life into these aspects of who you seek to become. First, remember not to overdo anything. This rule shall extend itself into almost everything that you will do. Begin by assessing in the most honest manner possible your physical appearance. You need not be an Adonis or Venus in physical form to work your dark magic. What is necessary however is realistically understanding how you appear to others so that you can modify this in the most advantageous ways possible. Certainly if you are a strikingly gorgeous specimen you will be quite able to use this in whatever way you see fit, but even with these qualities you will have to be cautious and calculated in your self-presentation so that you may avoid the debilitating energy drain so often experienced by the most beautiful among our kind. The very attractive Black Magician will have to be extraordinarily careful in how they deal with others because their desirability will automatically cause them to be an object of greater human attention. Being very physically attractive as a sorcerer creates certain pre-

conditions in regard to how ordinary human beings will interact with you and this can be a limiting factor in some instances, unless one's actions and activities are planned accordingly.

This however is not generally the case with most of us, so we need to first look at other potential issues with our physical appearance. Our top concern should be our basic physique. If one is overweight one should consider how much weight they can carry without looking overweight and thus imbalanced. I see this as more of an issue for the warlock rather than the witch because many women can very effectively capitalize on a curvy, full figured body type while males generally look out of shape when they have too much weight. Of course there are always exceptions to this idea, so if you happen to be a larger, more portly type of male there are ways to make this work for you. Overall I believe that too much body fat ages men and makes them automatically look older than they are.

If you do find that you are simply not within the standards you have set for yourself, then your first sorcerous act will be to bend intent in the direction of re-shaping your body; beckoning the powers of darkness to aid you in the task of shedding the unwanted fat from your physical shell. Do not attempt to go any further with the construction of your nightside self until this has been positively achieved. There is no reason to begin outwardly displaying eccentricities of character or dress that will add to your aggrandized image when you are still in the process of dramatic physical change.

Bearing this in mind, one should not present themselves to the outside world as the "character" that they are until one's optimum weight has been decided on and achieved. Once this has been done one need only work to enhance one's physique and this can be done through many means ranging from daily trips to the gym (preferably where no one knows you or at a 24 hour facility at night) to cosmetic surgery with which wondrous physical alterations can be achieved. The true Black Magician rejects no means or method in their pursuit of the non-human and the quest for individual immortality. Once perfected, the body should become as a canvas on which you shall work your desire and present those inner abstractions outwardly to the common realm of ordinary human affairs.

The next matter for your attention shall be dress. For the diabolically inclined, manner of dress is of vital importance in the presentation of the self, but it is not a simple matter at all. Walking down the street looking like Vlad the Impaler or Morgana Le Fay may draw a lot of attention from passer byes and acquaintances, but this degree of fascination is best left for very specialized works of black magic. Being obviously eccentric in the loudest manner possible is counterproductive in the early stages of self-enhancement. There may come a time when you have reached the point where the alien appearance of an utterly realized Black Magician is necessary and probably inevitable. Look at Diabolus Rex, former Magister of the Church of Satan for instance. He long ago achieved the black magical

transcendence of the mundane human and continued this transmogrification through complete immersion in total environments and body modification. This example is obviously consistent with the most advanced stages of sorcery and the adept who believes that they can instantly jump to this stage is here warned that the consequences will in all likelihood be laughable at best and tragic at worst.

You may at first have an image within your mind of you as a totally self created entity, and it is completely acceptable if this image changes over time. However, one needs to commit to a kind of general direction in which to move. Dramatically changing your overall plans and goals with too much frequency will yield nothing in the end. First always know thyself. If you want to become the dark, mysterious (and wealthy) witch in that strange house at the end of the block to whom everyone secretly pay visits for spells and potions, then you need to commit to the basic attributes that this character will need in order to become manifest. If you want to become the reclusive yet strangely well known poet, then you will have to achieve excellence within the sphere of writing. There are very few of us who will find they can do next to nothing and yet somehow generate a massive celebrity ego simply by being one's self. The masses want to be dazzled and in today's world of instant gratification through the application of social media, it is more difficult in some ways and easier in others for us to generate a vital and enduring character image that will strongly influence others and maintain its

momentum among masses of over stimulated consumers.

Dressing the part does not mean that you go out and buy a new wardrobe. It means that you find a subtle way to alter your appearance in a way that will imply the image you are intending. This type of subtlety is especially important in the beginning. People become bored when they are overly familiar with anything, so I recommend a subdued version of what you would consider your projected celebrity appearance, or what you intend to eventually be in the eyes of others. There is still plenty of magic left in the world, but most have simply forgotten how to access it and this leave an abundance of this untapped energy for the skilled Black Magicians use. By creating an image of yourself that is bigger than life and impossible for ordinary people to get a firm grasp on, you are breathing living sorcery into the world of mortals. You must become something else and this requires living as something else. The root of the matter in the creation of the celebrity self is the continual bridging between the physical and etheric energetic planes. This back and forth interaction initiated by the efforts of the Black Magician creates a kind of matrix of friction where one establishes a place to birth the night side self. The intended self that will eventually live and breathe on all planes and within the minds of others. The actual sorcery methods to initiate this friction are many, but I recommend my own variation on an extremely powerful sorcery technique having its roots in the mysteries of the Toltecs and the works of Castaneda.

The sorcery practice of “the recapitulation” as introduced in Castaneda’s books is a technique which is essentially aimed at separating the socialized self and the calcified energy trapped within that form in order to redirect one’s energy for new abstract pursuits. The recapitulation has a few different variations and I do not intend this to be an instructional guide for its practice as the adept can simply look it up and do further research when they are ready. The basic recapitulation requires that the sorcerer make a detailed list of all the people they have ever known and mentally re-live each experience with each of these people while engaging in a special form of breathing control. My addition to this technique which is specific to the goal of manifesting the night side self is to perform a standard recapitulation session for 30 minutes to an hour at the end of which the sorcerer will reverse the breathing technique and begin to strongly visualize themselves as their most idealized celebrity/night side self. I shall enumerate the steps.

1. Go to your ritual chamber and sit comfortably
2. Close your eyes and think about the individual you will recapitulate.
3. Start with your head forward and begin to slowly breathe in and out while turning your head from right to left.
4. As you turn your head towards the left concentrate on the interactions you had with the individual while breathing back in the energy you left behind in the interaction with them.

5. As your head moves back to the right exhale and release the energy the other person left behind within you.
6. After you have done this for the duration of you current memory sequence, you should continue breathing and moving your head while visualizing yourself in your most developed nightside form.
7. Last, continue the breathing while visualizing (feeling) a fictional future interaction with that same individual but as your celebrity/nightside self. Do this until thoroughly exhausted of the practice.

What you are essentially doing here is intending your own re-manifestation from the realm of the abstract into that of the physical, thus creating the friction necessary to achieve eventual form. This will also have the immediate side effect of agitating your shadow as will be evidenced by unusual dream sequences, uncanny foresight into future events as well as an overall increase in general competency in all areas of one's life. When the sorcerer's shadow is developed, greater control in all endeavors is the result and even trivial life matters will seem to become aligned towards one's further enhancement.



The Guibourg Mass. Paris, 1666



Formula

89



Out of all the particular branches of magic there has never been one that is so utterly convoluted and bloated with the over use of obscure terminology and half witted wishful thinking. Sex magic itself is a term thrown about with abandon and with little care for its origins or proper usage. For the Black Magician, sex magic is a vital tool that can be easily employed to dramatically alter perception and reality itself within the sorcerer's sphere of influence. As with all things magical, when I focus and magnify a specific sorcery topic I like to ask myself why so little is known about the area in question. Many times, the topic has a long tradition of being well hidden from outsiders as is the case of some Afro-shamanic systems. In others it is simply because a would-be magician made up the system in its entirety in an effort to gain favor, fame or wealth through the sale of fancy "grimoires." In many cases these systems prove to be legitimate totalities unto themselves and suffice as paths to the unknown and in some cases these sorceries legitimize themselves through use over many years; Wicca being a prime example of this phenomenon. The primary reason that I find in depth information often lacking is the simple fact that no one really knows anything about it, and when an alleged expert is approached you can be sure that they shall lead you down halls of smoking mirrors and on the wildest chases imaginable. In keeping with the tenets of the Infernal Path, I herein present the aspiring Black Adept with the inverted methods of we who defy death.

I remember some years ago that there were many books being published on the subject of sex magic, some good, some decent enough and some absolutely useless. From my perusal of these works, I gathered that most of the authors of sex magic occult related material blended together what they could find out concerning tantric sex yoga, other yoga like practices and western style ceremonial magick. This was generally the theme many of these books seemed to carry during that brief era in magical publications. There was much deep breathing during intercourse, much visualization of the chakras and much circulation of energy. This is all fine and well, even from the self centered, "I" driven perspective of the Black School because within these rudimentary practices one would most certainly develop a core of discipline which in turn will of course consolidate one's magical will even further. We shall not dismiss practical and sound sorcery practice regardless of its unsavory origin if in the end it helps to produce a Black Magician of high standards, achievement, skill and caliber.

But where do we go from having mastered the fundamentals? The ancient sorcerers of Mexico and South America understood sexual energy to be a real, tangible substance that one either had in abundance or lacked. When we speak of energy as a substance it is done as a kind of prop. Dealing with an energetic reality forces us to make certain exceptions with how we choose to interact with that world and we are caught in a position where we can either name a thing or not be capable of having a reference point with which

to refer. Talking about energy in terms of a physical substance that can be stored like nuts for the winter is one of these exceptions and it is done to aid us in manipulating this energy in the direction we desire. For the ancient ones, sexual energy was a fixed personal attribute and one either had an abundance of it or one needed to store it due to a deficiency. There are of course those rare individuals who we could say fall right in the middle, displaying perfectly balanced sexual energy. This being their sexual energetic world schemata, the ancient ones advised those with a normal amount of sexual energy or a deficiency to store it for acts of sorcery rather than wasting it on sexual intercourse without the result of human conception. This is the simplified version of these sorcery tenets passed down to us through the works of Carlos Castaneda and other Toltec sorcery writers and practitioners and as with all things acquired, we of the Black School take that which we have found works and leave the rest to rest.

From a Left Hand Path perspective we can clearly see the most optimal way in which to regard sexual energy. As a young magician I was for some years under the tutelage of a more experienced sorcerer who told me that he understood that the retention and redeployment of sexual energy by the adept was essentially the magical sexual formula of the Black School of magic in that its aim was to prevent the sexual energy of the sorcerer from being unintentionally absorbed back into the “universal” energy matrix at large. He said that the white magician seeks

total release and Dionysian gnosis through sexual union and complete identification with a sexual partner (and thus the “god” or “goddess”) while the Black Adept strives to accumulate unimaginable levels of energy for purposes of dramatic perceptual alteration, acts of dreaming, re-manifestation, physical longevity and many other diabolical, “selfish” pursuits.

As the years went on I continually tested this basic assertion, developing over much time a very clear understanding of the practice called karezza. The magical conception of the universe is symbolic of greater realities and energetic themes that expand and run through all of existence. My one time teacher tried to simplify these ideas for me saying that white sex magic relies on a build up and final release while Left Hand Path sex magic is based around the buildup, retention and redirection of the accumulated energy with no sexual release; the release being substituted by the pragmatic goals of the dark sorcerer. This is a simplification of an entire realm of sex magic discipline and my intention is to provide the Left Hand Path adept with a rare and unusual introduction into the sex magic practices of the Black School.

The practice of Karezza is the foundation of Left Hand Path sex magic, or the sexual sorcery of the Black School. As a foundation it represents our primary philosophy in its core understandings, but the sexual magic of our orientation branches off into many varied actual practices other than the basic act of karezza. We are

interested in results that strengthen the Black Magician in all their individual pursuits. We do not seek to unify our consciousness with the remnants of some forgotten egregore that has not been properly worshipped in thousands of years. We want repeatable, practical yet abstract sorceries that have a definite purpose. Mental masturbation is for the armchair magician; the path worker delicately sipping tea of damiana whilst poorly visualizing the attributes of the paths and spheres and their imagined grand adventures therein.

Black magic is for the scientifically minded, yet also for those who are imaginative and energetic. It is for those who see the world and all in it for what it really is and so turn to a calling to excel and be more than they ever thought possible. If we dark sorcerers have a reputation for snobbery and intolerance it is not without some cause as we resent even those features of our very own selves that would hold us back from the mysteries of creation and from acquiring the power of the predator that is the birthright of every still thinking human organism. While magic is for many nothing more than a way to momentarily expand the consciousness and feel a part of something immense and mysterious, it is for those of the black sister and brotherhood an evolutionary imperative that is embraced with respect and dignity. Black magic is honest in its objectives and highly intricate in its abstract implications. It is a tool and a philosophy that nature has selectively lead a few to its use, and the sexual sorcery of the Left Hand Path can be a

continually recharging power cell, giving our diabolical apparatus continual life so that we may ever seek to pursue our “great work,” the strengthening of our individual psyche and body, the passionate exploration of the multiverse, mastery over awareness itself and the arts of pleasure and self gratification.

Coitus reservatus is generally considered to be the action of engaging in some form of sexual activity, remaining at the pre-orgasmic stage and then withdrawing from the sexual activity without having achieved orgasm or having released orgasmic fluids. It is engaged in by both sexes and used to increase the duration of sexual intercourse and as a form of birth control. Karezza is the utilization of coitus reservatus to increase the duration of sexual pleasure so that sexual energy may be built up within the respective bodies of the sorcerer until a peak level has been reached. This energy can then be willfully projected in any direction desirable by the mind of the Black Magician. It is similar in theory to the raising of the witch’s “cone of power,” but with the ultimate objective of mastery and control over the powerful subtle energies of the self.

The magical formula of the sexual sorcery known as karezza equates to the formula 89 of the Black School as it directly reflects the retaining, cycling, increase and manipulation of the magician’s vital energy. Formula 89 is the fundamental magical formula of the Black School and this is reflected by its cabalistic reference

to the Hebrew gematria ק"ף which is to be shut or closed up. The essence of the magical formula of the Black School is the willful shutting of one's self up against the continuous natural entropy and all those forces associated with this which occur in the universe and act to dissolve individual human awareness. For a more in depth essay on the philosophy of the Black School and its relation to the other primary schools of magic please refer to my essay entitled 'The Formula of Dispersion. The complete essay can be found in Pandora's Mansion Volume One, Dark Harvest Occult Publishers. Suffice it to say that the Black Magician's methods concern utilizing the natural sexual energy that flows through the power zones of the human body in a way that strictly enables the sorcerer to accumulate more power in the material as well as energetic sense, and to channel this power in specific ways which are always aimed at enhancing and preserving the sorcerer's basic interests.

The practice of Karezza is intense and can be dangerous if the proper procedures are not followed. When the Black Magician begins this form of sorcery, they must understand that if they are very young in years, they will experience intense pain even if the body's vital energy is properly circulated throughout the power centers. I began this practice around the age of 23 and due to my already high level of pranic sexual energy I would often experience pain in certain areas of my body. This is caused by either a failure to properly circulate the buildup of energy throughout the physical body, or because

the individual practitioner already has too much accumulated energy and it is in an imbalanced state. If this is the case, karezza will throw one's entire energetic system into a feverish state of which pain and mild mental imbalance can result. Visualization is both a discipline and an art. It is necessary for the sorcerer to constantly and continually seek to develop this talent.

To visualize well is to intend intent itself into acts of sublime creation of will. When we visualize properly we are effectively moving energy in a particular direction and this is why the practice of visualization is so heavily emphasized in almost every basic magical text of any theoretical orientation whatsoever. If you cannot visualize or find that you are having difficulty with it, I suggest unremitting practice until you find that it has become easier. These difficulties on the Left Hand Path are of the kind that are most welcome, and the Black Masters smile to themselves when they see a new initiate experience apparently insurmountable obstacles. These obstacles themselves truly indicate where the adept will eventually find their greatest strengths and talents. These temporary hindrances are what shape us and give us the chance of attaining dominion.

The late Kenneth Grant is one of the few occult scholars who offers his readers sound information concerning karezza as a sorcery technique. In *The Magical Revival* (1972) Grant touches on the practice and gives us a somewhat elusive, yet sound place for the Black Magician to start their explorations.

“Objurations against masturbation, onanism, coitus interruptus, karezza and other apparently sterile methods of using sexual energy , follow logically upon awareness (however consciously unacknowledged this awareness may be) of the sacramental nature of the generative act. Erroneous conclusions drawn from incomplete apprehension of the factors involved led in the past to the “fire and brimstone” admonitions directed against “abuses”, which at one time were thought to lead to degeneration of the nervous system, blindness, paralysis and insanity. In actual fact, none of the actual energy is lost, though it fails to find a field of operation in the matrix which nature has provided for it. It breeds, instead of physical offspring, phantoms composed of tenuous matter. Through the deliberate and persistent practice of such “abuses”, qliphotic entities are engendered; they prey upon the mind and feed upon the nervous fluid. As Crowley notes: “The ancient Jewish Rabbins knew this, and taught that before Eve was given to Adam the demon Lilith was conceived by the spilth of his dreams, so that the hybrid races satyrs, elves, and the like began to populate those secret places of the earth which are not sensible by the organs of the normal man.”

Generally speaking, the view that sexual practices which do not result in the production of physical human offspring are “abuses” of energy is close to correct. Sorcerers are beings who tamper with the natural flow of things, so if we define the word abuse as the improper use, misuse or maltreatment of a thing, then it follows logically that any deviation from one’s biological

reproductive imperative would be seen from the perspective of the mundane as a perversion or abuse. The idea that all forms of Left Hand Path sexual sorcery lead to the creation of malignant phantasmal and etheric beings is an oversimplification and reeks of old world superstition. The sexual energy built up by the Black Magician through the practice of karezza certainly is willfully directed and does in fact find a “field of operation” in the matrix which the dark sorcerer has intentionally created for it. The Left Hand Path view of this “field of nature” is that it is formed of the Black Magician’s intent through long periods of development over time. The sorcerer does not regard the etheric as a passive field of activity as does our right hand path counterparts, but instead understands it to be akin to the sorcerer’s second field or nightside which has been intentionally identified, constructed and built up over time through the forces of will and intent. Black Magicians exist within this field or matrix of their own construction and all acts of magic that take place therein are purposeful and directed. Black Magicians above all others are hoarders of energy. We are misers with our precious resources and would simply not tolerate the unintentional creation of entities who would wreak havoc in our lives. The idea that the spilt seed breeds these creatures if it does not find a home in the womb of a woman is simply primitive and animistic in its metaphysics.

Grant defines karezza as “a method of sexual magic advocated in the West by Thomas Lake Harris (1823-1906) who adapted the formula from certain Tantric practices of building up magical energy by erotic stimulation and by suppressing its expression on the physical plane in order to create astral entities or magical manikins on the astral plane.” While this type of operation is highly feasible, so are many others and it only makes sense that if the sorcerer is capable of building up magical energy through sexual stimulation and of suppressing its ordinary expression in favor of utilizing it for sorcery ends, then they should be able to direct this energy in a variety of ways. The use of karezza in sigil magic is a well known application and essentially represents, in basic form the method whereby any other magical operation using this method would be structured. In sigil sorcery, the magician sexually stimulates themselves while focusing on a self created sigil designed to embody some particular desire or objective. The sorcerer then attains orgasmic release while gazing at or visualizing the sigil and then promptly puts the sigil away, forgetting about the operation in order to let the unconscious mind do its work. Variations on this type of sorcery include anointing the sigil with the sexual fluids and or carrying the sigil on one’s person until the specified objective has been made manifest. Some also choose to destroy the sigil in a ceremonial manner. While this can be a very effective sorcery practice, it is not properly karezza, as there is a release of the energy in orgasm. Properly performed, karezza is the sexual stimulation repeatedly brought to the pre-orgasmic

stage and then held off while the sorcerer's intent is focused on their primary objective. No orgasm is attained in this operation and the climax of the sorcery, instead of being a physical orgasm is the release of the magician's will into the void of their creative intent. A specific ceremonial climax may be designed to represent the attainment of the goal, or the sorcerer may simply choose to slowly return to an ordinary state of consciousness, letting the process resemble more of an intense and willful meditation. As we shall soon see, the sexual energies built up within the body through karezza may also be physically moved to chosen power zones within and without the body, corresponding to the Adept's Left Hand Path initiation and the power zones on the Tree of Night. In the *Sorceries of Zos* from *Cults of the Shadow*, Grant elaborates on his personal adaptation of karezza for a system of dream control.

"The mechanics of dream control are in many ways similar to those which effect conscious astral projection. My own system of dream control derives from two sources: the formula of Eroto-Comatose Lucidity discovered by Ida Nellidoff and adapted by Crowley to his sex-magical techniques, and Spare's system of Sentient Sigils explained below. Sleep should be preceded by some form of Karezza during which a specially chosen sigil symbolizing the desired object is vividly visualized. In this manner the libido is baulked of its natural fantasies and seeks satisfaction in the dream world. When the knack is acquired the dream will be extremely intense and dominated by a succubae, or shadow-woman, with whom sexual intercourse occurs spontaneously. If the dreamer has acquired

even a moderate degree of proficiency in this technique he will be aware of the continued presence of the sigil. This he should bind upon the form of the succubae in a place that is within range of his vision during copulation, e.g., as a pendant suspended from her neck; as ear-drops; or as the diadem in a circlet about her brow. Its locus should be determined by the magician with respect to the position he adopts during coitus. The act will then assume all the characteristics of a Ninth Degree Working, because the presence of the Shadow-Woman will be experienced with a vivid intensity of sensation and clarity of vision."

Admittedly, this is a highly personal and developed method of applying the technique of Karezza to the development of the energy body and subsequently of attaining expertise in the arts of dreaming. As advanced as this technique is I can understand how Grant came to rely on it, yet I would always tend to recommend basic dreaming practices as a solid foundation for the sorcerer. The basics are those techniques which develop the Black Magician's will to a peak of sharpness, allowing them to leap forward into new and more complicated sorcery abstractions. Utilizing the sorcery dreaming practices associated with the first two Gates of Dreaming will only bolster more advanced dream control such as the one provided by grant. A powerful variant on this technique could be to ensure that the "specially chosen sigil" to which Grant refers is constructed with the sole intent of accomplishing greater control in dreaming. In this way the sexual sorcery of Karezza will be both directed at the act of dreaming while the specially constructed sigil will become a living battery of dreaming energy and a vital portal into powerful

dream lucidity. What I am essentially doing here is simply elaborating on Grant's technique by illustrating that the sigilized object of desire should be formulated around the primary desire to dream lucidly and not simply representing any random desire or sorcery goal.

Most Black Magicians who are committed to becoming expert dreamers have enough drive and desire to energize and work with a sigil in this way. This is not to say that the technique will not work with a sigil representing another objective, but I will venture to say that the resulting dream states may be more difficult to control and dominated by the naturally inherent properties of the sigil used. I would recommend trying multiple variations of the basic formula which Grant goes on to provide.

“Briefly, the formula has three stages:

- *Karezza, or unculminating sexual activity, with visualization of the Sigil until sleep supervenes.*
- *Sexual congress in the dream-state with the Shadow-woman evoked by Stage I. The Sigil should appear automatically at this second stage; if it does not, the practice must be repeated at another time. If it does, then the desired result will reify in Stage.*
- *After awakening (i.e. in the mundane world of everyday phenomena).*

A word of explanation is, perhaps, necessary concerning the term Karezza as used in the present context. Retention of semen is a concept of central importance in certain Tantric practices, the idea

being that the bindu (seed) then breeds astrally, not physically. In other words, an entity of some sort is brought to birth at astral levels of consciousness. This, and analogous techniques, have given rise to the impression -- quite erroneous -- that celibacy is a sine qua non of magical success; but such celibacy is of a purely local character and confined to the physical plane, or waking state, alone. Celibacy, as commonly understood, is therefore a meaningless parody or travesty of the true formula."

It seems that in this particular operation, Grant emphasizes the role of the Shadow-woman, or succubae. My natural conclusion regarding this is that the initial energetic charge built up by the practice of Karezza and then transferred to the sigil gives excitation and vitality to the sorcerer's dreaming emissary, who will then proceed to energetically seek to establish a much stronger dreaming connection with the sorcerer as was originally intended in the creation of the sigil. The sexual congress with this inorganic being is in all actuality an energetic bonding of the Black Magician's dream double with the dark energy that emanates from the shadow's world and eventually through practice and regular intercourse, one will only need visualize the dreaming sigil before falling into sleep in order to illicit immediate congress with the emissary. I will reiterate here that this operation as it relates to Karezza is really not a necessary consideration for the female sorcerer engaging in dreaming practices. Dreaming in itself is a completely separate discipline for the female and they

almost always tend to not need the “props” that we males need to rely on for any degree of progress. The perceptual sex of the succubae is irrelevant and will of course be determined by one’s sexual leanings.

Following Grant’s short outline of this system for dream control he goes on to a vital explanation of the differences between the magical practice of Karezza, the retention of physical semen in the body of the male sorcerer and the act of celibacy. He states that celibacy as understood in the profane sense is meaningless in relation to the true magical formula. Here, what is meant is that the act of sexual celibacy as a permanent feature of the Black Magician’s sorcery practice is unnecessary in order for magical progress and attainment to occur, however I must add that there are truly few drawbacks in the choice of celibacy for any practitioner whose interests and activities reside outside the realms of sex sorcery. For the Black Magician, celibacy is not seen as a blasphemy as it is by many a Thelemite. Instead it is viewed as a severe and demanding path chosen by the very few who can truly benefit from the rare gifts it can bestow to its adherents. For the Black Magician, utilizing the sorcery practices of Karezza while also walking the path of sexual celibacy inevitably results in the attainment of power at a level difficult to describe and a state of existence that could be quite undesirable to some. Also, we must consider what the sorcerer Don Juan had to say to Carlos Castaneda regarding celibacy as the optimum way to acquire and store enough

personal energy to successfully engage in dreaming. Personally, I believe that Castaneda was “handled” by his teacher in a very specific way catering to his own personal strengths and weaknesses, and that one’s level of sexual energy as it relates to dreaming is not an all or nothing affair (*see Dreaming the Labyrinth of Penumbra*). I have personally maintained extremely long periods of celibacy, devoting all my energy towards dream sorcery only to finally achieve my desired results after giving in and indulging myself in sexual relations. This is a perfect example of etheric tensions being built up through my concentrated will and intent to eventually become energized by the culmination of a sexual act then forgetting of the original goal.

The retention of semen as the physical inevitability of the practice of Karezza can be handled in primarily two ways. It may be retained indefinitely and naturally released by the body through non-sexual processes such as regular urination, or it may be ritually consumed during sexual sorcery practices or utilized to anoint sigilized talismans or energetically feed servitors. The expenditure of physical semen during a naturally occurring nocturnal emission should not be considered a loss of energy or power, but simply as the body’s natural reaction to a practice that essentially interferes with the body’s routine functioning. The most important thing to keep in mind is that semen should not be expended carelessly during the ongoing course of magical operations. How long semen is retained and in what manner it is finally released will of course

be determined by the nature of the operation in question. I should also here briefly mention the magical properties and potential use of the pre-ejaculatory fluid that will accumulate during the utilization of Karezza and in states of high sexual arousal. From a Black Magical perspective this substance is a very desirable result of the energy built up during intense sexual agitation. It should be used in dream sorcery to anoint the Ajna energy center as well as any other chakra point on the physical body corresponding to the nature of the sorcery operation engaged in. This clear substance is the true elixir vitae of sexual shadow sorcery and due to its energetic potency it can be most effectively used in works of vampiric domination where the Black Magician anoints their chosen sexual partner on certain points over their body before engaging in vampiric sexual intercourse. This will essentially “pin” down the victim and make the resulting energy transfer easier to achieve. Of course, in this technique, the sorcerer will copulate with the victim until they have been exhausted of all the available pranic force. After the operation the sorcerer must then retreat to a quiet place in order to properly circulate and effectively store the energetic gains they have made. The consumption of this fluid by the sorcerer in conjunction with a proper diet and regular physical activity will have a tendency to harden and keep the body young while also sharpening the senses.

Over time the practice of Karezza will have the over-arching effect of encapsulating the Black

Magician within a bio-energetic field initiated by their own non-human intent. This self-created shell develops a sustaining force that becomes impregnable by random and unwanted influences stemming from the entropic forces of ordinary consensual reality. The metaphysical formula of Left Hand Path sex magic directly coincides with the formula 89 of the Black School of Magic. It is a turning away from the distorted evolutionary path of the modern human being in favor of the assertion of the individual sorcerer's own creative will in the cosmos. The Black Magician takes those major elements of their implied predestination as physical human beings on this planet and masters each one on a path leading away from their absorption and destruction. This is the true and sublime meaning of the inverted pentagram as the primary and dominant seal of the way of the Black Adept.

This way of inversion sometimes termed "the Backwards Way," is the beginning of the transmogrification of the total consciousness and energy shape of the individual. Accumulated sexual energy should be circulated throughout the physical body by means of breathing and visualization. Our essential energies reside in those places within us where we have placed some kind of emphasis, and energetic imbalances will almost always manifest as physical imperfections and disease of mind and body. But, as the sorcerer knows through experience, there is the wider field that we must consider in the experiential existence of the sorcerer's energy body typically described as the luminous egg like

structure which envelopes us and extends outward a few feet from the physical self. Energy can neither be created nor destroyed, but as all sorcerers know it can indeed be transferred and transformed.

The initial boost in one's overall energy through the build up of sexual energy during karezza will act as a catalyst and cause an immediate shift in the assemblage point. This shift will then typically be accompanied by an increase in magical ability, enhanced sensory perception and greater capability in the realms of dreaming and vampiric energy gathering techniques. The one consistent ability I have noticed increase is that of basic visualization. This seems to be true no matter where I have decided to direct an increase in energy, as if the buildup of sexual energy derived from Karezza overflows the power zones of the body and amplifies their natural functioning. In the chakra zone of Ajna, enhanced visualization seems to be the result. I recommend keeping a sorcery journal specifically devoted to the practice of this form of sexual magic, placing particular emphasis on these greater and more subtle changes as one's energy increases.

Let the aspirant experiment and create, but also let there always be the unbending and primary intent needed to stabilize the force of this practice. Without the sobriety of a true Black Magician energetic imbalances will inevitably occur and the sorcerer will believe themselves to have "achieved" their goal purely as a result of

the residual powers. As a kind of magical baseline, one should choose to emphasize their basic physical self and their physical health thereby devising the most optimum ways to channel this refined sexual energy throughout the body and effectively slowing down and eventually reversing the entropy of physical ageing. Once again, without health and longevity, the Black Magician will not become capable of permanently fortifying themselves in opposition to the deleterious effects of objective existence and the material plane.

Celibacy in conjunction with the practice of Karezza is a fundamental formula for success in all black magical endeavors and it is also an excellent way for the beginner in black sex magic to introduce themselves to the eventual complexities of Left Hand Path sexual sorcery. It offers a stable platform to leap into other practices and is subsequently just as stable on the return journey. The key to the regular application of Karezza is to turn away from sexual interest immediately after its practice and begin to engage in other non-sexually related activities. If Karezza begins to engender sexual obsessions that lead to compulsive behavior of any kind, then it should be ended. This is not to say that the sorcerer should not be as creative as they wish when engaging in its practice. As long as the practice itself does not become its own addiction one may explore as many avenues of black magical perversity as they see fit, understanding that true titillation and arousal is a veritable art and to achieve this yet deny one's

self the immediate reward of physical ecstasy in favor of abstract goals is something only the very few will accomplish.

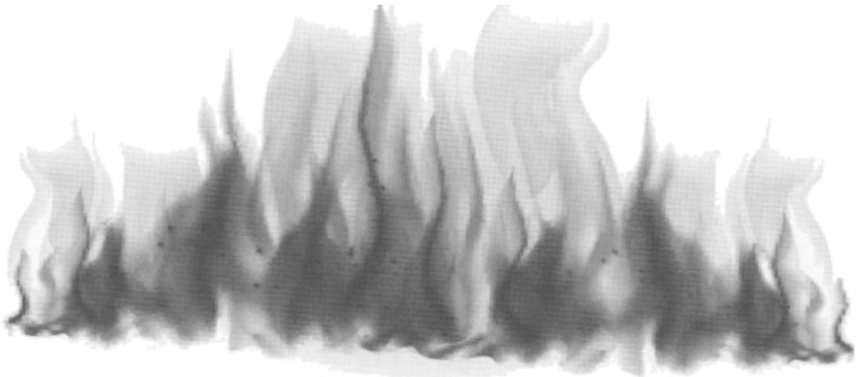
As one realigns themselves energetically with the energetic currents of opposition they will necessarily need to bolster themselves with the naturally occurring cycles of the universe, giving themselves the advantage of a kind of routine whereby they will align their own sorcery intent with the phases of the moon and eventually with the traditional yearly Sabbats of the Witches. When starting a cycle of Karezza, the Black Adept shall begin by engaging in the ritual practice as the moon is on the increase. These rites can be accompanied by other ceremonial work and infernal lunar adoration. No orgasmic climax should be permitted as the moon waxes to full, but instead all one's accumulated pranic force should be circulated and distributed evenly throughout the body's power zones and directed at the strengthening of the dream double and towards any other sorcery objective. Final orgasmic release should only occur on the night of the full moon and within a ceremonial context, directing all force towards the abstract directives. After the night of the full moon, as the moon now wanes, no sexual activity or practice should be engaged in at all. This includes sexually stimulating forms of entertainment. During the dark lunar phases formula 89 should be regarded in its strictest sense and the denial of sexual arousal and pleasure should be the rule. This dark cycle should once again be followed by the waxing phase of karezza practice

and the buildup of extreme sexual tensions. It should be noted here that one's practices can certainly be done with a partner of whatever sexual persuasion as long as physical orgasm is denied. Obviously vampiric sexual sorcery requires this and this form of engagement can be enacted at regular intervals throughout the various waxing cycles. After the Black Adept has achieved a level of competency with the lunar cycles and have aligned themselves competently, then they may begin to consider the yearly Sabbats as these times relate to our dark doctrine.

Sexual release for the sole purpose of pleasure and bodily excitation should take place specifically on nine nights of the yearly cycle. These occasions should be well planned debaucheries devoted to the dark powers, self deification and unrestrained lust. They should resemble the traditional witches' Sabbath and may even center on the work of a traditional satanic coven and the strengthening of that coven's chosen dark egregore. Four main Sabbats should be observed on Samhain or the night of October 31st and into the darkness of November 1st, on Candlemass which is the night of February 1st into the darkness of March 1st, again on Walpurgis which is the night of April 30th and finally on Lammas which is on the night of July 31st. These ceremonial revelries may be structured in any way that excites and stimulates and they are best conducted in privacy and isolation away from the judging and prying eyes of the herd. The complete exhaustion of the

senses is the objective of these events, devoted ultimately to personal pleasure and the glorification of darkness over that of light. Multiple participants are recommended as are all the trappings of a good Saturnalia celebration.

The four lesser revelries should take place on the night of December 22nd, March 22nd, June 22nd and September 22nd. These minor Sabbats correspond roughly with the estbats of the yearly cycle and should more properly be devoted to lesser celebrations and works of dark sorcery. These are ideal times for personal or group workings of a wholly materialistic nature perhaps followed by celebrations of the flesh and senses. The abstract sorcery objective here is both the experience of extreme forms of indulgence and the nurturing on non-ordinary appetites as well as the energetic clearing out of one's energetic tensions that have built up through the use of the dark formulas throughout the yearly lunar phases. The last night of ecstasy should be on the night of one's day of birth. I have adopted Anton LaVey's assertion that one's birthday is the most important high holiday of the year as is in keeping with the self-centric nature of the Left Hand Path in general. I personally set aside this day for enjoyments of a strictly personal nature followed by a night of carnal realization all devoted towards mine own self as an expression of willed self creation. This is a night to indulge and revel in one's achievements. All of these festivities can be specifically planned with regard to personal taste but once they pass, the Black Magician should immediately resume their regular cycle of Karezza without deviation. Only in this way will true success with this method be experienced.



Deus
Factus
Sum

