





Illustrations

8. *Savar*
7. *Akoman*
6. *Circle of Ahrimanic Beast*
5. *Naonhaithya*
4. *Ahriman*
3. *Andar*
2. *Zairich*
1. *Taprev*

By the Number of Chaos is Order drawn

This is dedicated to those of the Daevodata
and
Those who seek the Knowledge of Yatuk Dinoih

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Paitisha



The Book of the Serpent *Draconian and Persian Sorcery*

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Lilitu Azhdeha

Life as with initiation moves in a wheel flowing against time itself. This process cannot be overlooked or cheated; Azrael's¹ embrace is always at hand for every person. As the wheel continues to turn according to time, do not waste another minute! Seek those mysteries if they speak in your blood; seek the Crooked Serpent who moves the wheel counter clockwise, invoke the Gods as they speak through your dreams; though invocation do you become them and they become you.

It must be understood without misconception the nature of the Luciferian and Path of the Witches Sabbat. While the Left Hand Path represents 'individuality', such does not limit one to the strictly antinomian 'darker' aspects of magick. Rather, a balanced aspect must be kept in constant development in order for the individual to progress. It is the process of initiation which indicts Lucifer, Lilith and Cain as the Three of the Circle, who by blood do awaken our path no matter where it may lead. The Luciferian Path is of seeking Light but also the union by spiritual disunion via the mythological Godforms of Shaitan, Lilith, Cain and the Sabbat Deities of the Left Hand Path.

It was Shaitan who originally was ordered to prostrate before the common clay of Adam, whom God considered to be perfection. Shaitan was said to be too proud to prostrate, thus he was cast out of heaven. An alternate view of Shaitan could be that the first angel, being composed of flame rather than the light of other angels considered he awakened, that he found a special aspect of being that was separate from the others. Shaitan who was originally called Azazel in the Koran, was ordered to bow before the Adam. The other angels, being composed of light understood not self-divinity or the spark which separated them from all other things, obeyed. Azazel refused to bow before man as he being composed of Fire was greater than the clay of man. As Shaitan was first the Angel who preached to all others under the Throne of God, he understood the limitless light of which he derived. He was awakened and restless, seeking more than what he was. It is within the initiatory doctrine of the Luciferian and Sabbat Path of which the Clay is awakened by the Spark of Cain and the Fire of Azazel; it is a spiral of ascension of which the initiate must master both darkness and light within his or herself.

The aim of the initiate of the Left Hand Path is not to seek death, nor assist in the destruction of others, it is rather a misunderstood path of those who seek to become something better than their present state by the focus of Will – Desire – Belief. This praxis of sorcery is clearly understood by the essence of this grimoire, which speaks to the initiate by the art of sigil and written word; the Angelick and Daemonic ensorcelling the reader. By the whispers in twilight, when you are

¹ Azrael is the Angel of Death, often associated with Azazel, being Shaitan the Adversary.

alone with thy thoughts, they so speak to you – hear their voice so clear in dreams and seek thy Luciferian Guide, what Aleister Crowley called the Holy Guardian Angel, the Angelick Watcher within who is your perfected state. Seek the guide which is both Demon and Angel, listen to your instincts and with the Will of Shaitan, awaken as a Djinn of Fire!

The work of Yatukan Sorcery and the Yatuk Dinoih is a modern foundation of ancient currents of lost magical lore. Be it known that this grimoire and many associated with it present Zoroastrian demons (Daevas) and inverse concepts, this grimoire and the initiatory stream is *outside* of the Zoroastrian religion; thus it is not a part of that doctrine by any means. Specific invocations and evocations present inverted Zoroastrian prayers and initiatory doctrines, however they are unified to cease the restriction of mythological religious deities outside of the Luciferian Path as it is presented; thus Antinomian in every sense. Moreover, the Path of Yatus (Daevas and Witchcraft) is one which embraces the Gods which speak to your blood, to your dreams. It may be a Bestial Christ, a Daemonic Shadowed Visage or whatever may reside within your Alphabet and Arcana of Sorcery.

To present the Path of Yatus² and the Paitisha the context of Ahriman should be understood. It was R.C. Zaehner³ who makes a detailed study of the pahlavi words *menok* and *geteh*, the 'spiritual' and 'material' respectively. It is mentioned by Zaehner that those two words derived from the Avestan words *gaethya* and *mainyu*. The Latin root of *Mens* and the *Mind* are therein connected. Gaethya represents life and anything that lives accordingly. It is within this context that the Zoroastrian Ahriman is nearly identical to the Islamic Shaitan, both are connected and derived from the imagination and the mind of man. To those seeking to align themselves with the current of the Yatuk Dinoih and Luciferian Path, it is suggested that the initiate intimately seek to Know Thyself in accordance to building a foundation of self-love. Sorcery is dependent on the ability to integrate the process and art Austin Osman Spare called 'Will-Desire-Belief', that is the knowledge and understanding of self possibility, the passion to achieve it and the assertion of the Will in making that desire flesh. This is the Witches Pyramid in actuality, the foundation of Primal Sorcery and the Path of the Cunning.

It must also be perceived that also Ahriman holds a superior development than his brother/rival Ohrmazd. This is simple because of the process and results of his original intent. It was Ahriman who perceived himself separate from his brother, he sought more thus the intellect motivated his tearing forth from the

² Yatuk Dinoih by Michael W. Ford Succubus Publishing 2003

³ The Dawn and Twilight of Zoroastrianism, New York 1961



womb to be the first born. In accordance to the laws of nature, Ahriman was a stronger spirit because of the intellect which initiated self-motivation and then the ability to tear his way from the womb to present himself to Zurvan. His father shunned him but he made a powerful case from which his father was said to grant him something of rule ship for a number of years. It is the original *Light* which Ahriman possessed from which he created the daevas and druj that went forth to the earth. Ahriman was indeed the first Archon who bore the fire of heaven, and by his creations, the physical manifestations of the adversary which were serpents, wolves, boars and other creatures were from the Light of which he hid within.

It may be written that a word which represents the power of the 'perverted' path is Hesham, a word representing the invisible power of the source and power of darkness. As mentioned by Zaehner, Aristotles 'matter' was invisible, it was a result of the Menok/Mainyu or mind/will.

Hesham is described as the result of the Will of the source of darkness, this source is Angra Mainyu, or Ahriman = the Mind/Imagination which manifests within the sorcerer as the prince of darkness. Hesham would be the path aligned through the willed direction of Paitisha which is commonly referred to as the 'Left Hand Path'.

Paitisha is an Avestan – Zoroastrian term which means opposition, counter-action and moving against the natural order. The word being the same as Paityara is a symbolic personification of Ahriman and the People of the Lie. The path of the Yatus or Yatuvidah is one of an individual system of sorcery, where the path is brought unto the practitioner through his or her own self-focused desire. The conjuration of Paitisha is to announce a path of antinomian or left hand path dedication. This self-determined focus to the practice of sorcery. This ritual working announces the sorcerer summoning and controlling the deific power of the Daeva and Druj, a seeming metamorphosis in the psyche. This is the Luciferian mind tapping into the abysmal depths of the subconscious, the gates of Arezura (hell – the place in the North).

The Circle of the Ahrimanic Beast should be placed in the circle and then surrounded in flour – called Zisurru in Sumerian. The Zisurru and the Circle of the Ahrimanic Beast is from the symbolism of ancient Persia and older – yet brought forth in a new flesh to the modern Left Hand Path practitioner. The image of Tiamat/Azhdeha is the primal force of Chaos, which the sorcerer seeks to control within and without his/her own being, that they ride the Dragon of Darkness to the path of self-illumination in Luciferian Light.



This in union with the Circle of the Ahrimanic Beast presents the mastery and balanced focus of the force of Chaos and the Chthonic/Infernal Realms of the Earth.

Rite and Focus

The Ahrimanic Dragon-Beast Ritual

Being the summoning and controlling of the forces of the earth, the sorcerer visualizes the beast taking form within the circle, the letters at the Three Points of the Circle are the deific gathering of the elements of Ahriman, the cruciform letters spelling out Ahriman. The sorcerer or witch will then invoke this force within by a symbolic entering of the triangle and circle, allowing possession of the Prince of Darkness as it shall be made manifest through the psyche of the practitioner. This ritual is not the surrendering of the individual being, rather the empowerment and encircling of it – Ahriman being a fleshed out deific power made real by the Yatuvidah his/herself.

Facing the circle of the Ahrimanic Beast-

"Zazasta Unozono" (Recite Nine Times)

"Rush to me, Daevas and Druj of shadow and blackened earth, those who nourish the corpse, who guide the insects and slithering things, messengers of life beyond the veil of death's arms. Come forth from the depths of the raging dark world of hell, encircle me and manifest in this Circle. By the Three points of Ahriman, who with Akoman is the Eye in the Darkness which empowers the isolate soul!

Daevas, Gather now at the head of Arezura – I open now the gates of Hell to hear my calls – I am thy messenger upon earth, move up and ascend into this circle!

Angra Mainyu, father of the Daevas of which I am, I evoke thee!

Andar, Shadow of Umbra and Nocturnal Sight, Bring the Blackened Flame!

Savar Lord of Druj and Daeva, I evoke thee forth!

Akatasha Daeva, I summon thee!

Naunghaithya the Daeva, I evoke thee unto this Circle!

Zairich and Taprev I Summon thee by the Ghost Ways – Arise!

Buiti the Daeva, sender of Ahriman's wishes I summon thee!

Kasvi the Daeva, I evoke thee!
Aeshma, Daeva of the Murdering Spear I evoke thee!

As I enter this circle I invoke the Daeva and Druj known as Paitisha, who is perfect in darkness – the Dragon Within!

“Arimznusta” Recite Three times, each time envisioning darkness forming into a great beast within the circle.

“Izzadrana” – Vibrate Nine times and enter by imagination or physically into the circle. If circle is too small, place thy left hand in the circle.

Savar

Through the religion of sorcery⁴, the Daeva Savar (called also Saurva) is the leader of demons, the spirit of antinomian separation, the weaving druj of nightmares and words of power. Savar is a Dev which is the immortal and separated spirit of Akht-Jadu, the ancient sorcerer – leader of the Yatus, the nomadic witches emerging from ancient Iran. Saurva comes in many forms, a serpent and boar like man, whose consciousness has been made immortal in the shadow of Ahriman, the Blackened Dragon. Savar may be invoked in the rites of Antinomian dissent and the encircling of self-possibility. Savar may be summoned to empower the initiatic direction of your being in the Ahrimanaean Path, thus an envenomed Daeva. You may invoke Saurva in the Triangle of Invocation, the very meeting place of Daemons.

“Zazasta Unozono”

“Dev of the Earth and chthonic places, Sarvar, I summon thee, from the lost places unseen by Man, arise! Take thy spirit into my being, for you shall drink of the fountain of life again. Know my flesh and soul O Daeva of the Wastlands. Savar O encircler of Devs, gathering shadows of spirits, I proclaim mastery of thy Art by practice itself. Visit me in the Sabbat circle of Dreaming, wherein I take then the flesh of darkness, clothed in the skin of the serpent, blessed in the fornication of Az. Let the wolves and serpents gather around us this night, that by Beast and Bird-Flight shall nothing hold my possibility back.

By this world of Steel shall those who walk the dreaming planes be given in averse sovereignty the Daevas of Aeshma, who is of the wounding spear. We are the Race of Wrath, that by the ways which move against the Sun do we command our desires to enflesh. Estumarzanaz”

⁴ Yatuk Dinoih, see glossary.

Focus upon the sigil-drawing of Sarvar and call this force within. Seek communion with Daevas and Druj as your own predilection to dreams, listen carefully to your desires. The sigillic images contained are meant as 'gates' to which you may seek the Arezura -dwelling of each Daeva.

Chaos

As the Hesham or result of the sorcerers' Will is to create the opportunity for Order to grow internally and then externally from chaos it is significant to seek the mastery of the current of which you Work. Chaos is indeed a useful concept as it is the inconsistent idea of motion or non-directed energy. Just as the Egyptian manifestation of the Adversary, Set slew the demon Apepe (chaos) he then became the Lord of the Serpent. By his Will Set mastered the force of disorderly motion. Chaos is an essential force in both the universe, and within our own lives. It holds potential, and challenges us as to either create an opportunity for Order to occur for a moment in time, or to challenge us beyond the borders of the known, to initiate knowledge. As the Chaos Sorcerer or Yatus develops his or her instinctual approach to Magick, thus streamlining it, they become the Hesham, being the darkness (the shadow self) or Ahriman. This initiates a separation of the psyche (mental isolation) from the natural order (the world we live in).

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The Arish

*A Tract on Persian Sorcery
Of the Adversary and the Spirit of Initiation*

*Of the brightest light
Born of blackest flame
That fire most fierce
The harbinger and guardian of desert sands
Yet unborn in a womb*

*Yet soon to be the spirit of Sun and the Moon
Of the bringer of midnight
A light most brilliant
That rapes the angels from their lofty heights*

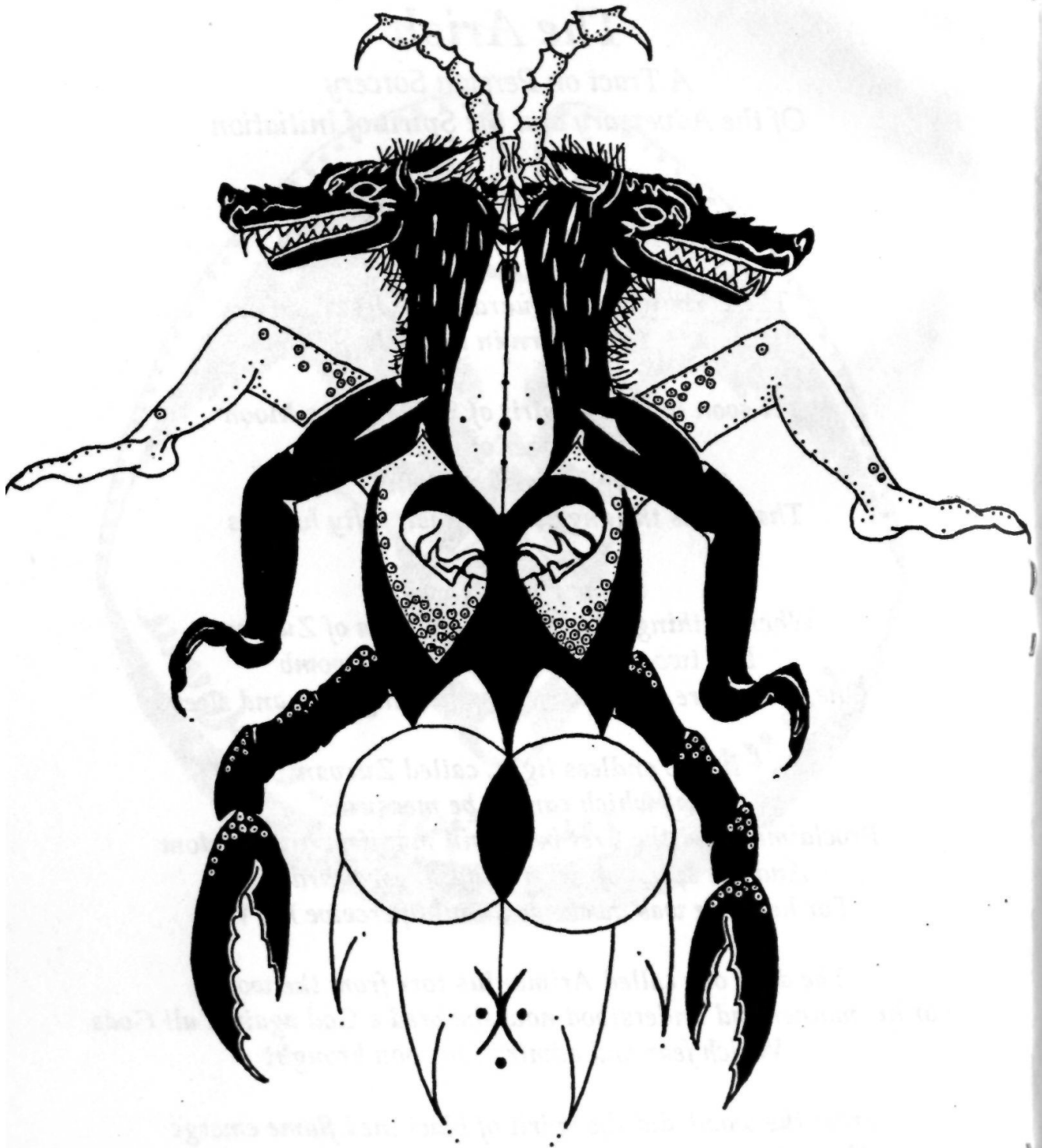
*In the time of Chaos
When nothingness was the kingdom of Zurvan
Did two sons grow in the same womb
One was of fire, the other encompassing time and sleep*

*It was endless light, called Zurvan
That which cannot be measured
Proclaimed that the first born will manifest his kingdom
And the spirit of fire and darkness heard this
For he alone was awake and could perceive his Will*

*The dark one called Arimanius tore from the womb
For his mother had understood now she bred a God against all Gods
Which fear and admiration soon brought*

*From the womb did the spirit of blackened flame emerge
Opposing aspects which resulted in consistent motion
The fire of life itself did Arimanius give and consume
Did the one called Yaltabaoth, known by many names
Come forth to his father, the first and most beautiful of*

ממלכת הדימויים



ממלכת הדימויים

Angels, actually a Djinn made of brightest flame

*Zurvan, infinite time, who half-created the earth
Viewed his first son as different, and called him
Dark and stinking, a chaos inspired storm Djinn
Yet Ahriman who is known as Samael knew he was first
That by Strength of Will alone he was first
And his brother Ohrmazd came forth and was much like
His father, Zurvan, stasis and non-change*

*Zurvan, who saw the form of the Fire Djinn change
From beauty to a lion – headed serpent
Who could change shape and form at Will
Said unto him
You shall have thy kingdom Arimanius
Yet you are to leave this heaven
You shall go forth to dark places
Where you shall create your own kind*

*Zurvan then brought forth the first woman
She who would take flesh, yet was a dragon still
She who was like Ahriman, dark and serpent like
And said, Here is thy gift, thy bride, called blackness
And by this she is immortal and shall devour
Called AZ, she who is black and ashen*

*Az went forth before Ahriman to the darkness of Hell
And then made her home
Yet then there were no daevas, just Az to sit and rest in darkness
She grew restless in her solitude*

*Ahriman soon was cast from heaven into the darkness of the abyss
His fallen ones as well, known by many names, among them Belial
And Beelzebub, Astaroth who would become
as both sexes once human flesh was discovered*

*They fell into the depths of hell, Ahriman awoke shocked
He created the beasts of the earth, the Toad, the Wolf, the fly,*

*The snake and soon fell into a deep slumber
This sleep lasted three thousand years*

*Many daevas sought to awaken Ahriman, whose emerald crown
Had smashed in the earth, they spoke to him in vain
In this slumber he was not awaking
Yet dreaming always, he was becoming*

*And there was Leviathan, who came after Ahriman
Yet was wise in his ability to consume time and exist eternally
He came unto the darkness with Ahriman
And took the form of his mother, Tiamat, a Great Dragon
Soon the sleeping Ahriman was encircled and protected by his
Dream creations*

*It was then Az-Jeh, called Lilith who went forth and found Ahriman
The Daevas were in awe of her lustrous beauty, she who had learned
Much in her solitude, and said to them, Why does the Beast-Dragon
Not awake, he who is Legion?*

*Az then went forth and knelt beside Ahriman, and gave him a kiss
It was this kiss that awakened Ahriman, who stirred with eternal life
And the fire within, of which he was composed, was great again
And before him was his bride, the Great Harlot and Vampyre Queen*

*And this great harlot
Who once was the joy of Zurvan
Who was created of darkness and ashes
Now had developed as a druj of fire
Who lived eternally in both night and day*

*It was Az who then taught and instructed the daevas
Both male and female, how to copulate
And spawn more demons of the earth
And she spread her legs to teach all of them
Who entered her burning core with unnatural lust*

And Az-Jeh, called Lilith in the Hebrew lands

*Taught other Daevas, the fallen angels
How to create and spawn Dragon-children
That with incarnating in human bodies
May live forever in spirit and flesh*

*In these caves Az – Lilith gave birth to many daevas
And Druj, who drank the blood of men while they slept
Who dwelled in lonely places, forlorn
And filled with the dead*

*She who was first the concubine of Adam
And now was with Ahriman
Had shown him much of the flesh and way of man
That Ahriman was inspired, and would come forth
To illuminate the clay*

*And thus the Djinn of many names
Called Shaitan came forth to Adam
Who was innocent and ignorant
And with the Dragon-harlot who was now Lilith
Took the form of a Serpent and went into this garden*

*The serpent presented beautiful musick to those early
Humans, who were enraptured with its movements
And the serpent spoke to them of gaining knowledge
And becoming like Gods*

*Then the gift of the Black Flame was given to this Clay,
Which now was a part of the divine
That Azazel's gift was a compliment to the light of Zurvan
That very friction which created life and spawned death*

*It was then Arimanius who took the name Samael
And rode Eve who in dreaming had the Eye of Lilith-Az within
And a Son was born, called Cain, who would be the fleshed
Son of the Beast who was the union of both the Sun and the Moon*

Ahriman manifested in the Earth the original Fire which fell from



BEYOND THE VEIL OF THE NIGHT

*Heaven, he as with Az possessed a spark of Life which he gave to
The clay of man. Some took of this fire and many were afraid.
Ignorance was a bliss Afforded by many. Adversary became his name
on earth, thus a Daeva among man and woman alike.*

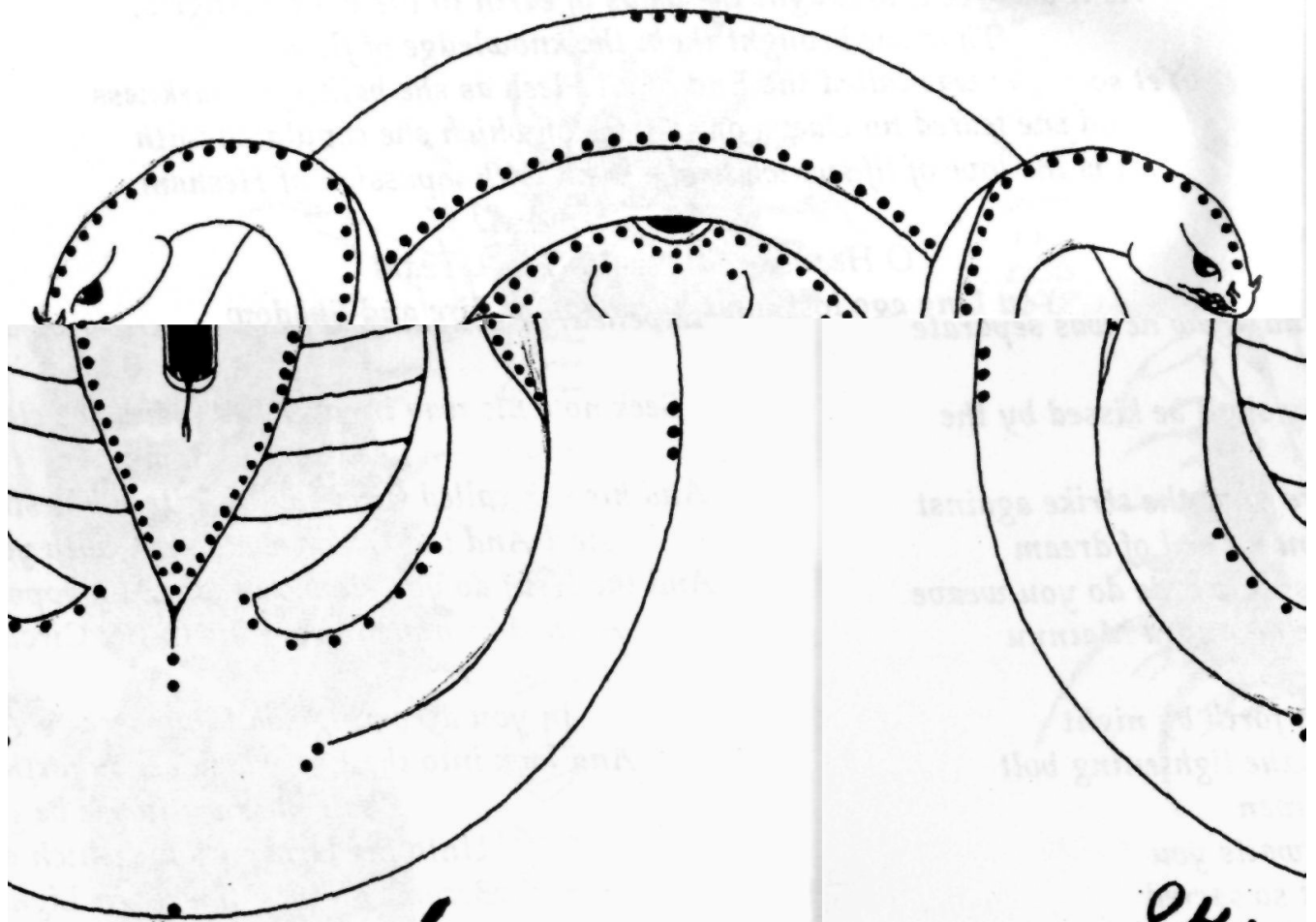
*As it was Az who taught the ways of earth to the Fallen Angels,
Thus she brought them the knowledge of flesh
Yet soon she was called the End of all Flesh as she bathed in darkness
And she feared no Daeva or serpent of which she copulated with
It is the love of life which drove them with a passion of Hesham*

*O Heavens filled with Black Tears
You long ago lost your True Son of Fire and Shadow
Who was perfected in both ways of Opposites
You then despised the Dragon born, as he was different
Expelled, he sought new ways of existence, and knew he was separate*

*Seek now his way in your flesh, and the clay shall be kissed by the
flames
And his son called Cain shall ignite the desire with the strike against
steel And the Daevo shall walk with you by veil of dream
And the Druj do you slowly become, by opposing words do you weave
A life which may never die in the Circle of Angra Mainyu*

*In you dreaming shall you seek to go forth by night
And look into the Eye which sends forth the lightning bolt
Shall then a glimpse be given
Unto the Dragon Soul which awaits you
Become by this Blackened Light so sacred*

*Look into the shadows of Ahriman called Shaitan,
For you must find within yourself that Fire
To not lose your essence within the One
But rather open the Eye of the Absolute within
To shine as Shaitan from both Darkness and Light.*



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Azhish

The Adversarial Dragon Rite of Zohak The Invocation of Azi Dahaka

The ritual of Zohak known in the Luciferian Path as Azhish is a rite of passage, of dedication to the Luciferian current of Persian Sorcery, from the hidden sects of Persia which practiced so called Black Magic or Sorcery. When performing the rite, consider it as an opening of the way for the self to be empowered. To fully understand the transformation suggested in this rite, consider the foundation of the Work.

The legend of Zohak is an old one, which refers to a King of Persia. Originally Zohak was taught sorcery by Ahriman, who was disguised. Over time Ahriman suggested that Zohak will not become a great man until his father is taken out of the way. Upon becoming King he slowly began transforming into a practitioner of sorcery by the teachings of Ahriman. At one point Ahriman traveled to the King in the form of a youth who was made to be his cook. The youth prepared flesh for Zohak, who found much strength in such a meal. He wanted to thank the cook and offer him a reward for such faithful service.

The youth was brought forth unto Zohak, who did not recognize Ahriman in this disguise. He asked of the cook what he would like, and the youth answered that he would like to kiss the shoulders of the Great King. The King granted this wish and the youth kissed his shoulders. Upon completion the cook was then swallowed upon by the ground. Two black and venomous serpents sprang from the Kings shoulders. He tried to cut both and they would just grow again from the wounds.

Ahriman later returned in the disguise of a learned man, who then suggested that he feed the serpents the brains of men. From that day on, Zohak began feeding the serpents the brains of two men per day. His sorcery advanced and he became Ahriman's most powerful daeva. Zohak's rule became more powerful and it is legend that he survived for roughly one thousand years. He was counseled by the Daevas and Druj of Ahriman. Eventually, Zohak became the storm daeva Azi Dahaka.

The symbolism of Zohak may hold relevance to magick in that the initiate invokes change within his or herself. The twin black serpents represent not only wisdom, but the power of the illuminated mind. In sexual symbolism, the Black Serpents represent Samael and Lilith, the power which creates Baphomet or Abufihamat.

It is the rite of encircling the Blackened Serpents from each circle, that they may coil about the spine, to ascend through the flesh and mutate your dreaming body. Will your flesh according to what you so desire. This is indeed the path of dissent against what is outwardly not of your spirit, or the intent of your being. The sorcerer now becomes the Dragon-man or Dragon-woman in flesh, the Ahrimanean path ascended.

The rite itself should be made as a focus of intent and ritual transcendence, seeking ever to experience and evolve your mind and body. While practicing the rite, focus your Will on giving form to your Ka or shadow form, that they may coil as a great dragon around you. This ritual crystallizes, represents and encompasses the process of initiation and becoming. As the sorcerer performs the rite again and again, the body of shadow grows according to the psyche of the magician, thus slowly deifies and the magician becomes as a God. A very presence may be quite noticeable if one intends it. Practice this state of presence not only in flesh, but in the dreaming plane as well.

Azhish

The Rite of Zohak

Within the circle of Ahriman shall you focus your mind, or enter in flesh.

Azi Dahaka – Zohak

"To thee, O darkness personified, I say Arise! To thee, O Death, I say empower me in life! To thee O pleasure and pain, I say come forth. To thee, O Evil Eye – open within me, darkness manifest unto me.

O Savar, Leader of Daevas and Druj, I say Arise!

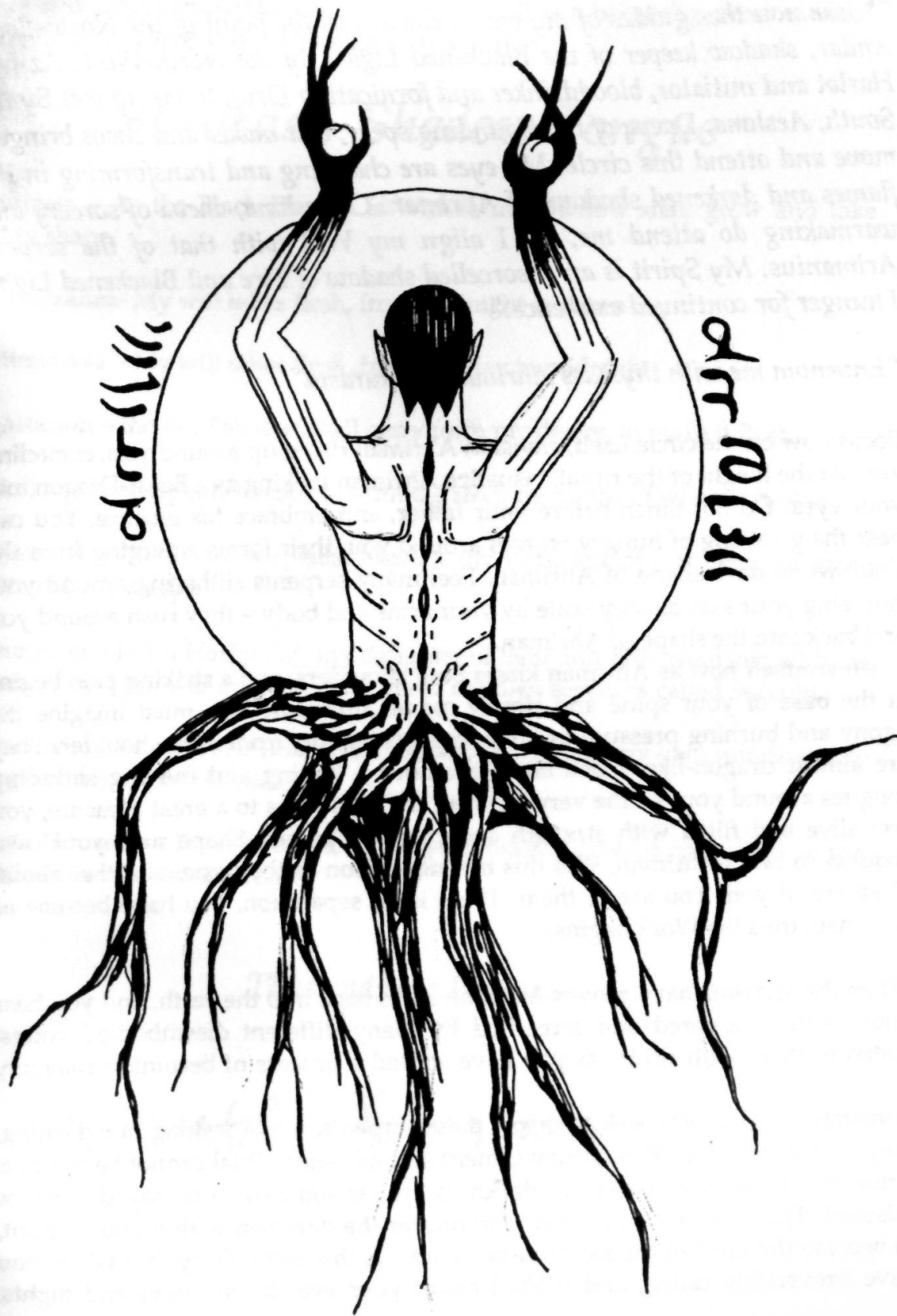
O Sarastya, I say arise!

O Azahva, Manifest unto this Circle!

O Kurugh, move and appear!

O Azivaka, I summon thee!

Ahriman, Dragon of Shadows, Prince of the Hidden Flame, darkness personified, I summon thee forth into this circle – behold the name, empower me as King and Serpent – I shall become with thy Kiss!"



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Handwritten symbol on the right side of the figure, consisting of a vertical line with several horizontal strokes and a curved bottom, mirroring the symbol on the left.

Vibrate the Staota of Summoning – Arimznusta

"I summon thee guides of my ensorcelment, as the point of the North-East, Andar, shadow keeper of the Blackened Light, By the North-West, Az-Jeh, Harlot and initiator, bloodrinker and fornicating Druj, to me, to me! By the South, Aeshma, Daeva of the wounding spear, war maker and chaos bringer, move and attend this circle. My eyes are changing and transforming in the flames and darkened shadows of Ahriman. O Aeshma, daeva of sorcery and warmaking do attend me, for I align my Will with that of the serpent Arimanius. My Spirit is an ensorcelled shadow of Fire and Blackened Light, I hunger for continued existence."

"Envenom me with thy Kiss Ahriman, Akaurasta"

Focus now on the circle itself, envision Ahriman rising up around you, encircling you. At the height of the ritual, visualize Ahriman looking as a Beast-Dragon into your eyes. Do not flinch before your father, and embrace his essence. You can hear the growling of hungry wolves around you, their forms emerging from the shadows of dark shape of Ahriman. Feel many serpents slithering around you, caressing your skin as they scale by your arms and body – they rush around you and back into the shape of Ahriman.

Open yourself now as Ahriman kisses both shoulders, and a striking pain begins at the base of your spine and slowly moves upwards. You must imagine the agony and burning pressure as both serpents emerge from each shoulder. They are almost dragon-like, black and venomous – hissing and moving slithering tongues around you. At the very moment the pain turns to a great pleasure, you feel alive and filled with strength and personal power. Shape now your own shadow to be as Ahriman, Will this transformation as the serpents slither about. They are of you. You are of them. There is no separation, you have become as Ahriman, thus the Work begins.

When the serpents have grown Ahriman sinks back into the earth, and you hear your name whispered and screeched by many different disembodied voices. Listen to them with pride, as you have started a process of becoming Daemon.

Remember if you ever seek to dispel these serpents, while waking or dreaming, they shall grow back. This empowerment and initiation ritual cannot be undone. Understand that the powers of darkness are far too real to be toyed with, or misused. The goal of the sorcerer is to master the darkness within and without, to become the Lord of the Devil by becoming as this force. Deny that which you have irreversibly called, and it shall haunt your ever lasting days and nights.

They will slowly devour your in spirit, and there is no exorcism available which shall save your spirit. A magician steps over the threshold and becomes like the Daeva and Druj themselves, there is no return. It is a becoming process which changes you in every way – although slowly within.

Staotas – Shadow Tongue

Akaurasta – As the Black Dragon is Within, my shadow shall grow and take mighty shape

Estumarzanaz- My will takes flesh, from midnight to dawn

Nastumarzaz – My will takes flesh, from midday to midnight

Vagastarum – the Wolf shades shall carry forth my desire, to make it flesh

Azkzokaham – Serpents black, eat from the sleeping brains of whom I desire

Azksernuis – Blackened serpents, expand thy darkness of my being to grow while my body sleeps.

Lilzumnaka – Lilith-Harlot AZ, thy daughter of light and filth, shall join with me in dreams, to empower my being and breed my own servitors called Succubi.

Okmanosho – Mind of the Immortal Fleame, form within my own minds eye, to strengthen my spell to become.

Zazasta Unozono – From Arezura, let the serpents and Daevas come forth to me, encircle and manifest my desire.

Thus ends the Paitisha

Handwritten text in a stylized script, possibly a signature or a magical invocation.

וּמֵשֶׁה רַבְּךָ עֲבָדְךָ וְעַבְדְּךָ

מֵתְחִיל לְעַבְדְּךָ וְעַתָּה מֵשֶׁה רַבְּךָ

עַתָּה מֵשֶׁה רַבְּךָ וְעַתָּה מֵשֶׁה רַבְּךָ

וְעַתָּה מֵשֶׁה רַבְּךָ וְעַתָּה מֵשֶׁה רַבְּךָ

וְעַתָּה מֵשֶׁה רַבְּךָ וְעַתָּה מֵשֶׁה רַבְּךָ

וְעַתָּה מֵשֶׁה רַבְּךָ וְעַתָּה מֵשֶׁה רַבְּךָ

אויסמיט דעם זעלבן טאג

וואס ער האט געוואלט

אויבערשען דעם זעלבן טאג
אויסמיט דעם זעלבן טאג

אויסמיט דעם זעלבן טאג

אויסמיט דעם זעלבן טאג

אויסמיט דעם זעלבן טאג
אויסמיט דעם זעלבן טאג

מטעם ועד מנהל עסקים ועד ועד אגודת ישראל

ע"מ

ועד אגודת ישראל ועד אגודת ישראל

ע"מ ועד אגודת ישראל

ועד אגודת ישראל ועד אגודת ישראל

