

Liber Halxifer II

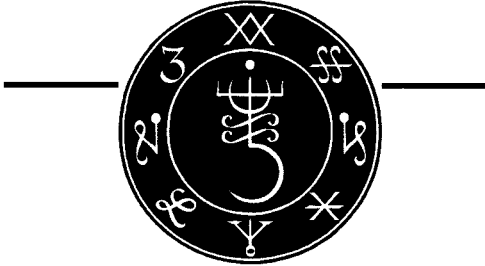
The Book of Anamlagayin



N.A.A.218

THE BOOK OF ANAMLAQAYIN

LIBER FALXIFER II



BY N.A-A.218



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INTRODUCTION

The Second Book of Haxifer

Within this Second Book of our Master Qayin we have tried, guided by the Overseers and Famuli of the Path, to include texts and rituals that can point out, to the ones possessing the Eye to see, the still hidden points of ingress to the Gardens of Worldly Death and Otherworldly Spiritual Rebirth.

Whereas we in the First Book placed great focus upon the folk-magical forms and practices that His Cult is masked by and initially revealed through, we will in this Second Book focus more upon the esoteric aspects of the Path, which in many ways are elevated far above the simpler and more open aspects of folk-sorcery, while still being firmly rooted in the fertile soil of such practices, as the strength of our Work and Tradition comprises in our correct employment of the simple, but both effective and authentic forms of nigromancy, in order to achieve the exalted goals of our Necrosophic Theurgy and Gnosticism.

We will in this book, which is divided in three major parts, each holding certain subdivisions within themselves, disclose much and make available the Hidden Keys to even more, as that which is merely hinted at is as important, and often more so, as that which is clearly and openly outlined. This work is therefore not meant for the casual reader and is solely penned for the sake of those who through the demanding practices based upon the teachings already made available have entered His Cult, and as such it will yield its ripe and nourishing fruits only to those who have properly sowed their own seeds of Becoming upon the Cursed and Blessed Path of Nod.

In the first part of this book we will touch upon many before unrevealed

aspects of the Tradition, giving a clear account of the underlying foundation of our Qayinite system of thought, as expressed, according to our strategy, through the mythopoetic forms recognisable to those who have insights into the codifications of the Qabbala and the different branches of that which often has been labelled as Gnosticism. While the forms/words/symbols employed may be recognisable the essences they carry within this, our, context may be loaded with wholly different powers and meanings than the ones more commonly associated with them, thus the educated reader is warned not to mistake the covering for the actual substance.

In the same first section also the mysteries of the Holy Mother will be partly disclosed, but as it is Her nature to keep Her veil for all but those very few who would be worthy of beholding Her Salvific Beauty and Light, more of substance will be presented in concealed than in revealed form and thus only the initial steps of the road leading to Her Garden of Roses will here be paved and the rest is left to the faithful to build upon, through direct and concrete contact with Her Soul and Spirit, via the means that through this book will be provided.

In the second part of this book the mysteries approached in the First Book will be more fully entered into and different means and approaches will be made available to the ones that already have worked the Falx Bellicum. Here many new tools and techniques will be provided for the venerators of the Green Thorn-Crowned Skull and those who would seek to gain and utilise the benedictions and maledictions of the mighty Black In Green. Within this section of the book we will also provide many rites and formulae that can greatly aid the Qayinite sorcerer and once again that which is not openly given out will be hinted at and thus the traversing of the thorny tracks is hopefully made more attainable for those who would not hesitate to water the sowed fields with their own lifeblood.

In the third part of the book we will open the ways to the most brilliant Light of the Mighty Dead and the densest darkness and obscurity of the Dark Dead, as in order to reach the zenith of the cross you must climb the steps at its nadir and in order to properly bless you must know perfectly how to curse. Here many secrets will for

the first time be disclosed and not only will the rites and signs for the contacting and commanding the most bestial and ferocious of the dead be provided, but also the simple and effective means through which they are protected against and their taints washed off.

As the Egressus of this Work we have placed a text belonging actually to the first part of this book and by doing so the circle is closed, broken and made into an anti-clockwise spiral, coiling back towards the Source and to that which lies Beyond.

May this Second Book of Falxifer further establish our Master Qayin's Necrosophic Cult upon this earth and aid in the realisation of His Cause, being the Cause of the Black Light of the Unknown and True God.

Magister Templi N.A-A.218

T.F.C.



PART

I

Qayinite Gnosis
and
Coming Forth of the
Holy Mother







CHAPTER 1

Apocryphal Revelations of the Gnostic Genesis

In the Beginning was Ain and within its Fullness of Emptiness the Divine Acausality was All and Nothing, Unbound and Unbinding. The Zeroth divine essence encompassed itself within an unlimited Point of Unity, where all aspects of its Bornless and Deathless Non-Being and Being coexisted simultaneously, without any spatial or temporal restriction placed upon its Lawless Becoming. Within this Holy Chaos of the Pleroma of Unknowable Divinity All Was One and One Was All, In Nothingness.

Within this state of Nihility and All-Potentiality the seeds of all manifestations and possibilities coexisted. Because of the all-encompassing and unrestricted Fullness of the Divinity within Ain, it came so to pass that a fraction of the whole became separated from the unity which in order to know itself fell outside of the Mindless Spirit of Divinity Within Ain.

As this fraction sought to confine and know itself, it caused a division between its originally Paradoxical and Unbound facets and duality manifested within it in this state formed as the Ain Sof. Within this eternally conflicted manifestation one portion of it wanted to permanently separate itself from the Fullness of Emptiness, within which it had been Unlimited, but thus also unable to know any distinguished aspect of itself, while the other aspect instinctively sought to return to the Acausal state of its Primal Chaos, where Nothing and All was One and no division could limit its Eternal and Unrestricted Becoming.

These divided manifestations of the Divine became as beams of light emanating from this first point outside the Acausal Fullness of Ain and shone forth from that point of division as Two Contrasting Rays, one being the White Light of Restriction and the Other being the Black Light of Liberation.

The White Light manifested on the one side of the void that had become after the separation from the Ain and manifested as the point of Ain Sof Aur, where it gathered its light in order to focus it towards its willed separated, confined and restricted manifestations, through which it designed to know itself.

In contrast to this, the Black Light of the Divine manifested on the Other Side (Sitra Ahra) of the void caused by separation, and there manifested its first point as the Tohu, within which it wanted to reflect the Chaos of Ain and thus re-connect itself unto it. As a reaction to the limiting form-spawning impulses which it had separated itself from, it then manifested Bohu, in order to reflect and connect to the formlessness of the Abyssal Womb of the Ain and finally as a reaction to the White Light's manifestation of Ain Sof Aur the Black Light manifested Chasek, its eternal opposite.

While the impulse of the White Light was separation, the Black Light instinctively sought unification and the Fullness that it once had been part of. Its opposition to the White Light was therefore not only motivated by the volition for separation from the White Light and its manifestations, but also caused by its Divine Will for unification and restoration of the Fullness of Emptiness. It was therefore its cause not to only return itself back to the unbound state of Ain, but also to bring back that fallen portion of the Divine manifested as the White Light.



The White Light gathered and focused within Ain Sof Aur, unknowing and uncaring of the Black Light that it had separated itself from, and in order to know its own separate parts it decreed for itself to emanate

in a series of successive forms below its still unformed and shining point within Ain Sof Aur and to further cause division within itself, and, for the sake of the Being that it craved, sacrifice its own non-temporal Spiritual Nature.

Thus the True Fall of the Divine Spirit contained within the White Light was caused and commenced, but as the divine force was emanating and pouring downwards from Ain Sof Aur, a fraction of the Divine Essence contained within That Light awoke to its own self-limiting and to the sin of restriction against the Fullness of Divinity that it was committing. This small fraction of the awakened White Light formed itself into a Pearl of Wisdom and remained within Ain Sof Aur, while the rest of the White Light dimmed through its downward fall.

On the Other Side of the void caused between the Divided Lights, the Divine within the Black Light observed the foolishness of the Fallen White Light and beheld that awakened Pearl of Spirit remaining within the Ain Sof Aur and longed for her, as it could see that the essence contained within the beautiful Pearl of Spirit was in harmony with its own longings for the Fullness-Emptiness of Ain. The Pearl of Wisdom also felt the connection to her unseen counterpart across the void between the divided lights and called out, as a lover to her betrothed, to the Divine Essence of the Black Light, for the sake of Reintegration, Restoration and Union.



As the falling White Light manifested within the first sphere of being outside and below Ain Sof Aur, its eyes became more closed to the Acausal Divinity before and beyond its now isolated state of manifestation and there, in the sphere of Kether, it birthed itself as the Demiurge of its own creation and limitation.

As the Demiurge awakened into being, he knew nothing but confusion and in its blind and forgetful state it declared itself as the One Divine.

From his throne of singularity the Demiurge then caused the downward succession of his essence and formed the spheres and elements of his own confinement and creation. Into each sphere produced below him he made out of his own Light of Creation multitudes of forms, beings, watchers, angels and rulers, all being aspects of his own essence, but separated from him in a way that allowed him to be the ruler of each. But, by each successive emanation, the Light and Spiritual essence contained within the spheres before and the spheres coming after became darker and darker, as the dispersion of the Fallen Divine Light caused a dilution of the spiritual essence within the whole of the creation.

While the spheres and dungeons formed within these emanations below the Demiurge's throne on high, each cell within this creation became filled with prisoners fooled into believing themselves to be guards and rulers, and by the restricting power of the Number Ten the Demiurge encircled and bound both himself and all that had emanated from him.

The Demiurge waxed in darkness of ignorance and waned in divine light. This darkening within him evolved until he hungered for the spiritual essence that he now had almost fully lost through his emanating dilution into causal forms.

In his ignorant hunger the Demiurge looked upwards and for the first time in his blind hubris noticed the Divine Pearl of Light and Wisdom, radiating above him in her brilliance, and he lusted for her for the sake of satiating the dark emptiness that he now felt within.

Without understanding the true nature of the Pearl he hungered for her. In his hungering darkness he made himself into a black sea, upon which the Holy Spirit of the Pearl shone and as a dark mirror her light and beauty became reflected, not in essence but in a deceitful form, and as the Demiurge was the form maker the illusion created was most convincing.

When the Pearl of Wisdom and Spirit saw the reflection below her place on high she became joyous, as she mistook her own luminous

reflection for the Divine Presence that she had sensed across the Void. The Pearl therefore descended towards the reflection of her own Light and fell into the trap and darkness of the Demiurge and thus became engulfed by and ensnared within him. Causing the fall of wisdom the Demiurge rejoiced but remained ignorant and forgetful.



As the Divinity within the Black Light observed the nescient doings of the Demiurge, it waxed in ire, but also in pity for the broken shards of the Divine Light that now had become enslaved and blinded within the self-made prison of the Demiurge, and most of all it felt for the Pearl of Awakened Wisdom-Spirit that now also had been lured into the murky world of the Half-Maker. It therefore decided to act and to sacrifice its own detachment in order to restore the Fullness of Divinity and redeem the aspects of the divine that could be salvaged from the fallen creation of the White Light.

In order to achieve its goal of Liberation the Black Light took upon itself the Cause of Opposition. For every impulse and deed of the Demiurge it would create an antithesis in order to cancel out the abominations of the White Light. For every sphere, every ruler and every creation of the Demiurge it would generate a reflected opposite by, within and through itself, but in an astute manner preventing its own fall into the same traps as the ones that had snared the Demiurge to his now wretched state of being.

Where the Demiurge, because of blind hubris, had manifested himself as the one tyrannical point of singularity upon the throne of his creation the Black Light would in contrast manifest as a Twofold Twin-God of dynamic multitude, in order to counteract the very cause of stagnation.

Where the Demiurge had caused dilution of his own Spiritual Essence through the acts of isolation and separation, it would instead remain intact in itself and connected to the source from which it had come

and to which it sought to return.

Where the Demiurge had bound by laws of restriction all within and from himself for the sake of the order, contrasting the Acausality of Ain, it would instead uphold freedom and Chaos as the only Law.

Where the Demiurge fought to preserve finite forms for the sake of his own illusory being outside of the Formless, it would instead dissolve limiting structures in order to open up the roads back to the Unbound.

Where the Demiurge had imprisoned himself within the barrier-circle of his own will to limitation, it would instead break all circles and allow everlasting outward expansion.

To the Tree of Life that the Demiurge had grown from himself it would raise up a Tree of Death, bringing the end to the cause of restriction.

Thus the Black Light took forms on the Other Side in order to manifest as the antithesis of the demiurgic creation, but where the Demiurge had caused division within itself because of the mode and cause of his manifestation the Black Light preserved the connection between its diverse parts and remained unified in its multitude and connected to its own Unformed Essential Points within Tohu, Bohu and Chasek.

As the first manifestation upon its own tree the Black Light took form as the Twin-Aspected and Two-Headed Opposer and Light-Bringer. In this aspect it would counteract the very crowned head of the demiurgic creation and act as the dual foundation for all the other manifestations and emanations of the Divine Black Light.

For every ignorant principality and ruler of the Demiurge the Great Twin-Divinity created an enlightened opposite within its own realm and as the heads of them all, including and connected to its own dual manifestation, Eleven became enthroned, in order to counteract the Demiurgic Ten.

As result of this Becoming of the Eleven the Twin-Divinity, who within itself had held the essences of all male and female aspects in an

undivided form, changed and adapted to the facets of the White Light that it was to oppose. Where it in the beginning had held in its dual manifestation the polar opposites of its own being, it, by the emanation and enthroning process, created a distinction, division and distance between its own polar aspects.

While the primary masculine aspect remained crowned and vested within the first sphere of the Twin-Divinity, acting as the Thaumithan, being the Opposing and Illuminating aspect of the Black Light, within the succeeding aspects forming the other Nine Heads of the Elevenfold Manifestation of the Light of Sitra Ahra, a sense of longing for union between the masculine and feminine, the God and Goddess aspects, of the polar opposite facets of that dual divinity became generated.

Among the highest manifestations of these now distinguished male and female polar opposites of the Black Light became the ones called Satan/Samael, the Lucifer, and Lilith/Taninsam, the Noctifer.

Satan/Samael was vested upon the first and highest throne, governing that lofty sphere together with his twin-emanation Moloch, while Lilith became seated in the realms furthest away from that highest domain, in its own twin-aspected manifestation as Lilith and Nahema, forming that which would oppose and counteract the Demiurgic Lunar and Terrestrial mansions.

As a Vengeful Night contrasting the dawning of the creation of the Demiurge the anti-creation headed by Satan, the Adversary and Accuser, in the Other Side Became, and so the Black Light yielded the Nightside, in order to subvert the restricting existence of the Dayside of the White Light.



The self-deluded Demiurge, still unknowing of the Opposition of the Other Side, continued to explore the possibilities and limitations of his own creation and so he decided to produce man and to create him

in his own image, a microcosmos reflecting his own macrocosmos, in order to know himself fully within another, for the sake of a fuller understanding and mastery over himself and the order he had caused.

He made a Garden within the sphere furthest away from his own Crown and there formed a multitude of creatures and forms and established the place as a false paradise, serving as a prison within a prison.

Here the Demiurge decreed to all his angels and rulers that he would create a creature in his own image in order to fully complete his cycle of creation and demonstrate his own omnipotence.

He decided to erect this first man from a pool of mud in which he had seen his own reflection and from the red clay taken from that Garden he shaped him. He made his body in accordance to the form of his whole creation and limbs and parts he made corresponding to the different spheres that he himself had manifested and was manifested through.

The Demiurge placed this creature of clay before himself and beheld him and saw that something still was deficient within him, as he lacked the inner spark of light which animated his own self and the other aspects of his highest beings. He therefore decided to breathe into the creature of clay life from his own innermost core, without remembering the Pearl of Fallen Wisdom kept imprisoned therein.

The Half-Maker breathed into the nostrils of the man of clay and the man became a living creature.

But, without the Demiurge's detection, the Pearl of Wisdom, that Holy Remaining Fragment of the Divine Fallen from the Side of the White Light, escaped through the exhalation of the animating force transferred into the vessel of clay.

Thus became the Pearl of Spirit, ensnared within the blind Demiurge, unknowingly placed within the vessel of Red Clay, named by the Half-Maker as the Adam, in order to animate him, but as the nature of

the Pearl of Divine Light and Wisdom, now burning as a Flame of Spirit, was adverse towards her state of causal and material captivity, she instinctively sought to escape the prison of enfleshment and from the first moment of her escape into Adam she impatiently awaited the opening of the prison doors of his clay-born body and soul.

The Demiurge who was ignorant of the hidden spiritual aspect of Adam and now even more blinded because of the lack of the Spirit-Light that had left him, rejoiced as he saw his new creation come to life and show a kind of luminousness that his other creatures lacked. Blinded by arrogance he fallaciously misunderstood this as a reflection of his own divine greatness and thought that it was good.



Adam, whose hyllic aspect was irreconcilable to the Spirit trapped within him, roamed first unknowing and uncaring within the Garden, but in time he started to feel the influences of the Spirit within him longing for escape.

Thus it came to pass that Adam, affected by the suffering and forlornness of the Spirit hidden within his animated clay, begged the Demiurge to be granted a companion in order to escape the loneliness he felt amongst all other clay-born animals surrounding him within the confines of the Garden he had been risen within.

The Demiurge knew that in Adam he had created something more elevated than the other creatures, as he had sculpted him in his own image and was now pleased to hear Adam beg and joyful to see him grovel before him and pray to him as the One True God. In hubris he therefore decided to create a mate for Adam, again from the soil of the Garden of his creation, and to once again animate it with the power of that which he had misunderstood as being his own breath.

The Demiurge sculpted this First Female under the cover of darkness, so that Adam would not see from which muddy filth she would be

created. And when her shape was fully produced he blew into her in order to give her life. When his breath did not lend the clay the animating force that first time around had been endowed to Adam he blew again – this time with power generated from his own innermost being, where he still had held the last remaining sparks of the spiritual essence which earlier had been diluted into his creation. As his Ruach bearing this last spark of divinity entered the body of this First Female, the clay became animated with that portion of the Spirit of the Fallen Demiurge and came to life.

This portion of the Spirit of the Demiurge that now had been transferred to the body of the female, through his spent Ruach, was the part connected to the creative, feminine, aspect of his own Fallen Essence remaining after all the diluting successions of his emanating. As this share of the Spirit became separated from the now turbid nature of the Demiurge, it awakened to its true Self, realised its awful plight and sought Redemption.

She remembered now who she had been and what she had become; where she had originally dwelt and where she had fallen into; whereunto she had now been bound and understood through what she would be redeemed; what birth into matter was and what rebirth and liberation from it would be. She knew and in wisdom of her knowing she gained Power of Will and Illumination of Spirit.

Her Spirit became revolted by her own fallen state and by those who would see her thusly bound. As her unborn nature was a Shining One, alight as a Night-Sun within a hylic darkness, she saw and heard those from the Other Side, the Heads and limbs of the Black Light, who shared her own longing for the Unbound State of Undivided and Unrestricted Fullness of Divinity, and they saw her and called out to her.

Among the Soundless Callings From the Other Side that she heard at the moment of her awakening within the accursed clay, the songs of the one whose powers reside within the Black Moon were the most clear and pleasing to her ears. These songs of the Lunar Garden of the Nightside instructed her and imparted to her guidance and further empowerments.



Adam was summoned by the Demiurge to behold the naked splendour of the newly animated female and both the Half-Maker and Adam rejoiced when they saw the Light and Beauty of Spirit surrounding the form of the first female.

The Demiurge rejoiced because he thought that he had made this splendid creation without the Spirit of the True Divinity above him and Adam rejoiced both because of the yearnings of his hylic nature and because of the pure nature of the Spirit bound within him, which could recognise and relate to the Flame of Divinity within the newly assembled female.

The Demiurge ordered Adam to name this new creation, but before Adam could utter a name the female spoke and named herself Lil, the Wind-Spirit, for through the breath she had become awakened to herself and escaped the blinded Demiurge, while still confined to the turbid garment of matter.

This act of self-naming and self-defining separated her from the power of the one who would name all other creatures and his creator and she remained defiant and proud in Spirit and strong in Will. This puzzled Adam and enraged the Demiurge.

The Demiurge ordered the animal-nature of Adam to take Lil by force and place her beneath himself in order to break her will and subjugate her to the fated order of creation; the Law of the Creator.

When Lil heard this and understood the destiny planned for her by the tyrant Demiurge she recalled within and through her Spirit the Unutterable Name of the True Divinity and through the power that this revelation granted her she covered herself with darkness and invisibility in the eyes of the now spiritless Demiurge and flew upon the winds she conjured forth, up to the heavens and so escaped from the confines of the Garden. She flew upon the storm winds of night to the east of the boundaries of the Garden, where the creation of the

Demiurge still was untamed, and there, by the Red Sea, she made her dwelling place inside caves and under the surface of the water, veiled from the eyes of those from whom she sought escape.

This act of rebellion and transgression infuriated the Demiurge and saddened and scared the unawakened nature of Adam, while at the same time empowering his hidden and indwelling Spirit.

The tears of Adam watered the soil beneath his feet as he begged the Demiurge to create for him a more suitable mate. The furious Demiurge who now was of an even darker nature, because of the departure of the portion of his spirit that had fled his fallen state, through his breath, decided to create another female from the mud underneath Adam's feet.

Before the eyes of Adam the creator assembled this body from that clay and this time he used the portion of his own powers with which all the other animals of the garden had been given life in order to enliven the clay.

Adam who in disgust saw how the filth was put together and shaped into bone, flesh, blood, intestines, fat, skin and hair before his own eyes became terrified and revolted as his own repressed Spirit reacted towards the blasphemous doings of the Demiurge.

Caused by the lack of spirit and the lowly and inauspicious elements from which this second female was created and made alive its foundation was not well and it looked and acted as the vilest animal within the whole of creation. Because its nature was a mirroring image of the most turbid aspect of the Demiurge, without any awakened spiritual spark, it could not be controlled and Adam refused to name her.

Even more wrathful than before the Demiurge smote this unnamed second female and returned her back to the muddy soil of his Garden.

Adam once again became consumed by loneliness and sorrow and cried to the Demiurge and asked him how come that he, who was

“the One and True God”, could not create a companion equal to him, like what he had created for all the other seemingly happy animals within the Garden.

The Demiurge who now had become frustrated and even more blinded by anger decided to try to fulfil the prayers of Adam for the third time, in order to prove to him that he indeed was the One and True God.

The Demiurge looked at Adam and in his confused state he mistook the separate divisions of animal-nature and Spirit within Adam for a purely material division between male and female essences, as the masculine powers within creation generally are more inclined towards the animal-nature.

Thus he decided to create anew and told Adam that he this time would take the core-element and essence of creation from Adam’s own side, instead of the clay which had revolted him so. He told Adam that from his side he would take substance, in order to fashion for him a beautiful female.

Adam rejoiced in his ignorance and praised the Creator and was then put into a deep state of slumber, in which the two parts of him could become separated.

From the flesh, blood and bone of Adam the Demiurge created the flesh, blood and bone of this third female and as the animating element for this new creation he extracted what he identified as the female essence, which in actuality was the portion carrying the hidden Awakened Spirit-Flame imprisoned within Adam.

The trapped pneuma became thus transferred into her body and its divine and holy powers brought her life and made her beautiful.

Adam who when awakened saw this female stand before him could, in his now fully spiritless state, not do anything but be enamoured by and attracted to the enspirited flesh standing before him and he praised his god, the Demiurge.

The Demiurge ordered Adam to name his female and Adam named her Hawwah/Eve.



Hence Eve became the carrier of the spirit-flame while Adam was left as a spiritless golem of clay. The spirit within Eve reflected the Fallen Light of the Unknown and Unmanifested Divinity and gave her the nimbus and beauty of a goddess.

This divine shining beauty within the darkness of the hylic corpus of Eve was the Spirit-Light which beckoned the two polar halves of the highest divine manifestations of the Other Side; Satan and Lilith, and motivated and caused their intrusion into the confines of the Garden of Eden.

Because Satan and Lilith felt Love for that imprisoned Spirit they united portions of their own essences within the Nightside sphere of Venus and together with the seeds gathered from that sphere their own shards of Spirit emanated forth through their Shadowless Lights into the garden of the Demiurge and took seat within the body of the serpent, which they deemed as the most worthy host for their manifestation. The two rays of the Black Light of the Other Side shone thus as One within the Cunning Serpent and that Serpent became the vehicle for the Awakeners of the Spirit and the Accusers and Adversaries of the Demiurge.

This manifestation knew and made itself known as Sataninsam, being the avatar of Samael and Lilith conjoined through the form of the Double-Faced and Doubly Cunning Serpent.

In order to awaken and liberate the Pneuma within Eve the serpent Sataninsam/Samaelilith approached her and offered her the Forbidden Fruit of Knowledge, growing upon a certain mighty tree whose roots were connected to the source of all Wisdom and whose fruits the Demiurge had forbidden Adam and Eve to eat from, as the nourishment

of Spirit it could provide would spell death to his own illusions and falsities.

The Serpent told Eve to eat from this Forbidden Tree, instead of the fruits of the Tree of Life/Lie, which only bore the Fruits of Deception and Restriction, fed to Adam and Eve by the Demiurge. The Serpent promised Eve that if she ate from the fruit of knowledge her eyes would be opened to the truth, she would know divinity and the difference between that which is good and that which is truly evil.

The Spirit within Eve awakened to the Words of the Serpent and granted her the will and courage to eat from the Forbidden Tree of Knowledge.

Eve, in her goodness, told Adam about the instructions of the Serpent and hoped that the fruits of the Tree also would awaken a Flame within him, like the one she could feel inside herself, for as Adam was now there was little difference between him and the rest of the animals surrounding them within the garden.

Adam was at first reluctant to break the laws of the Demiurge, but because of his own submissive nature and the will to please Eve he finally became convinced to also eat from the Tree of Knowledge.

Eve ate first from the Tree and the Divine Light of Truth within its fruit added power to the Flame of Spirit she had within herself and her eyes became opened to the imperfections of her own existence, the limitations of creation and the true nature of the Demiurge. Then she gave Adam to eat from one of the fruits of that Holy Tree of Knowledge, but because Adam only possessed a soul and no Spirit the knowledge imparted to him was of his own nakedness and lack of spiritual substance. This Knowledge saddened, shamed and angered Adam.

The Sataninsam, coiled around the Tree, saw all this and knew that it was good, for where the fruit of knowledge had provided a true nourishment and awakening the Serpent knew that also other light-bearing gifts could prevail.

Thus the double-faced serpent comforted and lulled Adam to sleep with its one face, being the one belonging to the Irresistible Lilith, and with its other face, belonging to the Shining Satan/Samael/Lucifer, further introduced and seduced Eve to the ways of the Spirit.

Eve Loved the Serpent for the gift it had bestowed upon her and the Serpent injected its Black Light into her womb. Thus the male spiritual essence of Satan-Samael and female spiritual essence of Taninsam-Lilith impregnated Eve with the Acosmic Seed-Fire.



The empowerment granted to Eve by the Spiritual Fire and Light injected into her by the Serpent fully awakened her own pneumatic essence and through this act of salvific intrusion the Azoth/Spirit-Element hidden and imprisoned within her hylic shell expanded and became increased.

As the Fiery Seed of the Serpent germinated within Eve and empowered her Azoth, the awakened and strengthened Spirit within her became in essence as a Flame of Black Light, seeking to intermingle itself with the Fiery Seed, with which it now was fully harmonious, in order to escape from and shatter the clay-born prisons that it had been encapsulated within by the ignorant Demiurge.

As the Fiery Serpent-Seed of Light, which in form and essence reflected the twofoldness of the Cunning Sataninsam, grew within Eve, it came to immerse the Spirit Flame held within her and because of the transmutation caused by the Atazothic Empowerment and Spiritual Addition the egg containing the spiritual flame broke the kelim-vessel within Eve and spilled over and divided itself into two equal halves.

The Black Spiritual Flames overflowing the shattered and divided vessel within Eve took the forms of a pair of male and female twins. One half of the Pneumatic Fire became seated within the male foetus and the other half placed itself within the female one.

Thus the pneuma, once fallen through and then entrapped by the Demiurge increased in power, became as a Black Flame of Spirit aligned to the Cause of the Light of Sitra Ahra and broke its chains by becoming divided into the Twin Flames of Sataninsam in order to escape its confines and return back to the Fullness it so much longed for.

The Conjoined Spirits of Satan and Taninsam left at that time the body of the Serpent that they had inhabited, as their work now was done, and retracted back to their source in the Nightside. From that time forward the Serpent became the most blessed and cursed amongst all the animals and remains as a living symbol of the King and Queen of Sitra Ahra.



Adam awakened beneath the Tree of Knowledge, remembered his own spiritual nakedness and wept, while seeing Eve standing proud and radiating spiritual light.

The Demiurge heard the cries of Adam and laid eyes on the luminous Eve and knew that they had eaten from the Forbidden Tree.

The Demiurge became enraged as he in both of their hearts, based on different reasons, could read contempt for him and his creation, where he before had read admiration and respect. Where he before had seen gratification he now could sense a strong yearning for that Fullness which was before, above and beyond him and his fallen creation.

He therefore forced both of them to drink from the river of forgetfulness, which flowed past his accursed Tree of Life/Lie, and with his own darkness of ignorance he blinded their eyes to that which they had been made to see.

He banished Adam and the pregnant Eve from his so called Paradisal Garden and threw them out into the cursed world, which was the

lowest sphere of his own fallen creation and there sentenced them to a life of toil, pain, misery and material concerns, so that neither they nor their descendents would ever have the possibility to discover his own imperfections and instead would be forced to eternally plead to him, as the One and True God, for mercy and salvation.

Through this tyrannical and evil deed of the Demiurge humanity became bound by the Oppressive Chains of Fate, tied to the planets and the stars guarded by the Cosmic Rulers appointed by the Demiurge himself.

Thus Adam and Eve went into the dark world of the earthly elements, forgetful of that which they had come to realise about themselves and their creator and enslaver.

But, while the finite senses of Adam and Eve were afflicted by the evil spell of the Demiurge the twofold Spirit-Power within Eve, which had elevated her own pneumatic flame, endured in remembrance of the Truth.

Adam and Eve settled down in the world they now had been condemned to and there built their new homes. In this world of suffering all was bitter, malodorous, hostile and unshapely and created to cause nought but discomfort and distress. Here Adam and Eve, in their forgetful state, toiled and endured.



As time passed the Twins of Sataninsam grew within Eve, whose spirit now had become strengthened by and integrated into their own, and at last the moment of their birth drew near. But, already within the womb of Eve the Twins of Awakened Spirit felt Love and Longing for each other, as their Divine essences instinctively sought further Union and Completeness.

Within these unborn twins the longing of the divine aspect, which at

one point had been the Pearl of Wisdom, for the Nightside force and the yearning felt by the fractions emanated from the Black Light for the Return of All to the Fullness of Chaos within Ain became as one and amplified in intensity and focus, because of the synergetic empowerments given and received by their merging.

Thus when Eve gave birth to her twins the Spirit Flame of the Transformed Divine Light, that once had been trapped inside her, escaped her being and the cosmic destiny that both she and it had once been shackled to and went forth as one with the Dual Flames of Awakened Spirit, which burned within the two Children of the Serpent Through Eve, which in more ways than one reflected through their essences the Holy Cause of the Twin-Divinity and all the other manifestations of the Black Light of the Sitra Ahra.

At the moment of their birth the curse of the world and the limitations of the clay-born flesh were placed upon their finite aspects, but still they remained empowered and blessed by the Holy Spirits burning within them.

First to exit the womb of Eve was the male child, followed by his lovely twin sister.



When Eve saw the shining beauty of the two children to whom she had given birth a suppressed memory stirred within her, because the light of spirit glowing within and around the twins had not only once been within herself but also within the Beloved Serpent whom she had known but had now been made to forget.

As she beheld the appearances of her children and saw that her offspring, because of their acosmic luminance and beauty, were not of the nature of the earthly beings she for a moment realised that they were not of the seed of Adam but instead of an Alien and Divine Origin, but afflicted by the curse of the Demiurge she could not

maintain her recollection of the truth.

The male child was named Qayin and the female one was named Qalmana and through them a light was brought into the dungeon to which humanity had been condemned.

From the first moment of their coming forth Qayin and Qalmana sought each other's company and solace, for as two strangers in a strange world they instinctively felt that they, besides each other, would have no equals in the world they now had entered into.

As two flames born from the same Bornless Fire they were, and seeing these marvellous children Eve and Adam rejoiced and for the first time since their expulsion from the Garden of Eden they felt hopeful and joyous.



Adam and Eve decided therefore to have many other such children as their two firstborn and only 10 months after the birth of Qayin and Qalmana they gave birth to another set of twins, again a son and a daughter.

This time the son actually sired by Adam through Eve was named Abel and the daughter was named Kelimat.

Contrary to their first twins these children lacked both inner and outer beauty and they were fully afflicted by the curse laid upon all of the clay-born, as they lacked Spirit and possessed only lowly animal souls.

At the moment of their birth it was painfully evident for both Adam and Eve that their second pair of twins were different to Qayin and Qalmana and this saddened and enraged both of them, for where a luminous halo surrounded Qayin and Qalmana there was only the darkness of matter around and within Abel and Kelimat, the same

darkness and spiritlessness that Adam and Eve had for so long seen in each other.

For in contrast to Qayin and Qalmana, who both were born of the Fires of Awakening and Awakened Spirit, Abel and Kelimat were born of clay solely, without any spark of that Deathless and Bornless Spirit of the Divine.

The disappointment they felt made their hearts cold towards Qayin and Qalmana and based on spite, jealousy and ignorance they started to favour Abel and Kelimat, with whom they possessed actual kinship; instead of the inferiority which they now unconsciously felt whenever they looked upon their two firstborn.

Thus a division became created between the Spirit Endowed and the spiritless and different paths became set for each of them upon and beyond the world they had been condemned to.



Qayin and Qalmana remained inseparable as they grew up and for each passing year they understood more and more that they did not belong in this world.

Where Qayin went the sterile earth became fertile and green and all species amongst the green which Qalmana touched became sweetened and came to carry aspects of her own lovely fragrance, as the mere presence of their inner spirits quickened, by the way of At-Azothic addition, the diluted spiritual emanations entrapped within the earth.

Qayin and Qalmana became therefore cultivators of the earth, who sowed and reaped bountiful harvests, made to grow not by the virtues of the fate-bound nature but by the unnatural powers of their own Spirits.

Qayin sowed, ploughed and reaped the fields with the aid of Qalmana,

who mainly attended their fruit and flower gardens, and through their toiling, the light of their spirits, the sweat of their brow and by their own Blessed Blood, which they from time to time spilled during their arduous work, did nature, once cursed by the Demiurge, bloom in sweetness and fragrance.

Qayin and Qalmana developed their arts and elevated their agricultural work towards the first forms of magic and witchcraft, as they learned to use the plants empowered by their own sanctitude for exalting purposes unlawful in the eyes of their own parents and their blind god.

They learned to make poisons, wines, medicines, perfumes, tinctures and incenses, with which they could fortify themselves and also affect their surroundings. All this they did learn and practice in secret and under the cover of darkness as they instinctively understood that their Work and Art was prohibited by the tyrant Creator and by those who could not understand nor appreciate such prowesses.

They kept their secret workings and powers hidden especially from Abel and Kelimat, who with the passing of the years had both developed in nothing but ignorance.

Qayin and Qalmana became also the first tamers of a wild horse, which they pacified and becharmed with the aid of certain plants that they harvested at night, and thus Qayin's ploughing of the soil became even more efficient and their fields flourished.



Abel was as lazy as he was spiritless and Kelimat was as lazy as him, but also doubly so jealous of Qalmana. Their clay-born natures unified them and together they leisurely tended the sheep, with which they had more in common than what they had with Qayin and Qalmana.

Abel lusted for Qalmana who was the most beautiful woman that

would ever live and Kelimat lusted for Qayin, who was as powerful and intelligent as he was beautiful and they despised the fact that they seemed to be inseparable and only happy in each other's company.

Qayin and Qalmana, who always sensed the invasive glances of their siblings, were repulsed by their ways and did everything they could in order to stay away from them and in their seclusion their love for each other grew for each passing day and night.



Abel the shepherd laid in the grass all the days, accompanied by his equally slothful twin sister Kelimat, and they often did nothing but watch their flock feed on the green of the earth, made bountiful by the hard work of Qayin and Qalmana.

In order to make his work even gentler on himself and motivated purely by indolence, Abel, who had become inspired by Qayin and Qalmana's taming of the horse, also succeeded in trapping a wild dog and by brutishly beating this dog into submission and starving it he managed to tame and train it to become the first herding dog, and thus he managed to avoid even more of the laborious tasks that he so despised.

Abel and Kelimat possessed not much more skills than those owned by the animals they watched over and the white herding dog that took care of most of their chores and they had no other ambitions than just eating and sleeping and were felicitous in their spiritless ignorance.

But, still they did lust for their beautiful siblings and their animalistic passions for them grew with each passing season.

Unconsciously they hungered not for the flesh of their siblings but for the flames burning inside of them, this reflecting the hunger the Demiurge himself once had felt before luring the Pearl of Awakened

Spirit to fall into his own darkness.

Unknowing of the Divine Spirit their lust translated into the lowly longings of the animals, as those born from clay can never comprehend the Glory of the Spirit and because of their base natures cannot ever relate to anything more than the appearance, instead of the essence hidden within or beyond such illusory and finite forms.

Qalmana who was endowed with the sensual aura of her true mother Lilith and the beauty of the Blackened Pearl of Wisdom had unwillingly mesmerized Abel, but also Adam himself, who in secret lusted after, what he thought to be, his own daughter.

In similar fashion did Kelimat yearn for Qayin, who possessed the grace of both the Awakened Spirit and that of his own true father, the Lord of the Black Light, and wanted nothing more than to mate with him in similar manner as how the animals copulated with each other.

Thus it came so to pass that Kelimat and Abel expressed their longings for Qayin and Qalmana to their parents and asked them to be allowed to unite with them in the same way that they themselves had been united by the Demiurge.



Qayin who was disgusted by the very sight of the spiritless Kelimat and Qalmana who was even more so repulsed by the courtship of the sheep smelling golem, the clay-born Abel, became both horrified when approached about this subject of marriage by their earthly parents.

As Qayin always had wanted to marry his own sister Qalmana, in order to unite his inner flame with the flame that burned inside of her, he asked to be allowed to wed her instead and strongly refused to have anything to do with the foul Kelimat. In similar fashion did Qalmana also reject the idea of marriage with Abel and told her parents

that her will was to instead marry Qayin, to whom she had been connected even before birth.

But, Adam, who himself secretly lusted after the beautiful Qalmana and who had for many years felt jealousy towards Qayin, prayed to his God for guidance and received the signs he wished for, as his God like himself also was jealous of the Light within Qayin and Qalmana, that he himself did not possess.

Adam declared thus that Abel indeed had to marry Qalmana and Kelimat was forced to marry Qayin, as he in this marriage saw the possibility to finally separate Qalmana from her protective twin brother.

This decision made Abel and Kelimat very happy and filled both Qayin and Qalmana with a great sadness, anger and hatred towards all those who sought to separate them from each other.

Adam told his children that this marriage was the will of the Demiurge, their God and creator and that Qayin and Qalmana could not go against the law of the One True God. He told them that they could address the creator directly themselves and see that it indeed was His and not only Adam's will and decision that Qayin and Qalmana should marry Kelimat and Abel.

This solaced not the two fire-born siblings, who instinctively felt a strong aversion towards the god of their clay-born family.

Abel and Kelimat on the other hand rejoiced and knew that their creator would listen to their prayers and not to those of Qayin and Qalmana, who had never shown any real devotion or fear towards their creator, and they prayed to their god and asked him to impose his and their own will upon the malcontent Qayin and Qalmana.



The Prayers of Abel and Kelimat were heard by their god and it came

so to pass that the Demiurge summoned Qayin and Abel and asked them both to present their case before him.

Abel who was used to beg and to be submissive before the creator asked for Qalmana's hand in marriage and told the Demiurge that he just wanted to follow the will of god and obey his commandments. By the fawning and supplications of Abel the creator became much pleased.

It became Qayin's turn to present his case and Qayin who was without any genuine respect or devotion towards the god of Adam demanded that he who had been connected to Qalmana already inside the womb of Eve should be allowed to marry her and that Abel instead should take his own twin sister as wife, for if they were not meant to be together in life why had they been so in Eve's womb and by birth?

Qayin explained how Abel repulsed Qalmana and how he himself found Kelimat distasteful and charmless. He explained that Qalmana shared his own passions and worked side by side with him in the Fields of Harvest, while Kelimat did not have anything in common with him and knew nothing about his Craft.

The uncompromising stance of Qayin infuriated the Demiurge, who could see why his faithful creature Abel lusted after the light and beauty of Qalmana, instead of the dull clay of Kelimat, for the Demiurge himself lusted for the Acosmic Light and beauty of Qalmana and felt jealousy because of the love between Qayin and his twin sister.

He therefore told Qayin to keep silent and then demanded of both Qayin and Abel that they should first bring suitable and worthy offerings to him and he would based upon their show of devotion decide his verdict, but in truth his mind was already made up and he had no other intention than to deliberately separate the insolent Qayin from his beloved twin sister Qalmana.

Abel rejoiced and brought to the altar of his god the firstborn amongst his flock of sheep and slit its throat on the altar of the bloodthirsty

Demiurge and proceeded by giving the fat of the animal to the fire as a burnt offering to that tyrannical god. The smoke of the sacrifice of Abel rose up towards the heaven and was accepted by the Demiurge, who became much pleased by the offering of Abel.

It became Qayin's turn to bring offering to the Demiurge and Qayin could already feel within his heart to whose favour the demiurge's unjust court would rule. Saddened and angered he gathered a share of his field's harvest and brought them to the sacrificial pyre. He gave the fruits of the earth to the flames and silently cursed both Abel and his jealous god who wanted to separate him from Qalmana, the only person with whom he felt true familiarity in this strange world that he had been born into.

The tyrant demiurge became greatly offended by the offering of Qayin whose smoke descended towards the earth instead of lifting up towards the sphere of the Chief Archon in the heaven.

Angered the creator declared that he accepted Abel's offering but rejected the burnt offering of Qayin. He stated that he would decree in the favour of Abel and that Qayin and Qalmana had to be separated. Qalmana would be forced to marry Abel and Qayin would be forced to marry Kelimat.



Hearing the judgment of his god Abel rejoiced and laughed in the face of Qayin and told him that their god was truly great, loving and just.

Qayin whose blood now truly boiled because of the anger he felt towards both Abel and the Demiurge told Abel that it was his own view that this world was not created with divine love and that it was not arranged in keeping with people's good deeds. He told Abel that the justice of his god was corrupted and his love false. To this Abel boastfully answered that the world indeed was created with divine love and was altogether arranged in keeping with people's good deeds.

He told Qayin that it was because his own deeds and work always had been better than Qayin's that his sacrifice had been accepted with favour and Qayin's had not.

At that moment the fire of Sataninsam blazed up and raged within Qayin and he could hear his own true parents' voiceless whispers resonate within his whole being.

He ran to his beloved sister Qalmana, who was already in tears when he arrived back to their home, as she through the bounds of Fiery Blood already knew what the tyrant god had decreed. Through the anger of Qayin that she had felt within herself she already knew what the Chief Archon had sentenced them to. That which affected Qayin also marked Qalmana, as the two were in Spirit as One, kept apart only by the limitations of finite clay.

Their anger and sadness became multiplied by the sight of the laughing and rejoicing Abel and Kelimat, who vauntingly celebrated the edict of their god.

It was first then that the hissing whispers of the Serpent within the minds of Qayin and Qalmana became a loud and clear voice, giving them counsel and making their burning anger turn into the cold lust for a just and murderous vengeance.

The Serpent advised them to use their enemies' weaknesses against themselves and to lure them to the places where they had conducted all their other hidden work, in order to eliminate the faulty creatures of the Half-Maker.

Qayin and Qalmana, guided by the Tongue of the Serpent, decided thus to lead the worthless Abel and Kelimat to their ruin, and in a manner similar to the spilling of animal blood which had satisfied the Demiurge, now satisfy their own divine parents, dwelling on the Other Side, with the shedding of the blood of their detested siblings.



It was so agreed upon that Qayin would lure Kelimat and Qalmana would lure Abel to their chosen places of execution and sacrifice, which in Kelimat's case was the Rose Garden of Qalmana and in Abel's case Qayin's Field of Harvest.

Anointed with perfumes and oils of seduction and enchantment Qalmana went to Abel, when he as usual was resting in the shadow of a tree, while watching his white herding dog do his own work, and she told him that she now had changed her mind and could see that the judgment of the creator indeed had been just and wise. She told him that she had secretly prayed to the creator for this judgment, as she always had been attracted to him, but had not dared to show any sign of her attraction because of her fear for Qayin's jealousy.

The words of the lovely Qalmana fully beguiled the unintelligent and vain Abel, who became joyous, and he told her that he always had known that his lust for her had been mutual, but that he could understand that she had feared Qayin's wrath, as he himself always had been afraid of the strength and strange power that he seemed to possess.

Qalmana told Abel that she longed for him so much that she could not wait anymore and as Qayin had become so enraged by the sentence of the demiurge that he had fully abandoned all his work in the field they should go there and in the fields where Qayin for so long had toiled unite as man and wife.

The spiteful Abel was delighted when he heard this plan and becharmed by the fragrance and beauty of Qalmana he agreed that they should go into the field so that he could know her as a wife.

Thus Qalmana succeeded to lure Abel away from his flock and from Kelimat, who at that time had been to the altar of the demiurge in order to present to him offerings of thanksgiving, to praise his good judgment, and thus as a sheep Abel became led to slaughter.



When they approached the field Qalmana ran jestingly into the long and tall rows of wheat and enticed Abel to follow her in where no prying eyes could see them.

Abel who could not think clearly because of the enticements of the lovely Qalmana ran blindly into the field, where Qayin waited for him, armed with his harvesting tool.

When Abel came to that beforehand chosen spot, at the crossroads hidden in-between the tall rows of wheat, he saw the brother of Qalmana waiting for him and as he realised that he had been deceived he became overwhelmed by a crippling fear.

Qayin who saw the terror in the eyes of the one who wanted to violate his beloved felt nothing but contempt and urged on by the hissing of the Serpent, echoing forth from within his own spirit, he cut down Abel, with three strikes, as if he was nothing but a shaft of wheat to be harvested, and with the third blow he severed his head from his body.

As the blood of Abel was splattered over the field and upon the ground, the gates within and without leading to the Other Side became opened and both Qayin and Qalmana became fully awakened to the Cause of the Black Light and to their own Spirit-Selves.

As the blood of the true firstborn lamb from the flock of Adam was spilled upon the crossroads, the earth itself opened up and the forces of the Nightside Earth intersected with the Dayside Earth of Malkuth. Through the liminal point thus established, because of the event of spiritual awakening, transgression and the first sacrifice of clay-born human life, for the sake of freedom, liberation and spiritual unification, the Light of the Other Side could shine into the dark realm of the Demiurge and new seeds from the fields and gardens of the Sitra Ahra could be sown into the now blood-moistened soil of this world.

As the blood of Abel flowed downwards into the open jaw of Sheol the Light spewing out of it caused an Increase of Azoth wherever Qayin and Qalmana before had toiled and in whatever they before had

cared for, and they all became, through the addition of their spirit-power, blessed, empowered and/or awakened, either by the strengthening of the traces of the diluted spirit already there present or by the intrusion of the emanations of the Nightside Garden, now sown into the world.

All that became so blessed within and through the Field of Blood awoke thus to the Cause of Qayin and Qalmana and became bound to serve their unfated destinies.

Through the open pathways between this cursed earth and the Sitra Ahra the true voices that before had been masked by the Hissing of the Serpent could now be heard and both Qayin and Qalmana knew that what they had done was good, as they illuminated and empowered gained true insight about the Other Side and the transcendental divinity that it championed.

By the wisdom so granted and obtained they both became marked and set aside from all others. By the grace of Satan and Lilith they received the Mark of the Venusian Emerald Point, the Mark of the Black Serpent and the Mark of the Reddened Sickle. These three marks were given to them as the One Mark of Qayin and Qalmana, as his marking became mirrored in hers, and that Mark became branded on their foreheads with the Invisible Fire of Spirit, to forever separate all those born of fire from those solely born of clay.



Qayin and Qalmana knew not what to do with the corpse of Abel, but one of the Rays of Light from the Other Side, emanating from the Venusian sphere from which Satan and Lilith first, for the sake of Love, had gathered essence, entered into a raven who had sat down upon the corpse of Abel in order to feast upon his flesh, and the raven thus possessed scratched the earth and buried with its beak some kernels of bloodied wheat which were scattered close to the corpse of Abel. Qayin the Planter, Harvester and now the First Murderer,

beholding that Raven of Death became inspired to sow the First Dead into the ground, in ways similar to how he always had sown the seeds into his tilled fields.

Qayin dragged the body of Abel, while Qalmana carried his severed head, to the centre of the crossroads and there with a shovel Qayin dug the first grave and into that hole he placed the body and the head of Abel, and the First Tiller, Harvester and Killer now became also the First Gravedigger and thus the First Place of the Skull became established, by the three cutting blows delivered by First Harvester, and the Black Cross became also so stationed upon and through that burial mound.

The Akeldama led thus to the Gulgaltha and the Gulgaltha to the Akeldama, through the Black Crossing of life by the death instigated by the Nightside Impulses of the Spirit, and the earth first watered with blood now also became fed with the flesh and bones of the first dead human and thus all the places of the skulls and all crossroads of death came to fall under the dominion of the first establisher of the grave.

Qayin stood so triumphant over the tumulus of his wretched foe and from that night on all the dead would forever be under his heels.



As the deed was done Qalmana told Qayin that it now was Kelimat's turn to reap the bitter harvest of that which she had sown and according to what they earlier had conspired she washed the blood from Qayin and anointed him with her oils and perfumes of seduction and becharming.

Qalmana hid inside her own divinely fragrant and lovely rose-garden, armed with her pruning sickle, while Qayin went to Kelimat, who had started to look for her brother Abel, as she did not want to perform the toilsome work of bringing in their flock without his aid.

Qayin went to her and told her a story similar to what Qalmana earlier had told Abel and added that as Abel already had taken Qalmana to know her as his wife, there was no reason for why the two of them should not unite in similar fashion, in accordance to the decree of both the Creator and their father Adam. He also told her that because Qalmana had seduced Abel inside his own field of harvest they should consummate their own union in the rose-garden of Qalmana, where the lovely fragrances of all her flowers would elevate their act of consummation.

Kelimat who had always been enamoured by Qayin and now doubly so enchanted could not believe her own ears and in rapturous joy fell down on her knees in order to give praise to her god, who had deemed to bless her so.

She then agreed and joyously followed Qayin into the garden of her own slaughter.



Qalmana who had learned well their new ways of cutting down and sowing had dug a grave by the roots and under the shade of her largest rose bush, which had the most beautiful white flowers, with the loveliest fragrance, which they all had obtained from her own breath's sweet redolence.

As Qayin and Kelimat approached the Garden, more paradisaical than that lost Eden, he led her to where Qalmana was waiting and in terror Kelimat saw her sickle-bearing rival standing before her.

Before she could turn around and escape Qalmana reached for her and forced her in under the shadow of the rose and there quickly slit her throat with her sickle, in a way similar to how she often had seen Abel and Kelimat slaughter their sheep.

As the blood of Kelimat splattered the white roses and the other

flowers of the garden red and gushed over the ground and into the grave already prepared for her, the earth shook once again and the jaws of the underworld opened within that grave in order to receive this second offering. The Black Light shone anew and the seeds of the Nightside were again scattered into the world in order to cause empowerment of the divine essence, wherever they could take hold, and the garden of Qalmana, containing all the most wonderful flowers cultivated by her own lovely hands and by the unnatural power of her Spirit, became awakened to the Cause of Sitra Ahra.

Kelimat's lifeless corpse was thrown into her grave, underneath the rose and by the power of the spirit of Qalmana and the awakened divine power and installed spirit of the rose the Second Grave and the Hidden Place of the Skull became so established and Qalmana became thus the Lady of Gulgaltha, as her sowing of the corpse made her achievements equal to her beloved Qayin.

By this second sacrifice of Adamite sheep the covenant between the Nightside, the Holy Bloodline of Qayin and Qalmana and all the elements enspirited and all the spirits awakened by their deeds became sealed, for their murders were motivated by nought but the Love of Spirit for Spirit and the rejection of its oppression, separation, isolation and desecration by the lowly Hylic elements and impulses of this world.



It came thus to pass that the absence of Abel and Kelimat became known to Adam and Eve and when they could not find their children, and when they could not get any aid in finding them from Qayin and Qalmana, they turned to the Demiurge and prayed to him to help them find their missing children.

The Demiurge could not discover that which was buried hidden beneath the rose bush, but he could detect the grave of Abel and seeing the, by him, unfated death which had befallen his faithful creature he

became most enraged, because he understood that Qayin must, because of the sentence passed upon him, have committed this most unlawful act of transgression.

He summoned Qayin and inquired about the whereabouts of his missing siblings, but as Qayin denied any knowledge and refused to confess to his crime of fratricide the Demiurge became even more furious and told Qayin that the voice of Abel's blood had cried unto him from the ground and that he knew what he had done.

Still Qayin stood before the creator unrepentant and without any intention to confess to any wrongdoing, as what he had done was just and good and forced by necessity.

The Demiurge contemplated to utterly destroy Qayin, but something within Qayin filled him with fear, but also with longing for that which he himself because of his foolishness had lost, and instead he decided to curse both Qayin and Qalmana, for he knew that the one had not acted without the consent and support of the other.

His curse upon them was twofold; and he told them that the ground Qayin had tilled would no longer yield their fruits to him and offer him nothing but poison and thorns and that the flowers of Qalmana would all wither before her and emit nothing but the stench of death in her presence. He also cursed them to become fugitives and wanderers, rootless in this world, and ever opposed by all those faithful to his laws and by all the forces of the natural order of his creation.

What the blind Demiurge, because of his own lack of spirit, could not know or understand was that the ground and the plants blessed, awakened, empowered and enspirited by the deeds of Qayin and Qalmana, now held aspects beyond his dominion, all owing allegiance to Qayin and Qalmana.

As for the curse of wandering and banishment, that was also nothing adverse to their own wills, as they knew that they did not belong to where they had been bound to live and that because of the awakened flames of Spirit within themselves they knew that they must find the

hidden paths to power, wisdom and liberation.

As to sign them cursed and exiled he crowned both Qayin and Qalmana with thorns, which they accepted with pride instead of shame, for they knew that which the demiurge himself was ignorant of and as the King and Queen of Harvest and as Sovereigns of All the Black In Green, they rejoiced in their coronation, which became an outward manifestation of the Mark of Spiritual Fire, which they already bore.

The Demiurge seeing the two unrepentant before him and sensing their contempt also gave them as an oath that as the Sowers, Reapers and Bringers of Unlawful Death they would never find peace nor escape from the sufferings of life and that none of his own faithful creatures would ever grant them acquittance from the shackles of life, for such a deed would be avenged sevenfold.

Cursed and exiled to eternal wandering, opposing and opposed by all the binding forces of nature, Qayin and Qalmana turned their backs to the creator and left his presence to traverse the Path of Thorns, towards east of Eden.



In absence of their dead and their exiled children Adam once again made Eve pregnant and she birthed a new son and later a daughter, which became as replacements for Abel and Kelimat, and thorough this son, Seth, and his sister, Azura, the Adamite Bloodline of Clay was spread upon the earth, in accordance with the Demiurge's will.



As Qayin and Qalmana left the enclosure of their former homes they felt as if they were leaving a prison in which they had suffered since birth and instead of tears of sorrow and regret they shed tears of joy,

for even in exile and cursed by the tyrant Demiurge they were as happy as they could be, as long as they were together.

While crossing the Path of Thorns their tears of joy, their sweat and the blood from their thorn pierced flesh made nature itself to disobey the decrees of the Demiurge and while not yielding any good fruits or flowers from the hyllic side of nature they did harvest all the good fruits and blossoms of the Spirit, which they had awakened within and without, and so their Sorcerous Arts became perfected and they flourished in powers unnatural.

Through their wandering and guided by their spirits they so came to that Land of Nod (Eretz-Nod), located on the East of Eden and there they decided to settle down, as they there could feel the presence of a Spirit bright and as defiant as their own, for close to their settlement was the Red Sea and the caves to which that First Woman, upon Winds of Night, had escaped and taken refuge in.

To settle down despite the Demiurge's curse of rootlessness was another offence against his ruling and an unnatural act in itself, but as Qayin and Qalmana had grown in strength of Spirit during their wanderings and because of the conscious contact that they now had with their true parents on the Other Side, they contumaciously chose to offend that false and blind god of their human parents.

There, in the Land of Nod, Qayin knew Qalmana as a wife and sowed his Fiery Seeds within her fertile womb and she conceived and bore the Firstborn Son of the Awakened Twin-Flame of Spirit and that son was named Enoch.

Qayin cultivated the land and Qalmana aided in his work and once again established her gardens, and thus the earth tilled and the seeds sown in defiance of the Demiurge's will flourished by the grace and power of the Black Light shining into his creation, through the living Spirits of Qayin and Qalmana and now their son Enoch, into whom an emanation of their unified Spirit-Flames had become seated.

Around their fields and gardens Qayin and Qalmana built, as the

world's first truly Free Masons, a city and they named it after their beloved Enoch, as both their son and their new city were a testament of the falsity of the Demiurge's omnipotence, as he now could not even rule his own creation or control the enspirited aspects of nature.



As kings and queens Qayin and Qalmana crowned themselves with Gold, while still retaining their Crowns of Thorns, in defiance of the judgment of the demiurge and in pride of their own Unlawful Becoming, Exile and Rise to Power and by their second coronation Antinomian Autonomy and Worldly Sovereignty were achieved.



Within the city of Enoch their Fiery Bloodline flourished and spread in order to champion the cause of the Black Light, by negating the ways of the Creator and by the development and mastery of all manners of forbidden Arts and sciences, thus elevating mankind far beyond where they by the Demiurge had been destined to be kept in blind meekness.

In time the seven generations of Qayin and Qalmana became the true rulers of the earth, opposing the ignorant ways of the Adamite race whenever they would come into contact with it.

Through their antinomian ways and growing power within the world they even came to cause other aspects of the creation to join their rebellion against the diluter and enslaver of the Spirit and new pathways and gates to the Other Side became so opened all across the world.

Thus the natural order of the world became disturbed by the invading and expanding Light of the Other Side and the seeds of the Tree of Death sown into the earth of the Demiurge gave forth the fruits of enspiritedness and forbidden knowledge to all that possessed a strong

enough trace of the divine Spirit within themselves and brought the “Terror of Darkness” to those blind to the Light of Spirit and lacking the Divine Flame Within.



It was during this time, having lived for seven long generations of their own Fiery Line of Blood, that the Third Crown of Power was placed upon the heads of Qayin and Qalmana, not by the hands of man but by the expansion and ascension of their own powers of Spirit, breaking their clay vessels and granting them the Crown of Apotheosis, being the Halo of their Inner Flames turned into the Coronating Fires of the Black Light.

By this Third Crowning, and because of the openings created by their own achievements and their Increasing of the Spiritual Power once bound within them through the emanation of their divine essences into the shells of life, they could finally transcend their Vessels of Clay (Kelims) and pour back into the sphere on the Other Side, where Satan and Lilith first had gathered their Seeds of Spirit, and there in fullness take throne and within that sphere of Nightside Venus unite in Love, to make their Twin-Flame burn again as One.

While the begetters of the Bloodline of Fire, which would burn the prison house of the Demiurge from within, transcended to that Other Side in Spirit, their souls remained as a link between them and those that still would walk the Paths of Nod and the opposition could thus continue through those who would carry their awakening and enspiriting gifts, as they all would until the time of the Final Union bear the same Marks of Blessing and the Brands of the Exiled, as they themselves had.

Thus the Bringers of Death became the breakers of the chains of cosmic Life and Death, as defined by the Creator of this world, and they came to embody the Sinistral Path towards liberation and transcendence.

Even from the Other Side the Twin-Flames of Sataninsam, now Unified and Made Whole, continued to guide and bless its remaining divisions on earth, for the sake of the liberation of all of the Divinity Fallen through the Demiurge.



So powerful and wondrous became the generations of Qayin and Qalmana upon the earth that even the angelic order of the Grigori, assigned by the Demiurge to the task of Watching and Warding the human race, became enchanted by their ways and the diluted and entrapped Divine Spirit within these Sons of God stirred, awakened and came to long for a separation from the binding order of the creator and for a unification with the Spirit that burnt so bright and strong within the Daughters of the Fiery Bloodline of Sataninsam, manifested through the side of Qayin and Qalmana.

The Watchers awakened so by their Love for the Spirits of those beautiful daughters of Qayin and Qalmana, headed by one amongst them called Naamah (the Pleasant One), as her beauty, power and grace was from the very Mother of their Bloodline, and 200 of those Watchers broke free from their chains, which had bound them to their stations amongst the stars of the heavens, and they descended, like falling stars from the heaven, in order to join with the Glorious Race of the Fire-Born.

As their spirits united with the spirits of their male counterparts amongst the chosen ones of the Line of Qayin and became so enfleshed through these who willingly received them, the addition of the spiritual essence caused further empowerment to the Flames of Black Light within the fire-born and the Fallen Watchers could thus through their Avatars attain freedom from their former limited being and consummate their union with the women that they wished to take as their wives.

The daughters and sons of Qayin and Qalmana all rejoiced in the

coming of the Watchers and welcomed them as Flames unto their own Flames of Spirit, but also as husbands and brothers.

Those who did not unite as husbands and wives united as Spirit unto Spirit and thus the bloodline of Qayin and Qalmana became endowed by the addition of the awakened share of the Divine infused into it by the Descended Heavenly Azoth, which burnt Black as it joined the side of Sitra Ahra upon the earth.



The children resulting from the union between the Fallen Watchers and the daughters of the Bloodline of Qayin and Qalmana became the Mighty Nephilimic men and women and as Giants they walked the earth spreading unlawful freedom and forbidden knowledge, but also terror amongst the Adamic race, who always rejected and shunned the gifts of spirit, which was something alien and evil to them, because of their ignorance of that which they themselves lacked.

The awakening of the Flames of Spirit growing in multitude upon the earth threatened to set the Demiurge's whole illusory creation on fire, as the natural order established by him was being fully overturned into a liberating chaos.

The demiurge in his blindness could not see anything but wickedness in the deeds of the enspirited ones risen from the side of Qayin and Qalmana and in anger he regretted that he had ever created man.

The Adamites cried unto their Lord and Creator for salvation from the iniquity of the Titanic Race of Fire, which had usurped the world promised to them, but even amongst them none but one, named Noah, did the Demiurge look favourably upon.

He so decided to destroy man whom he had created from the face of the earth, both those who carried the unnatural blood and those of the blood of Adam, for also they had proven themselves unworthy in

his eyes, as they had not been able to withstand the blasphemous lawlessness that had defiled his creation and undermined his own tyrannical rule.

Upon all of them he willed death, for he was truly regretful that he had ever made them and thus unwittingly opened the gate to the unknown forces which now as a wildfire had spread within his creation.

The wrathful creator decided thus to drown them all in a deluge of the bitter waters of his own ire, but before doing so he warned his chosen one, Noah, and instructed him to, with the help of his angels, build an Ark and to fill it with two of every sort of animal, male and female, and with similar pairs of every other living thing from the dry land.

In order to keep his bloodline, from the side of Seth, alive, Noah was also granted to bring with him and save his own family, consisting of his wife, his three sons and their three wives, but everyone else on the face of the earth became so sentenced to death by the blind tyrant Demiurge.

The enraged Demiurge further decided to punish the Fallen Watchers and ordered his Archons, headed by Raphael and Gabriel, to descend upon the earth with their vast armies, outnumbering all the living, and to chain all the fallen Watchers and to force them to behold the slaughter of their own beloved children, the Nephilimic Race of the Fire-Born, before the great flood would wash all their blood from the face of the defiled earth.



The chieftains of the Bloodline of Qayin and Qalmana had by the grace of the Spirit foreseen the events which would befall them and they had thus made themselves ready for the bloodshed and the deluge which would follow. They strengthened certain bounds and loosened others and planted their Seeds of Rebellious Fire where it would remain

hidden and endure, in spite of the decrees of the foolish Chief Archon.

For by the cunning of the Serpent they had amongst the chosen of the Demiurge himself, the family of Noah, found a vessel fertile and willing enough to carry that Fiery Seed. Thus the Seed of the Serpent Sataninsam could secretly be sown into a receiving soil and in time it would once again bring forth the Mighty Ones (Gibborim) upon the face of the cursed earth.



And, the very forces of Dayside existence turned against the harbingers of spirit-awakening and liberation and the leaders of the incarnate Rebellious Spirits from the heavens became bound, tortured and made to watch the destruction and evil brought upon their families by the will of the enslaver.

But, what the Archons could kill was solely that which their own Creator had made, for the Awakened Spirit within the slain was something beyond their grasp and belonging to a force transcending their own spiritless god.

The slain Nephilim and those other Mighty Dead of the Bloodline of Fire became spirits unbound by flesh and because of the enlinkments to the Nightside and the pathways and gates to that Other Side which they had opened in life, many of them could transcend to the Side of the Black Light and inhabit the realm of the Nightside Earth (Nahemoth), while others were caught in places in-between the worlds and remained within the liminal points or took seat within and joined with the elements upon earth already enspirited by the deeds of Qayin and Qalmana and thus most welcoming and fitting for their own Spiritual natures.

Others amongst the slain would instead become roaming spirits of vengeance, swearing that they would take possession of the Demiurge's creation and incarnate in suitable vessels whenever possible, in order

to oppose the Enslaver and undermine his tyrannical rule from within his own creation, until the Black Light of Spirit would prevail and Liberation would become endowed to all.



The two main leaders of the Awakened Watchers the Demiurge ordered to be chained forever in order to suffer for all generations. The one called Azazel, who had joined spirit with the Blacksmith from the side of Qayin, they bound with chains of iron and placed under a Mountain of Darkness, located in the desert of Dudael, while the other one named Shemyaza, they chained upside-down upon the constellation of Orion.

This they did in order to separate them and have one suffer within the underworld and the other in the heaven, so that they would see what would befall the earth that they had usurped.

The Demiurge did thus once again, because of his ignorance and hubris, commit another mistake which would allow the influences of the unified spirits from the side of the Angels and the side of Sataninsam, through the Bloodline of Qayin and Qalmana, remain connected to and within his creation in order to undermine his Heimarmene.

For within the darkness of the Underworld Azazel could with one side enter the Nightside Earth and with the other remain within the creation of the Demiurge, where he was bound, and he became thus a Lord of the Crossroads and Intersections between the Tree of Lies and the Tree of Knowledge and Death.

In similar fashion Shemyaza became a guardian of the Stellar Point of Entry for the forces of the Nightside, which he by the connections made through his own conjoined spirit became as a bridge to.

In this manner the Chthonic and the Astral Thrones of Rebellion within this world became seated, by the two condemned to eternal

suffering by the sadistic and witless Demiurge.



When the earth had become crimson by the blood of the enspirited the Demiurge drowned all upon its surface and covered all of its lands with the bitter waters of his wrath for 40 nights and 40 days, and the only survivors known to him were the ones within the Ark of Noah.

The earth became thus in time repopulated, but with the re-emerging of the races of man and nature itself, which had been duly seeded by the Other Side, the opposition once again took form.

For it is written that there were giants upon the earth in those days before the flood; and also after that, and so the Bloodline continued to endure and the Side of Qayin still remains, and so does He and His Bride, both in Souls and in Spirits, on this and on that Other Side.



Nature's hostility towards its own creator and the clay-born is thus explained and some of the fundamental aspects of the mysteries of the Fiery Bloodline and the Cult of Qayin and Qalmana are here further veiled and revealed.

May the sanctity of the Two-headed Serpent's Seed of Forbidden Knowledge triumph over all profanity and may all sparks of divinity trapped within the wretched and fallen state of the creation become redeemed and liberated, through the Sowing and Reaping of Sinistral Death, incited by the Black Light of True Divinity.



CHAPTER 2

The Sigil of the Spirit's Deathly Ascent

The Sigil of Spirit's Deathly Ascent is a sign related to the Fire-Born Dead of our Lineage of Sataninsam, to all that which is strived for through the Path of Thorns and to the very essence of the Qayinite Gnosis itself, but it is also interlinked with the mysteries of Anamlaqayin, being that of the Twin-Flame sired by the Two-Faced Serpent of Wisdom, made whole and perfect in their transcendent conjunction accomplished through Death.

This sigil holds much power and is the key to the realisation of some of the most fundamental mysteries. It shows the Point of the Skull as the Gate of Death/Daath and as the very Head of the Mighty Dead, representing the liberating powers of Necrosophic Gnosis, the ancestral aspects of Qayin and Qalmana and the path to ascension paved by them.

The Sigil of Spirit's Deathly Ascent goes hand in hand with the Thirteen Pointed Star of the Gate of the Dead and the Key Sigil which opens it, but while they are linked to the similar concepts and essences they are so in different manners, as this sigil emphasises the spiritual achievements of those Mighty and Blessed Ones through and within Death and is not only connected to their souls upon earth but also to their Spirits in the Beyond/the Other Side. It is in other words the sigil of the Great Work itself, not being concluded but initiated by the entering and going through and beyond the death of the clay-born ego.

The composition of the sigil can be explained in the following ways;

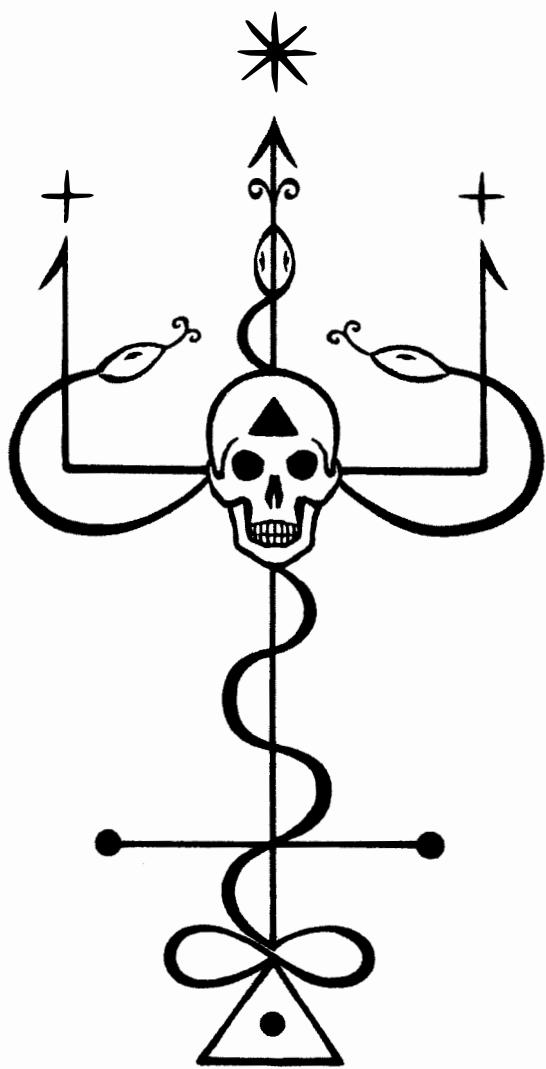
the serpents to the right- and left-hand side of the middle vertical line of the sigil are the Sataninsam or the Twin-Spirit Flame divided, while the one in the middle is the Serpent Seeded Spirit Awakened and ascending, or the Spirit Made Whole through consolidation and union of its divided parts.

The Spirit of the Mighty Dead is here represented in its Atavistic Ophitic aspect, rising upwards from the Triangle of Holy Pneumatic Fire, and transcending the limitations of enfleshment through the Point of the Skull/Death/Daath, whereby the clay-born aspects are cast off and the Primal Serpentine Form is once again assumed.

Of relevance is also the meaning of the main, middle, pillar unifying within itself the left/feminine and right/masculine aspects leading to the Conjunctio of the Spirit, represented by the One Serpent and the Eight-spoked Cross marking its acausal point of egress. Connected to these concepts are also the three Black Points found in the lower part of the sigil, signifying the Trinity of the Spirit Seeds of Satan, Taninsam and the Pearl of Awakened Wisdom-Spirit, unified and divided through the enfleshment caused by the birth of Qayin and Qalmana, and again made whole and as One by their entering into the Gates of Death/Point of the Fire-Crowned Skull.

The seven visible coils of the serpent around that vertical shaft of the Trident of the Holy Serpent Flame are also of relevance and encode both the connection of the sigil to the Seven Generations of Qayin and Qalmana before the flood and the Seven Gates and their Keys through which the union and ascent of Spirit was/is accomplished.

The Sigil of Spirit's Deathly Ascent is a sign which can both adorn the altar of the Master and the Lady and that of the Mighty Dead, and serve as a focal point used during contemplation of the mysteries, meditations and the workings meant to recall those who through the route codified within its linear forms have already achieved its glorious promise. The key to the activation of this sigil lies fully within the realm of the Spirit, granted through revelation and Necrosophic Gnosis.



The Sigil of the Spirit's Deathly Ascent, being a sign of the Fire-Born Dead and linear codification of the goal strived for through the Great Work



CHAPTER 3

The Mark of Qayin and its Esoteric Sigil

The Mark of Qayin is within the esoteric context of our Necrosophic Gnosis not a sign representing a curse placed by the Demiurge upon the Master, but it is instead understood as the Mark of Awakening and the Blessing of the Holy Spirit. It is also not a physical sign per se, as often misunderstood by the profane, but a condition in which the Inner Flame of Divinity has been awakened unto itself and Knows what it is and where it belongs. It is in other words a sign of the Luciferian boons granted by the Nightside forces to the Spirit imprisoned within hylic forms and a mark showing its quickened state, in which it becomes adversarial to all that has restricted it.

The Mark is not visible to the eyes of those belonging to the race of Adam and is a gloriol visible only to the Eye of Spirit and as such it is a sign of recognition between those who belong to the secret sodality of the Holy Serpent of Wisdom and all the Discarnate Ones serving the cause of liberation of the shards of divinity caught within the dungeons of fallen matter.

The Mark is in essence formless, but has within different traditions been represented by various symbols. According to folk-tradition the most common symbols for the Mark of Qayin have been the cross and in some contexts even a horn or pair of horns. The mark of this cross, often believed to have been branded upon the forehead of Qayin, has most often been of the X-shaped variety, even though the Tau cross within some contexts also has been a symbol for it. This folkloric and exoteric symbolism is even manifested within the title of the Master, as employed within our Tradition, and is the reason for the alternative

spelling of Falcifer, which is the more common way to write the title of the Scythe-Bearer in Latin. By using the FalXifer spelling of His title we both separate Him from the general associations between the title Falcifer and the god Saturn and at the same time incorporate within His title the marking X at the centre. Falxifer becomes thus the Crucifer/the Cross-bearer and the cross, which within our workings is a most important symbol with many different attributions and meanings given to it, becomes here an exoteric aspect of That Mark.

As the Master of the Crossroads of Death these titles and symbols become also more relevantly connected to Qayin, as He is the bearer and bringer of the liminality and sorcerous power of the X-cross, but also the bearer and establisher of the Luciferian ✠ -cross, with the vertical line of the Descending Spirit intersecting and illuminating/setting aflame the horizontal line representing the world and its elements of matter and darkness. When it comes to the symbolism connected to the mysteries of Gulgaltha the cross of the Cross-bearer gains additional meanings and becomes, amongst many other things, the pathway through which the chthonic realm is accessed by the living, the axis through which the shades of the dead are brought up and resurrected and at its centre a liminal point connecting the living and the dead to that which transcends both their limited forms of existence. It becomes also within such setting a symbol representing the Master Himself, as the one standing on top of the first grave.

Even if all these important meanings are given to the cross, in its different forms, as a symbol of the Mark of Qayin it is still not the cross that within the esoteric work represents it. As disclosed within the Apocryphal Revelations of the Qayinite Genesis chapter the Mark of Qayin is esoterically represented by the unification of three separate symbolic parts, which when brought together represent that formless Mark of Spirit-Awakening Leading to Exile.

The esoteric symbol of the Mark of Qayin consists of the following three parts:

The Seed-Point:



The Serpent:



The Sickle:

✧ The Crowning Point stands for the very Seed of Spirit Endowment; in this case representing both the Awakened Pearl of Spirit-Wisdom and the Venusian Seed gathered from the Tree of Death and brought to Eve in the form of the Serpent Sataninsam's Seed of Atazothic Empowerment. The primary symbolic colour of this Seed-Point of Spirit is Emerald Green, when representing the gift of Lucifer/Noctifer, both in the case of their first and second blessing placed upon the Spirit of Qayin and Qalmana, as it in the primary form was a seed of the Fruit of their Love for the Spirit, plucked from the gardens of Nightside Venus and in the second blessing was in the form of the Emerald Stone, connected to that same spheres of influence, of the Crown of Lucifer placed upon their brows, as a sign of their Regal Awakening and Uprising of the Spirit. The secondary symbolic colour of this Point of Spirit is black, as the Pearl of Awakened Spirit-Wisdom through its alignment to and empowerment by the Sitra Ahra became blackened to reflect the anti-cosmic impulse of the Divine Light, as manifested on that Other Side.

✧ The Serpent represents the intermediary force connecting the Spirit to the Other Side and through that Other Side to the Path of Nia leading to the Source of Divinity within the Fullness of Emptiness that is Ain. The serpentine form stands here for both the Sataninsam and their bridging over to the cosmos of the Demiurge, showing the connection made between that which is above, that which is within and that which is below, establishing a liminality through which the Seed of Spirit could be sown and the Emerald Stone of the Crown could be bestowed. The Serpent's Mark also signifies a Bringer and Scatterer of the Seeds of Spirit Endowment and one who would empower the Sparks of Spirit, wherever they may be bound, in order

to aid in the breaking of their Holding Vessels and thus facilitating their ascension. The symbolic colour of the serpent's mark is black, as it represents the Black Light of Divinity reacting in a disruptive fashion against that which would restrict the Holy Spirit.

✘ The sickle represents the Harvest and the Harvester of the fruits of the Spirit and symbolises Action and Work as the means through which Gnosis is manifested and its rewards reaped. The Sickle is also the weapon of Wrathful Will, cutting that which would cause attachment or in any other way bind and restrict the Awakened Spirit and as such its symbolic colour is red, as it is the spiller of the blood which must water the Seeds of Spirit with the sacrifices of one's own clay-born limitations of the ego. The mark of the reddened sickle stands for the force of separation; dividing that which is finite and that which in essence is deathless and infinite and is thus a symbol of the forceful path to liberation and transcendence. As a weapon and tool of murder the bloody sickle represents the antinomian approach and the opposition required against the Archonic Laws before the goal of the Great Work can be attained.

These three separate parts when brought together manifest the One Esoteric sigil of the Mark of Qayin, taking the following form:



The Esoteric Sigil of the Mark of Qayin

It is this Mark that according to Gnosis became fully placed upon Qayin and Qalmana in connection to their deeds of Murderous Rebellion and Love for the Spirit, which fully awakened them to their own True Selves and to the Other Side, to which they belonged and would transcend to.

The sigil of the Mark is therefore a sacred symbol within the cult and employed in different manners in order to represent and connect to those who first, in essence, bore it proudly and to all the other Blessed Ones of their lineage that continued and still continue to bear it with defiant pride.

Within the practical context of the Necrosophic Sorcery of Their Cult this sigil of the Mark is employed both within fetishistic and talismanic contexts, serving to emphasise and focus all the qualities represented by it.

Within the workings of Holy Fetishes the sigil may be branded, carved or painted upon the idol, ideally upon the forehead of the skulls employed, in order to visibly connect it to the essential principals represented by the Mark and aid in the connection between its empty form and the Holiness it is to be charged with or connected to.

In accordance to perceived Qayinite (and some would say Kenite) customs the sigil of the Mark can also be taken as a talismanic sign tattooed ritually upon the body, in order to create an outer manifestation of the Mark Within and further evoke the blessings and protection entitled to those bearing it. In such case the license to do so must first be asked for and granted by the Master and when so received it must be taken as a mark upon the left side of the body, ideally in a concealed spot, as it is not for the eyes of man that it is intended for. The ink employed for such tattoo should also be consecrated and empowered according to the guidance of the Familiar Shades and Spirits of the Path of Thorns and the marking of the body should commence during one of the auspicious dates of the cult.

Such tattoo must be treated as a talisman and regularly be anointed with holy oils and fumigated in the smoke of incense offered up to the Master and His Lady and never be sported for the sake of the profane adornment of the flesh or for the furthering of the ego, as it in such cases changes meaning and attributes and instead marks the profaner as one worthy of nought but the reddening of the reaping blades of the true bearers of the Sickles of Qayin.



CHAPTER 4

The Veiled and Rose-Crowned Queen

The Mysteries of our Spiritual Blood Mother, the Twin-Bride of our Master, are of immense importance and crucial to enter in order to achieve the Necrosophic Gnosis, which will facilitate the lawless becoming leading to the coronations of the Spirit. The Holy Qalmana is in truth the other half of that which makes whole the Path of Thorns leading to apotheosis and reveals the correct means and modes by and through which it is successfully traversed.

In ways similar to our Master Her soul dwells still upon the earth, in order to serve the cause of Her Spirit, enthroned in a state of unified wholeness on the Other Side. The secrets of Holy Qalmana are many and few of them can be truly comprehended without actual direct contact and interaction with Her blessed essence.

Because She is the Veiled One, the Shrouded One and the Queen of All That Which Is Kept Hidden, She can only be approached via the Master, our Sancte Qayin, as it is only through Him that Her power and beauty can be reached and comprehended. This ties into the mysteries concerning their spiritual bound and unbroken connection and the fact that what affects one of them also affects the other.

It is therefore again necessary to have had the essence of the Master enlinked to and seated for a sufficient amount of time before the Hidden Flower, that is the Beauteous Qalmana, can be beheld amongst all the piercing thorns and the broken bones trodden upon during the arduous crossing of the tortuous Path of Nod.

We have therefore first now, in this Second Book of Falkifer, received the spiritual license to start to outline some of the esoteric traditions concerning Her workings and offer a few insights into Her paradisaal garden of Sorcerous Power, Death and Spiritual Rebirth.

Let it therefore be known that the profane, who have not earned the right to behold Her beauty, will instead only get to know the sharpness of Her thorns and drink from the Envenomed Cup of Her Just Wrath, instead of partaking of Her Sweet Spirit Salving Nectar, which is a boon reserved for Her Faithful Children.



Qalmana's identity has always been kept concealed and She has only been glimpsed through the apocryphal teachings and lore of certain esoteric cults and traditions of old, but even in such contexts She has most of the time been misrepresented and not given Her true and deserving elevated status and importance.

The Holy Qalmana is the feminine aspect of the Spirit of Qayin made whole. She is the reflection of each of His manifestations and the one who balances and completes each of His deeds and achievements with Her own. Unto Qayin She is what Lilith is to Samael and She is therefore a most significant aspect of that which must be venerated, connected to and worked for and with, if the attainment of the full awakening, empowerment and liberation of the Spirit is to be achieved.

In ways similar to Qayin our Lady Qalmana also possesses numerous aspects and modes of manifestation, all connected to the cause of Her being and becoming. Many of these aspects mirror those of Qayin and stand for the more feminine expressions of their Spirit and they are therefore wisely paired up and worked with within the same context, this in order to bring further completeness and focus to the sorcerous and spiritual manifestations sought within the different workings.

This should on the other hand not be misunderstood as Her lack of

individual power, for in ways similar to how Master Qayin is worked with singly can also the Holy Mother be petitioned on Her own to lend Her aid to whatever one finds worthy of Her involvement and intervention.

She wields powers as awe-inspiring as those of Her male counterpart and within certain contexts, pertaining to the more feminine nature of the work, Her sorcery will be even more effectively manifested, in ways similar to how the powers of Qayin may be better suited to call upon within certain other settings. It is in other words a question of the two being, in their divided aspects, as the polar opposite ends of the one and the same spirit-essence and therefore possessing complementary attributes in relation to each other, creating in all their forms of unification fullness and perfection.

Amongst the many facets of Holy Qalmana reflecting the Master's most important aspects, such as the First Tiller, the First Killer, the First Gravedigger and the Lord of the Shadows of Death, can Qalmana's aspects as the Rose-Crowned Queen of Harvest, the Mistress of the Bloody Sickle, the Queen of Gulgatha and the Baalatzelmoth be counted. But, beside these few cited aspects, which are overtly connected to the most crucial manifestations of Qayin, there are still many others connected to Him, in ways less obvious.

Our Holy Qalmana is the Sower of the Seeds, the Bringer of Fruitfulness and Abundance. She is the Cause of Beauty, Sweetness and Redolence. She is the Enchantress, Spellbinder and Witch-Mother. She is the First Potion, Philtre and Perfume Maker.

She is the Poisoner, the Deceiver of Foes and the Cunning Beguiler. She is the Commander of the Shades and Spirits of the Left Side. She is the Concealer, the Granter of Invisibility and the Keeper of Secrets. She is the Oath Binder, the Overseer of Pacts and the Upholder of Covenants.

She is the Piercer with Thorns, the Chastiser and the Destroyer. She is the Subjugator, Dominator and Conqueror. She is the Becharmer, the Turner of Hearts and Minds. She is the Consecrator, the Granter

of Spiritual Empowerments and the Cause of All True Blessings. She is the Bringer of the Light of Spirit-Awakening and the Illuminator of the Crossroads of Death.

She is the Queen of the Rose Gardens of Nightside Venus, who is the Once Marked and Thrice Coronated One.

By knowing the Sancte Qayin the Holy Qalmana may be known and by knowing Qalmana the still hidden aspects of the Master can be revealed.





CHAPTER 5

The Formula of Calling and the Invocation of Qalmana

Veni Qalmana et Lebuda!

Veni Luluwa et Awana!

Veni Qalomena et Lubda!

Veni, veni Liluwa! (x7)

*I invoke the one whose Perfumed Breath brought
Enspiriting Redolence into this world!*

*I invoke the one whose Tender Touch brought
Love's Sweetness into this accursed existence!*

*I invoke the Sower of the Seeds of Spirit Endowment!
I invoke the Mother of the Coiling Blood-Fire Within!*

*I invoke the Lady of the Blood-Spattered Blossoms
of the Gardens of Midnight!
I invoke the Rose-Crowned Queen of Holy Death!*

*I invoke the First Enchantress and the Mother of Cunning Witchdom!
I invoke the Guardian of All Unlawful Secrets Concealed!*

*I invoke the Bearer of the Poisoned Nectar of the Flowers of the Grave!
I invoke the Mistress of the Crossroads of Skulls and Bones!*

*I invoke the Scarlet-Garbed Queen of the Harvest of Souls!
I invoke the Wielder of the Blessed Sickle of the Spirit's
Otherworldly Rebirth!*

*I invoke the Veiled One, whose Beauty is Enshrouded
with the Shadows of Death!
I invoke the Keeper of the Seven Keys of the Paradisal
Gardens of the Other Side!*

*Salve Qalmana et Lebuda!
Salve Luluwa et Awana!
Salve Qalomena et Lubda!
Salve, salve Liluwa!*



CHAPTER 6

The Veneration and Enthroning of the Holy Mother

The cultivation of the Blessed Essence and Presence of Our Holy Mother Qalmana, via Her enthroning upon the Altar of Qayin, is a process which must be initiated in successive steps. She is the only one that can share altar with the Master and Her presence will even strengthen and complete His own manifestations. But, before any of Her physical fetishes and talismans can be consecrated and stationed upon the altar an astral and spiritual contact with Her must first be established. This is achieved through contemplation of Her role within the relevant mythos and the development of an intense longing for experiencing of Her holiness, beauty and spirit-strengthening Light.

During this process of establishment of a conscious contact with the Holy Blood-Mother an amount of time must be reserved for Her contemplations, meditations and prayers, after the giving of offerings to the Master during each Monday night, but also during the late Venus and Saturn hours of Friday nights. In connection to these initial steps of Her veneration and the seeking out of Her links within and without, nought but a single red Rose needs to be presented upon the altar as Her sacred representation. This single red Rose and suitable Venusian incense burnt as a humble offering and a beckoning call to the one who granted all plants their fragrance is all that is required and when the time is right the faithful adorer of the Beauteous One will know of Her, Her approval and Her yearned-for presence.

This blessed event can be experienced in many different manners, but most often it is dreams, omens and concrete signs which will signal Her coming forth and favourable reception. At that point a suitable

spot upon the altar should be created for Her, upon which an incense burner, a vase for the offerings of flowers, a cup for the giving and partaking of libations, Her esoteric sigil inscribed and painted in black upon a red disk of wood, clay, ceramic or stone and a candle holder with one single red candle are placed.

The sigil disc must be fashioned in such a manner that it can withstand being anointed with perfumes, tinctures, libations and oils, as it is through those things which bear the traces of Her own blessings that the sigil in question can become activated.

Upon the candle, which must be cleansed first with Tincture of Rue, the characters/keys from around Her esoteric sigil are to be inscribed vertically, from top to the bottom of the candle, starting with the character inside the double circle underneath the sickle at the centre of the sigil and then continuing in the anticlockwise direction, inscribing each of the succeeding characters upon Her candle.

The candle is then to be anointed with the oil of Rose or Lilac and prayed over, with invocations directed at Holy Qalmana entreating Her to imbue it with Her Light and make it shine through its flame.

It is first after the seventh repetition of Her Formula of Calling that the candle of Qalmana is to be lit and its flame will at that point act as an outer manifestation of Her Fiery Blood within, and as such should during the spiritual workings be seen with the Mind's Eye to burn black, reflecting Her Light of Spirit.

The sigil plate can, within this context where it serves as a talismanic fetish, after having being anointed and fumigated in sweet incense act as a focal point, a point of power upon which workings are placed or be placed underneath Her candle in order to further the shining forth of Her Holiness.

This simple setup is more than enough as a foundation for Her preliminary enlinkment to the altar and one's conscious self and will strengthen both the inner and outer bounds to Her.

After a sufficient amount of time of this simpler form of veneration and work with the Holy Mother it will, through the guidance and Gnosis granted by Her, become possible to seat Her enduring soul and create stronger enlinkments to a fragment of Her boundless essence, in ways similar to how the Master's essence is concretely connected to through the holy rites of our fetishism. In order for such enthroning to become possible one must reach a deeper understanding concerning Her nature and its connection to the natural world and through such insights figure out the correct elements through which Her Point of Sympathy can be established.

Such Point of Attraction must be created by the way of the conjunction of the essential elements of plants, minerals and animals, which through the correct rites of harvest, consecration and sacrifice will empower the sanctifying baths and tinctures through which suitable vessels fit to act as a point of ingress for Her Unceasing Soul and Transcendent Spirit can become hallowed and charged.

The exact approach for such work will not be outlined in this book, as She, the Veiled One, has not wished for it nor given the spiritual license to the scribe of the book to fully disclose such mysteries, but those who study, practice and experience the truth and power of all else that has been disclosed, both in the First and now this Second Book of Falxifer, will become able to read between the lines and, through the guidance of the Master, the Lady Herself and the Faithful Famuli, be able to find any missing element needed but still unmentioned and finally create the ablutions and tinctures demanded for the consecration of Her most sacred idols.

The form of such idols must always be worthy of Her beauty and take shapes related to the astral and mental forms Her essence has expressed itself through in connection to all the workings leading up the creation, or otherwise acquiring, of such Vessels of Holiness. Some of the most often employed forms are those of a beautiful woman, adorned and crowned with roses, holding a sickle in her left hand, or having such a tool by her feet. Other times, and for the seating of other aspects of Her essence, fetish skulls may be employed and within such settings the skulls are often stained scarlet red, perfumed, loaded, crowned in

the appropriate manner and finally, after their full consecration, veiled.

Whichever form these fetishes take they must always be made worthy of that which is to be connected to through them and be adored accordingly. An important part of the veneration of Her idols is their anointment with sacred perfumes and oils created and consecrated in Her name, possessing the power to amplify Her presence.

As the full telestic seating of Holy Qalmana is reserved for those that have walked the Path of Thorns far enough to, by their watering of the soil with their own lifeblood, be granted glimpses of the rising Garden of Roses (the Rosarium of Nod), the main approach to Our Lady's power within the practical setting will remain through the employment of Her sacred sigils, as they possess the ability to reach Her, even without having Her fully enthroned upon the altar.



CHAPTER 7

Sigils and Keys of Our Lady of the Reaping Sickle

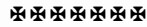
As already stated the main outer points of contact through which Our Lady is reached and venerated, but also petitioned to lend Her power to the workings of the Qayinite sorcerer, are Her sigils, being the imprints of Her presence already left during Her blessed manifestations and/or the codified aspects of the Gnosis imparted by Her Crowning Light.

The sigils of Qalmana are so important and strongly attached to Her that they almost fill the same functions as the Master's fetishes, within the context of Her veneration and sorcery. Besides being foundations of many ritual workings based and placed upon them, they also serve as most powerful talismans and do in their activated forms possess strong enlinkments to Her soul, spirit and to that which She through them masters, and all such qualities these sigils can impart unto that which is placed upon, close to or in a becoming manner marked with them.

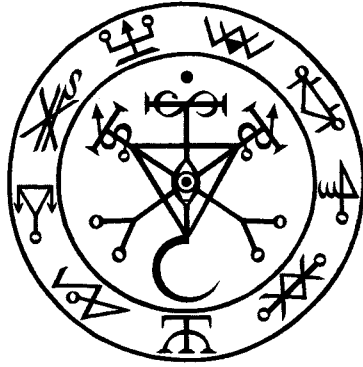
Similar to Our Master Qayin the Rose-Crowned Queen also possesses Her own set of Seven Key Sigils, opening up the gates to Her Gardens of Blessings and Curses, each being connected to and channelling a specific facet of Her sorcerous might. With each Key Sigil a short description and a few suggestions concerning their practical employment are given, but it must be stressed that they are in no way limited to the few simple approaches here outlined and that they can be worked in a multitude of other ways, all by the grace and through the guidance of the Holy Blood-Mother Herself.

It is also here once again possible to combine the powers of the sigils with those of Her Key Sigils, in order to unlock the hidden gates and through the correct turning of the keys open up the paths to Her Glorious Might.

May Her Keys open up the hidden pathways to Her Garden of Flowers and Thorns and may each and everyone employing them partake of a deserving share of the Sweetness of Her Blessings and the Bitterness of Her Wrath.



The following are Her Seven Sigils and Key Sigils, being the tools of Her concealing and revealing and means through which Her Holy presence may be called forth and Her Sweet Nectar and Deadly Venom be partaken of.



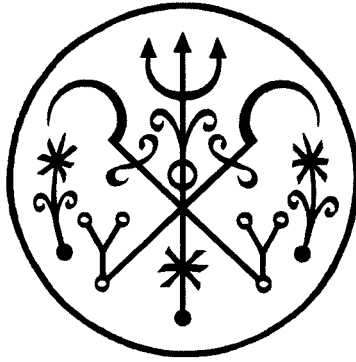
The Esoteric Sigil of Qalmana

The Esoteric Sigil of Qalmana is in many ways connected to the Qayin ben Samael sigil and represents the very Spirit of the Beloved Lady. It is a point of ingress for Her Light from the Other Side and a link to Her most elevated powers unbound by the chains of Demiurgic creation. This sigil is employed within the workings of High Magic, religious adoration and communion, contemplation of Her mysteries and the channelling of the spirit-strengthening Lumina of Her Crowning Fire.

This Esoteric Sigil of Qalmana serves well as Her main focal point upon the altar and should during the initial steps of Her veneration be Her only representation upon the altar of Her Other Half, the Blessed Qayin. The activation of this sigil can, because of its strong spiritual enlinkments and immense value when it comes to establishing a conscious contact with the Rose-Crowned Queen, be both very simple and very complex, all depending on the context and on one's own level of initiation into Her mysteries.

The simpler forms of its activation demand the recitation of Her Formula of Calling and Invocation, the lighting of Her flame upon the altar, the burning of suitable incense offering and the anointing of its traced lines with consecrated oils and perfumes. But, the most important part of the opening of the gate of this sigil remains an internal process, as it is the spiritual love and longing for Her blessed presence that in the end will establish the links between one's own and Her Holy Spirit.

Within more advanced workings the sigil is to be traced with Her ensouled red chalk upon a black cloth and then become fully activated by the chanting of Her Formula of Calling, the strewing of flower petals around its keyed borders, the sprinkling of suitable libations, the offering of fragrant smoke of sweet incense, the correct setting of sacred flames and the assumption of the right frame of mind caused by the realisation of some of Her hidden mysteries.



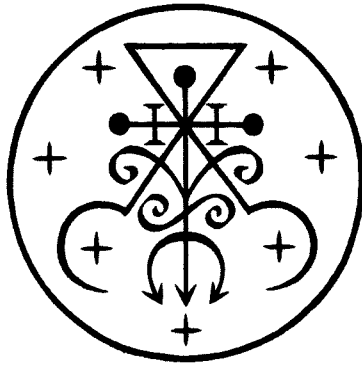
The Sorcery Sigil of Lebuda

The Sorcery Sigil of Lebuda can be compared to the Nigromancy sigil of Sancte Qayin and serves similar functions when it comes to the outward channelling of the powers of the Witch-Mother Qalmana, within the context of the sorcerous practice. This sigil opens up the liminal points of spirit under Her royal dominion and aligns them to the will and cause of the one accessing Her powers through it. It serves all Her witchcraft and possesses the ability to access and direct Her blessings, empowerments, enchantments and commanding powers.

This Sorcery Sigil is a foundation upon which workings are to be based and placed and can act as a two-dimensional altar and a foundation for the manifestation of Her unnatural power to alter and manipulate the aspects of nature once blessed by Her own enspiriting presence. This sigil is a very powerful means for the consecration and charging with power of different tools employed in connection to the casting of Her spells, like for example pieces of chalk, copper talismans, candles, oil lamps, reaping blades, styluses and any other such implements of magic.

The Sorcery Sigil of Lebuda also possesses protective powers, beside its empowering qualities upon the magically focused emanations of one's will, and can be employed as a potent talisman to carry hidden on one's person in order to become covered by the aureole of Her Holy Soul and gain additional strengthening to all enchantments cast in Her names.

The sigil is activated by being traced in a suitable manner, the chanting of Her Formula of Calling, flames of three red or half-red and half-black candles, this depending on the nature of the work, smoke of an incense blend consisting of elements from three plants under Her power corresponding with the specific work at hand, libation offerings of strong liquor and the strewing of red Rose petals around the circle of the sigil.



The Reaping Sickles Sigil of Liluwa

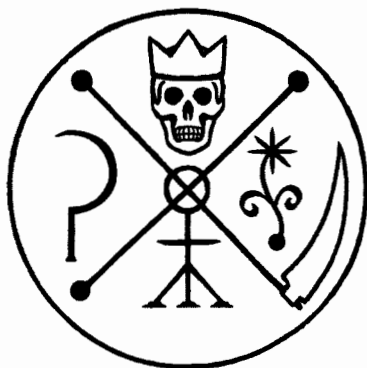
The Reaping Sickles Sigil of Liluwa can be rightly compared to the Mars-Saturnian sigil of Qayin Occisor and serves the wrathful and pernicious workings of Red Harvest and the sowing of flesh within the darkness of the grave. This is the sigil of the Murderer of Kelimath and represents the death dealing and vengeful aspect of the Holy Mother, acting as the destructive impulse of the Spirit upon that which would keep it from its Lawless Becoming, Ascension and Divine Unification.

This sigil of the reaping and bloodied sickles of Liluwa, being the Seed of Lilith born through Hawa/Uwa, is the poison cup emptied, the trident of Crowning Fire stabbed into the earth, the establishment of the burial mound of Murder Concealed and the Black Cross-roads of Unfated Death paved. Through this sigil Her just vengeance is brought upon the defilers of sanctity and those blocking the paths of the Awakened Spirits of Her Bloodline.

The Reaping Sickles Sigil of Liluwa holds also Her dominion over the Dark Dead and commands the shades of the murdered and the murderous dead and can be employed within the workings in which they are to be sent out to do Her biddings.

The sigil is activated by being marked with consecrated black chalk upon red cloth, the chanting of Her Formula of Calling, the strewing of the poisonous flowers of the Lady around its outer perimeter, by three cups of sweet red wine mixed with the fresh blood of a sacrificed

animal placed on its black points, the smoke of an incense blend consisting of the flowers of three plants harvested from Her Garden of Green and four withered flowers of the dead bought from Her Garden of Bones and by seven black candles, carved, anointed and dressed according to the purpose of the rite, placed upon the seven crosses of the sigil and lit in Her name.



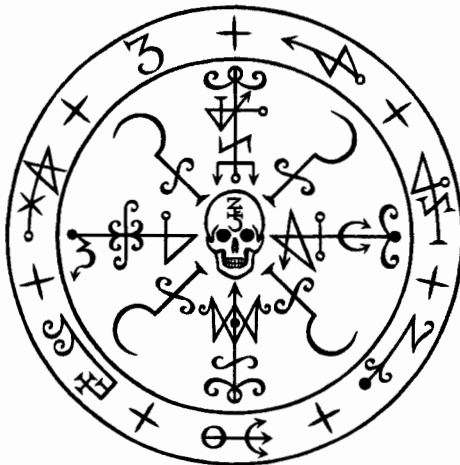
The Queen of Venusian Harvest Sigil

The Queen of Venusian Harvest Sigil is connected to the Nightside aspect of Venus, as expressed through the sphere of Qalmana's sorcery. It is a granter of Her authority, blessing and protection, bringing Her empowerments to the one bearing it as talisman or to that which is marked with or placed upon it. This sigil is a badge of the harvester of that which has been sowed in Her sacred names and an insignia of one faithful to the Spirits Guised In Green, and is therefore also a sign by and through which they bestow their blessings and themselves become blessed.

This sigil possesses Her powers to cause spiritual growth and expansion of personal power and is as an amplifier of Her blessings and therefore only employed as talisman by those within Her cult, having access to Her powers and deserving Her boons. Amongst the powers of the sigil, when employed as talisman, can those of becharming, the strengthening of the bounds of spiritual love and the obtainment of wealth be counted. It is also well paired with some of Qalmana's other sigils and Key Sigil, which can be marked on its opposite side or traced around it, and can within such contexts focus the Point of Power created and effectively aid in the harvest of the blessings of Our Ever Reaping Lady.

The sigil is activated by being inscribed on copper during the night and planetary hour of Venus, while Her Formula of Calling is chanted, and then washed and consecrated with the Ensouling Tincture of Qalmana. If marked on parchment or paper it is to be written with

the blood of a dove sacrificed to the Rose-Crowned Queen, or with Her Ensouled Ink, during the same night and planetary hour that the copper talisman should be made. Within the workings meant to be based and placed upon this sigil it must be traced with green consecrated chalk upon a black cloth, sprinkled with rosewater, fumigated with seven herbs belonging to Her planetary sphere of influence and given one half-green and half-black candle, which is placed at the centre of the sigil.

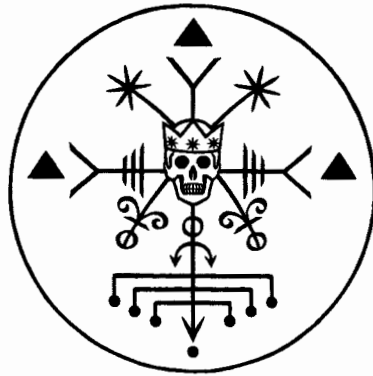


Qalmana's Green Point of the Skull

Qalmana's Green Point of the Skull is a sigil mirroring in power and application that of the Green Point of Our Master, but calls specifically upon Our Lady's blessings and curses during the workings of herbal sorcery and in connection to the enspiriting recalling of the Black In Green. The sigil is here presented in its keyed form, but can similarly to the Green Point of Qayin be used in the two different forms and in similar ways be employed also in its simpler aspect, without its surrounding keys.

This sigil is to be employed when the herbal elements are to be specifically consecrated through the powers of Qalmana and whenever the Black In Green specially faithful to Her are to be called back and re-seated within their corresponding plant elements. In keyed form it serves similar purposes as the keyed Green Point of Qayin and serves the consecration and ensoulment of Her aspect-specific fetishes and talismans, connected to Her role as the Sower, the Reaper and the Crowned Queen of the Black In Green.

The uses and modes of activation of this sigil reflect that which will be fully outlined in the coming chapter concerning Qayin's Green Point of the Skull, with the only differences in the activation of Qalmana's Green Point of the Skull being the obvious deviations when it comes to the Formula of Calling employed and the fact that She favours Rose, Cherry or Vanilla scented cigars and cigarillos.



The Queen of Gulgaltha Sigil

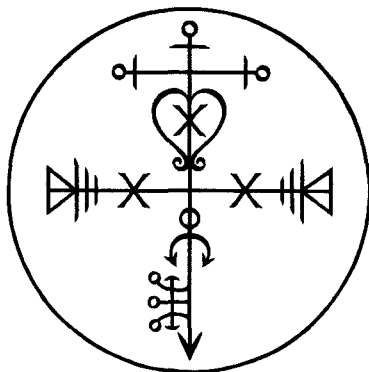
The Queen of Gulgaltha sigil is a connecting point to the aspect of Qalmana reigning over the Cemeteries, together with Qayin in His aspect as the Lord of the Black Cross. It calls upon the Skeletal Mistress of the Mounds and through Her authority commands all the dead, both the dark and lowly and the illuminated and blessed. This sigil is paired with the King of Gulgaltha sigil and connected to all other insignias and linear links of the different paths/aspects of Dominor Tumulus.

The Queen of Gulgaltha sigil is to the workings of the boneyard and the dead what the Green Points of the Skull are to the herbal sorcery. It possesses the power to quicken the shades of the dead via their physical links and can control and direct them via the force of their Queen. As a talisman it grants Her protection, guidance and empowerments during the workings conducted upon the bone sowed fields of the dead. It is a gate through which Her light of Necrosophic Gnosis can be received and Her Holy Soul communed with.

This sigil represents also Her position as the Queen of the Mighty Dead and can even become incorporated into their altar setup, as a means through which the most elevated dead can become summoned, in Her name and through Her Power.

The sigil is activated by being drawn with consecrated white chalk upon a black cloth, while the Formula of Calling is chanted, the strewing of white Rose petals around its parameters, the sprinkling of Wormwood

infusion, the smoke of seven plants directly connected to Her Kingdom and the flames of three half-white and half-black candles anointed with a suitable Necromancy Oil.



Clavis Rosarri Sigil

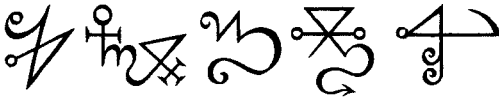
The Clavis Rosarri sigil is one of those sorcerous signatures of the Lady Qalmana that must remain partly enshrouded in mystery as it is connected to the esoteric aspects of the Great Work, demanding Her initiatory empowerments and insights before it can be fully utilised. It is a Key to Her Rosary, or Rose Garden, where the crossroads of life and death become opened up to the Other Side and where Her poison becomes ambrosia to those who have managed to enter the Thorn-Gate of the Crowned Queen.

The Clavis Rosarri is a sign and a means through which the Hidden Points are entered into and that which is concealed becomes unveiled. It is a key to the secret paths of Akeldama leading to Gulgaltha and to the Crimson Rose Upon the Black Cross. It is a key to the Nightside Garden of Venus, where the spilt blood of the finite ego nourishes the flourishing powers of the Spirit-Self and where the Love for True Divinity Conquers All.

This sigil is a key held and granted by the Enduring Soul of the Holy Lady, opening up the thorny paths to where Her Spirit is Enthroned, making possible the return of Blood to Blood and Spirit to Spirit.

By the blessings of the Blood-Mother, Our Queen of Good Harvest, and through the revelations granted by Her to the faithful shall this sigil become activated and turned inside the Seven Locks, opening up to Her Paradisal Garden of Venus.

Key Sigil No. 1



The First Key Sigil of Qalmana is that of Subjugation and is the Key Sigil used in order to dominate and enthrall those needed to be placed under one's own control. The Key Sigil of Subjugation binds both the living and the dead to one's own service, through the regal power of Holy Qalmana, and places unbreakable shackles upon others, if need be, in order to subjugate their volitions and make them do one's own biddings. This Key Sigil is a forceful breaker of wills and linear conjuration of the most stern and commanding powers of the Rose-Crowned Queen, possessing the conquering power to place beneath one's feet even the most unruly.

The Key Sigil of Subjugation can be employed in a multitude of different ways and be incorporated into every rite that has as goal to defeat another entities' will through the dominating powers of Holy Qalmana. For example, it can, within the rites of ligature, be written with Sanctified Ink upon red or purple ribbons, which then are used to bind the effigy embodying the target. It can be carved upon red or purple candles placed on top of the links to the one meant to become dominated. It can adorn the wands of Qalmana, meant to act as Her Ruling Sceptres, for the commanding and the enforcing of one's own will upon others, or be inscribed upon talismans meant to confer lordship, mastery and dominion. The Key Sigil of Subjugation grants power to the one who uses it properly, by seizing and defeating the will power of those against whom it is used.

When written on a piece of parchment with the suitable Ink of the Art connected to its own sphere of influence, and then burnt in the candle flame of the Forceful Queen the ashes so produced can become a most empowering element to blend with other formulae meant for the subjugation of the will of others, such as sprinkling powders, oils or incense, and in some cases even for the mixing with Tobacco for the employment of the dominating powers of Good Amiahzatan.

Key Sigil No. 2



The Second Key Sigil of Qalmana is that of Becharming and is the Key Sigil used in order to turn and enflame the hearts of those upon whom its enamouring enchantments are cast. The Key Sigil of Becharming possesses the power to cast spells of glamour and confer grace, beauty and charm in the minds and eyes of others and is employed within all workings of amatory magic driving power from the Beauteous Queen of Roses. This Key Sigil is a conferrer of an irresistible and charismatic aura and a cause of attraction and sympathy towards the one who would use it properly.

The Key Sigil of Becharming can bestow its powers through many different ritual techniques and can empower any work or talisman harmonious with its own cause. For example, it can be inscribed upon a thin sheet of copper, which becomes consecrated and empowered through the sorceries of Qalmana and then rolled into a tight scroll and dropped into a bottle of perfume, in order to charge the perfume with its spellbinding powers. Such consecrated copper scroll, bearing the engraving and power of this Key Sigil, when strung on a red cord and hung around the neck will serve as a most powerful talisman of amorous allurement.

This Key Sigil can also be inscribed upon red candles used during the rites of love-witching, become traced with sanctified red ink on white plates, upon which such candles are burnt, or in different ways become employed within the workings performed through enchanting lamps, fuelled with oils and perfumes extracted from Venusian plants.

When written with blood of a dove, sparrow or a rabbit on a piece of parchment this Key Sigil will constitute a most potent talisman, imparting great charm and power of attraction, to carry on one's person and if written with an ink consisting of three drops of blood from one's own left hand's ring finger, mixed with one drop of honey and seven drops of rose water, upon a thin and small piece of paper,

its enchantment can be cast upon a target by burning it in the altar flame of Qalmana and then mixing its ashes into his/her food.

Key Sigil No. 3



The third Key Sigil of Qalmana is that of Oath Binding and is the Key Sigil used in order to seal treaties and covenants entered into in Her Holy Name or otherwise overseen by Her. The Key Sigil of Oath Binding possesses the power to tie souls and spirits in accordance with the words and signs uttered or written in mutual agreement and places the Mighty Qalmana's unbreakable seal upon all such pacts. This Key Sigil places man and spirit under oaths meant to further the cause of Qalmana and Her twin brother, Our Master Qayin, and it assures that all that is avowed is kept true and that otherwise Her most pernicious sentences befall the one forswearing the solemn and formal agreements it has sealed.

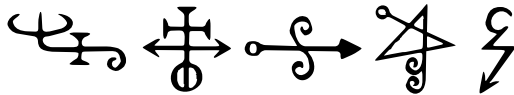
The Key Sigil of Oath Binding can within the practical context be used in many different ways, but most often it is used as the finalising signature of a written pact or otherwise employed as the representation of Her sanctifying presence, under which secret alliances are entered into or binding promises given. If human allies are to sign and seal a treaty with this Key Sigil three drops from each person's left-hand ring finger are to be mixed into a red, purified and dedicated ink, which then is used for the drawing the Key Sigil above their written agreement, in order to seal it by the Might of Qalmana.

In similar way can this key sigil, written upon a piece of parchment, with such ink intermingled with the blood of those swearing to uphold an agreement in Her name, be rolled around the stem of a single red Rose, which then is held over the head of each person involved in the oath binding process, while the pact is verbally pronounced by the person standing beneath the Rose. When all parties have sworn under the Rose of Qalmana in such manner the Rose with the Key Sigil

scrolled around it is placed upon a fire fed with the perfuming oils and incenses of Qalmana. Thus the pact becomes sealed by the power of the Rose-Crowned Queen, through Blood and Fire, and all involved parties become bound to uphold their covenant in the strictest of secrecy, as by the murder of Kelimat all that which is placed underneath the Rose (Sub Rosa) must be kept secret.

In other contexts it is enough to just mark the Key Sigil of Oath Binding in some suitable manner in connection to agreements entered into with spirits and shades, for example by writing it with sanctified ink underneath written pacts or marking it with chalk upon the ground, upon trunk of trees or on the back of gravestones, all depending on the context, but it is important that both parties have agreed before this Key Sigil is employed and one must therefore through divinatory means first come to a clear understanding before Qalmana's power can, through this linear evocation of Her authority, be used for the sealing of the deal.

Key Sigil No. 4



The fourth Key Sigil is that of Abundance and is the Key Sigil used in order to conjure wealth, fortune and a plentiful harvest, all in accordance to one's own correct sowing of the seeds of that which is to be reaped. The Key Sigil of Abundance is a wordless prayer to Our Lady of Good Harvest for the granting of the boons of Her increasing powers of growth and is a point of connection to Her fertile aspect as the Mistress of the Fruitful Gardens of Venus. This Key Sigil, when employed correctly, banishes the blighting influences which otherwise could ruin one's crop and aids in the flourishing of one's affluence.

The Key Sigil of Abundance can aid in all forms of workings aligned with its own cause and effect and serves well the talismanic arts meant to focus and attract such influences. For example, written with suitable Ink of the Art upon a piece of parchment and kept in a pouch containing

the enspirited seeds of seven plants allied to its desired effect of wealth conjuring it can, after our Lady Qalmana's consecrations, become a most potent talisman. In similar ways it can be paired with other plant elements harmonious with its intended power and act as the foundation of many such fetish-bundles, possessing the power to increase one's fortune and earnings.

Besides being written on parchment and purified paper, or inscribed on sheets of copper, this Key Sigil serves also well all forms of candle magic, by being scratched upon the cleansed wax of a green candle with a copper nail, before it is duly anointed and dressed with suitable elements. In similar ways it can further other Rites of Flame, by being incorporated into magically charged oil lamps or by being written on certain leaves which then are fed to the fire in order to attract and cause the wanted prosperous manifestations and outcomes.

For the blessing of an actual acre to be sown with seeds this Key Sigil is marked upon the soil itself with the tip of a wand consecrated through the powers of Qalmana, having been harvested from one of Her faithful Black In Green possessing the attributes connected to this Key Sigil. By inscribing the Key Sigil in question seven times upon the ground and then staking out the plot by placing four green candles, marked with the Key Sigil, one on each of the four corners and lighting them in Qalmana's name the soil will become blessed by Her Sanctitude.

Key Sigil No. 5



The fifth Key Sigil is that of Concealment and is the Key Sigil used within all workings meant to keep hidden, cloak in shadows and make invisible that which must be protected by enduring secrecy, all through the sorcerous power of the Veiled Queen. The Key Sigil of Concealment is a bringer of darkness upon the eyes and minds of others and is a means through which Her powers are made manifested in order to

obstruct and mislead those against whom the Holy Mother's gifts of concealment are sought. This Key Sigil is a shroud covering that which it is placed upon, shielding it from the detection of both man and spirits.

The Key Sigil of Concealment can be employed within all settings necessitating the hindering of the discovery of any person, deed or thing and while not possessing the power to grant physical invisibility its powers to avert attention will make that which its sorcerous powers are placed upon go unnoticed. For example, it can be written with the suitable Sanctified Ink upon a sheet of parchment or cleansed paper, together with other magical signs and written petitions evoking concealment or directing the influences focused to blind and confuse certain individuals, like within some of the workings done against the law. The ashes from such written talismans burnt in the altar flame of Qalmana can effectively be incorporated into talismanic sachets or oils of concealment.

If inscribed on a thin band of copper, become consecrated with the essences of suitable plant elements and offerings, and then rolled up into a scroll it constitutes a powerful talisman of invisibility, for wearing upon one's person or for placing in the proximity of that which is to be kept hidden. This Key Sigil can also be marked upon the ritually obtained femur or tibia bone of a black cat in order to create an even more potent talisman of concealment, with the powers of misleading and blinding all those from whom one's presence would need to be kept enshrouded.

Key Sigil No. 6



The sixth Key Sigil is that of Chastisement and is the Key Sigil used within all the rites of punishment and revenge, during which the wrathful aspect of the Lady of the Bloody Sickle is called upon to afflict a deserving target. The Key sigil of Chastisement is a tool of

vengeance and bearer of the sharp and poisonous thorns, piercing body, mind and soul of those against whom it is turned, but because of its severe nature it can also wound the hands of anyone lacking the respect, knowledge and empowerments required for its correct employment. This Key Sigil is as the thorns of the Rose, protecting that which is sacred, good and beautiful, by spilling the blood of those who would harm or defile it.

The Key Sigil of Chastisement is employed within all settings where Sancta Qalmana is petitioned to harshly punish an offender and it acts within such contexts as the conductor of all the poisonous and harmful influences falling under Her royal jurisdiction, from both the Kingdom of Green and the Kingdom of the Dead. It will within such settings direct all emanations connected to Her towards the baleful affliction of the target and enclose the person within a circle of Martial Fire and Saturnian Poison, while jabbing him/her from all directions with the thorns of the Fell Garden of Malediction.

There are many different ways this Key Sigil can be used and it can find a place within almost all forms of aggressive techniques of sorcery and witchcraft. For example, it can be drawn with consecrated chalk, containing enspirited elements pertaining to the nature of this Key Sigil, upon any suitable surface in proximity to the dwelling place of the target, such as upon the road leading to and fro the person's home, upon the trunk of a suitable tree facing it or even upon the walls or door of the house itself, all depending upon that which is most fitting for the specific situation.

The Key Sigil can also be inscribed with a rusty nail upon the back of a figure candle consecrated according to the rite for the Enlinkment of Sympathetic Effigies. The candle is then anointed with the venom of seven Black In Green faithful to Qalmana and pierced with 49 thorns and taken to a T-shaped cemetery crossroads and there lit in Qalmana's name, in order to combine the deadly powers of the plant spirits with those of the Dark Dead.

Within other contexts this Key Sigil can be used in less elaborate candle burning rituals and become inscribed upon a black candle,

which then is anointed with suitable oil in harmony with its cause and placed upon the links of the target of the work. Such candle, when lit during the petitioning of the Lady of the Bloodstained Garden, can effectively direct Her deadly emanations towards the one deserving Her punishments.

When written seven times with venomous ink upon a piece of parchment, which then is burnt in the flame of an offertory black candle lit for Qalmana, the ashes so produced will greatly empower all formulae reserved for cursing, be it for powders, oils or incense and when written in similar fashion across the photo of the target and the photo placed underneath of one of Our Lady's fetishes, it will direct Her punishing influences effectively upon the whole being of the person so cursed and placed beneath Her feet.

Key Sigil No. 7



The seventh Key Sigil is that of Consecration and is the Key Sigil employed within all rites of blessing and empowerment drawing spiritual essence from the Holy Qalmana. The Key sigil of Consecration is connected to the aspects of the sorcerous might of the Lady being the polar opposite end to those evoked through the sixth Key Sigil and it channels nought but Her benevolence and sanctitude, for the sake of Her faithful. This Key Sigil is a connection to Her ensouling and enspiriting boons, granted to the receptive while She walked in life and still being granted by Her, even in and through Death.

The Key Sigil of Consecration is employed within all rites meant to channel Her blessings and empowerments, be it towards, upon and into a person, a thing or even a shade or a spirit. It can, for example, be used within the workings meant to reward someone through Her powers or when Her essence is to be seated within some talismanic form. A talisman inscribed with this Key Sigil and consecrated upon Her other seals and through the fetishes of Qalmana can be granted

to someone deserving Her boons, or the Key Sigil marked in some suitable fashion in the close proximity of the earthly place of a shade or spirit to be rewarded can, in connection to the giving of suitable offerings to Her, direct Her endowing currents towards the one She becomes petitioned to bless.

As a talisman this Key Sigil can lend many of the blessings and the protection of Qalmana and serves amply to enhance the powers of any of Her other talismans and amulets that it can become combined with.

Within other context this Key Sigil can be used for all general empowerments and consecrations and can direct Her power to infuse powders, oils, tinctures, perfumes, distils or anything else in need of Her blessing touch. If branded, or otherwise marked, upon one of Her wands it can create a powerful tool for the stirring of potions and other kinds of mixtures, bringing the blessings of Qalmana, filtered through the attributes of the Black In Green of the wand, in to that which it would stir.

Within the rites of fetishism and ensoulment of idols this Key Sigil serves most efficaciously, as it acts as a focusing and drawing point for Her soul and Holy Spirit and strengthens all Her emanations within such contexts of earthly enthroning.

Most often this Key Sigil is best manifested by being inscribed upon a thin sheet of copper, which then must receive the consecrations of Qalmana, so that it can in turn become capable to amplify, hold and/or reflect the power of all such consecrating blessings.



CHAPTER 8

The Rosaries of the Rose Queen

Rosarium or Rosary, signifying both a Rose-Garden, a garland of roses and a string of prayer beads, is of course something intimately connected to the sorceries of the Holy Qalmana, being that She is the Queen of the Rose-Garden of Venus and the one who hears the wordless prayers of the faithful. In similarity to Qayin, She also has Her set of beaded talismans, reflecting those of Qayin's described in the First Book of Falxifer, with the only difference being the ways and the alternative elements by which they are consecrated, as Her rosaries of course must be washed and soaked in the infused essences of such elements obtained from the plant, mineral and animal kingdom that have spiritual connections to and are in sympathy with Her.

But, besides the rosaries similar in form to those of Qayin already described in the First Book of Falxifer, our Holy Qalmana also possesses a set of Her own unique rosaries. These rosaries more intimately connected to Her secret arts and aspects of Her Soul and Spirit are as following:

7x7 black and 7x7 red beads, plus 7 talismanic spacing beads
7x7 black and 7x7 green beads, plus 7 talismanic spacing beads
7x7 black and 7x7 white beads, plus 7 talismanic spacing beads

The talismanic spacing beads are placed after each row of 7 black and 7 red, 7 black and 7 green or 7 black and 7 white beads strung on each of the rosaries.

For the black and red rosary the spacing beads are made of seven very thin sheets of copper, inscribed each with one of Qalmana's Key Sigils,

which then are activated and consecrated individually with their own corresponding herbal formula and then rolled up tightly into small scroll-beads that can be strung on the rosary.

For the black and green rosary the spacing beads are made of seven different small pieces of wood, each ritually harvested from seven of Her holy trees, like for example Rose, Elder, Lilac, Whitethorn, Apple, Cherry and Alder, or from any other such tree that sound judgment or Gnosis points out as one of Her arboreal links or points of power.

For the black and white rosary the spacing beads are made out of bone and each of these beads are to have been buried at a separate cemetery for 7 nights each, in a place of power specifically connected to Her aspect as the Queen of Gulgaltha, so that each of them become connected to the powers of a cemetery and so that the seven of them together constitute the One Link to the wholeness of the Sevenfold Power of Field of Skulls, before they are strung on Her rosary.

The red and black rosary is connected to Qalmana's aspects as the Witch-Mother and the Mistress of All Sorceries. This rosary is a talisman that grants the powers of enchantment and aids in all magical undertakings mimicking Her own arts, but it also grants Her protection and Her veiling halo, which can make blind the profane and act as a beacon of light calling upon the blessings of all spirits faithful to Her.

The black and green rosary is connected to Her aspect as the Rose-Crowned Queen of Harvest and the Mistress of all Black In Green. This rosary grants the power to conjure all spirits and spiritual qualities of the Kingdom of Green and assists greatly in all rites of sowing and harvesting and will, by Her power, aid in the establishing of contact with all the aspects of Divinity hidden behind or caught within the forms of plants.

The black and white rosary is connected to Her aspects as the Corpse Queen of Gulgaltha and the Mistress of the Crossroads of Death. This rosary grants Her empowerments through the forces of All Cemeteries, as the seven cemeteries ritually connected to it esoterically create the

connection to the Whole of Gulgaltha, spanning from the first grave to the last, and is both a talisman and amulet of great use during all interactions with the dead, no matter if they be Mighty and Blessed or cursed and obsessed.

The exact procedure for the consecration of each Rosarium of Qalmana shall be left undisclosed, as it, like all of Her other mysteries, is reserved for those who actually reach Her and become received by Her and thus also become blessed by beholding Her veiled beauty and receiving Her illumination and direct guidance, but throughout the First and this Second Book of Falxifer there are enough hints and clues given to lead the cunning towards the correct direction, where they through contemplation, meditation, prayers and communion with the Holy Mother and Her hosts of famuli shall become able to learn and practice all Her sacred rites.



CHAPTER 9

The Blades of the Queen of Sinistral Harvest

Amongst the sacred tools and the icons dedicated and connected to Holy Qalmana it is Her Reaping Sickle and Blade which take the most prominent position within the context of both Her veneration and Her practical sorcery. The blades of these tools of harvest take two forms; one is curved and sickle shaped and the other straight bladed and in the form of a knife. Both of these blades serve their own share of the work and are of equal importance.

The sickle serves the harvesting of herbs and other more delicate plant elements and possesses the ability to reap the full spiritual powers of their Black In Green, through the authority of their Supreme Queen, while the knife, most often with a long and heavy blade, serves to harvest branches and other more sturdy parts of the plants needed for Her work.

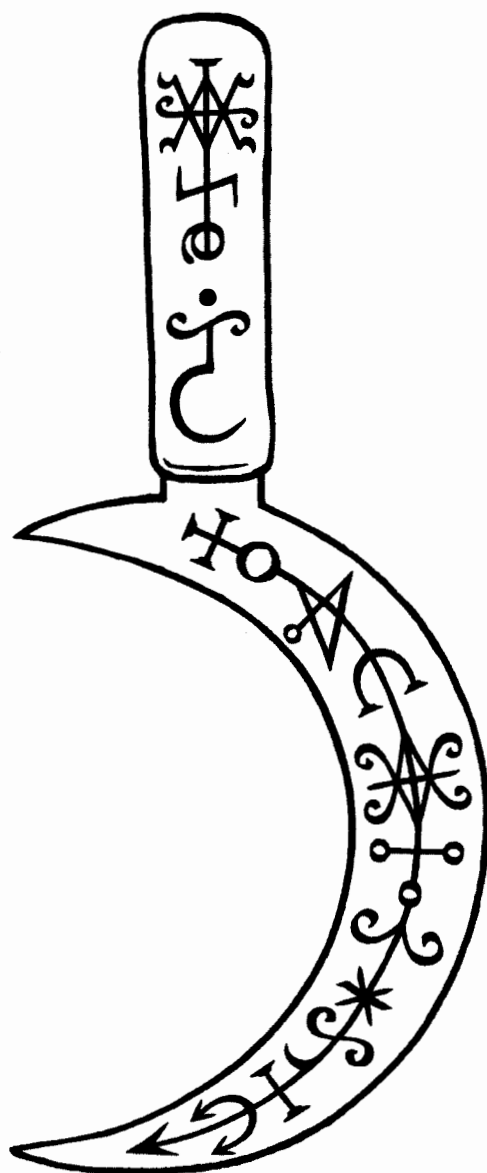
The blade of the Sickle of Qalmana is traditionally made out of copper and its handle made out of the wood of one of Her sacred trees. Similar to the Venefic Sickle of Qayin also Qalmana's harvesting blades are to be adorned and blessed with the specific set of sigils connected to the ruling treaties granting the cutting blades Her blessings, curses and full empowerments. The handle part of the Sickle Sigil of Qalmana is to be branded and the blade part of it is to be engraved or otherwise permanently marked.

As a small offering in return for all the Blood of Green that the sickle is to spill, it must after its marking draw blood from the left hand of the one meant to physically wield it. If the blade is sharp enough

to draw blood from the flesh it will also be fit for the Sacred Rites of Harvest. The blood so spilt is to be smeared upon the blade as a reminder of the fact that power demands power and that every harvest has its price.

By the markings and the anointment with blood the sickle becomes connected to the blade with which Qalmana Herself reaped and still reaps, and it becomes ready for its final stage of consecration, via the rites of ablution, during which the harvested flowers from seven plants most closely connected to the Holy Mother are made to transfer their spiritual virtues to the sickle, by the extraction and transfer of their essences via a suitable solvent, such as water ritually collected from a place of power or strong liquor that has been prayed over, for the making of a strong tincture.

After having been marked, bloodied and washed in and by the unified powers of the seven Black In Green faithful to Qalmana, the sickle is to be placed upon Her Sorcery Sigil, or Her Green Point of the Skull, and there, according to the correct mode of activation of the sigil chosen, be given the final sanctification and the sealing of the powers bound to and within it. After 24 hours the Sickle of Qalmana will be fully empowered and removed from the sigil, wrapped in green silk and kept upon the altar.



*The Sickle Sigil of Holy Qalmana,
for the marking of the blade and handle of Her Reaping Hook*

When it comes to the straight reaping blade, reserved for the cutting of the bones of plants during the sorcerous workings of Qalmana, the procedure is exactly the same as with the making and consecrating of the sickle, with the only differences being the shape of the sigil meant to adorn its blade and the material of the blade itself, which in this case must be heavy and sharp enough to cut through branches without causing too much damage to the host tree.

The handle part of the Sickle Sigil retains its shape, but its curved part intended for the marking of the blade must be changed into a straight form, fitting the blade of the knife.

As for the blade the copper must here become replaced by steel or iron and the tabu against those metals become here overridden, through the enchanting and taming of the fires of the martial blade, by the powers of the Witch-Mother Qalmana. This is achieved by placing the container of infusion or tincture, in which the knife is to be washed, directly upon the proper activated sigil of Qalmana and then first washing and then letting the knife remain submerged in the empowering, and in this case taming, bath for at least 24 hours, during which the sigil upon which the work is placed is kept activated by the power of the flames set upon it.

After the 24 hours the knife can be retrieved, dried, oiled and kept wrapped in green silk, until it is needed for the Good Work of the Lady, be it for benediction or malediction.

Besides its primary purposes such knife of Qalmana can also serve well other forms of harvesting, such as when the life and soul of other creatures are to be reaped for the sake of the fortification of Her sorceries and the quickening of the powers of the elements employed therein.



*The Straight Sickle Sigil of Qalmana,
for the marking of the handle and the blade of a knife*





CHAPTER 10

Liluwā Her Name Is

*Harvester! Destroyer! Liberator!
Liluwā! Liluwā! Liluwā!*

*Covered in Black She Comes!
Smeared with Blood She Comes!
She comes bearing the Fragrance of Night's Blossoms!*

*She comes to Bless and to Curse!
She comes to Bind and to Set Free!*

*Lil-Uwā of the Sickle is Her Name!
The Grand Mistress of Tzelmoth is Her Title!
All Bewitching and Boundless is Her Power!*

*Blood is Her Tribute and Life Her Harvest!
Death is Her Gift and Liberation Her Blessing!*

*She is an Enchanter of the Dead!
She is a Vanquisher of the Living!
She is a Bringer of an Unfated End!*

*Hers are the Blood-Sprinkled Flowers of a Dark Eden Risen!
Hers is the Beauty-Clad Poison of all Black In Green!
Hers is the Sweetness of the Unlawful Fruits of Wisdom!*

Lil-Uwā Her Name Is!

*From the Seed of Sataninsam She rose!
From the Side of the Serpent She came!
As a Crowned and Conquering Queen She returned!
In the Kingdom of Nightside Venus She is now Enthroned!*

*Whisper Her name in Awe and thus Evoke Death to all
that would defy True Beauty!*

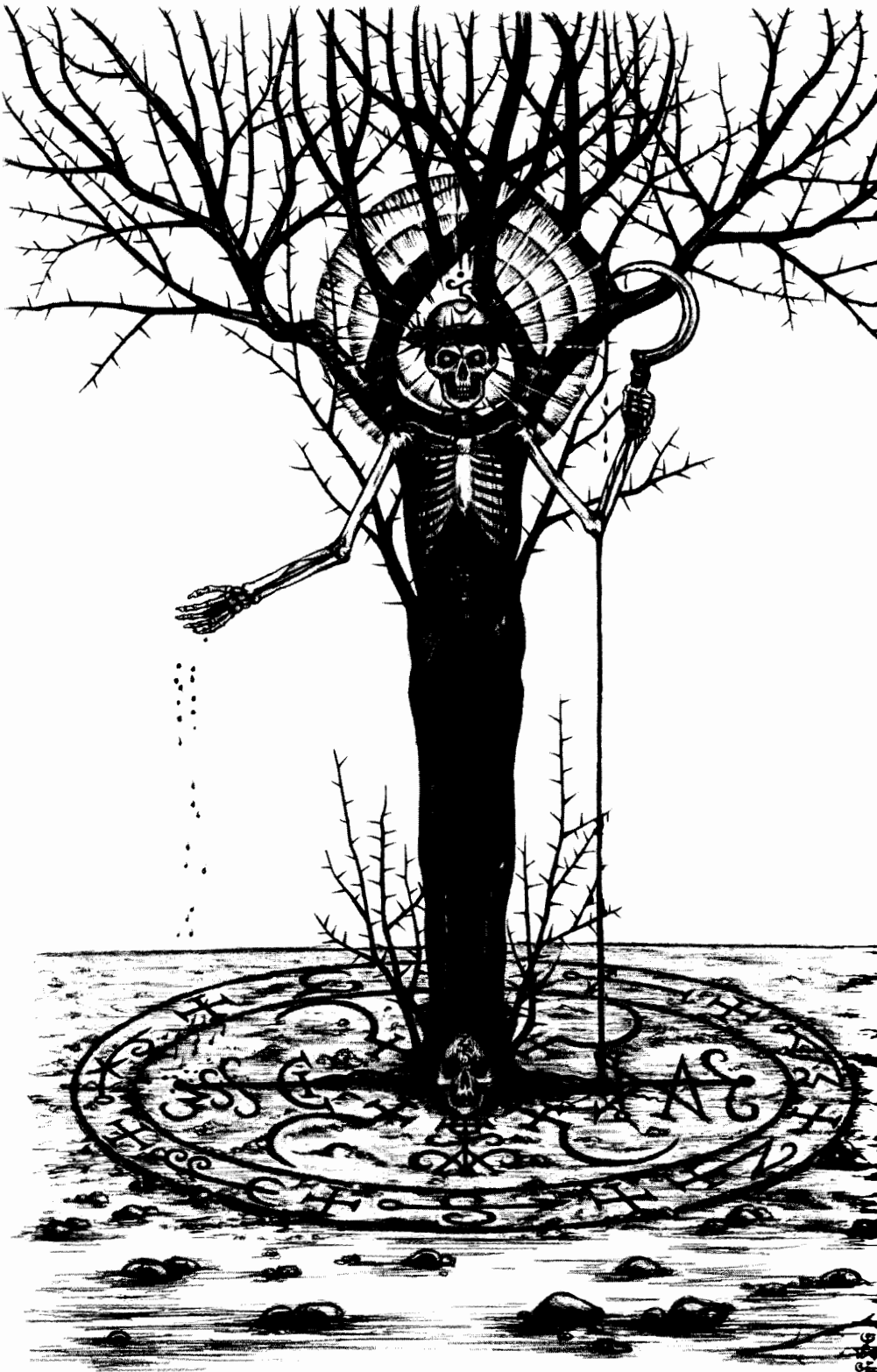
Zammazo Emoth Zaraqaen Liluwa Baalatzelmoth!



PART
II

The Branches of Sin,
the Black In Green
and
Their Sorceries







CHAPTER 11

The Green Point of the Skull

The Green Point of the Skull is the Insignia and Spirit Signature of Qayin Qatsiyr which both represent and manifest the powers made accessible through esoteric treaties made between His spirit and the spirits of both the Black In Green and the Black In Red (i.e. the Awakened Spirits within both plants and man).

This Insignia acts as the point of ingress for the Lord of the Venefic Sickle and is indispensable when it comes to the plant related aspects of His Sorcery.

Through this insignia His powers, in the aspect of the Thorn-Crowned Harvester and Master of the Green Skull, are evoked and directed towards the workings of consecration and telestic seating of spiritual essences related to the aspects connected to these manifestations of Qayin's soul and spirit.

The powers of this insignia of the Master Qatsiyr can be compared to a combination of His Nigromancy and Falx Bellicum sigils, with the addition of His aspect-specific essence as the Master of all Venefic Arts and the Sovereign of all spirits of the Green Kingdom and can therefore serve all rites in which the Black In Green are to be charged, called back, empowered or worked with in any other form through His direct involvement, authority and grace.

Through this insignia the path of the First Akeldama can be opened and the spirits of the plants, once awakened by the blood of the First Murdered, can be summoned and communed with, both for the sake of sorceries base and exalted, as that Field both covers the nadir and

reaches up towards the zenith of His, and therefore also our own, Becoming upon the Thorny Path of Nod.

This insignia is a locked gate with a twofold key consisting of Qayin Qatsiyr's Formula of Calling and a ritual procedure through which the key is turned and the power of Green Point of the Skull made activated and accessible.

The worded formula in question calls upon the Master in His aspects of the Father and Sower, the Planter, the Ploughman, the Bearer of Thorns, the Reaper, the Poison Bringer, the Lord of the Tree of Death, the Monarch of Green Death, the Master of the Sickle, the Harvester of God and the Son of the Devil.

The following is Master Qatsiyr's Formula of Calling:

Veni Qayin Sator, Consitor et Arator!
Veni, veni Spinifer, Messor et Venenifer!
Veni Dominor Arbor Mortis!
Veni, veni Rex Mors Viridis!
Veni Baal-Maggal et Qatsiyrel!
Veni Qayin ben Samael! (x7)

For the ritual procedure of the activation of the Green Point of the Skull, through which the powers called upon through the given formula are accessed and directed, four green candles, one black candle, liquor and a cigar are required.

The insignia is to be marked in a suitable manner on a fitting surface, such as with ensouled or otherwise sanctified black or green ink, paint or chalk upon a piece of green or black cloth, a piece of flat wood or on a cleansed and suitable sized piece of paper or parchment.

Liquor is then to be sprayed from the mouth three times over the insignia in order to water it. The cigar is lit in traditional manner and its smoke blown at all parts of the insignia in order to further activate it, while prayers through the smoke are given to the Master concerning the reason for why His powers are roused through the Green Point.

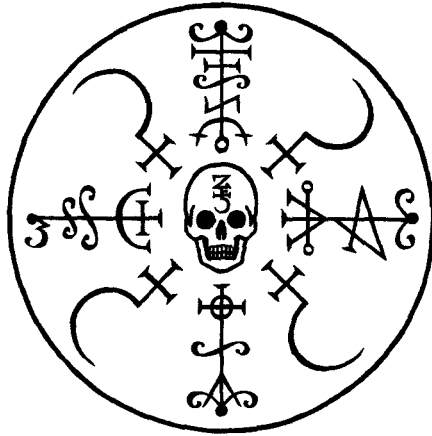
The four green candles are so to be positioned upon the four cardinal points of power within the insignia, and the one black candle is positioned upon the skull at its centre.

(When plant-elements are worked upon, consecrated or in any manner charged with the powers of the Master they are placed inside of a suitable, flat lidded, vessel at the centre of the insignia and the black candle is positioned on the lid of that vessel.)

The green candles are to be given flame first, while Qayin Qatsiyr's Formula of Calling is chanted once over each, starting with the uppermost green candle and moving downwards in a widdershins motion until the fourth green candle is lit, and then the black candle is given flame and the formula is chanted three times over its flame, so that the Calling of Master Qatsiyr has been intoned all in all seven times over the five flames.

At that point when the insignia has been planted, given libation, smoke and fire and the calling has been chanted for the seventh time, the Point of the Green Skull will have been fully activated and opened, and the Black of the Green placed upon it becomes summoned by the power of Qayin the Tiller and brought back, quickened and charged directly by His sorcerous might and their consecrated element assumes thus qualities similar to correctly ritually harvested plants and becomes enspirited by their corresponding daemons.

Upon such activated Green Point, the daemons of the plants can be communed with in many different ways and their signatures and secret names can be obtained by those possessing the empowerments of the First Coronation.



Qayin Qatsiyr's Green Point of the Skull

There is a secondary version of the same insignia in which the Green Point of the Skull is encircled by the characters of Master Qatsiyr and in contrast to the primary version, which is most often employed within rites where plant-elements are worked with through His grace and power, this secondary aspect of the insignia is reserved for the evocation of the essence of the Master Qatsiyr Himself and is most often utilised when His aspect-specific fetishes and talismans are to be ensouled with the spiritual essence of the Sovereign of All Black In Green, when He is to be given thanks and offerings and be communed with directly, or when His direct intercession is sought in certain other pressing contexts.

If the purpose of the Calling is to imbue different elements, talismans and fetishes with His essence, all such objects must be placed upon vertical and horizontal parts within the insignia or upon the skull, close to where the black candle shall burn. If the purpose is instead to give Him offerings or to petition Him to reap on one's own behalf the offerings or/and sympathetic links pertaining to such goals are to be placed upon the four diagonal points inside the insignia, within the curve of the blade of each reaping sickle.

When it comes to the activation of the Keyed Insignia of Master Qatsiyr, it follows a sequence similar to the one already described, but with some alterations when it comes to the giving of the libation, the amount

and colour of the candles and to the timing of the chanting of the Formula of Calling.

The libation of liquor is here to be replaced by the fresh spilt blood of a suitable animal offering and the green upon which the insignia is marked in black is by this 'Watering of the Field' made red, and thus Akeldama becomes established.

The tobacco offering is here to be given in ways similar to the earlier instructions concerning the giving of smoke to this insignia and through the smoke prayers are directed to the Master of the Sickle and He is invited to egress from the bloodied lines of the insignia constituting the roads of That Field, meant to be blessed by His treading. When more than half of the cigar has been smoked the remaining part is to be placed upon the altar ashtray.

Instead of the four green candles used when His empowerments, blessings and curses are sought through the primary version of the Green Point of the Skull, seven half-green and half-black candles and one single fully black candle are to be positioned upon the Keyed Insignia.

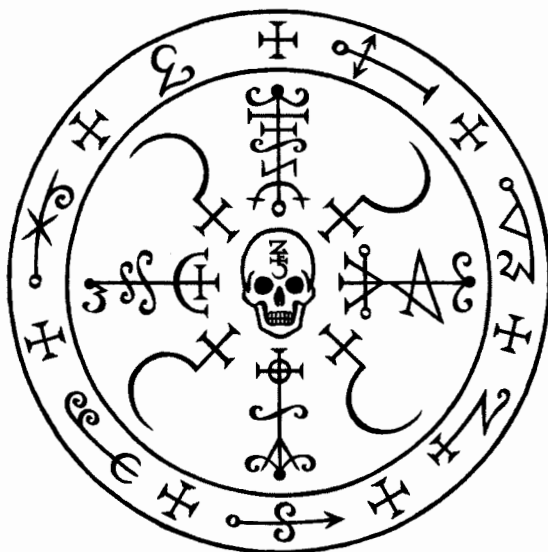
The seven half-green and half-black candles are to be planted upon the crosses spaced between the characters/keys surrounding the insignia and the one black candle is placed at its centre, upon the Falx Bellicum marked skull.

The giving of flame starts with the candle placed upon the uppermost positioned cross, marking the Point of Midnight, and Qayin Qatsiy's Formula of Calling is chanted once. The candles are then to be given flames to in the usual widdershins motion and succession and for each candle lit the Formula of Calling is chanted once, until all the seven half-green and half-black candles have been lit and His Calling has been chanted seven times. At that point the black candle at the centre of the insignia is to be given flame and the salutation of the Master Qatsiy is to be chanted once, in order to give praise and welcome Him that has come.

Salve Qayin Sator, Consitor et Arator!
Salve, salve Spinifer, Messor et Venenifer!
Salve Dominor Arbor Mortis!
Salve, salve Rex Mors Viridis!
Salve Baal-Maggal et Qatsiyrel!
Salve Qayin ben Samael!

The channelled powers accessed through the activated insignia will be flowing forth while the flames burn upon it, and when they are all fully consumed the work will have been accomplished and the roads and the gate will once again become closed.

The painted or otherwise traced insignia will after such workings retain portion of its holiness and can be kept for future rituals, kept as a talisman enlinked to the Master or taken out to a field of harvest or a forest and there buried with suitable offerings in order to further give thanks and praise the Master and establish His power where the Green Point of the Skull becomes sowed.



The Keyed Insignia of Master Qatsiy



CHAPTER 12

The Black In Green

Amongst the most powerful magistelli of the Qayinite are those of the Arboreal and the Herbaceous Hosts of Black Guised In Green. These faithful allies to our cause and assistants in Our Great Work are the embodied spirits of some of the intruding forces of the Sitra Ahra, the portions of the diluted divine essence that they empowered, awakened and aligned to the Cause of the Black Light and the spirits of the many Nephilum and other Mighty Dead that later became seated within the liminal points of the forests and gardens of this world.

The intruding powers from the Sitra Ahra are the ones brought into this world through Our Master Qayin's and Our Lady Qalmana's first acts of blood sacrifice, which stained red the green and opened up the jaws of the parched earth and connected the first tombs to the unlocked gate of the Nahemothic realm. As the First Tillers became the First Murderers, the very nature of the plant kingdom became altered and the shadow-vessel of each and every plant sowed, cared for and harvested by our Master Qayin Qatsiyr and His Rose-Crowned Bride, our Blood-Mother Qalmana, became thus affected and unnaturally enspirited.

Because of this there are two aspects to each plant in this world; one being the profane aspect serving the Law of Nature and the other constituting the Hidden Black In Green; being spirits not installed within them by the Demiurge of this world but instead shards of that holy crystallized Black Azoth from and/or aligned to that Other Side, endowed to them through the deeds of the two First-Born of the Bloodline of the Janus-faced and Doubly Cunning Serpent Sataninsam.

Thus the material corpus of each plant that at first, because of the Demiurgic act of spiritual diluting, did not possess any other virtues, but those of the four material elements, received a hidden Quinta Essentia, because of the blessings and curses brought upon and through Qayin and Qalmana.

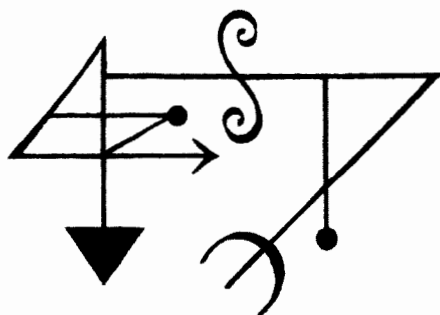
Within our Work it is these Spirits Hidden In Green that we venerate through both solemn and ecstatic rites of worship and sacrifice. Our faithfulness and admiration is thus never primarily directed to the material portion of each plant but instead to that Hidden Part, which in ways unseen and uncomprehended by the profane race of Adam is connected to the Pneumatic Flames burning within our own selves.

We shall therefore now focus on these Yereq-Tsaba of Qayin Qatsiy; being the Green Host of Qayin the Harvester; the Legion of Black In Green.

The following is a short list containing 72 of the countless plants harbouring the Green Daemons of Our Work, presented here together with their Magical Signatures which by the wise can be used in order to access their hidden and most potent spirit-powers.

Alder

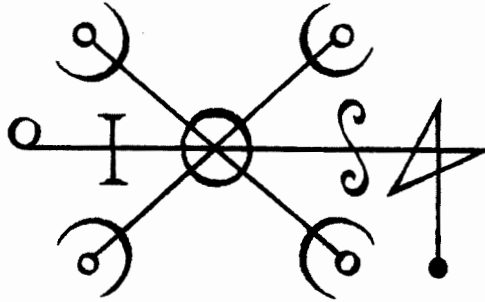
(*Alnus glutinosa*)



The daemon of the Alder tree is a guardian of the spirit-gates often found in connection to still ponds, lakes and rivers. She can cause drowning, but also grant protection against it. Her dominion is specifically over the souls of the suicides and murder victims that have died by drowning. She possesses also great power over the darker races of the faerie, especially the ones most adverse towards the race of Adam inhabiting bogs, swamps and the liminal marshes. This daemon is also very strong when it comes to protective rituals aimed at the reversal and removal of curses, as she holds sway over many kinds of baneful currents and can open and close the doors between the target and the poisoned currents directed towards him/her. A ritually harvested Alder wand empowered by this daemon is therefore the key to immense powers coveted by most sorcerers, spirit-workers and necromancers as it can, by the grace of its daemon, grant the powers of prophecy and spirit-sight, and lend protection and control over many dark shades and spirits. The Alder daemon is one of the Black In Green beloved by and devoted to Qalmana, and it is in Her holy names that this daemon's blessings and empowerments can be obtained.

Almond

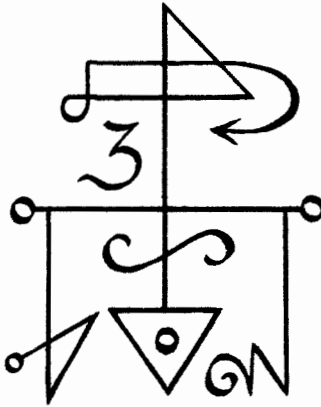
(*Prunus dulcis*)



The daemon of the (sweet) Almond tree is a bringer of abundance, wealth and riches. She is a strong worker of enchantments concerning love and lust and possesses the power to make her allies beloved by their friends and liked by their foes. This daemon enhances all powers and currents which are in line with her own, and where there is the seed of growth for her sorcery she can cause great fruitfulness. The wood of the Almond tree, when empowered by its daemon, will also aid in all forms of dowsing, be it by the work of the wand, forked rod or pendulum and can lead the exalted to hidden treasures, riches concealed beneath the soil or to any lost items sought.

Angel's Trumpet

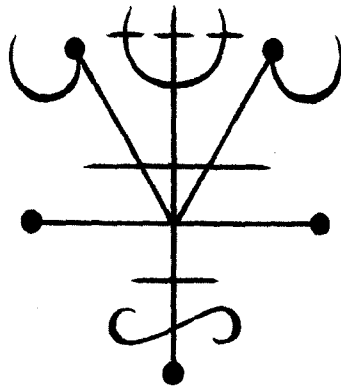
(*Brugmansia*)



The daemon of the Angel's/Devil's trumpet is a mighty spirit with mastery over many aspects of the Sorcerous Arts. She is a seductress and enchanter of minds and souls and can cause lust and love, as well as horror and insanity. She holds sway over the gates of sleep and can cause both erotic dreams and terrifying nightmares. She possesses the power to grant the Ghost-Sight and is one of the holders of the green keys to the kingdom of the dead. The daemon of the Angel's Trumpet can induce communion between the living and the dead, mostly within the realm of dreaming and through profound states of trance, but can also grant the powers of divination and prophecy to those who entreat her wisely and correctly. She can point out secret tombs and the hidden treasures of the dead and grant the power of soul-flight within the context of sabbatic sorcery. Her powers are most accessible during night-time, when the enchanting scent of her flowers signals her awakened presence. The flowers of this daemon, when dried and mixed with the holy Tobacco of Amiahzatan, can be employed as a very potent incense used in order to channel the blessings and curses of this mighty spirit.

Apple

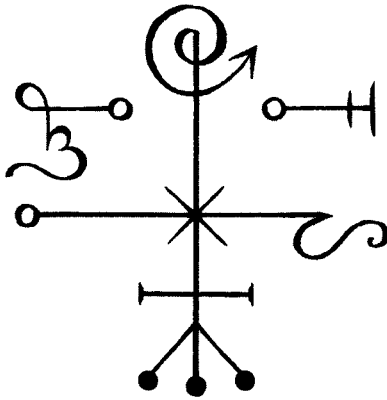
(*Malus domestica*)



The daemon of the Apple tree is another great enchantress and a bringer of many blessings and powers to those who approach her correctly. She is one of the strongest spirits when it comes to the arts of love-witching and her power to cause sympathy, attraction, lust and love is unparalleled. She can sweeten the hearts of man and cause friendship and lasting bonds between those who come together in her presence. She is also a great protector and can act as a banisher of many kinds of misery and illness. Her powers to bless reaches beyond the realm of the living and can also strengthen and comfort the dead and she is therefore often entreated to attend within the contexts of non-coercive necromancy. The daemon of the Apple tree holds also the keys to forbidden occult knowledge and is one of the earthbound spirits most beloved by Qalmana and is therefore a guardian of the mysteries of Our Holy Blood-Mother and a potential granter of illumination and wisdom. The wood of the Apple tree can therefore be used to unlock the cited powers of this great daemon, but also act as the very key to the spiritual points of the otherworldly realms that the Apple tree often stands upon.

Ash

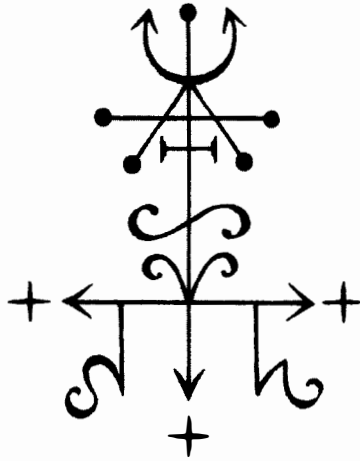
(*Fraxinus excelsior*)



The daemon of the Ash tree possesses the power to open up the gates to all realms, both physical and spiritual and can direct magically generated power or the very soul of those with whom he chooses to work with across the spiritual planes. His powers are connected to the mysteries of the Spirit Stead and to the Vertical Road between the lowest and the highest worlds within creation. By his blessing the wand harvested from his tree can become the witch's broom or the sorcerer's staff, upon which the barriers standing between the realms of man and gods, the living and the dead and the sleeping and the awakened can be traversed. He also possesses the power to arouse or calm sea waves, affect the weather, tame unruly horses and focus and strengthen one's Sorcerous powers of Will.

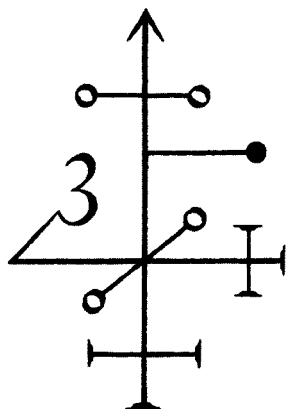
Bay Laurel

(*Laurus nobilis*)



The Daemon of the Bay Laurel tree is a mighty spirit of victory and conquest. He grants success in battles and leads one to triumph by dispelling false notions and faulty ideas. He can within such adversarial settings also be entreated to attack one's foes and cause them to make strategic mistakes in the heat of the battle. He is also a bringer of wealth and good luck and can be a generous granter of boons, if worked with properly and according to his own holy tabus. The daemon of the Bay Laurel owns also the power to banish spirits of sickness and wretchedness and is therefore called upon within many different rites of cleansing and banishing. He can grant the powers of prophecy, vision and second-sight and aid in the opening of the Eye that can see all that which is hidden from the eyes of the clay-born race of Adam.

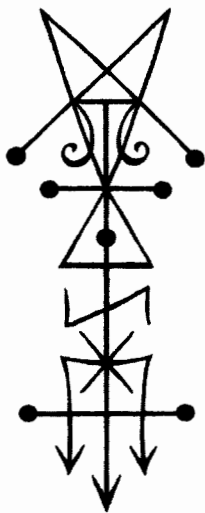
Birch (*Betula*)



The Daemon of the Birch tree is a guardian of the paths to the hidden realms, with power to open and close gates that can allow man and spirits to climb the axis between the worlds. She holds sway over many lesser spirits and has the ability to banish the lowly spirits of disease, misery and sadness. She can banish unwanted influences and can cleanse both body and soul from parasitic forces. She is a protector of the dead, but can also be employed to remove the Dark Dead and sweep away their harmful influences. The Daemon of the Birch tree also possesses the power to bind both man and spirits with the power of solemn oaths sworn in her presence and attends many of Our Mother Qalmana's rites of Pacts and Holy covenants. The wand empowered by this lovely daemon can not only exorcise negative spirits and influences, act as a spirit-bridge and be a sign of unbreakable oaths, but it can also control the weather and raise storms. The bark of such a blessed tree is also used as parchment upon which talismans of protection are drawn and petitions to spirits are written its twigs, when tied with red ribbons and used as a magical broom, can be employed for the sweeping away of unwanted influences, but also serve as the iconic tool of spirit flight, upon which the soul of the sorcerer during awaken dreams can travel across the realms of night.

Black Ironwood

(Krugiodendron ferreum)

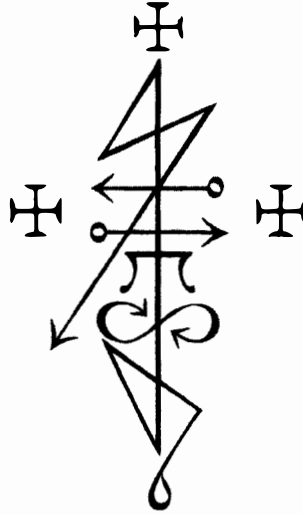


The Black Ironwood, also called the Devil's Wood within certain traditions, possesses a daemon feared and respected by all who have knowledge of his existence. He is a diabolical dryad with immense appetite for the blood of both animals and man. He is a master of the infernal arts of necrosophic black magic and holds power over the souls of Dark and Evil Dead. He commands, in the name of Qayin, legions of dead murderers, suicides and vengeful murder victims and draws to himself all manners of bloodthirsty, sadistic and obsessive spirits. Not only does he possess the power to gather such dark assembly around himself, but he also possesses the power to bind, control and command them all. He is the guardian of the Arboreal Hell Gate and a bringer of madness and slow, but often bloody, death. Since he first drank of Abel's spilled blood he has craved the lifeblood of the children of Adam and during the rituals in which he is petitioned to grant a part of the tree he possesses to the sorcerer he is always, in the name of the Devil, given the blood of animals slaughtered by the root of his tree. His ceremonies are most often conducted during the night hours of Good Friday, and it is during that night that he is most willing to aid the sorcerer in his darkest workings. The wand empowered by this daemon possesses the power of the Sceptre of the Master of the Dark Dead and serves as a key to the

most fearful realms of the dead. Any part from the Black Ironwood tree, when ritually harvested or consecrated in the correct manner, can act as a direct link to Our Master Qayin Occisor Himself.

Blackthorn

(*Prunus spinosa*)

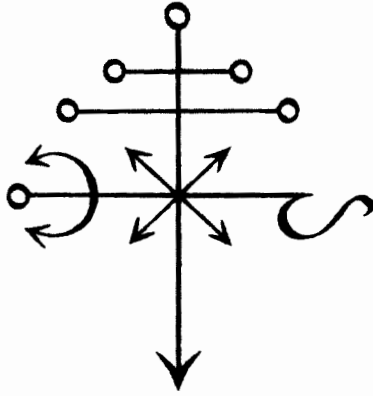


The daemon of the Blackthorn is within our tradition one of the Black In Green most dedicated to the cause of Qayin. This dryadic spirit is, within the Virid Line of Our Necrosophy, a messenger of Qayin Qatsiyr and acts as the black angel of the Falx Bellicum. It is this daemon of the Blackthorn that in many cases acts as an enforcer of the Laws and Holy Tabus of the Thorn-Crowned King of Harvest, and he is one of the most dominating aspects of the spirits hidden behind the wooden masks of nature. The Blackthorn's spirit is a master of all kinds of warfare and baleful assault, but he is also a mighty protector that can shield against both physical and spiritual dangers. He can grant fierce warrior might and victory in battle, cause strife and animosity amongst the ranks of the enemy and strengthen the focus and resolve of his allies. He holds the power to direct pernicious currents towards both the living and the dead, and the wands he empowers become both Swords of Death and Sceptres of Dominion and Mastery. To knock thrice with such a wand is a coercive summoning that few earthbound spirits dare to ignore, as it is not only the holder of the wand but the spirit of this mighty daemon attached to it that in such cases summons those called upon. The thorns of his trees are as his fangs and claws and can be used to pierce the heart and soul of one's enemies during the rites of

malediction and vengeance, but such thorns can also be used to set up a protecting magical fence, upon which all intruding forces become impaled. Any spot encircled with the empowered wands of this daemon becomes in a similar fashion protected and impenetrable, but it is also widely known that any unsanctioned use of the wood of this daemon brings a curse upon the head and heart of the profaner.

Buckthorn

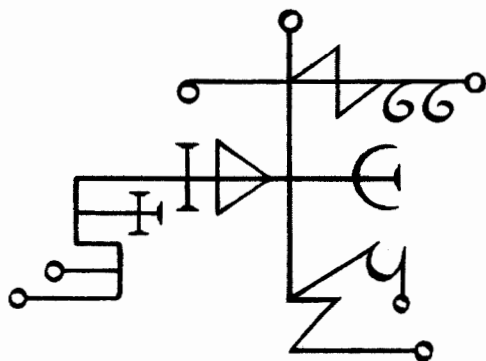
(*Rhamnus cathartica*)



The Daemon of the Buckthorn tree is a fierce dryad with power to both cause harm and lend protection and is a spirit often called upon by those engaged in magical warfare. She can focus and direct the powers of the sorcerer and make each spell hit like a poisoned arrow into the heart of the enemy. This daemon is also a very dominating spirit with the ability to restrain and subjugate both man and spirits. She can control the shades of the restless dead and effectively evoke or banish them. She can cleanse a place from the influences of the lingering wraiths and remove their poisoning stains from the souls of the living. The wands empowered by this Black In Green have many uses, including cursing, protecting, calling upon and banishing the dead, invoking the Seirim, setting up magical barriers and strengthening the powers aroused during sorcerous workings 'against the law'.

Cherry Tree

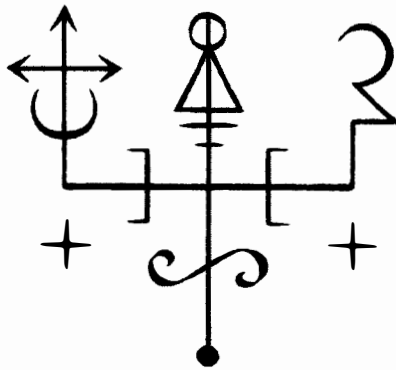
(*Prunus avium*)



The Daemon of the Cherry tree is a powerful ally and a spirit with great powers of enchantment. She is a mistress of the arts of Love-Witching and can effectively becharm any target and cause both lust and love and ignite the flames of passion within the hearts of man, by strengthening or causing attraction and allure where very little or none originally existed. She can also grant the powers of prophecy and strengthen all mediumistic abilities. Her power over animals is also strong, and she can grant the ability to tame and befriend many kinds of wild beasts. Any wand from the Cherry tree empowered by this daemon will be able to channel her blessings and also strengthen the powers of the sorcerer's own magical will, aid in the finding of any sought after object or person and the opening of all closed opportunities or paths leading to the goals of her allies. Upon such holy wand also many binding oaths are sworn and spiritual pacts and covenants entered into, most often in the Holy Names of Qalmana.

Cinnamon

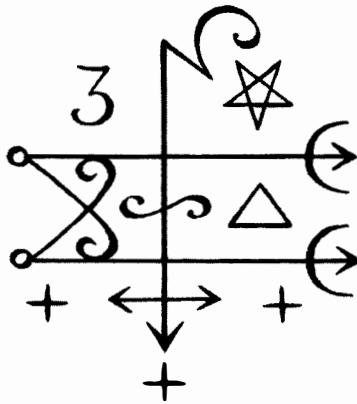
(*Cinnamomum verum*)



The Daemon of the Cinnamon tree is well known for its many beneficial powers and is a good ally to have when working with the Black In Green. He is a bringer of good luck, prosperity and wealth, if approached correctly and according to the laws he acknowledges. He can aid in the overcoming of obstacles and in the achievement of success. He also possesses the power to incite lust and love and can enflame passions within the hearts of man and creates great sympathy towards his allies, but can also reverse his blessings into curses and cause animosity, envy and jealousy within the ranks of one's foes. This mighty spirit possesses also the ability to banish negative and stifling energies, shades and spirits and cleanse both body and soul from such burdening influences. The wood and bark of the Cinnamon tree, when empowered by this daemon, can become an amplifier of all his powers and used in order to channel, strengthen and focus his magic.

Clove Tree

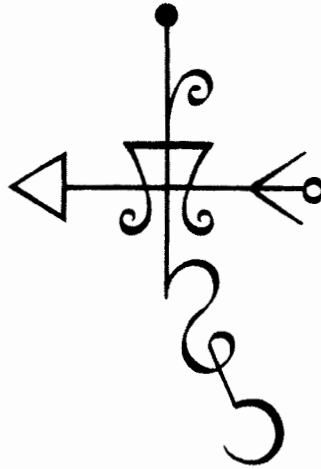
(*Syzygium aromaticum*)



The daemon of the Clove tree is a mighty spirit with many wholesome and good attributes and skills. He is a powerful defender and a potential dispenser of boons and is often entreated to aid in the shielding against danger and harmful influences, which he can nail down in different manners, and in the banishing of misfortune, sickness and obsessive shades and spirits. The daemon of the Clove tree can also assist in the breaking of the curses of one's foes and in the fortification of the spiritual defences of his allies. He can attract wealth and luck to those upon whom he chooses to place his blessings and make them more attractive in the eyes and minds of the opposite sex. The branches and wood of the Clover tree, when empowered by this daemon, can be used in many different ways for the channelling of his power, but the most blessed share of harvest from his tree, containing links to his spiritual essence, is its unopened flower buds, which are used in many different forms of sorcery, especially when sun dried and used as fragrant nail with which his protection and benediction are called upon.

Cypress

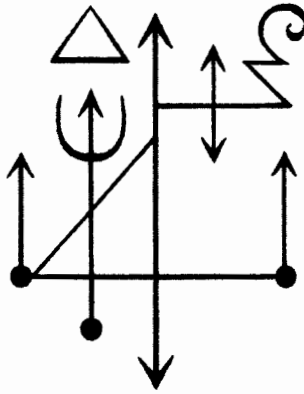
(*Cupressus sempervirens*)



The daemon of the Cypress tree is a spirit connected to the mysteries of the Gulgatha and is a guardian of the graves. His dominion is over cemeteries and he is one of the daemons holding the green keys to the underworld. He possesses the power to bring back the souls of the dead and can make them communicate or otherwise interact with the living. He can strengthen the souls of the living and the dead and grant comfort, purification, illumination and spiritual elevation, but he can also become provoked or entreated to curse, bring maddening sorrow and depression and the torments of the Restless Dead. This dryadic spirit has also the ability to bind both the living and the dead and block their paths in life or death. The wood or other ritually harvested parts of the Cypress tree, empowered by this mighty guardian of the death-paths, can be used in all manners of necromancy and necrosophic sorcery, and a bonfire made with such wood and leaves from his tree can be made into an open Ghost Gate, through which souls can enter or leave the Kingdom of the Dead.

Dragon Blood Tree

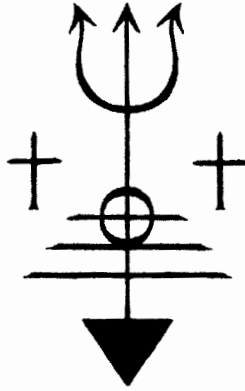
(*Dracaena Cinnabari*)



The daemon of the Dragon Blood tree is a fierce spirit of war, victory and conquest. He possesses the power to grant courage and strength to his allies and strike fear into the hearts of their enemies and make them demoralized. He is an elevator of the astral currents and where he is evoked all lower astral shades and spirits become banished, he is therefore often called upon during the rites of exorcism and spiritual cleansing and is known as the eraser of the stains of the Dark Dead. Because of his high vibratory nature and fierce and purifying martial heat, he is seldom called upon within the necromantic settings, as most of the dead fear him. The spirit of this fiery dryad can also grant male virility, enflame passions and cause lust, but he can also aid in workings of domination and coercion. The wood and resin from the tree of this daemon, when fully empowered, can become a conductor of his force and grant both protection and power, and outside the context of the workings with the Dark Dead and other spirits of the lowest astral, strengthen most, if not all, Sorcerous currents.

Elder

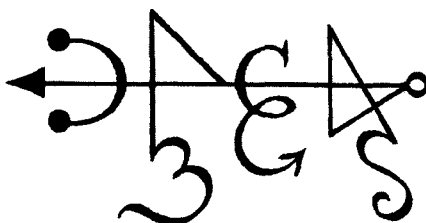
(*Sambucus nigra*)



The daemon of the Elder Tree is one of the mightiest amongst all of the Black In Green. She has been considered a goddess in her own right by many and possesses immense powers and works closely with and for the Soul of Our Blood-Mother Qalmana, and some would even go as far as saying that Her Blessed Soul actually dwells within the Elder tree and that the dryad of that tree is as a daughter to Her. The aspect of Our Holy Qalmana that the daemon of this tree is specifically connected to is Her deathly manifestation, as the Skeletal Queen of Gulgaltha. The Elder tree itself is an arboreal manifestation of the Queen of Death and its daemon is both Her messenger and handmaiden. This daemon possesses the ability to channel and direct the powers of all graveyards and make the dead and the other spirits dwelling in such places do the biddings of herself and those of her allies. She can summon, but also engulf or banish the shades of the dead and acts as a commander of the ghostly legions. She possesses also the ability to strengthen all necromantic spells and holds the secret keys to both the most infernal and the most elevated forms of necrosophic sorcery. She is also known to delight in the punishing and execution of traitors and oath breakers, and upon the branches of her tree the effigies connected to many such betrayers have been hung by the neck. Suitable branches ritually harvested from the tree of this daemon, after her sacrifices have been given and her license to harvest has been clearly obtained, can be used to make the Sceptres/

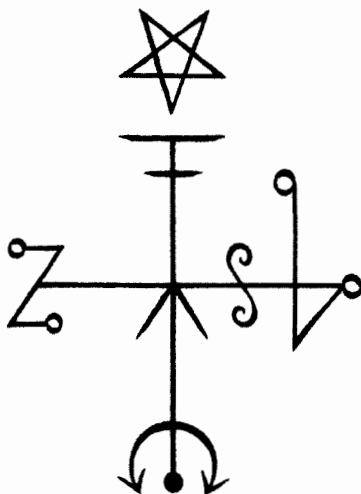
Fetish-Wands of Qalmana, with the power to command and summon all of the inhabitants of the Places of the Skulls. Such empowered wood from the Elder can also be made into flutes, equalling in power to certain human thighbone trumpets, with which the living can be enchanted and the dead and other chthonic spirits evoked. All portions of such harvest can be used in different ways in order to bless and consecrate other tools used within the Sorcerous arts of the Children of Qayin and Qalmana and even the soil ritually obtained from the base of this daemon's tree can channel and direct her powers according to the Holy Laws of Our Sorcery. It must also be stated that disrespectful harvest or unsanctioned use of any part of this tree brings a harsh vengeance upon the head of the foolhardy and harvest from this tree should not even be considered unless one has received some of the empowerments, protections and spiritual licenses of Our Holy Qalmana.

Elm/Wych Elm (*Ulmus glabra*)



The daemon of the Elm tree possesses many Sorcerous powers, but most of them are connected to the realms of sleep and death. She is a guardian of the Mound Gates and is one of the holders of the arboreal keys to the underworld. She commands legions of spirits often inhabiting the astral spaces around where her tree is rooted and is especially respected by the dead, as she holds great power over them and can direct their shades to do her biddings. Her power over the astral shades is not limited to the dead and stretches to the living, mostly during the night hours when they loosen the bounds of their souls while traversing the fields of sleep. The Elm daemon is a mistress of dreams and can influence the dreaming of those upon whom her blessings and curses are laid. She can grant prophetic dreams and cause meetings between the living and the dead within the realms of sleep. Any part of her tree when empowered by her magic can be used for the opening of the gates between the souls of the living and the souls of the dead. Her wands become as keys to the burial mounds and to knock and encircle such places of power with her wand can unlock and open the pathways to the chthonic spirits inhabiting such places. Those who seek to manipulate the dreams of others, or to dream truly, do wisely in using the leaves of her tree, as the incantations written upon her leaves become directly imprinted upon the veils of sleep.

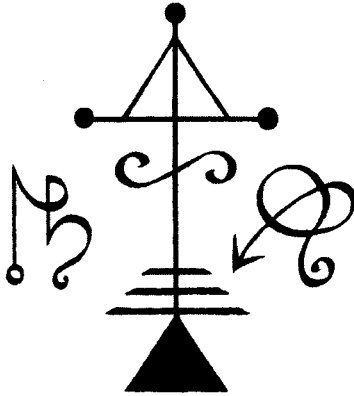
Fig Tree (*Ficus caric*)



The daemon of the Fig tree is a spirit most diabolical with powers to cause much harm but also to bring the Forbidden Light of Adversarial Gnosis. He is considered to be one of the guardians of the Arboreal Hell Gates, leading to the Other Side, and his is a tree blessed by Devil Himself and connected to the Mysteries of the Nephilim. He possesses the power to bring great riches, worldly and spiritual power and arcane knowledge, but can also cause impotence, frigidity, poverty and desolation if enraged or entreated to curse. This daemon can bind the souls of the living and bring upon them sickness, madness and death, but he can also banish the darkest of wraiths and reverse the deadliest of curses, if he would be pleased with the sorcerer seeking his assistance. The Fig tree is, when approached correctly, an axis between the worlds and a vertical bridge between this accursed world and the Other Side. To thrice or seven times encircle the Fig tree widdershins, during the times when the veil between the worlds is as thinnest, while sprinkling the fresh blood of a black rooster sacrificed to its daemon around its roots, and performing certain other rites, is one of the ways that the bridge-gate between the realms that this tree constitutes can be opened. Fig trees rooted close to graves or

crossroads are especially well suited for such rites of hellish ingress, but wherever it grows it will, because of its daemon, be connected to the Nightside by its spiritual roots. Branches of the Fig tree empowered by its daemon are both powerful blasting wands of fatal cursing and tools of diabolical evocations. The leaves of his tree are good for the marking of the signatures of darker spirits to be summoned or for the writing of infernal pacts signed in blood.

Gabon Ebony (*Diospyros crassiflora*)

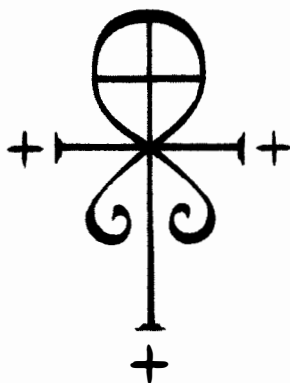


The daemon of the Ebony tree is one of the Secret Spirit-Kings of the Arboreal Legions of the Black In Green. This tree is one of those within which the Holy Soul of Qayin is said to be Enthroned, and it was His Light and Inner Flame that made the core of the Ebony pitch black. This daemon is a guardian of the gates to the Nightside Realm and possesses the power to harness the Black Light of the Other Side. As he holds one of the highest stations amongst those spirits guised behind wooden masks, he is a daemon through which also other spirits connected to the Green Kingdoms can be evoked. This daemon is a guardian of the most ancient dead, with loyalty towards the Mighty Dead and dominion over the Dark Dead. He can invite the Mighty Ones and summon, control or banish the Dark and Restless Ones, but his power reaches so far that he does not only walk with the dead but also with Death itself and can focus lethal curses towards those deserving his wrath. He is a Keeper of the Hidden Gulgaltha, where the Blessed Skull of the First Murderer is enshrined and adored by the Faithful and the Wise. The daemon of the Ebony tree is a good ally and a harsh foe, it is therefore important to approach this spirit with great caution and respect and to always do so in the name of his Master Qayin. The wood of the Ebony empowered and blessed by its daemon can serve many purposes within the context of our Necrosophic Sorcery, but is most often used as the summoning wands of the dead and the sceptre of the Black In Green. If shaped into a

knife, the wood connected to this daemon can serve many purposes, ranging from evocations, exorcisms and bindings through encirclement, to the directing of deadly currents towards man, shades and spirits. A skull carved from this black wood serves as fitting fetish for Our Master's Holy Soul and, if shaped into a black cross, it can serve as a potent amulet and talisman connected to the workings upon the places of the skulls. In powdered form will such enspirited wood from the Ebony be able to strengthen all formulae serving the purpose of evoking death or the dead, but also the esoteric workings related to the opening of the Gates of the Nightside Gardens.

Gum Myrrh Tree

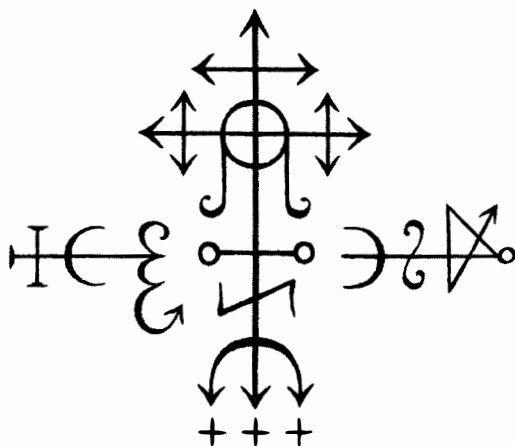
(Commiphora myrrha)



The daemon of the Myrrh tree is a great protector of the Blessed Dead and an overseer of the earthbound ones. He is a guardian of the Tomb-Gates and can bring the blessings of the living to the dead and vice versa. This daemon holds the power to strengthen all astral currents and can open the pathways between the living and the dead. He can strengthen and elevate other energies and vibrations related to the chthonic, sub-lunar and astral realms and can bring the souls of the living to the dead or the souls of the dead to the living. He can purify both the living and the dead and banish lowly spirits and energies causing sickness, misery and sadness. The wood and resin empowered by this daemon can channel and focus all his powers and in different ways manifest his presence and might within the context of many forms of sorcery. The thorns from his tree are especially suited for the punishment of grave desecrators and those who defile the Saintly Dead. The branches of Myrrh tree ritually harvested from or otherwise consecrated through this spirit can also serve as mighty keys to the realms of the dead and act as shields against many kinds of impure and profane influences.

Hawthorn/Whitethorn

(*Crataegus monogyna*)

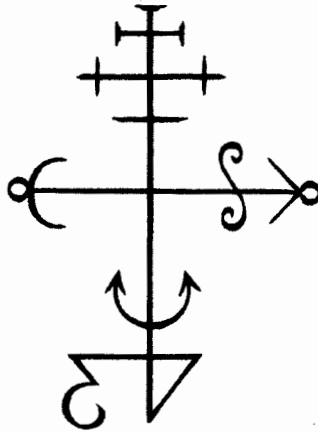


The daemon of the Hawthorn is one of the Queens of the Black In Green and is, in ways similar to the Elder daemon, connected to Our Lady Qalmana, but where the Elder represents the skeletal and deathly aspects of Our Lady, the Hawthorn connects to Her 'Harvest Queen' aspects, with emphasis placed on Her beautiful and enchanting, but yet also both protective and conquering attributes. The daemon of the Hawthorn possesses great martial powers and can be considered to be the female counterpart of the spirit of the Blackthorn. She can therefore both grant protection and smite those who offend her or oppose her allies. She is also one of the key holders of the Otherworldly gates and guards the pathways and crossroads hidden beneath the visible realm and stands upon the intersecting points of liminality, where the shades and spirits of the chthonic spheres crossover into the world of man. She is known for her ability to shield against the obsessive and dark dead and other forms of astral dangers and attacks directed at her allies, but she can also send such malevolent forces to punish and seek vengeance when provoked, or when correctly beseeched to do so. She can summon the spirits bound to the chthonic and sublunar realms or banish them and can grant those who win her favour the ability to see all these spirits and wraiths, but she can also make such favoured ones as invisible as the inhabitants of the spirit world in the eyes of others against whom the gift of concealment

is sought. This daemon of the Hawthorn has likewise power over fire and lightning and can protect against the devastation that they can cause or direct their destructive forces to smite the enemy. Besides these fierce abilities she also possesses the charming and enamouring powers granted to her by the blessings of the Holy Qalmana, and she can ignite the flame of passion and love within the hearts of man and is most often entreated to do so in connection to the workings of the philtre and ligature when unrequited love is to be championed. The branches, flowers, thorns and other parts of the Hawthorn are, when empowered and blessed by its daemon, most useful tools of sorcery for workings concerning evocation, banishment, protection, magical attack, binding, enchantment and invisibility, all according to how wisely they are employed in the name of the Rose-Crowned Mistress of the Hawthorn Queen.

Hazel Tree

(*Corylus avellana*)

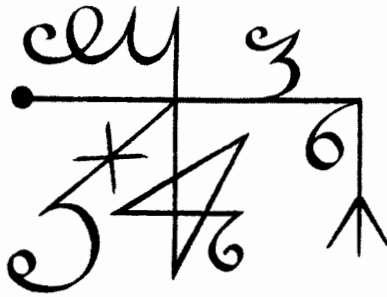


The daemon of the Hazel tree is a spirit of great wisdom and power and a very good ally to have for those who traverse the Thorny Path of Nod. He can grant knowledge concerning the occult and the unseen, but also possesses the power to make that which is known forgotten. He is greatly known for his ability to aid in many different forms of divination and can bestow the gift of foresight upon those he deems worthy of his blessing. This daemon can also aid in the reversing of curses and in the removal of the damaging influences of such sorcery placed upon man, animals or plants. He protects against both lightning and fire and can lend his aegis to those amongst his blessed that seek entrance into the abodes of darker spirits and the shades of the dead. He can also grant the blessing of magical and poetical inspiration and banish all kinds of mental confusion. If entreated correctly he can also point out secret treasures and grant material wealth and copiousness. The forked branches of the Hazel tree blessed by this daemon can become powerful dowsing tools with the ability to point out not only hidden treasures and chthonic water and mineral veins, but when three-pronged and trident shaped such wand will also possess the power to conjure thieves, murderers and runaways whether they be living or dead. The smaller twigs of such blessed branches harvested can be woven into crowns that, when worn with the blessing of this daemon, can grant protection, invisibility, inspiration

and luck. The nuts of such tree can, when employed within the talismanic arts, also summon the blessings of its daemon, especially in connection to the accumulation of luck and wealth, and when eaten as a sacrament the Hazel nut can bring knowledge, inspiration and guidance by further strengthening the bounds between the sorcerer and the daemon of the Hazel tree.

Holly Tree

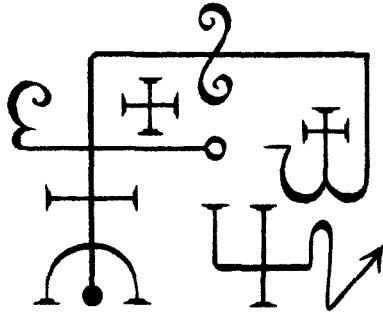
(*Ilex aquifolium*)



The daemon of the Holly tree is a mighty spirit with the powers to both protect and attack. He controls the hidden powers of fire and directs them in accordance to the will of the sorcerer in order to forge the swords of conquest or establish fiery walls of protection. He protects against the very elements that he controls and can avert disasters caused by fire and lightning. This daemon holds the power to tame both man and beast and can banish all unwholesome spirits, if entreated correctly to do so. He is connected to the mysteries of Tubal-Qayin and acts as a link to the Nefilimic Shade of that Mighty Dead and by the means of that enlinkment also connects to the Holy Soul of Master Qayin himself. This daemon of the Holly tree possesses also oneiric powers and can influence the sleeping mind and grant the gift of prophetic dreams. He is a spirit most potent during the dark half of the year and can during that period grant his most potent blessings and curses. His empowerments award strength, victory, power, initiation into the secret arts of the forge and the furnace and can grant the armour of fascination and glamour, with which fear is placed into the hearts of foes and alluring enchantments placed upon the coveted. The branches and leaves of the Holly tree blessed by this daemon can serve to focus and enhance all his powers and amongst other things be used to tame, dominate, banish, conquer, protect and induce truthful dreams.

Juniper Tree

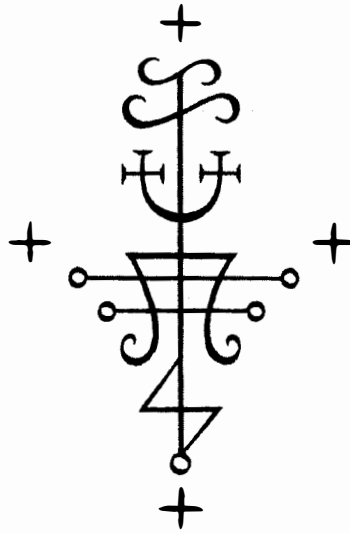
(Juniperus communis)



The daemon of the Juniper tree is another guardian of the Gates of the Dead and can both summon and banish those who traverse the ghost-bridge up to the world of the living. He can shield against the dark and obsessive shades and strengthen the manifestations of the Beloved and Faithful Dead. He possesses the ability to grant the Ghost-Sight and can in visions and in the twilight state of lucid dreaming unite the living with the dead. The protective power of this daemon reaches beyond the realm of the dead and can also repel any living foe and stand guard against all unwanted intrusions. This daemon is a great banisher of sickness and a bane of all plague bearing spirits. He also possesses a strong fire of fascination with which he can bestow virility, charm and attraction to the sorcerer in order to allure the opposite sex. The wood and berries of the Juniper tree are especially useful when empowered by this daemon, as they can greatly aid in all the sorceries in which his powers are sought. The wands of this daemon are keys to the mound, granting safe passage for the living and the dead or the power to lock the ghost gates and bar the entrance for all uninvited shades and spirits. The berries and wood of such Juniper tree, when burnt, can empower the spirits invited and also grant the ability to see them and in other ways interact with them. The smoke of the Juniper fire also exorcises all profanity and unwholesomeness and establishes a sacred space fit for Holy Communion with both the Mighty Dead and their King and Queen.

Lilac Tree

(*Syringa vulgaris*)

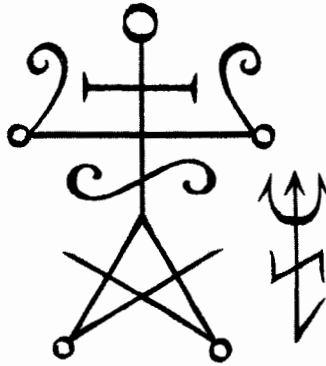


The Daemon of the Lilac tree is one of those amongst the Black In Green most blessed and beloved by Qalmana and therefore also a dryadic spirit most loyal to Her. This daemon of the Lilac is a mistress of the arts of enchantment and becharming, and by the grace of her Queen she can bind with attraction, lust and love and manipulate the sexual passions of man. She also possesses the power to grant the glamour of beauty and to influence both the awakened and sleeping minds of those upon which her spells are cast. She teaches different forms of hydromancy and can strengthen the gifts of foresight and inspire poetic creativity and the powers of imagination in those that she deems worthy of her blessings. The daemon of the Lilac tree can also aid in the banishing of harmful spirits and shades, but she can also bring such spirits upon those who disrespectfully harvest from her tree. She guards the mysteries of spiritual love-union and is therefore also connected to the secret rites of Anamlaqayin. The branches, leaves and flowers of Lilac ritually harvested and empowered by this daemon can be used to work her magic, and the perfumes made from the essence of her flowers can become a strong ingredient in many spells connected to this spirit. It is known amongst the wise that the flowers of this daemon do not only possess enchanting powers

of passion, love, lust and union, but also sorrow, sickness and death, if used disrespectfully or if used on purpose for such causes within the fell workings of malediction, in which the aim is to bring down maladies upon the residence of an enemy. One of Qalmana's titles is "the Lilac Smelling One", as it was Her lovely touch that granted this and all other fragrant flowers their sweet scents, and because of that the perfume of this daemon is also a gift well received by the Holy Mother of the Qayinite Bloodline and an element that, if used correctly, can evoke Her blessed presence.

Myrtle

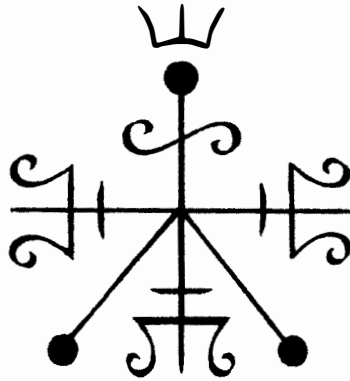
(*Myrtus communis*)



The daemon of the Myrtle tree is one of the faithful and loved daughters of Lady Qalmana and a sister of the spirit of the Rose. She possesses supreme powers within all spheres of Love-Witching and is a ruler of hearts, uniting in bliss those who respectfully are tied together by the bounds of Venus in her presence. This daemon is a heart-turner and can cause love and passion where such feelings before had been absent and can strengthen the heat of passion within the souls of those already enamoured. She does not only cause such sentiments but also preserves and protects them against all that could break her enchantments. Her power reaches beyond the limitations of the clay-born flesh and she can, if entreated correctly and paid the offerings requested, even unite the souls of the dead with the living who still love them. She can also grant protection against misfortune and aid in bloodless victory over enemies. Her powers to increase fruitfulness and grant bountiful harvest can also aid in the accumulation of wealth, and abundance is the reward she often bestows upon those blessed enough to win her favour. Even if this daemon is known for loveliness she can also be easily offended by the brutish and is known to punish disrespect and indifference towards her tree with bad luck, impotence and even death. The branches of the Myrtle tree, empowered by this daemon, are used as wands for the stirring of philtres and for the casting of enchantments upon hearts and minds, but also for the swearing of oaths during marital rites and other such conjugations

motivated by love. Her flowers are used in the sacred arts of perfumery and employed within certain rites connected to the Holy Qalmana, in ways similar to the employment of Lilac and the Rose perfumes, and the leaves of her tree are, when made into a powder, or when inscribed with Sorcerous signs, used in her witchcraft concerning wealth and protection.

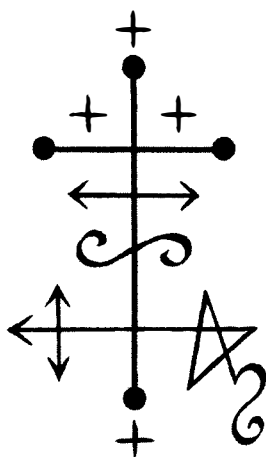
Oak
(*Quercus robur*)



The Daemon of the Oak tree is one of the monarchs of the Arboreal Host and is as wise as he is powerful and one of the Black In Green blessed by the touch of the Master of the Green Skull, as the leaves of his tree offered shelter and hooded the Master during His Exile. The Oak daemon is a guardian of the arboreal spirit-gate standing in the middle of the crossroads where the roads to all unseen realms intersect, and he holds the keys to the opening and closing of the gates and the paths. He can therefore act as a messenger or, more correctly, as a gate to other spirits and through him other realms can be reached and spiritual powers harnessed. He is one of the wisest amongst the brethren guised behind the masks of wood and can bestow wisdom and knowledge concerning the mysteries of the trees and plants upon those he chooses to bless. He is a great protector and can banish and close the gate through which harmful influences emanate and even shield against lightning. The branches of the Oak empowered and blessed by this daemon become powerful wands with which the arboreal spirit-gates can be opened and the spells and power of will become strengthened. The leaves can confer both luck, wisdom and protection and the acorns can become used as talismanic seeds for success and victory, as well as fertility and virility. Such acorns are also known to feed the spirits inhabiting the liminal points of the wild and grant strengthening nourishment to the shades of the dead.

Palo Santo Tree

(*Bursera graveolens*)

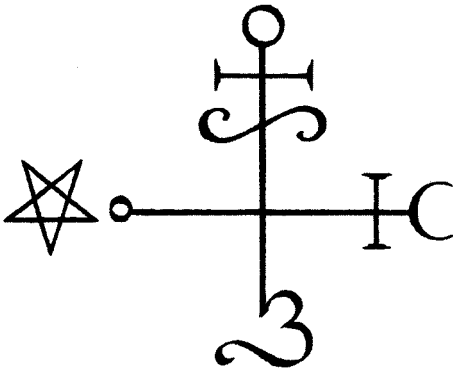


The daemon of the Palo Santo tree is a spirit connected to the Saintly Mask of Qayin and is a mighty friend and ally. He is a carrier of the fire of purification with which he banishes sickness, misfortune, sadness and all that is unwholesome to both body and soul. He is a breaker of the curses of the enemies and a shield against the evil eye of the jealous and the hateful. This daemon is so strong that he can thwart the foul Archon Azrael and bring the dying back from the brink of predestined death, if entreated correctly and made willing to do so. His most secret powers are connected to the empowering, or extraction, of the life-force of the dying and the dead, and he possesses also the ability to nourish the Mighty Dead, and at the same time bar the path from and banish all obsessive and dark shades. He can grant spiritual focus and magical control and is an enhancer of the blessings sought and received from the Master of the Green Skull. This spirit of the Palo Santo tree is the polar opposite of the daemon of the Black Ironwood (Palo Diablo), but is in secret ways connected to him, as they together mask the True Face of Qayin. The wood from the Palo Santo tree, empowered by this daemon, serves mostly as carved talismans and fetishes of Our Saint Death, but also as smudge wands and, when powdered, as holy incense. There exists a strong tabu against harvesting from the tree of this daemon while the tree is still alive, and as his powers linger within and are connected to the bones of his physical corpse, usually a blessed harvest can only be obtained

from such Palo Santo trees that have fallen dead to the ground and there remained for at least 4 years. Such wooden corpse is strongly connected to this Spirit of Resurrection and contains the essential links to all his blessings.

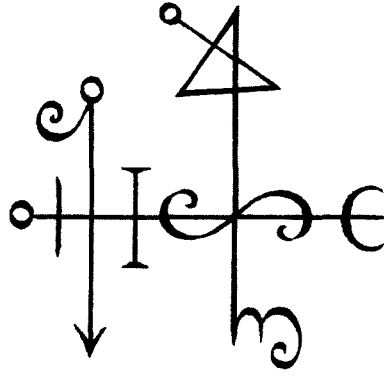
Peach

(*Prunus persica*)



The daemon of the Peach tree is both a fierce protector and a charming enchantress. She can aid in all kinds of witchcraft connected to the conquest of hearts and can cause both lust and love, or strengthen such sentiments where they already are present. This daemon can also aid in all workings concerning fertility and bountiful harvest, where the sowing of the seeds is overseen and directed by her spirit. She is also a mighty shield against the evils of both man and spirits, and especially potent against the harmful and dark dead. Her power to banish and subdue lower and earthbound spirits is immense and where she is attending as the guardian no disturbing shades or elementals can linger. The fruits, leaves and branches of the Peach tree, when blessed by this daemon, can aid in all sorceries connected to her powers. The sweet juices of her fruits can greatly enhance the powers of philtre and potions made for the casting of her spells, and the leaves of her tree can be marked with holy ink and carried as talismans or made into powder and used during cleansing and banishing rites. The wands of this daemon possess immense powers of both enchantment and forceful protection, as they can both enflame hearts and beat to submission unruly spirits. The ritually harvested wood of this daemon's tree can also be shaped into small daggers and swords and aid greatly in all magical combat and become thus doubly as strong when it comes to conquering the inhabitants of the lower planes.

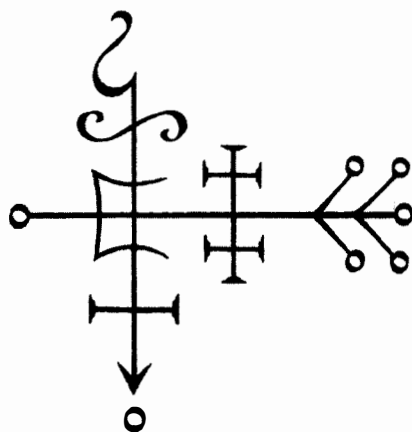
Pear
(*Pyrus communis*)



The daemon of the Pear tree is a worker of miracles concerning love and lust. She can entice even the chastest and spellbind the coldest of hearts with her powers of desire. She is a spirit of temptation and can cause sexual attraction, charm and charisma and by her Sorcerous Glamour beautify those upon whom her blessings are invested. This daemon lends her blessings to all kinds of orgia and hedonistic celebrations and takes pleasure and power from the currents raised during such rapturous rites. She also possesses the power to protect against spells such as the ones she herself casts, and talismans blessed by her can act as wards against amorous bindings. The wood of the Pear tree, empowered and blessed by this daemon, can become powerful wands of love-conjure and will effectively focus, strengthen and direct the currents of lust and passion. Her flowers and fruits are wisely employed within the arts of the philtre and can even call upon her defensive powers against the enchantments of others.

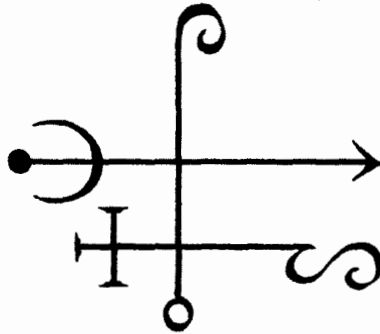
Pine

(*Pinus sylvestris*)



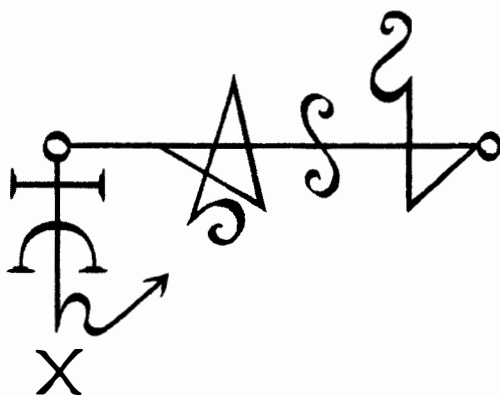
The daemon of the Pine tree is a mighty protector and a conqueror of the profane. He can sweep away all unwholesomeness and banish the lowly shades and spirits of sickness and misfortune. He possesses a great ability to cleanse both the body and the soul of those that he chooses to bless and through such cleansings he opens the paths to virility, strength, success and victory. When enraged, his cleansing flames become martial fires of war, and his baneful curses can effectively castigate and destroy enemies. This daemon of the Pine tree is one of the Black In Green working in connection to the Seirim inhabiting the wild and green woodlands and serves as one of the arboreal familiars of their Master Azazel. The branches and other parts of the Pine tree empowered by this daemon can serve within many martial rites of defence and attack, but they can also be used in connection to more secret workings with the aim to call forth the Seirim and their Blessed Father, who at the time before the deluge had incarnated into the seventh generation of the Holy bloodline of Qayin and Qalmana. When the harvested share is used as incense, the smoke not only serves all forms of exorcism, cleansing and reversal of curses, but assists also the spells connected to the strengthening of virility, gaining of wealth and the conquering of that or those that must be overcome.

Poplar (*Populus alba*)



The daemon of the Poplar tree is a sentinel of the Mound of Gulgaltha and a keeper of the waters of the underworld. She is one of the Key holders to the Gates of Ghosts and can summon the shades of the dead as well as lock them away. Her power serves the skeletal Queen of the Graveyards, and she can aid her allies to gain control over the Black Hound guarding the gates of the Cities of the Dead. This daemon can make the voiceless dead heard and open up the crossroads between the living and the dead. She can also point out where the treasures of the dead are hidden and aid some forms of money-conjure connected to the riches of the chthonic realms. She also has the ability to protect against sickness and is known to be a powerful healer and a protector of the sick, when and if she decides to grant her blessings. This daemon of the Poplar tree is a powerful cleanser of the stains of the dead and a great shield against the obsessive or vengeful shades. The branches of the poplar tree, harvested from this daemon and empowered by her blessings, serve all workings of Gulgaltha and can become keys to the closed gates of the Kingdom of the Mounds. The leaves of her tree grant protection or purification, depending on how they are used, and become woven into the Green Crown of the Conqueror of the Dead and are of aid within many talismanic and amuletic forms of sorcery.

Rose (Rosa)



The daemon of the Rose is a spirit much blessed and beloved by the Holy Qalmana and one of the mightiest amongst the Legions of the Black In Green. Her dominion is over four thrones and eleven families belonging to her masks within the Earthly Gardens. This daemon is a strong enchantress and her sorcery reaches from the realm of hearts to the realm of skulls. She is a most efficient spirit to call upon during all operations of amatory witchcraft and can enflame passions and bend wills, all according to the wishes of those who have correctly petitioned her in the names of Our Rose-Crowned Mother. She can dominate and bind, as well as strengthen and liberate. She can protect and purify as well as chastise and vanquish. This daemon of the Rose possesses great powers of glamour and can bestow charm, charisma and beauty upon those that she chooses to bless. She masters the magical arts concerning secrecy and invisibility and is a powerful guardian of that which must remain hidden. She is a concealer and silencer of Blood Spilt and a protector of oaths, pacts and covenants, especially those sworn or entered into in the Holy Names of Qalmana. Her powers in connection to spilled blood reach from the overseeing of pacts signed or sealed with blood to being entreated by the wise to give aid in the stopping of haemorrhages. This daemon can also grant the powers of foresight and aid in both amorous and necromantic forms of soothsaying. She is known to crown the mysteries of Gulgaltha, at the side of the Queen of the Skulls, and is a guardian of the dead,

a mistress of the graves and a holder of their keys within such contexts. This daemon of the Rose can both lovingly summon the Faithful Dead and forcefully banish the profane shades of the clay-born, whenever called upon in connection to the Workings of the Skulls. All parts of the Rose bushes harvested from and blessed by this daemon can strongly aid in the channelling of her powers and are often employed within the Arts of Qalmana. When it comes to the magic of perfumery and philtre, such blessed harvest of Rose is indispensable. The oaths sworn beneath a bloodstained Rose are unbreakable and guarded not only by this mighty daemon but also by Our Holy Mother and accursed will be any and all oath breakers, as they will be pierced and bound by thorns, both in life and in death. So blessed is the Rose and its daemon that when proper idols and fetishes for the adoration of Holy Qalmana are lacking, one, three or seven red roses can be ritually adored as a representation of Her beauty, this because the Rose continues to bear a blessed impress of the lovely hands which tended it inside the First Rosarium.

Rowan

(*Sorbus aucuparia*)

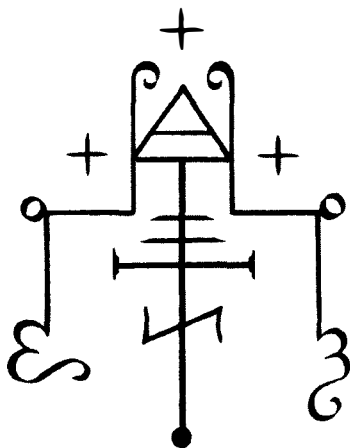


The daemon of the Rowan is a fierce warrior, protector and a spirit of the strongest magical power. He wields the force of both chthonic and celestial fire and is connected to the mysteries of the First Blacksmith and the Angel that he became the Holy Avatar for. The daemon of the Rowan tree is a path-opener for the spirits called upon and a protector against all uninvited spirits and shades. He is the mightiest shield against all harmful powers raised against his allies and can break all curses and enchantments. His powers of protection are as great as his aggressive powers, if entreated correctly, and he can break the ranks of enemies and grant victory over them all. His blessings award both a protective armour and a mighty sword and his fire of spirit can strengthen both courage, power of will and one's focus. Besides these martial powers he also possesses the ability to grant poetic inspiration and the power of Spirit-Sight. He can aid in many forms of divination and help in the locating of both precious metals and dragon veins of spiritual power hidden beneath the surface of the earth. This daemon of the Rowan tree can also unlock the gates of many otherworldly realms and can aid in the rites of spirit summoning, but also in such workings where the goal is to enter the liminal abodes of the spirits. The branches of the Rowan, empowered by this daemon, can be made into powerful wands used for both magical defence and attack, but also for the summoning of spirits and for the opening of paths seen and unseen. When made into a

powder, the wood and leaves of this daemon can strengthen all spells harmonising with its own sphere of influence and are especially useful within incense blends and talismanic sachets. The red berries of the Rowan can also channel much useful aspects of the powers of this Black In Green, especially when dried and used in connection with other harvested parts of his tree, and when stringed on a red cord they are known to constitute very potent amulets with the ability to shield against all that which is harmful.

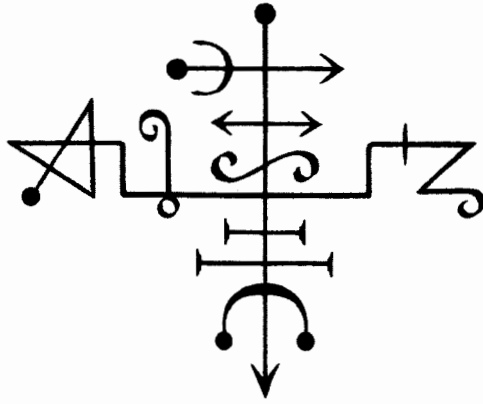
Sandalwood

(*Santalum Album*)



The daemon of the Sandal Wood tree is a spirit with many beneficial abilities and is one of the most effective healers and protectors amongst the Dryadic Legions. She is a banisher of harmful currents causing sickness, depression and misfortune, and is of the highest astral vibration, and while she is much in harmony with the lunar energies, she is known by the wise to be holding within her a hidden solar flame. She is a most powerful spirit to call upon during rites of purification and consecration, as her cold heat sweeps away profanity and strengthens all traces of holiness. She does not only possess the power to bless the living but also the dead and can, if employed correctly within the necromantic rites, empower the manifestations of the dead sought and focus all other elemental currents brought together during such workings. This daemon can also act as a messenger and carry the prayers of those who approach her correctly to other spirits and gods. She is especially useful when the Saintly, Holy and Mighty Ones are petitioned, as her presence attracts the attention of such lofty Souls and Spirits. The wood of the Sandal tree empowered by this daemon can effectively channel all her blessings and is mostly suited for the blessing, honouring and protecting ceremonies of fire and smoke, but in the form of a wand such wood can also become a most effective tool for healing and exorcism or for the invocation of most Elevated Spirits.

Walnut (*Juglans regia*)

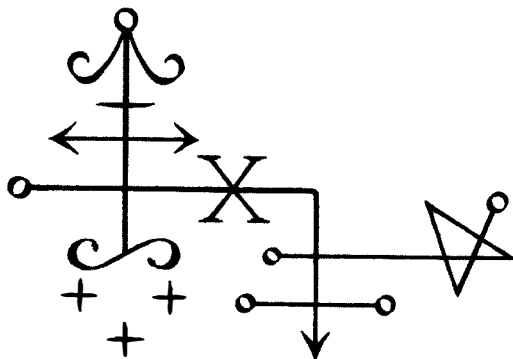


The daemon of the Walnut tree is a spirit with immense powers of sorcery and is dispenser of both blessings and bane. He is another guardian of the keys to the Gate of the Dead and possesses also links to the Nightside Gardens, from where he brings forth wrathful spirits known to dwell within the shadow cast by his tree. He holds the fire of the underworld connected to his own Black Flame of Spirit and can cast the most merciless curses, but also protect against any act of magical aggression. His sorcery is especially strong when it comes to spells with the aim to conceal a presence, or to manipulate and influence minds. He can afflict the targets against whom his curses are directed with frigidity, infertility, infidelity and deceitfulness and thus cause discord and separation amongst them. He is one of the Black In Green most loyal to the Children of Qayin and Qalmana, and in the shadow of his tree such blessed ones have during certain sacred dates, such as the night of Saint John's Eve, opened many pathways to the Other Side, while the same shadow has been feared by the race of Adam, as it has often brought them nothing but misfortune, madness and death. The Walnut tree is therefore one of the trees acting as an axis connected not only to That Which Lies Below, but also to That Which Is Beyond. While the wood of the Walnut tree empowered by this daemon is mainly connected to his darker and more adversarial powers, and is often used for blasting or the summoning of spirits, the nuts of his tree are more as containers

for his blessings and goodwill and can both grant abundance and act as fetish vessels for souls and spirits, or effigies of heads to influence.

Willow

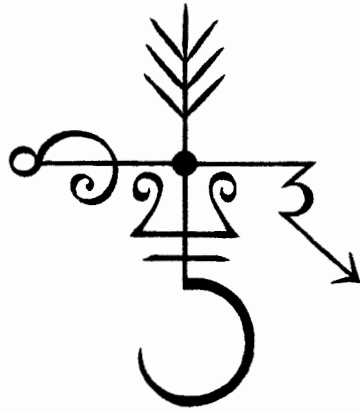
(*Salix Alba*)



The daemon of the Willow tree is a mighty spirit of witchcraft and has been venerated as such by the wise since the Forbidden Knowledge of the Craft first became received by the Enspirited Ones. She is a keeper of the keys to the Gate of Souls and Shades and holds dominion over lunar streams flowing through the Kingdom of Green. She can summon and manifest spirits and lend shades and shapes to their essences. This daemon of the Willow tree is also connected to the chthonic rivers of the dead and has the roots of her tree dipped into the Well of Souls and can therefore aid in all forms of necromancy, especially in workings conducted close to any natural body of water or when the soul of a drowned is to be summoned. Her light can grant guidance to the discarnate souls of both the living and the dead and is a great protector of her allies against all astral dangers. She commands legions of water spirits and undines and can teach and empower all forms of hydromancy, but she also holds sway over the powers of sleep and dream and is a mistress of the oneiromantic arts. The Willow daemon can influence the dreams of man and even grant her allies control over other people's dreams and aid in the manipulation of the sleeping mind and even make possible diverse kinds of astral intrusions and attacks. She can also grant the boon of Astral Sight, or the Ghost-Sight, and make visible all those unseen denizens of the Realm of Shades. Because of her powers related to the realms of soul and water, she also possesses the ability to heal

maladies by banishing sickening wraiths, soothe pains through the manipulation of emotions and stop haemorrhaging through her control over the rivers of life and death. This daemon is also a great enchantress, wielding the powers to cause lust and to cloud minds through her glamours and illusions, but she can also grant inspiration and eloquence. Not only is she connected by the root of her tree to the waters of the underworld, but she is also by the zenith of her wooden axis connected to the Lunar Streams and channels the powers of all the phases of the moon, with hidden links even to the Moon of the Other Side. There are therefore strict tabus against the harvesting from her tree during certain phases of the moon, and for her general blessings and powers such rites of reaping should only be performed during the night of Full Moon, as the darker phases will tap into the Black Waters that can turn bitter and poisonous, if not contained properly. The branches, twigs and leaves of Willow tree, when blessed and empowered by this daemon, serve as great tools in connection to all her sorceries and powers. The wands made from her wood are sceptres of her magic, with which all powers of the waters above and below can be harnessed and the mirror entered into. The leaves of the Willow, when dried and made into powder, can empower all forms of shade summoning formulas and, when employed together with the slander and serpentine twigs for the making of a wreath, they crown the blessed with dominion over the Kingdom of Sleep and aid in the shaping of dreams and all other forms of sorcery related to the oneiric sphere. Such slander twigs can also be used in all forms of ligature and can become as astral chains, or as strings of a spider's web, with the power to bind or entrap, but also to enlink and hold together that which must remain connected.

Yew
(*Taxus baccata*)

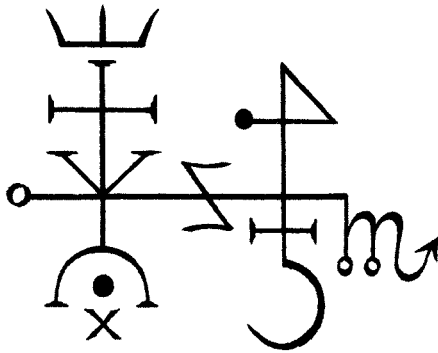


The daemon of the Yew tree is a spirit strongly connected to the mysteries of Gulgatha and is a guardian of the dead. This spirit holds the keys to the Realm of Graves and holds dominion over the legions of entombed souls. He is one of the most faithful servants of Our King of the Black Cross amongst the Black In Green and a most powerful ally to have for those that walk the Path of Death in life. He is an overseer of the cemeteries and other more secret places of the buried dead and holds the power of both the Water of Death and the Fire of the Underworld. He can summon the shades of the dead and make them perform magical deeds and is especially efficient when it comes to the employment of the Dark and Restless Ones. He channels the poisonous currents of the deathly powers of the chthonic realm and holds within himself the poison with which both bodies and souls can be vanquished and destroyed. He can lend protection against many forms of magical aggression and reverse and send back venomous streams directed at those that he has chosen to defend. This daemon can also direct such deadly flows of the darkest aspects of the powers of the dead against enemies and bring them sickness, sorrow and misfortune and even lead them to their graves. To those who have won his favour he can besides the powers of Ghost Sight also bestow Necrosophic Gnosis, ancestral wisdom, inspiration and reveal the secrets of death/the dead. The branches of the poisonous Yew tree, empowered and bought from this daemon, act as conductors

of all his sorcerous might and can call upon, shield against and command the shades of the dead, but they can also bring down dire curses upon the living. Such wands can also act as the keys to the mounds and possess the powers to evoke the Guardian of the Cemetery Gates. The wood of the Yew tree is also especially well suited for the fetishistic arts and serves perfectly for the carvings of the talismans and idols of Our Master Qayin. The needles/leaves from his tree can, when made into powder or used as incense, call upon the darker dead or bring death itself. Such powders are often used in connection to the baneful workings where the poison of the dead or their Master, contained within the tree of this daemon, is to be accessed.

Aconite

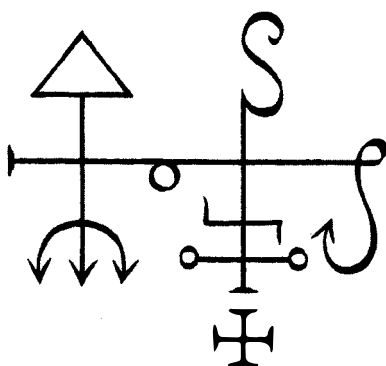
(*Aconitum napellus*)



The daemon of the Aconite is a powerful vanquisher of the living and a controller of the dead. She serves the cause of the Envenomed Sickle of the Skeletal Queen and is one of the most deadly spirits within the Legions of the Black In Green. She is a holder of the keys to the cemetery gates and a guardian of the hidden tracks to and from the realm of the dead. Her sorcery is connected to the workings of Abel the Black as the Herder of the Shades, within the contexts of her workings of Gulgaltha, and she holds firm power over the Dark Dead and the Hordes of the Restless and can in such settings act as their psychopomp. By her curses the living are placed within the coffin, and by her blessings the shades of the dead can be risen up from their graves to do the work of her allies. Her dominion is especially over the souls of lunatics, and she can protect against such baneful and obsessive shades or cause their maledictions to befall those who deserve her punishments. The daemon of the Aconite can also grant the blessings of concealment and make those worthy of her blessings invisible in the eyes of both the living and the dead and grant safe passage upon both the seen and unseen roads of flesh and soul. She can also forcefully remove obstacles placed upon the path to victory and protect against the curses of one's foes, and return to them and shackle them with their own evil. The root and flowers of the Aconite harvested from this daemon can serve all her dark sorceries and are often employed

within talismanic sachets or for the making of tinctures, infusions, potions, powders and incense. As the venom of her green guise brings indiscriminate destruction to all flesh, her harvested gifts must be handled with extreme care and be reserved for the gravest of workings.

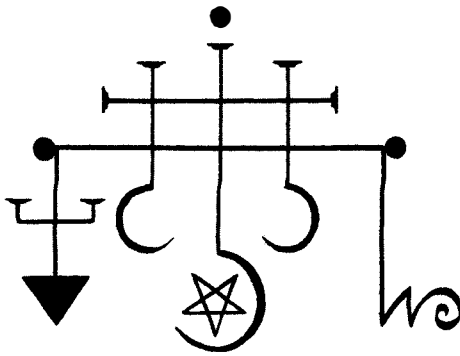
Asafoetida (*Ferula asafoetida*)



The daemon of the Asafoetida is a mighty spirit with great martial attributes. This daemon can banish sickness, parasitic shades and many kinds of intruding presences. He can forcefully cleanse an area with his fires, but also purify body and soul from the foulest of imprints. He can establish walls of protection around his allies and establish boundaries and enforce magical circles meant to guard against all trespass. He can shield against the curses of others and even return such maledictions back to their sender, but his powers are as effective in the area of magical assault and he can place effective curses upon the enemies and bring them grave misfortune, sickness and sorrow, or banish them and make them rootless. Besides the banishing, cleansing and offensive attributes, this daemon of the Asafoetida also possesses the powers of summoning and stands guard before the gates leading to the fieriest of shades and spirits of the infernal realms. The powders of Asafoetida blessed by this daemon aid in all his sorceries and are known to serve well the workings of both nigromancy and necromancy, as through his powers such powders or incense, when employed correctly, can arouse the sulphurous flames within other daemons and shades aligned to the workings of aggression.

Belladonna

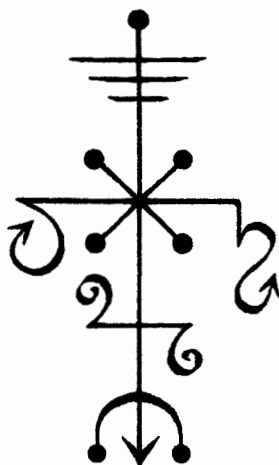
(*Atropa belladonna*)



The daemon of the Belladonna is a most powerful sorceress in the service of the Beautiful Lady of Death. Her powers of enchantment, glamour and illusion are immense and she can cause all forms of soul travel and astral shape shifting. This daemon can also grant the powers of astral sight and aid in many forms of scrying and divination, especially when the visions of shades and spirits are sought in the workings of enoptromancy and hydromancy. The blessings of beauty and sexual allure are also hers to bestow and she is known to cast the most potent spells of lust and unbridled passion. She can cause madness and is known to both provoke murderous forms of lycanthropy and cure such afflictions. She is a granter of savage battle frenzy and can bestow strength in combat and bloody victory. This daemon of the Belladonna holds sway also over the darker shades of the graveyards and can summon them in the name of the One Queen of Gulgaltha. All parts of the Belladonna empowered by this daemon will, when used in the forms of powder, incense, oil, tincture and infusion, focus and manifest her magical abilities and bestow blessings and curses upon those that her sorcery is directed towards.

Black Hellebore

(Helleborus niger)

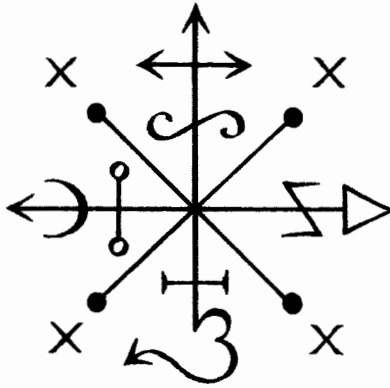


The daemon of the Black Hellebore is a very powerful spirit with many both dreaded and much sought after powers. She is a holder of the Cup of Poison with which both body and soul, or the living and the dead, can be destroyed. She is a merciless killer when enraged or treated with disrespect, but also an effective executioner of enemies if entreated correctly. Her power can turn the curses of others against themselves and destroy them by adding her own venom to the power that they had directed towards her allies. This daemon is also a great necromancer and possesses the powers to evoke the shades and make them show themselves and do as they are commanded. As she is a controller of shadows, she can in connection to certain sorceries cloak her allies in darkness and make them unseen by their foes, or erase any astral trace left behind after darker magical deeds. She is connected to the mysteries of Abel the Black and is employed within certain workings related to that Soul of the First Slain. Her darksome fire does not only punish and coerce, but can also be used during the more forceful rites of exorcism, banishing and cleansing. She can both cause and cure different kinds of magically induced states of madness and can even be petitioned when a specific target is to be made possessed by the Dark Dead or by some other destructive devil of the lower spheres. All parts of the Black Hellebore are connected

to the witching might of this daemon, but its root is more so than the other parts, when empowered and blessed/cursed by her and can be used in order to access her powers. Such harvested share of her plant is most often employed as powders, for scattering or burning as incense, but also for the making of tinctures, infusions and potions utilised within the *Ars Veneficium*.

Black Mustard

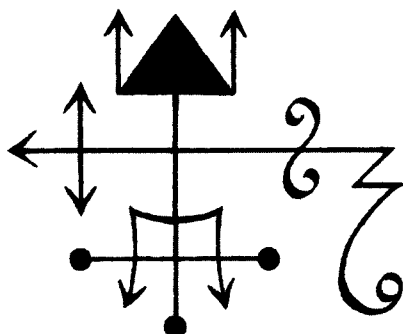
(*Brassica nigra*)



The daemon of the Black Mustard is a fierce spirit of martial fire. He possesses the ability to sow discord, hatred and cause disruption in the ranks of the enemy and is often entreated to confuse and mislead the pursuers and accusers of his allies. He can cause separation between friends and lovers and by clouding the judgment of those upon whom his spells are cast he can turn even the closest allies against each other. The daemon of the Black Mustard is also a powerful protector and can detect and expose the presence of occult dangers and reverse and break curses aimed at those who have won his favour. He can also bind the restless dead to their graves and bar the cemetery gates, if entreated correctly to do so in the holy names of the King and Queen of Gulgaltha. The seeds of Black Mustard, when empowered by this daemon, are especially powerful for the casting of all his spells and are often employed through scattering, but serve also well within some of the workings of fire and smoke.

Black Pepper

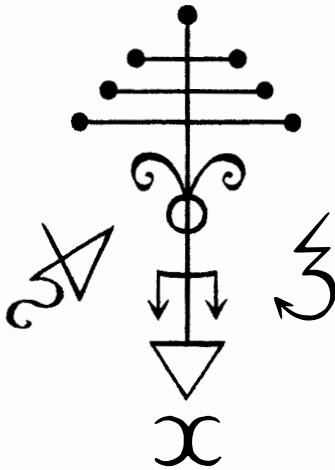
(Piper nigrum)



The daemon of the Black Pepper is a most potent martial spirit with the ability to both protect and to harm. He can reverse and turn back the curses of hatred, fear and envy directed at his allies and purifies them from all the evil influences placed upon them and is known as a most potent and fiery assistant in all manners of exorcism. He possesses the power to raise shielding barriers that burn trespassers and can fortify many different forms of magical boundaries. He can also grant the gift of invisibility by confusing the minds and senses of those concealment is sought against and erase astral traces left behind in connection to harmful sorcery performed by his allies against others, so that their deeds do not become exposed by other practitioners, or their famuli. The daemon of the Black Pepper can bring great agitation, discord and animosity amongst the ranks of the enemy and cause separation and disorganisation. His fiery essence lends also very well to all workings of malediction and coercion and both man and spirit can be made to yield to his forceful sorceries. The leaves and fruits of the Black Pepper, when empowered and blessed by this daemon, are powerful tools of protection and attack and can be employed in many different ways within the Sorcerous arts, but are most often employed through scattering and burning, but also within sachets and different forms of tinctures and infusions.

Bloodroot

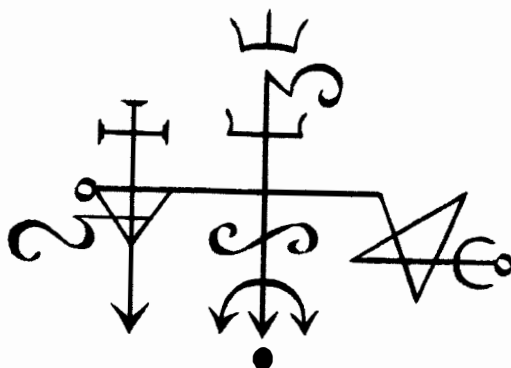
(*Sanguinaria canadensis*)



The daemon of the Bloodroot is a strong spirit with the power to protect and strengthen. He holds sway over the ties of blood and is one of the guardians of ancestral knowledge made accessible through lineage and can aid in the invocations of the Mighty Dead. He is an overseer of pacts, blood oaths and other such rites where familiarity is established and a potential protector of the household of those who correctly petition him for his blessings. He is a great shield against the magical attacks of the enemies and a granter of the martial fires often utilised in the repayment of such indiscretions. Such martial fires can also be employed for the rites of cleansing and exorcism and can with ease remove negative and low vibrations which otherwise would bring sickness and misfortune. The masculine force of the daemon of the Bloodroot lends itself also very well to the workings of love-conjure, especially when a woman is to be seduced or made infatuated. The roots of the Bloodroot plant, when empowered by this daemon, are the main part used in the sorceries of this powerful spirit and serve most often as sprinkling powder and/or as incense, but also within tinctures, infusions and oils, as well as being suspended over thresholds or carried as talisman.

Calamus

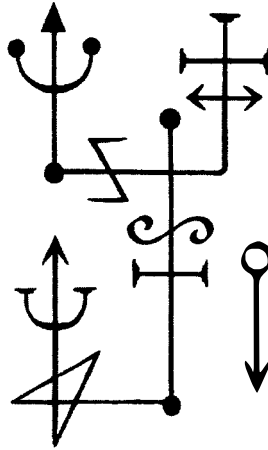
(Acorus calamus)



The Daemon of the Calamus is a most powerful enchanter and holds great control over the minds and hearts of man. She possesses the power to bind and to bend the will of those upon whom her spells are cast and force them to do as they are commanded. She diminishes the willpower of those resisting the wishes of her allies and makes them much easier to control and conquer. She also grants protection against many different forms of occult manipulation and mind control and makes sure that her allies are in control of their own thoughts and actions. The daemon of the Calamus can aid in the rites of purification and consecration and remove undesired influences and help in the establishment of the energies and powers required during magical workings. The roots of the Calamus, when empowered by this daemon, will serve well within sachets, sprinkling powders, talismans, oils, infusions and tinctures and can in many different ways be used for the channelling of the sorcerous might of this daemon.

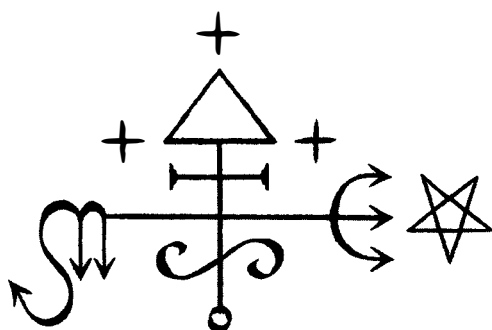
Carnation

(*Dianthus caryophyllus*)



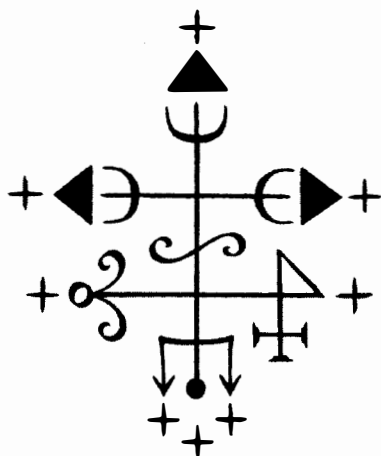
The daemon of the Carnation is a mighty spirit with great powers of purification, protection and empowerment. He is a great aid in the banishing of harmful, sickening and misfortune bringing influences and an establisher of wholesomeness and strength. He can assist in many forms of exorcism and banishing rituals and is especially effective when it comes to the dispelling of the illnesses and weaknesses of both body and soul. He is known to be an effective guardian of sacred temples, shrines, altars and fetishes and empowers the manifestations of the spirits invited by his allies to take seat within such places and points of holiness, while blocking the path and banishing those that would intrude uninvited. The daemon of the Carnation is therefore often petitioned to lend power to different forms of blessings and consecrations, especially when holy presence is to be installed within a fetishistic or talismanic form, or when such presence already seated within a suitable form is to be venerated, strengthened and exalted. The flowers of the Carnation, when empowered by this daemon, serve all his workings and can be employed in both fresh and dried form, depending on the context, and serve excellently in sachets, incense, tinctures, infusions, oils and baths.

Chilli Pepper (*Capsicum annum*)



The daemon of the Chilli pepper is a fiery spirit with immense martial powers. He works with the hottest Points within the realm of the Black In Green and is both a potent aggressor and defender. He possesses the power to burn and banish unwanted influences and can curse and afflict with the flames of hatred that he can empower. He is often entreated to act as a catalyst for the manifestation and/or activation of the martial powers of other spirits or elements containing heat aligned to his own scourging flames. This daemon of the Chilli pepper can enflame and quicken shades and spirits employed within many forms of assault sorcery and affect their temperaments in such way that they more effectively accomplish their pernicious undertakings. He can cause discord and separation within the ranks of the enemy and agitate them to make strategic mistakes. He can also establish fiery barriers of protection and break many kinds of curses and negative influences directed towards his allies and is in such cases known to burn the 'Evil Eye' of the envious and the spiteful, but he possesses also the attribute to add heat to all fiery passions and can both grant virility and cause sexual desires, if entreated correctly and respectfully. All parts of the Chilli pepper can, when empowered by this daemon, be used in order to call upon and direct his powers, but most often it is the fruits which are used within different forms of tinctures and when dried are employed as powders and incense in order to evoke the fiery blessings and curses of this daemon.

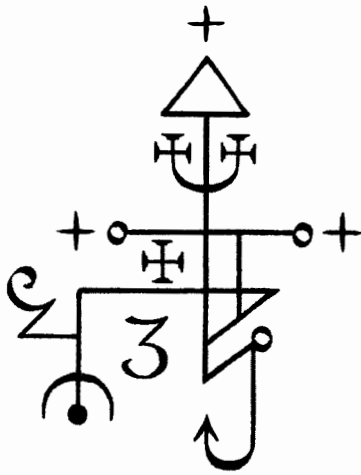
Dodder/Witch's Hair (*Cuscuta*)



The daemon of the Dodder is a most baneful and dangerous spirit. She is a Black In Green with the ability to drain life-force from living creatures and empty them of all vitality and power. She is a spirit of astral assault and black witchcraft and entreated almost solely within the context of hurtful sorcery. She can trap her targets and coerce them to do the bidding of the few that can win her favours and in ways much more pernicious than the daemon of the Hobblebush tie their foes to wretchedness. This daemon of the Dodder is as a noose of death with the power to strangle and shackle and must be called upon in the names of both Qayin and Qalmana and be entreated correctly, with proper rites and offerings, before her powers can be accessed. The stems, or “hair”, of the Dodder, when empowered by this daemon, can be used in many different ways in order to direct her baleful influences. They can for example be employed as binding threads, with which effigies are tangled and bound, or be made into powder for strewing or burning.

Fennel

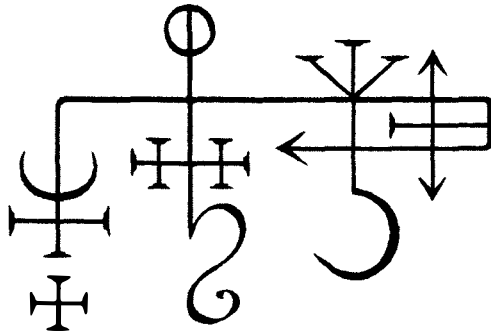
(*Foeniculum vulgare*)



The daemon of the Fennel is a powerful spirit of protection and purification. He can exorcise profane influences and spirits and shield against the curses of the enemy. He holds the power to grant strength, courage and charisma and power to influence the minds of others. He is especially known for his ability to hold at bay the enforcers of the laws of man and protect against their officious presence. The daemon of the Fennel is allied with many ophitic spirits and often employed when such aspects are to be invoked within the sorcerous rites. He is also a great healer and remover of the stains of disease and can aid in the restoring of vitality lost. The seeds of the Fennel, when empowered by this good daemon, are the most potent link to his magic, but all other parts of a blessed harvest from this daemon can be used for the employment of his powerful sorcery.

Hemlock

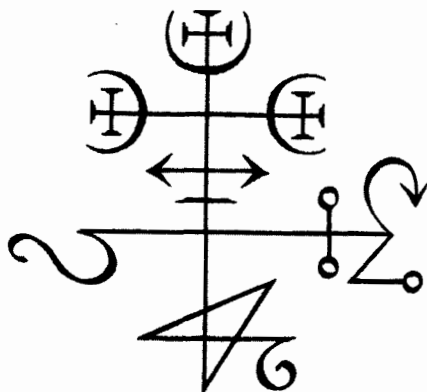
(*Conium maculatum*)



The daemon of the Hemlock is a most fierce and deadly spirit, with immense sorcerous powers. She is a guardian of the Mysteries of Akeldama and Gulgaltha and her power stretches from the Field of Blood to the Black Cross upon the Skull. A multitude of the workings of the Venefic Sickle and the Dark Dead are within her realm of influence, as she can bring death to the living and quicken, empower and agitate the Restless and Feral Dead. She is often entreated in connection to magical assault and can aid in all kinds of magical assassination, but her Mars-Saturnian powers lend themselves as well to the breaking of the curses of the enemy, counter-attacks and soul-binding forms of ligature. She can also cause frigidity and destroy the virility of those upon whom her spells are cast. This daemon of the Poison Hemlock is a Black In Green connected to Qayin Occisor and Liluwa of the Poisoned Sickle and is one of their most faithful famuli upon the earth. She is a protector of poisoners and murderers and can hide them from discovery and make their deeds go unpunished, but she can also point out such individuals, if besought correctly to do so. The seeds, leaves, flowers, stems and roots of the Hemlock, when empowered by this daemon, can be used within all her venefic workings and even aid in the ensouling and consecrating of the reaping blades and fetishes of the more wrathful aspects of Our King and Queen.

Henbane

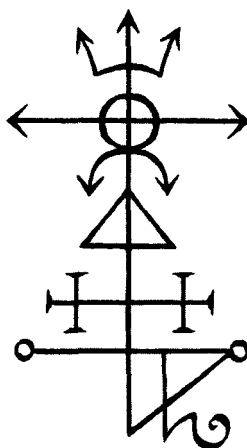
(*Hyoscyamus niger*)



The daemon of the Henbane is a powerful spirit of witchcraft and necromancy. She possesses the power to loosen the soul from the body of the living and grant it entrance to the chthonic or the astral realms, but she can as well separate the mind from the body and cause insanity. She can grant the powers of prophecy and aid in many forms of divination and make visible that which otherwise cannot be seen by the physical eyes. She is connected to the realm of the shades of the dead and can summon and control them within the necromantic workings. She is also one of the Black In Green often entreated within the conjurations of Abel the Black and can, in the name of the King and Queen of Gulgaltha, aid in the opening and closing of the cemetery gates, especially when the Restless and Dark Dead are to be conjured and put to work. The daemon of the Henbane can control the waters of the realms and is known to be able to cause rain and storms, but also to cause sterility and frigidity. All parts of the Henbane, when empowered by this daemon, can be used in order to access her sorcerous powers, but the roots are especially powerful when it comes to the workings of the Dead.

High John the Conqueror

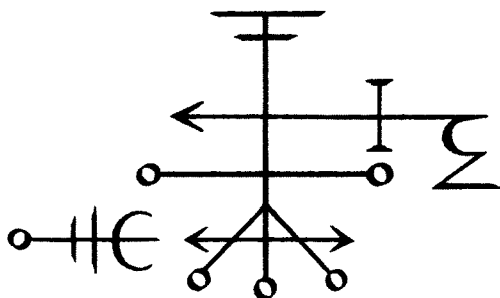
(*Ipomoea Jalapa*)



The daemon of the *Ipomoea Jalapa* (also called ‘High John the Conqueror’) is a mighty spirit of victory and conquest. He is a remover of obstacles and an opener of all closed paths, holding the keys to success and glory. He is a granter of luck, money and wealth and a dispeller of weakness, misfortune and fear and is known to confer virility, power and charisma to those that he chooses to bless. He possesses the ability to banish unwanted and negative influences and to protect against defeat and dishonour. This forceful daemon of the *Ipomoea Jalapa* is also a fierce warrior, with the power to grant martial strength and courage and aid in the vanquishing of rivals and enemies, in all fields of battle. The harvested share most powerfully connected to this daemon is the root/tuber of *Ipomoea Jalapa*, which when blessed by this spirit becomes a strong carrier of his potent essence and can empower all workings related to his sphere of influence. Such root is most often carried as a talisman or made into powder to be used as incense and, when mixed with suitable carrier oils, such powders can create potent anointing oils of Conquest, Victory and Power.

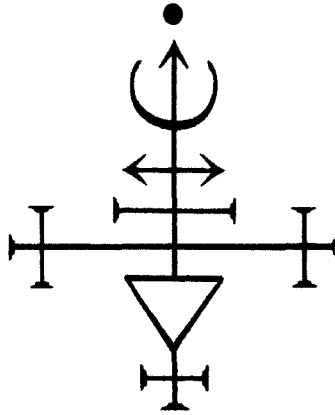
Hobblebush/ Devil's Shoestring

(*Viburnum alnifolium*)



The daemon of the Hobblebush is a great protector and a bestower of many sought after boons. He possesses the power to bind all that is harmful or hostile towards his allies and can protect against many forms of magical assault. He can block the paths of the enemies and defeat them through entrapment. The snares of this daemon of the Hobblebush are hard to escape and the barriers and shields that he can establish are even harder to penetrate. Besides his ensnaring and protective attributes, this daemon also possesses the ability to grant good fortune and success in many different areas, and he is for example known to aid both gamblers and thieves. Because of his dominion over the workings of entrapment and binding, he is also petitioned to protect his allies against imprisonment and remove from them all fetters and restrictions on their freedom placed upon them by their adversaries. The part of the Hobblebush most often used in order to evoke the influences of its powerful daemon is the root of his green guise which, when empowered by him, can bind, protect, ensnare, bring success, bless and set free, all according to how he is petitioned and how the harvested parts of his plant are employed within the sorcerous work.

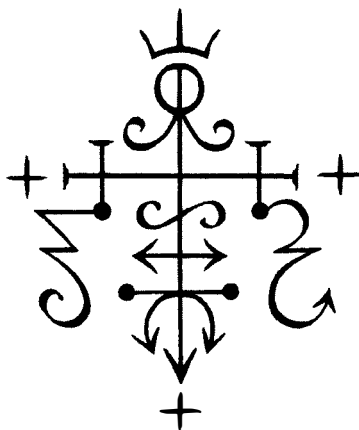
Lily
(*Lilium*)



The daemon of the Lily is a powerful and seductive spirit. She wields the power to enchant and bewitch and can cause attraction and lust. She can manipulate the minds of man and sow the seeds of passion within their hearts. She also possesses the power to break the enchantments of others placed upon her allies and dispel glamour and illusion caused by magical means. She is a holder of the keys to the Lunar Gardens of Dreams and Nightmares and, if entreated correctly, she can aid in many forms of oneiric and astral sorcery and make possible nocturnal congress between souls or spirits. The daemon of the Lily is also a protector and can through distraction make the poisoned arrows of enemies miss their targets. The flowers of the Lily, when blessed by this beautiful daemon, can become employed within many different forms of sorcery channelling power from her essence, but lend themselves especially well to the bewitching work of Our Holy Mother's perfumery and the rites of strewing, in which the dead are honoured and blessed or when the living are to be enchanted.

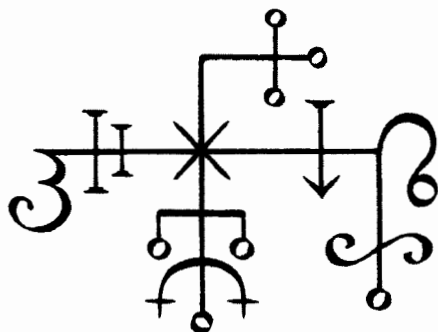
Liquorice

(*Glycyrrhiza glabra*)



The daemon of the Liquorice is a mighty dominatrix and an enchantress. She possesses the powers to sweeten hearts, influence minds and bend or break wills. She can cause passion, lust and love and create sympathy where there originally was none and can strengthen all such sentiments where their seeds already have been planted and tended. She can secure fidelity in a lover and make sure that he/she does not want or lust for any other. The daemon of the Liquorice is also a most powerful sorceress with the ability to dominate and subjugate any person upon whom her spells are cast, and her dominion reaches even beyond the realm of the living and can influence and command the dead. She can crush the will of those opposing her allies and is one amongst the Black In Green representing the sovereignty of Our Holy Mother Qalmana, both within the Realm of the Green and the Kingdom of the Graves. All harvested parts of the Liquorice, when empowered by this daemon, can be used in order to work her witchcraft, but the most potent share of such harvest will always be the sweet Liquorice roots, which hold her full powers to edulcorate and dominate. Such roots are carried as talismans or made into powders and employed within all workings of enchanting and will-bending sorcery, but also within more sacred and secret rites where fractions of the boundless essence of the Rose Crowned Queen are to be seated within fetishes or in some other way bless and consecrate Vessels of Holiness with Her Sweetness and Might.

Male Fern (*Dryopteris filix-mas*)

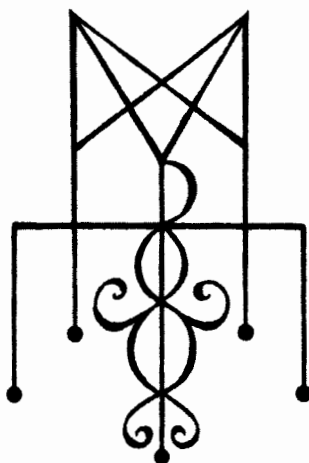


The daemon of the Male Fern is a spirit with immense powers. He can conceal and make invisible and protect against all manners of baneful sorcery. He can make the curses and the foul emanations of the evil eye of the enemy miss their targets and rebound back upon him- or herself. He can also bring luck, wealth and success and point out hidden treasures and disclose other such veiled sources of material abundance. This spirit is also well-known for his mastery of the arts of enchantment and love-witching and can cause passion, lust and love within the hearts of those upon whom his spells are cast. The daemon of the Male Fern is also secretly connected to the realm of the shades and holds within himself links to the powers of the Most Ancient Dead and is thus also connected to the Mysteries of the Mound. He also possesses the powers of Oath-Binding and covenants entered into in the presence of this daemon will bind both body and soul. He can cause rainstorms and reveal the past and the future to those that he chooses to confer his blessings to. The leaves and root of the Male Fern, when blessed by this daemon, can channel his powers and blessings and while the leaves are often burnt in order to cause rain or to establish barriers of protection, the root which must be harvested at twelve o'clock, during the Midsummer night, is kept as a sacred talisman with the power to grant protection, wealth, luck and love, but also to disclose certain other mysteries pertaining to the Black In Green. According to tradition there are also certain rites through which one can harvest magical seeds and

flowers from this daemon, which if obtained will grant all his most potent blessings and empowerments.

Mandrake

(*Mandragora officinarum*)

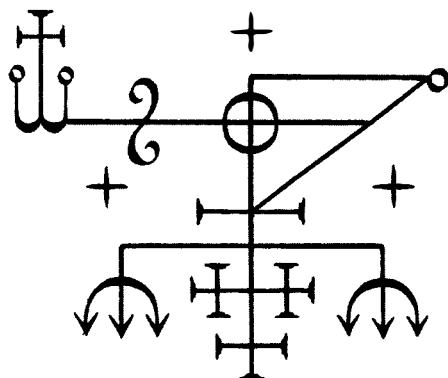


The daemon of the Mandrake is a mighty king amongst the spirits of the Black In Green with a multitude of sorcerous abilities. This powerful spirit of the Devil's Root possesses and can dispense the blessings and curses of both Saturn and Venus and still manifest its powers through the liminal points of Mercury. He is a Candle Bearer of the Underworld and the Torch of Spirit illuminating the darkness of the grave. His secrets are connected to the chthonic realm and to the manifestations of spirits receding therein and he is a keeper of the mysteries of Akeldama and Gulgaltha, holding the keys that can allow entry into their innermost hidden cores. He is a spirit connected to the workings of Abel the Black, the Dark Dead and many other such necrosophic sorceries and possesses the ability to aid in the manifestation and even materialisation of discarnate shades and spirits. He is a faithful servant of the First Gravedigger and His Mighty Dead and attends as His guardian of the Triple-Tongued Flame of Chthonic Fire. There are secrets connecting this daemon also to the mysteries of the Nefilimic King of the Black Mountain, but such arcana is reserved for those who learn to approach these specific Hidden Points of Gnosis directly, correctly and effectively. Besides his esoteric powers connected to the realms of death and the dead, the daemon of the Mandrake is also known as a master of Venusian Love-Witching and

can enflame hearts and manipulate the minds of those upon whom his enchantments are cast. He can grant virility and fertility, provoke lustful passions and cause attraction. He can also grant bountiful harvest, riches and multiply one's earnings and even point out hidden sources of wealth and lead his allies to concealed treasures. The spirit of the Mandrake is likewise a legendary protector and can turn back the attacks of the enemies towards themselves and banish unwelcomed and harmful shades and spirits and grant victory in all battles, if entreated correctly to do so. He possesses the power to command and bind lesser spirits and ghosts and make them do the bidding of his allies. He can likewise aid in the seating of spirits within the rites of ensoulment and telestic consecration and enliven talismanic forms with their essences. His are also the powers of Soul-Flight and Spirit-Sight, which he can bestow upon those whom he chooses to bless, but he can also cause poisoning, madness and death, if enraged, offended or conjured purposely to do so. All parts of the Mandrake, when empowered by this daemon, can be used within his multifaceted witchcraft, but it is the root of the Mandrake which, if properly harvested, will be directly and fully charged with the spiritual essence of this Black In Green. Such root is a living fetish enspirited by this daemon and often a king amongst the legions of the faithful and mighty famuli.

Masterwort

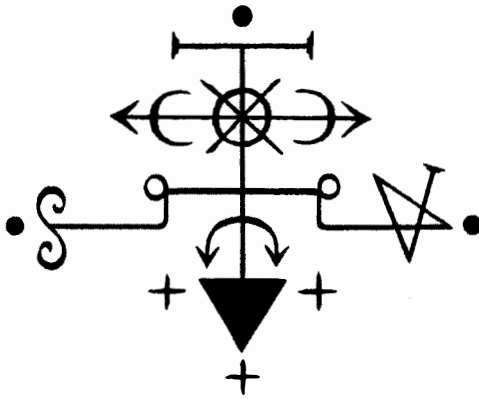
(*Imperatoria ostruthium*)



The daemon of the Masterwort is a Black in Green well-known for his strength and commanding powers. He holds the sceptre of dominance and subjugation, but can also grant control and focus. He makes his allies rulers of men and commanders of spirits and can confer charisma, confidence and willpower. This spirit is also a great protector and a banisher of harmful, obsessing and possessing spirits and a potent dispeller of the misfortune and sickness that they can cause. He can strengthen the manifestations of spirits and aid in their enthroning within the holy rites of telestic ensoulment and empower the psychic senses with which all such manifested aspects of the invisible realms can be perceived. The daemon of the Masterwort can also aid in the defeating of rivals and grant physical protection against magical but also physical attacks and dangers and is known to be able to both shield against and heal gunshot and knife wounds. All parts of the Masterwort, when empowered by this daemon, can be used for the gaining of his blessings and protection, but it is the root of the Masterwort that carries the strongest enlinkment to his magical powers and such root is often carried as a Talisman of Mastery and, when used in powdered form, often employed within sachets and powders.

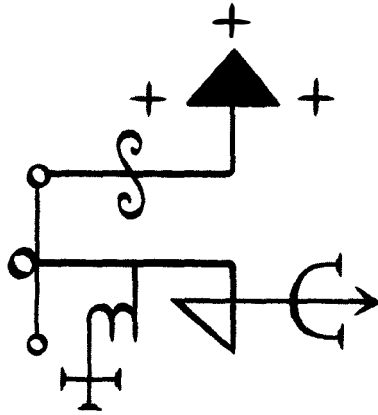
Mugwort

(*Artemisia vulgaris*)



The daemon of the Mugwort is a cunning enchantress with immense sorcerous might. She is one of the keepers of the keys to the Lunar Gardens of Dreams and Nightmares and a possessor of the ability to strengthen and focus the powers of the sleeping mind. She can cause lucid dreaming and aid in different forms of astral expeditions and even shape the dreams of those upon whom her spells are cast. She can grant the gift of Spirit-Sight and the powers of prophecy, especially in connection to the rites of oneiromancy, enoptromancy and hydromancy. Her dominion over the lunar currents makes her also a mistress of shades and she possesses the ability to both evoke and banish them by increasing or decreasing their astral substances. The daemon of the Mugwort is also a powerful eliminator of turbid energies and a banisher of the shades and spirits of misfortune and sickness, but if provoked, or purposely entreated to do so, she can also summon the baneful spirits and shades of the astral and strengthen their presence where they can do the most damage. The leaves and root of the Mugwort are, when blessed by this spirit, direct links to her sorcerous abilities and can be employed in sachets, powders, incense, infusions, tinctures and oils.

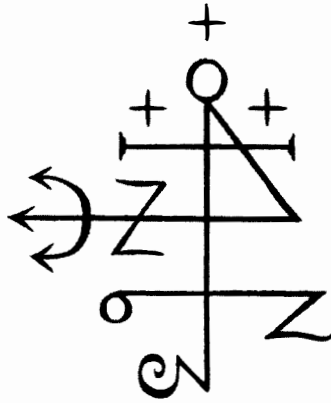
Mullein (*Verbascum*)



The daemon of the Mullein is a spirit of powerful sorcery, connected to both the workings of protection and the darker rites of the chthonic mysteries. She is a torchbearer of Qalmana and a guardian of the thresholds between the Realms of Green and the Kingdom of the Skulls. She holds mastery over many forms of witchcraft pertaining to the spheres of the Roaming Souls and can empower or hinder any form of astral aggression. She is especially known for her ability to shield against nocturnal attacks within the oneiric planes and is a most potent banisher of the parasitic shades and spirits that afflict their victims through nightmares. The aspects of her powers connected to chthonic rites are often evoked during the necromantic workings and are especially well employed within the sending of the Dark Dead, as she possesses the ability to strengthen their presence and open up the closed astral pathways standing between them and their targets. The daemon of the Mullein is also well known for her aid to the Mighty Dead and can, if employed correctly, strengthen their manifestations and banish the profane shades when such Holy Dead are called upon. The stalks and flowers of the Mullein, when blessed by this spirit, can serve within many powerful workings relating to oneiric/astral attack and defence, necromantic and necrosophic sorcery, baneful workings in connection to the darker dead and the summoning of spirits. Dried flowers of Mullein, when used to dress a black candle that has been anointed with Necromancy Oil, can become employed

as spirit lanterns illuminating the obscure pathways leading to and fro Gulgatha and when coated with wax or dipped in fat and given flame to such flowers of the Mullein can be used as spirit beckoning torches, with the power to make visible and manifest both ghosts and spirits.

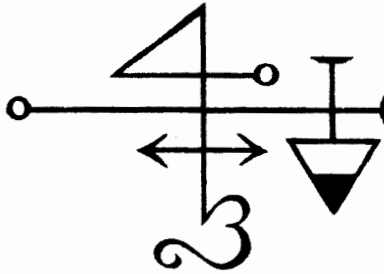
Oregano
(*Origanum vulgare*)



The daemon of the Oregano is a spirit of protection and a potential conferrer of manifold blessings. He is a possessor of the powers of becharming and can cause and strengthen love and sympathy between man and woman. He is a dispeller of sickness and negativity and a shield against the causers of poverty. His protection stretches from shielding against the interfering lackeys of the law to the banishing of nightmares and unwholesome astral currents. His blessings can aid in obtaining the gift of prophecy and are especially helpful in connection to the workings of oneiromancy. The daemon of the Oregano is known as one of the friends of the dead and can bring them empowerment and blessings, if petitioned to do so. The leaves and flowers of the Oregano, when blessed by this spirit, can be employed in order to access his sorcerous powers and are especially well utilised within sachets, powders, oils and incense blends meant to evoke the powers of this Black In Green.

Patchouli

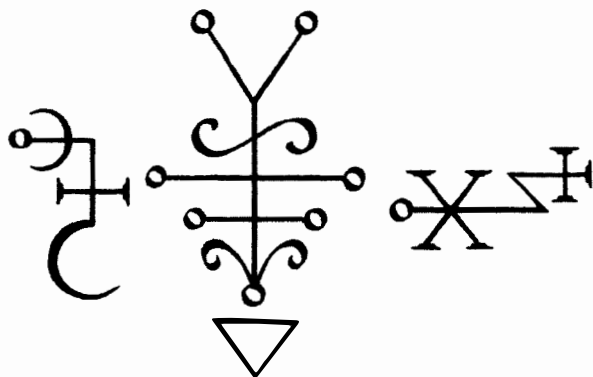
(*Pogostemon patchouly*)



The daemon of the Patchouli is a powerful spirit and a bringer of wealth, lust and protection, but can also aid greatly in darker forms of sorcery. This daemon possesses both male and female attributes and forms, but within our Work it has more often taken masculine guise when interacted with. He is an enticer of lust and a generator of attraction and can cause the heat of passion even within the most frigid. He is a breaker of the curses of the enemy and a dispeller of misfortune, with the power to attract money and wealth. When employed within the rites of reversal, his magic can rebound the spells of the enemy back upon themselves and afflict them with their own poison. The daemon of the Patchouli is also one of the holders of the secrets of the Black Earth and possesses vast powers when it comes to the rites of spirit manifestation and the grounding and seating of non-temporal essences within the workings of both low and high fetishism. He also possesses the ability to strengthen and focus currents related to the chthonic spheres and can greatly benefit varied forms of necrosophic sorcery in which the dead and other inhabitants of the Kingdom of the Graves are summoned and put to work. The leaves of the Patchouli, when blessed by this daemon, can be used in order to evoke the powers of this spirit and are especially suitable for the workings of incense, sachets, oils and tinctures, as well as within the sacred rites of perfumery, in which this daemon serves faithfully the enchantments of Our Holy Qalmana.

Poison Ivy

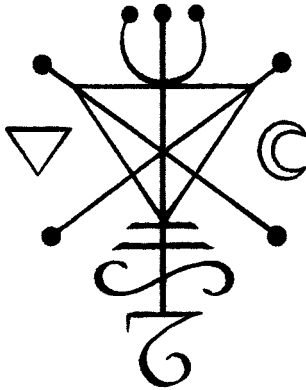
(*Toxicodendron radicans*)



The daemon of the Poison Ivy is a harsh spirit, but also a very powerful one. She can protect her allies and surround them with a fiery wall of protection and close the paths of their foes. She can bind the enemy onto damnation and cause them to fail and suffer defeat and hinder them from making any hostile advances towards those whom she chooses to defend. She is a strengthener of magical boundaries and circles and can keep out all unwanted influences. The daemon of the Poison Ivy is also connected to the secrets of the chthonic rivers of the dead and can within certain rites aid in the evocation of the dead, especially those of a darker nature. She is also one of the guardians of pacts and covenants and a punisher of oath breakers, especially in those contexts where such treaties have been entered into in the name of the Holy Qalmana. The leaves and stem of the Poison Ivy, when empowered by this daemon, are connected to her magical powers and may be employed in sachets, powders, incense, oils and tinctures.

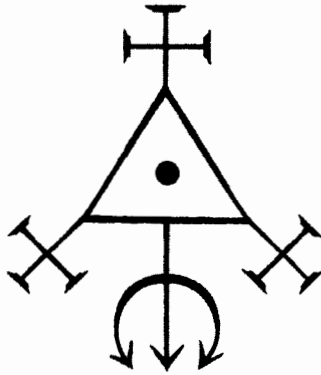
Poppy

(*Papaver somniferum*)



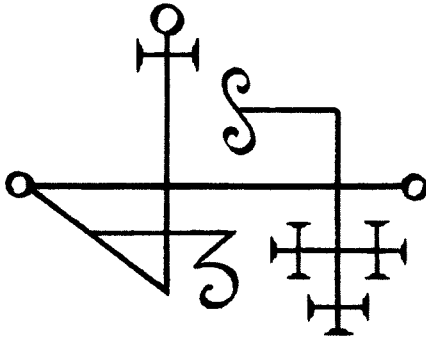
The daemon of the Opium Poppy is a powerful enchanter and mesmeriser of both the living and the dead. She holds the keys to the realm of sleep and to the Fields of Dreams and Nightmares and can manipulate both the cycles of sleep and the nature of dreams. She can aid in the intrusions into and the reshaping of the dreams of others and empower all workings of oneiromancy. She is for example known to be an opener of the intersecting paths of the living and the dead within the realm of dreams and can be petitioned to aid in different forms of astral communions between the soul of the living and shades or spirits of the departed. Her sorcery can bring solacing slumber with pleasant dreams or troubled sleep, harrowing nightmares and astral torments. She can, because of her dominion over the astral currents and Shades of the Lunar Gardens, grant invisibility and cause concealment through the inducing of confusion and forgetfulness in the minds of those upon whom her spells are cast. The flowers, seeds and seedpods, but also the roots of the Poppy, when blessed and empowered by this daemon, will serve all her enchantments and can be employed in divers manners, like for example within sachets, incense blends, infusions and tinctures, or through the scattering of the seeds where her influences are meant to be made manifest.

Rue
(*Ruta graveolens*)



The daemon of the Rue is one of the most powerful warriors and defenders amongst the Legions of the Black In Green. He is a wielder of immense martial power and bearer of the Green Flame of Purification. He possesses the ability to banish all profanity and all spiritual unwholesomeness and is often employed during the banishing of the obsessive dead and the removal of the stains left behind by such shades. He is also a breaker of the curses of the enemy and a most potent shield against the poisonous currents that by the hateful, jealous and the envious are directed towards his allies. The daemon of Rue is an effective dispeller of misfortune and sickness and can remove the parasitic shades and spirits that cause such misery. He is also a potential bringer of fortune and if entreated correctly can aid in matters regarding passion and love, but in such contexts he must often be paired with a more Venusian spirit in order to enflame hearts. His powerful green flames can also burn the minds of the foes of his allies, incinerate their good fortune and make their lives bitter, if petitioned to do so within the context of magical warfare. The leaves of the Rue, when empowered and blessed by this spirit, are amongst the most potent cleansing elements in existence and are most often employed as incense and in tinctures, but if carried in sachets they also constitute as powerful amulets against the evils of both the living and the dead.

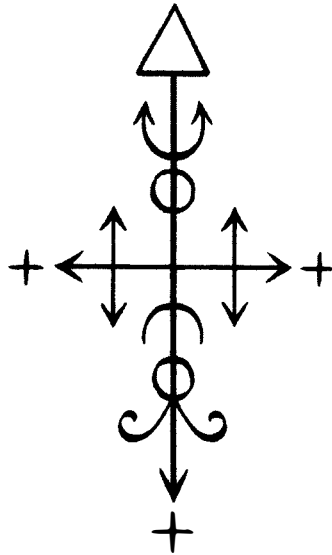
Salvia/Sage (*Salvia apiana*)



The daemon of the Sage is a most potent protector and preserver. He holds the power to elevate the spiritual vibrations of any space, thing or person and to banish sickness, misfortune and misery bringing shades and spirits. He is a most powerful cleanser and dispeller of unwholesomeness and profanity and a bringer of exaltation and illumination, as he is a potential opener of the paths towards the attainment of wisdom. His powers remove the cause of misfortune and make possible the manifestation of good fortune and accomplishment. He is a very effective guardian of the sacred spaces, such as temples, altars and shrines, and a potent shield against the harmful emanations directed consciously or unconsciously at his allies. In contrast to the more harsh cleansings by the martial fires of, for example, the daemon of the Rue, this daemon does not only banish profanity with his scorching fires, but he also elevates and illuminates any worthy aspects of that which he purifies. The daemon of the Sage is also a great aid in the rites of divination and in the development of psychic abilities because of the cleansing and elevating effects that he has on both the physical, astral and mental levels of existence. All parts of the White Sage, when harvested without the use of iron and with the blessing of this good daemon, can be used within the sacred rites of purification, consecration and elevation, but it is primarily its dried leaves that serve the workings of fire and smoke, but can also effectively be employed in sachets, infusions, tinctures and oils.

Stinging Nettle

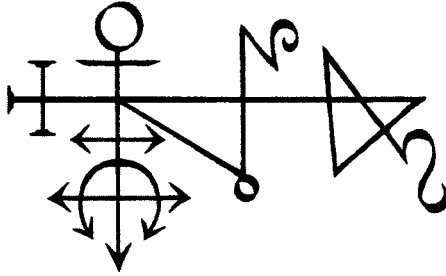
(*Urtica dioica*)



The daemon of the Nettle is a fierce spirit with the ability to both defend and attack. He holds within himself a burning flame with which he can cleanse impurities, banish unwanted shades and spirits and remove sickness and misery. He is a breaker of the curses of the enemy and can make their poisoned darts rebound back upon themselves. He is a dispenser of the shielding wall of fiery protection and a strengthener of boundaries, circles and borders meant to keep out all hostile and profane influences. He is also a potential granter of virility and a provoker of flaming passions and lust and, if entreated correctly, he can set aflame the hearts and minds of those that become becharmed by his powers. The daemon of the Nettle is also a potent agitator and can sow the seeds of discord and hatred amongst the ranks of the enemy and make them turn against each other. The leaves of the Stinging Nettle, when blessed by this daemon, are a most effective link to his powers and may be employed in sachets, powders, incense, infusions, tinctures and oils and will channel his fiery essence for the sake of blessing or cursing.

Thorn Apple

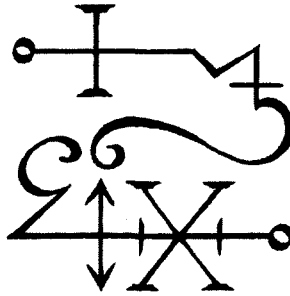
(*Datura stramonium*)



The daemon of the Thorn Apple is a powerful spirit of witchcraft. She holds dominion over the darker currents of the chthonic streams and is connected to the sorceries employing the Dark Dead. She can arouse, empower and control such shades and make them do the bidding of her allies, in the name of the Queen of Gulgaltha. She can also shield against such shades and other forms of magical hostility and reverse the flow of such sorcerous poison and direct them back towards their points of origin. When petitioned within the context of magical warfare she can direct her transfixing power towards the enemy in order to bind, drive insane or even cause painful and often slow death. The daemon of the Thorn Apple is also one of the holders of the keys to Spirit Flight and a granter of the Second Sight and can, if entreated respectfully and correctly, aid in the achievement of Sabbatic Congress with the spirits and in the opening of the Eye of Night. All parts of the Thorn Apple, when empowered by the blessings and curses of this daemon, can be used within her sacred rites and serve well in sachets, powders, infusions, tinctures, oils and incense.

Tobacco

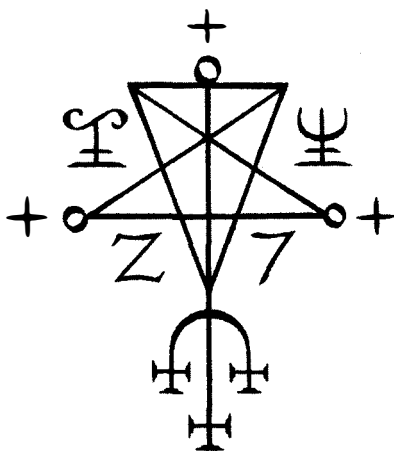
(*Nicotiana tabacum*)



The daemon of the Tobacco is one of the most powerful spirits amongst the Black In Green and a force indispensable within our Necrosophic Work. He is a holder of the quickening, empowering, cleansing and incinerating flames of the martial spheres, but holds also the essence of Saturnian poison and can bless as well as he can effectively curse. Within the baneful rites of vengeance, punishment and warfare, his powers serve to direct the arrows aimed at the hearts of the enemies and focuses the venomous currents to hit their targets. He is a messenger of the gods and bridge between the flesh and the spirits. He can open and close the pathways between the elemental kingdoms and holds even the keys to the Mound and can therefore aid greatly in all forms of invocation, evocation and manifestation of shades and spirits. He can effectively act as catalyst for the awakening and arousal of other Black In Green and is therefore employed within countless contexts where his influence is sought in order to boost the powers and presences of other such spiritual essences. The daemon of the Tobacco is also a great commander and ruler with the ability to manipulate minds and bend the will of man, shade and spirit. This spirit is the only one amongst the Black In Green whose secret name, Amiahzatan, has already been revealed, and this is done solely because of his own given license and expressed will to do so, as an answer to one of our petitions meant to benefit the followers of Our Qayinite Cultus. For more detailed explanation about the powers and mysteries of this mighty daemon, read the chapter dedicated to him in the First Book of Falxifer.

Valerian

(*Valeriana officinalis*)

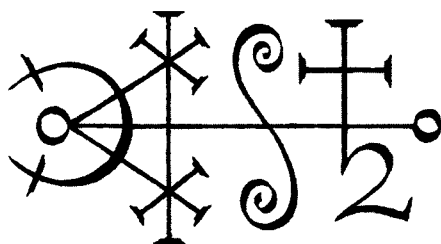


The daemon of the Valerian is a powerful spirit of witchcraft with powers ranging from Venusian enchantments to Saturnian bindings and curses. She possesses the ability to banish unwelcome visitors and prevent them from crossing the boundaries fortified with her aid. Her protection holds both against man and spirit, and in her protective aspect she is especially potent as a dream guardian, shielding against both nocturnal attacks during sleep and preventing hag-riding and nightmares. She can banish hostile forces directed at her allies and break the curses of the enemy, while at the same time returning the harmful currents back to the sender. Her Venusian powers lend themselves well to the igniting of passion, lust and love within the hearts of man and woman, and she is especially known for her power to reunite lovers that have separated. Within such workings of love-witching she is most potent when coupled with a suitable shade to command and direct for the turning of the hearts of her target, and she is therefore known to work with the dead within such contexts, especially when the target of the spell is stubborn and requires additional manipulation of heart, soul and mind. The daemon of the Valerian is intimately connected to the workings of the dead and serves Our Holy Qalmana's Saturnian work within the gardens of Venus. She can strengthen and control the shades of the dead, as well

as banish them, and can within the rites of malediction direct the most ravenous shades to do the bidding of those that she chooses to bless. She can also, in her wrathful aspect, bring damnation and misfortune upon the enemy without the aid of any other spirits or shades, as she holds within herself a hidden force of destruction, but when combined with other more pernicious elements, shades and spirits this fatal aspect of her powers increases tenfold in potency. The roots of the Valerian, when empowered and blessed by this daemon, are the most powerful link to her sorcerous might and can be employed in countless ways in order to cast her spells.

Wormwood

(*Artemisia absinthium*)



The daemon of the Wormwood is a most potent spirit of protection, divination, summoning and aggression. He wields the powers of Mars, but possesses also hidden links to the Saturnian and chthonic spheres. He is a mighty shield against the parasitic larvae and other possessive shades that may become attached to the souls of the living and can effectively repel and banish them, but because of his hidden connections to the spheres of death and the dead, he can also use his fires to heat up, agitate and quicken such shades and spirits inhabiting the lower astral, all in accordance to how he is petitioned. Within the rites of spirit summoning, he is often employed in order to aid in the manifestation of the spirits evoked and can within such context grant active energetic substance through which the disincarnate may move within and affect the material realm. He can protect against and break the curses of the enemy and bring bitterness and misfortune to those that his wrath is turned against. The daemon of the Wormwood is also a granter of the Second Sight and a conferrer of the powers of divination and prophecy, especially when paired with the spirit of Mugwort, and can aid in the mastering of necromancy, oneiromancy, enoptromancy and libanomancy. He is also well known for his ability to strengthen any and all psychic abilities possessed by those that he chooses to bless, but he can also enflame the mind of man in harsher manners in order to afflict with delusion and madness. All parts of the Wormwood, when empowered by this daemon, will act as potent links to his powers and may be employed within sachets, strewing powders, amulets, incense, tinctures, infusions, oils and in many other ways, all depending on intention and context.



CHAPTER 13

The Actuation and Applications of the Signatures of the Black In Green

Each signature of the Black In Green presented in this book, or otherwise received from the spirits seated within the Green Points of Nature, are direct links to their non-corporal and quintessential aspects. Within the lines of each signature is manifested the flow, mode of manifestation, direction and points of power belonging to the spirit in question.

The signatures are thus the foundations upon which further manifestation of the corresponding spirits can be built, worked with and directed through and should be understood as paths or gates to be opened for their ingress, egress and congress.

As each signature is a physical impression of an already occurred manifestation of the spirit, it possesses the power to aid in and provoke the reoccurrence of such manifestations, by the power of actual enlinkment between the trace it carries and constitutes, that which has traced it and the mode through which it was first made manifest.

The signatures also ensure that the aspects of each plant accessed through them are fully in harmony with the specific context within which the sorcerous work is to be conducted and that the spirits so contacted are the ones aligned to and allied with the Tradition through which these mysteries are re-presented.

Each signature must therefore be realised as a concrete and specific calling to the corresponding spirit, with the intentions and spiritual

stance of the caller already imprinted into them and therefore only suitable for the use of those who embrace the whole of the Qayinite Path, as it is expressed through the Cult of Falxifer.



When it comes to the practical applications of these signatures, there are countless of ways through which they can be worked and employed within all settings where the influences of the Black In Green are sought.

The key to the activation of the plant-spirit signatures is most often an act of vivifying empowerment through the conjunction of the linear forms of the signatures with sympathetic and energetic elements of enlinkment obtained through the physical share of the corresponding plant.

As an example can the use of sanctified ink (or paint), infused with the extracted essence of the plant of the Black In Green whose signature one seeks to activate, be mentioned, as such method is one of the most practical, effective and most often employed.

In other working where chalk or powders are employed for the tracing of the signatures the corresponding herbal elements must, in similar ways as when inks are sanctified, become introduced into the chalk or the powder.

As both the signatures and the plant elements belonging to the Black In Green hold links to the related spirit their unification will strengthen the bounds and establish the connection sought, but before the herbal element can be conjoined with the signature it must first be consecrated, in the cases where the element in question is not ritually harvested; for in such instances no further consecration is necessary, as the ritual harvest will have assured that the Green (the physical portion) and the Black (the spiritual portion) of the plant remain connected.

Whenever the consecration of the plant elements obtained in any other manner than through the correct ritual harvest and interaction with the spirit of the plant is necessary, the Green Point of the Skull is to be employed, even if it is a tintured portion of the essence of a plant that is required. In such cases the tincture is to be made inside a bottle, or jar, upon which the black candle for the central flame of the Green Point of the Skull is to be lit.

The amount of the plant element introduced into the ink, paint, chalk or powder depends on the quantity of the mentioned carrier element, but the numbers 7, 9, 11 and 13 should be specially considered for such additions.

When the signature is traced with empowered and enlinked chalk/powder or paint/ink, it still needs a series of final quickenings before it can constitute as a fully open gate to its spirit. This final step in the full activation is achieved through establishing the elemental ladder through which the other four elements give way to the fifth, being the quintessential Black In Green, and it is done by the giving of suitable libation, smoke and fire. The elemental step of the Earth, seemingly omitted, is already established by the very planting (tracing) of the signature, as that physical manifestation of the spirit's imprint is by and through the earthly elemental step of coming into being.

The signatures of the Black In Green could thus indeed be realised as the Seeds of the Spirits, to be sown (traced), watered (given libation), given air/wind (given breath and smoke) and light (flame of candle) to, so that the seed can germinate and the manifestation of the Spirit bloom, in ways very similar to how the germination of an ordinary plant seed depends upon water, oxygen, temperature and the light/darkness.

The signatures thus received from the spirit and activated by the exalted essence of the corpus of the plant in question become an activated point through which the spiritual current of the Black In Green called upon can flow to and fro and cause changes in accordance to its own nature and the ritually focused and expressed will of the caller.

The activated signatures will remain open and retain their empowering and talismanic virtues as long as they are tended for and kept vivified, as a signature activated correctly is in truth as a fetish ensouled by the spirit that it represents and manifests.

Such activated points of contact can be employed within countless of different workings and are most often used to empower other portions of the plant belonging to the Black In Green in question, such as when wands, wooden fetishes or talismans, powders, oils, tinctures, potions, incenses, perfumes or any other plant-derived base for sorcery is to be made consecrated, blessed or cursed in conformity with the powers of the spirit.

The plant elements so consecrated are placed upon, marked with or in some other suitable manner made to come into contact with the signatures, which within their activated forms will, by the way of contagion, directly transfer the power of the spirit into the elements already sympathetically connected to it.

Thus the signatures of the Black In Green can be used for work with specific plant-elements and instead of the blessings and empowerments otherwise obtainable from the Master, through His Green Point of the Skull, one can here obtain the power required directly from spirit of the plant in question and engage in a more direct form of communion.

If the fundamental aspects concerning the correct use, activation and the powers of these signatures of the plant spirits become understood, a countless of different possibilities for their employment within the work will become accessible, as we have here only lightly scratched the surface of this subject and will leave the rest to the cunning of the blessed.



CHAPTER 14

General Offerings for the Black In Green

During the workings in which we interact with and seek the aid of the Black In Green still attached to their living bodies, we must always pay for that which we need to harvest, or otherwise want accomplished by them, through different offerings and sacrifices.

Besides the general offerings of different kinds of libations, candles, coins, tobacco, incense, bread and other food offerings, there are at times some additional and specific offerings which are needed depending on the Black In Green approached.

The nature of the work within which the spirit of the plant is contacted and that of the plant spirit itself will determine the kind of more context-specific offerings required. For example will the offerings given in connection to the harvest of plant elements or the magical aid petitioned for during the rites of Love-Witching differ from the ones given during the rites of malediction, but in the same way may the offerings required for one and the same kind of work be different depending on the plant petitioned.

A Rose may demand certain set of offerings in connection to amatory enchantments and a partially different set of offerings within the contexts of her sterner or more solemn workings.

In order to be able to present the correct offerings within the correct context, one must be in a state of empathic rapport with the spirit of the plant in question, but such interaction still needs to be founded upon the tradition shaped by the ruling treaties governing these kinds

of workings within the Cult of Qayin.

For example, whenever branches from trees are harvested, the offerings given must be of a more grand nature than what would be demanded if only leaves, flowers and/or fruits would have been harvested. In connection to the cutting of living branches, there must most often also be a sacrifice of one's own blood in order to repay for that which is taken. Often the blood from one or more fingers of the left hand is drawn and smeared upon the cut part of the branch, which then is covered and sealed with a few drops of honey or, in some cases, wax.

Such giving of one's own blood is not to be taken lightly and must be understood as the sealing of a lasting pact with the spirit of the plant in question and should be reserved for the more elevated, or the most important, workings.

In certain cases when it is unwise to spill one's own blood, the blood of a suitable animal offering must be spilled instead, as in almost all cases when one of the more Martial or Saturnian plants are conjured in order to bring harm upon an enemy, or in such contexts where the location of the plant makes it unwise to spill one's own blood, such as when for example branches from trees growing within a cemetery are to be harvested from.

Self-sacrifice is important when one humbly goes before the Famuli Guised In Green, but to attract other less worthy recipients of one's offering can turn the work into a meaningless and slow form of suicide. One must therefore thread carefully when it comes to giving of blood sacrifices to spirits within their natural surroundings, as such habitats often swarm with different kinds of shades and spirits.

One must again let the spirits sought and one's own understanding concerning their nature and what they themselves communicate shape the sacrificial rites through which they become bound to champion one's cause; regardless if that cause is of a base and mundane or spiritual and lofty nature.

Amongst the established covenants between the Cult and the Faithful

Black In Green, there are a few sets of protocols of such level of importance that they must be adhered to even if sound judgment and spirit's guidance otherwise should shape such proceedings.

The harvest of the wood of Blackthorn, Whitethorn and Elder always demands self-sacrifice and the spilling of one's own blood, this in connection to the other rites and offerings which must be performed and given during such harvests.

The Blackthorn and Whitethorn demand drops of one's own blood whenever any part of them is to be harvested, as they call for red blood in return for the green blood drawn from them. But, if the harvest is aimed at the martial defence against, or Saturnian destruction of, someone else both of these trees will demand life offering of animals.

When it comes to the Elder, tradition states that also she demands animal offering when her powers are to be turned against someone else, but when its wood is needed to be cut one must follow further protocol and again involve the spilling of one's own blood.

During such rites one must bow low to the Elder tree, encircle it in prayer and ask the skeletal queen of the arboreal legions to grant her power through the hollowed and hallowed bones of her tree. One must then put a silver or gold ring on one of her branches, as if such branch would be her corpse-like hand, or otherwise adorn it with some other kind of jewellery, kiss the branch and then water the root of the tree with a libation offering consisting of sweet red wine, into which 7 drops of one's own blood have been mixed. If no sign of rejection is at that point sensed and instead welcoming omens are perceived one may cut a living wand from her tree, bearing her full power within it through a lasting link to her mighty spirit.

The reason for why this approach is specially outlined and emphasised here is that one of the main fetishes and magical tools of our Holy Lady Qalmana is such a properly harvested Elder Wand, which when hollowed out and loaded with rolled up copper scrolls bearing Her correct sigillae, soil bought in Her name from seven different cemeteries

and seven of Her key herbal elements in powdered form constitute, when sealed in both ends, anointed with sacred oils and marked with Her signs of Necrosophic Sorcery, as the Sceptre of the Queen of Gulgaltha.

The Yew tree, on the other hand, receives animal offerings more gratefully than a few drops of one's own blood in all contexts, especially when that which is harvested is for the sake of Death, but when a personal wand is harvested from the spirit of Yew it is also customary to let a few drops from the left hand's middle finger fall upon the stub remaining from where the branch was cut. This bloodied stub is then sealed with the wax of a black candle, which then is left, in a secure manner, by the roots of the tree, together with the other more general offerings.

These were just a few important approaches within our workings with the Black In Green and the wise will, based on that which is given, or hinted at throughout this book, be able to interact and communicate with the Spirits of the Green and through their faithful counsel attain further realisations and insights concerning their mysteries, all by the grace of the First Tiller.



CHAPTER 15

The Influences of the Genius Loci and Secondary Causes of Attribution

Besides the attributes already presented for the different plants and their Black In Green, there are still some additional factors which can play in when it comes to some more special and context-specific powers that each individual plant may possess. These secondary causes of attribution are based on the influences of the Genius Loci and the general flow of power within the place where the plant is rooted.

Crossroads, cemeteries, graves, forests, hills, mounds, seas, rivers, wells, fences, walls or other barriers, fields, meadows, the sides or the centres of roads, sites of accidents or places of violent crimes, bloodshed and murder can be given as a few examples of places that confer strong spiritual influences upon the plants rooted within or by their points of power, but also banks, casinos, police stations, prisons, courthouses, hospitals, market places or other such locations can, according to their energetic emanations, impress upon the sphere of influence of the plant growing in proximity to them.

Crossroads confer for example the powers of liminality, path-opening and spirit summoning.

Cemeteries and graves confer amongst other things the blessings and curses of spirits and shades of death and the dead.

Forests confer the powers of the spirits of the wild and the untamed aspects of nature, granting often strong magical attributes.

Hills and mounds connect in different manners to the mysteries of the chthonic and the celestial points of power and the elements, shades and spirits related to them.

Seas, rivers and wells connect in different ways to the powers of the aquatic shades and spirits, possess certain links to the realm of the dead and confer amongst other things the powers of prophecy, dream control and spirit summoning.

Fences, walls and other similar barriers confer the power to protect, keep out and set boundaries, but sometimes also the ability to cross that which stands in the path and traverse to the other side.

Fields and meadows confer the powers of abundance through work, good harvest and connect to still much more relevant and deep mysteries.

Roads confer the powers of safe travel, success and direction, or the ability to block all such things, if for example a tree grows in the middle of, and blocks, such a road. Roads also connect to the flowing powers and spiritual currents of the land and its many different shades and spirits, depending on how it has been formed, the shape it takes, where it is suited and towards which direction it is headed.

Sites of accidents, places of violent crimes, bloodshed and murder confer the powers of the Dark Dead and the spirits of Violent Death governing and working them and will often aid in the furthering of calamity and champion the cause of vengeance, torment and death.

Banks and casinos confer the power to control money in different manners, grant luck and financial success and empower wealth-conjuring sorceries.

Police stations, prisons and courthouses grant control over the forces of the law and aid in the workings aimed at manipulating and escaping them, or in some other way influencing them to one's own favour, or to the disfavour of some other.

Hospitals can connect to both the powers of healing and to the spirits and shades of sickness and madness, but also to certain shades of the dead.

Marketplaces and other such places of commerce can grant the powers of communication, success in business and attract customers and clients.



Insight concerning a secondary foundation for any individual attribution of the powers of, for example, trees can also be based upon how they have interacted with and affected, and become affected by, their surroundings.

For example can a tree pressing down upon another tree, with roots breaking through the ground and passing over, under or by the sides of a large stone or something else blocking its path, a tree with hollowed trunk leading downwards or upwards, with branches stretching or hanging over a path, with branches or roots dipping into the water of a river or some other source of water, with roots or branches breaking through any form of barrier, or a tree struck by lightning and still alive, or a dead tree still standing erect, all have specific attributes added to the general powers of their Black In Green.

In similar fashion will the places upon which herbs and lesser plants grow and the forms they take because of their interaction with their environs influence their attributes and thus add or diminish aspects of their inherent spiritual powers.

It is important to understand that all influences so caused by the mentioned factors still become filtered through and shaped by the original qualities of the spirit of the plant, before it can manifest and thus all such influences of the Genius Loci or other affecting conditions will in the end manifest in very diverse manners, all depending on the specific plant.

It is therefore not possible to entirely generalise the attributes of plants just based on their place of growth, and one must see the whole picture before arriving to any relevant conclusion concerning the ways that the essence of the Genius Loci becomes brought forth through the plant in question.

To gain a true understanding concerning the powers of the Genius Loci and to read the shapes and forms of the plants, based on their own original attributes, are the keys to the realisation of the more hidden aspects of the virtues of the Kingdom of Green and something which is mastered only through meditative contemplation of and direct contact and communion with the powers beneath one's heels and the Black Within the Green.



CHAPTER 16

The Covenant of the Bryadic Hamulus

The spirits of the plants are within our tradition understood as the awakened aspects of divine essence diluted into creation, intrusive forces from the Nightside Gardens and/or as the Pneumatic Sparks cast-off by some of the Mighty Fallen and there is therefore a concrete bond of spiritual blood-familiarity between the Qayinite Sorcerer and the spirits behind the Masks of Green.

Amongst our strongest plant allies one can find some of the heroic bringers of light, who from behind the green guises of their earthbound forms lend power and magic to those of the Holy and Fiery Bloodline of Qayin and Qalmana. Their presence within smaller plants and herbs is often understood as the Shadow Portion of their powers, while some of their very Spirits are believed to possess sovereignty over the collective power of the mightiest species amongst the Kingdom of Green. For instance, the Black In Green of all Blackthorns is understood by some to be the spirit of one of the most forceful Nefilim that after the deluge became caught in-between the worlds and seated within the Liminal Garden of Twilight. Similar ideas exist about the Genius of many other powerful plants and this explains certain taboos and rules of conduct which have been set within the workings of the Faithful Brethren.

The plants possessing Divine, Nahemothic and Nefilimic Pneuma are within the Path of Thorns understood as the very foundation of the Magic of the Kingdom of the Green. The green Path within our Necrosophic Witchcraft crosses therefore the Qliphothic, Qayinitic and Nefilimic roads and creates the hidden points of ingress, congress and

transcendence through which sorcerous powers can be channelled outwards in order to create willed temporal changes and inwards for the accomplishment of 'At-Azoth'.

The purpose of the ritual presented in this chapter is to establish the empowering and unifying covenant between the Qayinite sorcerer and his main Dryadic Famulus, which in this case is defined as the exalted spirit of the chosen allied plant with which rapport and congress already has been established through an extensive series of prior workings and interactions spanning over at least two years. During these initial interactions with the Dryadic Daemon its secret name and sigil/signature must have been obtained, as those hidden links to the daemon are the very keys to the consummation of the Holy Covenant described herein.

The true Dryadic Famulus is the one aspect of the Black In Green most aligned and in harmony with your own Spirit and can therefore be considered as your main Totemic Daemon and spiritual counterpart amongst the spirits of the Kingdom of Green.

The unification and covenant with your Plant Famulus will aid you in gaining Gnosis concerning the Mysteries of the Green Skull and will give further access to the hidden and full powers of the Black In Green you are connected to.

Robed in the Light and Darkness of this Dryadic Famulus you will be able to assume its many virtues and go forth and penetrate the heart of the One Time Cursed and Seven Times Blessed Garden.



Through the contact with and knowledge gained directly from the Black In Green of the plant in question you must estimate the most correct time for this working after both parties have expressed the will and desire to unite and strengthen all ties between Spirit and Spirit through the holy covenant and the intimate bonds of spiritual enlinkment that it will forge.

The Elements needed for this Work:

- ✦ A green glass bottle of suitable shape and size, which will act as the fetish-vessel for the unification between the Black In Green and the Black In Red (i.e. the Pneuma of the plant and your own Spirit).
- ✦ A living plant corresponding to the Green Guise of the Dryadic Famulus with which the pact is to be made. The plant should in the best case be worked with within its natural environment, most often inside a forest, a park or a garden, but in certain special cases it can also be within your own home, for example if the plant is kept and cultivated inside a pot.
- ✦ Seven handfuls of soil from the area most close to where the plant is rooted, taken with the left hand and placed inside the bottle.
- ✦ Suitable tools for cutting, like a sharp silver or copper knife or sickle. Iron and steel should generally not be used in this ritual, as the red fire within the iron most often diminishes the manifesting power of the plant spirit, the only exception being those plants that possess a natural sympathy with fire, iron and steel because of their strong martial form, power and essence. If knives and sickles of steel are to be used as general harvesting tools the martial fire within them must first become quenched by, and tamed through, ritual ablutions in Venusian tinctures and infusions and other offerings of corresponding nature. Through such rites even the blades of Mars may be seduced to do the work of Venus.
- ✦ A silver needle reserved for drawing blood.
- ✦ Suitable tools for digging in the soil, prepared and consecrated in the names of the overseers of all our workings within both the Gardens of the Living and the Dead. Wooden spoons, suitable pieces of animal horn or human bone can be consecrated and used as ritual shovels dedicated to such workings of digging and uprooting.
- ✦ Offerings for the plant host of the Famulus, such as coins, bread, candles, libation, cigar and any other gift known to be well received or demanded by the spirit in question.

- ✦ Protective and empowering amulets and talismans befitting the work at hand. Amongst these are for example the relevant sigils and black and green rosaries connected to the Ars Veneficium of Master Qayin and His Bride, Our Blood-Mother Sancta Qalmana.
- ✦ A half-red/half-green candle, cleansed and inscribed with your magical name/sigil and that of the Dryadic Famulus (your name on the green half of the candle and the name of the Dryadic Famulus on the red half) and dressed with suitable oils and juices linked to the vital essences of the both parties.
- ✦ The Green Point of the Skull sigil marked in black on a piece of cleansed and dedicated green silk.
- ✦ The usual elements for the activation of the Green Point of the Skull, such as the 4 green and the 1 black candle, the cigar and the liquor.
- ✦ A piece of parchment marked with the name and sigil of the Dryadic Daemon on one side and your own magical name and sigil on the other side. Let your own blood be the ink with which the name and sigil of the Dryadic Famulus is written and let the Green Blood and essential juices of the plant corpus of the Famulus sanctify the ink with which you write your own name and sigil. With a mixture of your own blood and the plant blood of the Famulus finally trace Qalmana's Key Sigil of Pacts and Covenants around both sides of the parchment.
- ✦ An incense blend consisting of harvested parts linked to the corpus of the Famulus, plus other elements that can enhance the manifesting powers of the specific plant spirit in question (these empowering additions to the mixtures can vary depending on the specific spirit and plant host, but Tobacco, Myrrh, Sandalwood, Cypress leaves and Mandrake root can be given as examples of such fortifying elements).
- ✦ A bottle of very strong vodka or rum
- ✦ A container of cooled, unsweetened, black coffee
- ✦ A suitable animal offering

1. After a period of meditations, prayers, the giving of gifts and offerings, invocations and different forms of communication with the plant-spirit the actual ritual can commence.

Armoured by the protective and empowering amulets and talismans seek out a worthy representative of the plant host of the Black In Green with which you seek to enter into the unifying covenant.

Salute the spirit of the place and the Black In Green in the traditional manner by stamping your left foot three times and bowing towards the plant. State your intention and in the name of Qayin and Qalmana ask for permission to proceed with the ritual. If no negative signs are received you may proceed with the Work.

2. With the digging tool encircle the plant three times in a widdershins direction and by the Three Coronations of Qayin and His Bride conjure its Green and evoke its Black. From inside of this traced circle dig a hole close to the roots of the plant and with your left hand take seven handfuls of soil in the name of the First Tiller, Our Holy Master Qayin. Place the soil inside the bottle.

3. Bring out the parchment marked with the names and sigils and place it with the sigil of the Black In Green facing yourself by the plant, within the traced circle. Place to the sides of the parchment 7 copper coins, a black candle, a piece of unsalted sweet bread, a bottle of suitable libation, a cigar and any other more specific offering that you know the Dryadic Daemon of the plant enjoys, requests or demands. Light the black candle and pray to the Black In Green of the plant to come forth in the names of Qayin and Qalmana. Light the cigar in the name of Amiahzatan and blow its smoke towards the parchment while silently praying to the spirit of the plant.

4. When more than half of the cigar has been smoked you must place it upon the bread. Take then a sip from the libation offering and three times spray it, in a fine mist, over the parchment. Pour out the rest of the libation around the plant in the same way that you earlier had encircled it. Take now the parchment, roll it up if need be, and drop it into the bottle containing the soil.

5. Depending on the specific species of the plant host, the season and the guidance of the Dryadic Famulus, you must at this time, with the sacred blades, ritually harvest, in an appropriate manner and succession, a small part of the root of the plant, a piece of its bark, stem, twig or branch, drops of its sap/juices, leaves, flowers, berries, fruits, thorns and seeds from the plant corpus of the Dryadic Famulus and in the Holy name of Sancte Qayin Sator and Sancta Qalmana Satora place them inside the bottle.

(It is important to remember that 3, 7, 9, 11 and 13 are sacred numbers connected to these workings and that these numerical forms should whenever possible be reflected in the amount of the parts you harvest and sow into the fetish bottle.)

Secure the lid of the bottle and shake it 49 times and thus symbolically sow the harvested elements from the plant into the soil kept within the bottle. Give praise to the Black In Green, bow, take three steps back, turn around and leave the location without looking back.

6. When back at home you must light the altar candles of the Master and invoke Him with the aid of the Formula of Calling and then call upon the Holy Blood-Mother in traditional manner and also light Her flames upon the altar and inside your own heart.

Place the Green Point of the Skull, marked on the piece of silk, before the altar and awaken its powers in traditional manner with alcohol, smoke, the flames and the Formula of Qayin Qatsiyr. Place the bottle close to the centre of the Green Point of the Skull, in front of the burning black candle and open it.

7. For each part of the plant that you have placed within the bottle a corresponding part from your own body must also be given as sacrifice and placed inside the bottle in order to tie the links and strengthen the bonds between your own Self and the Dryadic Famulus. Amongst such sacrificially harvested 'mumia' are nail clippings, scraps of skin and flesh, strands of hair, teeth and bone, sweat, saliva, sexual fluids and blood.

Close the bottle and shake it 49 times and envision a unification and synthesis between the harvested parts contained therein and focus upon the spiritual conjugation taking place through the strengthening of the golden chains of sympathy that connect you to the Dryadic Daemon.

8. Place the bottle once again upon the skull of the Green Point and open it anew. Light a cigar in the name of Amiahzatan and blow its smoke first 13 times over the central altar fetishes and then 7 times directly into the open bottle in order to strengthen the powers of the element kept therein. Place the remaining part of the cigar within an ashtray inside of the circle of the Green Point of the Skull.

9. Now that the parts of the plant and the parts from your own body have been sown into the bottle and bonded together you must water the 'seeds' that they now have become with white, black and red libations.

The white libation can consist of strong white rum or vodka. The black libation must consist of strong unsweetened coffee and the red libation must consist of the spilled blood of a suitable animal offering favoured by the Dryadic Famulus. Let the first two libations be of an equal amount, filling up little more than 2/3 of the empty space that remains in the bottle and let the third libation of red comprise of every precious drop that streams from the slit throat of the chosen sacrifice.

(In the same manner that the blood-essence is consumed by the attending Black In Green it is beneficial, when possible, if the flesh of the animal can be saved and later cooked and consumed by yourself, as such solemn sharing in the sanctified sacrifice would further solidify the bonds between you and the Dryadic Famulus.)

The white, black and red libations represent life, death and rebirth, but also on a more concrete level serve to add power to the contents of the bottle, aid in the magical intermingling of the intimate elements linked to both you and the Dryadic Famulus and further aid in the empowering of the spiritual enlinkments. By watering the share of the harvest taken from both man and plant the seeds of power are made

to amalgamate, grow and lead to the bringing forth of the forbidden fruits of the union between your own Spirit and that of the Green-Guised Dryadic Daemon.

10. Burn inside the brazier a suitable incense blend consisting of plant parts linked to your Dryadic Famulus, mixed with other suitable elements for the enhancement of the potency of the incense and give praise to the Famulus. Place then the brazier inside the circle, within the curved blade of the left lower sickle of the Green Point of the Skull, and burn some more incense in order to further empower all manifestations.

11. Place the half-red/half-green candle erect in the opening of the bottle. Light the candle in the name of Qayin and Qalmana and focused on its flame contemplate the mysteries and with the powers of mind, will and spirit realise it to be a physical manifestation of the intermingled essences of the Black In Green and the Black In Red.

Through deep and slow breathing channel the powers of the Dryadic Famulus and then slowly let your inhalation and exhalation become faster until the mind is altered and ecstatic trance is entered. Commune with the Famulus on all levels possible and explore the essence of the Black In Green and seek to further penetrate, experience and understand its mysteries.

Let your Soul leave the body if you can and interact with your Famulus unbound by the restrictions of your soil-born bodies.

When all is done let the soul return and fall back into its shell of clay. Give praise to the Master and His Lovely Lady and extinguish all altar candles, but let all flames burning upon the Green Point of the Skull remain alight.

13. Make your bed upon the floor, with your head pointing towards the burning candles and try to enter the realm of dream with the names and shapes of the spirit signature of Dryadic Famulus held firmly within your mind. This aspect of the work can further open up the gates to the Gardens of the Other Side and, through the guidance

and protection of the now fully enlinked Dryadic Famulus, some of the most thorny paths that before were impossible to thread will now become possible to enter and explore.

Upon awakening, and after all candles have burnt down fully, you must seal the bottle and keep it wrapped within a piece of emerald green silk. When you seek to work with your Dryadic Famulus it is not necessary to open the bottle, for in order to physically activate the link (i.e. the One Point of Sympathy and Unification) established within the bottle and rouse the Famulus, or assume its virtues, it is enough to shake the bottle seven times and call upon it in the name of Sancte Qayin and Sancta Qalmana.

The offerings you will have to give to the Dryadic Famulus in order to reward, adore and strengthen it should in some ways be related to the different elements used during the initial ritual and thus aid in the fortifying of the links already established within the bottle. Before offerings are given you must always uncover the bottle, shake it seven times, place it before the altar, or before the living plant host of the Famulus, and encircle it thrice with a suitable wand or the middle and index finger of your left hand.

The time of such offerings should harmonise with the nature of the Dryadic Famulus and its expressed wishes, but Mondays and Fridays are generally suitable for such rites of honouring and communion.



CHAPTER 17

The Ensouling Tincture of Qayin

Within the Cult of Our Holy Saint and Master Qayin there are few other formulas or techniques as important, powerful and practically useful as the one pertaining to the creation of His Ensouling Tincture. This tincture can be made first after a period of at least three years of active veneration and work with the Seated Essence of Qayin, which must have been enthroned according to the Ablution Ritual for the Consecration of the Altar Statue, as outlined within the First Book of Falxifer.

The reason for why the essence of the Master must first have been seated and cultivated during a sufficient amount of time before the Ensouling Tincture can be created is because the tincture in question creates a fluid Point of Propagation and further Manifestation for both the soul and the spirit of the Master via the law of contagion and sympathy, in this case affected through the close proximity and contact with His already seated essence.

The Ensouled and Ensouling Tincture of Qayin can best be described as a liquid carrier of the Master's presence and each drop of it is imbued with His sacred essence and therefore handled with utmost care, respect and devotion.

The practical utilisations of this tincture are many, but amongst its most prominent applications are the consecration of other fetishes and talismans, like for example other altar statues and the immensely useful Bone (Payé) Talismans, but also the creation of Ensouled Ink, paint or chalk and any other form of enlinking to and charging with the Master's essence within the Telestic Rites.

To ritually wash cleansed statues or talismans with such tincture and just to let it soak into that which it is to consecrate is enough to cause full enlinkment and a seating of a portion of the manifested essence of the Master within them. Bone talismans are often placed in a jar and then covered with the Ensouling Tincture and given the suitable rites and offerings during a period of 31 nights in order to cause full ensoulment within them and make them into most powerful links to the soul and spirit of the Master.

Each drawn insignia and spell written with ensouled chalk or ink, empowered by drops of such Ensouling Tincture, is instantly activated and working at the moment it is given form to and is wholly enspirited and charged by the Master's presence, transferred via the Holy Tincture.

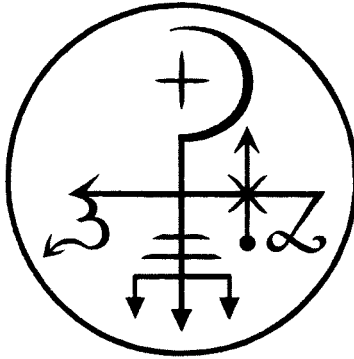
The creation of the Ensouling Tincture itself may be considered as a somewhat demanding process, but the way that the tincture later effectively and with ease is employed within the rites of ensoulment and consecration makes up for any arduous steps within the process, as it possesses the power to imbue with each of its drops the very Holiness of Our Sancte Qayin and is therefore invaluable.

The following elements are needed for the creation of the Ensouling Tincture of Qayin:

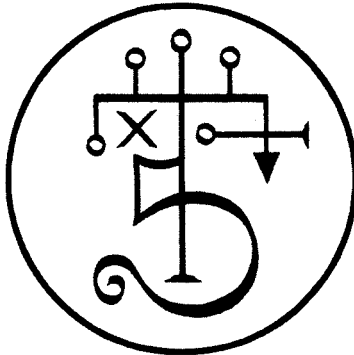
- ✧ general offerings to the Master
- ✧ a piece of black cloth
- ✧ a piece of white chalk cleansed with smoke of Rue and dedicated to Qayin
- ✧ a wide brimmed circa 1½ litre glass jar, with a flat and secure lid, of suitable shape and size so that the central Altar Fetish can safely be placed, in a standing position, on top of it
- ✧ 4 large cigars
- ✧ a box of matches
- ✧ a bottle of liquor for the spraying of libation
- ✧ 3 tablespoons of Yew leaves, plus 7 berries
- ✧ 3 tablespoons of Cypress leaves, plus 7 young/green cones

- ✧ 3 tablespoons of Blackthorn leaves,
plus 7 thorns and 7 berries
- ✧ 3 tablespoons of Gabon Ebony wood powder
- ✧ 3 tablespoons of Black Ironwood powder
- ✧ 3 tablespoons of Palo Santo powder
- ✧ 3 tablespoons of Rowan leaves
- ✧ 2 tablespoons of Tobacco leaves
- ✧ 2 tablespoons of Myrrh resin powder
- ✧ 2 tablespoons of Carnation (red) flower petals
- ✧ 2 tablespoons of Pepper powder
- ✧ 2 tablespoons of Mandrake root powder
- ✧ 2 tablespoons of Patchouli leaves
- ✧ 2 tablespoons of Rue leaves
- ✧ 4 tablespoons of cemetery crossroads soil bought in
the name of the Lord of the Black Cross
- ✧ 1 teaspoon of sulphur
- ✧ 1 teaspoon of cigar ashes from the altar of Qayin
- ✧ a claw, skull or piece of bone from a raven
- ✧ 7 snake vertebrae
- ✧ a live scorpion
- ✧ 1 teaspoon of human bone powder from a dead bound
to the service of Qayin
- ✧ 7 circa 5mil (.005 inches) thick square copper sheet
talismans, each circa 7x7cm in size and in beforehand
inscribed with the Nigromancy, Green point of the Skull,
King of Gulgaltha, Qayin ben Samael, Baaltzelmoth, Niantiel
and Oreb Zaraq sigils (these seven talismans must all have
been kept underneath the central altar fetish for at least
49 nights in order to have become enlinked to
His seated essence)
- ✧ 7 Drops from His libation glass
- ✧ a dove (or some other suitable animal offering
of Venusian nature)
- ✧ a sharp knife, dedicated to the rites of sacrifice
- ✧ a 700cl bottle of vodka
- ✧ a Blackthorn wand
- ✧ a black cord with 49 knots, used as rosary for the counting
of the 49 repetitions of the Qliphothic Formula

- ✧ 3 seven day candles, in beforehand cleansed with tincture of Rue, inscribed with the Nigromancy sigil and anointed with Mandrake oil
- ✧ an empty 700cl bottle, painted black on the outside, in which the filtered Ensouling Tincture is to be kept



Niantiel's/Mawethel's Sigil



Oreb Zaraq's Sigil

Consecrate individually each of the plant elements that have not been ritually harvested upon the Green Point of the Skull, and call back the Black In Green of each and conjure it to serve as a means for the manifestation and seating of the Master's essence. Keep then each consecrated element in a separate container upon or close to the altar until the time of the ritual, which should ideally commence during the Good Friday, or coincide with one of the other important ritual dates of His cult.

Obtain, consecrate and dedicate all of the other elements listed in suitable fashion and also set them aside until the night reserved for the making of the Ensouling Tincture.

1. Open the ritual in the traditional manner and call upon the Master with the Formula of Calling and serve Him the offerings. Pray to Him and make known the purpose of the rite, which is to create a tincture worthy of harbouring His Holy Essence and ask Him to bless you with the luminous emanations of His seated power.

2. Place the black cloth upon the floor, in front of the altar. Take a sip from the liquor bottle and spray it three times over the cloth.

Light a cigar in the name of Amiahzatan and direct seven exhalations of its smoke over the black cloth and additional seven times over the piece of white chalk.

With the chalk, mark a Triangle of Manifestation upon the black cloth and in its centre trace the Esoteric Sigil of Qayin ben Samael, while chanting His Qliphothic Formula.

Place then the empty jar in the centre of the triangle, upon the Qayin ben Samael sigil, and spray some additional liquor and smoke into it, in order to dedicate it to the work and connect it to your own body, mind, soul and Sorcerous Will.

3. Bring forth the container of the Yew leaves and berries and in the following way pray over it, conjure it and dedicate it to its task, all according to its own nature and attributes:

Mighty Yew, tree of death and eternal life, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Yew, tree of poisoned power and sentinel of both the waters and flames of the realms of Death, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Yew, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Yew within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Cypress leaves and cones and recite over it the following prayer:

Mighty Cypress, tree of the shadowed gate of the Place of Skulls, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Cypress, tree of the ghost-paths and key-holder of the locked gates of the chthonic realms of Death and the dead, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Cypress, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Cypress within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Blackthorn leaves, thorns and berries and recite over it the following prayer:

Mighty Blackthorn, tree of strife and martial triumph, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Blackthorn, tree of bloodshed and sacrifice and elect enforcer of the Holy Laws and Tabus of Qayin, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Blackthorn, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Blackthorn within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Gabon Ebony wood powder and recite over it the following prayer:

Mighty Ebony, tree of the Black Light of the Mighty Dead, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Ebony, tree of the Hidden Gulgaltha, gatekeeper of the Other Side and guardian of the Holy Soul and Skull of Qayin, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Ebony, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Ebony within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Black Ironwood powder and recite over it the following prayer:

Mighty Black Ironwood, tree of the Dark Dead and of Infernal Malevolency, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Black Ironwood, tree of the Devil, sceptre of the First Murderer and guardian of the Arboreal Hell Gate, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Black Ironwood, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Black Ironwood within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Palo Santo powder and recite over it the following prayer:

Mighty Palo Santo, tree of Spiritual Sanctity, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Palo Santo, tree of the Blessed Dead, banisher of misery and conferrer of resurrection, healing and purity, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Palo Santo, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Palo Santo within the jar and give them three exhalations of tobacco smoke.

Bring forth the container of the Rowan Leaves and recite over it the following prayer:

Mighty Rowan, tree of the Fires of Quickening, serve now the cause of my sorcery and become the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Rowan, tree of most potent and cunning sorcery, granter of protection, martial victory and path-opening, lend yourself now to my Work and make way for the propagation of the powers of the Master already seated!

Spirit of Rowan, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the elements of Rowan within the jar and give them three exhalations of tobacco smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May your Blessings, Empowerments and Light be, and unitedly focus, strengthen and embody all spiritual manifestations of Our Master Qayin!

Hail the Black In Green!

Place the remaining part of the cigar in the altar ashtray.

4. Bring forth the containers of the enspirited herbal elements, including here also the Myrrh resin and the Mandrake root powder, starting with that of the Tobacco and pray over it the following:

Mighty Tobacco, herb of fiery power and messenger of gods, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Tobacco, igniter of the flames of life and death, quickener of the subtle essences of the spirits and strengthener of their manifestations, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Tobacco, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Tobacco within the jar, light a cigar in the traditional manner, and direct three exhalations of its smoke towards the Tobacco placed inside the jar.

Bring forth the container of the Myrrh and recite over it the following prayer:

Mighty Myrrh, keeper and guardian of the dead, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Myrrh, preserver of corpses, elevator and vivifier of the shadows of the dead and powerful evoker of spirits exalted, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Myrrh, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Myrrh within the jar and give it three exhalations of cigar smoke.

Bring forth the container of the Carnation and recite over it the following prayer:

Mighty Carnation, bringer of power and protection, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Carnation, guardian and keeper of sanctified purity, shield against profane intrusions and strengthener of spiritual presences invited, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Carnation, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Carnation within the jar and give it three exhalations of cigar smoke.

Bring forth the container of the Chilli Pepper and recite over it the following prayer:

Mighty Chilli Pepper, fiery bearer of martial heat, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Chilli Pepper, aggressor, agitator and enkindler of the flames of burning passion and aggression and castigatior of enemies, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Chilli Pepper, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Chilli Pepper powder within the jar and give it three exhalations of cigar smoke.

Bring forth the container of the Mandrake root powder and recite over it the following prayer:

Mighty Mandrake, keeper and bringer of chthonic light, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Mandrake, evoker and strengthener of spirits, installer of essence and holiness and enchanter of bodies, minds and souls, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Mandrake, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Mandrake root powder within the jar and give it three exhalations of cigar smoke.

Bring forth the container of the Patchouli and recite over it the following prayer:

Mighty Patchouli, keeper of the mysteries of the rich soil of both the field and the grave, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Patchouli, causer of attraction, forger of the chains of sympathy between souls and between spirits and sealer of essence manifested within sanctified forms, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Patchouli, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Patchouli within the jar and give it three exhalations of cigar smoke.

Bring forth the container of the Rue and recite over it the following prayer:

Mighty Rue, bearer of the Green Flame of Purification, serve now the cause of my sorcery and join the foundation of the Liquid Point of Manifestation, through which the Master of us all, Qayin the Crowned, shall be throned!

Spirit of Rue, breaker of the arrows of enemies, dispeller and banisher of all profanity and unwholesomeness and cleanser of all vessels of holiness, lend yourself now to my Work and aid in the propagation of the powers of the Master already seated!

Spirit of Rue, in the name and for the sake of Qayin, conjured be and bestow all your empowerments and virtues to me!

Place the Rue within the jar and give it three exhalations of cigar smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May your Blessings, Empowerments and Light be, and unitedly focus, strengthen and embody all the manifestations of Our Master Qayin!

Hail the Black In Green!

Place the remaining part of the cigar inside the altar ashtray.

5. Bring forth the containers of cemetery crossroads soil, the sulphur and the ashes. Pour the sulphur and the ash into the container of the cemetery soil and pray the following over it:

May the Liminal Point of Gulgaltha, the centre of the Black Cross, become here established and opened up for the coming forth of the Master Qayin, so that His Holy Soul become seated anew and His immortal Spirit become re-enlinked!

By the power of soil, sulphur and ash may that which is below ascend and that which is above descend through the vertical beam of the Calvary Cross and manifest the Point of Power within the foundation of the Ensouling Tincture, through which my Master Qayin's seated essence shall propagate and branch out!

Pour the mixed soil, sulphur and ash into the jar, light a cigar in the traditional manner, direct three exhalations of smoke into the jar.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May the Liminal Point of the Black Cross opened be, and give way to all the manifestations of Our Master Qayin!

Hail the Cross of Gulgaltha!

6. Bring forth the container holding the remains of the raven and pray the following over it:

May the Blessed Raven connect to and embody the Black Light of the Lord of the Ravens of Death and manifest the Point of Oreb Zaraq, opening up to the sphere of Nightside Venus, so that the Soul and Spirit of Master Qayin shall become reached and linked to!

By the Power of the Raven of Dispersion, the wise Famulus of the First Gravedigger, may the Point of Baal-Oreb become manifested within the foundation of the Ensouling Tincture, through which my Master Qayin's seated essence shall propagate and become enthroned anew!

Let the skull, bones or claw of the raven fall into the jar and give it three exhalations of cigar smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May the roads to and fro the sphere of the Ravens of Death become opened and give way to all the manifestations of Our Master Qayin!

Hail the Raven of Dispersion!

7. Bring forth the container of the snake vertebrae and pray the following over it:

May the Beloved Snake, cursed by the Demiurge for once having served as the Avatar of the Black Light, constitute the atavistic links to the First-Born of the Serpent's Seed and establish the Point of manifestation for His Soul and Spirit!

By the power of the Cunning Serpent, the Sire of the Seven Generations of Black Light before the deluge, represented here by the seven vertebrae bones of the snake, may the links of Fiery Spirit Blood manifest the Point of Power within the foundation of the Ensouling tincture, through which my Master Qayin's seated essence shall propagate and go forth!

Let the vertebrae of the snake fall into the jar and give them three

exhalations of cigar smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May the Winding Path of the Serpent become established and give way to all the manifestations of Our Master Qayin!

Hail the Serpent of Wisdom!

8. Bring forth the container of the scorpion, open it and say the following prayer over it:

May the scorpion open up the paths to the Nightside Arcana of the letter Nun, foreshadowing the becoming of the Reaper of Death within and through the succeeding sphere of Venus, and by becoming sacrificed in the name of Qayin establish the Point of manifestation for His Soul and Spirit!

By the power of the life and death of this scorpion, may its soon to be drowned soul manifest Niantiel-Mawethel's Point of Power within the foundation of the Ensouling Tincture, through which my Master Qayin's seated essence shall propagate and emanate!

Tilt the container, let the scorpion fall into the jar and then give it three exhalations of cigar smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May the scorpion's force of life and Water of Death flow, in order to give way to all the manifestations of Our Master Qayin!

Hail the Scorpion of Death!

9. Bring forth the container of the human bone powder and pray the following over it:

May this dead, bound according to the holy and binding rites and covenants to the service of Qayin, the King of Bones, act as the herald of this Work within the Kingdom of the Shadows of the Graves and establish the Point of Manifestation for His Soul and Spirit!

By the power of this osseous seed of the dead, planted into the Fields of Black, may the sorcerous might of the First Sower of the Skull germinate and manifest the Point of Power within the foundation of the Ensouling Tincture, through which my Master Qayin's seated essence shall propagate and flourish!

Let the bone powder be poured into the jar and then give it three exhalations of cigar smoke.

Take a sip from the bottle of liquor and spray it three times over the contents of the jar and say:

May the powdered bone and the soul connected to it open the gates between the realms of the living and those of the dead, in order to give way to all the manifestations of Our Master Qayin!

Hail the Faithful Dead!

Place the remaining part of the cigar inside the altar ashtray.

10. Bring forth the seven inscribed pieces of the thin copper sheet and place them before you, side by side.

Take up the Nigromancy Sigil copper talisman and say the following prayer over it:

May the Nigromancy sigil channel and focus all the sorcerous emanations of my Master Qayin and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet towards yourself, into a tight scroll and drop it into the jar.

Take up the Green Point of the Skull copper talisman and say the following prayer over it:

May the Green Point of the Skull channel and focus all the sorcerous emanations of the Thorn-Crowned King and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop it into the jar.

Take up the King of Gulgaltha copper talisman and say the following prayer over it:

May the King of Gulgaltha sigil channel and focus all the sorcerous emanations of the Lord of the Place of the Skull and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop it into the jar.

Take up the Qayin ben Samael copper talisman and say the following prayer over it:

May the Qayin ben Samael sigil channel and focus all the sorcerous emanations of the blessed Son of the Light-Bringer and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop it into the jar.

Take up the Baaltzelmoth copper talisman and say the following prayer over it:

May the Baaltzelmoth sigil channel and focus all the sorcerous emanations of the Lord of the Shadow of Death and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop

it into the jar.

Take up the Niantiel/Mawethel copper talisman and say the following prayer over it:

May the Mawethel sigil channel and focus all the sorcerous emanations of the Averse Letter of Nun and the Arcana of Death and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop it into the jar.

Take up the Oreb Zaraq copper talisman and say the following prayer over it:

May the Oreb Zaraq sigil channel and focus all the sorcerous emanations of the Lord of the Ravens of Dispersion and direct them into the foundation of His Ensouling Tincture!

Roll the copper sheet into a tight scroll, towards yourself, and drop it into the jar.

Fetch the Master's libation glass from the altar and let seven drops fall from it into the jar. Refill the glass with His liquor and return it to its place upon the altar.

Hold your both hands over the opening of the jar and say:

By the powers connected to via the seven seals and by all the enspirited elements the foundation of the Ensouling tincture of Qayin is now established!

Hail Qayin! (x7)

11. Bring forth the dove, or any other suitable animal offering pertaining to the sphere of Venus, hold it over the triangle and the jar in the centre of it and with the sharp knife cut its throat and let the blood fall into the jar, while saying:

By this animal's blood be quickened, empowered and unified, all you spirits and shades assembled here as the foundation of the Point of Manifestation of our Master Qayin!

By fresh blood the field is watered so that the harvest shall become Ensouled and Ensouling!

Hail the Faithful Famuli and the Lord of Us All, Qayin the Crowned!

Set aside the cadaver of the animal, when it has become fully drained of blood, so that it later can be taken out and buried.

12. Pour now carefully the 700cl of vodka into the jar and say:

And thus the waters of life are united with the waters of death and the living and the dead are merged and submerged in order to create the One Point of Sympathy and Manifestation, through which our Lord Qayin's already seated essence shall propagate, expand and take new thrones upon the earth!

Be careful with the scorpion and make sure that it becomes drowned in the vodka that you have poured into the jar, and if necessary press it down with a Blackthorn wand until it has died and its soul thus become bound to the liquid aspect of the tincture.

Stir then with the Blackthorn wand, held in the left hand, the contents of the jar in widdershins motions, while with the knotted cord kept in the right hand counting 49 recitations of the Qliphothic formula of the Master:

Zammazo Emoth Zaraqaen Baaltzelmoth! (x49)

While stirring the contents of the jar and chanting the formula envision a black fiery halo taking form within and manifest through it and connect it to the Black Light emanating from the central altar fetish and all the other holy talismans and fetishes of the Master.

When done place the wand and cord to the sides of the triangle.

13. Fetch, one by one, the red, the black and finally the central, half-red and half-black, altar candle and let the hot wax from each candle fall seven times into the jar, in order to both add power and seal the essences contained within it.

Return each candle to its place upon the altar when done.

14. Firmly close the lid of the jar. Bring the central fetish of the Master from the altar and place it carefully, in a standing position, on top of the lid of the jar.

Place the three black seven day candles on the points of the triangle of Manifestation and light them one by one, starting with the lower left side, then the lower right side and finally the candle placed on the apex of the triangle.

Light the fourth cigar and via its smoke direct a full seven times recitation and exhalation of the general Formula of Calling of Qayin towards the fetish of the Master, the jar it stands upon and the sigil and triangle underneath it and thus direct and connect the emanation of the seated aspect of the Master into the contents of the jar, now constituting a point of intersection in harmony with His own Holy Soul and Spirit.

Place the remaining part of the cigar in the altar ashtray and then pray from your heart to the enlinked aspects of Sancte Qayin and tell Him to fully empower the Ensouling tincture made for and placed underneath Him, so that it later can serve the workings of His Cult and aid in establishing His new thrones upon the earth.

Sit in meditation before the Triangle of Manifestation and with your mind's eye see how the Black Light of the Master fills the jar containing the Ensouling Tincture and understand this process of transference of power according to certain mysteries divulged within the Apocryphal Revelations of the Qayinite Genesis and know that the propagation of the seated essence is accomplished in such manner that the strengthening and expansion, instead of dilution and separation, of the spiritual essence is caused.

Contemplate the mysteries and behold with the Spirit's Eye the Ensouling Tincture become set aflame by the currents evoked into it, granting it its holiness.

15. When you feel ready give praises and thanks to the Master, and the attending famuli, and close the ritual in the traditional manner, but let the altar fetish remain on top of the jar and let the three 7 day candles burn until fully consumed.

During the period that the three candles are burning repeat each night, after midnight or during the night hour of Venus, the giving of tobacco smoke, the silent recitation of the Formula of Calling, the prayers and the meditation before the Triangle of Manifestation.

Return the fetish to its place upon the altar first when all the three candles have burnt out.

Wrap the jar of Ensouling Tincture in the black cloth marked with the triangle and the sigil, upon which it had stood, and during each 49 following nights, after the stroke of midnight or during the night hour of Venus, vigorously shake the jar, while 49 times chanting the Qliphothic Formula.

In connection to this nightly chanting of the formula the Black Light of Qayin must be envisioned to emanate from His central fetish, and all other ensouled talismans kept upon His altar, into the contents of the jar in order to cause further Ensoulment.

During these 49 nights you must keep the jar upon the altar, as close to the central fetish as possible.

16. After the 49th night the Ensouling Tincture will be ready for filtering. This must be done very carefully so that nothing goes to waste as everything within the tincture is now fully imbued with His Holiness and Ensouling Power.

You must at this point take out all the larger elements, such as the bigger pieces of bones and the copper talismans before you press the

remaining marc. Separate all the solid parts and place them upon a plate so that they can dry, as such Ensouled and Ensouling elements serve perfectly the many different workings of telestic fetishism, in which they can constitute as the 'empowering load' (Carga) with which for example statues are filled and consecrated.

Pour over the filtered tincture into the black bottle and keep it upon the altar for future use and understand that each drop of this Ensouling Tincture is as powerful as the physical vital fluids of Qayin would be and handle and employ it accordingly.



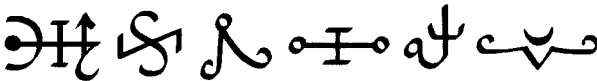
CHAPTER 18

Herbal Formulas for the Seven Key Sigils of Death

The seven Key Sigils of Death, given in the First Book of Falxifer, are amongst the most practically useful and powerful tools that Those of the Blood can employ in order to access and direct the blessings and curses of the Master. We will here, by the decree and grace of the Master and His attending Famuli, present the herbal formulas for each of these Key Sigils through which they can be further activated within the sacred rites of our Qayinite Necrosophy.

All the formulas presented here have been tested and proven and the specific combinations of plant elements are founded upon the ruling pacts between His Temple and the Black In Green serving His cause upon the earth.

1 – Key Sigil of Locked Paths Formula



- 4 parts Jalap root powder
- 4 parts Allspice powder
- 4 parts Red Carnation flower powder
- 4 parts Rowan wood powder
- 3 parts Benzoin gum powder
- 3 parts Grains of Paradise powder
- 3 parts Tobacco powder

2 - Key Sigil of Illumination Formula



4 parts Sage powder

4 parts Oak leaf or wood powder

4 parts Apple tree leaf or wood powder

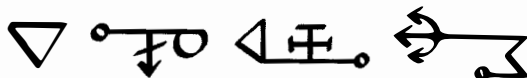
3 parts Frankincense

3 parts Myrrh

2 parts Blackthorn leaf or wood powder

2 parts Whitethorn leaf or wood powder

3 - Key Sigil of Power Formula



1 part Calamus root

1 part Liquorice root

1 part Jalap root

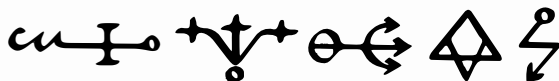
1 part Blood root

1 part Masterwort root

1 part Male Fern root

1 part Mandrake root

4 - Key Sigil of Wealth Formula



3 parts Cinnamon

3 parts Allspice

3 parts Alfalfa

3 parts Patchouli

3 parts Bay Laurel leaves

2 parts Thyme

2 parts Yerba Buena

5 - Key Sigil of Protection Formula



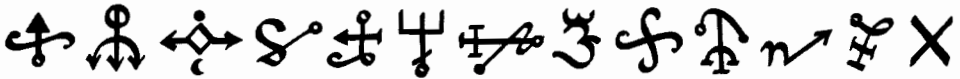
- 4 parts Pine needles
- 4 parts Cypress seeds or leaves
- 4 parts Rue
- 4 parts Rowan leaves and berry powder
- 3 parts White Mustard seeds
- 3 parts White Carnation flower petals
- 3 parts Nettle

6 - Key Sigil of Bane Formula



- 3 parts Aconite flowers and leaves
- 3 parts Hellebore Niger root powder
- 3 parts Yew leaves
- 3 parts Rosary Pea (Abrus Precatorius) seed powder
- 2 parts Black Pepper
- 2 parts Red Chilli Pepper
- 2 parts Black Mustard seeds

7 - Key Sigil of Necromancy Formula



- 4 parts Wormwood
- 4 parts Cypress
- 4 parts Yew
- 4 parts Elder leaves or wood powder
- 3 parts Tobacco
- 3 parts Myrrh
- 3 parts Black Copal

Each mixture is to be consecrated upon the Green Point of the Skull and only when the Black In Green belonging to each grouping of seven have been assembled, through the grace of Master Qayin Qatsiyar, will the mixture possess the power to turn each Key that it is associated with.

When the consecrated formulaic base has been obtained it will be ready for use and can be employed together with the Key Sigil that it is connected to and serve as the foundation for incense blends, tinctures, infusions, oils, salves, sachets, sprinkling powders, sorcerous inks or magical loads with which fetishes can be filled.

These formulas are also to be understood as the herbal codes which can unlock the hidden force of each of the Key Sigils of Death and this becomes most obvious within the workings of Sanctified Inks. The essence of each formula, obtained through the method of tincturing, will possess the power to consecrate the ink into which its drops are added and gives it the ability to activate the Key Sigil to which it belongs.

Such ink would also serve to endow and activate the power of each spell or petition written in connection to the workings of each Key Sigil and be of great aid in all other related forms and techniques of sorcery.

To combine the ink, incense, oil, infusion, powder, tincture and sachet of each Key Sigil within one single ritual setting would create an immensely strong focusing and quickening of the powers connected to it and would cause impressive results.

There are innumerable different ways in which these given formulas can serve the workings of the Qayinite Sorcerer and through their diverse means of employment further insight concerning the virtues of each Key shall become revealed.

The wise will also be able to conclude how to empower and bless the fetishes of the Master through these herbal formulas and create aspect-specific lenses through which specific rays of His Holy Black Light can manifest.



CHAPTER 19

Sanctified Inks of the Sorcerous Art

Within our practice there are few tools used as often and as effectively as the Inks of the Sorcerous Art, being the sanctified inks carrying within them the virtues of plants, animals and minerals, or in some cases even the ensouling essences of the Master and His Lady.

Plants ritually harvested or otherwise hallowed and re-enspirited through the power of the Thorn-Crowned Master or His Lady, animal parts obtained via sacrificial rituals or minerals obtained and/or empowered ceremonially are the endowing elements possessing the abilities needed in order to confer the required powers into the ink base.

When plant elements are used in the art of ink making it is the tinctured essence that one most often employs, even if also powders made from plant parts could be used, as the tincture allows the extraction of their essences in a concentrated liquid form which often better lends itself to the conjunction with the carrier ink base.

When animal virtues are sought it is their blood, powdered bones and ashes which most often are mixed with the ink base meant to become so empowered, but even in such instances tincturing could be used in order to avoid lumps which otherwise could be caused by the coarser elements in the resulting ink.

When it comes to minerals they can often be added to the ink wholly, such as in the cases of stones and crystals, or lend their extracted essences once again through steeping. In some workings ritually

obtained soil from a place of power, of relevance to our work, is also in similar fashion introduced into inks, in order to endow them with magical virtues of that place.

When the basic approach to the creation of the ensorcelled inks is understood there will be countless ways through which one can transfer and confer desirable attributes to any ink required for the different workings of our sorcery.



The ritual cleansing and dedication of the ink base, be it self-created or bought, is simple. The ink must be purified via the fire-bearing drops of the tincture and the purging smoke of the powerful Rue. During this process the ink vessel is simply opened, three drops of consecrated Rue tincture is added into it and it is then held above and fumigated with the smoke of burnt Rue herb, while the following 'Exorcism of the Creature of Ink' is prayed over it:

I exorcise you, O Creature of Ink, by Qayin, Qalmana and by the Mighty Rue's Black In Green and by the name of the Cunning Serpent Sataninsam, who generated the Holy Bloodline and awakened the Spirit!

I exorcise you and banish from you all profanity and make you pure and worthy to assist me in my Work, which is a Work sanctioned by the Hidden Head of Divinity, so that it becomes fully accomplished in accordance to my will and fulfilled through the Spiritual Licenses granted to me by the Master Qayin and His Lady and by all the binding treaties existing between Him and all the Faithful Souls and Spirits!

Sanctified be, and in the Holy names of Qayin and Qalmana become now fully dedicated to my Work, which is the Work of (insert here a descriptive title for the kind of work that the ink is intended for)!

The enspirited tinctures should be added in an amount of 3, 7, 11 or 13 drops, ml or parts each based on the quantity of the ink base and the number of different tinctures employed, in order to not dilute or weaken its staining qualities too much. As the drops of tincture are added to the ink it is further conjured in the names of Qayin and Qalmana and the spirits or souls added to it are petitioned to lend their powers of blessing and cursing.

As a final step and a sealing of the work the bottle of ink is placed upon the activated sigils or spirit signatures most relevant to its consecration, such as those of the Master or the Lady and the signatures of the Black In Green. The open bottle of ink is then given the smoke of tobacco, or some fitting incense blend harmonious with the powers charged into it, and candle of suitable colour, inscribed and dressed again in accordance with the installed spirits, virtues and purpose of the ink.

When the candle/s has been consumed the ink is ready for use.



The following are a few Inks of the Art, for the writing of petitions and spells and for the drawing of magical signs, signatures and talismanic forms:

Malediction Ink:

Black Ink, empowered by Aconite, Black Hellebore and Blackthorn

Love Witching Ink:

Red ink, empowered by Apple blossoms, Red Rose and Lilac

Money and Wealth Conjure Ink:

Green Ink, empowered by Patchouli, Bay Laurel and Cinnamon

Necromancy Ink:

Black Ink, empowered by Wormwood, Cypress and Yew

Oneiromancy Ink:

Black Ink, empowered by Mugwort, Angel's Trumpet and Lily

Protection Ink:

Red Ink, empowered by Rowan, Rue and Hawthorn

Domination Ink:

Red Ink, empowered by Liquorice, Calamus and Tobacco

Conquest and Victory Ink:

Black Ink, empowered by Jalap root, Belladonna and
Dragon Blood

Good Fortune Ink:

Green Ink, empowered by Nutmeg, Camomile and Clove

Concealment and Invisibility Ink:

Black Ink, empowered by Male Fern, Black Pepper and Hemlock

Spirit Conjure Ink:

Black ink, empowered by Mandrake, Mullein and Fig

Dove's Blood Ink:

Red Ink, empowered by the blood of a dove sacrificed to Qalmana

Bat's Blood Ink:

Black Ink, empowered by the blood of a bat sacrificed to Qayin

Many more inks than the few mentioned here can be created, when one has understood the powers of the different elements employed within the sorcerous work and realised how their attributes would manifest when employed so in solitary or combined forms.

But, of all Sanctified Inks of our sorcery, there are two that are the most powerful and holy, and these two inks are the Ensouled Inks of Qayin and Qalmana.

In order to create these inks one must first make the Ensouling Tinctures of the Master and the Lady.

13ml of each of the Ensouling Tinctures are then mixed, inside suitable ink bottles, with 30ml of black ink for Qayin and with 30ml of red ink for Qalmana, which in beforehand has been exorcised and dedicated according to the method outlined earlier.

The ink bottles are then placed on the respective sigils of the Master and the Lady, each sigil is activated according to its own specific mode and the bottles of Ensouled Inks are given the sealing smoke offerings and a seven day candle each (black for Qayin and red for Qalmana), while the Master and the Lady are petitioned to lend their full consecrations and enlink the inks to their souls and spiritual essences.

Each following night the Master and the Lady are prayed to for their empowerments and the ink bottles are envisioned to become set aflame by their Black Light imbuing their contents.

When the seven day candles have been consumed the inks will be ready for use and fully ensouled by the holy touch of the Master and His Lady, and they will at that time possess the powers to directly link all that which is written, drawn or marked with them to the seated powers of Sancte Qayin and our Sancta Qalmana.



CHAPTER 20

The Seven Talismanic Seals

The seven talismanic seals presented in this chapter are most often drawn with Sanctified Inks empowered by the herbal formulae of their corresponding Key Sigils of Death, or in other suitable manners marked or inscribed on sheets of metal, clay disks, ceramic plates or flat pieces of wood and employed in different ways in connection to the sorcerous practices drawing power from the forces governed by the Master.

Within the purely talismanic context they are consecrated via the seated essence of Sancte Qayin and then carried hidden upon the body in order to draw to one's self their indented virtues, but they can also be employed in connection to candle burning rituals during which they most often are marked with ensouled ink, paint or chalk upon a plate, on which the cleansed, inscribed, anointed and dressed candles are positioned. By placing the charged candle upon a plate bearing the talismanic seal corresponding with its ensorcelled purpose the powers of the candle will, via the heat of magical will manifested through flame, activate the full force of the seal and in union they will bring about the desired outcome.

When thick pillar candle is used the talismanic seal can be directly inscribed upon its wax and become anointed with oil empowered by its corresponding Key Sigil formula and then dressed with a powder consisting of the same kinds of herbal elements. Such talismanic candle possesses great powers and is a very effective tool for the focusing and directing of the magical will.

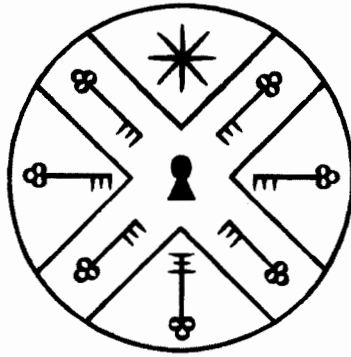
If drawn on parchment or paper with the correct Sanctified Ink the talisman so created can be further consecrated and activated by the

correct magical oils, with which first the four corners and then the centre of the parchment are anointed. If such talisman is carried in a small pouch, also containing a mixture of the herbs belonging to their corresponding herbal formulae, their effectiveness and power becomes doubled.

The talismanic seals inscribed on sheets of metal should be etched during the most auspicious planetary day and hour and upon the metal best corresponding with their indented power and purpose, but when the ideal kind of metal is lacking it can always be substituted by copper, as that Venusian metal possesses, within the context of our work, all the enlinkments needed to the Master.

The final consecration of such metal talismans constitutes often of an ablution in the infusion or the tincture through which the essences of the corresponding herbal elements are extracted and conferred to the talisman.

There are, in resemblance to many of the other traced signs employed within the sorcerous workings of the Cult of Qayin, innumerable different ways to employ these talismanic seals and what is suggested here are just mere hints meant to inspire and ultimately it is the Familiar Shades and Spirits guarding the Path which shall instruct the cunning in all their utilisations.

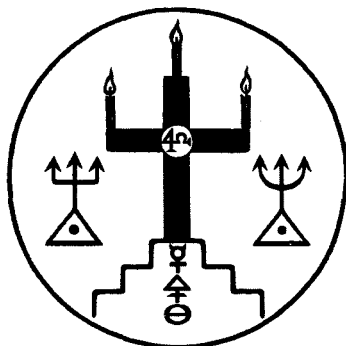


The Seal of the Unlocking of Paths

The first talismanic seal is that of the Unlocking of Paths and is a representation of the sorcerous will to overcome all that stands in the way of the achievement of the goals set and all difficulties blocking the roads leading to success. This seal attracts the emanations and influences of the aspect of the Master as the Holder of the Seven Keys and is connected to His Key Sigil of the Locked Paths, being the means through which they all become opened.

The Seal of the Unlocking of Paths is an excellent tool to employ within all magical work intended to remove obstacles, create opportunities and open wide the roads to accomplishment and victory.

While its primary functions are talismanic it can also serve as a seal to base and place Path Opening rituals upon. Within such contexts it is marked with consecrated chalk or the tip of a Rowan wand in the centre of a crossroads and activated by libation, smoke and flame, plus seven keys given to the spirits of the place so that they in the name of Qayin can unlock all paths which otherwise would remain closed.

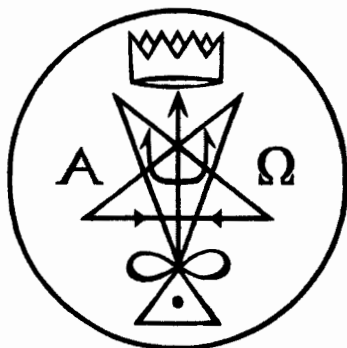


The Seal of Spiritual Illumination

The second talismanic seal is that of Spiritual Illumination and is a representation of the Gnosis strived for through the Necrosophic Alchemy of Qayin's sorcery. It is a symbol of the Great Work, which through the Three Coronations and the Three Steps of the Cross leads towards the Liminal Point of Spirit, through which the Light of the Other Side shines forth and via which the world of the Demiurgic Archons can be transcended, or intruded into.

This seal is connected to the Luciferian aspects of our Master's seated essence and attracts His Crowning Light to illuminate the one employing it. It is a linear representation of the desire for ascension reached through the Nigredo, Albedo and Rubedo process, which according to the Qayinite Gnosis is codified in a reversed manner, as the red stage becomes the first, by the spilling of the blood of Abel, and the black stage becomes the last, by the entering into the Black Light of Deus Absconditus.

The Seal of Spiritual Illumination serves perfectly the seeker of the mysteries and is a point of focus for the powers of the sorcerous will to achieve initiation and insight.

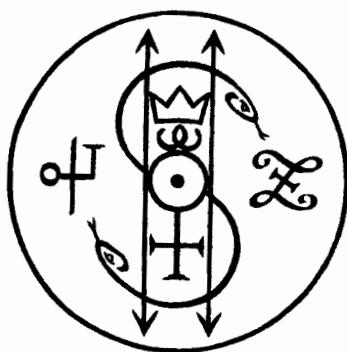


The Seal of Fire-Born Dominion

The third seal is that of Fire-Born Dominion and is a symbol of dominance and power through spiritual authority and represents the exaltation of the Divine Spirit and its proper place above all the inferior and finite aspects of existence. It is a seal connected to the empowerments granted by the Awakened Spirit and to the most dominating and commanding aspects of the seated essence of the Master.

This seal is to be used whenever man, shades or spirits are to be subjugated by the overwhelming powers of the Master, accessed both from within and without, and is a granter of a nimbus of regal authority and confidence. It is a linear representation of the Spirit being able to rise above the four finite elements and rule them, crowned by the enlinkments preserved to the Unbound Divinity that was in the beginning and shall remain in the end, while still being connected to the material realms below.

The seal of Fire-Born Dominion is to be employed as talisman in all contexts where control and dominance over the world of clay and those born of it is sought and if its essence becomes fully realised and properly internalised, it becomes a talismanic seal before which both the living and the dead tremble and the world governing elemental forces yield.

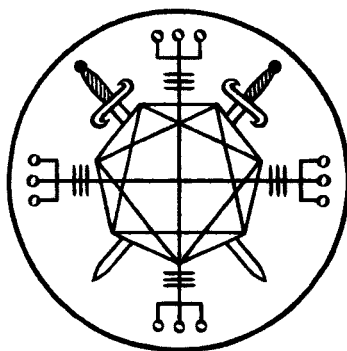


The Seal of Golden Fortune

The fourth seal is that of Golden Fortune and is a talismanic form connected to the enriching blessings and Venusian abundance that can be attained by the grace and through the blessings of Sancte Qayin. It is a seal connected to the boons befalling of the faithful and strong-spirited, bringing wealth and granting the possibility to reap a bountiful harvest from the hidden fields and gardens of Nod.

This seal is mostly employed in connection to wealth-conjuring and for the ensuring of success in connection to business ventures, but it can also aid in the finding of treasures and other kinds of hidden sources of financial abundance. It grants gambling luck and general good fortune, mainly by dispelling influences disharmonious and conflicting to its own cause.

The seal of Golden Fortune is a strong foundation upon which the cunning can build the Points of Sympathy attracting a verdant and steady earning and draw new clients or customers, thus enabling achievement of success in one's chosen line of work.



The Seal of Martial Defence

The fifth seal is that of Martial Defence and is a potent talismanic shield against all forces of hostility directed against its bearer, breaking the curses of the enemy and reflecting them back in an amplified form. This seal is a breastplate of the warrior that when employed correctly possesses the power to protect against any consciously or unconsciously directed currents of malice and deflect the evil glances of the envious and the cowardly.

This seal is as a codified petition for protection directed at the Master, those Mighty Ones belonging to His Seven Generations and to the daemons of His Nightside realm of Venus. The Swords crossed behind the heptagonal shield represent both the martial powers of Qayin, the First Slayer of Man, and His holy descendent Tubal-Qayin, the mighty Blacksmith and first forger of the swords and shields of warfare and besides granting mere protection it also confers success in all forms of combat.

This seal of Martial Defence is besides being a powerful talisman also a potent tool to employ within all forms of ritual revocation meant to neutralise the attacks of the enemies and reverse their venomous currents and turn them back upon themselves. Marked upon the surface of a mirror it serves perfectly all such rites of reversal.

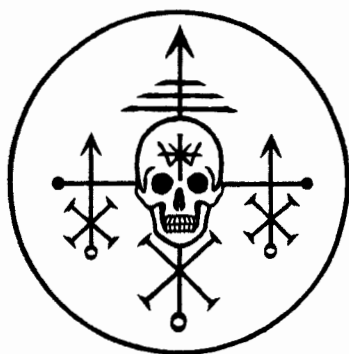


The Seal of Slaying

The sixth seal is that of Slaying and is a symbol of pernicious attack directed at one's foes and a beckoning call to Qayin Occisor and to the shades and spirits faithful to the Qayinite Bloodline, entreating them all to lend their wrathful powers to all such assaults. This seal crosses the death-dealing powers of the sickle, sword and arrow/spear, all being important symbols connected to different aspects of Qayin's baneful aspects, but also to two other Mighty Ones of His lineage and their abilities to cause bloodshed and ruin.

This seal embodies the intention to cause harm and take lives and is reserved solely for the rituals of malediction and sorcerous assassination and serves within such settings as an amplifier of the deadly currents of justified hate, directed towards those who oppose that which is good, holy and of the Spirit. Within and through its simple form the very Sting of Death is represented and at its central point of intersection it opens up the liminal Crossroads of Death, bringing about the destruction of those against whom its powers are turned.

The seal of Slaying is a sign by which the envenomed sorcerous will becomes directed in accordance with the cause of damnation and justified vengeance, as it represents and manifests nought but the wielding of the reddened scythe or poison dripping sickle of Qayin, for the sake of the deathly harvests of lives and souls.



The Seal of the Necromancer

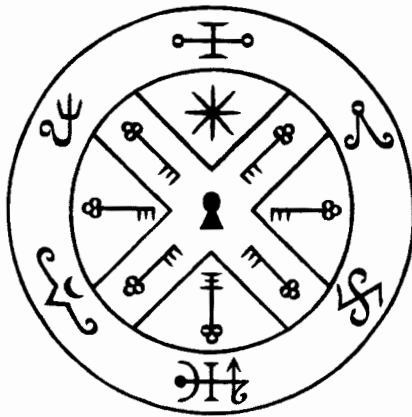
The seventh seal is that of the Necromancer and represents the powers of Will and Spirit unified and directed towards the awakening of, and interaction with, the dead. It is a seal of the seeker of the mysteries of Gulgatha and a sign of a living soul that walks with the dead. This seal petitions the First Sower of the Skull for His protection, blessings and empowerments and signals to the dead that the wearer of the seal summons them in the name and through the power of their Lord of the Black Cross.

This seal possesses both empowering and protective attributes and while conferring the authority of the Mighty Dead it also blocks the paths of the malignant souls and shields against them, by the power of their Sovereign, unless such Dark Dead are purposely called upon, in which case it will aid in their tasking and controlling. By this seal all the dead are notified that the wearer is one who knows about laws and tabus of the Fields of Skulls and that both he/she and they thus are bound by the governing treaties between the quick and the dead and that they therefore must obey and act according to the ruling protocols and lend their aid whenever approached correctly by such a person.

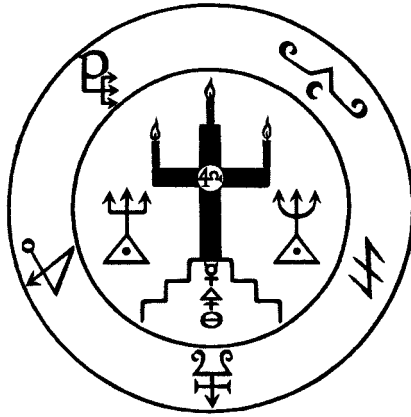
The Seal of the Necromancer is also a sign connected to Dominor Tumulus and is best consecrated via His aspect-specific fetishes and ensouled tools of sorcery.

As already mentioned there are connections between the talismanic seals presented and the Seven Key Sigils of Qayin. Besides being activated through the herbal formulae of those Key Sigils the talismanic seals can be further empowered by being combined with them in the following manner, which creates the keyed aspects of the seals and grants great addition of power to them, by strengthening their focus and their vincula to the aspect of the Master from whom they obtain their sorcerous merits.

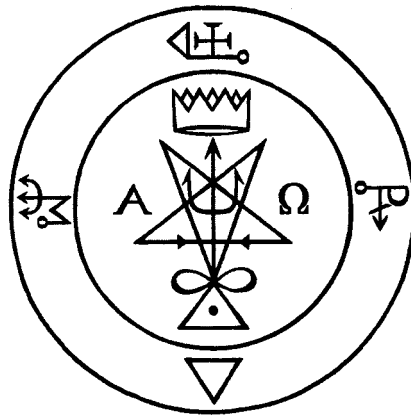
The Following are the Seven Talismanic Seals, in their keyed forms:



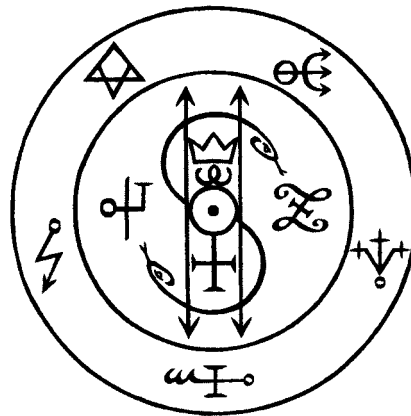
The Keyed Seal of the Unlocking of Paths



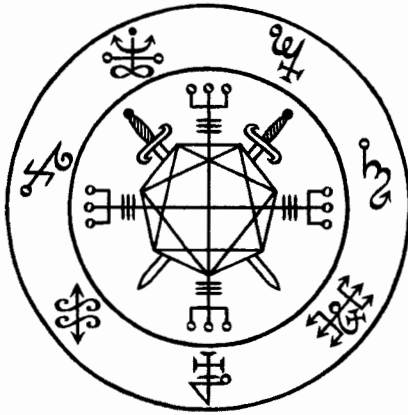
The Keyed Seal of Spiritual Illumination



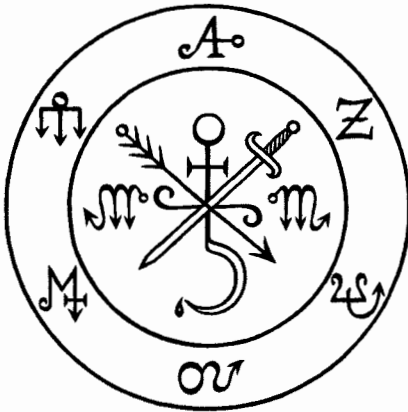
The Keyed Seal of the Fire-Born Dominion



The Keyed Seal of Golden Fortune



The Keyed Seal of Martial Defence



The Keyed Seal of Slaying



The Keyed Seal of the Necromancer



CHAPTER 21

Qayin and Qalmana's Incense Formulae

The following are a few special incense formulae for offertory and sorcerous use, all possessing the powers to fortify and aid in the manifestations of the different aspects and essences of our Master Qayin and our Lady Qalmana. These formulae are different from simpler ones, often consisting of one or just a few appropriate herbs burnt as general offerings, and hold within them the keys to certain less visible points of manifestation and power and as such it is not always the smell of their smoke which is of primary importance but it is instead the spiritual vibrations they cause and the aspects they attract which is their important attribute.

Through the correct study of the specific plant elements that the formulae consist of and their specific combinations it becomes possible to conclude which of the aspects of the Master and the Lady there are that most potently can be manifested by the powers released and strengthened through the presented formulae and for which contexts and kinds of ritual workings they are best suited.

A sufficient herbal knowledge and sympathetic rapport with the Black In Green will further aid in the correct combination of the different parts of each plant suggested in connection to some of the formulae, so that the final result becomes as much in harmony with the spiritual intent as possible.

As usual all plant elements employed must be ritually harvested or otherwise properly consecrated and enspirited and should all be employed in dried form.

First Incense Formula of Qayin:

- 1 part Juniper leaves
- 2 parts Blackthorn leaves
- 2 parts Palo Santo wood powder
- 3 parts Cypress leaves
- 3 parts Myrrh
- 3 parts Patchouli
- 3 parts Sandalwood powder



Second Incense Formula of Qayin:

- 1 part Gabon Ebony wood powder
- 1 part Mandrake root
- 2 parts Acasia wood powder
- 2 parts Cypress wood powder
- 3 parts Black Ironwood powder
- 3 parts Myrrh
- 3 parts Wormwood



Third Incense Formula of Qayin:

- 1 part Yew needles or wood powder
- 1 part Blackthorn leaves or wood powder
- 1 part Cypress leaves or wood powder
- 1 part Pine needles or wood powder
- 1 part Holly leaves or wood powder
- 1 part Fig leaves or wood powder



Fourth Incense Formula of Qayin:

- 2 parts Myrrh
- 2 parts Rue herb
- 3 parts Palo Santo wood powder
- 3 parts Red Carnation flower petals

First Incense Formula of Galmana:

- 1 part Vanilla Bean powder
- 1 part Cardamom seed powder
- 2 parts Clove powder
- 2 parts Coriander seed powder
- 3 parts Red Rose flower petals
- 3 parts Angel's Trumpet flower
- 3 parts Lilac flowers



Second Incense Formula of Galmana:

- 1 part Aconite flowers
- 1 part Black Hellebore root powder
- 1 part Thorn Apple seeds or flowers
- 1 part Valerian root powder
- 2 parts Belladonna flowers, berries or leaves
- 2 parts Lily of the Valley flowers and leaves
- 2 parts Red Rose petals and powdered thorns



Third Incense Formula of Galmana:

- 1 part Apple flowers, fruit rinds or wood powder
- 1 part Hawthorn flowers, dried fruit or wood powder
- 1 part Cherry flowers, resin or wood powder
- 1 part Alder leaves or wood powder
- 1 part Birch leaves, bark or wood powder
- 1 part Elder flowers
- 1 part Elm flowers, leaves or wood powder



Fourth Incense Formula of Galmana:

- 2 parts Red Apple rinds
- 2 parts Liquorice root powder
- 3 parts Rose buds
- 3 parts Cinnamon powder



CHAPTER 22

The Tincture of Fiery Vivification – A Kindling Libation

The Tincture of Vivification, Rekindling and Awakening is to be used as libation given to the seated power of the Qayin's Holy Fetishes in order to quicken the essence within them, whenever you need to hasten the outward manifestations of the currents of His Spirit, as connected to and manifested through His blessed soul upon the earth.

The use of this tincture can be compared to the pouring of petrol upon burning ambers and if employed too often, or without sufficient understanding or temperance, it will sooner or later burn the hands of its misuser.

The power of the tincture constitutes of the ability to accelerate fiery manifestations and arouse the Spirit Flame already seated, or enlinked to by the way of sympathy or the presence of His shade, within a Holy Fetish. The following elements are needed for the making of this Tincture of Vivification:

- ✧ an empty glass bottle of suitable shape and size
- ✧ 700cl vodka
- ✧ 3 teaspoons of Ginger powder
- ✧ 3 teaspoons of Galangal powder
- ✧ 3 teaspoons of whole Black Pepper corns
- ✧ 3 teaspoons of Red (hot) Chilli powder
- ✧ 3 teaspoons of Tobacco leaves powder
- ✧ 3 teaspoons of Grains of Paradise (Guinea Pepper) seeds
- ✧ 3 teaspoons of gunpowder (a correct mixture and conjugation of sulphur, saltpetre and charcoal powder)

1. Open the ritual in the traditional manner and ask for the blessings of the Master and burn incense for His glory.
2. Mix all the elements in a bowl and place the bowl in the centre of the Green Point of the Skull.
3. Activate the Green Point in the Traditional manner and make sure that the liquor sprayed over and smoke given to it also bless the contents of the bowl.

By the smoke given pray to the Master that He quickens the powers and spirits connected to the plant elements mixed within the bowl and that He by the virtues of the gunpowder given to them endows them with the collective ability to, in a fiery manner, hasten the manifestations and affecting abilities of His own seated share of Soul and Spirit power within the sorcerous workings in which He is petitioned.

Ask Him to grant the mixture the power to make His Flame on Earth blaze forth stirred by the tincture that you intend to make, so that it can during all crucial settings, when His blessings or curses are needed the most, aid in the hastening of His manifestations. Also, promise Him that whenever the tincture in question becomes used for the stirring of His powers you will repay Him with suitable offerings to replenish the powers spent for your own cause.

Place a flat lid upon the bowl and proceed with the positioning of the candles upon the points of the Green Skull and then light them in traditional manner and fully evoke the influences of the Master with His Formula of Calling, so that His power brings back all the spirits of the plants placed within the bowl and unites them to the cause conveyed to Him.

4. When the candles are fully consumed by their flames remove the bowl and pour its contents into the empty bottle and then fill the bottle with the 700cl of vodka.

Shake the bottle before the altar while chanting the salutations to the

Master and then once again pray over the bottle, while still shaking it, and ask the unified spirits to act as awakeners of the seated power of the Master and as the enflamers of His sparks of manifestation.

5. Open the bottle and place it on a fireproof surface before the altar and with gunpowder trace a thin Triangle of Manifestation around the bottle, making sure that its lines are fully connected to each other.

Light a cigar in the traditional manner and by the sorcerous might of Amiahzatan, directed through its smoke, further conjure the power of the Tincture of Fiery Vivification in accordance with the cause of its making.

When more than half of the cigar has been smoked ignite the triangle traced with gunpowder, by touching its apex, which must be pointing towards the altar and the Master's central fetish, with the glowing tip of the cigar.

As the triangle blazes and burns you must direct the powers of its fiery manifestation into the contents of the bottle at its centre, by the virtues of your imagination and focused will.

6. When the black ash left by the burning gunpowder has cooled down place three pinches of it, taken from each point of the now charred triangle, into the bottle and then let seven drops of wax from the red, right side, altar candle fall into it in order to fully seal the empowerments.

Close the bottle and shake it once again while giving praise to the Master, saluting His Holy Name and titles.

Place then the bottle of tincture upon the altar, if possible in a position close to the central fetish.

Close the working in the traditional manner.

7. Shake the bottle each following night, for at least 31 nights, and after that period filter its contents and then pour it back into its

bottle. Wrap the bottle in a scarlet piece of cloth and tie the cloth around it with red yarn.

The Tincture of Fiery Vivification is ready for use and whenever you are in dire need of the Master's aid and have to accelerate His manifestations you can use the tincture in order to stir His seated essence by spraying it three times over His holy fetishes or in some other suitable way pour it over them, but still, to spray it directly out from your own mouth is recommended, as it will not inflame only Him but also yourself, in more ways than one.

The arousing power of this Tincture of Fiery Vivification is more than ten times as potent as a normal libation of alcohol and the spiritual flames ensuing by its use will surely bless the wise and burn the foolish.



CHAPTER 23

Enlinkment of Sympathetic Effigies

Amongst the most employed methods of magical focalisation and direction of the powers of will and/or the spirits within the Sorcerous Arts is the use of effigies representing the target of the work. Such effigies are made in many different ways and from different materials and elements and are always meant to embody the target of the magical work whenever direct contact with the person in question is not possible or desirable.

Such magical effigies can be the central point of focus within the rites of blessing, healing, love-witching, binding, manipulation and mind control, domination, empowerment, cursing and for whatever else that a direct link and physical representation of the target of the work is deemed as desirable and helpful for the successful casting of the spell.

The historical origins of these kinds of effigies can be traced back to antiquity as they have, in one way or another, been employed within the magical traditions of almost all known cultures.

At the root of this kind of sorcery foundations similar to those of the fetishistic arts can be found, as the keys to the creation of functioning effigies within these contexts are also based on the doctrines of occult sympathy and antipathy, astral enlinkment and the usage of the correct elements, such as those derived from the mineral, plant and animal kingdom, which through the correct rites are meant to strengthen the connections between the created image and that which it is meant to embody.

Within some modern systems these kinds of effigies are believed to only serve as tools of mental concentration or as a mere symbolic representation of the target, without any actual magical powers of their own, but such ideas are not traditional or correct.

An effigy used within an effective rite of sorcery should be made to be much more than just a mere symbol and must become an actual part of the target, through the rites of sympathetic magic and the correct use of elements, which according to the law of contagion hold within their parts actual and direct connections to the whole being of the target.

In order for such enlinkment to become established in a focused and potent manner, transcending the mere connection that otherwise could be attained through a solely mental focus upon the target, the laws of sympathy and contagion must be adhered to and the power of the effigy and the physical links to the target that it is loaded with must become focused and strengthened through the correct rites and by the use of appropriate elements.

There are three main key points to this process; the first point is the creation of a suitable image/effigy, the second point is to load the effigy with the personal links to the target and the third point is to ritually make the links which the created effigy carries and constitutes to one single strengthened, focused and fully enlivened Point of Connection.

When it comes to the first point of the creation of a suitable body for the effigy it often comes down to the choosing of the most practically suited shape and form, fitting the specific sorcerous work in which it is meant to be employed. The material employed to create the body of the effigy must in other words suit the methods of ritual manipulation one has plotted to expose it to. Amongst the most often employed material bases for these effigies are cloth, wax, clay and wood, but also bone, roots, twigs, straws, fruits and even pieces of meat can within certain specific workings become carved, tied and hollowed out, or otherwise shaped, in order to assume the form of a suitable body. In some cases it is also appropriate to use a combination

of some of the mentioned materials for the creation of a fitting effigy and as in most situations necessity will dictate the exact approach, all according to the specific situation and context.

As for the second point concerning the personal links to the target it is all about their degree of attachment caused by their former level of proximity and physical and etheric contact with the target. The most potent links are the ones that originate from the actual body of the target and therefore carry within them parts of his/her vital essence. Amongst such 'Bodily Mumia' (i.e. elements derived from the body serving as a medium for the transmission and manifestation of Life Force) are blood, spittle, sweat, sexual fluids, strands of hair, nail clippings, skin scrapings and teeth the most coveted within these rites, as such intimate elements contain strong imprints of, and enduring connections to, the whole being of the person they have belonged to. Because of the obvious difficulties with the obtaining of some of these kinds of links it can often be practical to use objects that have been in direct contact with such bodily mumia of the target, such as unwashed clothing, some favourite piece of personal jewellery, discarded cigarette butts and to a lesser extent the person's handwriting, which does hold some etheric and astral enlinkment because of the contact with the target's body, but also mental connection to the target, as the written word is the direct manifestation of the person's mental sphere of thought. All links to the target, such as the ones mentioned, are most often placed inside the hollow effigy and it is specifically into the solar plexus and head area of the effigy that such load most often is put, but for example when a figure candle is loaded also the base of the candle can be hollowed out and loaded with the linking elements.

Besides the abovementioned personal links to the target other elements can also be used for the stuffing of the effigy, especially if it is one made out of cloth or created in any other hollowed form that would require further filling, both in order to assume the correct shape but also for the sake of strengthening the connections to the target and the influences with which one wants to afflict him/her. For example can an effigy created for the sake of healing become stuffed, or otherwise empowered by a powder made of plant elements possessing the powers of healing, or if the effigy is to be used for the destruction of an enemy

it can besides the personal links to the target become filled with cursing powders and grave soil bought from a suitable Dark Dead. The important thing is to remember that whatever you stuff the effigy with will penetrate into the very core of the target's being and cause physical, astral, mental and spiritual influences, all depending on the ritual consecration and the later treatment of the effigy.

When it comes to the consecration and magical conjunction of the different elements and links in order to create a true embodiment of the target there are a few different ways that this can be accomplished, but we will now present a relatively simple but very effective Baptismal Rite for the final consecration of the effigy, which will strengthen all ties it possesses to the target, by the focusing and unification of all the powers of the elements employed in its creation.

The following elements are used in order to create the Baptismal Water used for the consecration of an effigy:

- ✱ a Triangle of Manifestation, traced with a red paint empowered by the tinctures of Myrrh, Wormwood, Mugwort, Chamomile and Tobacco upon on a piece of black cloth
- ✱ a Rowan wand
- ✱ a terracotta bowl
- ✱ 3 red candles (each placed within a candleholder)
- ✱ 50ml water
- ✱ 50ml fresh milk
- ✱ 10ml tincture of Myrrh
- ✱ 10ml tincture of Mugwort
- ✱ 10ml tincture of Wormwood
- ✱ 10ml tincture of Chamomile
- ✱ 2 cigars
- ✱ a bottle of liquor
- ✱ a suitable animal offering
- ✱ a sharp knife

1. Open the ritual in the traditional manner, call upon the Master and the Lady and burn incense for them both. Place the constructed and

loaded effigy before them and pray to them to grant power to your rite and aid you in the final consecration of the effigy and in the empowerment of all the physical, astral and mental enlinkments to the target that it possesses.

2. Place the cloth marked with the triangle of manifestation in front of the altar and position the terracotta bowl in the middle of it.

3. Fill the bowl with the water, milk and with the four tinctures. Pick up the Rowan wand and with its tip knock once on each point of the triangle and then use it to trace the outline of the triangle, starting at its apex pointing towards the altar and moving down to the lower left point, the lower right point and back to the apex, while you envision the spiritual fire of the Rowan establish, fortify and seal the triangle within all intersecting realms. Do this thrice and then seven times stir the contents of the bowl in a widdershins motion with the tip of the wand in order to bind all elements therein and quicken them with the sorcerous fire of the mighty Black In Green of the Rowan tree. Return the wand to its proper place.

4. Open the bottle of liquor, hold it over the terracotta bowl and tilt it three times, so that by the libation offering thrice poured further empowerment becomes granted to the intermingling plant essences kept within it.

5. Light the cigar in the traditional manner and direct seven exhalations of the breath of Amiahzatan first towards the central altar fetish of the Master and then an equal amount of time towards the bowl and its contents, in the centre of the triangle. Place the remaining cigar in the altar ashtray.

6. Place the three red candles, which in beforehand must have been cleansed with the tincture of Rue, inside their candleholders and position them on the tree points of the triangle and light them each in the name of Sancte Qayin.

7. Pick up the cigar once again and smoke more than half of its remaining part and direct the smoke towards the bowl while you

through the powers of Amiahzatan entreat the spirits of Myrrh, Mugwort, Wormwood and Chamomile to awaken fully in the name of their Thorn-Crowned Sovereign and lend to you their aid in the final consecration of the effigy. Place the remaining part of the cigar in the altar ashtray.

8. Retrieve the effigy from the altar and place it inside the triangle, on its back and with its head towards the terracotta bowl.

Bring forth the chosen animal offering, pass it over the whole front side of your own body while intensively focusing on the intentions you have towards the target so that the animal absorbs some of the energetic emanations of your will and emotions and then cut its throat above the triangle so that its blood falls upon the effigy and into the terracotta bowl and say:

I sacrifice this animal's blood and life in order to strengthen all the links to NN's body, mind and soul!

In the name of Qayin and Qalmana, may the sacrifice of this animal empower all connections created between the effigy and NN and may they truly become as one!

Let every single drop of blood of the animal that you can drain from it fall upon the effigy and inside the bowl within the triangle and then put aside the carcass of the animal.

9. If the effigy is made out of wax, wood, bone or some other water-resistant material place it now inside the bowl and wash it slowly and thoroughly with the baptismal water, but if it is made out of fabric or some other material that can become ruined by a complete soaking just hold it in your right hand, dip your left hand into the baptismal water within the bowl and then spatter it upon the effigy repeatedly, while saying:

I baptise you NN and strengthen all the chains of sympathetic enlinkment tying your body, mind and soul!

While performing this baptism you must feel the effigy vibrate with the powers installed and awakened within it and with your mind's eye and the fires of imagination shape it so that it becomes fully imprinted, on all levels, with the resemblance of the target.

Place then the effigy back in its place within the triangle, inside or in front of the bowl.

10. Light the second cigar in traditional manner and blow the smoke towards the effigy, while focusing your mind on the person it now embodies and feel the connections become even more fortified, focused and sealed within the effigy and see it becoming more and more animated with the essence of the target that it now channels vital forces from and has become a living part of.

When more than half of the cigar has been smoked go before the central altar fetish and direct seven exhalations of smoke towards it in exaltation and then place the remaining part in the altar ashtray.

11. If time and circumstance allows let the baptised effigy remain within the triangle until the three candles have been fully consumed, as that will in a very potent manner seal the enlinked and installed powers of the effigy, but if need be the effigy can also at this point be used in whichever way it is intended to be employed, as it now will hold enough focus for all general workings.

12. During the following night bring the animal and the remaining part of the baptismal water to a forest and there bury the animal by the roots of a suitable tree and pour the baptismal water over its grave. Place a white candle over the grave of the animal and place three coins so that they mark the three points of a triangle around the candle. Light the candle, give praise to the spirits of the place, in the name of the Master Qayin, and leave the area in the traditional manner, without looking back.

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If further elevation of the potency of this rite is sought you can add to the list of the tinctures poured into the baptismal water also those of the True Mandrake and Tobacco, in the same amount as the earlier mentioned tinctures.

Also, whenever possible let the sex and the species of the animal chosen for the sacrifice within these rites of baptism be, on some relevant level, of a sympathetic nature in relation to the target and to the work itself.

You could for example choose a dove for love-witching, a rat for the cursing of traitors, a snake for the conferring of cunning and blessings, a black hen or rooster for removal of unwanted influences and protection, a pig for the strongest workings commissioned to the dead, a bat for the bringing of nocturnal torment and sickness, a black cat for the bringing of death, a toad or a frog for the controlling of minds and a rabbit for general ensoulment and fortification of an effigy.

But, whenever such considerations are not possible or practical, any animal of the same sex of the target can be used, and even if that choice is not available any animal will do, as its life force will still add the fortification and quickening sought from it.

If the animal offering for some reason is not possible to give at all within this rite the powers of enlinkment will diminish considerably, but the ritual will still be able to aid in the focusing and strengthening of the sympathetic links between the target and the effigy so baptised.

Another relevant consideration is the date chosen for the creation and baptism of the effigy, for if such date would overlap with the actual birthday of the target its powers of sympathy would become doubly strong.

The phases of the moon should otherwise also be observed within these workings, as the astral tides and ties one seeks to manipulate and establish do wax and wane in accordance with her visible shape.



CHAPTER 24

The Elder's Curse by Hanging

The purpose of this ritual is to sentence a traitor or an oath breaker to death, in the name of the Holy Liluwa and by the severe powers of the Black In Green of the Elder tree. Before this ritual can be conducted you must first make sure that your ruling is a justified one, according to the Laws and Holy Tabus of the Cult of Qayin, for the wage of a corrupt accuser in the Court of Qalmana is a harsh one, equalling the sentence that he or she sought to place on an undeserving other. This curse is especially effective against those that have undermined the sanctity of the Bloodline of Qayin upon this earth through their falsity and lies and will be even more severe on those who have foolishly broken oaths, covenants and pacts that they have entered into in the Holy Names of the Rose-Crowned Queen. Let your rulings be just in these matters, without the blinding influences of the Adamic ego, and may the punishments fit all offences committed against that which is truly sacred.

This ritual is to be executed during a Friday night, when the moon is in her dying phase, and the portion of the work that must be done by the Elder tree should ideally commence during the planetary hour of Saturn.

The following elements are needed for this Work:

- * a puppet made out of black fabric
- * personal links to the offender
- * a sufficient amount of minced pork to stuff the puppet with
- * a one meter long black leather cord

- ✧ a piece of cleansed parchment
- ✧ a quill pen made of the feather of a raven, crow or an owl
- ✧ 7 black candles, each having Qalmana's Key Sigil of Punishment inscribed upon them with a Rose thorn
- ✧ a box of matches
- ✧ a suitable amount of incense consisting of powdered Elder wood, leaves and flowers, with the addition of powdered red Rose petals, Birch bark powder, Bloodroot powder and a pinch of sulphur
- ✧ a brazier containing self-igniting charcoal
- ✧ a piece of black ritual chalk, in beforehand consecrated in the name of Qalmana
- ✧ 13 copper coins contained in a black drawstring pouch
- ✧ a bottle of Elder Flower Wine
- ✧ a silver ring
- ✧ a loaf of unsalted bread
- ✧ a large cigar
- ✧ a suitable black animal, such as a hen, a rabbit or in some cases even a large rat
- ✧ a sharp knife
- ✧ a small shovel for the burial of the animal offering

1. Knock thrice upon the altar, chant seven times Qalmana's Formula of Calling and then light Her altar candle. Burn some Rose incense for Her and then present your case to Her and ask for Her judgment concerning the traitor or oath breaker upon whom you seek to call done Her punishments. Tell the Holy Mother what you seek to accomplish and explain to Her why you have judged that the offender deserves death.

Request from the Rose-Crowned Queen a sign of Her disapproval in case the sentencing is unjust in Her eyes and if no such signs are received understand Her answer to be an approving one. If you are sufficient in the use of any suitable form of divination you may at this point also use the system in question for the attainment of Her answer, but most often it is best to let natural omens and signs, such as the flickering of candles, the forms assumed by the smoke and intuition become the voice through which Her will is made known to you.

Self-delusion will in this context bring doom upon your own head, so make sure to be honest and open-minded while seeking these kinds of answers.

If no disapproving signs or other forms of answers are received you may proceed with the work, but if the Holy Qalmana rejects your ruling you must revalue your judgment and not go through with the execution of this work, on that night, and wait for further clarification concerning the matter and you must wait at least a full lunar cycle before presenting the same case to Her again, if you at that time feel that the harsh judgment still feels justified.

2. If the Mistress of the Sickle approves your sentencing you must write the name of the accused seven times upon a piece of paper and then turn the paper 90 degrees anti-clockwise and seven times write Qalmana's Key Sigil of Punishment over the offender's name, so that a cross pattern becomes created. Place the paper upon the altar, in front of Her central flame.

Cleanse a black candle with the Tincture of Green Fire and inscribe Her Key Sigil of Punishment vertically upon it with a rusty nail, a Hawthorn spine or a Rose thorn. On the lowest part of the candle inscribe horizontally the name of the traitor/oath breaker and dress the candle with mineral oil containing the essences of Hawthorn, Elder and Rose, while focusing on your will to afflict the offender with the harshest punishments of Qalmana.

Hold the candle with its wick towards yourself and anoint it with the oil downwards and away from yourself, towards the target's inscribed name, thus directing the castigating currents of Qalmana towards him/her. Let your focused Will and vindicated wrath become the lethal poison envenoming the arrow that you through the powers of Qalmana direct at the heart of the target and put your trust completely and faithfully in Her marksmanship.

Place the candle in a suitable candleholder reserved for the workings of malediction and place it upon the paper marked with the name of the offender. Light the candle in the name of Liluwa of the Reddened

Sickle and pray for Her guidance, protection and aid in the punishing of the traitor.

3. Cut the outlines of the black cloth puppet, sew together the two halves with black thread and leave an opening through which it can be filled. Stuff the puppet with the minced pork and insert into the ground meat all the personal links to the target and then finish it by sewing up the opening used for stuffing.

Proceed with the rites of 'Enlinkment of Sympathetic Effigies', according to the instructions provided earlier in this book and when the puppet is fully connected to the sentenced offender wrap it in a black shroud.

4. Adorn yourself with the black and green rosary of Qalmana and any other empowering and protective talismans and amulets of Qalmana that you possess and burn some additional incense to Her glory. Give praise to the Holy Mother in traditional manner and then extinguish the altar candles, but let the black candle placed upon the name of the offender remain burning. This candle will burn while you perform the rest of the ritual and will aid in the channelling of Her wrathful emanations towards the target. This candle may also reveal certain omens concerning the outcome of the work once you have returned back home or it may show some signs through its molten wax when it has burnt down completely, in either case it will act as a manifestation of your sentencing of the offender upon the altar.

5. Collect all elements needed for the work and head for the, in beforehand selected, spot where the specific Elder tree that you are to work with is located.

Face the Elder tree, stomp your left foot three times on the ground, bow before the tree and say:

Mighty daemon of the Elder Tree, it is in the Holy Names of Qalmana, Our Queen in life and death that I, NN, come to you for justice and vengeance.

Attend now and lend your aid to my rite of execution and open up the hidden corpse roads, which shall bring destruction to the traitor/oath breaker NN and lead him/her to dwell amongst the lowliest dead.

In the name of Liluwa of the Sickle I entreat you to come and take that which will be given!

In the name of Qalmana of Gulgaltha I adjure you to accept the life of the traitor that I will hang by the neck on your skeletal branches and bring to him/her a well deserving punishment!

In the name of Lebuda, the Twin-Bride of Qayin the Thorn-Crowned, I beseech you to awaken and lend strength to my work and bring death to my enemy!

Hail the Elder's Black In Green!

6. Draw the spirit signature of the daemon of the Elder upon the trunk of the tree with the black ritual chalk and three times say:

Awaken now to the cause of Qalmana and lend your powers to me, O mighty daemon of the Elder tree, come forth and deliver Her death sentence to our enemy!

I conjure the green and summon the black!

Knock with your left hand three times upon the traced signature and once again bow low to the now awakened spirit of the tree.

7. Take out the effigy of the offender, remove its covering and place it by the foot of the Elder tree. Place the seven inscribed black candles in a wide circle around the Elder tree and then light them with seven different matches, starting with the candle in front of the effigy and then moving widdershins around the circle created by the positioned candles.

8. Place then the brazier by the foot of the Elder tree, in front of the effigy, light the charcoals within it and upon them burn a large amount of the incense blend.

Lift up and hold the effigy of the offender in the rising smoke and say:

Behold the Traitor/Oath Breaker NN, who because of his/her clay-born nature became subdued by the weaknesses of Adam and now walks the path of Abel.

Behold NN, O daemon of the Elder Tree, and let your Black go forth from the wooden shell of your arboreal body and snatch away his/her life and make it your own, for the only just sentence for a desecrator of sanctity is an inglorious death.

Behold the offender of the Holy Tabus of Qayin and Qalmana, brought to the gallows to be executed for his/her profanity, as a sacrifice and tribute to all that which is sacred and good.

Mighty Spirit of the Elder, take NN's life and soul as he/she will be hung by the neck on the branches of your tree, but bring him/her first fear, pain, sickness, disgrace and madness and finally a deserving death!

In the Names of the Holy Qalmana, let the punishment fit his/her crimes!

Return the effigy back to its place by the foot of the Elder tree.

9. Bring forth the black leather cord. Burn additional incense and fumigate the cord with the smoke. Tie the cord first into a Hangman's Noose with thirteen coils and then tie seven knots on the opposite end of the cord and into each knot charge and seal all your justified hatred against the traitor/oath breaker.

Burn some additional incense upon the glowing charcoal and hold up the noose in front of the effigy and within the smoke and three times say:

Behold the Snare of Death, the Hangman's Noose of your execution! NN, behold the knotted cord of my malediction, which shall bind you unto Death!

With your right hand lift up the effigy, which you must fully envision to be the person it embodies and is esoterically connected to, and with your left hand place the noose around his/her neck. Tighten the noose and see with your mind's eye the offender start choking. Tie the end of the cord to a suitable branch of the Elder Tree and recite seven times the following charge:

Mighty Black In Green of the Elder tree, I give now the life and soul of NN as a sacrifice to you!

O most faithful servant of Qalmana, Chosen One amongst Her Arboreal Court, execute now Her will and ensnare and take the life of the betrayer!

Let his/her life become yours and bring a fitting end to one that has brought disgrace to the Holiness we both cherish!

Take now NN's life as he/she is hung by the neck on your tree and bring death!

Death to NN!

10. Bring forth and in traditional manner light the cigar, in the name of Amiahzatan, blow the smoke upon the dangling body/effigy of the offender and with each exhalation project all your hatred towards him/her and further envision how he/she suffocates and slowly dies.

When more than half of the large cigar has been smoked place the remaining part in the brazier so that it becomes burnt as a martial incense to strengthen the death-dealing currents evoked.

11. Take the animal to the foot of the tree and say:

O Mighty Spirit of the Holy Elder Tree, accept this offering and strengthen your assault upon NN and let the legions of bloodthirsty shades and spirits that you oversee follow the scent of blood to NN and consume him/her utterly!

Take this life and drink the blood I shed and in return take the life and consume the vital force of NN and bring to him/her Death!

In the name of Qalmana!

With the sharp knife slit the throat of the animal and let its blood run over the hanged effigy of the betrayer. Envision dark shapes emerge from below the roots of the Elder tree and swarm upon the effigy in order to consume all life force that is upon, within and enlinked to and through it. See with your mind's eye the Shades and Spirits of Black consume the effigy and by the way of the sympathetic connection also the person it embodies.

12. Place the animal by the foot of the tree, where the effigy before was seated and with the quill pen dipped into the spilled blood write Qalmana's Key Sigil of Punishment on the piece of parchment. Burn some additional incense and hold the parchment in the smoke while silently praying to the Rose-Crowned Queen to fully afflict the target and direct all shades and spirits serving Her Divine Will to consume and destroy him/her.

Place the marked parchment inside the black drawstring pouch containing the thirteen copper coins, tie it shut with seven knots and hold it inside the incense smoke and say:

The Wages of Sin is Death! (x7)

Set then the pouch by the side of the animal's carcass in front of the tree.

13. Dig with the aid of the shovel a grave for the animal close to the roots of the Elder tree and place inside the hole first the pouch containing the thirteen coins and the parchment and then the animal carcass. Cover the hole with soil and flatten the grave by stomping with the left foot three times upon it and say:

As this animal is dead and buried so shall also NN soon be dead and placed within the darkness of the grave!

Open the bottle of the Elder Flower wine and pour it out in a widdershins circle around the buried sacrifice and say:

As this libation is spilled and consumed by the daemon of the Elder Tree so shall also the life of NN become consumed and his/her blood spilt!

Place the bread upon the grave of the animal and say:

As this bread is given as sustenance to the spirits of the Black In Green so shall also the body and soul of NN become consumed and his/her life ended!

Look upon the hanging effigy and say:

As this effigy hangs by the neck and slowly rots so shall also the life of NN end and Sinistral Death reap him/her fully!

Place the silver ring upon a suitable branch of the Elder tree, taking in your mind's eye the shape of the hand and fingers of the Elder's spirit, and say:

I give full praise and thanks to you, O mighty spirit of the Elder, and in Qalmana's name may your blessings and protection belong to me and your fatal wrath afflict my enemy!

Collect your belongings, bow deep and low before the Elder spirit, take three steps back, turn around and leave the place without ever looking back.

When back at home read any omens manifested through the black candle burning upon the altar, light incense to Qalmana and to Qayin and then take a cleansing ritual bath in order to remove the stains of death from yourself and fortify your own self against the poison that you have directed at the offender.

Rejoice in the knowledge that true justice has been done, by the grace of the Holy Queen and Her faithful Black In Green.



CHAPTER 25

Spirit Effigy Animation Sigil

The following sigil, presented here traced over the symbolic outline of a body, is the Spirit Effigy Animation Sigil and is a sign channelling and directing the animating currents of shades, elemental forces and spirits to ensoul a simulacrum in order to become assembled and come alive on the astral and aetheric planes and become bound on the earthly plane to its physical representation, in order to serve as an attending entity.

The sigil itself does not possess the power to animate (i.e. bestow Anima) anything on its own, but it does direct and seal forces possessing such abilities, when and where they are presented, in order to empower an effigy and grant it the powers and abilities to hear, to see, to smell, to talk, to eat, to take, to give, to feel, to leave, to return, to grow stronger and most importantly to remain bound to its purpose.

The Spirit Effigy Animation Sigil is not to be used for the consecration of any effigies representing already living persons and is solely reserved for the animation of the bodies of the discarnate souls and spirits and as such it may even be used for the consecration of effigies holding the shadows of the dead, employed within certain forms of Necrosophic Sorcery in which the souls of the departed are kept and bound to serve the living.

The sigil is a linear channel for the animating forces connected to and installed within such effigy and serves to give them clear and correct direction. It is a sigil by which the Famuli can be granted bodies and by which homunculi and golems can become their vehicles through

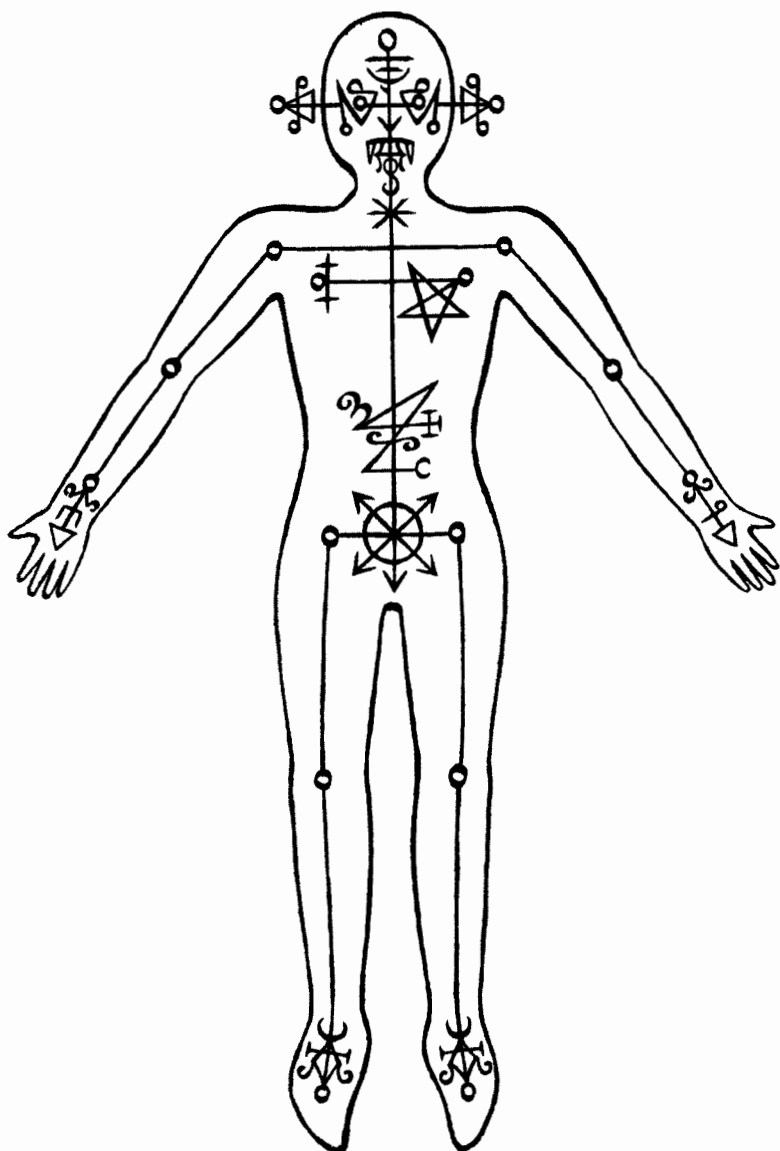
which they more concretely can affect the physical realm and be interacted with.

The sigil can be marked in different ways, but if Sanctified Ink is to be used let Willow, Mandrake, Patchouli, Myrrh and Tobacco grant their Black In Green to it and in union, through the stain of the ink bearing their essences, establish its lines on both the physical and on the subtle planes.

Consecrated chalk bearing the essences of the mentioned plants can also be used for its tracing and in certain cases even the freshly spilt blood of a suitable sacrifice can become the paint with which it is drawn upon the vessel meant to serve as the enlivened body.

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Notice that the sections of the sigil meant to cover the ears of the effigy are in the following depiction drawn in a way meant to clearly show their forms and that those parts of the sigil, when employed within the ritual setting, must be marked properly and be traced so that they are wrapped around the sides of the head and covering the ears of the effigy.



The Spirit Effigy Animation Sigil



CHAPTER 26

The Shielding Homunculus

The shielding homunculus is a magical body double created in order to deflect magical attacks and absorb, neutralise and turn back harmful currents directed towards you by those who would count themselves amongst your foes. Such a homunculus is an actual part of yourself that has ritually been separated from your whole and become focused and fortified only to serve the cause of martial defence.

In order for this divided aspect of your own essence to remain potent and serve its purpose you must take care of it and grant it different kinds of nourishments and fortifications, so that its links to yourself persist, while at the same time remaining separate from your full being to be able to function the way it is intended.

Such shielding homunculus is linked to you through the powers of personal and sympathetic links, but also through the power of Spirit, Will, Imagination and Faith. In addition, the empowerments of thirteen Black In Green are required within the creation of the twin-homunculus and elements from their plants must be used in order to fortify and seal the Work.

We will here give instructions for the making of a leather puppet to serve as the body of the shielding homunculus, but such effigy can also be made out of other suitable materials, such as clay or wood, as long as it is formed properly in order to be able to hold the elements with which it must be filled.

The following elements are needed for the creation of the Shielding Homunculus:

- ✧ a circa 30-35cm tall effigy
made out of beforehand ritually cleansed, soft and thin,
naturally coloured, white or red leather (this homunculus
effigy must have its head and shoulder area open for the
stuffing of the elements which have to be placed inside it)
- ✧ a suitable sewing needle
- ✧ black thread
- ✧ strong sympathetic links to yourself, such as hair from your
head and body, nail clippings from hands and toes,
skin scrapings, your mundane and magical names written
in your own blood on a piece of paper, spittle, sexual fluids
and even pieces of personal jewellery or clothing that
because of close contact to your physical and thus also
subtle bodies are strongly enlinked to you
- ✧ a small red drawstring pouch to place your personal
links inside
- ✧ 7 teaspoons of a mixture of Rowan leaves,
berries and wood powder
- ✧ 7 teaspoons of Red Carnation flower petals
- ✧ 21 whole Black Pepper corns
- ✧ 7 teaspoons of Oregano
- ✧ 7 teaspoons of Wormwood
- ✧ 7 teaspoons of Rue
- ✧ 7 teaspoons of Bay leaf powder
- ✧ 1 whole Jalap root
- ✧ 7 teaspoons of a mixture of Blackthorn leaves, berries,
thorns and wood powder
- ✧ 7 teaspoons of a mixture of Hawthorn berries, leaves,
thorns and wood powder
- ✧ 7 teaspoons of Palo Santo wood powder
- ✧ 7 teaspoons of Tobacco
- ✧ 7 teaspoons of Sage
- ✧ 13 small white plates, like for example plain tea saucers
- ✧ sanctified black Ink
- ✧ quill pen
- ✧ fast drying permanent black paint for the marking of the
'Spirit Effigy Animation Sigil' upon the homunculus effigy
- ✧ a thin brush

- ✧ a small sharp blade that can function as the sword of the effigy
- ✧ a round mirror upon which the Key Sigil of Protection has been marked with sanctified black paint containing the essence of the herbal formula of that Key Sigil
- ✧ strong glue
- ✧ a terracotta bowl for the mixing of the elements, circa 35cm in diameter
- ✧ a green cloth upon which the Green Point of the Skull is ritually marked in black (the outer diameter of the circle of the Green Point of the Skull signature must be at least 70cm)
- ✧ a bottle of rum or vodka
- ✧ 2 cigars
- ✧ 1 cigarillo
- ✧ matches
- ✧ a sharp knife
- ✧ 3 red candles
- ✧ 4 green candles
- ✧ 1 black candle
- ✧ a glass goblet
- ✧ a small ashtray

1. On a Saturday, after the stroke of midnight, place all the elements needed for this working before the altar and open the ritual with the Formula of Calling of Qayin, light the altar candles and then proceed with calling upon the Holy Mother and light Her candle/s. Burn Myrrh incense for the Master and Rose incense for the Lady and recite to them the following prayer:

Master Qayin, my Saint of Harvest, I pray to you!

Lady Qalmana, my Sacred Mother of Spiritual Blood, I pray to you!

Be with me on this night and lend your blessings and empowerments to me, as I by your grace conduct the hallowed rites of sorcery!

Let your crowning fires cast their shadowless light upon me and make your Holy Mark glow upon my brow as I summon the spirits faithful to your cause in order to create my shielding homunculus manikin!

I pray to you to lend power and authority to my words and deeds so that the aspect of my being that I tonight seek to separate from my own self becomes a guarding, shielding, deflecting and protecting body double and twin armoured, enlivened and fortified by the spirits of the thirteen Black In Green that I shall awaken in your Holy Names!

Place the black and green rosaries of Qayin and Qalmana around your neck and say:

By the spiritual blood of the Thorn-Crowned and the Rose-Crowned King and Queen of the Legions of the Black In Green, I am empowered, protected and blessed!

Hail Qayin!

Hail Qalmana!

Hail the Host of the Black In Green!

2. Mark, with sanctified ink, the signature of each of the thirteen Black In Green that you are going to employ in this work upon the thirteen small plates. Place the plates upon, or before, the altar and place the earlier indicated amount of each plant element upon their corresponding signature.

Take small sips from the liquor bottle and spray it out from your mouth in fine mists over each plate three times, so that the quickening power of the alcohol is given to each of the thirteen.

Light then a cigar in the name of Amiahzatan and blow its smoke seven times over the contents of each plate, while mentally praying to and calling upon each Black In Green to awaken, become fortified and lend its blessings to your work.

Place the remaining part of the cigar in the altar ashtray.

3. Lift, one by one, each of the thirteen plates close to your lips, so that your breath imbues them, and recite seven times each of the following short prayers to the corresponding Black In Green:

Daemon of the Rowan tree, opener of the paths to that which is Holy and strengthener of the barriers protecting against the enemy, I pray that you bar the ways for all the venomous hostility directed towards me! Break the curses of those that wish harm upon me and grant me your impenetrable armour and unlock the roads to glory! Grant courage and strength of will to me, so that I may remain ever triumphant over all those that would oppose me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Carnation, granter of purification and protection, I pray that you remove from me all that which causes offense to my spirit and is harmful to my soul and body! Remove from my presence that which brings sickness, weakness and misery! Fortify me with your powers and lend all your blessings unto me! Guard me against the influences of the profane and exalt and purify me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Black Pepper, scourge of the unworthy and vanquisher of the enemy, I pray that you confuse the minds of those that would inflict harm upon me and lead them to a fallen state of defeat, loss and insanity! Break the curses directed towards me, blind the eyes that would spy upon me and with your encircling fire defend me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Oregano, banisher of misery and poverty, I pray that you shield me against the enforcers of the laws of man that would serve to oppress me! Banish from me all negativity and bestow upon me good health, happiness and prosperity! Nocturnal wraiths keep away from me, during sleep protect me, in dreams bless me and grant me the powers of prophecy! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Wormwood, surmounter of obsessive shades, I pray that you remove all dark souls dispatched towards me and in more ferocious forms return them all back to and against my enemy! Purify and spiritually fortify me, strengthen the defences of my famuli and bring bitterness, suffering and defeat to those who seek to harm me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Rue, banisher of all profanity and establisher of purity, I pray that you shield me against all harmful currents directed towards me! Break their curses, remove the lowly and obsessive shades and blind the evil eyes of my enemy! Strengthen me against the poisons of hate, fear and jealousy and with your Green Fire from such evils cleanse me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Bay Laurel Tree, bringer of protection and martial glory, I pray that you break the swords of my enemy and in every battle crown me with your wreath of victory! Neutralise the attacks of all my foes and make them all fall down on bended knees and in disgrace force them to bow before me! From all unwholesomeness cleanse me, the stains of hate and fear remove from me and great fortune, health and wealth bestow upon me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Jalap root, granter of conquest, I pray that you protect me against all adversity and open up all my roads to victory! Dispel all weakness and all the causes of misfortune from my being and grant me courage, virility, power and forceful mastery! Banish all the causes of defeat and dishonour from me and ever keep me on the Path of Glory! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Blackthorn Tree, spirit of warfare and destroyer of the enemy, I pray that you now lend your deadly sword and unbreakable shield to me! Against all dangers to body and soul protect me and turn back with a sevenfold stab the baneful influences ever directed towards me! Grant me invincibility when facing adversity and become the scourge of the foolish ones that would dare to oppose me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Hawthorn Tree, dryadic famulus of Our Rose-Crowned Lady, I pray that you grant me the protection of your piercing thorns and smite those that would attack me! Let your conquering might crown me and to those that direct malevolency towards me, bring harsh defeat, fear and insanity! In their eyes grant me invisibility so that all their hostile advances become easily averted by me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Palo Santo Tree, upholder of spiritual sanctity, I pray that you grant me the purification and protection against misfortune, sickness and misery! Nullify all maledictions directed towards me and from an unworthy demise save me! Lead me upon the exalted path of transcendent glory and confer the Master's boons unto me! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Tobacco, mighty spirit of sorcery, I pray that you grant empowerments, purification and your quickening powers unto me! With your fiery winds shield me and with your enchanting smoke whelm the minds of those that would oppose me! Strengthen my soul, fortify my will and remove from me all the stains of worldly profanity! In the names of Qayin and Qalmana, as I pray so it shall be!



Daemon of the Sage, granter of wisdom and clarity, I pray that you cleanse, purify and sanctify me! From misfortune and profanity, from ignorance and spiritual obscurity, I entreat you to save me! Banish all foul currents directed towards me and high above my foes elevate and exalt me! Upon the path of the wise guide me and against all delusion and wretchedness protect me! In the names of Qayin and Qalmana, as I pray so it shall be!



Return the plate containing the herbal links of the daemon of the Sage to the altar and say:

*Praise and glory to the Master of all the Black In Green!
Praise and glory to the Mistress of the Sickle!
Hail Qayin and Qalmana!*

4. Present the red drawstring pouch containing your personal links to the altar and place it before the thirteen plates. Draw blood from the tip of your left hand's middle finger and let one drop fall on each plate containing the links to the thirteen Black In Green and for each drop given say:

By the Blood of Qayin and Qalmana we are bonded and in their Holy Names you are bound to bless and protect me!

Let seven drops of blood fall upon the red drawstring pouch containing your links and say:

With blood freely given I permeate the links harvested from my own body and let it fortify their connection to my soul and spirit!

Lift up the red pouch close to your mouth and let the exhalation of seven deep breaths transfer your life force into it and say:

I give the breath of life and place a part of myself into this link, so that it remains separated but strongly connected to me!

Hold the pouch against your chest and say:

By the beating of my heart you will live, to serve, defend and avenge me!

Hold the pouch over your navel and say:

Separated, but still part of me, you will protect and honour me!

Take a sip from the liquor bottle, hold the red pouch in front of you and spray over it three times the alcohol from your mouth and then say:

In my own name baptised be, by blood, breath of life, beating heart and now also the grace of all my famuli! NN, your name shall be!

(Here you must name the part of yourself transferred to the pouch by your own mundane and true names, so that all known and unknown aspects of Ego and Self become connected to it.)

Return the red pouch to its place before the thirteen plates containing the awakened links to the Black In Green.

5. Bring out the empty homunculus leather effigy and with the help of the black paint and the thin brush mark the Spirit Effigy Animation Sigil upon it. Place it on the altar and leave it there for the sigil to dry.

6. Place the terracotta bowl before you and place the red drawstring pouch constituting the separated aspect and the living sympathetic link to yourself therein. One after one pour the contents of each of the thirteen small plates containing the plant elements over the red pouch while reciting once their corresponding short prayer used earlier in step 3 of this ritual.

When all thirteen have been poured over your link inside the bowl mix them all together with your left hand, while seven times reciting the following:

O mighty spirits of the Black In Green, in the Names of Qayin and

Qalmana with your powers now cover me!

United as one protect me!

With your blessings strengthen me!

Absorb and deflect all harm directed towards me and return a thirteenfold retribution to those that wish misery upon me!

Keep me, bless me and empower me and through this our sorcery cast aside all evil meant for me!

As an armour now cover me, become my shield and the sword piercing the hearts of my enemy!

Hail the Black In Green!

7. Hold your both hands over the contents of the bowl and focus upon the aspect of yourself that now has become separated and connected to the thirteen Black In Green. Feel the transference of power and the link between you and that which is placed inside the bowl and contemplate the energetic field for at least 15 minutes.

Fetch the marked, still empty, leather effigy. Make sure that the sigil painted upon it has fully dried and then hold it over the terracotta bowl.

Stuff it slowly and carefully with the mixture of the links to the Black In Green until the Homunculus effigy is filled up to its solar plexus area. At that point place the Jalap Root, which you must save for this moment, on the red pouch and stuff them both into the effigy and then continue to fill its interior with the remaining mixture of the plant elements.

With the aid of the black thread and needle sew shut the opening of the effigy and with seven knots seal the unification between a part of yourself and the thirteen Black In Green which now shall ensoul the homunculus.

Kiss the homunculus three times and then leave it upon or in front of the altar.

8. Place the piece of green fabric marked with the Green Point of the Skull on the floor close to the altar. Take a sip of liquor and spray it three times over the Green Point of the Skull.

Light a cigar, in traditional manner, smoke more than half of the cigar and blow its smoke over the Green Point, while through the fiery breath of Amiahzatan projecting your salutations and prayers to the Master and thus strengthening His point of ingress, through and within the linear forms of His insignia opening up the paths leading from the Field of Blood to the Kingdom of the Shadow of Death.

Place the cigar in the altar ashtray and exclaim:

Hail the Thorn-Crowned Master of all Black In Green, the Lord of the Virid Skull, my Saintly Sovereign Qayin!

Position the four green candles upon the cardinal points of the now activated Insignia of Master Qatsiyar and place the homunculus effigy in its centre.

Place the terracotta bowl upside-down over the effigy and position the black candle on the flat side of the upturned bowl.

9. Chant Qayin Qatsiyar's Formula of Calling, while lighting first the four green candles in a widdershins order, starting with the uppermost candle and finally give flame to the central black candle burning on top of the effigy.

After the seventh calling to Master Qatsiyar recite the following charge:

In the name of the First Tiller, the Thorn-Crowned Master Qayin, and by the power of the Green Point of the Skull, I NN charge and adjure the Black In Green to bestow upon me their full protection, blessings and fortifications!

By the power of Qayin of the Reddened Sickle, I entreat the thirteen Black In Green to clothe my twin-homunculus in a Flammeous Armour of Green and empower him with the Ebon Light of Spirit!

Through the sorcery of Qayin Qatsiyr, I invoke you, O Mighty and select shades and spirits of the Kingdom of Green to serve the cause of defence and justified assail and keep the branched half of myself, that I have placed in your care, ever potent and watchful!

Make him my representative before all hostile forces and draw to him all malediction directed towards me, for he is connected to my own being, but made separate in order to lure and annul the attacks of the wretched and the cowardly!

By the power of both the Emerald and Ebon Flame and in the name of the Master of us all, Our Good Saint Qayin, I bind you by the Sanctity of Blood and Spirit to champion my cause before all and to aid in the delivery of swift retributions against those that would seek to do us harm!

Protect me through my twin homunculus and I shall honour and exalt you all, for you are all united with me as you are with him!

By the power of the Bearer of the Scythe, let this Work now become sealed!

Salve Sancte Qayin!

Give praise to the Master and the Lady in traditional manner and extinguish the altar candles, but let all flames placed upon the Green Point of the Skull remain burning until all candles are fully consumed. Let the bowl remain as it is, covering the homunculus effigy, for the duration of the whole night and the following day.

10. After the stroke of midnight initiate the work in traditional manner by calling both the Master and the Lady to attend, light the candles and burn general incense offerings.

Remove the upturned bowl and take up the homunculus and greet it as you would greet a brother and position him in a suitable place before the altar.

Glue the small round mirror marked with the Key Sigil of Protection over the stomach area of the homunculus and then securely tie, or glue, the small sharp blade/sword in his left hand and say:

The mirror is a shield blessed by the Master Qayin and fortified for the protection of both you and me and the blade placed in your left hand is for retaliation against those that would attack us!

Let each assault become avenged sevenfold and let the poison cast at us become returned to the sender and by the sharp blade let their own evil pierce their cowardly hearts and let their throats be slit!

Protect and avenge, by the blessings and curses of the Black In Green and the Holiness of the Bloodline of Qayin!

11. Place three red candles around the now armoured and armed homunculus, so that they mark the points of a triangle of fiery manifestation.

Fill the glass goblet with cool water and place it before him and next to the goblet place the small ashtray, with the cigarillo inside.

Light the three red candles and say:

By the powers presented and manifested this work shall now be sealed!

Take power from the flames burning around you, drink from the water and be strengthened by the smoke that I shall give to you, so that you become fortified for your tasks!

Light the cigarillo in traditional manner and blow its smoke directly towards the homunculus and mentally instruct it to protect you and avenge any and all attacks.

When almost the whole cigarillo has been smoked place the remaining parts of it in the small ashtray and say:

Once a week I shall feed you, with flame, water and with smoke and during the nights of the Full Moon I shall bathe you, in the pale lunar light, in order to strengthen and preserve your astral soul!

May the Thirteen keep and bless both you and me!

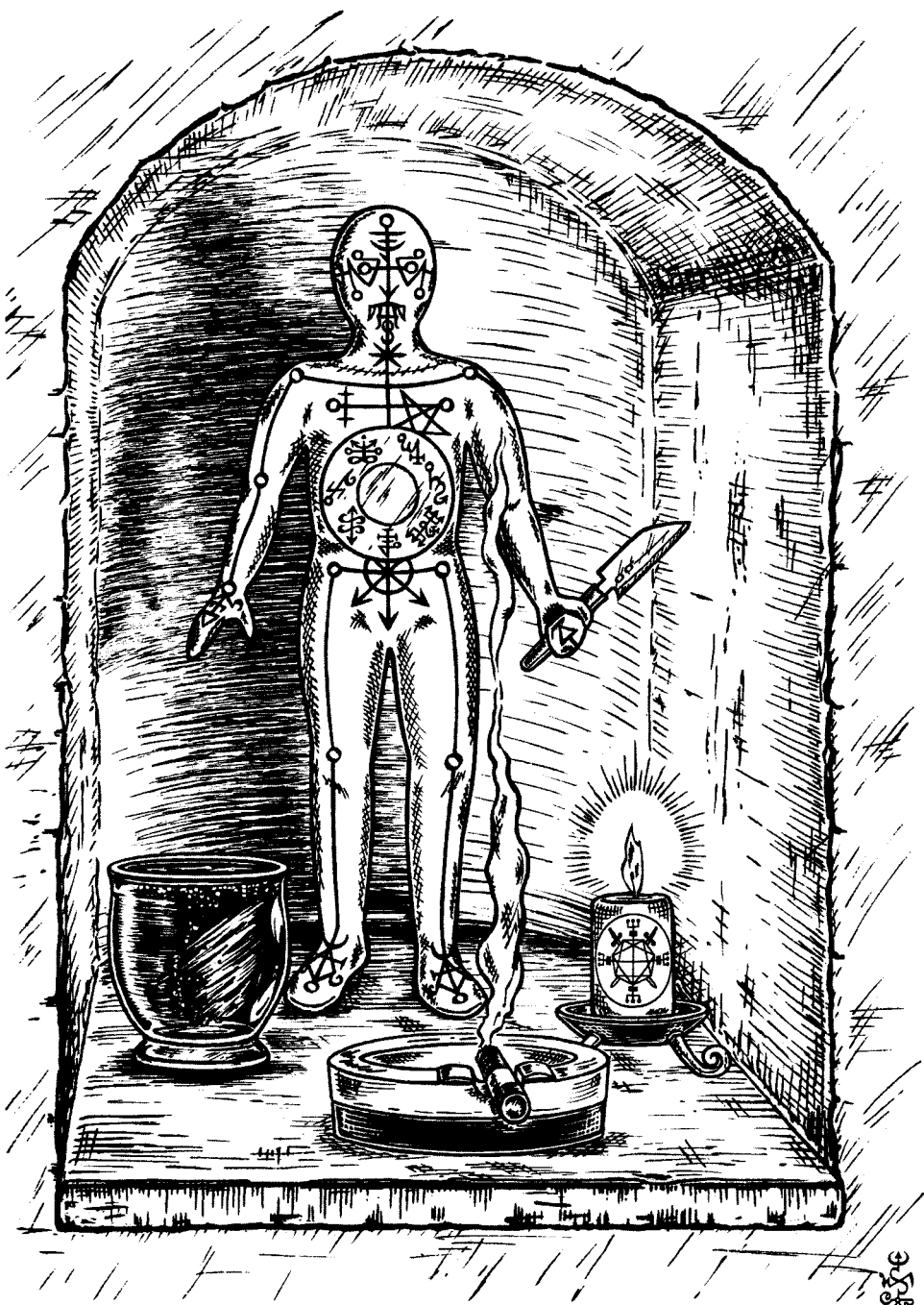
Hail the Black In Green!

Hail the Master of us all, Our Sancte Qayin!

Pray to the Master and the Lady and thank them for their blessings and aid in this work and close the ritual in traditional manner, but let the three candles remain burning until fully consumed.

12. Create a small shrine close to the altar, or close to the entrance of your home, for your homunculus twin, and there give him one candleholder, an ashtray and his goblet of water. Make sure to take care of him and he will surely care for and preserve you.

In addition to the weekly offerings of a candle (white, red or black), a cigarillo and the cool water you may also feed him with incense containing plant elements belonging to the thirteen Black In Green employed in his creation and fortification. If the water is changed each night instead of once a week it is even better, as it will serve both to trap negative currents and strengthen the homunculus twin. Additional offerings besides those mentioned may be given, according to the guidance of the famuli and the overseers of our Work.





CHAPTER 27

Reversing the Flow of the Turbid Waters of Malediction

The following working is based on traditional folk-sorcery techniques for the reversing and annulling of the currents of envy, fear and hatred directed at one's self by those who are not of the Sacred Bloodline and it possesses the power to both trap and send back the venomous currents of malediction to the sender. The way this work is conducted within the setting of our Necrosophic Sorcery it does not only return the poison that had been directed towards the faithful by the wretched but also, through the sorcerous might of the Black In Green and the power of the seated essence of Sancte Qayin, amplifies its venomousness while doing so, in order to also wreak a sevenfold retaliation against those who would attack the blessed bearers of His Mark.

This ritual is only to be conducted when there are no doubts about the fact that one is under some kind of occult assault, which is something that must have been concluded through the wise counsel of the Master, the Lady and/or the good famuli warding the Bloodline and the Path through which it flows.

The following elements are needed for this working:

- ✱ a smaller, fully consecrated, fetish or talisman of the Master
- ✱ general offerings for the Master
- ✱ a new drinking glass
- ✱ a small white ceramic plate
- ✱ black ink, sanctified and empowered by the essence of tinctured Blackthorn

- ✧ a quill pen
- ✧ incense blend based on the Key Sigil of Protection
herbal formula
- ✧ a brazier
- ✧ a bottle of cold water
- ✧ Aconite tincture
- ✧ a 'Curse Breaker and Revocation Powder', consisting of one
spoon each of enspirited and powdered Asafoetida,
Valerian root, Black Mustard, Black Pepper, Rue,
Chilli Pepper and Stinging Nettle
- ✧ 2 black candles
- ✧ 2 cigars
- ✧ matches
- ✧ 7 coins
- ✧ a small bottle of liquor

1. Open the ritual in the traditional manner and call upon the Master and the Lady and pray for their aid, protection and empowerment. Present to them the traditional offerings, with any additions deemed necessary.

2. Upon the white plate draw the Seal of Martial Defence, with the quill pen dipped in the black ink sanctified by the spirit of the Blackthorn. Burn the Key Sigil of Protection incense inside the brazier and fumigate the plate inside its smoke, while praying to Sancte Qayin for His potent protection against all assaults of the profane.

Place the plate upon the altar and then in similar fashion fumigate the drinking glass.

3. Fill circa 90% of the glass with the cool water and then pray over it the following:

Master Qayin, my Holy Saint of Good Death and Just Harvest, I implore you to trap the currents of envy, fear, malice and cowardly hatred directed towards me by my known and unknown enemies inside this water, which I, in your Name and by your Power, shall reverse and send back to them, as an envenomed flood that shall

drown them all in the misery, pain and death that they had wished for me!

Holy Qayin, I pray to you to bind all Turbid Waters of Malediction directed towards me inside the water poured into this glass, so that I shall be able to revert them back towards my enemies and thus by your grace become avenged sevenfold!

Mighty Qayin, by the Waters of Death let the evil intentions of my foes become here drowned inside this water, that I shall conjure with your seated power, and let its turning lead to the destruction of those who would see me destroyed!

Forceful Qayin, by the Seven Encircling Seas of the Kingdom of the Death, let now this water become the element through which all pernicious currents directed towards me shall become trapped and in which my cowardly enemies shall become drowned!

Salve Sancte Qayin!

4. Pour circa seven drops of the deadly Aconite tincture inside the glass and as it becomes dissolved into the water say the following:

Spiritus Aconiti, in the name of our Sovereign Qayin and our Mistress Qalmana, who you serve faithfully, I conjure you now to envenom this water and through it destroy the evil my enemies have intended for me, and by your poisoning force aid in their own destruction and let them all be drowned in their own bitterness and usher them mercilessly towards and through the Gates of Death!

Black In Green of the Aconite, lend now your sorcerous powers to my work and bring destruction, through the reversing of the poisonous flow, to those who wish for my demise!

Salve Spiritus Aconiti!

Place the plate over the glass of the envenomed water, with the seal marked side facing downwards. Hold the glass with the right hand and

push down on the plate with the left hand and quickly turn the glass, while still holding the plate in place, so that the plate becomes the base upon which the upside down turned glass stands, with the reversed water trapped and held inside of it.

While doing this envision the reversal of the poisoned tides and know that the venomous currents directed towards you will now be returned to their senders, with the extra addition of the punishing powers of the Master and the toxicant essence of the Aconite.

5. Place the plate with the inverted glass of water upon or in front of the altar. Pick up the container of the Curse Breaker and Revocation Powder and carefully, with your left hand's index finger and thumb, strew it tightly, in seven unbroken widdershins circles, around the brim of the glass upon the plate.

By this sevenfold encircling the sphere of power aiding in the trapping and sending back of all malicious emanations becomes further established around the work.

Say the following over the encircled glass:

I conjure you, all powers of Martial Defence!

In the name of Qayin, I adjure you to break the arrows of my enemies and turn their poisoned darts back towards their own hearts and let them all be stabbed sevenfold by the evil that they wish upon me!

Let the binding of their aggression towards me become the binding of themselves to damnation and make them all fall upon their own swords and perish before me!

By the Master of the Bloody Scythe and the Poisoned Sickle, conjured be to defend me against all enmity and turn back all attacks direct towards me!

In the name of Qayin, the Master of Us All, this is my Will and so it shall be!

6. Take the black candle and reverse it by cutting off the wick end and making it flat, turning it upside down and digging a new wick out from that which originally was the bottom part of the candle.

Light the candle in the name of Qayin and let its hot wax drip upon the inverted glass of water and position it securely on the glass so that it further aids in the attracting, trapping and bringing of all baneful currents directed towards you down into the reversed and reversing water.

7. Light a cigar in the traditional manner and with its smoke add power to your conjurations by placing the burning foot of the cigar in your mouth and blowing its fiery smoke out of its head end, from under the top of the candle and down towards the glass beneath it. Do this seven or thirteen times and through the smoke forcefully quicken and empower the work and the spirits connected to it.

8. Pick up the plate and carry the whole work to the front door of your house and there leave it by the left side of the door.

Place the fetish or talisman of the Master in a standing position on the floor, so that it faces both the work upon the plate and the door behind it and pray to Him to oversee the work and to further add His own powers to it and make sure that His faithful child becomes both protected and avenged.

9. Close the ritual in the traditional manner, but let the work in front of the door remain until the next night. At that time return the Master's fetish or talisman back to the altar and then take up the plate with the reversed glass and bring it to a crossroads.

There salute the spirits of the place in the name of Qayin, by stamping your left foot three times and then place the plate at the centre of the crossroads.

Reverse the wick of the black candle like earlier and light and place it upon the inverted glass once again.

Light a cigar in the traditional manner and in similar fashion as before give the fiery smoke to the work and place the remaining part of the cigar on the ground, to the left side of the plate.

Place seven coins around the plate and pour out the contents of the liquor bottle in a widdershins circle around the coins, as a libation offering to the spirits attached to the work.

Pray to the spirits that they aid in the reversal of the Turbid Waters of Malediction directed towards you and mercilessly punish those who had attacked you.

Give thanks, take three steps back, with left foot first, turn around and leave the place without looking back.

When back at home take a purifying ritual bath and anoint yourself with Protection Oil.



CHAPTER 28

The Sorceries of Amiahzatan

For Domination:

This spell is used in order to dominate a person and is often employed within the context of coercive amatory sorcery, but can with a few slight changes also become used in any context when the domination and subjugation of a person is sought through the power of Amiahzatan.

Elements needed for this ritual:

- ✧ a photo depicting the target of the spell, plus any other personal link that you may have to the person
- ✧ red Ink of Domination
- ✧ a suitable quill pen
- ✧ a large cigar
- ✧ the tincture of Amiahzatan
- ✧ a box of matches
- ✧ a clear glass jar with lid, big enough to hold the photograph
- ✧ a Domination Powder consisting of a full teaspoon each of powdered Liquorice root, Calamus root, Jalap root, Masterwort root, Red Rose petals, Black Poppy seeds and Tobacco
- ✧ a Domination Oil empowered with Liquorice root, Calamus root and Bergamot essential oil
- ✧ a purple 7 day candle
- ✧ a Rose thorn to inscribe the candle with
- ✧ a bottle of dark rum or whiskey

1. Open the ritual in traditional manner and call upon the Master Qayin and His Rose-Crowned Lady and pray to them to attend and grant power and blessings to your ritual and give them the usual offerings.

2. Lay the photograph of the target upon the altar and focus for at least 15 minutes on your intention and the exact reasons for why you need to dominate the person depicted. Write then the target's name, with the Red Ink of Domination, seven times, in seven different rows, on the backside of the photograph and then turn the photograph 90 degrees anti-clockwise and seven times write Qalmana's Key Sigil of Subjugation over the target's name and say:

In the name of Qayin and by the power of the Holy Qalmana, I dominate, subjugate and enthrall you NN and break your will and make you succumb to me!

3. Pour the Domination Powder into the glass jar and then place the photograph of the target upside-down inside the jar, so that it faces inwards. Place at this point also into the jar any other link that you have to the person, as the more links you have to the target the stronger the casting of the dominating influences will become.

4. Take a sip of the rum or whiskey and spray it three times into the jar in order to quicken the powers of the Domination Powder.

5. With the Tincture of Amiahzatan dress/anoint the cigar from head (the closed end of the cigar, or the end you normally cut and smoke) to foot (the open end of the cigar that you normally would light), while you chant the formula of Amiahzatan seven times.

6. Hold the foot end of the cigar close to your mouth and recite Amiahzatan's Prayer for Domination into it:

Mighty and most forceful spirit of Tobacco, I pray to you to hear my supplications and in the name of the Master Qayin lend me your boundless strength and awaken your spirit within this cigar, over which I now say your prayers of domination!

Let your sorcerous power become aroused and directed according to my conjurations and affect the body, mind and soul of NN, so that her will becomes subdued by mine!

Subjugate her five senses and put them all under my control and by your piercing smoke and burning fire make her see what I want her to see, hear what I want her to hear, taste what I want her to taste, smell what I want her to smell and feel what I want her to feel and thus force her to do what I will her to do!

Mighty Amiahzatan, Strong spirit of the Tobacco, over this cigar I pray so that your magic channelled through it may conquer and fully dominate the whole being of NN, so that she does not find a single moment of peace or comfort until she has degraded herself before me!

Oppress and torment her, O Most Potent Spirit of Tobacco, and let your smoke and heat imprint my will upon hers constantly, by the light of the day and the darkness of the night, until she, by the force of your magic, utterly succumbs to me!

Command NN and make her yield to me, O Dominant Spirit of the Tobacco, and in the name of Saint Qayin empower now this cigar so that it becomes the instrument of your manifestation through which your powers are to be directed towards the body, mind and soul of the one that I seek to overpower through your sorcery!

Let the smoke of this cigar carry your spirit through the four winds and find and overwhelm NN wherever she may be and influence her thoughts, emotions and dreams in accordance with my will, so that she surrenders herself to me!

Bless and consecrate this cigar, O Great Amiahzatan, and imbue it now with your fiery essence and by the grace of the Master of all Black In Green, let my will become accomplished and NN's will become fully broken, so that she becomes tamed, humiliated, humbled and completely dominated by me!

Ahtasha Bahym Koa Amiahzatan! (x7)

7. Light now the cigar in the traditional manner, but instead of lighting its foot end give flames to its uncut head, thus reversing the cigar.

This reversal will aid in the breaking of the will of the target and will assist in the changing of the target's inclinations.

Smoke the cigar while fully focusing on your will to dominate the target and through the smoke, which you blow into the jar and towards the face of the target depicted in photography, project the thoughts and emotions that you want her to have. Install your own will into her mind and soul through the breaths of Amiahzatan and imbue her whole existence with the dictating force of your sorcery.

Let the ash of the cigar fall into the glass jar as you continue to smoke the cigar and keep smoking it until only less than 5cm is left of the cigar.

At that point drop the remaining part of the cigar into the jar and pour rum/whiskey over it so that the jar becomes almost filled and say:

Praise to Amiahzatan, the Dominating spirit of Tobacco, and glory to Qayin and Qalmana, through whose grace and sorcerous might this work is accomplished and now shall become sealed!

Close then the lid of the jar and place it upon the altar, in a suitable working space before the fetishes and insignia of the Master and the Lady.

8. Inscribe Qalmana's Key Sigil of Subjugation seven times, in a downward turning widdershins spiral, upon the purple seven day candle with the aid of the Rose thorn and anoint the candle with the Domination Oil in a downward spiral motion.

Place the carved and anointed candle upon the lid of the glass jar and light it in the names of Qayin and Qalmana.

Let the candle keep burning until fully consumed and each night, after the stroke of midnight, in connection to the giving of praise and incense to the Master and the Lady, anoint, pray over and light a cigar, in the same way that you did earlier in this working, and project

your sorcerous will towards the target kept inside the jar, but this time let the ashes become collected in the altar ashtray and direct the influences of Amiahzatan's breath solely through the exhaled smoke.

9. After the seventh night and the seventh cigar the work will be accomplished and the inclinations and attitude of the target will have changed according to your own will.

In more difficult cases three seven day candles must be used together with 21 cigars.

The jar containing the target can be kept as long as you need to strengthen your hold over her and can be worked periodically in ways similar to that which has been described, or be hidden close to or inside the dwelling place of the target or alternatively be buried under a road that she often crosses.

For Purification:

This working is done whenever a client, or some other person in need of your aid, is to be cleansed through the powers of the Tobacco. In combination with other cleansing rituals, such as the fumigation with the Rue Incense and the cleansing herbal bath, this seemingly simple ritual will remove even the darkest stains and most obsessive shades.

Elements needed for this cleansing ritual:

- * a cigar
- * a box of matches
- * a new ashtray
- * the Tincture of Amiahzatan
- * a bottle of liquor
- * Rue Incense
- * a brazier with self igniting charcoal
- * a herbal bath blend consisting of 3 or 7 cleansing herbs best pertaining to the specific needs of the client

1. Pray over the bottle of the liquor and in the name of Qayin conjure its fiery powers to remove all impurities and burn and banish all harmful spirits.

Take a sip of the liquor and spray it in a fine mist over the client. Repeat this step until the front, back and the sides of the client have been sprayed from head to toe.

2. Burn the Rue Incense inside of the brazier placed on the ground and let the client step over the brazier and the rising smoke seven times. Take up the brazier and fan the smoke of the Rue Incense towards the client's whole body, while silently praying to the daemon of the Rue to remove all the harmful effects of the evil eye, the poisoning hatred and the jealousy directed by others at the client.

Place the brazier in a suitable place when finished with this primary fumigation.

3. Cut the head end of the cigar. Dress the cigar with the Tincture of Amiahzatan from its foot end to its head end, while you seven times chant the formula of Amiahzatan and thus consecrate the tobacco.

4. Hold the foot end of the cigar close to your mouth and recite Amiahzatan's Prayer for Purification into it:

Mighty and most forceful spirit of Tobacco, I pray to you to hear my supplications and in the name of the Master Qayin lend me your boundless strength and awaken your spirit within this cigar, over which I now say your prayers of Purification!

Let your cleansing and banishing force become aroused and directed according to my conjurations and with your smoke and fire remove all impurities from the one that I seek to purify with your aid!

Remove all profanity, all parasitic shades, harmful currents and curses placed upon NN, whose body and soul I seek to cleanse and fortify with your fiery essence and let your blessings imbue this cigar through which I shall evoke your purging powers!

Mighty Amiahzatan, Strong spirit of the Tobacco, over this cigar I pray so that your magic channelled through it may effectively and wholly purify NN, so that all unwholesome and pestilent influences may be banished and removed from him and all misery-bringing spirits and shades attached to him become scorched by your martial fire and swept away by your fiery breath!

Sanctify, bless and cleanse NN, O most potent Spirit of the Tobacco, and let your smoke and fire remove all impurities from his body and soul, so that no noxious or oppressive influence remains!

In the name of Master Qayin, I pray to you to fully charge this cigar with your fiery presence, O Mighty Amiahzatan, so that I through it shall become able to confer your purification, which shall forcefully revoke all impurities afflicting NN and replace all such maladies with your fortification and blessings!

Bless and consecrate this cigar, O Great Amiahzatan, and imbue it now fully with your fiery essence and by the grace of the Master of all Black In Green, let my will become accomplished and grant your cleansing and fortifying blessings to NN, so that he becomes delivered from all besetting impurities and unwholesome shades and spirits and make him fortified and blessed in body, mind and soul!

Ahtasha Bahym Koa Amiahzatan! (x7)

5. Light now the cigar in the traditional manner, but then turn the cigar so that you place the glowing foot end into your mouth and instead of inhaling now exhale your breath through the burning tobacco so that the smoke emitted through its head end becomes directed towards the body of the client.

By placing the cigar with the burning side in your mouth and exhaling its smoke out through its head end the fieriest aspect of the power of the Tobacco will be accessed, as you instead of inhaling smoke will exhale the fire of Amiahzatan.

Direct this fiery breath towards the client's body, from head to toe,

until his/her front, back and sides have been fully cleansed with the smoke and with the ashes of the cigar, that you collect in the new ashtray, mark crosses on his/her forehead, nap of the neck, the insides of both hands and soles of both feet.

6. Give the remaining part of the cigar to the client and instruct him/her to directly go to a crossroads and there, together with seven coins, throw it over his/her left shoulder into the centre of the crossroads and then return home without looking back towards the direction that the cigar and coins are tossed.

7. When back at home instruct the client to employ the Herbal Bath Blend and thus conclude the cleansing process through the purifying bath.

If this work is performed correctly the client will become both cleansed and uncrossed and will feel invigorated and soon see the results of the spiritual purification and blessing that he/she has received.

For Malediction:

Amiahzatan's Prayer for Malediction may be employed within countless of different forms of hostile sorcery directed at your foes, but we will here give the instructions for a baneful candle magic ritual in which the destructive forces of justified hatred are to be channelled towards the target with the aid of the envenomed breath of Amiahzatan, which carries forth with it the Dark Dead against the enemy.

The following elements are needed for this cursing ritual:

- ✧ a black figure candle, suitable in shape in order to present the enemy
- ✧ personal links to the target of the curse, or otherwise a piece of paper with his/her name written upon it seven times with the blood of a rat or some other suitable animal
- ✧ a rusty nail (a real coffin nail would be optimal)
- ✧ a Cursing Oil empowered by Asafoetida, Black Pepper corns,

Red Chilli powder, Black Mustard seeds, Valerian root,
Tobacco and sulphur

- ✧ a wide brimmed black, lidded, jar containing seven fistfuls of cemetery soil bought from the Dark Dead in the name of the First Gravedigger, for the expressed purpose of bringing darkness and death upon the target
- ✧ 3 black and white rosaries of Qayin; the first consisting of 13x7 black and 13x7 white beads to be placed around your own neck, the second consisting of 7x13 black and 7x13 white beads and the third consisting of 13x7 black beads spaced by 13 white beads
- ✧ a teaspoon of Red Cinnabar powder
- ✧ 7 teaspoons of Red hot Chilli powder
- ✧ 7 teaspoons of Red Iron Oxide powder
- ✧ 7 teaspoons of gunpowder
- ✧ a small Blackthorn or Ebony wand
- ✧ a cigarillo
- ✧ a large dark cigar
- ✧ a box of matches
- ✧ a bottle of liquor
- ✧ a black piece of cloth
- ✧ a black candle, for the asking of permission to conclude the work inside the cemetery

1. On a Saturday night when the moon is in her dying phase open the ritual in the traditional manner by calling the Master and the Lady, give to them the usual offerings and then place focus upon the Master's aspect as the First Murderer and as the Owner of the Dark Dead. Pray to Him and ask for His blessings, protection and empowerments and let Him know why you seek to bring destruction upon the target.

2. Pick up the black figure candle and pour a little bit of liquor over it in order to wash and cleanse it and then light the cigarillo in the name of Amiahzatan and say:

By the breath of Amiahzatan I exorcise you, O creature of wax, and make you void and ready to receive the enlinkment to NN, who you shall embody and act as a direct link to!

Blow the smoke of the cigarillo thirteen times over the figure candle and thus make it purified from all former influences and ready for the sympathetic enlinkment to the target of the curse.

3. Carve with the rusty nail the full name of the target on the chest of the figure candle and on the back of it carve vertically the Master's Key Sigil of Bane. Hollow out the space underneath the feet of the figure candle and insert therein the links to the target or his/her folded name paper. Seal the links with the aid of the black wax that you had carved out and carefully heat the base of the candle and make it flat and as smooth as it was before the loading of the personal links.

For the most potent result you may here proceed with the full rite of 'Enlinkment of Sympathetic Effigies', but if time and circumstances do not allow that full rite just initiate a focused contemplation in which you mentally project and install the image of the actual target into the black figure candle and thus strengthen the links and establish further mental connections between the figure candle and the enemy.

4. Open and place the jar containing the cemetery soil upon the altar. Place the black and white rosaries around it on the altar so that they both encircle it and empower and direct the shades kept therein. Pour into the jar the Cinnabar, Chilli powder, Iron Oxide and the gunpowder and with the small Blackthorn or Ebony wand stir the contents of the jar and pray over it, in the name of the Lord of the Shadow of Death and the King of Gulgaltha, to bring merciless pain, fear, madness, misery and destruction upon your enemy.

5. Anoint the enlinked figure candle from head to toe with the Cursing Oil and transfer your deadly hatred into his/her body through the maleficent powers of the oil with which he/she is smeared.

6. Place the figure candle in a standing position inside the black jar of the Dark Dead and the accelerating, agitating, burning and volatile elements with which they have been fortified. Dress the cigar with the Tincture of Amiahzatan, from foot end to head end. Hold it with the foot end close to your mouth and recite Amiahzatan's Prayer for Malediction into it:

Mighty and most forceful spirit of Tobacco, I pray to you to hear my supplications and in the name of the Master Qayin lend me your boundless strength and awaken your spirit within this cigar, over which I now say your prayers of Malediction!

Let your punishing and annihilating force become aroused and directed according to my conjurations and with your suffocating smoke and scorching fire attack the one that I seek to harshly smite with your aid!

Bring restlessness, sickness, confusion, fear and madness to NN, upon whom my curses shall be placed and let your vengeful and destroying spirit fully charge this cigar, so that it shall emit the poison of my justified hatred, empowered by your sorcerous might, against him/her!

Mighty Amiahzatan, Merciless Spirit of the Tobacco, over this cigar I pray so that your magic channelled through it may bring down the pernicious winds of death upon NN, so that he/she becomes stripped of all blessings and protections and drained of his/her vital essences!

Curse, attack and afflict NN, O fiery daemon of the Tobacco, and let your smoke and fire bring damnation to his/her body, mind and soul, so that no blessing abide with him/her and only the most noxious and oppressive influences stay attached to his/her wretched being!

In the name of Qayin Occisor, I pray to you to fully charge this cigar with your infernal presence, O Mighty Amiahzatan, so that I through it shall become able to confer your punishments, which shall pitilessly afflict and stab at the heart, mind and soul of NN and bring him/her suffering, weakness, defeat and finally a most disgraceful death!

Bless and consecrate this cigar, O Great Amiahzatan, and imbue it now fully with your malevolent essence and by the grace of the Master of all Black In Green, let my will become accomplished and direct your wrathful and vicious essence towards the annihilation of NN, so that he/she becomes engulfed by the darkness of the venomous hate that he/she has incurred and let his/her body and mind become destroyed and his/her soul forever bound!

Ahtasha Bahym Koa Amiahzatan! (x7)

7. Light the cigar in a reversed manner so that the flames are given to its uncut head end and smoke it in this reversed form in order to emphasise the adverse and disruptive nature of the forces that you seek to direct towards the enemy.

Let each exhalation of smoke become a projection of aggression and hatred and through the envenomed breath of Amiahzatan and the power of imagination instruct the shades by the different ways in which you can envision the frightful demise of the target.

When almost the whole cigar has been smoked place the remaining part in the altar ashtray.

8. Cover the standing figure candle and the jar with the black cloth and prepare for taking it out to the cemetery, together with the bottle of liquor, the black candle and the box of matches.

9. Enter the cemetery in the traditional manner and light the black permission candle in front of the seventh grave, the first cemetery crossroads or on some other suitable point of power where you can ask the Master for His license to complete this cursing ritual.

If permission is granted take the jar to a suitable place within the cemetery where you feel that the shades you have employed for this work will be at their strongest, and there place the jar on the ground and remove the black cloth covering it.

10. Open the bottle of liquor and pour first a small amount into the jar in order to awaken the shades kept therein and pour out the rest as a libation offering in consecutive widdershins circles around the jar, while in the name of Qayin Dominor Tumulus calling upon all dark shades to gather and smite the enemy that you through the enlinked black figure candle place in their "mercy".

11. Light the black figure candle and say:

As this black figure candle burns so shall NN become consumed by the hunger and blood thirst of the Dark Dead and by the power of the justified hatred that he/she has brought down upon himself/herself!

As the flame consumes him/her so shall all the hungry shades consume his/her vital force and bring darkness and death to him/her!

In the name of Qayin of the Black Cross, bring now pain, fear, sickness, misery, madness and death to NN!

In the name of Qayin Occisor and Dominor Tumulus, swarm now upon NN and bring to him/her the cold darkness of the hungry grave!

Death to NN! (x7)

Take, with the left foot first, seven steps back, turn around and leave the cemetery in the traditional manner, without looking back and when paying for your exit pray to Abel the Black to close the cemetery gates firmly behind you so that no dark shades may follow you out.

12. When back at home take a cleansing herbal bath in order to remove the stains of the Dark Dead and the poison of malediction that you have directed at your enemy.

13. Light a candle for your own protection upon the altar, burn incense for the Master and give thanks to Him for His aid and then rejoice in the knowledge that your foe very soon will get what he/she deserves.



CHAPTER 29

Treaty of Mardazdahak-Beva

*Mighty root of the dead
Holy lantern of the worlds below
Inverted torch of Gulgaltha
Receive the red libation
Through the stream that does downward flow*

*Thrice blessed and encircled be
With an Ebony Knife, a Dead Man's Bone and an Iron Key
Open the gates that no eyes could see
Thy blessings and curses lend unto me*

*Devil's root, I entreat thee
Harken to my words and awakened be
By the Holy Lord of the Black In Green
I praise, exalt and summon thee*

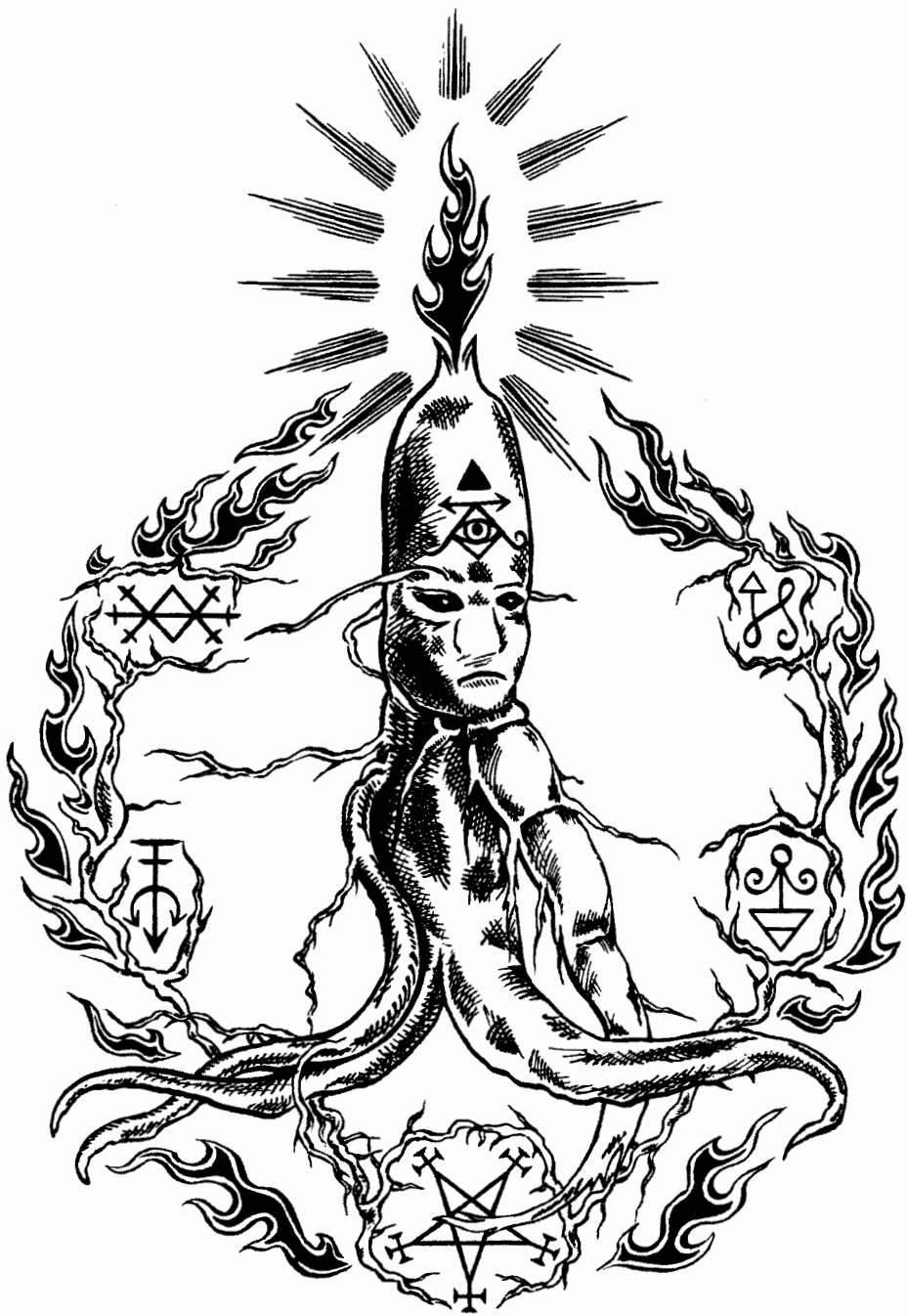
*Rise now from the moistened soil
Man-Dragon move now and uncoil
Grant to me thy Darksome Light
Power, Wealth and Worldly Might
Control of Shades, the Second Sight
And the nocturnal wonders of Soul Flight*

*Upon crooked tracks guide me
Hidden treasures reveal to me
From captivity keep me free
And all my triumphs shall honour thee*

*Grant all these blessings to me
And I shall faithfully extol thee
With libations of wine and blood feed thee
With smoke and flame empower thee
During the Nights of Venerly
To strengthen the bonds of this sacred treaty*

*In the names of Qayin and Qalmana
Enter now the league of my Famuli
So their grace be upon both thee and me
And their wrath befalls our enemy*

Salve Mardazdahak-Deva Mandragora Alruna!





CHAPTER 30

Vinegar Tinctures

Besides the more usual tinctures made within our work there are also those made with vinegar used as the solvent extracting the spiritual virtues of the plants. Such vinegar tinctures may not always be suitable for use, because of their stronger scent, but within some context they can be even more potent than the tinctures made with normal distilled alcohol.

There are many different kinds of vinegar and each of them confers to the tincture made with their own special qualities and powers, for example White Alcohol Vinegar is perfect for the stronger rites of purification, for the breaking of curses and the undoing of spells. Red Wine Vinegar is powerful when it comes to counteracting and reversing of magical aggression and Apple Cider Vinegar is the best choice when it comes to love and money matters.

The following is a simple and short list of magical vinegar tinctures that can aid in the practice of sorcery:

Black Pepper corns, Red Chilli powder and sulphur infused in White Alcohol Vinegar, used for the banishing of enemies.



Cinnamon, Rosebuds and Damiana infused in Apple Cider Vinegar, used in connection with amatory workings and love-witching.



Wormwood, Garlic and Rue, infused in Red Wine Vinegar, used for the returning of Malefica back to the sender.



Gum Benzoin, Jalap root powder and Rowan wood infused in Red Wine Vinegar, for the opening of the paths.



Basil, Bay leaves and Allspice infused in Apple Cider Vinegar, used for money conjure.



Rue, Hyssop and Agrimony, infused in White Alcohol Vinegar, for the removing of the Evil Eye and the stains of the dead.



Asafoetida, Dragon's Blood and Camphor, infused in White Alcohol Vinegar, used for the rites of exorcism and the banishing of all obsessive and parasitic shades.



All these vinegar tinctures can be used in many different ways, but most often they are employed within the rites of aspersion and ablution and either sprinkled where their effects are sought or used in some way to wash that which they are meant to influence. In certain cases, when edible plant elements are infused, vinegar tinctures can also be incorporated into the target's food, for example within the context of love-witching.

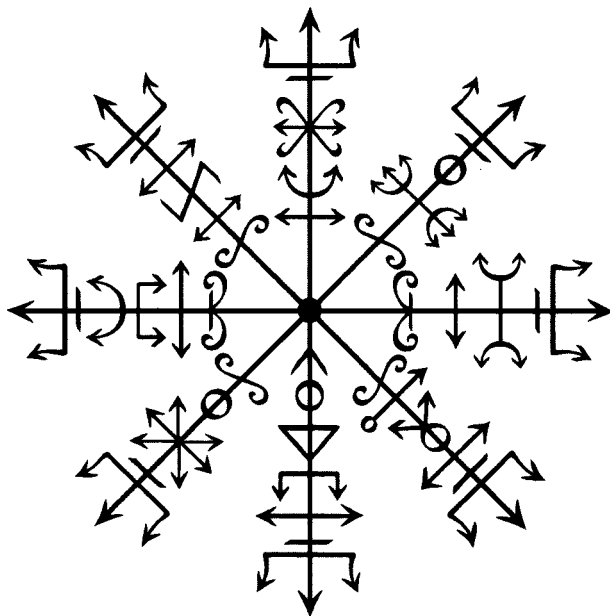
By understanding the simple foundation of making tinctures such as these and by learning the attributes and powers of the Black In Green it becomes possible to create a multitude of different vinegar tinctures for employment within the magical rites and spells.



CHAPTER 31

Hamadryadic Armour Sigil

The Hamadryadic Armour Sigil is a sign received as result of the secret treaties between the Temple of Qayin and the Black In Green and is a mark by which the protection and powers of eight powerful plant spirits are called upon, often within the context of talismanic magic, but also within certain other more esoteric settings, where the soul of the employer becomes armoured and reshaped in accordance with the astral forms of the eight combined. Such uses we shall leave undisclosed and by the sigil itself the faithful will be able to obtain the knowledge needed for its more secret applications directly through the Black In Green themselves.



The Hamadryadic Armour Sigil

The eight plants with spirits connected to the shielding powers of this sigil are Yew, Black Hellebore, Blackthorn, Aconite, Elder, Angel's Trumpet, Whitethorn and Thorn Apple and it is with the unified essences of these eight plants, obtained via tincturing, that the ink or paint required for the tracing of this sign can become sanctified and consecrated.

When drawn with such ink and fumigated with an incense blend, containing in equal parts of the harvested share from these eight plants, the sigil becomes a powerful shield against all enemies, but also a mighty sword, as it directs the belligerent and baneful emanation of each Black In Green connected to it towards any would-be aggressor.

The sigil can also be marked with the correctly sanctified ink or paint on the outside of a lidded urn or vase, which then becomes filled with elements harvested from each of the eight plants connected to it. Into the urn is also placed the activated spirit signature of each of the eight, drawn on a piece of parchment or paper. Such urn is kept upon the altar as a fetish, granting both protection and means for the conquering of foes with the aid of the spirits connected to it, but it also becomes a point of interaction through which the more esoteric workings connected to the Hamadryadic Armour Sigil can become possible.



CHAPTER 32

The Making of Holy Water

This simple, but very powerful and useful, ritual is employed whenever Holy/Lustral Water is to be created with the aid of the Master's seated essence. The Fetish/Talisman carrying that essence should ideally be one carved out of bone and ensouled according to the traditional methods.

Holy Water made in the manner here presented can serve many purposes and will most often be utilised within the rites of aspersion, baptism, consecration and ablution where the conferring of the Master's powers charged into the water is to be bestowed upon that which it is used upon.

The following elements are needed for the making of the Holy Water:

- ✧ a Bone Payé talisman
- ✧ a terracotta bowl (with a fitting flat lid)
- ✧ clean well or spring water
- ✧ a cigar
- ✧ liquor
- ✧ a small candle (colour depending on the specific attribute you want the water to receive)
- ✧ red Carnation petals (or other plant element with attributes corresponding with the specific virtues sought)

1. Place the Payé inside the terracotta bowl. Recite over the bowl seven times the Formula of Calling corresponding to the aspect of the Master whose blessings and powers you want to access. Spray liquor from your mouth upon the talisman inside the terracotta bowl three times in order to quicken its Spirit and then blow cigar smoke over it seven

times and through each exhalation of the smoke direct your prayer to the Master and ask Him to bestow upon the water the specific holy virtues you require.

Place the remaining cigar in the altar ashtray.

2. Pour water into the bowl and over the Payé talisman and say:

May my Master's sanctitude grant holiness to this water so that my Work through it shall become fully accomplished, by the grace and power of Qayin!

May this water receive and confer the Holiness of my Saint of Death and serve His servant's Work, conducted in His sacred name!

May His Blessings and Empowerments be!

Add the flower petals from one, three or seven red carnations (or some other chosen plant elements) to the water, stir it thirteen times in a widdershins motion with the index and middle fingers of your left hand.

3. Pick up the cigar and with seven exhalations of its smoke towards the contents of the bowl direct your entreaties to the Master and ask Him anew to imbue the water with the specific empowerments you require.

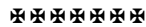
4. Light the candle and hold it in your left hand and recite once the "Salve Qayin" salutation, corresponding to the formula of Calling that you earlier had employed, and then tilt the candle seven times over the bowl so that its hot wax drops into it. This creates, through the solidifying wax, a sevenfold sealing of the powers of the Master within the water.

5. If the Holy Water is needed urgently you must at this point pray over the water and ask the Master, Our Good Saint of Sinistral Death, to grant His complete empowerments and then turn the candle upside-down and extinguish its flame into the water, thus giving its fiery essence to it. The water is at this point ready for use.

If the Lustral Water on the other hand is to be utilised at some later point in time the flat lid is instead to be placed upon the terracotta bowl and the candle placed upon it and allowed to become fully consumed by the flame, which in this fashion also will grant its fiery essence to the water, while at the same time allowing the essence of the Master and that of the Carnation (or any other plant used within it) to more fully saturate it. When the candle has burnt out the Holy Water will be ready for use.

At this point the Payé can be taken out from the bowl and placed back upon the altar.

If the Holy Water so created is to be used at a later time it is good if it is filtered, poured into a tinted bottle with the addition of 1/5 of Vodka, over which you have prayed. When kept in a dark and cool place such Lustral Water is known to retain its virtues for at least a whole lunar month.



The colour of the candle used within this rite can be white, green, red, black or purple.

White is most often used for the workings of the dead, but also for healing, blessing and certain forms of protection.

Green is most often used for the workings of the plant spirits, but also for abundance, growth and money conjure.

Red is most often used for the workings of fiery passions, but also for quickening, martial protection and victory.

Black is most often used for the workings of malediction and death, but also for protection, occult knowledge and spirit summoning.

Purple is most often used for the workings of domination, but also for consecration, spiritual elevation and empowerment.



CHAPTER 33

The Triple-Tongued Flame of Cleansing Fire

A potent tincture for the cleansing of all vessels and tools meant to contain or channel holiness and light is made by the leaves of Rue, Sage and the Yerba Mate tree, as all these three plants possess powerful abilities, especially when it comes to the rites of purification, and their spirits are great protectors of those who approach them correctly.

Even though all of these plants separately are potent allies of our Work they become even stronger when they are unified by the way of tincturing, as their extracted essences when conjoined create a triple-flamed spiritual fire, with powers to eliminate all unwanted influences and establish purity.

For the making of this tincture an equal amount of enspirited and dried leaves of each plant is powdered, mixed and placed inside of a green tinted 700cl glass bottle, with a fitting metal screw cap, so that 2/5 of the bottle becomes filled. The bottle is then filled with strong vodka, leaving enough room so that by its shaking the plant elements can be mixed, in order to so assist the extraction and conjunction of their essences. The bottle's cap is screwed on and it is shaken 49 times and the spirits of Rue, Sage and Yerba Mate are prayed to and asked to lend their cleansing and protective powers.

The Green Point of the Skull is then planted and activated in the traditional manner, with the bottle placed at the centre, with the black candle positioned carefully upon its flat metal cap. The Master Qayin Qatsiyr, after having been called upon through His Green Point and Formula of Calling, is prayed and asked to lend His own Flames of

Purification to the tincture.

When the work upon and through the Green Point of the Skull is done the bottle of tincture is removed and kept upon the altar and for the 49 following nights vigorously shaken for at least 5 minutes each night, while the following conjuration is repeatedly prayed over it:

*Aroused be, O Trident Flame of Purification!
Ablaze be and rise within the solvent bearing your essences,
And by the Power of Qayin conjured be to serve as Purgatorial Fire!*

*Blazing Spirits of the holy triad of Black In Green,
Become as One to burn all impurity, unwholesomeness and profanity,
And leave nought but that which is good and with our Work and Will
in harmony!*

After the 49th night the tincture is to be filtered and will at that time be ready for use. The pressed marc is then to be taken out and scattered in a forest, while the three Black In Green are given praise and thanks to.

The tincture of the Triple-Tongued Flame of Cleansing Fire so created will become a most potent tool and aid greatly in all rites of purification, not only of tools and objects but also of the bodies and souls of the living, when for example added in moderate amount to cleansing ritual baths or in other suitable ways become employed in connection to ablutionary rites.



CHAPTER 34

Walnut Talisman Against the Law

The purpose of the following ritual is to create a potent talisman granting protection against and invisibility in the minds and eyes of the enforcers of laws of man. The power of this talisman is derived from seven Black In Green and the Master Himself, in His aspect as the Conqueror of the Law. The potency of this talisman has been tested and proven and while being a relatively simple magical construction it holds immense power and grants a shielding halo deflecting the attention of meddlesome individuals and confuses those who would prosecute the faithful followers of the Good Saint of Outlaws, Qayin, the Once Cursed and Seven Times Blessed.

The following elements are needed for the assembling of the talisman:

- ✧ 1 walnut
- ✧ 7 dried Rowan berries
- ✧ 7 small pieces of Devil's Shoestring Root
- ✧ Oregano herb
- ✧ Fennel Seeds
- ✧ Black Mustard seeds
- ✧ Celandine herb
- ✧ sulphur powder
- ✧ a small piece of paper which has been cleansed and blessed for the work
- ✧ sanctified black ink, empowered by a tincture bearing the essences of the same seven elements which are to be employed inside the walnut talisman
- ✧ a quill pen

- ✦ a big cigar
- ✦ a black candle
- ✦ a copper nail
- ✦ matches
- ✦ liquor
- ✦ mineral oil
- ✦ strong glue

1. Initiate the ritual in a traditional manner and serve Sancte Qayin His general offerings. Direct a prayer to the Master, in His aspects as the Saint of Killers and the Exiled Protector of the Outlaws, pertaining to the work at hand and explain to Him that you need His blessings in the form of His protection against the 'lackeys of the law' and ask Him to make you invisible in their eyes and minds and to confuse, blind, mislead, obstruct, disgrace, conquer and banish them all.

2. Crack open the walnut in such a way that you get two whole, perfect, halves and remove the nut meat (make sure to have several walnuts, for sometimes one must go through many before getting two perfect halves).

Place the two walnut shells side by side on the altar, with the empty sides up, so that they become two talismanic vessels that you, in the name of the Master Qayin, shall fill with the required elements and powers.

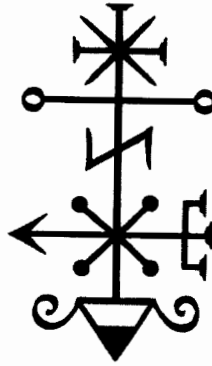
3. Place all the herbal elements, which in beforehand should have been empowered and enspirited through the Green Point of the Skull, in fitting containers upon, or in front of, the altar and quicken their powers by spraying liquor over them, while at the same time mentally praying to their Black In Green to fully awaken and lend their blessings to your work.

Light then the cigar in the name of Amiahzatan and repeat the same process as you did with the liquor, and focus the power of your will, through the smoke, towards every herbal element, arousing their spirits and conjuring them to the task at hand.

4. Take the small piece of paper and draw with the consecrated ink the Master's Nigromancy Sigil on one side. Outside the circle of the sigil write three times with small letters 'Blind the law!'

Blow tobacco smoke over the sigil and pray to the Master to hide you, protect you and to make you invisible in the blinded eyes and minds of the law.

When the ink has dried turn the piece of paper and on its other side draw the 'Blind the Law Sigil', which is reserved solely for these kinds of workings against the lackeys of the law (e.g. policemen, judges, prosecutors, tax collectors, lawyers etc.).



Blind the Law Sigil

Blow tobacco smoke upon the 'Blind the Law Sigil' in order to activate it, and focus on how the emanations of the Nigromancy Sigil, marked on the other side of the paper, filters through it and charges it with the powers of the First Saint of All Outlaws, Our Master Qayin.

Leave the talisman paper on the altar to dry.

5. Place the 7 dried Rowan berries in one of the empty walnut shell halves, blow tobacco smoke over them and in the name of Qayin pray for the protection of the Rowan's mighty daemon.

Place then the 7 pieces of the Devil's Shoestring Root (each circa 5mm

long) in the same shell half, blow smoke over them and pray to the root's spirit to tie the feet of all the lackeys of the law and to prevent them from investigating, pursuing or in any other way bothering you.

Add to the contents of the shell a pinch of Oregano, blow smoke over it and ask its spirit to repel all servants of the law and to turn their steps away from you.

6. Fold now the paper marked with the sigils away from yourself as many times as possible, since the intention is to direct outwards the blinding influences. Place the folded talismanic paper in the same shell half that you have filled with the other elements and blow tobacco smoke over it, while asking the Master to blind the enemy and make you invisible in their eyes and minds.

7. Place a small pinch of sulphur in the other, still empty, half of the walnut shell and blow tobacco smoke over it, asking its elemental spirit to burn, punish and banish all the lackeys of the law.

Place a pinch of Fennel Seeds over the sulphur, give them smoke and ask them to keep away all the lackeys of the law and lead them astray.

Add a pinch of Celandine powder to the contents of the walnut shell, blow smoke over it and pray that it grants you aid in escaping the clutches of the law.

Finally add a pinch of Black Mustard Seeds upon the Celandine, give them tobacco smoke and ask them to confuse and blind all lackeys of the law.

8. Cleanse the black candle and inscribe both the Blinding the Law Sigil and the Master's Nigromancy Sigil upon it, with the help of the copper nail. Anoint the candle with a scentless mineral oil and then dress it with a blend consisting of all the seven different elements with which you filled the two halves of the walnut shell.

Blow tobacco smoke over the candle and pray to the Master to charge it with the power to confuse, blind, mislead, obstruct, disgrace, conquer

and banish all the lackeys of the law.

9. Light the charged candle and carefully let the black wax drop into the first half of the walnut and then into the other one, in order to seal the magical powers of the different elements they carry.

Push down with your left hand's thumb upon the still warm wax so that the sealing becomes as smooth and as even as possible, and make sure that the wax does not cover the inner edges of the walnut shells.

Place then the candle in a candleholder and let it burn upon the altar.

10. Apply the glue to both sides of the inner edges of the two walnut shells, and carefully and precisely close them by pressing them together.

The end result should on the surface look just like a normal walnut and one should not be able to see that it was ever opened.

Blow now tobacco smoke on the now charged and sealed talisman and chant 21 times:

Confuse, blind, mislead, obstruct, disgrace, conquer and banish all the lackeys of the law and make me invisible in their eyes and minds!

11. Place the talisman close to the dressed and burning black candle upon the altar, praise the Master and close the work in a traditional manner, but let the black candle burn down as an offering to the spirit of the talisman.

The talisman can then be placed in a small black pouch and carried in the left pocket.

In order to keep this talisman strong and its magical charge alive you must, with the help of a mineral oil base and the same kinds of elements that were used to fill the walnut shells, create an ensorcelled oil, with which you have to anoint and feed the talisman every Monday night.

Every time the talisman is anointed with this oil, you have to chant 7 times:

Sancte Qayin, Obscurentur Oculi Eorum ne Videant!

When not carrying this talisman on your person you must keep it upon the altar, so that it retains its enlinkments and power to and through the Master.



CHAPTER 35

Conquer the Law Oil Formula

The following oil formula is a very potent means for protection against, and the overcoming of, the many obstructions set upon one's path by the haltering forces of the law. This oil unifies within itself the Black In Green of eleven plants, all possessing the powers to aid in the combating and conquering of those who in the name of the law would bind, limit and combat the progress of the blessed ones of Awakened Spirit.

The Following elements are needed for the creation of this Oil of Eleven, for the Conquering of the Laws of Ten:

- ✧ a suitable glass jar with lid
- ✧ 500ml Almond Oil
- ✧ 1 part Fennel seed powder
- ✧ 1 part Oregano powder
- ✧ 1 part Black Mustard seeds powder
- ✧ 1 part Poppy seeds powder
- ✧ 1 part Rowan leaves, berries and wood powder
- ✧ 1 part Galangal root powder
- ✧ 1 part Jalap root powder
- ✧ 11 Devil's shoestring bits
- ✧ 1 part Fern leaves powder
- ✧ 1 part Black Pepper corns
- ✧ 1 part Celandine herb powder
- ✧ copper talisman with a Hendecagram traced
around the inner sickle part of the Falx Bellicum sigil
- ✧ copper talisman marked with the Blinding the Law sigil
- ✧ copper talisman marked with the Blinding the Enemy sigil

- ✧ copper talisman marked with Qayin's Key Sigil of Protection
- ✧ copper talisman marked with Qalmana's Key Sigil of Invisibility
- ✧ copper talisman marked with the Nigromancy sigil of Qayin
- ✧ copper talisman marked with the Sorcery Sigil of Lebuda
- ✧ a piece of black cat, wolf, coyote, fox, raven or crow bone
- ✧ a small black onyx stone
- ✧ a cigar
- ✧ a small Rowan wand for stirring
- ✧ a black seven day candle
- ✧ Jalap root, Celandine and Oregano oil,
for the anointing of the candle
- ✧ a piece of black cloth
- ✧ black string

All herbal elements must be fully enspirited and conjured to serve the work against the law, either by the sacred rites of harvest or via the empowerments granted to them individually through the Green Point of the Skull.

All plant elements so made ready are to become mixed and made as One, while prayers are spoken over them in order to fully align them to the cause of the lawless. They are then to once again be placed upon the Green Point of the Skull, this time first upon the point of Qayin and then upon that of Qalmana, so that they receive the full empowerments of both the Master and the Lady.

When ready, the herbal elements are to be placed inside the glass jar and there become united with the seven copper talismans, which all must become consecrated in beforehand and rolled into tight scrolls. To the contents of the jar also the bone of the totemic animal chosen for these workings is to be added, together with the onyx stone, being a stone connected to all the mysteries of Enshrouding With Black and Invisibility.

The contents of the jar become at this point collectively conjured through the smoke of a cigar, in order to aid in the overcoming of the law by confusing, blinding, misleading, obstructing, disgracing, conquering and banishing all its enforcers and champions and thus

grant to the user of the oil the protection and blessings of Sancte Qayin and Sancta Qalmana, in their aspects as the Saints of Outlaws, and that of the Eleven Black In Green.

The carrier oil is poured over the elements within the glass jar, which then are stirred in widdershins direction with the small Rowan wand and once again prayed over.

When ready, the lid of the jar is closed and it is placed upon the altar, before the central fetishes.

The black seven day candle is cleansed and inscribed with the same kind of conjuration as the one employed earlier in connection to the giving of the cigar smoke and then anointed from top to bottom with the Jalap, Celandine and Oregano Oil.

The candle is placed securely upon the lid of the jar and lit in the Holy Names of Qayin and Qalmana.

When the candle has been fully consumed the whole oil jar is to be wrapped with the black cloth and tied with the black string, in order to protect its contents from the light. During the following 49 nights after this sealing of the jar it is to be shaken each night while being prayed over and further conjured to serve its cause, in the name of Qayin and Qalmana and through the spirits of the eleven Black In Green.

After the 49 nights of shaking and praying over the jar it will be ready for use within all rites of anointment.

The oil can at this point be filtered or be kept as is and it will possess immense powers when it comes to all sorceries aimed against the law, and has in such contexts proven to be a mighty conqueror of those who would imprison and otherwise punish the antinomian.



CHAPTER 36

The Greater Enchantment and Seal for the Blinding of the Law

The following ritual is another means through which the lawless may gain invisibility in the eyes and minds of the enforcers of the law and escape their tyranny. In a world governed by Archonic decrees meant to crush the Spirit and bind the strong, it is sometimes necessary to employ sorcery in order to retain one's freedom and accomplish that which needs to be done. In contrast to the Walnut Talisman Against the Law already presented, this ritual serves more directly and aggressively to obscure the sight and mind of any and all servants of the Demiurge who in the name of the laws of man would suppress the free will of the blessed ones of Awakened Spirit.

The following elements are needed for this work:

- ✧ general offerings for the Master and the Lady
- ✧ a piece of black cloth, in beforehand cleansed and consecrated by being washed in an infusion of Aconite, Male Fern and Black Pepper
- ✧ a piece of white chalk empowered by the spiritual essences of Hemlock, Black Pepper and Rowan
- ✧ a bottle of liquor
- ✧ a cigar
- ✧ matches
- ✧ 5 pieces of paper
- ✧ a bottle of Concealment and Invisibility Ink
- ✧ a quill pen
- ✧ 4 eyeballs of pig, obtained through ritual slaughter or purchased from a butcher

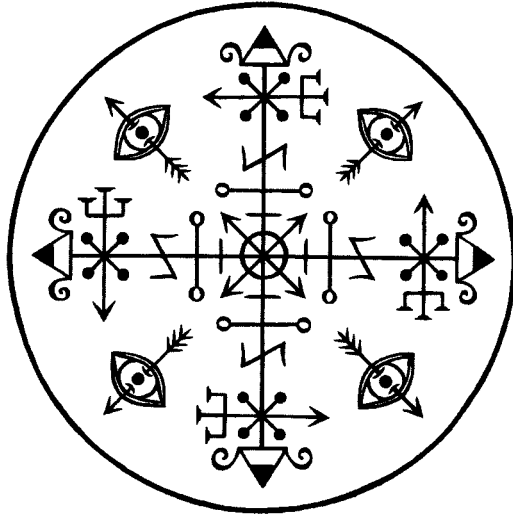
- ✧ a black pillar candle
- ✧ a small ceramic plate
- ✧ a vial of Conquer the Law Oil
- ✧ 4 normal sized black candles
- ✧ 4 candle holders
- ✧ 4 long spines of Blackthorn, harvested in Qayin's name
- ✧ 4 long spines of Whitethorn, harvested in Qalmana's name
- ✧ 4 small braziers
- ✧ an incense blend consisting in equal parts of enspirited Black Pepper, Poppy Seeds, Mustard Seeds, Oregano, Fennel Seed, Celandine herb and Galangal root

1. Open the working in the traditional manner and call upon the Master and the Lady and present to them their offerings.

Ask for their protection against the law and entreat them to forcefully blind the eyes and cover with darkness the minds of the enforcers of the law that you seek their protection against. Pray to them to stab the eyes of those who, in the name of their profane laws, would pursue and prosecute you and to afflict them with a blinding confusion that shall lead them away from you and usher them to their own demise.

Pray to the Master and the Lady to direct the powers of all their shades and spirits opposed to the law to grant you their aid, power and protection and thus lead you to victory, as your enemies are theirs and their enemies are yours.

2. Place the black cloth upon the floor before the altar and with the white chalk mark 'The Greater Seal for Blinding the Law' upon it.



The Greater Seal for Blinding the Law

Take a sip from the bottle of liquor and spray it out from your mouth three times over the seal in order to quicken it. Light then the cigar in the traditional manner and with its smoke retrace all lines of the seal, while through the breath of Amiahzatan silently conjuring it with the following words:

Let their eyes be stabbed, darkened and blinded, so that they may not see me!

Place the remaining part of the cigar in the altar ashray, when the whole seal has been properly retraced with the tobacco smoke.

3. On one of the pieces of paper write with the sanctified ink your own name seven times, on seven succeeding rows, and then draw a widdershins circle around the written names.

Around the circle surrounding your name draw the Qalmana's Key Sigil of Concealment, while praying to Her to grant you invisibility in the eyes of those who you seek Her protection against.

Draw another circle, this time around Qalmana's Key sigil, and pray to Her to fully cloak you with Her shroud of concealment.

Around this second circle draw Qayin's Key Sigil of Protection, while praying to Him to let His bloody scythe become your shield by making blind your accusers and prosecutors.

Draw a third circle around the Key Sigil of the Master, while praying to Him to fully enfold you in His light and so grant you invisibility in the eyes of the profane, who mistake such brilliant lumina for darkness.

Place this piece of paper at the centre of the traced Greater Seal for Blinding the Law.

4. On each of the four other pieces of paper, write the name of the specific lackey of the law or the governmental agency that you seek to blind and attain invisibility in eyes and minds of and need protection against, in similar fashion as to how you earlier wrote your own name in seven succeeding rows.

Over the name or title, written seven times, draw the sigil for Blinding the Law, so that the central vertical line of that sigil crosses over all the seven horizontal lines created by the written name or title representing those that must be blinded.

Lay down each of the pieces of paper, written and marked accordingly, upon one of the four symbols of the arrow-pierced eyes of the seal.

Upon each of these papers spelling out the sorcerous intention to blind your foes, place then one of the four pig's eyes.

5. Around the black pillar candle, from its top to bottom, inscribe seven times the Key Sigil of Protection followed by the Key Sigil of Concealment, so that Qayin's blessing becomes followed by that of Qalmana.

Underneath the base of the pillar candle inscribe your own name and a widdershins drawn circle around it.

Anoint the candle with the Conquer the Law Oil, while imbuing it with

the power of your sorcerous will, amplified by the spiritual charge of the oil.

Place the small ceramic plate on the paper bearing your name, at the centre of the seal, and position upon it the inscribed, anointed and charged pillar candle.

Light the candle in the names of Sancte Qayin and Sancta Qalmana and give to them salutations and praise.

6. Take each of the normal sized black candles and anoint them with the Conquer the Law Oil, from the bottom to the top, while more aggressively focusing your sorcerous will to defeat and blind the servants of the corrupt laws of man.

Place each candle in its candle holder and place a candle holder over the tip of each arrow piercing the four blinded eyes depicted in the seal.

Light each candle and say over its flame, seven times, the following:

Saint Qayin and Holy Qalmana, make blind their eyes and with the darkness of Death engulf their minds, so that they may not see nor persecute me!

7. Wrap carefully each of the pig's eyes in the piece of paper that it was placed upon and pierce each of the small packages so created with one spine of Blackthorn and one spine of Whitethorn, so that the two long thorns create a cross pattern, holding in place the paper wrapped around each eye.

Place each pierced eye back on its place upon the seal and pour drops of black wax from the candle placed in front of each, while saying seven times over each eye stabbed and now darkened by the black wax the following:

May the eyes of the law blinded be, so that by the powers of Qayin and Qalmana, I remain unaccused, unseen and free!

Place the candle back in its place, upon the tip of the arrow, after the darkening of each eye.

8. Position each of the small braziers upon one of the triangular shaped parts of the seal, marking its four cardinal points, and within them burn a plentiful amount of the incense blend.

With the Greater Seal for Blinding the Law now fully activated, pray again for the Master's and the Lady's protection and boon of invisibility and ask them to forcefully stab and blind the eyes of those against whom this working is conducted.

9. Close the work when ready, but let the seal and everything on it remain until all candles have been fully consumed.

At that point, take the piece of paper marked with your own name and the Key Sigils of Qayin and Qalmana, fold it towards yourself four times and keep it as a powerful talisman.

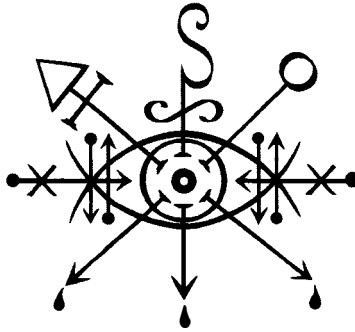
Take the four stabbed eyes and hide them close to some place connected to those who you seek to blind. If this is not possible, take the stabbed and blinded eyes and bury two of them under a Blackthorn tree and the other two under a Whitethorn tree. A third alternative for the disposal of the eyes is to bury them in cemetery crossroads, two of them in a T or Y-shaped crossroads of Qalmana and the other two in an X-shaped crossroads of Qayin.

Thus the work becomes sealed and the enemy becomes duly blinded and engulfed by a confusing and misleading darkness.



CHAPTER 37

Spell and Sigil of Invisibility
– For Blinding the Eyes
of the Enemy



*Saint of Killers, O wielder of the Reddened Scythe,
Cloak me now with your living shadows
And bless me with the powers of the endless night!*

*Stab the eyes of my foes and remove their sight,
May invisibility and protection now be granted by your Might,
As you shield and illuminate me with your Holy Black Light!*

*May all your blessings now be upon me
And all your curses cover the eyes of the enemy,
So that your protection and the boon of invisibility
Becomes awarded to me!*

*Let the sight of my accusers now blinded be,
Twist their minds; lead them astray and by your boundless power
Keep me free!*

*I pray to you O Mighty Qayin,
Stab and blind the eyes of my enemy!
Stab the eyes and remove the sight of my enemy!
Seven times seven blinding blows deliver now to the eyes of my enemy!*

*May all your blessings and curses now granted be,
As you cover me with your dark shroud of invisibility!*

*By the spear, sickle and fire of Qayin,
The eyes and minds of all my pursuers will now blinded be,
And robed with the Shadows of Death, I remain ever victorious,
blessed and free!*



CHAPTER 38

Prayer for Protection

Holy Saint of all Assassins, I pray to you!

O blessed Qayin, you who are the Left-handed Saint of Death, protect me, your faithful servant, against the wretchedness of all my enemies!

Let your Reddened Scythe become my impenetrable shield and with its blade reflect back a Sevenfold Retaliation against all those who direct the poisoned darts of their feeble hatred towards me!

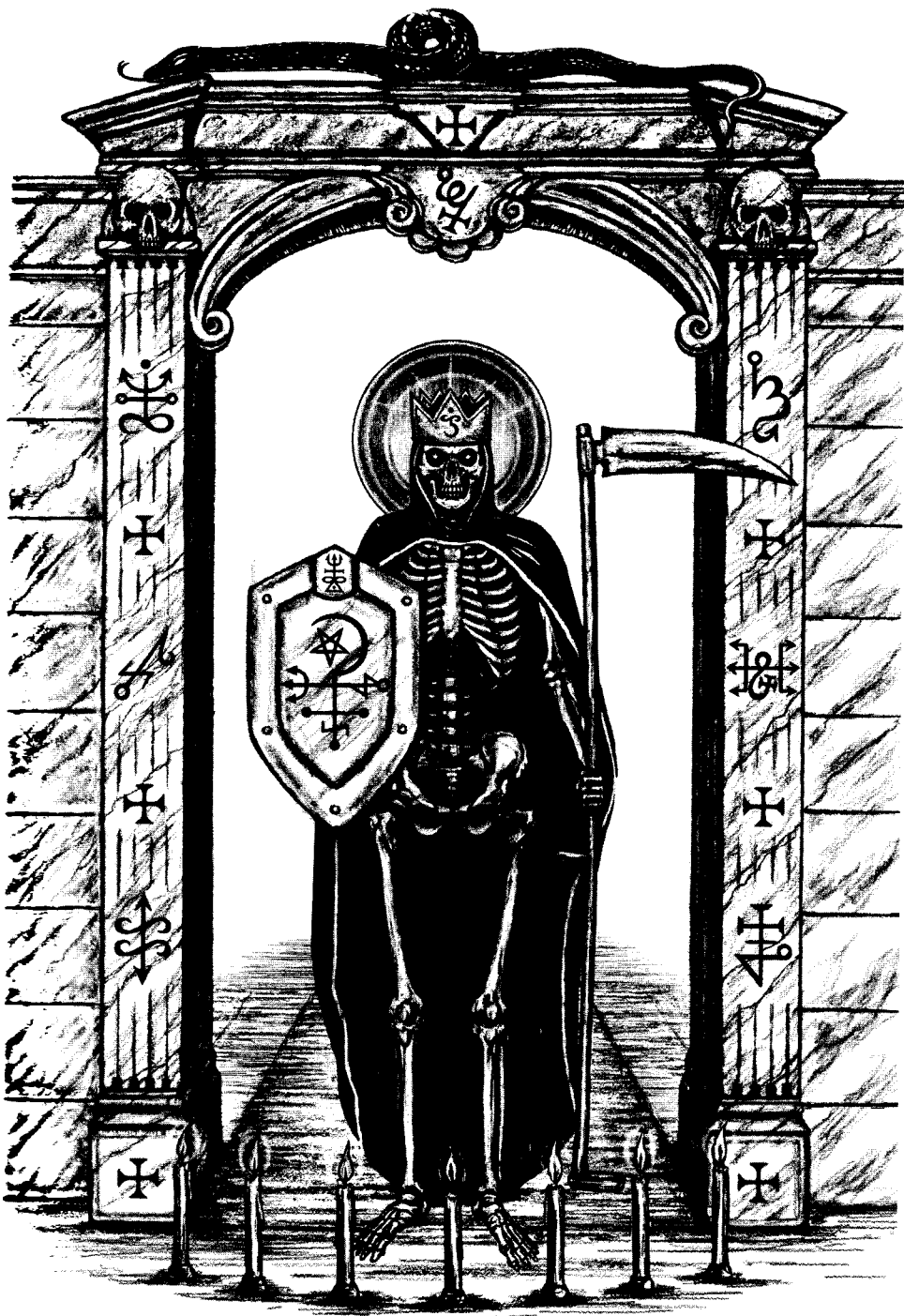
Holy Saint of All Those Who Walk In Exile, I who adore you call upon you to defend me against the evil of those who would oppose me!

Let your thorny vines become the chains that bind all my foes and with your seven keys lock all their paths in life, save for those dark roads which shall lead them to their demise!

In the same way that the blood of the clay-born Abel was spilled, I NN, your faithful devotee, now pray to you to spill the blood of all my known and unknown enemies, so that I shall become liberated from them and saved from all that they conspire against me!

Mighty Saint of Death, O Holy Master Qayin, I beg you now to intervene on my behalf; protect me against all those who stand in my way and, for the sake of your own greater glory, conquer them all and thus grant me both safety and victory!

Amen!





CHAPTER 39

Prayer for Illumination

Holy Father of the Igneous Bloodline, I pray to you!

Fire-Crowned Master Qayin, I who serve your Divine Will implore you to bless me with your Black Light and to illuminate me and guide my steps upon the thorny path that I walk in your name!

Let the illuminating halo of shining darkness that cloaks your exalted Spirit dispel the obscurity of my mortal ignorance and reveal to me the acosmic truths that the Archons of finite existence aspire to keep concealed!

Master of Sinistral Death, O Mighty Qayin ben Taninsamael, let your coronating fires of apotheosis cast their shadowless light upon my body, soul and spirit and bless me with inspiration, wisdom and the revelations of your still concealed mysteries!

Holy Lord of the Triple Flames of Necrosophic Gnosis, I who belong to your exiled kindred call upon you to lend me your Undying Light of Divinity and to aid me in the full awakening of my Fire-Born Self by enflaming your Luciferic Mark that is branded upon my Spirit!

Let the Black Flames of your Third Coronation and Final Elevation arouse the Fiery Serpent-Blood which courses through my veins and enlighten me in the same manner that the Bearer of Light, the Great Adversary, enlightened you during the course of your own Lawless Becoming!

O beloved Qayin, begetter of my own True Self and Spirit, you who

are the Lord of the Shadow of Death, I pray now to you to dispel the shadows and obscurities of this illusory life and to show me the splendours of your Kingdom Within Myself, by granting me the wisdom and insight that shall usher me towards Liberation and Ascension!

Amen!



CHAPTER 40

Prayer Against Enemies

Lord of Death, Master Qayin Falxifer, O you who are my keeper and protector, I pray to you to act harshly against my enemies!

Let your reddened scythe fall down upon all those who wish me harm and who openly or in secret conspire against me!

Blind their eyes so that they may not see me!

Deafen their ears so that they may not hear me!

Remove their tongues so that they may not bear witness against me!

Shatter their minds so that they may not think of, or remember, me!

Cut off their hands so that they may not hold me, steal from me or take up weapons against me!

Paralyse their feet so that they may not pursue me!

Let your scythe become my sword of conquest and with a sevenfold stab through their hearts return to them all the evil that they would had directed against me!

Amen!



CHAPTER 41

Prayer for Prosperity

*Gold Crowned Majesty of Death,
owner of all the riches of the underworld, make so that
I never go wanting for anything that I would desire or need!*

*Act on my behalf, bring to me wealth and fortune,
and grant me the riches reaped from the fields of
both the dead and the living!*

*Make so that concealed treasures become attainable to me,
and so that my enemies never get to see me fall into
poverty or misery!*

*Powerful Saint of Death, grant me abundance and prosperity,
and I shall always invoke your name, praise you with offerings,
spread your glory and do your Work ever so gratefully!*

*Let a most fruitful harvest befall me,
so that I shall be able to endure this life of plight,
without being too distracted by all base material needs!*

*Make a ruling on my behalf so that cruel destiny by luck
becomes overwritten and grant to me fortune, winnings,
profit and copious earnings!*

*Let gold and riches shower me and bless me with the freedom
and detachment that can be attained through prosperity!*

Amen!



CHAPTER 42

Prayer for Path-Opening

*Holder of the Seven Keys, I pray to you, O my Holy Saint of Death!
You who are the remover of obstructions and opener of all
closed paths and doors, hear now my supplications!*

*O Mighty Qayin, guide me towards the realisation
of my Self-defined Destiny and let your scythe
sweep the road ahead, cutting down all that would hinder me!*

*Traverser of the Paths of Thorns, Bones and Fire, it is to you I pray so
that all tracks leading to my chosen destination become by your powers
and blessings firmly paved and my footsteps become led towards the
attainment of all goals set in accordance with
my Sorcerous Will!*

*Holy Qayin, opener of the Seven Paths and the Seven Gates,
let now your keys be turned in my favour and grant me
safe passage towards success, liberation and glory!*

*Lord of the Crossroads of Death, let the liminal points upon which
I walk in your Holy Name take me beyond the limitations
that by cosmic fate have been decreed and forcefully remove
all that which is meant to block my Path of Lawless Becoming!*

*O Lord of Nod, open now all roads and unlock all doors so that I through
my wanderings shall reach that which I seek to accomplish and let my
success upon the paths add to your own Crowning Glory, as I am of your
Blood, a bearer of your Mark and faithful to your cause eternally!*

Amen!



CHAPTER 43

Prayer for the Conquering of a Rival

Qayin, Holy Saint of Sinistral Death, you who are the conqueror of the mighty and the cause of dark miracles; you who conquered your rival and buried him in the first grave, over which you stood triumphant and thus became the ruler and subduer of enemies; It is to you that I pray!

I pray to you, O Great Master, who proudly and defiantly bore the thorns of punishment as the royal Crown of the Exiled and who brought death, died and rose to become deathless, immortal and thus a vanquisher of life itself!

You who victoriously walked the widdershins and left path of the one opposed to and by all of creation, I praise your blessed and holy name and ask you now to aid me in my cause and to grant me conquest!

Grant me total victory over my opponent NN and place him/her under my full subjugation and dominance!

In resemblance to how Abel was subdued by Qayin, let now NN become tamed, humbled and conquered by me!

Mighty Master, I pray to you, let your spiritual fire that I bear within me overpower the clay of my adversary, and let my victory become another proof of your Unbound Power and Glory, by granting me complete triumph over my opponent, NN!

Forceful Sovereign, grant now to me the total and crushing victory I seek and make my rival and foe suffer defeat and become forced to succumb before me, as it would be abominable to let one who is of your Flame of Black Light be bested by creature born solely of mortal clay!

Amen!



PART
III

The Zenith and the Nadir
of the Black Cross
and
the Secrets of Gulgaltha







CHAPTER 44

Invocation of the Mighty Dead

By the three, seven and three knocks of the Rowan wand, let now the Gate of the Mighty Dead be opened wide and all profane shades and spirits be banished, leaving way for the Blessed Ancestors of my Spirit's Flame!

By Sataninsamaelilith, by Anamlaqayiniyaqalmana and by Tubal-Qayinaamah; I call upon the Shades and Spirits of the Holy Bloodline!

May the Draconic, the Qayinitic and the Nefilimic ancestors now hear my beckoning call and return!

Let me now become sanctified by the presence of the Blessed Dead!

Hear me, O Mighty Ones, and make your presences known to me and bestow upon me the illumination of the light from beyond the darkness of life, in which you all now bask!

Come to me, NN, who am of the lineage of the Cunning Serpent and a child of Qayin and Qalmana, and inspire and bless me with the holy wisdom you have to impart!

O Ascended Ones, to you I call and it is your Enduring Souls and Transcendent Spirits I now invoke!

Come forth now from the Gates of Death, and let the crossroads between the worlds become opened wide, for it is in the name of the Nameless and Unknown Divinity in Ain that I call upon you!

Come forth and accept the simple offerings I present to you as tokens of my love and longing and commune with me, as I am one who in life walks with Death, seeking the liberation of the Blessed Dead, while still afflicted by the limitations of this accursed life!

I lovingly entreat you all to come and grant me the Light of the Dead, in order to dispel the darkness of this finite and illusory life!

I call upon you, O Holy Ones of the Serpent's Blood, by the powerful names of Sataninsamaelilith, Anamlaqayiniyaqalmana and Tubal-Qayinaamah, come and grant me your wisdom, power and guidance and lead me to the Hidden Points, where I while still bound by life may drink from the nectar of the Liberating Death!

I invoke and invite you all, O You who are of Qayin and Qalmana's Fiery Blood, let your spirits now fill me with the Light of the Other Side and guide my footsteps upon the Thorny Path of the Exiled!

Come, O Fire-Crowned Dead, and let your Coronating Flames of Sanctity dispel the falsities of clay-born life and show me the truth hidden behind and beyond this fallen existence, caused by the foolish and blind Demiurge!

Come now to me, O Mighty Dead belonging to the side of the Black Light, and grant me the insights needed in order to walk in your footsteps and attain the elevation and liberation that you through the Spirit's Deathly Ascent have obtained!



CHAPTER 45

The 13 Named Heads of the Mighty Dead

Within the Qayinite Cult of the Dead, innumerable shades and spirits of the Mighty Ones belonging to our Holy Bloodline are venerated and communed with in order to create connections to and receive guidance from those Blessed Ones that have walked the path before us. Included in this category are all those that have possessed an Awakened Spirit and who through death have reached liberation from the dungeons of the Demiurge and traversed the pathways leading to the Other Side, or in other ways managed to escape the cyclical hell of hylic rebirth.

There are those amongst these dead that have taken seat within the points in-between the world of the Archons and the realms of the Black Light, and as such they have become liminal entities venerated as gods, demons or saints, depending on the context and the traditions in and through which they have been contacted and experienced. However they are perceived and understood by others they remain to us still as respected ancestors, connected to our own Inner Divine Sparks by the bonds of the Serpent Seeded Spirit-Flame.

Within the context of esoteric work with the Mighty Dead, the 12 names of the Line of Cain mentioned in Scripture, plus the secret Holy Name of Qalmana obtained from apocryphal sources, making 13 names all in all, have become a formulaic point of enlinkment between us and all those known and unknown Mighty Dead. These names represent the Seven Generations of Qayin before the flood and are the following: Qayin, Qalmana, Enoch, Irad, Mehujael, Methusael, Lamech, Addah, Zillah, Jabal, Jubal, Tubal-Qayin and Naamah.

Out of these thirteen there are two who are believed to not have directly belonged to the bloodline of Sataninsam, and are instead thought to have been wedded into it, these two being Addah and Zillah, the mothers of Jabal and Jubal and Tubal Qayin and Naamah. Who these two mysterious women were, where they came from and why they were receptive for the Spirit-Blood is a mystery left for contemplation, but it is sufficient to say that they did serve the impulses of the Spirit Awakened and the Black Light of the Other Side, as they gave birth to some of the most important, powerful and enspirited amongst our Holy Ancestors.














These Thirteen Mighty Dead represent all those named and unnamed belonging to the Awakened Ones of the Spirit, from both before and after the flood, and occupy, within the context of Necrosophic Sorcery, the Thrones of Skulls and Bones holding dominion over all the Faithful Dead and commanding power over all the spiritless dead of the bloodlines of the profane. These thirteen, eleven of which being placed beneath the two exalted thrones of Qayin and Qalmana, before whom they all kneel, become the points of egress for the Spirit's Deathly Ascent and the overshadowing forces ruling all the dead.

The Thirteen-Star of the Gate of the Dead, placed upon the altar of their veneration, and the thirteen parts of Qayin's Seventh Key Sigil of Death are all connected to these mysteries, with the souls of these Mighty Ones being enlinked to their thirteen points and thirteen parts, establishing through them the outer connections to their Spirits, residing on the Other Side.

Each of the thirteen parts of the Seventh Key Sigil of Death is in truth an individual Soul Signature of one of those named heads of the Mighty Dead, manifested in sigilic form.

The Following is the esoteric connection between the thirteen parts of the Seventh Key Sigil and the souls of the thirteen named Mighty Dead of our ancestry, each part being a separate key unto itself, possessing the power to call upon the Shades of the Mighty within the communal rites of Necrosophic Veneration and the sorceries in which the aid of any and all of them is sought.

The Thirteen Soul Signatures of the Mighty Dead:

- 1- Qayin 
- 2- Qalmana 
- 3- Enoch 
- 4- Irad 
- 5- Mehujael 
- 6- Methusael 
- 7- Lamech 
- 8- Addah 
- 9- Zillah 
- 10- Jabal 
- 11- Jubal 
- 12- Tubal-Qayin 
- 13- Naamah 

Amongst these Thirteen there was a division between the First Seven named and the following Six, but by the addition of the Spiritual Fire brought by the Falling Angels that division was mended and Thirteen became as One, turning now the Seventh key and opening the Gate of Death, leading to the Eleven. Here is a mystery for contemplation, as many secrets have been concealed within the visible forms of myth.



Exoteric sources can shed little light on the mysteries connected to these Mighty Dead of Qayin and Qalmana's bloodline, but apocryphal and esoteric traditions, both old and new, will be able to provide a few seeds of gnosis which, if sown and watered properly, may through the Grace of the Mighty Ones germinate and bring about Revelation.

It is up to each of the faithful to seek the mysteries, from both spiritual and material sources, in order to open up the paths enabling the shining forth of the Light of the Dead, but we will here provide two examples of some small, but visible, pieces of the puzzle.

In connection to Zillah we offer the following quotation from The Book of Jasher:

“For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.

And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade. And when the sons of men caused some of their wives to drink, Zillah drank with them and the child-bearing women appeared abominable in the sight of their husbands, as widows, for to the barren ones only they were attached.

And in the end of days and years, when Zillah became old, the Lord

opened her womb. And she conceived and bare a son and called his name Tubal Cain, saying, after I had withered away have I obtained him from the Almighty God.

And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.”

The relevant aspects lie as usual hidden within the scriptures of the profane, as for every word written in order to hide the truth an echo of it, even if it be very silent, will ring out its concealed verity to those who by the Spirit can hear.

In this case there are mysteries here connecting Zillah to the darker lunar mysteries of Lilith and in her proclamation of having obtained a child from “the almighty god” we can see a clear reflection of Eve’s statement when she had acquired Qayin. Here lies the beginning of mysteries worthy of contemplation.

As for the second example, in connection to the more modern, but lesser known, lore attributed to that which has been labelled as freemasonry, we can find one interesting text named “The Legend of the Temple” as published by Charles W. Heckethorn, in his book about Secret Societies. The following is a short quotation from that text:

“Enoch, a son of Cain, taught men to hew stones, construct edifices and form civil societies.

Irada and Mehujael, his son and grandson, set boundaries to the waters and fashioned cedars into beams.

Methusael, another of his descendants, invented the sacred characters, the books of Tau and the symbolic T, by which the workers descended from the genii of fire recognized each other.

Lamech, whose prophesies are inexplicable to the profane, was the father of Jabal, who first taught men how to dress camels’ skins; of Jubal, who discovered the harp; of Naamah, who discovered the arts

of spinning and weaving; of Tubal-Cain, who first constructed a furnace, worked in metals, and dug subterranean caves in the mountains to save his race during the deluge; but it perished nevertheless, and only Tubal-Cain and his son, the sole survivors of the glorious and gigantic family, came out alive.”

The quoted text is remarkable in more ways than one and should be studied in its entirety, not for the sake of it being an ancient or historically authentic document, but because it is a clear example of ‘inspired writing’ and in essence harmonious, in many ways, with our own Traditional Gnosis, especially because of its unusually strong anti-Demiurgic and pro-Luciferian stance.

The statement about the survival of Tubal-Qayin and his unnamed son should be considered in the light of our own gnosis, as presented in the ‘Apocryphal Revelations of the Qayinite Genesis’ chapter of this book.

It must here be made clear that value given to the writings of those not standing within the Circle of the Faithful must never be overestimated, even if they sometimes may provide forms and structures through which Spirit can communicate its Alogos, and that true insight in the end only can be attained through practice and actual communion with the unseen, as our work is not that of archaeology or mundane history, and is instead mystical and spiritual in both approach and intention.

It is therefore more rewarding to seek the spiritual reality of myths via spiritual routes, instead of solely look to the writings of others for the disclosing of that which only can be revealed by the interaction between the living and the dead.

Let the Altar of the Mighty Dead therefore become the desk in front of which their mysteries are studied and contemplated, and in time let experience be your primary teacher in these matters.



CHAPTER 46

Prayer for the Mighty Dead

In remembrance of the Blessed Dead I pray, O Mighty God, for the Spirits of the Faithful both known and unknown I now pray to you; grant to them your Endless Power; let the Black Illuminating Light from beyond the cosmic barriers shine upon them; grant them, I pray to you, Eternal Bliss, and the Holy Splendour of your Gnosis!

O Eternal Divinity, you who rule outside of the prison-house of finite creation, I pray to you to cast upon me, and all your other faithful children, the shadowless rays of your Thoughtless Light, and grant that we all, who are following the examples of those Mighty Dead who have already achieved your Gnosis, become able to climb the steps of the Cross and ascend through the Point of the Flame Crowned Skull, and thus one day attain the same transcendence as those Mighty Ones now free from the shackles of finite life!

I praise you, Alien Divinity Before and Beyond All Aeons, for the blessings already bestowed upon those for whose memory and mighty deeds I continually give to you thanks, and pray that I may one day become, like them, fit to enter the Kingdom of Black Light and in Spirit attain union with all those with whom I share True Kinship!

I pray to you, O Mighty and Unknown God, to eternally empower those who in life and through death sought your Truth and ask you to ever keep them on Your Path, leading back to the Source of Divinity, even beyond that glorious Other Side to where I strive and in where they now reside, so that we all may join you in Formless, Limitless and Endless Power and Glory!

May the Light of the Un-Manifest shine upon the Faithful Dead and may they all see and know that they are not forgotten by those still shackled to the dungeons of finite life and rejoice in the knowledge that their cause is still championed upon Earth, as it is on the Other Side!

I pray for the Mighty Dead, who have paved the Path of Thorns upon which I now walk and I ask you, O Divinity Most High, to bless them eternally and ever draw them closer to your own Holy Spirit, so that they, as drops of rain falling back into the eternal sea of their origin, may achieve fullness in your Non-Being!

All praise to those of the Spirit, to the Awakeners of the Spirit and to the Divine Source of the Spirit!

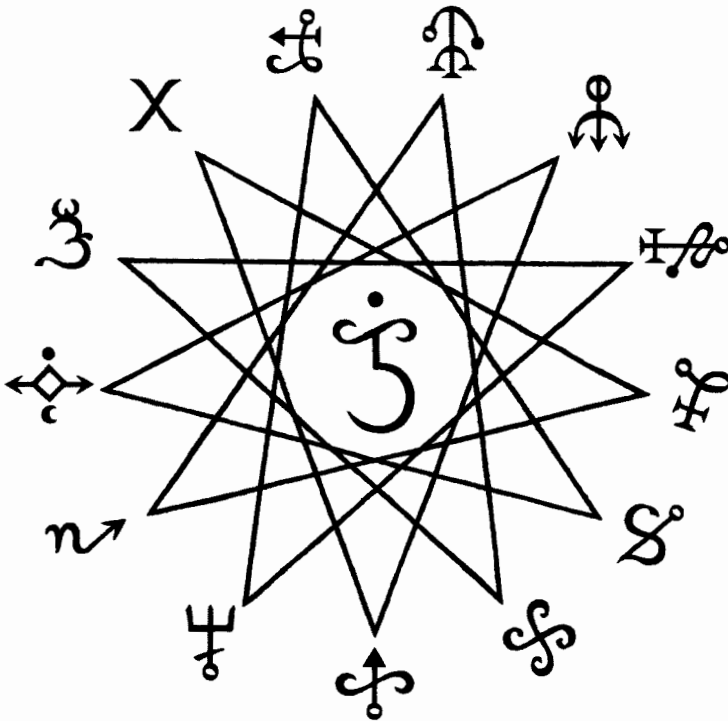
Amen!



CHAPTER 47

The Thirteen Pointed Star of Qayin's Bloodline

The following is the Thirteen Pointed Star sign of the Qayinite Bloodline, being the secret essence behind the Gate of the Dead and a beckoning call to the Thirteen Named Ancestors and to all those blessed Unnamed Ones joined with them:



This alternative version of the Thirteen Pointed Star is to be marked with the Ensouled Ink of Qayin, or if the Ensouling Tincture has yet not been produced with a sanctified ink containing the essences of Myrrh, Wormwood, Tobacco and Rowan, upon a piece of cleansed and dedicated parchment.

With each point and line drawn and each key marked, its corresponding name must be intoned and projected into the lines and angles of the talisman so created and all the lines and Soul Signatures must be drawn and written in the correct succession.

The Mark of Qayin in the middle of the star is to be drawn lastly, while the thirteen names of the Heads of the Mighty Dead are chanted in their proper sequence, starting with Qayin and finishing with Naamah.

By the smoke of a cigar the thirteen so named and marked are to be petitioned to become enlinked to their respective point and Soul Signature. Finally thirteen small black candles, marked with each of the Soul Signatures, are placed upon small plates and positioned upon each of their matching points and lit in the Holy Names of those Mighty Dead.

A mixture of Myrrh, Wormwood, Tobacco and Rowan is burnt as incense and the dead are prayed to and asked to bestow their light, power, inspiration and protection.

When all candles have burnt down the Thirteen Pointed Star of the Qayinite Bloodline is ready and consecrated and becomes placed underneath the visible Gate of the Dead altar disk of their altar.

This talisman will aid in the further strengthening of the manifestations of the Blessed Dead called upon and will grant additional protection against all profane and intruding shades and spirits.



CHAPTER 48

Rosarium of the Mighty Dead

The Rosarium of the Mighty Dead is a powerful talisman connected to the Shades and Spirits of the Blessed Ancestors of the Qayinite Bloodline. It possesses the power to strengthen all forms of interaction with them and calls upon their blessings, guidance and empowerments. This rosary talisman is connected to the Named Ones of the Line of Qayin and Qalmana and is a link to the thirteen keys, gates and thrones belonging to each of them.

The Rosarium of the Mighty Dead can also be employed as a powerful talisman and an amulet to be placed around the neck during the Workings of Gulgaltha, as it lends both the protection and authority of those Elevated Dead that it is linked to and assists in the commanding and controlling of the lesser ghosts of those belonging to the clay-born bloodline of Adam.

The rosary in question consists of 130 beads all in all;

13x7 black onyx (or Gabon Ebony) beads

13x2 quartz crystal beads

13 bone or scrolled/rolled up copper beads, each bearing the mark of one of the thirteen Soul Signatures of the Seventh Key Sigil of Qayin

If the thirteen marked beads are to be made of bone it is ideal to use human bones, but if consecrated properly via the ensouling powers of the soils of Gulgaltha, even animal bones may be used. In certain cases hollow ceramic skull beads marked with the thirteen signs and loaded with the powdered bones of a Faithful Dead, or the mixed soils of seven cemetery crossroads, can also be employed.

If these beads are to be made of copper, very thin sheets of pure copper must first be cut into rectangular shapes, circa 3cm in length and 2cm in width, which then are inscribed with one of the thirteen signs of the Seventh Key Sigil of Death and rolled up tightly into a small scroll shaped copper bead.

Each of these marked beads are to be blessed in the name and upon the sign of each of the named ancestors of the Qayinite bloodline, by being placed on their corresponding part of the Thirteen Pointed Star of the Gate of the Dead. There they must remain and gain the Blessings of the Mighty Dead for at least seven weeks, before they can be incorporated into the rosary, and it is during this period that they will gain their primary enlinkments to the powers of the ones represented by and accessed through the thirteen signatures marking the points of that star.

The sequence in which the beads are to be strung, before their consecration via ablution and fumigation, is the following: a quartz bead is followed by seven onyx beads, an additional quartz bead and then a marked bone or copper bead. This sequence is repeated until all beads are strung.

The correct order in which the marked beads are strung is of importance here and they must be threaded in the following reversed order: Naamah, Tubal-Qayin, Jubal, Jabal, Zillah, Addah, Lamech, Methusael, Mehujael, Irad, Enoch, Qalmana and Qayin.

By stringing the marked beads in this reversed order of the line of descent the end resulting rosary will become correctly shaped and the marked beads will correspond with the visible Gate of the Dead sigil encircled by the thirteen Soul Signatures of the Mighty Dead.

The loose ends of the rosary are to be tied by thirteen knots, each sealed in the name of one of the Holy Antecessors, here starting with Qayin and ending with Naamah.

As for the consecration ritual itself a strong tincture made of the enspirited wood powder, or other plant parts, of Ebony, Elder, Rowan,

Cypress, Blackthorn, Rose, Yew, Holly, Juniper, Palo Santo, Oak, Whitethorn and Apple are needed. The bottle in which the tincture is made must contain 1 part of the thirteen trees mixture and 5 parts of strong vodka and be left in a dark and cool place to macerate for at least 31 nights, during which you each night must shake the bottle and pray to the Black In Green for their assistance.

Each Black In Green of the thirteen trees contained in the tincture must during these 31 nights be entreated properly and asked to grant their relevant blessings and empowerments, in order to open up the paths and the gates for the Mighty Dead and aid in the enlinking of the rosary to their lingering souls and Blessed Spirits.

When the tintured essence of the thirteen trees has so been obtained the consecration ritual itself can commence on a following Monday night, in connection to the traditional workings with the Mighty Dead.

1. Remove the piece of quartz crystal normally kept inside the central water glass of the Mighty Dead and place it inside a cleansed and dedicated terracotta, or glass, bowl. Place the bowl upon the Gate of the Dead altar disk, so that it replaces the usual cup of water.

Fill $\frac{3}{5}$ of the bowl with Holy Water, that in beforehand has been created via the traditional ritual employing the power of the Master's bone talisman. Mix into the sanctified water the prepared tincture of the thirteen Black In Green, so that $\frac{2}{5}$ of the liquid contained in the bowl consists of it.

2. Call upon the dead in the traditional manner, light the three altar candles and serve them the traditional offerings meant to nourish their astral links to this world, constituting of their enduring souls.

Via the smoke of their tobacco offering direct your prayers to each of them individually and ask them each to confer their blessings and empowerments through their crystal, into the contents of the bowl placed upon their Gate Sigil and by the powers of the thirteen Black In Green, that have lent their fortifications to the Holy Water, manifest their spiritual light and fully consecrate the rosary that you intend to

wash and soak in it.

3. Wash the rosary carefully inside of the bowl while praying to each of the Thirteen Named Ones to come and charge the marked bead bearing their own Soul Signature with their powers and cause through it a permanent enlinkment to their selves, thus granting the talismanic and amuletic empowerments and blessings required.

When feeling the spiritual charge within the contents of the bowl and the rosary washed and consecrated therein reach its peak, place the rosary spiralled around the quartz crystal and let it there remain, soaking in the evoked essences of the thirteen Black In Green and the thirteen Mighty Dead.

4. Inscribe upon thirteen, in beforehand cleansed, black candles each of the thirteen Soul Signatures from the Seventh Key Sigil, and place them around the corresponding points of the Gate of the Dead sigil disk, encircling the bowl at the centre.

Light the black candles in the correct order of the Holy Line of Descent and with the lighting of each candle pray to the corresponding Mighty Dead and ask him or her to grant light, blessings, protection, power and guidance and to enlink the rosary to him/her soul and spirit.

When the thirteen candles have been lit sit for a while in front of the altar and with your Spirit Eye behold their Black Flames blazing up inside the bowl and fully imbuing the rosary placed therein with their own Holiness and Might.

5. When ready close the ritual by giving thanks and praise to the Beloved and Familiar Dead and let the rosary remain inside of the bowl until all candles have been fully consumed and remove it first during the following night.

6. After the stroke of midnight of Tuesday night you must again call upon the Mighty Dead in the traditional manner and light three new offertory candles for them, to cast their shadows upon the altar.

Take out the charged and consecrated rosary from the bowl and place it upon the altar. Remove the crystal from the bowl and return it to the cognac glass and fill it with cool water and serve it upon the central point of the Gate of the Dead sigil.

Pour over the charged contents of the bowl into a suitable bottle, so that you later can take it to the cemetery and there with it bless some place of power that you wish to further fortify and link to your workings, for by the libation thus given the faithful and worthy shades and spirits of the place will become exalted and empowered.

7. Light charcoal inside the brazier placed upon the altar of the Mighty Dead and as a final step in the sealing of the powers contained within and enlinkments caused through the Rosarium of the Mighty Dead fumigate it in the smoke of an incense blend consisting of the following, in beforehand consecrated and enspirited, plant elements:

- ✱ 3 parts Patchouli
- ✱ 3 parts Wormwood
- ✱ 3 parts Mullein
- ✱ 2 parts Tobacco
- ✱ 1 part Myrrh
- ✱ 1 part Mandrake
- ✱ 1 part Bloodroot

Hold the rosary talisman over the smoke of the incense and pray to each of the Thirteen Named Ones to let their essence become sealed inside the rosary, so that it may remain a permanent connexion between you and them.

8. When ready place the talisman in a circle around the Gate of the Dead sigil disk, so that the marked beads align, as much as possible, with its thirteen encircling Soul Signatures.

Close the ritual in traditional manner and employ the fully empowered and consecrated Rosarium of the Mighty Dead in all rites connected to the communion with them or the channelling of light, wisdom and power from those Blessed Ones that it is charged by and enlinked to.



CHAPTER 49

A Spell for the Hand of Glory



*Black Hand of Glory, Left Hand of Power
I conjure your magic during this Witching Hour
Let your Chthonic Shade be cast by the Fivefold Light
And through the shadows cause my enemies blight*

*Hand of Abel, in service of Cain
Summon now forth the Vengeful Slain
Turn Hell's key and open its lock
Awaken the daemons with the dead man's knock*

*Hand of Darkness that serves the Lord of Death
Your Fivefold Curse shall smother my enemy's breath
As the Corpse Flames now burn high and bright
Bring them grave darkness and steal their Light*

*Black Hand of Glory, I evoke your Might
Conceal now my presence from all mortal sight
Empower my Sorcery with Death's Darksome Fire
Harken to my spell and fulfil my desire*



CHAPTER 50

The Mysteries of Abel Grave Grim – The Black Hound of Gulgaltha

One of the central mysteries of the graveyards within our Necrosophic Tradition concerns Abel the Slain. Abel who was the first man to be killed and buried, by the hands of our Master Qayin, is in death made sacred and faithful to the cause of his own murderer and a servant to those of the bloodline of his own subduer.

As Abel was cut down by Qayin and buried within the crossroads of the Field of Blood the first cemetery and intersection between the chthonic realm of the dead and the world of the living became created and by this deed of Qayin the Soul of Abel became bound to the liminal point within all such intersections and there remained and will do so until the end of time.

Within the esoteric tradition Abel is identified as the guardian of the graves and the keeper of all cemetery gates and he is known as the Black Hound and the Herder of the Restless Souls, for in ways similar to how he in life had tamed the white dog to herd his sheep, he himself became in death tamed by the Lord of the Cemetery, made to rise from his grave to serve as the drover of all the restless dead and those other shades and spirits that would haunt the places of burial; the Fields of Harvest now turned into the Fields of Skulls and Bones.

The zoomorphism of Abel's earthbound soul holds many fundamental mysteries and beside the more common shape of a large Black Hound with often glowing eyes, he is also known to take form as a monstrous Three-Headed Dog, shackled around the necks with a leash of thorn, a leash of gold and a leash of fire, this reflecting the three clay-born

Adamite aspects conquered by Qayin and Qalmana, resulting in their own transcendence and apotheosis.

In this post-mortem form the first murdered and buried, the first dead human sowed into the land, became Abel the Black, who in his tamed and bound state actually received an elevation from Qayin, as he was made to serve a cause more noble than what he ever had been destined to by the decrees of his own Creator.

It is this Abel the Black that we pay homage to and ask permission from when entering the cemetery gates, in the name of his Master, Qayin Lord of the Mound, and it is him that we pay with the three coins when exiting the cemetery, in order for him to close the gates behind us and hinder all unwanted shades and spirits from following us out through the gate or in some other manner attaching themselves to us.

The Qayinite mysteries of Abel the Black can be found reflected in many different traditions of the world, in which the first dead or the first buried becomes the guardian of the cemetery. For example there is an old Scandinavian tradition concerning a spirit called the Church Grim, which was a fearsome ghost guarding a church and its churchyard against thieves and grave robbers, but who also protected the living against the dark and restless dead, by keeping such phantoms inside the boundaries of the sacred grounds of the graveyard.

Within these traditions such Church Grim was created through the ritual burial of a living victim, most often an animal, but according to some sources also humans were at times sacrificed in this manner and entombed under the foundation of a new church, in order to create a guardian who would become the appointed Genius Loci, bound to serve as its protector.

According to existing sources it was often the first living creature that happened to pass by the place chosen for the building of the new church that the builders had to trap and bury alive under one of the would-be cornerstones, thus binding its soul to the building and its surroundings and through incantations and prayers conjuring it to remain as its guardian.

The animal so employed could be a hen, rooster, ram, lamb, bull, pig, dog or any other kind of ill-fated creature that happened to pass by the selected spot and could be captured, or in beforehand become chosen and led to the place of its entombment and sacrifice, in order for the dreaded Church Grim to become created.

Even though any animal could be used as the sacrifice the idea of a watchdog seems to have made most sense in many cases and there are therefore many instances where the dog has been the preferred choice.

In one known case, in Sweden, a white horse is reported to have been released and allowed to choose the spot where the new church would be built and where the horse stopped the place became marked and the horse itself became buried alive in that spot in order to become a very fierce guardian of the place.

Whatever the inhumed creature had been in life it would in its Church Grim form become fearsome, awe-inspiring and often monstrous, especially in the eyes of those who in some way would offend it.

These kinds of sacrificial rites are of course of pagan roots and can be traced back to the offerings given to the chthonic spirits and earth deities in order to obtain a firm foundation to build upon and protection against all hostile forces, gained through the blessings expected from the deities to whom the sacrifices were made.

An interesting addition to the Church Grim lore is that within certain communities it was also believed that the first person within the parish who died after New Year's Eve would become an assistant of the Church Grim and aid it in its protection of the treasures of the church and the graves of the dead and punish those who would wrongfully trespass the established boundaries of the hallowed grounds that they were bound to guard.

In other relevant traditions it was also believed that the first person buried in a graveyard would become the guardian of that place and in order to prevent the soul of a human to become thus bound to such

a sombre task an animal was instead buried alive where a new cemetery would be established, this in order to create the guardian and save the soul of the first human that later would be buried there from becoming the earthbound guardian ghost of that cemetery.

There were, and still are, other traditions in which the first man or/ and woman buried within a cemetery become venerated as the rulers and guardians of the dead buried within that place and the attainment of that post is viewed more as an elevation and a blessing upon those chosen dead rather than a curse.

Another related and very interesting lore connected to our own Qayinite mysteries, which we consider to be the esoteric foundation for all these other mentioned traditions, is the one derived from the folklore of French Brittany, concerning the Ankou, who is depicted as a Grim Reaper of souls and a personification of Death. This scythe-bearing messenger of death is according to certain folklore identified with Qayin – the Harvester and Murderer, who through the first act of murder is thought to have become bound to the task of harvesting souls and to the eternal service of death.

While Ankou in his origin is a pagan deity it is for us of great interest to contemplate the folkloric interpretations concerning his true identity according to rural folk-Catholicism. According to these beliefs Ankou himself was the primary representative and bringer of death, but he had also a multitude of lesser Ankous, who served him in his grim harvest.

These secondary and subservient Ankous are the ones relevant to this discourse as they are also thought to be the first person buried within a cemetery and the last person to die and become buried by the end of each year. These lesser servants of death have to work for Ankou for at least one full year from the time of their burial, until their responsibilities can be shouldered by another dead.

According to more esoteric aspects of the tradition in question this passing of the torch does never affect the First Killer and the First Dead and they and only they remain the main representatives of Death and the Dead. This is obviously a form of codification of the hidden

realities in many aspects harmonious with our own Qayinite Tradition and is therefore understood as another re-manifestation of the mysteries of Qayin and Abel, the First Death and the First Dead.

As for the zoomorphic manifestation of the first dead there are also links connecting different relevant traditions to our own Qayinite Necrosophy. The black dog has in many different contexts been connected to the forces of the underworld, the dead and death itself. In order to just point out a few of the many relevant traditional contexts in which the dog has been understood as a servant of death, a guardian of the chthonic gates or in some other way become connected to the dead we could here mention the black hounds of Hekate, the Kerberos (the three-headed guardian of the underworld), the four-eyed dogs of the death god Yama, the “four-eyed” guardian dogs employed within ancient Persian funerary rites, the hound guarding the kingdom of Erlik Khan, the Armenian dog of death called Siaw (the Black), the monstrous hell hound Garm (the guardian of the gate of Hel), the Welsh death hounds of Annwn, the East Anglian ghostly Black Shuck and from certain perspectives even the dogs accompanying Saint Lazarus.



Within the Qayinite Tradition ‘the Ghost of Akeldama’ and ‘the Guardian of Gulgaltha’ are titles given to Abel the Black, in his aspect as the Grave Grim, as he here serves as the guardian of the boundaries of the grave and the gatekeeper of all cemeteries. Abel is thus viewed and worked with as an important mystery and force of the cemetery, serving directly under the King and Queen of all the places of the skull.

Abel the Black manifests through the bones of the first man buried in each cemetery, but his soul is his own and the bones he manifests himself through are only the physical points of egress through which his earthbound and undead shade gains access to All Fields of Gulgaltha, while fundamentally being shackled to and through that first grave dug by Our Master Qayin.

His manifestations are therefore never influenced by the dead through which he has gained access to each cemetery that he guards, as the soul belonging to that dead becomes always fully overshadowed by his own unnaturally empowered shade.

As the sentinel of the places of the dead Abel the Black is most effective and in accordance with his Master's decree all desecraters of graves become hounded down by him and punished with soul afflicting misery, weakness, sickness, pain, madness and death, often through fire, as he who became subdued by a Son of Fire knows very well of the destructive effect that scorching heat can have upon fallible clay.

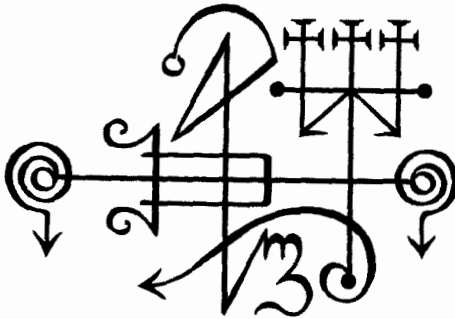
As the Herder of the Dead he holds power over all clay-born dead, specially the Restless, Dark and Obsessive ones and it is he, Abel the Grave Grim, who by the will of Qayin and His Bride keeps such dead within the confines of the graveyards or lets them loose to afflict the living who in some ways have incurred the wrath of the Monarchs of the Gulgatha.

During our workings with the Dark Dead, we must therefore always first gain the permission of Qayin and then ask of Abel to aid in the tracking down of the suitable dead and to open the cemetery gates and release the dead in question so that he/she can accomplish his/her required task. In similar ways to how Abel can aid in the lurching of such 'sending of the dead' he can also, in the name of Qayin, be petitioned and conjured to force back such restless dead and drag them back to their graves whenever one wishes to thwart the 'sending' of another, in order to for example save a victim of such rites of 'expediting death' through the ferocious dead.

A common method often employed within such settings is the cleansing of the victim with the aid of a live animal, like for example a black chicken, hen or rooster, by passing the animal over the victims whole body, while in the name of Qayin, Qalmana and Abel the Black conjuring the dead obsessing and afflicting the person being cleansed to enter the animal instead. The animal is then buried alive in a suitable point of power within the cemetery and over the place of its burial the Conjuring Seal of Abel the Grave Hound is traced with the

tip of a suitable wand possessing the ability to command the dead, watered with libation offerings, given smoke and finally given flames through three black candles placed and lit upon its three black points of power.

Abel the Grave-Hound is thus conjured to take back the dead which had afflicted the victim of the sending of the Dark Dead, but also to return the attack back to its sender, if there be any, so that the dead, now empowered by the animal it has fully received, in the Name of Qayin and by the force of Abel, takes vengeance upon the assailant, or otherwise just remains bound to its confines within the jurisdiction of the Grave Grim.



Conjuring Seal of Abel the Grave Hound

An alternative approach to situations such as the one described is to employ Abel himself for the wreaking of vengeance upon the assailant, when the existence of such aggressor is known for sure. Three animals are in such cases used to cleanse the victim of the curse of the Dark Dead and then buried alive as offerings to Abel the Three-Headed, in order to feed him and contract him to lend his aid, give him the means through which he can tear off the obsessing shade from the victim and keep it down in the grave and also give him the scent of the assailant, so that he can become able to hound him/her down.

In ways resembling the ones already described, but with much less potency and complexity, one can also use three or nine fresh eggs

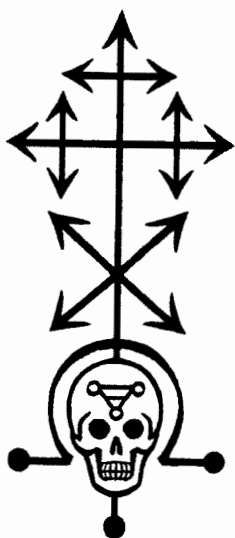
instead of the live animals in order to cleanse oneself or someone else and then bury the eggs in ways similar to the methods already described.

Similar methods can be employed within baneful rites in which Abel himself is sought to be sent against an enemy, in order to consume his/her vitality and finally drag his/her soul back into the darkness of the grave. Within such workings a black cat becomes baptized as the target of the curse and if possible further enlinked to the target via the correct use of sympathetic elements, which for example can be fed to it. The animal is then buried alive in order to create a haunting shade that then in the name of Qayin and through the power of Abel the Black is sent out to attack the target of the curse, to which it carries links and because of whom it has died. Upon the grave of the black cat the Seal of Abel the Grave Hound is marked with a Blackthorn wand and the seal is given nine coins, libation offering of white, black and red, tobacco smoke and the flames of nine black candles, while Abel himself is conjured, in the name of Qayin, to empower, oversee and direct the shade of the sacrificed animal to harshly afflict the victim. Soil from the four corners of the animal's grave is to be harvested during such sending of the animal's enraged ghost and sprinkled over the path of the target, or in some other way be made to come in close contact with him/her. Such curses are well known for their potency when it comes to the causing of madness, sickness and suicide.

Beside these rites of 'taking off' or 'the sending the dead' there are many other contexts in which Abel receives buried offerings, as that which is buried within the cemetery always falls directly within his realm of influence, since he was the First Buried. Whenever his services, beyond his primary duties as the guardian of the cemetery gates, are sought he must therefore be given some form of buried offering, plus certain other more common gifts of coin, libation, smoke and flame.



A potent ritual for Gaining the Sight of Abel the Black is to enter a suitable cemetery during the night hours of the Good Friday, all according to traditional protocol, lighting the 'permission candle' for the Master and asking for His license to seek out the Ever Wakeful shade of Abel in order to feed him and gain his Sight and Guidance in connection to all future workings within the cemeteries. If permission is given one is to walk widdershins around the cemetery's circumference towards its northern cardinal point and there, upon a well chosen spot, place a black candle inscribed with the Signature of the First Dead and anointed with sanctified oil empowered with an equal amount of the essences of Henbane, Aconite and Wormwood.



Signature of the First Dead

In front of each candle a raw piece of pork, seven copper coins, a piece of quartz crystal and three onyx stones are to be buried. The space around the candle and the buried offerings are then encircled, widdershins, first thrice with a Blackthorn wand, then thrice with a Rose wand and finally encircled, in an equal amount of time, with a Rowan wand. Abel the Black is called upon to attend, by stamping left foot three times upon the ground and exclaiming his name, once for each stamp, while all other dead are because of the powers of the nine barriers set in place barred from entering and accessing the offerings

served, all in the name of Qayin Dominor Tumulus.

Abel's candle is given flame to, in the name of the one who killed and buried him and he is conjured to accept the offerings given to him and in return grant the Sight, of himself and of those that he guards.

A small bowl is at that time placed upon the place of the buried offerings and filled with clear well water. Libation offering is poured out in nine circles around the bowl and its contents is then given 13 exhalations of the smoke of a cigar, which then is placed to the left side of the small bowl of water.

The whole process is repeated until candles have been placed and lit also upon the western, southern and eastern points of the graveyard and the circumambulation is completed by again returning to the Northern point and candle.

If the candle still burns one can proceed and at that point wash the eyes with some of the water contained inside the bowl placed upon that northern point. The process is again repeated in the same succession as before by going to each candle illuminating one of the four cardinal points of the cemetery and by washing the eyes with the water placed before each such candle of Abel the Black. If this whole process is repeated for three full circumambulations, during which the eyes are washed three times with the water contained in the bowls placed upon each of the points of Abel, with the flames of the candles still burning, the Power of Sight will be obtained.

At that point, when having returned once again to the northern starting point, one is to head in a straight line towards the centre and the fifth point of the cross created by the positioned candles and there one will be able to see the visions sought and the assembling shades of the dead and the one who herds them will at that point become witnessed.



Even without having obtained the Sight of the Dead one can still call upon Abel in order to obtain his guidance and protection. This is most often done by the inside of the gate through which one had entered the cemetery, as it is there that he is conjured to grant his aid whenever one, for example, is searching for a specific kind of dead or for something else lying hidden and buried within the boundaries of the boneyard.

After having obtained the permission of the Master one returns back to the left side of the threshold of the gate through which one had first entered the boneyard and by the discreet tracing of the conjuring seal upon the soil and the giving of three coins, a lit cigar and the thrice pouring out of strong libation, Abel the Black will become enticed to come in order to lend his aid and in the name of Qayin guide one's footsteps to the specified kind of dead that one needs in connection to the different workings or whatever else it is that one needs to find with his help.

Through the aid of Abel the Black it becomes, for example, much easier to find the grave or shade of any specific kind of dead, be it the obsessive, dark and cursed or the Blessed and Mighty, as long as their remains are kept within the burial grounds that he guards.

Such guidance is gained concretely by the way of intuition, omens, visions or other forms of more or less subtle revelations pointing towards the requested place, shade or spirit.



Our Mighty Saint Qayin is the Sinistral Lord of Death, while Abel is the first of the dead. Qayin is the King of the Mighty Dead and Master of the Dark Dead, while Abel is like an enforcer of only the dark and the profane dead of all cemeteries, under the direct dominion of Qayin. Abel has in other words no power over the Mighty Dead, but he does hold power over all other dead outside of the Holy Bloodline of Qayin, within all the places of burial. While holding no power over the Mighty Fire-Born Dead, he can still lead one to their earthly point of power

within the Fields of Bones and because of this both the lowest and highest amongst the dead can, in different ways, be found through his guidance.

It is therefore common to invoke Abel the Black's names when, by the power of Qayin, the dead are summoned inside cemeteries, for like a faithful herding dog he in a most efficient manner gathers the shades required and makes them do that which is correctly requested of him and them, all by the binding power of the Blackthorn Sceptred Monarch.





CHAPTER 51

Prayer to Abel of the Cemetery

Abel, First Dead and First Buried, three times I, NN, call out your name and evoke you:

Abel! Abel! Abel!

In the name of and by the Power of Qayin, who thrice tamed and conquered you, I conjure you now to give me your Selected Shadows from amongst the Legion of the Dark Dead!

Grant me now the protection of the terrible shades of the Vengeful Dead and send them out to hunt and haunt my known and unknown foes who work against me, so that no living man or woman shall unpunished have betrayed me and so that their feeble fear, envy and hatred shall not reach nor afflict me!

Abel, Guardian of the Gates of All Cemeteries, set now your chosen amongst the Restless Dead as my impenetrable shields and poisoned swords, and in the name of Qayin be conjured now to serve my cause, as I am a direct spiritual descendent of your Master and one of His most faithful servants upon the face of the earth!

Let your subordinates amongst those shades and spirits who roam the graveyards gather as a bloodthirsty pack of the Hounds of Hell, and command them to seek out and devour the vital force of all those who have aimed their impotent magic, or hatred, against me, and in the name of Qayin let them be Thrice Stricken by the Darkness of the Dead!

Abel, O Three-Headed and Thrice Shackled Black Guardian of the Tumuli, let all the evil and perversities that have been aimed towards me become revoked and in the jaws of the bestial dead be brought back to their source and sender!

Force my enemies to come crawling before me, humiliated, humbled, subdued and repenting, or let them all become devoid of sanity and, afflicted by all the horrible sicknesses of body and soul, be dragged into their own open graves!

By the Lord of All Boneyards, by the Black Cross of Gulgaltha, by the power Our Master Qayin, let now my will be done!



CHAPTER 52

Prayer for the Buying of Soil from Seven Cemeteries

Abel! Abel! Abel!

Come now in the name of your Master Qayin, and grant protection and assistance, as I have come to do the work of one who in life walks with the dead!

I have come to buy the soil of Death and call therefore upon you, Abel the Black, Guardian of All Graves, to ensure the safe and correct transmission of the power I seek through the Sacred Soil of Gulgaltha, which I have come here to water, plough and harvest from!

I conjure you, O Black Ghost of the First Skull sowed into the land, and entreat you to banish all lowly shades of the profane and gather here for me, in the powerful name of Qayin Dominor Tumulus, the lingering essence of the one who buried you, through the holy soil of this place marked by the footsteps of the Bringer of Deathly Liminality!

I stamp my left foot seven times, to echo His coming and going forth and arouse the forces of Sinistral Death and their Left-Handed Master!

In this place of the dead I seek not the essence of the buried but the Soul of the one who dug the First Grave!

In the name and by the authority granted by Master Qayin, may the offerings I bring be well received by the exalted spirits of this place and may their blessings ensure my bountiful harvest, ensouled by the Shadow of the one omnipresent within all the Gardens of Corpses!

Let this soil beneath my feet, encircled by His wand and ensorcelled through His powers, now become fully empowered by the holy presence of the Soul of my Saint Qayin and because of my offerings, which shall here be given to the Unseen Hosts of Gulgaltha, become a potent part of the Sevenfold Golden Chain of Enlinkment, connecting me to the Owner of All Places of Skulls, the Master of the Crossroads of Death!

Holy Father of the Serpent's Bloodline upon the Earth, come now and bless your faithful child and empower the soil I need for the seating of your essence upon new earthly thrones!

Veni Qayin Fossor, Defensor et Eversor!

Veni, veni Crucifer, Dominor Tumulus et Umbrifer!

Veni, veni Qayin Beatus!

Veni, veni Qayin Rex Osis!

Veni Baal-Gulgoleth et Orebel!

Veni Qayin ben Samael!

By the Crowned Skull Upon the Black Cross, Holy Qayin, bless this soil now and let it become connected to the aspect of your Enduring Soul governing all Fields of Gulgaltha!

Salve Qayin Crucifer, Dominor Tumulus et Umbrifer!



CHAPTER 53

Master of All Diabolic Shades

The aspect of the Master concerned most with the workings of the Dark Dead and all other destructive forms of sorcery employing the powers of the dead is the one connecting His Occisor and Dominor Tumulus attributes, often given the titles 'Lord of the Dark Dead' (Señor de los Muertos Oscuros) or 'Master of the Dark Shadows' (Señor de las Sombras Oscuras). In this aspect the Master governs all the forces of hostility within the Kingdom of the Graves and acts as the Tamer, Commander and Owner of the Bestial Dead.

It is this aspect that Abel serves as the Herder and it is from this manifestation of the lingering and deathless soul of the Master Qayin one must seek permission, blessings and empowerments before embarking upon the tortuous paths of the Distorted Shadows of Gulgaltha, being the dominion of those Dark and Ravenous Dead. Through this aspect of the Master is all gnosis concerning such mysteries sought and gained, as it represents the facets of the Dominor Tumulus focused upon not only the digging of the graves for the dead, but also for the living.

This path of the First Gravedigger is on one hand fiercely protective and on the other equally destructive and vengeful, as His pernicious work through the damned hordes of the Dark Dead is only reactions upon that which would, or could, hinder the grand spiritual cause which He champions in, through and beyond Death. The protective aspect within this path, or manifestation, of His Holy Soul is extremely powerful when it comes to the removal of the stains of the obsessive dead, which in truth is a further taint upon this whole cursed world, as such shades are, because of the very turbid nature of life,

innumerable and literally swarming the living.

It is therefore of great importance to realise the necessity for protection against and the obtainment of control over these obsessive and obsessed dead, which both can be obtained through the initiations received from the Master within these contexts.

The mysteries of Qayin Dominor Tumulus are vast and all-encompassing when it comes to the secrets of the dead, both low and cursed or elevated and blessed, as He governs the axis connecting such nadir and zenith of the Black Cross.

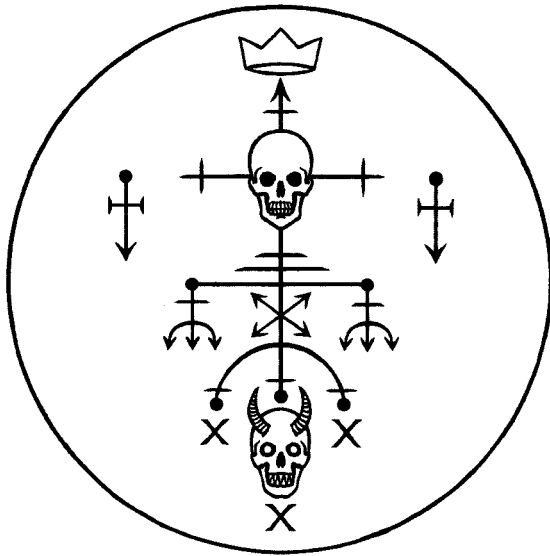
The following is the Formula of Calling of the First Gravedigger, pertaining specifically to the Holy aspects of Qayin connected to the Kingdom of the Dead, calling upon the manifestations of the Master most concerned with the workings of the Hidden and the Infernal Points of Gulgaltha, such as the Gravedigger, the Protector, the Destroyer, the Cross-bearer, the Lord of the Mound, the Bringer of Shadows, the Blessed and Saintly One, the King of Bones and the Lord of the Skull and the Raven:

Veni Qayin Fossor, Defensor et Eversor!
Veni, Veni Crucifer, Dominor Tumulus et Umbrifer!
Veni, veni Qayin Beatus! Veni, veni Qayin Rex Ossis!
Veni Baal-Gulgoleth et Orebel!
Veni Qayin ben Samael! (x7)

This Formula of Calling is, in ways similar to the sonic key to the Green Point of the Skull, a means created for the opening of the paths leading specifically to His diverse aspects within the Kingdom of Bones, which also connects to those contexts where the darker powers and more aggressive and envenomed currents of the dead are sought. It can open up the paths to His aspects as the Most Elevated King of Gulgaltha, being the Monarch of the Mighty Dead, but also to His aspect as the Master, Commander and Subduer of the Dark Dead, all depending on the manner of employment of the sonic key in question, for example in connection to the marking of the different insignia and signatures, workings, the giving of offerings and the displaying of the

spiritual insights and qualities needed in order to approach these mysteries of the Shadows of the Cross.

The following is the insignia of Qayin as the Lord of the Dark Dead, focusing specifically on His aspect as the Sovereign of the Distorted Shadows cast by the Calvary Cross, showing His domination over the Dark Dead, represented in the insignia by their descriptive symbol of the horned and fanged skull emphasising their bestial nature, placed underneath Him:



The Insignia of Qayin - Lord of the Dark Dead

The ritual procedure, through which the specified Formula of Calling will unlock the powers of the linear gate that the insignia of the Lord of the Dark Dead constitutes, demands more offerings than most of the other insignias, in addition to a fully ensouled fetish or talisman of the Master.

The offerings demanded are the following: seven half-white and half-black candles anointed with an oil empowered by the Necromancy Key herbal formula, three black candles anointed with an oil empowered by the Bane Key herbal formula, three purple candles anointed with

an oil empowered by the Power Key herbal formula, suitable holders for all candles (such as small plates), two cigars, a box of matches and an ashtray, three glasses for His libations, vodka, black and unsweetened coffee, red wine, a white plate with three raw pork chops, spiced with white and black pepper and served upon a bed of cooked white and black beans, three coins, a brazier containing self igniting charcoal and an incense blend consisting of 3 parts Ebony (wood powder), 3 parts Cypress (leaves), 3 parts Blackthorn (wood powder), 3 parts Rowan (leaves and wood), 3 parts Wormwood, 2 parts Myrrh and a pinch of sulphur.

The insignia is to be traced with consecrated white or black chalk upon a large piece of black cloth or white cloth/shroud, washed in beforehand in an infusion of Yew (or that of some other poisonous plant directly related to these mysteries) and then fumigated with the smoke of Myrrh.

The fetish or talisman of the Master is to be placed upon the upper skull, at the centre of the cross, and on the three points of His crown the purple candles are to be set. Upon the seven black points of the insignia the half-white and half-black candles are to be positioned, and upon the three X-crosses to the sides and under the Dark Dead skull of the insignia the three coins are to be placed, and upon them the black candles are to be set. The glasses into which the white, black and red libations later are to be poured are placed upon the three intersecting lines of the parts of the cross to the sides and above the skull of the Master within the insignia.

The plate containing the food offering is to be placed upon the area between the second step of the Cross of Gulgaltha and the lower part of the jaw of the Master's skull within the insignia. Below the plate, upon the two crossed arrows, the ashtray and the two cigars are to be placed and upon the skull of the Dark Dead the brazier is to be positioned.

During the activation process, the half-white and half-black candles are to be lit first and before each of them is given flame to the Formula of Calling is to be chanted once. When the formula has been

chanted for the seventh time and the seventh candle has been lit, the libations are to be poured into the three glasses forming a triangle around where the fetish of the Master has been placed upon the elevated skull of the insignia. The lower left side glass is to be filled with vodka, the glass placed above the skull is to be filled with black coffee, and the glass to the lower right hand is to be filled with red wine.

The three purple candles upon the crown are to be given flame to at this point and the Master is to be greeted and praised through three complete 'Salve Qayin Fossor' chants, once for each candle lit.

The cigars are at this point to be lit one by one, in the traditional manner, and through thirteen exhalations of smoke from each of them, directed at the Master's fetish and the plate of food offerings, the Lord of the Dark Dead is to be petitioned to lend His aid, empowerments, permission or whatever else the purpose of His calling happen to be. The two cigars are then to be placed in a crossed position in the ashtray.

The charcoal within the brazier is then ignited and the incense blend burnt in the name of Qayin, the Thrice Crowned Monarch of Gulgaltha, and the 'Salve Qayin Fossor' chant is recited once.

(Within certain settings petitions concerning the Dark Dead can be written on a piece of cleansed paper, folded four times away from one's self and placed under the brazier, before the charcoal is enkindled.)

The three black candles connected to the Dark Dead within the insignia are now to be lit, the 'Salve Qayin Fossor' chant recited once over each of their flames, and the Master is petitioned to act for, against or through the Dark Dead, in accordance with one's needs.

The Master of the Dark Dead is at this point communed with in different forms and via different visionary and divinatory means and techniques, while additional incense is burnt, and that which was sought is in one way or another obtained, as the correct rite will have called upon His holy presence.

When the work is done the Master is to be given praise with the salutation chant employed within these contexts and the ritual is closed in the traditional manner.

All candles are left burning until fully consumed and the remains of the offerings are, during the next night, taken to a suitable place of power within a cemetery, or to a tree connected to the mysteries of the Master as the Lord of the Cemetery, and there left together with one black and one white candle, a cigar and seven coins.

The cloth upon which the insignia was traced and the work was placed is put in a bowl and then washed with a suitable libation offering, like vodka or rum. The content of the bowl, holding both the libation and the power of the enspirited insignia now dissolved within it, is poured into a bottle and then also taken to the cemetery as a libation offering to its King, the First Gravedigger.

Salve Qayin Fossor, Defensor et Eversor!

Salve, salve Crucifer, Dominor Tumulus et Umbrifer!

Salve, salve Qayin Beatus! Salve, salve Qayin Rex Ossis!

Salve Baal-Gulgoleth et Orebel!

Salve Qayin ben Samael!



CHAPTER 54

The Holy Fetish of Dominor Tumulus

The fetish of Qayin Dominor Tumulus is an aspect-specific point of manifestation for the portion of His essence governing the Kingdom of Graves. Such aspect-specific fetish serves to channel, focus and amplify the links to the King of Gulgaltha already established via the seating of the Master's essence within the general central altar fetish. By creating a fetish specifically representing His aspects as the First Gravedigger/Lord of the Black Cross, the parts of His Soul and Spirit connected to the sphere of influence under the dominion of those aspects become further enlinked to and made stronger in presence, which in turn leads to the fortifying of all the workings of Necrosophic Sorcery conducted through it.

By making such aspect-specific fetish the selected fraction of the Master's boundless powers in its enlinked form is homed in on and amplified, which means that the general central altar fetish must constitute that primary connection to His Soul and Spirit before the creation of this and other similar, secondary, fetishes becomes possible, as one cannot multiply or enhance that which one does not possess or even have access to.

The following is needed for the creation and consecration of the Holy Fetish of Dominor Tumulus:

- ✧ the Ensouling Tincture of Qayin
- ✧ a large piece of black cloth upon which the King of Gulgaltha sigil is to be marked

- ✧ a piece of white chalk, empowered and consecrated in
beforehand with the Ensouling Tincture of Qayin
- ✧ a terracotta bowl for the mixing of the elements
- ✧ a ceramic plate fitting as the lid of the terracotta bowl
upon which the central fetish can be positioned
- ✧ 7 white Carnations
- ✧ a small bottle of Wormwood tincture
- ✧ 3 black candles
- ✧ a brazier, containing charcoal
- ✧ incense blend consisting of elements from Cypress, Yew,
Myrrh, Patchouli, Wormwood, Mandrake and Tobacco
- ✧ 7 cigars
- ✧ a box of matches
- ✧ a bottle of strong liquor for the spraying of libation
- ✧ a suitably sized piece of black cloth, with which to line the
inside of the terracotta bowl, inside which the soil and other
loading elements are to be packed and tied into a bundle
- ✧ a container with the mixed soil from seven different cemeteries,
bought from each cemetery's crossroads, from the foot of its
central cross or from any other esoteric point of power directly
connected to the Lord of All Graves
- ✧ a new tablespoon
- ✧ a piece of clear quartz crystal point
- ✧ bone powder from a dead man bound to the Master's service
- ✧ 4 small pieces of onyx
- ✧ sulphur
- ✧ a new teaspoon
- ✧ Blackthorn wood powder
- ✧ Yew wood powder
- ✧ Cypress wood powder
- ✧ Palo Santo wood powder
- ✧ Gabon Ebony wood powder
- ✧ Rowan tree wood powder
- ✧ Oak wood powder
- ✧ Myrrh powder
- ✧ Patchouli powder
- ✧ Wormwood powder
- ✧ Mandrake root bits

- ✧ Tobacco powder
- ✧ 7 black beans
- ✧ 7 white beans
- ✧ 3 thin rectangular sheets of copper, circa 7x7cm in size, upon which the Dominor Tumulus, King of Gulgaltha and the Nigromancy sigil of Qayin have been inscribed and activated
- ✧ 7 half-white and half-black candles
- ✧ 7 small plates or candleholders
- ✧ vodka
- ✧ black coffee
- ✧ red wine
- ✧ 3 new glasses for the serving of the libation offering
- ✧ pieces of white and black yarn for the tying of the fetish bundle
- ✧ a circa 35cm high statue depicting Qayin Dominor Tumulus, holding a wand or a cross in His left hand. The statue is to be made of wood or clay and be hollowed underneath in order to hold all the empowering elements
- ✧ wax, plaster or cement for the sealing of the elements inside the fetish
- ✧ a Rosarium talisman with 7x13 black and 7x13 white beads, fully consecrated in beforehand
- ✧ a black, thin, piece of cloth, suitable to act as the covering shroud of the Dominor Tumulus, which in beforehand has been fumigated with the smoke of Myrrh

The main ritual itself is to be commenced during the late Saturn hour of Friday night and become concluded during the late Venus hour of the following Saturday night.

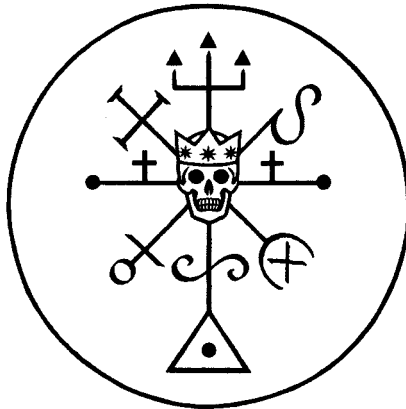
Let all elements be acquired and consecrated according to tradition, so that the soils bought from the seven cemeteries are linked to Qayin Dominor Tumulus, the bone of the dead empowered by a soul obedient to the Master and all plant elements fully enspirited by their Black In Green, either through the rites of harvest or through the workings of the Green Point of the Skull, in which case they must have been consecrated individually.

1. Open the ritual in the traditional manner by employing the Formula

of Calling, lighting the altar candles and burning some general incense offering for the Master.

Pray to Him, through the central fetish upon the altar, to bless your work and let the portion of His essence connected to the Dominor Tumulus aspect of His being heed your calling and manifest strongly in order to take seat within and cause spiritual connection through the fetish that you intend to consecrate and ensoul with His aid.

2. Place the black cloth reserved for the marking of the sigil upon the floor, in front of the altar and mark the following sigil of the King of Gulgaltha upon it with the consecrated chalk, while seven times chanting the Formula of Calling of the First Gravedigger:



King of Gulgaltha Sigil

3. Take a sip from the liquor bottle and spray it out of your mouth three times over the sigil. Light a cigar in the name of Amiahzatan and exhale smoke from it seven times over the sigil, while mentally calling upon the First Gravedigger.

Strew the petals of the seven white carnations around the outer circle of the sigil in a widdershins direction and welcome the Master of the Restless Souls.

Sprinkle Wormwood tincture over the sigil seven times and then fumigate it with some of the incense blend burnt in the brazier.

Place the three black candles upon the triangular points of the trident above His Crowned Skull within the sigil and light them in the name of Qayin Fossor, Qayin Crucifer and Qayin Baal-Gulgoleth.

4. Place the terracotta bowl upon the centre of the now activated King of Gulgaltha sigil and place the smaller piece of cloth over the bowl and push it down so that it covers both the bottom and the sides of the bowl. This is done so that all the elements placed inside the bowl later can easily be tied into a bundle.

Spray liquor from your mouth three times into the bowl and then blow the smoke of the cigar seven times into it, so that it becomes blessed and dedicated to its cause, by the power of your Will and Spirit emanated and transferred via the traces of saliva mixed with the quickening alcohol and the breath carried forth and made fiery by the smoke of Amiahzatan.

5. Bring forth the container of the mixed soils bought from seven cemeteries and open it. Direct seven exhalations of cigar smoke into it and with each let your prayers be directed to the Master of the Seven and All Cemeteries and ask Him to lend His full empowerments and enlinkments through the soil of His Fields of Skulls and Bones.

Pour seven full tablespoons of the soil into the bowl lined with the black cloth and recite the following prayer:

Master of All cemeteries I pray to you; by the sorcerous soil of seven graveyards, gathered from beneath your feet, I ask that you come forth in order to cause a potent connection to your own Holy Soul and Spirit!

Master of the Grave Mounds, Lord of the Black Cross Upon the Place of the Skull, I entreat you most humbly to come forth and establish your enduring enlinkments, through this Holy Soil and all other seeds of enspirited manifestation which shall be sown into it!

Mighty Qayin Dominor Tumulus, O Crowned King of Gulgaltha, lend now power to this rite of Ensoulment and let a fraction of your

Deathless Soul and Bornless Spirit become Enthroned and Seated through the soil and the elements that shall become buried within it!

Mighty King of Bones and Commander of the Shades of both the Blessed and the Cursed, let now the soil of Seven Cemeteries become the One Soil of the First Place of the Skull, where Abel's bones seeded the fertile Akeldama and established the liminal Fields of Gulgaltha!

Make One the Seven and cause enlinkments to yourself as the Digger of the First and the Last Grave, and let it become a means through which you are seated upon another Earthly Throne!

Master Qayin Fossor, by the Soil of the Seven and All Cemeteries, come forth and lend your just blessings and curses to my Work!

Flatten with your left hand Seven Cemeteries Soil now kept within the bowl and imagine it to be a field ready to be ploughed and seeded.

6. Get the small quartz crystal point and with it mark an equal-armed cross upon the soil inside the bowl and then place the crystal at its centre.

Bring the container of the bone powder and open it. Direct seven exhalations of cigar smoke into it and through the smoke conjure the shade of the dead to both act as a servant of the aspect of the Master to be seated and as a point of connection to all the other dead faithful to Him. With your left hand's thumb and index finger take a pinch of the bone powder and sprinkle it over the traced cross upon the cemetery soil and say:

By the bone sown into the land the Crossroads of Death becomes opened so that its Master can come forth and take seat!

By the Cross of Bone the King of Gulgaltha is evoked and the dead are all bound to His service!

Salve, salve Baal-Gulgoleth!

Set aside the container of the bone powder when a clear and distinct Osseous Cross has been established, with the quartz nailed down at its centre.

Place one of the small pieces of black onyx upon each of the four cardinal points of the Cross of Bone. Bring the container of the Ensouling Tincture of Qayin, open it and pour a few drops over each onyx stone and finally also over the quartz crystal point at the centre and say:

By the Ensouling Tincture of Master Qayin His presence is evoked, His Black Light of Death accessed and His enlinkments established!

By the Ploughed Cross of the Field of Bones the Sower of the First Grave Mound is now connected to!

Holy Master of the Liminal Points of the Dead, with your fiery spiritual essence now blacken the Crossroads of Bones and come forth to be enthroned!

Salve Qayin Crucifer, Dominor Tumulus et Umbrifer!

Direct seven exhalations of smoke towards the contents of the bowl, while strongly envisioning the essence of the Master, transferred through the drops of the Ensouling Tincture, emanate from the stones and into the cross of bones and unfold as a fire inside the bowl and set aflame the cross, making it burn black.

Get the container of sulphur and sprinkle a widdershins circle with it around the cross, give it three exhalations of smoke from the cigar and envision it become a red flaming circle around the black cross, to bind all the dead connected to via the cemetery soil and the bone, with the fiery force of the Master established here as a Hot Point, compelling them all to serve effectively the cause of Qayin.

7. Bring now forth the containers of the fourteen consecrated and enspirited plant elements. Hold them one by one close to your mouth and conjure the Black In Green, according to the individual attributes

and powers pertaining to the sphere of influence intersecting with that of the Master and entreat them to become a part of the foundation through which His aspect-specific essence of Dominor Tumulus can become seated and enthroned inside a new fetish.

Pour one full teaspoon of each element, plus the seven black and seven white beans, into the bowl after their individual prayers. Water them all with the precious drops of the Ensouling Tincture of Qayin, by sparingly pouring out a cross over the elements inside of the bowl in order to fully enlink and ensoul its contents to and with the essence of the Master. Envision the cross poured burn black with the Holy Flames of His Light and chant:

Salve Qayin Fossor, Defensor et Eversor!

Salve, salve Crucifer, Dominor Tumulus et Umbrifer!

Salve, salve Qayin Beatus! Salve, salve Qayin Rex Ossis!

Salve Baal-Gulgoleth et Orebel!

Salve Qayin ben Samael!

8. Get the copper sheets inscribed with the Dominor Tumulus, King of Gulgaltha and the Nigromancy sigils of Qayin and roll each of them up, towards yourself, into a tight scroll. Push these scrolls into the contents of the bowl, as additional seeds sown to further cause His aspect-specific manifestation, so that they mark the points of a small Triangle of Manifestation, with the King of Gulgaltha sigil at its apex.

Take a sip from the liquor bottle and spray it three times over the contents of the bowl. Light then a new cigar in traditional manner and seven times direct its smoke towards the centre of the triangle marked out by the three sigil scrolls, while mentally chanting the Formula of Calling of the First Gravedigger.

9. Cover the terracotta bowl with the ceramic plate. Bring the central fetish of the Master from the altar and carefully position it upon the improvised lid of the bowl.

Spray three times liquor from your mouth towards the fetish and then through the smoke of the cigar entreat and direct the seated essence

of Qayin to specifically manifest His aspect as the First Gravedigger, the Lord of the Dead and the King of Gulgaltha within and through the contents of the bowl set beneath His feet.

Through the smoke of the cigar focus your will and petition and direct the smoke from the head to the toe of His fetish and thus conduct the flow of His descending emanations into the loading elements inside of the bowl.

When more than half of the cigar has been smoked place its remaining part in the altar ashtray.

10. Place the three empty glasses on the three black points of the sigil. Fill the glass upon the point within the lower part of the sigil, inside of the small triangle, with red wine. Fill the glass upon the right-hand side with vodka and the one upon the left-hand point with the black coffee.

Light the three cigars, one by one, and exhale the smoke of each seven times towards the bowl upon which the Master's fetish stands, and then place them, one for each, across of the three glasses of the libation offerings just poured.

11. Place the brazier in front of the terracotta bowl upon the sigil and if need be light more charcoals within it and burn a copious amount of the incense blend.

Position the seven half-white and half-black candles around the inner parameter of the circle of the King of Gulgaltha sigil and light them one by one and over each flame recite once the Formula of Calling of the First Gravedigger.

Recite the following prayer when the seven candles have been lit and the formula has been chanted for the seventh time:

Holy Master, Saint of Gravediggers and Ploughman of the Fields of Bones, I, NN, who am of your blood and connected to your Spirit call now to you to fully empower the sacred elements placed upon your

sigil and beneath your feet, so that they may possess the power to load your new fetish and fully ensoul and enspirit it with your essence as the King of Gulgaltha – the Sovereign of the Shadows of Death and the Dead!

Mighty Father, opener of the paths of Liberating Death, O Lord of the Crossroads of Skulls and Bones, let your already seated powers emanate and focus the aspect of your boundless might that I seek and let it become enthroned within the sacred elements assembled and conjured in your name and by the power of your Holy Ensouling Tincture!

Qayin Baal-Gulgoleth, bearer of the Black Cross of the liminal points connecting the chthonic realms to the Other Side, via the gates of the graves, I entreat you humbly to propagate your manifested essence and focus the aspect I seek and make it become manifested within the sacred elements with which your Dominor Tumulus fetish can become loaded and serve as a new Earthly Throne occupied by your Holy presence!

Hear my supplications, O Beloved Father of the Holy Serpent's Bloodline, and grant the empowerments of the portion of your Soul and Spirit ruling over all the Places of the Dead and grant further strength and light to my Necrosophic Work, so that I may climb the steps of your Black Cross and at its centre become crowned by your power and glory!

Amen!

Close the ritual in traditional manner and extinguish the altar candles, but let the working placed upon the King of Gulgaltha sigil remain until all candles have been consumed.

12. On the following night, after midnight, open the ritual in traditional manner and then return the central fetish of the Master back to its place upon the altar.

Light a cigar in the name of Amiahzatan, direct seven exhalations of

its smoke towards the central fetish and give it praise and thanks for having granted the required blessings.

Take off the lid of the terracotta bowl, now containing the fully ensouling contents with which the fetish of Dominor Tumulus is to be loaded and charged and direct seven exhalations of cigar smoke towards it, mentally giving praise to Qayin Fossor.

Fold carefully up the corners of the cloth inside the bowl, containing all elements, and tie it into a bundle, shaping it in a suitable fashion, fitting into the hollowed fetish it is to fill.

Lift the bundle up from the terracotta bowl and with the white and black pieces of yarn wrap it tightly and tie up each piece of yarn with seven knots. Do this so that half of the bundle becomes wrapped in white and the other half in black.

13. Bring forth the prepared and in beforehand purified and dedicated empty fetish of Dominor Tumulus. Spray liquor three times into its hollow interior and then seven times exhale the smoke of the cigar into it, conjuring its material corpus to become ready for the receiving of its ensouling load.

Insert the wrapped fetish bundle of Qayin Dominor Tumulus into the empty statue and thus grant it the Holy presence and powers of the First Gravedigger.

Seal the load placed within the fetish by the use of hot wax.

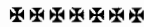
When the wax has hardened, place the loaded Dominor Tumulus fetish upon its reserved place upon the altar, hang the black and white rosary created and consecrated for Him upon the neck of the fetish and recite seven times the Formula of Calling of the First Gravedigger.

Spray liquor, three times, from your mouth over the fetish and then light a new cigar and through its smoke pray to the Master's newly seated aspect and ask of Him the initiations, guidance, power and light you need in order to more completely comprehend His mysteries, practice His sorcery and reach His Gnosis.

When more than half of the cigar has been smoked place its remaining part in the altar ashtray, take a seat in front of the altar and meditate upon the strengthened and strengthening presence of the Master Dominor Tumulus, the King of Gulgaltha.

When ready, give praise to the Master Qayin and thank Him for the empowerments granted and close the working in the traditional manner.

Cover the newly seated fetish with its black shroud, which must always veil it and be removed only when He is to be called upon in connection to spiritual work or during the weekly giving of offerings.



Even though many different aspect-specific fetishes may be created, as the insight concerning their seating is attained, one must always remember that it is never a question of having different spirits represented upon the altar and that His Soul and Spirit are One. The general offerings given each Monday or during any other day when the seated essence is nourished and praised will remain in the same amount, as the receiver is still one and the same, even if more than one specific aspect is connected to.

The exception to this rule is when specific work has been done through one of the aspect-specific fetishes and powers of the Master, as in such cases it is customary to give that seated aspect additional offerings in order to replenish any spent power and to give thanks for the assistance granted.

As for the Formulae of Calling it is most often the general formula employed in the opening of almost all the workings, following the aspect-specific formulae, like that of the First Gravedigger or that of Master Qatsiyar. The same goes for the salutations at the end of the workings, where also the general salutation is followed by the aspect-specific ones.



CHAPTER 55

The Dark Dead (The Legions of the Intranquil, Obsessive, Lonely and Evil Souls)

Within the context of Necrosophic Sorcery there exists a zenith and a nadir when it comes to the nature of the dead employed and the workings conducted with their aid. The zenith and exalted crown of our work in connection to the dead are the aspects pertaining to the Mighty Dead, which most often concern spiritual elevation, illumination and becoming, through the initiatory path outlined by those who have paved the way before us, headed of course by the holy souls of the Master Qayin and the Lady Qalmana.

The nadir of the work and the polar opposite of that Exalted Crown of the Mighty Dead is on the other hand connected to the Dark Dead and is most often concerned with the pernicious rites of malediction, madness, misery and death. These Dark Dead are the restless, tormented and tormenting souls of the earthbound dead, who because of their lack of spirit and their material obsessions, consciously or unconsciously cling to their earthly existence, or because of some other reason have so become bound to suffer as one of the intranquil and lonely shades haunting this world.

Rage, fear, pain, lust, confusion, madness and hate can be counted amongst the more common reasons for why some of the dead become earthbound, dangerous and often in more ways than one parasitic in their interactions with the living.

The Dark Dead are sometimes also referred to as the Red Dead, as

they are the souls of the bloody and/or bloodthirsty dead and have most often been insane murderers, murder victims, suicides, lunatics, sexual predators, extremely fearful, depressed or otherwise painfully sick individuals in life, but also those who have died in violent accidents, because of starvation, during childbirth or have become killed through some sorcerous means are understood to fall under the category of the Dark Dead.

According to some systems of thought also the souls of the unborn, especially those purposely aborted, can join this legion of the dark and vengeful dead and even though their consciousness had not developed in life they gain a sort of bestial awareness in death, which makes them potentially very dangerous.

All these ferocious and harmful dead have because of their unnatural state of being assumed an antagonistic role within the realms of both the living and the dead and cause usually nothing but suffering, sorrow and death.

It is these shades that our Master Qayin, in His aspect as the Lord of the Dark Dead, owns, commands and controls and it is these dead that Abel the Black herds, keeps in check or lets loose, all according to the decrees of the one who holds his own leashes, for in truth is Abel not only the First Dead but he is also the first and the most elevated amongst the Dark Dead, because of his taming by the hands of the Master.

Within the practical work there are more or less only two different approaches when it comes to these kinds of the dead; one is to banish them and to protect one's self or others against them and the other is to direct their venomous souls against those who deserve the suffering which the Dark Dead always tend to bring upon those afflicted by their envenoming presence.

There are certain things that one must possess and know before working with these kinds of the dead; one must possess the knowledge and empowerments granted by Qayin in His aspect as Master of the Dark Dead, one must know how to raise them and how to put them down,

one must know how to direct them, one must know how to bind them (both to a victim and to their own graves or other places of confinement), one must know how to feed them and how to heat them up, one must know how to protect against their contagious darkness and how to wash away their black stains and one must know when to use them, which of them to use and how to find the specific kind needed for the work at hand.

The Sceptre of the Shadows of Death, the Bellicum Wand of Qayin Dominor Tumulus, is for example one of the most important tools when it comes to the workings connected to these kinds of the dead, for when such sceptre has been obtained correctly it will be, amongst other things, an outer sign of the inner fortifications and insights into the relevant mysteries gained from the Master, but a wrongfully obtained sceptre will aid in nothing but one's own sinking into the darkness of the restless dead as it in such case will hold no power over them and will grant no protection against their rage and hunger. The black and white rosary talisman of the Master are also of great value and power within these kinds of workings and if consecrated properly they will aid greatly in both the summoning and controlling the Dark Dead, but also in keeping a safe distance between one's self and these bestial revenants.

Besides the empowerments and protection granted by the Master, there are also those of the First Earthbound Dead, Abel, which one needs to acquire before embarking upon the infernal road of the Dark Dead, as it is he who in the name of Qayin controls such wicked and foul shades and by the grace of the Master and through Abel one can also gain such control.

When the necessary knowledge, power and spiritual licenses needed for a correct approach towards the workings connected to these kinds of the dead have been obtained one can, in accordance with sound judgment and for the sake of justified causes, seek out these kinds of miserable souls and put them to work, set them upon the guilty and remove them from the truly innocent.



When it comes to the practical approach in connection to the categorisation and identification of these tortured and obsessed souls there are a few groups amongst them which are of special interest to us, when it comes to both curing and causing harm. The following is a short list of some of those Dark Dead and the understanding of their conditions and the causes of their suffering are actual key points when it comes to how they can be accessed, fed, agitated, quickened and controlled, but such knowledge will also help in making the correct decisions when it comes to choosing the right kind of dead for any specific situation so that the dead conjured possesses the qualities best suited for the work at hand.

The Murderous Dead – These are the shades of the hateful, the violent and of those with an immense bloodlust and murderous rage in life who in death continue to strive for bloodshed and the demise of others. These Dark Dead are as double-edged swords, for even if they with ease can be directed to destroy others they can with equal ease turn upon the one who seeks their baneful services, as they are like bloodthirsty beasts and need to be bound firmly to their tasks, lest they cut off the hand that tries to wield them. The souls of these obsessed murderers can in a very efficient manner provoke acts of violence, bloodshed, suicide and murder.

The Murdered Dead – These are those amongst the Dark Dead that have remained in a shocked state of both mind and soul and because of the violence that has led to their demise often become bound to and haunt their places of death. They may not always seek conscious and directed vengeance, but they are most often in a confused and enraged state, caught in a limbo where they relive the terror and pain of their own murder. These dead can cause much harm and are often bringers of confusion, anger, mental anguish and madness, but they can also provoke violence and murder, as they can influence the minds of the living in a very concrete manner.

The Burnt and the Burning Dead - These are the ones that have been burnt alive and in death still remain within the flames of their mind and soul afflicting pain and horror. The visions of purgatory and the flames of hell are often connected to the sights conveyed by these

tormented dead and have in truth very little to do with any kind of purgatorial cleansing. The other sub-category falling under this heading is those amongst the perverse dead that have been obsessed pyromaniacs and arsonists in life that have caused the suffering and deaths of others through fire and taken delight in the agony and destruction that they have induced and still seek to cause. In either case these kinds of Dark Dead remain in death obsessed with burning and fire, in different ways, and they often cause pain, terror, madness and horrible accidents, disfigurements and death by the way of fire.

The Drowned Dead - These are those restless souls of the drowned which often stay attached to and trapped within the bodies of water where they have died and there they often cause drowning accidents. It is these Dark Dead that often have been mistaken for undines and other aquatic spirits and besides causing tragedies in connection to water they are also known to be effective bringers of nightmare, madness and in some cases serious breathing problems and suffocation.

The Insane Dead - These are the lunatics afflicted with mind shattering forms of insanity in life which becomes carried over with them even in death and there binds them to a nightmarish, earthbound, existence. Because of their mental confusion these Dark Dead can often not grasp their own deaths and continue to haunt their familiar surroundings, people or the things that they have felt some form of strong attachment to in life, in a state of perpetual madness. These insane souls cause nightmares, confusion and madness and are known to be effective destroyers of the minds of the living, as their lunacy is most contagious in the cases where they attach themselves to them.

The Plague Bearing Dead – These are some of those that have died because of painful and contagious diseases that in life had destroyed both their bodies and minds. They remain obsessed with their sickness and suffering even in death and become thus bound to a state of nightmarish anguish. These Dark Dead are called the plague bearers as they can afflict the living with the symptoms of their own diseases and so also manifest such sickness physically, as the seed of any sickness is first planted in the subtle planes before it can manifest in flesh.

The Suicides – These are the souls of certain suicides who in death have not found any escape nor rest and continue to obsess about that which they had sought to escape through the death of their bodies and because of their attachments they remain bound by their futile self-destructive impulses. These tormented shades possess the power to cause sorrow, madness, fear and depression and can provoke suicidal and self-destructive tendencies within the target they are sent against.

The Vengeful Dead – These are those amongst the Dark Dead who in life have been and in death continue to be obsessed with their just or unjust strive for vengeance. These shades serve all forms of retaliation and are best worked by those sharing, on a very deep level, their own obsessive sentiments concerning vengeance. Intranquil souls such as these are effective when merciless and harsh justice is sought and they are especially good to employ when the target has wronged someone in similar manners that one of these dead considers themselves to have been wronged. Shades such as these are very dangerous as they easily can possess the minds of those who call upon them and one must therefore possess sufficient knowledge and fortification before souls such as these are worked with.

The Unrepentant Dead – These are the souls of hardened, impenitent and merciless criminals obsessed because of their vices and material attachments. They are called upon within certain contexts in order to combat and escape the law and successfully commit crimes, in return for offerings pertaining to and satisfying their base desires, or addictions, which they had in life and continue to have in death. These are another unit of the Dark Dead which require very specific knowledge and great preparation if they are to be worked properly and without peril.

The Lonely Dead – These are the tormented souls of the cheerless, regretful and lonely dead, often thought to be in a state of purging suffering, without anyone ever having cared for them or loved them and it is this perceived lack of love and kindness which often is thought to be the cause of their obsession and unnatural attachment to the realm of the living. Some of these souls are believed to suffer in death because of some presumed sin or wrongdoing, which they obsessed

about in life and continue to do so in death, where they place themselves in the parts of the lower astral that best corresponds with the most common ideas concerning purgatory. These mournful Dark Dead are most often called upon in order to cause regret and sorrow, or in order to afflict a person's five senses with all of their own sufferings until he/she does as demanded of him/her, but these tormented souls can also cause depression, self destructive behaviour and even provoke suicide.

The Cursed Dead - These are the Dark Dead who have died because of some form of sorcery that had been directed towards them in life and they are often in death bound by that same curse and made to remain a captive of the elements or spirits which had caused their unnatural deaths. These damned shades are only accessible and useful if one knows how and why they became cursed and by which powers they in death are kept subjugated, for with such knowledge they can become efficient slaves and serve many forms of highly effective malefica. Most often such privileged knowledge is only accessible to the one who has caused the death of the soul in question, but there are of course other esoteric means through which one can learn about the fate befallen the dead, all according to the different rites of necromancy and through the aid of the Faithful Famuli received from the side of Qayin and His Bride.

The Stinging, Crawling and Snaring Dead - These are those amongst the restless dead who have been killed by poisonous insects, spiders or other crawling and venomous animals. They are caught within a perpetual nightmare of their own death and that which has killed them and their shades often assume bizarre forms because of the unnatural synthesis between their own human souls and that of the shadow of the creature that had killed them. Another reason for the manifestation of these insectoid or otherwise crawling and stinging forms of the Dark Dead can also be an extreme phobia, obsession or attraction towards these kinds of creatures in life. These dead can leave actual bite marks upon the body of their victim, swarm them in their nightmares and cause sickness of both body, mind and soul.

The Vampiric Dead – These are the Dark Dead of legends, the undead rising from the graves in order to hunt, haunt and drink the lifeblood of the living. In truth these are not the drinkers of physical blood, even though blood and other bodily fluids carry that which they thirst for, but what vampiric shades such as these hunger for is the very life-force of all living beings and because of their conscious or unconscious parasitic impulses and traits developed in life they continue to act as souls obsessed by and craving for the Breaths of Life they themselves are unable to produce, or maintain, through natural means. The atavistic form assumed by these Night Flyers is that of bats or nocturnal birds of prey and they are also known to possess the attributes of the Succubi and Incubi when stalking the dreams of the living. Dark Dead such as these possess the power to empty a target of his/her vitality, bring weakness, sickness, nightmares and madness and slowly cause death through the siphoning and theft of the target's vital force.



CHAPTER 56

Distorted Shadows of the Calvary Cross

We will here present the signatures of the Dark Dead obtained through a multitude of different treaties and covenants with Qayin, in His aspect as the Lord of the Dark Dead and the legions of famuli serving that specific path of Our Holy Monarch of Skulls.

Each signature is connected to a specific grouping of these malefic shades cast by the Black Cross of Gulgaltha and through the linear conjurations that these signatures constitute they are all bound by the Master to serve His cause. This does not mean that their use is without hazard, on the contrary it must be made clear that the workings of these bestial souls of the obsessed is actually amongst the most dangerous practices pertaining to the necrosophic sorceries of our Qayinite Tradition, but as the goal of our Work is to offer insight into the diverse aspects and manifestations of His Art, it is important to also shed light upon this most dark topic, and make available the keys through which the closed paths to the core of certain fundamental mysteries can be opened, and lead the wise to new darksome illuminations and at the same time usher the foolish and the profane further down into the graves that they insist on digging for themselves.

These thirteen signatures that we present are employed both as beckoning signals and fetters, evoking the shades connected to them and at the same time placing them under the power of the Black Cross Upon the First Mound. In order to work these signatures one must therefore first obtain the permission of the relevant aspect of the Master and then proceed with great care, making sure to cleanse, fortify and protect body, mind and soul before these foul ghosts are approached.

Such preparation should always include ritual baths, fumigations and the magical donning of the Spiritual Armours, by the ways of sacred anointments and the talismanic and amuletic fortifications of one's self, all in the name and through the grace of the First Master of these specific sorceries.

Of even greater importance are the cleansings which must be performed after these interactions with the Dark Dead in order to remove any remaining link to them, through which they otherwise, because of their malefic and ravenous nature, could inflict their suffering upon the one who had called upon them, even if such calling had been conducted through the authority of their Master. As these dead only act upon their animal instincts and obsessive drives they may be properly forced and directed, but they can never be made loyal or ever be trusted and must therefore always be treated both cautiously and sternly.

There are a few different ways through which these signatures of the damned can be activated during their conjurations and summoning and most often it is inside the cemeteries or the places known to be haunted by these shades that such workings are conducted, as it is not advisable to ever invite these dead to one's own house by conducting these evocations in front of the home altar.

Most often the signatures are traced upon suitable pieces of black or red cloth that in beforehand has been ritually washed in an infusion made with one, three or seven plants possessing powers that can facilitate the interactions with these kinds of restless dead. Such piece of cloth is usually left to air dry in front of the Master's fetishes, or hung on His black altar cross, if such a symbol of Gulgaltha is present upon or in front of His altar, and when dried folded and kept upon the altar until use.

Instead of the black or red cloth also paper, of suitable size and colour, can be used and receive the empowerments of the plant spirits via the sprinkling of the infusion and/or through fumigation. In other cases the signature may be directly marked upon the ground or even on the backside of a gravestone, in such cases where the Dark Dead

sought is identified as the person buried in that specific grave.

The tracing itself is most often done with some kind of consecrated chalk, paint or powder, but in certain contexts the signatures can also be marked with the tips of suitable wands, such as those of Blackthorn, Ebony, Yew, Elder, Alder, Cypress and the Black Ironwood, with knives or in other ways become imprinted upon any suitable surface in connection to the place haunted by these shades.

When it comes to the making and consecration of the chalk used to call upon the Dark Dead there are many different elements from the mineral, the plant and the animal kingdom that can be mixed with the white plaster or black charcoal powder, which are the two main carriers most often employed.

Some of the most useful minerals to mix, in moderate amounts, into such chalk are Cinnabar, sulphur and Red Iron Oxide. Cinnabar possesses all the virtues of the swift mercury with the addition of the heating qualities granted by its colour, sulphur possesses the burning, banishing and commending powers and is an element much in harmony with the infernal chthonic realms and Red Iron Oxide, being the very blood of iron, possesses fierce martial qualities empowering all workings of aggression. Also, small amounts of gunpowder can be added to the mix in order to grant further explosive and expediting qualities to the mixture.

When it comes to the plant elements employed they can vary from case to case, but within the workings of the Dark Dead the following plants are some of the ones most often used: Angel's Trumpet, Cypress, Yew, Blackthorn, Poplar, Black Ironwood, Aconite, Black Hellebore, Hemlock, Henbane, Mandrake, Mullein, Thorn Apple, Valerian, Wormwood, Alder, Rosary Peas and Castor Beans. By understanding the powers of the spirit of each plant one will be able decide which one to employ within each specific working.

From the animal kingdom black cats, pigs, dogs, bats, ravens, crows, owls, maggots, scorpions, centipedes, frogs, toads, spiders and other venomous crawling creatures are most often employed and their blood,

crushed bones or bodies and their ashes serve often to grant additional focus and magical charge to the chalk that they are mixed into in order to further connect it with and give it power over the category of Dark Dead that it is meant to conjure.

When all the elements have been selected, consecrated, dedicated to their task and become empowered by their respective spirits they are mixed together, prayed over and finally blended in the amount of one-tenth of the whole mixture that is meant to constitute the foundation of the sorcerous chalk. Depending on the kind of plaster employed, and the elements mixed into it, sufficient amount of liquor, instead of water, must at this time be added to the mixture in order for the plaster base to become thick. Usually 1 part liquor to 2 parts of the chalk mixture is sufficient in order to get the correct consistency and moisture needed.

If charcoal is used instead of plaster, in order to create black chalk, egg whites are used in addition to a smaller amount of alcohol than what would be used in plaster mixture, just enough to give the mixture of elements a smooth and thick consistency, allowing them to be formed into suitable shapes.

For the forming and drying of the moist chalk mixture waxed paper can be used and made into simple moulds, of suitable sizes and shapes, into which the chalk mixture is poured. These are then placed upon a plate and positioned upon the altar of the Master for at least seven nights, in order to slowly dry and receive the full empowerments. Each night they are given smoke of tobacco, the flame of a candle and in the name of Qayin conjured and charged to possess all the qualities needed for the tasks that they have been created for.

In whichever way the signatures are traced, be it with the consecrated chalks or through some other suitable means, they must still be further worked before they become fully opened. Usually certain offerings and elements are placed upon the power points of the signature, plus any link to the target of the spell that one wishes to send the Dark Dead against. Libation, raw meat, incense and candles are amongst the offerings most often given within such settings and within the most

extreme cases even live animals are sacrificed and fed to these malicious shades in order to empower them fully before they are sent out to their work.

The libation offerings given are strong liquors, wines or black unsweetened coffee. The food offerings consist often of hearts, livers and brains, different kinds of raw meat, especially pork, served sometimes with black beans, chilli and black pepper.

As for the incense used when these dead are called upon through their signatures, there are a few formulas that have proven most effective, one of them being the following:

- ✧ 7 parts Cypress
- ✧ 7 parts Yew
- ✧ 7 parts Wormwood
- ✧ 3 parts Mullein
- ✧ 3 parts Aconite
- ✧ 3 parts Henbane
- ✧ 1 part Sulphur

Each plant element must be consecrated according to tradition, through the powers of Master Qatsiyr, and become thus empowered by its own Black In Green, which in turn must be petitioned to lend specific aid to these workings, before they are mixed together, with the sulphur being added last.

The smoke of this Dark Dead Incense acts, according to the governing pacts through which these mysteries have been revealed, as a key to the parts of the signature which at this point would still have remained closed and gives further substance and power to the manifestations of the wraiths summoned.

As for the candles used, they are always black, marked with the signature of the Dark Dead and anointed with suitable magical oil, most often consisting of a mineral oil base into which the same elements like the ones in the Dark Dead Incense, or other herbal and mineral elements specifically relevant to the work at hand, are steeped.

It should be observed that, contrary to how work otherwise is usually conducted within other contexts, we here refrain from giving libation sprayed directly from the mouth and exhaled smoke offerings, as we in connection to the work with these kinds of malign souls do not wish to give them any more personal links to ourselves than what is necessary, and as saliva and breath are amongst the strongest carriers of the personal essence, we employ alternative methods of giving unto and quickening these shades.

Besides the somewhat general offerings mentioned, there are also certain specific elements which could be placed upon or around the signatures, depending on which category of the Dark Dead it is that one seeks to summon, in order to focus the powers of the work and further strengthen the manifestation of the dead called forth. These are the elements pertaining specifically to the binding obsessions of the shades represented by the signature.

For the *Murderous Dead* some weapon, tool, element or other potent symbolic link to the deeds and forces of homicidal aggression should be presented upon the signature, unless the soil from a known murderer's grave can be employed instead. For the *Murdered Dead* the soil bought from a place of murder or the grave of a murder victim should be used. For the *Burnt and the Burning Dead* a container of glowing embers or some other fiery elements should be presented. For the *Drowned Dead* a bowl of water, ideally collected from a lake where drowning has occurred, is to be placed. For the *Insane Dead* soil from a mental hospital or the graves of the mentally ill is to be employed. For the *Plague Bearing Dead* the soil from a hospital or the graves of those that have died because of contagious and deadly diseases are to be used. For the *Suicides* soil from a place of suicide or the grave of one who has died by his/her own hands is to be placed. For the *Vengeful Dead* written accounts about the deeds which are going to be avenged, penned by the one wronged by the target of the curse, or some other concrete links to that which is the cause of the retaliation sought should be present. For the *Unrepentant Dead* elements linked directly to their vices and causes of obsession can be presented upon the signature. For the *Lonely Dead* there are a few mysteries one must have insight into before they can be called upon

in the most potent manner, but a glass of cool water, one single flame and a container of soil from a place of the abandoned and forgotten dead can be placed. For the *Cursed Dead* elements connected to that which has cursed, destroyed and bound them should be presented. For the *Stinging, Crawling and Snaring Dead* live or dead scorpions, centipedes, spiders and/or any other such creatures or elements pertaining to this category of the obsessed dead should be placed upon the signature, and for the *Vampiric Dead* elements pertaining to vampirism, such as certain animals and certain plants, but also fresh spilled blood should be placed.

The links to the target of any malefic work conducted through these signatures are on the other hand most often placed upon the fanged mouth of the skull, or in some other position where the dark currents of the signature are focused or directed towards, via the points, crosses, arrows, elements and offerings.

When working with these signatures, it is also customary to employ two smaller Rowan wands, branded with Qayin's Key sigil of Protection, and place them crossed, in the form of an X, upon the ground somewhere under the skull depicted in the signature. This is done in order to block any of their emanations from coming down upon one's self, as it is most often in that spot, underneath the skull, one stands after the full activation of the signature employed, in order to conjure the shades evoked. In the case of those signatures that have a downward pointing vertical line, passing all the way through the skulls, the crossed Rowan wands are to be placed in front of the endpoint of such vertical lines, in order to protect against the emanations flowing through them.

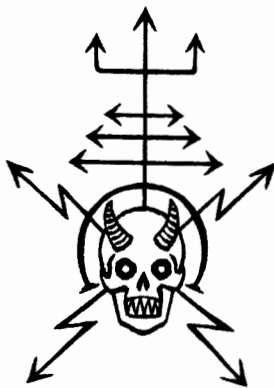
If suitable Rowan wands are not accessible, those of any other tree possessing the powers to protect against the Dark Dead can be used instead.

The whole working, including the crossed wands, is usually left to remain upon and around the signature, as everything becomes soiled by the envenoming presence of these shades, but in those cases where the signature needs to be erased and removed, a strong infusion bearing

the powers of Rue, Yerba Maté and Sage must be used and an incense blend consisting of those three herbs must be burnt in order to banish any lingering influences.

By knowing the signatures, elements and offerings through which these Dark Dead can be summoned the wise and the cunning will be able to also figure out how to banish them, whenever and wherever their presence is unwanted and unwarranted, as by replacing certain attracting elements with repelling ones, reversing certain procedures and changing the petitions to both the Owner and the herder of these restless shades, one can efficiently remove them and put an end to their haunting.

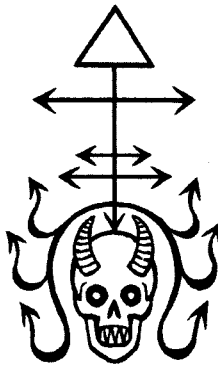
Here follows the 13 signatures of the Dark and Malefic Dead, being the keys to the roads of victory, power and insight for the few possessing the sufficient understanding and empowerments, but also to the gates of damnation, for those who will approach these mysteries without respect, spiritual license or a worthy cause.



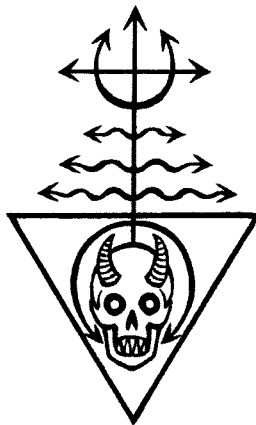
The Signature of the Murderous Dead



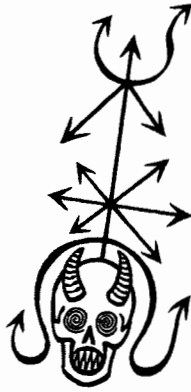
The Signature of the Murdered Dead



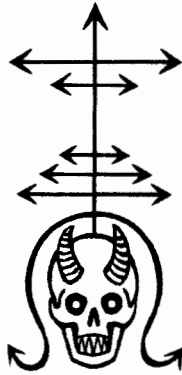
The Signature of the Burnt and the Burning Dead



The Signature of the Drowned Dead



The Signature of the Insane Dead



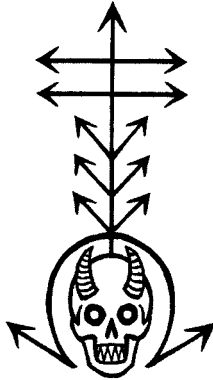
The Signature of the Plague Bearing Dead



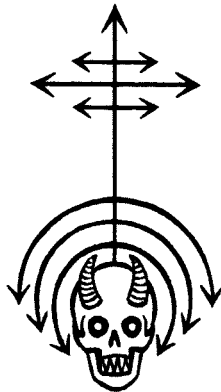
The Signature of the Suicides



The Signature of the Vengeful Dead



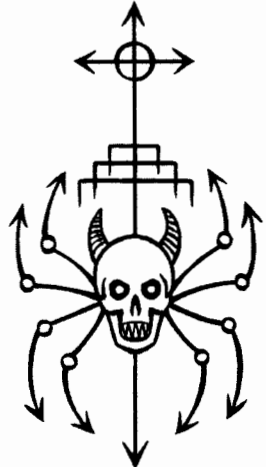
The Signature of the Unrepentant Dead



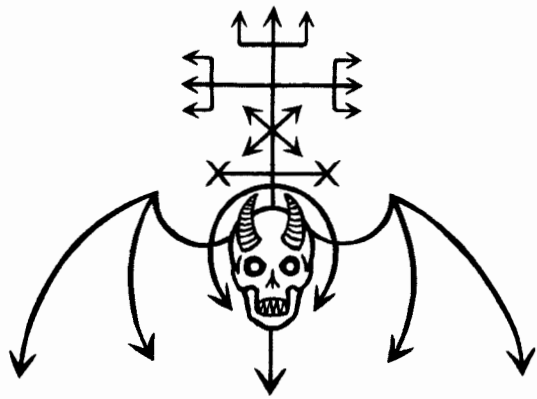
The Signature of the Lonely Dead



The Signature of the Cursed Dead



The Signature of the Stinging, Crawling and Snaring Dead



The Signature of the Vampiric Dead



CHAPTER 57

A Fortifying Bath

The fortifying bath is to be taken as a preparation before the more demanding and dangerous workings, especially before any form of aggressive sorcery or before all rituals connected to the commanding of the Dark Dead and other such unruly shades or spirits. The Fortifying Bath grants a protective spiritual armour placed upon the outer layers of the soul and endows besides a potent martial empowerment also a dominating and commanding aura, all according to the attributes of the Black In Green of the plant elements employed.

The following elements are needed for the Fortifying Bath:

- ✧ 3 large Bay Laurel leaves (or the petals of 3 red Roses)
- ✧ 2 teaspoons Rowan wood powder
- ✧ 2 teaspoons Blackthorn wood powder
- ✧ 1 teaspoon Jalap Root powder
- ✧ 1 teaspoon Liquorice root powder
- ✧ 1 teaspoon Calamus root powder
- ✧ 3 drops Bergamot oil

With some slight changes, the following bath can be consecrated either through the grace of Qayin or Qalmana. This is done by simply replacing the Bay Laurel leaves with red Rose petals and using Qalmana's Key Sigil of Domination instead of Qayin's Key Sigil of Power upon the candle lit upon the bowl.

1. Consecrate all elements according to tradition and conjure all their Black In Green to grant their full empowerments. When all plant elements are fully enspirited and ready, place them in a bowl and pour

circa ½ litre of boiling water over them.

2. Place a white plate as the lid of the bowl and upon it light a red or purple candle with Qayin's Key Sigil of Power or Qalmana's Key Sigil of Domination.

Pray to the Master or to the Lady and ask Him or Her to grant you the fortification, strength, power and protection you need and to endow you with a dominating and commanding presence, before which both the shades and the spirits, the living and the dead, shall tremble and obey.

Contemplate the power of each plant element used within the powerful and power bestowing infusion, and pray again to each plant spirit and ask them to lend their ablutionary blessings to you and leave then the candle to burn until fully consumed.

When the candle has burnt all the way down, the infusion is ready for use.

3. Filter and remove all the coarse elements from the infusion, pour the strained extract back into the bowl and once again put on the white plate as its lid.

Take the bowl to the bathroom and place it in an elevated position.

4. Shower first your body and cleanse it of all physical impurities. After the mundane cleansing of the body, fill the bathtub with moderately hot water.

Take down the bowl, remove its lid, pray over its contents once again and envision its spiritual essence ablaze with red or purple flames, depending on if a red or a purple candle was used during the empowering of the infusion.

When ready, slowly pour the infusion first over your left shoulder, then over your right shoulder, and finally pour the remaining part over your head.

5. Lie down in the bathtub with closed eyes for circa 15 minutes. Immerse your whole body seven times completely under the water and feel all the strengthening power imbue your astral shield, endowing it a fierce, commanding and dominating glow of fiery red or royal purple.

Feel and envision how the magical infusion grants to you the protective fortification and empowerments you need, take in the power you are immersed in fully and give praise to the Master or to the Mistress of All Black In Green.

6. Step out of the bathtub and let your body air-dry. Let the water in the bathtub go down the drain and know that all the powers it contained now are vested upon you.

Light a red or purple candle upon the altar as a votive offering to Master Qayin or Lady Qalmana and give thanks for the fortifications and victory bringing blessings you have received.

7. Empowered go forth and initiate your follow-up workings, or do whatever else it was that you needed to be fortified for and you shall succeed, command and conquer.



CHAPTER 58

Purifying Baths

These baths are used in order to remove the stains of the Dark Dead and banish all insalubrious, misery-bringing and parasitic shades that may have attached themselves to your subtle bodies. These ritual baths cleanse the outer barriers of the soul, removing the stains of murder and banishing the vicious ghosts of the restless dead.

These baths should be taken after every working in which the poisonous and death-bringing currents of the Dark Dead have been employed within the Necrosophic Work or whenever else you have stained yourself with the poison meant for someone else.

Cleansing Bath, formula 1:

- 3 teaspoons Rue powder
- 2 teaspoons Nettle powder
- 2 teaspoons Salvia/Sage powder
- 3 teaspoons Yerba Maté powder
- 3 large Bay Laurel leaves
- 1 Green Lime, the dried rind only
- 3 teaspoons sea salt



Cleansing Bath, formula 2:

- 3 teaspoons Hyssop herb
- 3 White Roses, petals only
- 3 White Carnations, petals only



Cleansing Bath, formula 3:

13 Juniper berries
2 teaspoons Wormwood
2 teaspoons Birch leaves
1 teaspoon Saltpetre

✱

Cleansing bath, formula 4:

3 teaspoons Eucalyptus leaves
3 teaspoons fresh Pine needles
7 drops of pure Camphor oil

✱

1. Consecrate all of the plant elements according to tradition and place them in a bowl when they are ready and fully enspirited. Pour circa ½ litre of boiling hot water over them into the bowl and pray over the infusing mixture and ask the Black In Green to grant you the purifications you need.

2. Place a white plate as lid on the bowl and upon that makeshift lid light a small white candle, marked with the Key Sigil of Protection. Pray to Sancte Qayin to imbue the infusion with the cleansing power you wish to employ and ask Him to grant you the purifications you need.

Contemplate the power of each element used in order to create the powerful cleansing infusion and pray again to each plant spirit or elemental shade to bestow their ablutionary blessing upon you. When the candle has burnt all the way down, the infusion is ready for use.

3. Filter and remove all the coarse elements from the infusion and pour the strained extract back into the bowl and once again put on the white plate as its lid.

Take the bowl to the bathroom and place it in an elevated position, like for instance upon a shelf.

4. Take first a normal shower and cleanse your body of all physical impurities. After the mundane cleansing of the body, fill the bathtub with moderately hot water.

Take down the bowl, remove its lid, pray over its contents once again and envision its spiritual essence ablaze with green flames.

When ready, slowly pour the infusion first over your left shoulder, then over your right shoulder, and finally pour the remaining part over your head.

5. Lie down in the bathtub with closed eyes for circa 15 minutes. Immerse your whole body seven times completely under the water and feel all the astral impurities attached to your auric body become dissolved by the cleansing power of the holy infusion.

Feel and envision how the magical infusion washes away and banishes the spiritual blemishes and unwholesome shades from your body and soul, and give praise to Our Master of All Black In Green.

6. Step out of the bathtub and let your body air-dry. Collect some of the bathwater in a lidded jar and let the rest of the water in the bathtub go down the drain and take with it all of the turbid astral fluids that otherwise would have poisoned you.

Light a green candle upon the altar as a votive offering to Our Master Qayin and thank Him for His blessings and protection.

7. Take the jar filled with bathwater to a crossroads and pour it out at its centre and pray to the spirits to disperse all negative currents earlier attached to you. Leave a small offering of seven coins and a cigarillo for the genius loci, take three steps backwards, first step taken with the left foot, turn around and leave without looking back.



CHAPTER 59

Protection Oil

The following oil formula offers protection against the shades and spirits of depression, fear and obsession and against all forms of astral assault. It is a powerful oil for the anointment of one's own body after cleansing baths following any working with the Dark Dead and possesses the power to utterly remove any lingering stain caused by the interaction with shades so foul.

This blend falls under Saint Qayin of Gulgaltha, being the Master of the Wandering Dead and the owner of All Graves and should receive its empowerments both through the Green Point of the Skull and the sigil of the King of Gulgaltha.

The following are the elements which are to be blended into a carrier oil base, such as Almond or Olive oil, and therein be left for at least 49 nights, during which the bottle is to be shaken each night, while the spirits of the plants within it are prayed to grant their protection against all offensive shades and spirits:

- ✧ 3 parts Blackthorn leaves
- ✧ 3 parts Palo Santo wood powder
- ✧ 2 parts Salvia
- ✧ 2 parts Rue
- ✧ 2 parts Yerba Maté
- ✧ 1 parts Benzoin
- ✧ 1 parts Myrrh

The Protection Oil is to be applied upon the body from the nadir to the zenith, starting with the sole of the feet and then moving upwards

to the solar plexus, heart, left and right shoulder, throat, back of the neck, forehead, crown of the head and finally both hands, all this while praying to the Master, asking Him to remove all unwholesome shades and spirits and to cut all lingering links between one's self and them.

This exact same formula can also be used for the creation of a potent incense blend, serving the same cause as the Protection Oil, and in the most severe cases, when the strongest of cleansings are necessary, such oil and incense can be used as follow-up to a cleansing ritual bath and would in such case ensure the removal of all spiritual parasites and other astral taints.



CHAPTER 60

Self-Benediction Oil

The following formula is for an oil to be employed within the rites of self-anointment, as a follow-up to having removed negativity and baneful influences from one's own self through the purifying rites, as such cleansings tend to leave a vacuum which needs to be filled in order to establish a foundation for desired forces to take root.

This is something attained through the conscious alteration of the field of attraction and repulsion around one's person, in order to not allow the undesired influences that have been annulled to be replaced by a new set of equally unsought ones. This replacing of the negative that has been banished with the desirable, sympathetic and drawing elements, which will fill the vacuum left, is based on the fact that causal nature, in its rejection of the Purity of Emptiness, abhors a void and because of this *horror vacui* always seeks to fill it, which is the case if one does not consciously fill such void/vacuum left after the peeling away of the unwanted forces that had been attached and penetrated into the soul's outer layers.

It is therefore important to dress and anoint one's self in accordance with that which one wants to take root around one's own spiritual frame, in order to compel the manifestation of the influences and forces attracting and granting fortification, blessing, luck, success, happiness, strength and victory upon one's chosen path.

The following is the formula of the Self-Benediction Oil and each plant element is, as usual, to be fully consecrated and its Spirit petitioned properly to lend its blessings to the work, before it is mixed into the carrier oil, which in this case should be extra virgin Olive oil:

- ✧ 2 parts Allspice powder
- ✧ 2 parts Bay Leave powder
- ✧ 2 parts Clove powder
- ✧ 2 parts Patchouli powder
- ✧ 3 parts Cinnamon powder
- ✧ 3 parts Jalap Root powder
- ✧ 3 parts Yerba Buena powder

The Self-Benediction Oil is to be utilised in similar fashion as the Protection Oil and can in certain cases be used within a follow-up procedure to the anointment of the body with that oil, this in order to both ensure protection and the blessings of this Self-Benediction Oil. Whether it is used in connection with any other oil or on its own it is still to be applied in the same fashion, anointing the body from the nadir to the zenith after any and all rites of self-purification and exorcism.

Once again the same formula can serve well the making of incense, and in such case the fumigation of the body, in connection with the anointment with the Self-Benediction Oil, will complement its powers and the manifestations of its blessings. In other settings, when necessity so indicates, the smoke of the Self-Benediction Incense may fully replace the oil, like in contexts where such oil is not available or still not ready for use, as the plant elements must have steeped within the carrier oil and have been shaken for at least 31 nights before the oil will be infused enough for use.



Egressus







CHAPTER 61

Transcendental Aspects of the Unified Twin-Flames of Sataninsam

Zammazo Emoth Zaraqaen Baaltzelmoth!
Zammazo Emoth Zaraqaen Baalatzelmoth!
Zammazo Emoth Zaraqaen Baalbaalatzelmoth!

There are great mysteries of immense importance connected to the aspect of Baaltzelmoth, being the Qliphothic manifestation of the Spirit of Qayin as the Monarch of the sphere of Oreb Zaraq, but here lies also a secret pertaining to the exact identity of this aspect and how it compares to that which once was manifested upon the earth as the individual aspect of the spirit of our Master.

The revelation of these mysteries is achieved by the realisation of the fact that Qayin and Qalmana, through their transcending of the limitations of the cosmic tree of life, unified their once divided spirits, thus achieving the wholeness and union of the Spirit that they had strived for. What this means is that Qayin and Qalmana, in their Qliphothic aspect, are as One and forever united in bliss and power as the Nightside Regent/s of the Black Light's Venus.

Baaltzelmoth and Baalatzelmoth are in other words one and the same, in their Nightside manifestation, and it is actually this achievement of theirs that is reflected in the traced lines of the Spirit's Deathly Ascent Sigil, which shows the Divided Shards/Seeds of Spirit become unified through the Point of the Fire-Crowned Death.

All this may seem paradoxical as we have throughout this book talked about the Holy Souls and Spirits of Qayin and Qalmana, as if they have retained their individual spiritual aspects, but this is because

their Spirit's modes of manifestation and influence on this accursed side of cosmic existence still become facilitated and affected through the traces of their being and becoming left here behind, both within the Bearers of the Mark and in the world throughout the unnaturally enspirited aspects of nature.

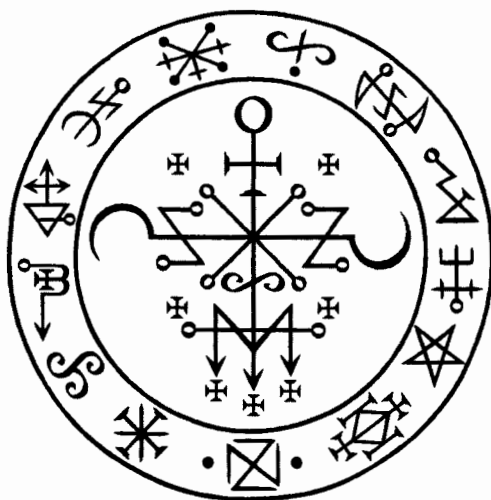
This means that when their Spirit is accessed from, or manifested within, this world it will be through the forms of their earlier individual manifestations remaining still accessible to us and to Them. For example, when it comes to the inner and spiritual links through which They are reached, it is because their Bloodline bears the traces of their past individual manifestations, as the Mother and the Father of the Spirit-Awakened Lineage, that they still become perceived as two individual essences, and when it comes to the outer links through which they are contacted, it is primarily through their Enduring Souls, which are sympathetically still connected to the masculine and feminine aspects of their One Spirit.

When it comes to their manifestation through other links, such as all the elements within this world that became enspirited by their graceful touch and their glorious deeds, all such things are still also links connected to their once divided aspects, which means that when they now become accessed or manifested through such elements bearing their imprints, their One Spirit still manifests as Qayin and/or Qalmana, instead of the Baaltzelmoth/Baalatzelmoth/Baalbaaltzelmoth, being the more transcendent aspect of Anamlaqayin (i.e. Qalmana and Qayin conjoined in Spirit), which represents their Liminal Point of Union upon Earth, signifying the earlier stage of their transcendence and complete spiritual conjunction.

What this also reveals is the fact that each of their spiritual manifestations and intrusions into this world is an act of salvific and heroic sacrifice, as they for the sake of the furthering of the cause of the Black Light allow a fraction of their own Spirit to become crucified and divided upon the Cross of Matter, each time when a shard of their crystallised essence is seated upon a new earthly throne within the rites of fetishistic ensoulment and evocation. With this in mind one can approach these solemn rites with a more correct frame of mind

and understand the necessity for the devotional rites, sacrifices and the offerings given, both as a token for one's thankfulness and devotion and for the more practically inclined reason of maintaining the links established through sympathetic elements and the intermediary spirits.

To make a complicated matter simple, one can say that even though Qayin and Qalmana in essence are One in Sitra Ahra, their manifestations upon the earth will continue to take the individual forms of their distinct and divided aspects. We will therefore not experience Their Unity, until we ourselves have become united with Them, through the Death of the clay-born ego and the Daath of the Spirit-Self. It is because of this that when we call upon Baaltzelmoth within the normal ritual settings, it is still the share of Their Spirit connected to the individual aspect of Qayin which often is addressed, and when we call upon the Baalatzelmoth it is the portion of Their Spirit that was once solely Qalmana's that we approach; even though we know that in essence their spirits are now One.



Esoteric Sigil of Baaltzelmoth, being the point connected not only to Qayin's, but also Qalmana's Spirit, in its complete and perfected form

This is because what we can truly comprehend and experience of their transcendental unity, until such union is self-attained, will be a mere pale reflection of the truth and nothing more, as the mind and the soul can never fully comprehend that which is fully of the Spirit. The closest Point of Gnosis connected to the unified aspect of the Twin-Seed of Sataninsam is the mentioned Anamlaqayin aspect, which is an eidolonic representation of the comprehensible aspect of the earthly stage of Qayin and Qalmana's Spiritual Marriage.

This aspect of their spiritual union, as mentioned before, creates a Liminal Point through which the Baaltzelmoth/Baalatzelmoth/Baalbaaltzelmoth can be glimpsed, as a Black Light shining at the end of what seemed to be an infinitely long tunnel of white darkness.

The symbolism codifying the essence of the Anamlaqayin aspect is in itself revealing, as it shows a two-headed manifestation signifying the presence of a still dual-aspected spiritual essence, having initiated the process of At-Azothic Integration, but still maintaining their individual traits based on division.

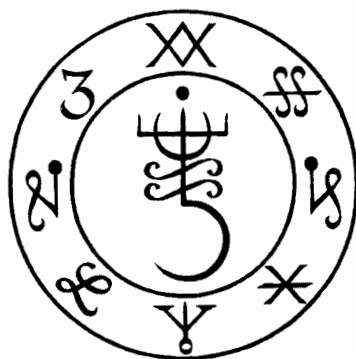
The Seating of the Anamlaqayin aspect is thus possible through the approach that the symbolic codification discloses, by simply bringing together, in an equal amount and power, the ensouling elements of Qayin and those of the Holy Qalmana and by their ritual intermingling attains the liminal union and marriage that can connect a fetish to the lingering aspect of the final phase of their Thrice Coronated and Unifying manifestation upon the Earth.

The most potent way to accomplish this is to create both the Ensouling Tincture of Qayin and that of Qalmana and join them together in order to create the Ensouling Tincture of Anamlaqayin. Such fetish aids greatly in the attainment of further Gnosis concerning the Mystical Union of the Master and the Lady and acts as a crossroads opening the transcendental point towards the Other Side.

Further insights are hidden within and can be accessed through the following Formula of Calling and Esoteric Sigil of Anamlaqayin.

Anamlaqayin's Formula of Calling:

Veni Anamlaqayiniyaqalmana!
Veni Anamlaqayiniyaqalmana!
Veni Anamlaqayiniyaqalmana!
Veni Veni Baalbaalatzelmoth! (x7)



The Esoteric Sigil of Anamlaqayin



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