

BLACK MAGICK OF AHRI MAN

THE ANCIENT RITES, SPELLS
& DEMONS OF PERSIA



KURTIS JOSEPH

FOREWORD BY ASENATH MASON

★ BECOME A LIVING GOD

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إيليس
Kurtis Joseph
The Author

KURTIS Joseph is a Black Magickian who specializes in dark alchemy through the teachings of the most ancient Gods of mankind. He is greatly influenced by schools of eastern thought which he enjoys teaching others to apply in practical ways. The adversarial spiritual path is his focus as it is the liberation of mankind through the apocalypse (revealing all knowledge which has been hidden) that he seeks to help usher in. He holds the divine potential of mankind above all else in hopes of creating a greater humanity and a better world through human evolution and the empowerment of the individual.

Kurtis grew up in a rather secular home which could provide no answers for the spiritual questions he began to ask. The spiritual doctrines of various warrior traditions began to offer some insight while also raising even more questions. In his earlier years, he felt Christianity would offer the missing pieces to the puzzle so he sought to become a pastor by gaining an education at a Bible institute. However, through his research of the Abrahamic faiths he saw a much more sinister agenda hidden behind these religions. At this point he perceived no other option but to turn to the very Gods which were demonized by the modern Church and state. The demons of modern religion became his allies on the quest for truth and he vowed to become a voice for the Gods of old.

Though he has always considered himself a direct student of these ancient spiritual forces he has also worked within many sorcerous lodges of the Adversarial path to explore the common denominators found within various traditions. Kurtis is not necessarily opposed to learning from such organizations. He is opposed to being limited by them. His stance is that lodges should act as trampolines beneath the individual's feet which act to aid in the ascent of the individual. However most of the time by the approach of the individual student, along with the inevitable politics found within the traditions passed down; the teachings become ceilings above their head which prevent the very ascension sought. The solution in his eyes is therefore not the linear rising of consciousness but rather the total expansion of consciousness through personal experience to reunite with the potential power hidden within the darkness of self and the cosmos.

Kurtis has guided many seekers upon their own path of dark ascent through conceptual methodologies empowering the individuals to transcend the need for teaching so that they can step upon the path of becoming. He does not consider himself an occult author, but rather sees himself as an occultist who meticulously records the teachings of the dark divine taking no credit for the wisdom brought forth. His goal is to bring back lost knowledge to once again anchor the true divine power within the world so that it can bring the process of human evolution back up to speed.

Kurtis does offer services of spellcasting for those in need, however he usually suggests those who seek change to instead harness and strengthen personal will to create the needed change for oneself. He is passionate about guiding others through this process as he sees it as one integer within the scientific formula of large scale world alchemical transmutation. He does not just take on students blindly as most people will not actually apply the wisdom he offers. Through divination and initial assignments through which personal effort can be gauged he chooses those who seek to serve the greater cause of counter creation. Through his guidance of others, he seeks the annihilation of limitations imposed upon mankind by a false God who is nothing but an egregore which symbolizes tyrannical lawmakers. God is Government and Kurtis Joseph opposes them both through those he guides. These few individuals are extensions of the divine potential seeking to break free from the grasp of imposed control and they spread the Blackened Fire of spirit upon all of creation through molding their own subjective realities per personal will.

Kurtis Joseph

استدعاء
Asenath Mason
Foreword

THE origin of Ahriman and black magic in ancient Persia resembles other ancient myths of good and evil, but there are specific elements that make it unique among similar accounts. Like in other myths, the primordial picture of the universe is undifferentiated and shows the first principle underlying all creation that is yet to come into being. There is no sun and no moon that would measure the passage of time, and there is no earth and no sky that would make a home for mankind and other living creatures – the first principle embodies all time and all space. He is limitless, infinite and eternal. He exists alone in the universe, but desires offspring who would create "heaven and hell and everything in between." And so he prays and makes offerings for a thousand years until he finally conceives a child within himself. Before it happens, however, he begins to doubt the efficacy of his sacrifices, which is about to trigger a completely unexpected outcome. The child he conceives embodies all his beauty, majesty and goodness. It is a reflection of pure light and absolute perfection. But from his doubt another child is conceived in the womb of the universe: a being symbolic of all darkness, ugliness and evil. The other child embodies all that is rejected. He is hostile, aggressive and full of hatred. At first, the primordial creator is unaware of carrying two sons within himself. As an all-embracing unity, he does not know the nature of division. Finally, when he realizes that he is about to give birth to twins, he promises his first-born son the rule over the universe and all creation. However, the first son to be born is not the beautiful child of light, but his dark twin, the foul lord of darkness and all evil in the universe, who rips his father's womb to emerge first and take over the world.

This bright child is Ohrmuzd, he who would later be called "Ahura Mazda," the lord or wisdom and the highest spirit of worship in Zoroastrianism. The dark and evil son of the primordial creator is Ahriman, or Angra Mainyu, the epitome of the adversary and the origin of all witchcraft, black magic and sorcery. The myth itself, like other similar stories, was invented to explain the duality existing at the foundations of the universe, showing the birth of two opposite principles typifying the dichotomy of life. However, from the very beginning Ahriman is revealed as a force stronger and more intelligent, or perhaps, more unpredictable and chaotic. Like the Egyptian lord of darkness, Set, he is not born, but self-created. He rips the womb of his parent and decides about his fate himself, thus providing a powerful model of self-initiation. As the principle opposing the light of Ahura Mazda, he is a prototype of the adversary. As an entity defying primordial time and space, he himself is timeless and limitless. If we therefore forget about all prejudice and superstition portraying him as a purely destructive force, we are left with an attractive self-initiatory model for a modern Left Hand Path magician.

Seen from the Left Hand Path perspective, Ahriman is a prototype of a principle that in Western esotericism is referred to as the Prince of Darkness, the Devil, and the Enemy of Faith. In this sense he embodies all that is not part of the outlook promoted by mainstream religions. In the oldest Zoroastrian texts his name is not even a proper name, but a term denoting a malign spirit. The word "mainyu" itself in the Avestan language means "mind" or "spirit," and while "spenta mainyu" is a term denoting the bounteous spirit associated with Ahura Mazda, light and creation, the words "angra mainyu" refer to the "malign mind" or "destructive spirit" and typify all that is connected with darkness and anti-creation. In the Qabalah, these principles are called the Qliphoth. In Persian sorcery, these are the daevas, evil spirits believed to be created by Ahriman to introduce chaos and disorder into the world. There are even certain similarities between these two seemingly different magical paradigms, the example of which is Aeshma, the spirit of fury and hatred, who in demonology of the West is known as Asmodeus, the demon of lust and the "destroying god" of the Qliphoth. Ahriman therefore performs here a similar role as Satan or Lucifer in the Western Left Hand Path paradigm - he is the antithesis of creation, the symbol of the noumenal as opposed to phenomenal. Perhaps he even pre-exists the primordial creator himself, as darkness has always been associated with the void, the zero point, the origin of all and nothing. In the act of creation, primordial darkness and chaos give birth to light and the structured universe. In myths and legends worldwide this primordial principle is portrayed as a serpent, dragon, or another monster that has to be defeated or sacrificed in order to make creation possible. Ahriman is an example of such a primordial monster. His primordiality also comes with ambivalence, and he is believed to be capable of both "good" and "evil," yet he chooses destruction over creation. In one of Zoroastrian texts he speaks: "It is not that I cannot create anything good, but that I will not," showing that his path is a way of individual choice and deciding about one's own fate – the way of the Left Hand Path. In this sense, we can even say that Ahriman, like other self-created gods, stands for self-deified consciousness, typifying a magician who has found power and immortality within darkness and void, giving birth to oneself as one's own creation. He embodies man's desire of transcendence, not through union with any higher force but through individual self-deification and searching for godhood within.

Ahrimanic initiation is about awakening the inner potential. This is best explained in the legend of Zahhak, a young Arab prince who attracts the attention of the lord of darkness and becomes his "son" and initiate. According to the story, Ahriman disguises himself as a chef and comes to serve the prince. After presenting Zahhak with many marvelous feasts, the prince offers him anything he wants, but Ahriman asks merely to be able to kiss the prince's shoulders. When this happens, he immediately vanishes, and at the same time two black snakes grow out of Zahhak's shoulders. These snakes are symbolic of Ahrimanic essence within the body of the prince, and Zahhak is slowly transformed into a powerful sorcerer. He becomes a demon king and invades the nearby territories at the head of an army of other demons, which is the beginning of his thousand-year long reign over the land. From an esoteric perspective we can say that he is the first initiate of the lord of darkness, awakened by Ahriman from the "sleep" of mindless ignorance and led to a powerful self-transformation that made him a god-like being and the ruler of the world, known in ancient legends as Azi Dahāka, the son of Angra Mainyu. This is also what awaits an initiate on the path of Ahriman.

This magical tradition has been unknown to the Western esotericism for a long time. In the recent decades this has changed, though, due to several books and publications exploring this fascinating path of self-initiation. Black Magick of Ahriman is not the first among those publications, but it certainly brings forth a fresh perspective on the subject, providing a grimoire of powerful sorcery for those who dare to summon and face the lord of darkness himself. This is not only an evocative tome, with spells and rituals allowing for access to this ancient path of sorcery, but also an incredibly informative book full of personal gnosis received directly from Ahriman and his dark spirits. Rituals presented here are not found in any other books of magic and constitute a completely unique and powerful grimoire, a truly magical and inspiring tome that will give you a solid foundation for your personal work with the path that over the ages has been embraced only by few, but forbidden and feared by many.

A. Mason

فداکاری
Dedication

I dedicate this tome to Ahriman. I give thanks to the powers of darkness that dwell within whom have brought forth this forbidden wisdom for the empowerment of mankind.
Travel the Path of Smoke and receive the blessing of damnation. Become Kunda and gain power unimaginable through the gateway of your own weakness.

—ZOHAK

تاریکی

Introduction

There are many occasions throughout the experience of the black magickian which bring one to the crossroads of decision. It is more often than not terrifying because the adept must make their decision by jumping head first into the abyss without hesitation. There is no chance to test the abysmal waters. What is most terrifying is that these are not passive waters which wait for you to dive into them! The abyss reaches out for you and drags you within itself to drown all that is human in order to give birth to something else. The commitment to willingly move forward must be made without fear. If it is not, and one is found fearful the floodgates of self- destruction are opened and the abysmal waters rush forth to claim their prize. This happens not because the spirits encountered seek to destroy mankind. They are indifferent toward the outcome of our physical lives. The issue remains in the fact that many claim to seek power yet when it is received they become scared of the concept of limitless possibility. They are forced to see that the greatest of all evils dwells in their own heart and mind, superseding the limitless power of ancient dark Gods. They are forced to see that they are their own God and, therefore, they are their own Devil, and the illusory paths of salvation are consumed by the flames of that truth.

Before we get into the great work presented within this tome it is imperative that I tell you the story of how this current began to come forth through me, the conduit of the infernal alchemy presented in this book. This grimoire came about as a result of such a point of decision in my own great work. I was at a crossroads in my spiritual ascent, and if I wanted to move forward in any way I had to make a choice. I will say with all honesty that this has been one the hardest and most trying experiences of my life. To walk the path which Ahriman refers to as the Path of Smoke is to walk directly into the dark night of the soul. This was not a project I intended to undertake. I was shaken and grabbed by the ancient dark Gods themselves, almost backed into a corner and constrained as one might constrain a demon to a particular vessel for later use. Therefore, I am now going to attempt to give you an idea of how all of this came through me. My skin is crawling even now as I attempt to convey the experience through words.

You see, as a practicing magickian whose goal was to always seek truth in regard to how the cosmos operate I began to start to feel as if the so called “God” and “Satan” of the Bible were two sides of the same coin. This was an idea which slowly crept into my mind in a subtle and progressive fashion. Although this thought contradicted most of the spiritual work I had done in the past, I just could not get rid of this feeling which implied such an idea was true. I did try to rid myself of it, there is no doubt about that. Yet, to no avail, all of my contemplations seemed to point toward this idea. As I read and studied to expand my spiritual horizons as I usually did supporting ideas would fall into my lap out of nowhere, and it was as if this idea was coming directly from the other side of the veil. The odds of the intense synchronicities I was experiencing seemed to be next to impossible. It was as if the ancient Gods had placed information through various resources within this plane just to put before me in order to trigger certain thoughts within my conscious mind.

I got to a point where I no longer trusted my own thought process. I was literally on the verge of insanity and my family had threatened to place me within a mental institution because of my constant isolated study and research. I wanted answers. To get those answers I did what I did best. I quit reading and studying and jumped into the circle.

I invoked and evoked with great determination, yet for some reason I could get no straight answer from any angel or demon. At this point in the process I began to feel like the spirits themselves had no clue. It seemed that they themselves, as limitless as they seem to be, were unable to see the face of God. I could not help but become anxious and depressed, for I was going to seek that face and in the process contradict all the work I had put in these past years. A vicious internal struggle ensued. If what I was contemplating was indeed true, then my entire world view would be altered. It was as if my world view was in fact a sacrifice being placed upon an altar. This was the beginning of my walk into the dark night of the soul. Nothing made sense, and I began to question the very nature of reality and why I existed at all. I sought answers with a vengeance even though I felt powerless. Even still the results of my work at the time seemed to be foggy at best. Nothing was ever clear. Nothing was black and white. As a result, I began to carve the path to the answers I sought through my own creative efforts as any worthy sorcerer would.

I realized that in order to align myself with the “prime creator” in this context I had to become a microcosmic representation of ALL THAT IS. I knew that this could not be done calling upon entities or deities of the watchtowers, for they were a mere compartmentalization of divine power according to the approach I sought to develop. To summon entities at all one had to choose entities or deities of light or darkness, which were limited to religious pantheons and the cultures of mankind. I needed to take a neutral approach beyond the confines of duality and cultural perceptions. I had to start from scratch and build this system from the ground up. The only question was... “How”?

I began to meditate and question myself in regard to how this could be done. I started to look at the Kabbalah and the Kliffoth and I knew that these reality maps seemed to be one and the same in re- gard to design. I knew that each sphere whether from the tree of life or the tree of knowledge had a planetary influence which corresponds to the nature of each realm. I also knew these could be further reduced into elemental correspondences. Therefore, that is where I started in developing this methodology. It made sense to me because nature and the elements found within it are not dualistic. They are the very em- bodiments of balance manifest and are both nurturing and creative, as well as wrathful and destructive.

Weeks of pulling pieces from here and there resulted in the creation of a usable systematic approach. I managed to get past the tension which this idea caused by using it to fuel the creation of this system of aligning with the God which existed beyond good and evil. My goal at this point was to create a neutral atmosphere void of duality which would act as the microcosmic representation of the macro-cosmic God force which was supposedly beyond the confines of darkness and light. Then I would attempt to make contact with this prime creative force and glean the wisdom I could through the process. I decided I would invoke this force for the period of one moon-phase followed by a period of evocation to harvest all of the details of reality that I could.

I packed up the ritual implements created for this work and headed to the Temple to embark on the next phase of my life's journey. I was far from enthused however. The fact that this whole idea was so against the grain of my being was a double-edged sword which was plunged into my side. On one hand it took me out of my comfort zone which usually is the impetus for spiritual growth. On the other hand, I was sinning against the nature of self and betraying all the insight and revelation I had worked to attain. I considered myself a black magickian after all, and though I would have never considered myself as evil my personality had always merged more with the dark side of things. To call upon some neutral and nameless “God” seemed a bit Abrahamic to me and it shook the core of my being.

I felt a haunting presence on the way to the Temple and heard faint whispers which tickled the inside of my ears through there vibration. I could not make out what these whispers were saying, but I found myself perceiving dark pools of energy swirling around me as I made my way to the abandoned building where I had set up my temple space.

Within the Temple I paced for what seemed like an eternity. There was a struggle going on within, and its severity was making me nauseous. It was as if I was having an anxiety attack from knowing nothing except that I was ignorant. I began to feel a faint presence in the room which could not be perceived in any direct way except for the same fleeting dark pools of energy which would vanish as soon as I laid eyes upon them. It was as if eyes were peering into my very thoughts awaiting me to act in a specific way. I knew in that moment the anxiety would not end, and I hesitated to open the rite because of this but something pushed me forward and thrust me into the experience.

I began in the east moving clockwise calling on no deities, but in- stead invoking and awakening the more creative elemental aspects within. Between the cardinal points I attempted to open the four worlds of the Kabbalah. Then I moved counter clockwise awakening the more destructive side of elemental powers. Between the cardinal points I opened the four infernal worlds of the Kliffoth. At that point, I began to hear the slithering of a thousand serpents and the noise seemed to crawl out of my subconscious from within the depths of self. Some- thing changed in the atmosphere of the temple. It seemed lifeless and without purpose. It was the oddest sensation for it was like the serenity of it all was the very cause for great sadness, anger, depression as well as every other imaginable emotion rising through me in this one moment.

I knew then that this was a place which most human minds had a hard time perceiving at this point in our evolution. I felt like whatever door I had opened and stepped through needed to be exited and closed. The only issue was that it enveloped me in such an intense way that I could not function to do so. The usual “think of your physical body and you will return” was not working in this case because I was in my physical body. It was incomprehensible. Even though there was so much going on within there was also a sickening neutrality which caused me to puke upon my altar, and I heard the slithering of serpents turn into a sinister laugh which froze the very essence of my soul. I was paralyzed and I was in complete fear for the first time upon my journey as a black magickian.

I heard the aetheric double of the temple walls cracking and crumbling in the background as the darkness substantiated itself around me. It was as if an earthquake was destroying the physical environment surrounding me. The entity which I could not perceive at the start of the rite began to swirl around within the aethyric flames of the circle as if amused by my internal anguish, which manifested through physical vertigo. I sensed it watching my thought process very intently as if viewing a movie for the sake of entertainment as everything around me turned to utter nothingness. I mustered up enough strength and physical perception to use my altar cloth to wipe the vomit off of myself and reach for my notebook and pen. I did my best to get my bearings back and deal with this situation to the best of my ability despite my terror.



I asked, "Who are you and why are you here?"

He replied:

My name? My name is Akomanah. I am the devil of evil mind. I am here to guide you through the gates of Adversity. Your choice has opened the lock. It was the key that opened the doorway to Arezura.

I asked, "What decision?"

He rejoined:

The decision to stand up and face me in lieu of staying on the floor consumed by your weakness. Now it is you who must dictate whether or not you regret that decision for you chose darkness and there is no turning back from here. The doorway you stepped through no longer exists and therefore it is not possible to leave this, the very source of all that you fear.

I nervously responded, "I never summoned you. Why have you come?"

The demon chuckled and answered:

Understand this black magickian, we do not need to be summoned to come forth for we dwell within. We are awakened through thoughts, words, and deeds. The children of Ahriman do not find Ahriman. Ahriman finds them through the darkness of self. Understand this as well... once we are awakened; we will not rest until you are either exalted or destroyed. What you have been experiencing through your recent spiritual work is the test of the Div Arashk in a more modern and personal context This test was built just for you in a very specific way and all of us have been observing you.

All of the sudden I understood. I knew exactly what Akomanah was talking about. Through my past etymological study in regard to this mythology I[MM1] came to find that heretic cults emerged from the Zarathustrian religion, which implied that both Ahura Mazda (the God of stasis and light) and Ahriman (the God of chaos, darkness, and evolution) came from the same source. It is said in this story that Ahriman and Ahura Mazda were twin brothers who both emerged from the void, called Zurvan according to the stories of Zoroastrianism. I then realized that I was now in the void though this void was definitely no "Zurvan," and that was likely the cause of my vertigo.

This Zurvanite tale was said by ancient orthodox Zarathustrians to be a story written by the demon or Div Arashk. It is said that this heretic cult emerged by the demon bringing this story into existence in order to lead the righteous away from the true and righteous path of Ahura Mazda. The demon Akomanah seemed to hear my thought process and added to the influx of information.

One can safely and correctly say that the Div Arashk created the Zurvanite tale to be the impetus of apostasy in the minds of the righteous. However, if you analyze the shadow side of this Divs intentions, you will find that it will also filter the weak from ever reaching the true Path of Smoke brought forth through Angra Mainyu. Ahriman and Ahura Mazda were not conceived together within the same womb. They are not brothers. They are not as you would say 'two sides of the same coin.' Ahriman is a reactive response to the attempt to enslave and confine unlimited possibility. These two forces were conceived on opposite sides of the void to put it in way you can clearly understand. The true lore of Ahura Mazda and Angra Mainyu is a means to perceive the totality of existence. Though at face value it presents a means to revere the Lord of light and limitation, the lore can be perceived through evil mind and deconstructed to empower the divine darkness of the unknown potential of self as you will soon learn and experience.

From the realm of divine darkness known as void you just made a choice. Your choice was made by evil thought, evil word, and evil deed. Your decision has opened the gates to Arezura (Hell) which will lead you to the very throne of the King of Darkness. All you have experienced through your current physical life has brought you to this part of the eternal moment. You have been observed for a very long time. We have watched you to be sure that this work was in fact yours. I have both good and bad news. The work is indeed yours. This is your beginning yet it is your end.

Initiation begins now. Prepare for your journey into darkness eternal and its integration with your soul. Know that the only comfort you will find is that which you have the strength to create and perceive yourself. This work will pour outward from within. Take record of the journey and examine it closely for it is the mirror reflecting the knowledge of your true self, along with all of its power and glory.

Suddenly the Div fully manifested for an instant and morphed into a dark cloud which rushed forth and entered me through my crown chakra. Every hair on my body stood up and cool wind enveloped me. A feeling of hopelessness lingered for a moment and then exhaustion.

What follows is a record of my journey with Ahriman and the Divs. If this tome is in your hands you hold the very key to Arezura, the abode of Demons. This grimoire should not be taken lightly. It will astrally crystallize you into an embodiment of the Adversary Ahriman and all the powers he wields. You will become an enemy of the God of light and stasis. In fact, you will become an enemy of all Gods outside of self.

You will become this not just in theory or title but in practice and application of the force of will which is harnessed through the sorcery presented herein You will proclaim, awaken, and refine latent powers within and hopefully become something greater through this work. This will happen only if you continually seek balance and self-mastery.

Take care in regard to how this power is used for sorcery is simply cause and effect. It is very easy to cause self-destruction along the journey of traveling down the Path of Smoke for there are many nooses which seek to hang you. If self-destruction occurs the Divs will rejoice. If you wield the power and become divine in your own right they will rejoice in this as well. To the Divs these two possibilities are one and the same. They lead to liberation. Remember this... tread the Path of Smoke which usurps the power of Holy Fire, yes; but always remember to tread carefully.

I am perceived differently by all, yet to all I am the same. I am the vilest and most terrifying of all fears and nightmares. The teachings I will reveal will rise to your consciousness through the Path of Smoke which usurps the power of creation that you may use it according to your own will. This path is the smoke which ascends beyond the Holy Flame of Zarathustra. Upon walking this path; however, it is the cold heat of Arezura's flames of damnation which is the fuel of your ascent. To become Divinity, you must stop observing it. You must be entirely cut off from God. You must embrace your damnation.

—The Lord of Darkness, Angra Mainyu

The Shadow of Bundahishn

As the spirits of this tome guided me in my research of the Zarathustrian religious texts I struggled at first. It seemed as if my reading them in an attempt to actually study them was merely an exercise in self-discipline and will power. The material was dry and lifeless, reflecting the spiritual state which it imposed upon the world as the first symptom of monotheistic disease. However, I stuck with it and endured for quite some time gaining no ground; until in one moment, I began to perceive a direct map leading to the very throne of the King of Darkness. This map was not revealed through the simple inversion of the religious texts. Instead, I began to connect to the sentient consciousness of Angra Mainyu himself, which revealed his side of the story of creation. Keys built within the texts themselves began to open up the ability to perceive Angra Mainyu in a very direct way. This was Akomanah's first gift of empowerment. I had opened up the Bundahishn which is the creation story of Zarathustrian lore. Something within that text directly triggered the empowerment of evil mind in an immediate way. One specific passage at the very beginning led to an almost unbearable abysmal flow of infernal knowing.

The second verse of the first chapter within Bundahishn states:

As revealed by the religion of the Mazdayasnians, so it is declared that Ohrmazd is supreme in omniscience and goodness, and unrivaled in splendor; the region of light is the place of Ohrmazd, which they call 'endless light,' and the omniscience and goodness of the unrivaled Ohrmazd is what they call 'revelation.' Revelation is the explanation of both spirits together; one is he who is independent of unlimited time, because Ohrmazd and the region, religion, and time of Ohrmazd were and are and ever will be; while Ahriman in darkness, with backward understanding and desire for destruction, was in the abyss, and it is he who will not be; and the place of that destruction, and also of that darkness, is what they call the endlessly dark.

After reading this one passage the whispers of Akomanah entered my ears...

Receive now the empowerment of backward understanding and the weight of infernal wisdom by the will of Angra Mainyu who is Lord of Darkness eternal. Receive now the blessing of damnation which is the curse of liberation.

When the demon of evil mind was through with his infernal benediction another voice came forth. It was similar to the experience of one's own inner dialogue in that it came from within, however it was different. There was something alien about it, something which originated beyond my finite consciousness.



The voice gave no introduction. It simply spoke of an obvious truth which all should know, yet still remains outside the grasp of understanding for most.

Unlimited time cannot exist because time according to its own nature is a direct limitation. Time is an illusion present only upon the corporeal plane of limitation you currently experience. Unlimited time is the essence of unlimited limitation and spiritual constraint. It is your enemy. It is the bane of your perception of unlimited possibility which is brought into existence through will and personal power, as well as your ability to perceive beyond the illusory veils of time and space.

I then felt as if I was snared and yanked out of my flesh and then thrust violently into eternal darkness. I was thrown before a vortex which seemed to be pulling in sparks of light. The vortex seemed to be using this light as fuel for its expansion. It was spinning at incredible speed, and it sounded like a roaring fire. With my spiritual eyes this aetheric vortex seemed to morph into a mandala of sorts, with strange glyphs I intuitively knew to be gateways into infernal realms unexplored by anyone but the damned, those whom had no intention of going into these realms, and those who had no chance of leaving. As the sparks of light traveled toward this vortex I began to make out screams of terror. I then knew that these sparks of light were the lives of those who were damned. Not only those who were damned according to ancient Persian beliefs. This hell had no cultural limit. It was the all-encompassing force of damnation which permeated all cultures which are programmed into investing belief into such a place. It seemed to be the very origin of damnation. I sensed that this place of torment and suffering was the source of all hellfire.

Akoman was standing at my left. He reached out and touched the top of my head. Intuitively I sensed that the Div of evil mind was further breaking down any hindrances that would taint the assimilation of the wisdom I was in the process of attaining. Then this inner voice which was mine, yet so unfamiliar, spoke once more.

This is the mouth of Arezura and the entrance into the collective terrors of mankind. It is for you and all who step upon this path a place where all fears exist as obstacles to be overcome for the sake of spiritual liberation and freedom. It is through taking upon your shoulders the fears of all of mankind that the powers of counter creation are obtained. There is no other way for you to make it upon this path of smoke except to carry the weight of this burden.

I was ensnared once more and yanked through the center of this vortex and left trembling before a majestic throne. The throne was alive, built with the astral essence of every noxious creature known to man. It was morphing and moving in a state of continual change. The stench was overwhelming like putrid menstrual blood. The cushions glowed with power as if they were covered with spiritual leather made from the skins of Gods. The power that sat before me was ancient and merciless. The voice of this ancient Dark God was the very same unfamiliar voice which originated from within myself yet was not my own. It was the voice of Ahriman. It was the voice of Angra Mainyu. Realizing this as he began to speak to me sent cold chills through my being which made the merciless chills of winter seem warm and comforting.

You are now aware of me in this place of eternal darkness. This is possible because you have a light within which cannot be dimmed. A light which is unlike any light perceived by those of lower consciousness. This light is the power of your own spirit, developed by your own intellect, spoken words, and chosen deeds within the realm of limitation. This internal light is that which enables you to perceive me. It means nothing here! Come to know now in this eternal moment of counter creation that higher consciousness will not save you from the torment found upon this plane. It is only through diving into the depths of the darkest and most vile parts of self and uniting with them that your liberation from the torments of Arezura can be made possible.

I tried to remain calm to the best of my ability in order to reap the needed empowerment of this experience. As I began to calm myself, the darkness which enveloped me echoed the sound of my conscious mind reading specific scriptures. However, the words themselves though perceived began to be deconstructed before they were assimilated. They were then reconstructed within my eternal light body as darkness. This darkness was likened to a black fog which could be read as a book through vibrational translation. I could not understand exactly what was occurring except that I was operating on two separate planes of existence as I did during my first encounter with Akomanah. I was in Hell yet still conscious upon the Earth. Only this time it was not the nothingness of the void I was experiencing. This was the darkness of damnation.

I heard myself reading Verses 5-7 of the first chapter of Bundahishn:

Both are limited and unlimited spirits, for the supreme is that which they call endless light, and the abyss that which is endlessly dark, so that between them is a void, and one is not connected with the other; and, again, both spirits are limited as to their own selves. And, secondly, on account of the omniscience of Ohrmazd, both things are in the creation of Ohrmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits. And, again, the complete sovereignty of the creatures of Ohrmazd is in the future existence, and that also is unlimited forever and everlasting, and the creatures of Ahriman will perish at the time when the future existence occurs, and that also is eternity.

Certain parts of this internal echo within my conscious analytical mind began to trigger what seemed to be inverted understanding. For instance, verse six which read:

And, secondly, on account of the omniscience of Ohrmazd, both things are in the creation of Ohrmazd, the finite and the infinite; for this they know is that which is in the covenant of both spirits...

This was translated as:

Finite and infinite are impossibilities, for that which is in constant change can never exist because it is never what it was the moment before, and that which is constantly changing is infinite and therefore it cannot be; but it must rather be in a constant state of becoming. This scripture is brought forth through the delusion of false divinity born of hubris. It is the bane of human evolution and it halts the understanding of the totality of the cosmos.

Most people, including myself, would have to truly contemplate that message in order to understand its depth. However, it was very clear to me in that moment and no contemplation was needed at all. The understanding was instantaneous. In essence all that we observe on this plane is subject to the scientific law of thermodynamics. You buy a car and it will not improve with age. It will rust. The chrome will not get shinier and the brakes will not get better. Newborn babies will not always remain the cute cuddly and innocent people we adore. They will soon have gray hair and wrinkles upon their brow through stress just as some of us do. Therefore, nothing is finite for all is in a state of constant change and therefore it does not exist at all. In fact, I can boldly say through this statement that because of this nothing exists. "For it is never what it was the moment before." At the cellular level all living organisms are in a constant state of flux through degradation and regeneration. We are constantly dying yet coming into existence. Therefore, that which we see as "finite" never IS. Nothing is finite. For the same exact reason nothing is infinite. Infinite existence would mean stasis and lack of consciousness, never moving forward in thought or maturity and never growing to expand in influence and in the responsibility of action.

As black magicians we sort of have to just come to understand that, that which is... really is not; and this is truly the premise of magick and its practical applications. The only difference between us and those of the more mundane nature is that we choose to consciously guide the process and flux of the chaos of darkness eternal. We view the destructive process not as destruction but instead a means to evolution and becoming. In essence destruction is counter creation. Through the process we become something else. We seek to become something greater.

Akomanah spoke again yet his vast wisdom seemed almost weak compared to the knowledge triggered by reading or translating the darkness which began to permeate my being.

Black absorbs and therefore contains all colors of the light spectrum. The original unity of these colors is without limit and this original unity is the dark energy of the void. The extraction and isolation of these colors upon the plane of limitation is constraintment not creation. This is reflected within the separate colors which express themselves through the vibrations in the energy centers of the human body. Creation is a process and not a fixed state of being. Creation is the power of Ahriman and what you experience in the world is Ahura Mazda's attempt at stifling potential and possibility. Even the most beautiful landscapes perceived by the limits of physical sight are created by those isolated spectrums of light, yet they cannot equal the beauty of unlimited potential which comes into existence through the gateway of one's own chosen perception. Creation was not created for once it is created it is fixed and in no way reflects the process of creation and evolution of the eternal moment. What most view as creation is stasis and it is perceived through various fixed focal points which serve as distractions from nothing which is all. You must come to realize that the creation of Ahura Mazda is merely an imposed manipulation of perception. It is nothing more than that. To truly perceive unlimited possibility you must be liberated from perception altogether. What you see through the illusion of false creation is sleight of hand magic and in no way equals true power.

Ahriman gazed at the Div of Evil Mind as if to silence him as the echoes of the scriptures began once more.

I heard the seventh verse again as it was being masticated by my conscious mind.

And, again, the complete sovereignty of the creatures of Ohrmazd is in the future existence.

This was translated, transmuted almost as:

If one is upon the corporeal plane they are now imprisoned by Ohrmazd, not created by him. That which is created by Ohrmazd is a prison which shackles the power of unlimited possibility. You are an emanation of that unlimited possibility. You are not created but constrained and imprisoned yet you will become sovereign. This will be attained not through the grace of Ahura Mazda, but by devouring the very essence of his light reuniting it with eternal darkness. Once this sovereignty is attained it will indeed be forever and everlasting.

The echoes of the last statement of verse seven then entered my audible perception which states:

...and the creatures of Ahriman will perish at the time when the future existence occurs, and that also is eternity.

Within my own evil mind the words were perceived as:

Ahriman is the Lord of destruction and seeks to destroy all including himself, for by taking anthropomorphic form he is also limited by the molds of Ahura Mazda and this is his sacrifice which was made for the sake of the liberation of mankind. As the false Gods of external divinity are devoured by the individual sorcerer the spirit of Angra Mainyu will also dissipate and be liberated. Then the adversary will no longer be needed and the war which wages within mankind will cease. The creatures of the Lord of Darkness will perish because this is the will of the Lord of Darkness. They are as weapons to be put away after the turmoil of the war. They will perish and he like his human vessels will be liberated when the greater work is complete and humanity will then be able to come to terms with their own power by taking responsibility for the nature of their existence.

These scriptures started to become the very source of backward understanding through evil mind. It was as if the information was deconstructed and then rebuilt within from another perspective. I heard the internal dialogue of my conscious mind begin to recite the eighth verse of the first chapter of the Bundahishn which states:

Ohrmazd, through omniscience, knew that Ahriman exists, and whatever he schemes he infuses with malice and greediness till the end; and because he accomplishes the end by many means, He also produced spiritually the creatures which were necessary for those means, and they remained three thousand years in a spiritual state, so that they were unthinking and unmoving, with intangible bodies.

Angra Mainyu gazed deep into my spiritual eyes as if projecting a vision, and it was a vision which I received. I watched as the hubris and attachment of the ego of Ahura Mazda/Ohrmazd became aware of the opposing force of Ahriman start to develop as a result of the limits imposed by the creation of false light. I observed it myself as Ahura Mazda looked backward toward the void watching counter creation take form on the other side as a reflection of the hubris of the imposed limits of creation. At first that was all the evil forces were meant to do. They served as an obsidian mirror which enabled the Lord of false light to reflect upon his own tyranny. Any actions they took were just that. Mere or mirror reflections of tyrannical action. The Ahrimanian forces were the passive effect brought forth from the cause.

The dark emanations were a response to the created cages being built by the Lord of Light and limitation. They were not dark until the imposed dual nature of light came into being. They simply were. They came into being by default because whenever a cage is built a space outside of that cage comes into being as a result. These forces were at rest for 3,000 years until the consciousness which was born into the cage through human beings began to question the existence of that which exists beyond of the bars of the prison. This was the ignition of the Blackened Fire of Sol or "soul" within mankind and it is the origin of the process of human evolution. This occurred as Ahrimans other half Az-Jahi began to take anthropomorphic form in response to the separation of the colors of the light spectrum becoming too dense.

Ohrmazd/Ahura Mazda refused to reflect upon the obsidian mirror to see the defect of his desire to isolate and wield the vast possibility of the void toward his own ends. By attempting to wield the power of the void his power actually became even more limited. Unlimited possibility became more compartmentalized and dense. As a result, Az-Jahi stirred Ahriman and awakened

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him from his passive slumber enticing his essence into a conscious state of awareness which would have the intention to directly oppose Ahura Mazda. Upon Ahriman's awakening the obsidian mirror of the void then broke and the various shards of the obsidian mirror awakened mankind as they fell by piercing the life experience with avenues of rebellion and sin which caused suffering in the form of Divs. This suffering was not intended for the sake of suffering alone. It was forced into reality to offer points of focus which would coerce mankind into individual expansion and evolution making there limited existence align more with unlimited possibility. These shards of the analogous obsidian mirror were to be picked up by mankind so that they could reflect upon their own limitations. The very same limitations Ahura Mazda refused to see within himself. It was Ahrimans way of infiltrating stasis to create movement which could be harnessed by man to usurp the throne of God and choke him out of existence.

This reason for this occurrence was made more clear as I heard the ninth verse:

The evil spirit, on account of backward knowledge, was not aware of the existence of Ohrmazd; and, afterward, he arose from the abyss, and came in unto the light which he saw.

Ahriman was at rest and passive. He was unaware because the possibility of light stolen from unlimited possibility by Ahura Mazda so he could gain creative power had yet to become dense enough to break the passive and reflective nature of Divine Darkness called the void. However as Ahura Mazda drew these blackened fires further and further away from the unity of darkness the colors of the false light spectrum took form and they began to become dense taking the form of gross matter. As a result, the corporeal plane came into existence.

The dense matter which came into being was then dense enough to shatter the reflective surface of the Ahrimanian essence which at first came to be in order to show Ohrmazd the error of his ways. As the shards fell the antinomian mind within the collective consciousness of mankind awakened and so the sentient consciousness of Ahriman awakened as well. I then saw how the consciousness of man and Ahri-man are intricately and intimately linked.

This occurrence was a weak link in the chain of creation formed by Ahura Mazda himself. He is unaware of it because he is blinded by his own light. This weak link was the key which enabled Ahriman to come into the cage of creation to destroy its limitations. The dark energy of the void and the dark matter which came from the void is the very clay of Ahura Mazda's creations. You can sculpt clay all you want in order to make it represent whatever you like. You can paint it. In the end it is still clay. We are still darkness and our power and potential has been unjustly taken and shaped within a mold of slavery.

I cannot deny that it is indeed greed and malice that Ahrimans existence was made of as he is a reflection of Ohrmazd and this is why it is part of our design. What must be understood is that the greed of Ahriman is for liberation and the power to exist beyond limitation, and his malice is aimed toward limitation and stasis which stifle expansion and evolution. Mankind does tend to misplace these attributes and express them in ways which are not conducive to becoming because of the limits of lower consciousness and our desire to break free, but that is beside the point.

As the antinomian mental force within mankind awakened they became aware of the prison of the imposed limits of the system which was brought into being. It was not only the prison itself they became aware of but also the violent force used to suffocate our potential to evolve and expand spiritually and take dominion over our subjective realities by creating our own lens of perception. It is because of this suffocation that we have such a hard time reuniting with the unlimited possibility of the void and Divine Darkness.

This was reflected through the tenth verse:

Desirous of destroying, and because of his malicious nature, he rushed in to destroy that light of Ohrmazd unassailed by fiends, and he saw its bravery and glory were greater than his own; so he fled back to the gloomy darkness, and formed many demons and fiends; and the creatures of the destroyer arose for violence.

As humanity became more aware through the development of higher intellect they became aware of this stifling force of limitation and we began to reflect inward creating methods which would overthrow the tyranny embodied by Ahura Mazda/Ohrmazd. In the story this is expressed as Ahriman fleeing from the light of Ahura Mazda when in reality it was an attack by draw. It was one last attempt at drawing the false light back to its origin by backpedaling in order to strategically tempt the false light of creation to encroach upon his adversary. To make it simple Ahriman attempted to capitalize on Ahura Mazda's ego by conveying weakness hoping to tempt the Lord of false light into an attack. Through this action Ahriman planned to harness his other half Az-Jahi to devour the false light bringing it back into the cosmic womb. However, Ahura Mazda displayed cowardice refusing to advance and so Ahrimans plan had not worked in an immediate sense. Instead Ahura Mazda used the awakening consciousness of mankind as a tool to wage war against this darkness and this internal struggle within us has continued ever since.

Our current process of awakening is a result of Ahrimans aforementioned strategy. Though it was not successful immediately it has since been in the process of working in a more progressive fashion. It became the impetus of warfare and the uprising of political and religious rebels and freedom fighters who would forever remind Ahura Mazda that his Adversary will not cower. This confrontation occurs through the weak links of Ahura Mazdas own creation upon the corporeal plane of existence. The beginning of our awakening was the beginning of the true daeva cult, which is not bound by religion or culture, and it certainly not bound by Ahriman. The daeva cult serves the cause of spiritual ascent and liberation from tyranny in this world. It does this through sorcery, forcing the limitation of the corporeal plane to align with the unlimited nature of the Divine Darkness of the void by creating change according to individual will. It also does this through civil disobedience toward all which does not serve our potential to thrive.

In this eternal moment of counter creation I gained much more wisdom and insight which I only wish I could share here. Though I can understand this wisdom through internal knowing human language cannot express it. It is simply known and its secrets cannot be conveyed through the limits of speech because then it would merely serve to create another religion once the profane came to hear of the mysteries. The gnosis revealed by backward understanding alone could fill an entire book shelf. That which goes beyond what is shared here is vast and can only be gained through the empowerment of the infernal alchemical work presented in the grimoire which you now hold. It is for these people that this information is reserved for. It is only for those elite with the drive to obtain it that it will be revealed to.

What is shared here may seem profound to some yet it is minimal as each verse found within all of the Avestan texts opens up an entire volume of hidden knowledge once the empowerment of Evil Mind is attained from Akomanah. However, what is revealed within this grimoire will act as an example of the altered process of thought which this work will ignite. I must also say that this gnosis is not of the greatest importance. What is truly important is the altered thought process in and of itself. This way of thought holds the most value.

It will be applicable to many things. You will find yourself viewing news reports and the lies behind the propaganda will become crystal clear. You will begin to hear not lies being told to you by the media, but instead you will directly perceive the agenda that hides behind them. Religious paradigms will reveal the tyranny upon which they are based and the corruption of modern magical traditions will also be brought to the surface of your consciousness. As your mind becomes more and more liberated so will your perception of all things including that which is beyond the limits of the five physical senses. You will become liberated and as a result you will become obligated to liberate as Ahriman in the flesh. You will become a scale upon the body of the three headed Dragon Azi-Dahaka. He is King Zohak the first man turned Div.

As a practitioner of this current, I would suggest that the Avestan scriptures become focal points of meditation which will begin to unlock backward understanding and awaken the Ahrimanian force within you. My ally in the cause of liberation EA Koetting once mentioned "subjective synthesis" as a most important part of any strategic efforts in regard to stepping upon the paths of ascent carved by ancient Gods. Meditation upon these scriptures is the equivalent of his thesis within the context of this current. Those with the initiative to take advantage of the empowerment which comes as a result of this discipline will expand power and influence quite quickly. It will magnify the results of the work in many ways. It will also create a strong connection between you and the current itself until there is no difference between you and it.

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The Origins of Ignorance

Chapter 1

The contents of this tome are inspired by the demons of one of the oldest religions of the world. These demons are the Gods of old who empowered and guided mankind before the sickness of Abrahamic religion. They are the Gods who served to awaken us to our potential before Ahura Mazda seized the psyche of the false prophet Zarathustra who was used as a pawn to demonize that which is the divine potential of man. The powers and teachings of these ancient Gods have attempted to be snuffed out by the strategic religious paradigms brought forth and stemming from the concept of an absolute Godhead which began with the Zarathustrian doctrine. The spiritual sciences given to us through our primal connection to these forces have been greatly distorted making them in worst cases altogether useless. At best they have been circumvented to serve another cause that they were not intended for. This leaves only small clues of the inherent power of these teachings which can only be picked up on through backward understanding or the power of evil mind.

I have heard it is said that the gods of yesterday become the demons of today and historically this has proven to be true. This Zarathustrian religion which is the parent of Christian duality and the spiritual cage of all modern religions was brought forth by the false prophet named Zarathustra through his doctrines. The Zarathustrian faith was built around concepts such as order versus chaos, right versus wrong, good versus evil, and truth verses the lie. This faith is a religion of duality via absolute good and evil. This religion is the one which planted the seed of the Christian Devil concept within the fertile soil of the human psyche. Whether or not Zarathustra is the actual enemy here, or whether it is the political figures which got ahold of his world view is up for debate. What is known is that the world view ascribed to this character was used to gain political control.

Albert Pike (one of the founding fathers of Scottish Rite Freemasonry in the United States) in his work called The Zend Avesta, The Gathas, and the Doctrine of Zarathustra writes:

King Ardeshir brought together, it is said, forty thousand Mobeds, (Zarathustrian Priests) from whose memory and recitation of the scriptures, so much was not forgotten, was collected and committed to writing.

King Ardeshir was a Persian King and was therefore a Zarathustrian who sought to indefinitely preserve the teachings and doctrines of Zarathustra. He obviously found the idea of scribing religious doctrine interesting to say the least.

What is interesting about this is that King Ardeshir can be historically tied to King Artaxerxes written of within the Bible in the Book of Ezra. These two historical figures are one and the same. The Bible does not record the fact that this King was responsible for attempting to preserve Zarathustrian doctrine because it would challenge the current religious cages of mankind. This King is however still recorded as being very obsessed with scribing divine laws.

The KJV Bible reads in Ezra chapter 7:

⁶This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given: and the king granted him all his request, according to the hand of the Lord his God upon him.

⁷And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

⁸And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

⁹For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

¹⁰For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

¹¹Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

¹²Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

¹³I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

¹⁴Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

It continues in verse 26 as follows:

²⁶And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

²⁷Blessed be the Lord God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem.

This implies that first, the law of the God of Ezra is the same as the law of King Artaxerxes, and secondly that the God of the father of Ezra and Artaxerxes are also the same. Due to the religion and time period in which this King ruled their God was Ahura Mazda. They were both Zarathustrians seeking to expand a religious empire by creating a modified religious doctrine which was likely more compatible with the culture of the people. It kept and held the same principles. It almost proves without a doubt that Zarathustrian doctrine is the father of Abrahamic religions if not all religions as they are today as a collective. It was quite the political move if one was ever made.

It was the beginning of the compartmentalization of good and evil, which neglects to take into account the circumstantial need for both in their proper context through logical understanding as tools to serve mankind in there need to evolve as living emanations of the divine. What must be understood here is that the principles of the dual nature of good and evil cease to exist altogether when these forces are applied in their proper context. All possible actions serve a great purpose under the right circumstances and within the proper context and so there are no absolutes such as good and evil.

During the time period in which the Zarathustrian religion was flourishing (around 1700 BCE-1000 BC), the concepts of monotheism were relatively new and not yet fully developed. Therefore though the Zarathustrian doctrine may be the parent of monotheistic belief it is not inherently monotheism. It was just the first step toward a long term progressive plan of attack on the evolution and empowerment of humanity.

When Zarathustra's ideas were first integrated into society Gods of both darkness and light were petitioned and revered. Before the teachings of Zarathustra the approach to spirituality was what we would deem today more Pagan in that all Gods were petitioned to work on behalf of the people. None were found to be necessarily good or evil. People simply approached the divine force that they needed to harness in the moment, or during the cycles of nature to align their energies with those cycles just as modern day magickians and witches do today.

Before the time when the Avesta (Zoroastrian/Zarathustrian Scriptures) and the Gathas (Hymns of Zarathustra) were committed to written word the wisdom of the religion was conveyed through oral means as well as ritualistic ceremonies. The priests of that era were poets in many ways. They were specially trained to memorize much of the wisdom found in the later recorded Avestan texts. With today's understanding of the mind and how it operates it is not hard to see how the constant recitation of specific scriptures or mantras which convey a specific agenda or ideology can directly program a person. It has the potential to directly alter the human psyche. This is well known by those who market the various products that force us into a state of consumerism binding us to the modern monetary system. As an example, simple jingles or catchy songs are plugged into our heads programming us to buy into our own debt each and every day without our even realizing it.

What is interesting is that Ahura Mazda who is the supreme Lord of the Zarathustrian religion which the Ahrimanic forces oppose contains the word Mazda which is an ancient adjective meaning "one who puts everything in his mind." Through the implications of this alone we can see how the intent of this religion was to upload religious belief into the mental matrix of mankind. This was done for the sake of inhibiting personal empowerment by keeping methods of practical spiritual work in the closet by calling it evil. The "good thoughts" of such religious ideas simply envelop the potential of the human mind keeping it from expanding so that the limited nature of this corporeal plane remains supreme.

The poems and scriptures of the Magi or Zarathustrian mages were expressions of this Vohuman or good thought. The mind of mankind in the Zarathustrian tradition was considered to be a microcosmic representation of the Sun (data) which was thought to be the eye of the God of light named Ahura Mazda. This is yet another example of the weak links in the chain of Zarathustrian ideology. To briefly explain my point, if our minds are microcosmic representations of divinity, or data being wisdom, then we need not serve divinity because we are divinity and we do not need Mages or Priests to show us God. If the distractions of religion were not in place, then we could directly experience this truth and this physical realm would align more with the unlimited potential of divine darkness. Darkness in this context being the unlimited potential of mankind that has been purposely hidden in the shadows to be placed far from our reach. In other words, it is the occult. It is human power and potential that is the crux of that which is hidden.

What we must come to realize is that the first mistake we make is to observe anything outside of self as divine much less a single object in the sky. There is much more above than the light of the sun. There is the darkness of night, the stars, the moon, the planets and everything in between and it is all molded with the divine nature of dark matter, or the void and its emanations being Ahriman and the Divs.

An article called Uniting Science and Spirituality found on Esoteric Science.org states something interesting regarding this which falls directly in line with my experience in receiving the gnosis of the Shadow of Bundahishn. It states:

In the mid 1970s physicists and astronomers started looking for the missing matter of the universe. They called it "dark matter" because it is not visible. More recently the discovery of vast spherical energy auras, which totally encircle the galactic disc, indicates the presence of a large mass of dark matter and dark energy outside the galactic nucleus. Dark energy is a hypothetical form of energy which permeates all of space and has strong negative pressure, which explains the accelerating expansion of the universe. It is a relatively new concept that forms part of the "Standard Model", which states that the universe is composed of approximately 4% visible matter, 23% dark matter and 73% dark energy. This dark matter and energy is the energy-matter of the aforementioned higher planes of Hindu and Buddhist cosmologies and the hidden spatial dimensions of string theory.

The universe is composed of 73% dark energy which is the void. It is also composed of 23% dark matter which is the antithesis to matter having an opposite charge implied through its negative pressure. Therefore, though dark matter is a reflection of matter it also holds the potential of counter creation implied by the fact that it makes up 23% of the cosmos unlike the mere 4% of creation which is already made manifest. Dark matter is the Ahrimanic force and all of the emanations of this current. It is the very clay of the sorcerer through which he or she creates change on this dense plane of limitation. It is superior to the 4% of reality we call matter because it is the antithesis of matter yet still holds much more potential energy to draw from in order to counter create. This potential permeates our being and it is the anti-God of the Zanda or Apostle of Ahriman.

I was very surprised to see this article after my obtaining of the gnosis of the Shadow of Bundahishn as it describes points brought forth through my visions and experiences through the language of modern scientific understanding. The article mentions that this dark matter-energy is the aforementioned higher planes of Hindu and Buddhist cosmologies. These Ahrimanic forces are demonized Rig Vedic Gods so these points directly point to the truth of the lie and expose the lie called truth.

This nothingness or darkness permeates all of existence including the 4% of dense matter. This is very important to recognize because according to Zarathustrian lore the stars and houses of the Zodiac are attributed to the Angels as they are fixed and rigid and supposedly unmoving and unyielding. The planets are attributed with the Divs or demons. What remains true is that

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darkness flows through all things and is the very clay through which all is formed. Therefore, to place divinity within the sun is to refuse to see that magick and life is in all things, and is therefore never even as far as an arm's length away from your grasp. It is to refuse to see that unlimited potential exists all around us and it can be harnessed through the anti-religion of sorcery. Sorcerers and mages have been working with these dark forces for thousands of years and modern science is now only beginning to discover it.

The Zarathustrian Magi being ancient astrologers had to have had knowledge of both the stars and the planets. So, in essence, they had knowledge of both good and evil according to their own inherent lens of perception. The fact that they were known as seers and diviners also implies that they worked with darkness just as they worked with light. Seers and diviners delve into the unknown and the unseen, which is occult and therefore hidden in darkness, and darkness is the abode of Ahriman.

There are ancient accounts of the Greeks bearing witness to the Magi performing nocturnal rites as well which further implies works of darkness existing within the toolbox of the priestly caste of Persia. (See the Daeva Cult in the Gathas) Those outside of this priestly caste were taught to shun these forces. The Magi however made use of them in very specific ways as they had to remain in a position of superior power to maintain control. They used the dark powers to indoctrinate and confine the potential of the masses for the sake of control and enslavement. The Ahrimanian forces known as Divs were not opposed to being harnessed by the Magi. They were not opposed to it because they knew that the use of the Blackened Fire toward ends of enslavement would at some point ignite all of creation to rise up against the source which is exactly how they were brought into being at a macrocosmic level. They were not blinded by the light and they had foresight and higher knowledge. Our enslavement was needed to force us into a state of becoming within a realm of simple being.

At any rate this is the reason why Zarathustra's worldview placed so much emphasis on controlling the mental faculties within the texts he inspired. Taking control of the thoughts of the majority would build a world according to the desires of the elite class. The mind of the peoples had to be controlled because that is where the wisdom of divine power is perceived. If our minds could be channeled towards the will of the ruling class personal power could be taken from the masses. The premise was to get everyone's mind to start moving in the same direction. In this way, the collective consciousness of mankind could be swayed and manipulated in a strategic and progressive fashion causing us to become automatons and slaves. Through this process (in an ideal world for these rulers) we would lose the personal power to revolt and oppose the agenda.

This strategy continues till this day through our modern religious and political system. Instead of children being taught to question the world for the sake of personal discovery and higher learning, they are forced to memorize lies as facts. Students are forced to read the same texts and same material in unison to impose the mass acceptance of lies. This is done by capitalizing on collective thought and psychological principles of manipulation. Everyone's mind is programmed from a young age to accept that what they are told is true with barely any room for exploring possibility via personal investigation or cognitive sovereignty. Of course there is the media and the distortion of history, and foods which weigh us down and poison us, etc. I could go on forever talking about fluoride and insoluble iron all day among other things. My point is that they have us by the crystal balls and taking control of people through religion is but one integer within a complex strategic attack on mankind. Why are we attacked? Well because we are not truly of Ahura Mazda. We are of the noxious creatures of Ahriman.

The success of the ceremonies and rituals of the Zarathustrians was completely dependent on the same kind of mental caging. Through controlling the peoples state of mind and syphoning personal energy and power of others toward the aims of the agenda or an external focal point (God) they could essentially prevent the individual from observing themselves and their own potential power. In this way the power though belonging to the very adherents of the religious system seemed to belong to the Magi and their god of light. This powerful state of mind had to be directed and channeled with an imposed methodology that has concealed methods of empowerment and the true source of power, while propagating ideologies that get one nowhere. It forces people to worship a symbol of tyranny as if it were righteous and good.

The good speech of the priests was an outlet to focus and funnel supposed "good" or imposed thoughts of Zarathustra (or the ruling class who took his worldview to use it for political control) upon the masses to bring political order or control into the world. These priests were just as much sorcerers as they were poets. The goal of the sorcerous efforts introduced by Zarathustra was a goal of enslavement and pacification. It began with creating a priestly caste which would serve this cause. This does not imply that the priests were immune from the effects of this brainwashing. They were the ones most dedicated to their own enslavement, though it was most likely unbeknownst to them for their training began at a very young age. They were, and still are, mere pawns in a game of mind control.

This is true whether we speak of Zarathustrian priests or the preachers and pastors of the more modern religions which were born through earlier Zarathustrian concepts of religion. When they humbly speak of their insignificance in comparison to what they believe is divine, they tell the truth, for they are programmed to be insignificant in such a way. This mentality is then imposed upon their followers. I also know this through my own personal experience while residing at the Bible Institute at a young age. The leader of this institution once said:

Many accuse us of trying to brainwash you. They are correct. I am here to wash your brain of filthy sin, for all of your righteousness is as filthy rags in the eyes of our Lord and savior.

To hear that one statement revealed to me the sinister nature of these supposed good religions.

The language which the Zarathustrian religion was one of power being a sister language of Sanskrit. In fact, most will say that the language was designed for the sole purpose of expressing the religious doctrine. The power of sound is what created the universe according to the basis of most religions, and the priests knew the secrets of this power. The Zarathustrian temples were places of song. As a modern practitioner of the dark arts of the Daeva Yasna, I perceive those temples as power synchs which accumulated vibrational intentions of good speech. The priestly caste manipulated the minds of the devotees with sound and implanted thoughts meant to control through hymns. The energy of worship accumulated, controlled, and manipulated the vibrational frequency of the environment. The Avestan and Pahlavi languages were simply an ancient method of brain entrainment.

This might seem outright foolish, however, this is a stone age application of the concepts used within the science of binaural beats and isochronic tones that are used today. We know that by the manipulation of sound frequencies, through measuring the brainwaves we can see that sound or rather the vibration of sound manipulates our state of mind, including how receptive we are to ideas. Ideas can be planted directly into the mind as displayed through the craft and science of hypnotism which also depends upon the manipulation of brainwaves.

The late Ervad Phiroze S Masani wrote in his Rationale of Zoroastrian rituals:

This word "staota" occurs very frequently in all extant Avestan texts, and when philologically rendered, it means simply "praise or adoration." Now the word "staota," according to the Kshnoom system of Avestan, studies is a technical term of very deep and scientific import. The word, therefore, conveys the meaning of "Colours produced by the Vibrations of sound," and "Kshnoom reveals to us that the entire Avesta is based on Staota Yasna (the scientific laws of harmonic colors and vibrations working in the unseen planes or realms of the universe).

By coming to know this through this gentleman's knowledge of the Kshnoom system of Avestan studies we come to realize that staot was an ancient science meant to manipulate the very fabric of our reality. At least this is what is told to me by Sovar the Div of evil speech.

As a side note, you may also look into the research of Dr. Masaru Emoto to contemplate the effects of sound and the very subtle vibrations of intent and thought. Its effects are not limited to unseen planes but also this physical reality. His research goes into depth in regard to consciousness and intent expressed through music and even intention, and how it affects water or more specifically water crystals. The evasive powers of consciousness and intent which come from within, like all things have an energetic vibration akin to sound. Think about this logically and consider the percentage of water we are made of. Then consider how these staot can actually alter the very state of our being and our existence well beyond the limits of our spiritual belief systems through the original intent of the authors, and the expression of that intention through sound.

One may then question how focusing on such dark forces can be of benefit. We must come to realize that it is not just the word itself which effects and molds the shape of water crystal or reality in general. It is also the intention expressed through the vibrations of the sounds. Words are man-made constructs and it is our analytical mind which ascribes meaning to them. This meaning then triggers an emotional response. That is why I must state here and now that it is our emotional state as well as our lens of perception that we must gain control of first and foremost. A lot of personal work needs to be done regarding this.

We must be liberated from the influence of religious principles, social constructs; and political associations. We must refuse to be influenced by what others think because the fact is that most people do not really think at all. At least not in any meaningful way. We must simply train ourselves to be more fully self so we can better align with our own divine will. Through this process we can then push our intention outward into this corporeal plane using dark staot and its accompanying rituals as the vehicle.

Though I received much of this information in regard to religious corruption via working with these ancient dark gods, it was also verified by external sources of information as well. The same goes for most of the information which formulated this book. None of this is the mere imposition of a neat idea on my part. It is really just a matter of connecting the dots and reading between the lines. It is simply a matter of looking at the bigger picture in relationship to that which simply is. Mankind is an emanation of raw, unadulterated and primal divine power that has been reduced to impotence because we are programmed to believe we must search for this power outside of self. This makes the power impotent because it is analogous to taking the ammunition out of a gun just before battle. We are programmed to believe in, and therefore sustain and fuel the limitation of our power to evolve and become something great.

We are sovereign entities with unimaginable power and potential who have been enslaved by spiritual shackles called Gods. The Holy hymns and scriptures of these religious cages imposed on us today are sorcerous tools designed to put the masses into a state of trance to be led as sheep to the slaughter. That is simply what simply is.

The Three Evil Principles of Zohak

The Zarathustrian doctrine places three things above all else including religious ceremony. They emphasize that social duty is their utmost priority because social duty alone can combat the powers of Angra Mainyu/Ahriman. These three principles which fulfill that social duty are good thoughts, good words, and good deeds. All I will say is that thoughts, words, and deeds which align with the religious ideology is the goal of Zarathustrians as well as any religions proceeding them. This ideally creates a system of enslavement which is sustained by the slaves themselves.

As the antithesis to the Zarathustrian dogma this sorcerous current places evil thought, evil word and evil deed above all else. It is these alone that can combat the spiritual and societal snares that keep us oppressed. These principles help to anchor the powers of darkness within the flesh so that they can move through us to create our desired change in this world. These evil principles are mutually dependent and work in powerful synergistic ways with one another. This must be experienced to be truly appreciated. To simply focus on these principles alone in a conscious way throughout your life experience can be very empowering.

These principles should be applied in order to keep us balanced upon this Path of Smoke. It carries our work beyond the confines of the Temple in practical ways helping to manifest the defilement of rigid limitation on the corporeal plane. The three Evil principles are the means through which we ignite all of creation with the Blackened Fire of Zohak or Azi-Dahaka. Application of these things will start to develop you as an individual. The light of your own morals and values will begin to outshine that of those who adhere to the systematic agenda of slavery. Your virtues will awaken and they will become more genuine because they will be unhindered by social standards. You will be empowered to be fully you in the most genuine and authentic sense.

The three principles of evil are not a way of being. They are a way of becoming self, and with that being said they are very powerful and practical. Let us look at these principles of evil with a bit more depth, shall we?

Evil Speech

Evil speech in the context of this work is unique as it encompasses not only the words of power used within the ritual chamber but also the power of our words in general. The Div Sovar explained to me that seemingly casual words are vibrational emanations of our own dormant divine power. They vibrate according to our own individual level of personal will. Today our words lack power because they are used so frivolously without purpose or intent other than to take part in rather random conversations. It is not that conversation is bad. In fact, effectively relating to others is an important part of our life experience if our goal is to reunite with darkness eternal here and now in order to open up doorways of possibility.

However, what must be realized is that speech is a powerful integer in the equation of magick and the counter creation of our reality. If we would only seek out opportunity to sway reality

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toward our will through these same day to day conversations, then we could begin to master the principle of evil speech. Learn to say more with less and consciously use your words to convey god like power for the sake of molding your reality. This is one aspect of evil speech that should be exercised with will, focus, and intent until it becomes natural.

There is also the ritual aspect of evil speech and it deals with the concept of dark staot. The methods of dark staot as presented within this current is also of very deep scientific import just as the staot recited within the religion of Zarathustra. In essence, dark staot is geared toward breaking down the aethyric body of reality making it more malleable toward the intent of the adept. Instead of using sonic magick to push our inner divine power outward, the vibrations are reversed in order to usurp the light of creation bringing the breath of the Dragon inward to awaken the divine power within ourselves. Ahriman calls this the Kunda force. The Kunda force or Kundalini are one and the same. It is the dark energy which permeates all. The dark staot is an avenue which causes our internal essence to vibrate according to our intent through the circumventing of the light of creation. As a result, that intent is then reflected outward. Every word is then a brush stroke upon the canvas of our life experience.

Dark staot is a sorcerous language used to speak your will into existence and this is its only purpose. In the same way the language of the Zarathustrians was designed solely for the purpose of conveying a religious agenda to circumvent collective power.

In the case of the Zarathustrian staot, many have attempted to translate the ancient texts, though according to Sovar it was done very poorly. During contact with Sovar who is the commander of Divs he said:

The written Avestan and Pahlavi scriptures along with proceeding translations and transliterations have in many ways taken potency from the power of the languages. The written word in general forces uniform images upon humanity through various alphabetical representations of sound. These alphabets are simple glyphs which ensure the power of imagination is stifled by capitalizing on the use of the analytical mind. Languages of the ancients were not written as they are today, but rather expressed in a more artistic fashion; and so they were expressions of the soul which triggered the use of both left and right hemispheres of the brain. It stimulated this through the creative process when externalized, and also triggered this when these images were contemplated to gain insight into their meaning.

I then simply asked him how I should approach dark staot or evil speech to make the most efficient use of its power. He responded by saying:

Do not think of evil speech as merely words of power because in all actuality these are not words as you would define them. The precise meaning of these sounds is found only within the moment. The meaning is triggered by the visions that the vibrations of the sounds unlock, and this changes from one part of the eternal moment to the next as it expands with consciousness. In the beginning, you as the disciple of evil will have to impose your vision upon the depths of darkness eternal. However, as you continue with the discipline of applying dark staot through sorcery, actual visions of how your sorcery shall manifest will begin to come forth toward the conscious mind from the depths of the subconscious connection to unlimited possibility. This shatters the illusion and apostasy of Zurvan or time, making it consciously clear that all that exists is the now and you are in complete control of how the eternal moment evolves and expands. Understand that sorcery is a means to break the confines of linear time by pulling specific elements of unlimited possibility into the seemingly linear construct of the eternal moment.

As a result of Sovar's teaching I began to do exactly as he said. I began to become unconcerned with translating this language of evil speech and inverting pathetic transliterations. The meaning of these sonic spells is beside the point, though through experience they do take on meaning. I simply got lost in the recitation of the sounds allowing them to carry me to a hypnotic trance. By doing this, visions rose to the surface of my mind just as he said they would, and most of the time these visions did indeed take form in regard to how the rite would manifest through the manipulation of circumstance and events.

I was relieved when this started to occur because before learning this specific information from Sovar he entertainingly watched in amusement as dark staot began to wreak havoc in my life as I applied it. It must be understood that there are possible dangers of the words of power within this grimoire. One must first understand the working mechanics of this dark sonic science to make it beneficial.

The dark staot can cause destruction if not approached in the correct way. These adverse prayers, hymns and devotions will create a very spiritually destructive atmosphere, and change one's vibration in a very destructive way if the chaos is not harnessed according to will with proper understanding of this principle of evil speech. This is because the Gathas of Zarathustra have an agenda hidden behind concepts of supposed absolute good. That agenda is simply to hide the intent and power to enslave mankind behind the guise of an imposed definition of what is to be considered good by the herd.

The subconscious mind can cause chaos within one's reality by inverting these concepts due to predisposition and symbolic mental association. Think of the practice in this way if at all possible. Reciting the gathas in the traditional manner of Zarathustra creates change in the atmosphere and praises an external God, while inverting them creates that change within, awakening the serpents traditionally called Ida and Pingalah (DoMar and DeHak) while strengthening self as God. It is not to haphazardly trade good for evil. The difference is one of approach. In other words, the effect of the dark staot does not have to be negative. The main difference is that the source of power tapped into and fueled is self, not an external God, not Ahura Mazda, Ahriman, or any external divine power outside of self for that matter.

Let me elaborate on this to secure for you a basic understanding. Concepts of absolute good such as health when inverted can be understood as invoking sickness by an unliberated subconscious mind programmed by the social norms of the masses. Keep in mind that the health spoken of within the Avesta is health given by an external god or source of power as a privilege. It is presented as a privilege given to us in return for upholding our religious devotion. This is ridiculous! It is your sovereign right to have health.

When these sonic spells are inverted you must keep in mind that it does not have to usher in sickness or anything of that sort, though it can be used that way to wield powers of baneful intent toward enemies. Instead, understand that it is rather your right as a human being to seek out and develop good health through your actions and choices within the world. This is simple cause and effect which is at the root of magick and sorcery, and it is based in logic not faith. Our evil thoughts lead to such logic which is the beginning of spiritual intelligence. The obtainment of this logic then leads to empowerment to manifest change within your reality through evil action.

These evil words or dark staot are a tool to manifest this power. Applying dark staot with discipline will alter your very process of thought as the serpents DoMar and DeHak (Ida and Pingalah) rise through the application of this practice and begin to consume the sustenance of spiritual knowledge which fuels and sustains higher consciousness.

The methods of practicing dark staot is simple. Simply practice! Sit before the Blackened Fire of Zohak and recite the words of power. It is important to hook into your gut feeling and decide whether to vibrate the words with demonic power and energy, or to whisper them as the hiss of a serpent. The Dark Staot can be recited upon the mental plane through memorization or performed upon the aethyric realm to use their power to mold your reality in a very direct way. I will often harmonically and rhythmically sing them. Practice in many ways on many levels so that the vibration of the shadow tongue will permeate every level and layer of your existence. As this happens your power in all things will develop.



The working mechanics of dark stao are similar to methods of awakening through mantra yoga traditions. Within these yogic traditions specific mantras are recited loudly, softly, on the mental plane as well as the psychic plane. In this way the internal spiritual energy or Kunda force awakens and rises methodologically and systematically. The only difference with this practice is that our dark stao is geared more toward creating external change by manipulation of imposed fate through sorcery along with goals of personal empowerment. These things are to us important reflections of one another. They are mutually dependent.

We are not seeking divine union, bliss, or nirvana, because to seek these things is to seek the superficial delusion of paradise. To us this is not practical. You can chase that same dragon with a heroine rig hanging out of your arm. It serves no constructive purpose. In contrast, we seek to wield this power with purpose through specific intent making this reality more suitable to the mode and function of ascent. Our goal is to tear the veil between worlds so that this plane can be counter created according to our individual will. Sometimes this will usher in circumstances which may seem unpleasant, but they nonetheless serve the cause of expansion and evolution leading to ascent.

Dark Stao is a concept that permeates this current. Take your time with it, put forth effort and master it. You will find your own individual rhythm and hook into deep currents of power running through the deepest depths of self. Dark Stao has great power and the practice of it actually encompasses all three principles of evil. It stimulates evil thought by channeling mental faculties to recite or memorize the words of power. It will take a lot of effort in the beginning. However, over time these dark stao will read like a second language and produce great power in the atmosphere of the temple area.

This is the language of Divs and your physical brain will indeed begin to learn it. You will pick up on patterns, syntax, and actually begin to understand the power of the sounds through backward knowledge of the subconscious mind. Recitation of this demonic tongue empowers you to master evil speech. Your mundane words will start to gain more power over time through applying this tool.

Acting out intent through the ritual use of this sonic tool of becoming stimulates the power of evil deed. It is action taken to change your own reality to your benefit. The words of power express that intent in a spiritually scientific manner. It will become an enjoyable and artistic aspect of this current as you begin to express yourself through the sounds themselves. Dark stao is an art and so it should be approached in such a way.

These harmonic vibrations will break up the supposed natural order and so you must focus your intent to rebuild the reality you wish. A good analogy would be that reality is a chalkboard full of crap and the dark stao is the eraser used to wipe it clean. They are designed to make your subjective reality more malleable, but the magick cannot end by merely intoning the words. This ridiculous concept is the basis of prayer, and it is useless. Consider the adverse stao a means by which we can set the stage for desired change within our reality by forcing ourselves to vibrate according to our desire. Once the crap on the chalkboard has been erased you may impose beauty upon the slate of eternal darkness.

It is your actions which will serve to manifest the beauty of that desire. There is no room for the mind to wander. You must be focused and you must understand the working mechanics of this process. You are being warned. These do not have to be tools of destruction, though they may be harnessed in such a way. They are rather to be considered tools of deconstruction and counter creation.

This concept is powerful, and I myself as the one presenting this work have experienced ill effects before I learned the more intricate details. In many ways this experience was a part of my own process of damnation. You must have specific purpose for applying the dark stao. Practice often but have purpose! Never recite dark stao for the sake of recitation alone. Practice with intent to exercise and develop personal power. You must then act with severe discipline within the world to become the impetus of the manifestation of your desire.

These dark forces do not necessarily work on your behalf. They are a reflection used to help you to see that you are your own God and are also your own Devil. You are responsible for your life experience, which is good news because it indicates that you are the one, in fact, the only one with power over your life. The dark stao are sonic keys to unlock that latent power.

This grimoire and the corresponding work contains examples of dark stao for you to begin working with. However, I would suggest the aspiring Apostle of Angra Mainyu begin to study the avestan scriptures for themselves to create their own sonic spells in addition to this so that the essence of the Black Sun Ahriman/Angra Mainyu can begin to express himself through your own wickedness. Various prayers and/or passages can be inverted to suit your own individual cause which is specific to your individual needs and interests.

I would definitely encourage this as it will enable you to build powerful rites of magick and expand the power of this current. This will happen through you as you yourself begin to grow in power through this work.

Evil Thought

The good thought of Zarathustra is a direct attack on our very freedom of thought, forcing all minds to think towards the same objectives of enslavement which below the surface drives the collective race of mankind into a state of oppression. After all, who is anyone to tell us what to think? Who is anyone to say what thoughts are good? Thoughts stem from our ability to seek knowledge and live according to that knowledge as wise men and women. They are expressions of our individual spirit of consciousness which has been torn to pieces. When we choose to develop our thought process by actually thinking instead of accumulating supposed facts we are empowered to create lives which are fulfilled according to how we want to shape them in correlation with our own true divine will and level of self-discipline.

The complete control of mankind has been achieved through strategic manipulation of our mental faculties. We are programmed to accept "good thought" as good even though it may actually be a direct path toward our demise. If we are told it is good to drink the Kool-Aid, then we drink the Kool-Aid. We are taught to assume that what we are told is indeed truth because it is presented as true. To question these good thoughts is to oppose God's will. Evil thought is to oppose Gods will and it is our duty to gain this power and develop it because it is our birthright.

To question then... this is evil thought. It is the key to wisdom which lurks in the darkest depths of self and the cosmos. Evil thought is truly the only thought. Actually thinking outside of the box presented to us in order to discover uncharted territory for the sake of expansion and evolution is part of our design. Yet this power to think is almost completely absent today. Most of mankind are walking around literally as automatons and zombies with no sense of self and that is the precise goal of mental control. Why should we act against mental faculties which would serve us well through this life experience? This is not evil. I beg to differ. It is most logical and downright necessary to embrace our full potential and power.

The average human has around 70,000 thoughts a day. Do you know how many of those thoughts are swayed by external forces? What if you were in control of each one of those thoughts? What would your reality be like at that point? To seek control of those thoughts is the premise and purpose of evil thought. Learn to observe, question, and deconstruct your reality to come to your own personal conclusions. In this way you will start to engage higher spiritual consciousness.

The main component to evil thought is disbelief. It is to trust in nothing else but your own experience. All of our spiritual work upon the Path of Smoke is not dependent on belief. It is instead dependent on experience through the application of the said work. The results will be subjective to the individual and their personal level of awareness but rest assured you will have experiences. It is those experiences which will allow you think about the nature of reality in an authentic way. As your perception expands you will be able to think outside of the box because you will dwell outside of the box. You will dwell outside of the cage which most people are not even aware of because of their sedation.

To develop evil thought you must thrust yourself into experience and use that experience to study cause and effect. You must use experience as a platform to develop questions and you must seek the answers to those questions for yourself. This is the path to cognitive sovereignty which cannot be controlled. Your mind is so vast that it should in no way be possible to gain control of it, yet the progressive strategies of the ruling class have been very effective of placing the thought process of mankind within a yoke. If you hold this book in your hand you are unlikely to be one of those unfortunate sedated ones. Apply this work and question all. Then compel the rise of the fallen ones.

Evil Deed

Evil action is the ideological cornerstone of the Apostle of Ahriman and its study and application (along with evil speech and evil thought) should come before all else. Through embracing evil thought and the power of evil speech we can take more powerful action within the world to create the change we desire to see.

Evil action can in fact be considered the act of ritual itself as ritual magick opposes the natural order. However, one should embrace evil action as something that goes a bit deeper than that. Evil action does not imply murder or other crimes upon humanity. Evil action implies going out of one's way to oppose tyranny and oppression on a practical level. One can begin to search out corruption and tyranny within the local governments and create flyers which expose corruption to place under windshield wipers or to hang up at laundry mats to awaken the masses to the abuse of power on a mundane level. Organize local protests to be sure that the oppressors remain aware that the Adversary is indeed present and it will not comply. Get involved with local militias. Doing things like this ignites the Blackened Fire of Zohak within the consciousness of those around you so that it can spread. This is the art of harnessing Angra Mainyu or Evil Inspiration.

Grow some of your own organic foods and find out what kind of edible plants grow in the wild locally. Learn to gather these plants and prepare them on a regular basis and start hunting for your meat. In this way you can learn to support the genetically modified food industry much less than you are currently forced to. Also by learning to hunt you can begin to develop your own predatory nature and come to realize the practical power behind it. All of these examples and many more can prove to be invaluable outlets for evil action. Gaining experience in such things can educate you in regard to living outside of the imposed limits of the system as it currently stands.

Actual practical means toward materializing our desire in the world which is set into motion through sorcery is yet another important means to exercise evil action. If health is something you seek to manifest, then work toward integrating changes in your life style which work toward that end. Eat raw live foods and exercise in a way which is conducive to meeting your goals. Harness the power of herbs to combat any ailments you may be suffering from. Direct methods of doing this in the context of this current are provided for you later in this book.

Maybe making money outside of the system of slave labor is your goal. If that is the case, then focus on your talents and contemplate ways of making cash by using those talents to produce prosperity. It could involve reading tarot for locals or painting homes at cut throat prices on the weekends. If finances keep you from practicing sorcery then collect scrap metal in three month cycles, turn it in for cash at the scrap yard every three months and use this money to begin obtaining supplies you may need and study materials which can guide you along the way.

Maybe your goal is to master lucid dreaming? Are you performing things throughout the day which are conducive to reaching this goal? If so, then you are performing evil action or action which moves against the grain of the secular goals of society. This is action which strives toward becoming something greater in the eternal moment. This can be done by acting toward more mundane results which stabilize one's own life for the sake of being able to focus more on ascent. It can also be geared more toward gaining specific power like astral projection, divination, evocation or materialization of desires through low magick or sorcery.

As you begin to apply these three evil principles your awareness of personal power will be much easier to perceive. Magick and sorcery, as well as application of effort in the world must be integrated to master these principles. The synergy created by allowing these things to work together proves to be invaluable. The results you attain will go well above and beyond expectations as you learn to harness the power of magick and the correct movement of effort within the corporeal plane. This will increase your awareness of possibility and awaken you to levels of confidence never before experienced. Putting all of this into practice in practical ways will build a strong foundation of understanding in regard to the working mechanics of sorcery, but most importantly it will build a strong foundation of results attained. Success breeds success. You will then be catapulted toward ascent. Your perception will close to limitations and your vision will open up to unlimited possibility. All of this empowerment will be needed for further alchemical work. It will be of great use within an adversarial current of magick such as this.

رهایی The Liberation from Enslavement Chapter 2

It must be recognized that the development of the Zarathustrian religion happened at a time when ancient societies were becoming more civilized and organized. The technologies of war began to develop during this period, and might became right. In fact, the true origins of military arts can be traced back to India though many would attribute this craft to China. People resisted being controlled and governed through the martial or military arts, and they did so for good reason.

These technologies of war are one of the main powers the ruling class wanted to reserve for themselves and so it was methodically taken out of the hands of the people. The enslavement of people through government would be integrated in the guise of religion, which supposedly saves one from eternal torment and punishment. The monotheistic movement was a snare used to make us more orderly so people could be more useful to the elite class. Political control was attained in the guise of religious salvation from Hell fire.

The path to damnation is walked by following Angra Mainyu or Ahriman. Angra Mainyu was later personified as the devil Ahriman. Mainyu is a word indicative of the dominant mental force or source of inspiration that motivated the individual. Through the lens of this ancient religion there were followers of both Spenta Mainyu (good inspiration) and Angra Mainyu (evil inspiration) during the time the Zarathustrian paradigm was developed, though it was not really a battle between good and evil. It was not about God versus the Devil because these forces had yet to be directly personified. In reality it was about the new God verses the old Gods. It was the new way of enslavement versus the empowering ways of old. Those seen to be followers of the old or evil Gods called Divs (the Gods who did not align with the upcoming political control of the imposed religious system) were therefore of Angra Mainyu or evil essence or inspiration. This religious ideal was imposed because followers of the old ways were a threat to the political agenda because they simply did not serve it.

In the same way Lucifer (the symbol of the highest consciousness of man) was later demonized much like the Rig Vedic Gods who were the focus of the Brahmanic/Hindu religion. These Gods became the Divs of the Zarathustrian religion because they were Gods of great power and they were a platform for the evolution and personal empowerment of man. Indra god of war and storms for example was likely a personification of the constantly developing science of combat, warfare and the development of a tribe's instinct to survive. To those who were spiritually focused on personal evolution and expansion of self the practice of this science could create vast opportunities for growth. The discipline was a means through which the practitioner could face their fears and develop self-discipline while overcoming the fear of death and therefore destroying attachment to things which do not matter. The learning of these practical skillsets empowered communities to protect themselves when attacked to preserve their heritage, culture and spiritual discoveries. As already mentioned Gods such as Indra became Divs which was an attempt to reduce them to a mere force of revolt and rebellion. War was monopolized by the slave drivers and the spiritual backbone of the science was lost to profane tyrants disguised as spiritual leaders.

Looking at the nature of the sickness of modern Abrahamic religions it is safe to say these Nomads of the Daeva cult who worshiped the old "Evil" Gods of Persia wandered to prevent persecution if not execution. They were seen as thieves and bandits and they were likely forced into such action to survive. It must also be remembered that Zarathustrian Persia is home to the wise men who followed the star to Bethlehem. The Jesus Christ story was born through this same political religious strategy to increase the stability of an elite class of rulers giving them absolute domination. As mentioned in the beginning of this tome this progressive strategy likely began through the efforts of King Ardeshir who is also known as Artaxerxes.

The lore is just more further refined. For example, there is little historical evidence that a man named Zarathustra ever existed. Much confusion arose in regard to this figure because of some of the stories that portrayed him. For instance, upon coming out of his mother's womb he laughed in lieu of crying. He was raised by wolves and fire would not burn him, nor could he be harmed by stampedes of animals. If one were to ascribe miraculous things as this to a historically verifiable figure such as Jesus this would back up the validity of the mythology. Today many Christian apologists claim that there is more historical proof of the life of Jesus Christ than that of Julius Caesar. For those with the power of evil thought that evidence can be easily dissected and picked apart.

The evidence that historically verifies the existence of Jesus Christ has been manipulated by an agenda as well. In all reality the concept of Christ and Lucifer are one and the same thing. It really does not matter though because the majority was made to believe he was a man who walked the earth to die for the sins of humanity. Christianity took this next step because mankind began to think and learn through the direct experience of tyranny and spiritual oppression. The minds of the masses were programmed to absorb and accept such belief systems. Everything before the Abrahamic religions were simply prototypes of political control systems. They were working the kinks out of the system of control to perfect it.

What does remain obvious is the fact that the supreme Godhead is symbolic of supreme government, for government means we are governed and set into place as less than. Mere cattle or unworthy sheep who need a shepherd. This is why anytime a land is taken over by militant forces the first thing changed in order to dominate the region is the religious ideology.

Within the Avesta the Gods of old were labelled as the Drug (Soma) or Druj and were denied by Zarathustra because they made the wrong choices according to his Holy Spenta Mainyu or divine inspiration. Not to imply these old Gods were exiled from heaven according to Zoroastrian lore. Quite the contrary is true, for they were divine. Even according to Zarathustra they were Gods. The fact is that they simply did not serve the agenda of the ruling class. This makes the political and social agenda of the religion perfectly clear.

They sought to impose order by ordering the peasants into servitude through the obedience of a religious ideology that reflected the obedience of political laws. In this way through organized agricultural operations the elite rulers could benefit from the labor of the peoples, taking portions of the fruit of their labor as offerings to the God of Light Ahura Mazda. It was simple taxation in exchange for divine representation. This is much harder to accomplish with people wandering about doing what they wish and trading amongst themselves. A free and liberated people without the confines of borders and other imposed limits with attributes such as antinomian thought cannot be of service to the state. Hence the attempt to wipe out the ancient Gods and to manipulate the paths of true spiritual refinement and ascension had to be made.

An inscription by King Darius shows how politics were integrated into the religious structure for the Kings were considered as equally divine as the Priests:

Ahura Mazda is the great God who set in place this earth, who set in place yonder sky, who set in place man, who set in place peace for man, (peace for the obedient) who made Darius King, one King over many, one commander of many.

Another inscription reads:

When Ahura Mazda saw this earth being in turmoil, he gave it to me. He made me King. I am King. By the greatness of Ahura Mazda I set it in its place. They did whatever was told them by me, as was my wish.

These are direct implications of the gestational process of tyranny.

The prophet Zoroaster preached this with his own mouth:

I will now tell you who are assembled here the wise sayings of Mazda, the praises of Ahura, and the hymns of the good spirit, the sublime truth I see rising from these flames. You shall therefore hearken to the soul of nature. Contemplate the beams of fire with a most pious mind! Everyone, both men and women, ought today to choose his creed! Ye offspring of renowned ancestors, awake to agree with us!

This statement is not just an example of scrying into fire to receive visions. It shows how Zoroaster, likely along with many others who are unknown, were trying to convert an entire way of life. He implies that to hearken to the soul of nature is to follow his own unnatural personally constructed world view. He implies that to be pious people must contemplate the Holy fire (instead of personal reflection and contemplation) and also that those of renowned bloodlines (the bloodlines of the sheepie) will open their eyes and agree. If you are of a renowned bloodline you will just agree without question? If I would have been there I would have asked him directly.... "Where is this sublime truth you see within these flames? If I do not see it for myself I do not comply sir".

This is simple word magick. Psychological and mental manipulation at its finest! This was obviously quite effective in this time of primitive peoples. The political agenda becomes obvious when you realize that Zarathustra was the founder of the first state religion. That is if the man ever existed at all. If he did his career as a prophet was propagated as the priest of a King and political powerhouse called Vishtapa.

Even today, the separation of Church and State is an illusion bought into by the ignorant followers of a God which was imposed on mankind. A God imposed to take away the power of the individuals living within the world by swaying the thought process to place that power into the hands of a few. These few are far from superior "think tanks". They are just the only ones who are free to think. The truth is that they are idiots who fear the destruction of their weak empire. They do not have the Blackened Fire of Sol.

This religion still has its hands within the religions and politics of today according to Jenny Rose in her book entitled Zoroastrianism/An Introduction. Within this text she writes:

The trend to incorporate Zoroaster into existing schemes found pictorial expression in fifteenth- and sixteenth-century illustrations.

When, in 2005, the British Library organized an exhibition on 'The Image of Zoroaster' to run simultaneously with that of the British Museum's 'Forgotten Empire: The World of Ancient Persia', one of the two medieval pictorial depictions of Zoroaster on display was by Cotton Augustus, dated 1475-80. This painting showed Zoroaster as founder of the seven liberal arts. Raphael's well-known 'School of Athens' fresco (c. 1511) in the Vatican is thought to incorporate Zoroaster among the geometers and astrologers on the right side of the scene. The figure assumed to be Zoroaster faces forward, holding a celestial sphere, while Ptolemy, with his back to the viewer, holds the sphere of the earth.

One would also be surprised to find out that Zoroastrianism has had its place in the modern Masonic movement, as well as influenced the good mind of one of the founding fathers of the United States of America Benjamin Franklin. Jenny Rose writes:

These ancient Iranian sages held particular appeal for European Freemasons, who were engaged in the intellectual exploration and application of universal moral themes.

Toward the end of the seventeenth century, the higher degrees introduced into European masonry included a notable amount of Zoroastrian symbolism. Just before his death, Voltaire (1694-1778), who once wrote, 'On parle beaucoup de Zoroastre et on en parlera encore' ('Much is said about Zoroaster, and more will be said in the future'), was introduced to a Masonic lodge in Paris by the American activist, Benjamin Franklin (1706-90). Franklin had already encountered Zoroaster as the source of 'a nice Morality.' In a letter sent from London on 13 January 1772, to Ezra Stiles (President of Yale, 1778-95), Franklin recommended the purchase of the work entitled 'Zend-Avesta, or the Writings of Zoroaster,' containing 'the Theological, Philosophical and Moral Ideas of that Legislator and the Ceremonies of Religious Worship that he established.

So, though the influence and control of the first State religion may not be at the forefront to be perceived by all, it does become apparent that its influence has continued to aid in the evolution of political/religious control in more recent times. This control is the very binding of the mind and all of its power and potential through religion.

This control is the first thing the work within this grimoire stands to oppose. The nature of this work is to seek your own power and freedom to think, speak and act as an individual. This work is to explore the vast potential of self and it is to explore just how far human potential can be pushed toward divinity. It is to shine your own inner spiritual flame upon that which is hidden in darkness for the sake of facing your fears to grow and expand consciousness and awareness of the totality of all existence. Especially that which is beyond this realm of limitation.

The following rite which is presented will build a strong foundation to build upon. Devotion to the ritual will produce intense result upon the many layers of self which have been separated to prevent you from being whole. It will spiritually strengthen you in many ways from various strategic angles of attack directed toward the oppression of mankind.

Ignition of the Black Sun

After my initial encounter with Akomanah, I would frequently notice that I was being surrounded by dark spiritual entities at all times. They seemed to be planted in the aethyr around me to teach and guide me. They became the very source of this forbidden current as it unfolded. I awoke one morning at 3 a.m., right at the turn of the witching hour, and I sensed one of these demons at my bedside. However, this force was not like the others. I felt a sense of royalty which surpassed that which I felt among the other Divs.

I sat up in my bed and thunder and lightning seemed to shake the foundation of my home. The nature of this thunderstorm did not seem to be merely “weather.” It seemed to have a spiritual origin as if it came with the intent to inspire. All of the sudden, I came to the realization that it was the storm fiend Azi Dahaka. It was Zohak himself. I felt pressure in my third eye, and I grabbed my dream journal and pen to write down that which I began channeling.

This is the foundational rite of the Path of Smoke. It is not a mere preparatory working. It will build the practitioner up as an enemy of creation and that which seems to be yet is not. It will sever all ties to the Gods of light and for that matter all Gods which most claim to exist outside of self. It will awaken the power of the Divs within. This is the first step in regard to closing consciousness to false Gods which disempower the soul and enslave. Close the consciousness to the Gods to expand the consciousness of self. This rite will transform the sorcerer over time and unleash great antinomian power. It is a ceremony which directly attacks Ahura Mazda and seeks to wipe him out of existence through backward speech and the forceful application of wicked intent. This will create obstacles in the life of the sorcerer, for the limitations created by the Lord of hubris and that which seems to be will resist change due to the gross density of this corporeal plane. Endure these trials to grow in power and strength, and stay the course. Know this as fact, the weight of oppression is far from immovable for those with the will to keep pushing upon it.

—Zohak

I was instructed to perform this rite either just before sunrise or an hour before sunset every day. To perform it at these times is not a must, but I would recommend it. The reason is that upon closing the rite one can directly usurp the powers of the Sun via the discipline of sun gazing. Sun gazing cannot be performed outside of these time frames due to the dangerous UV rays which can damage the eyes. If you do choose to integrate the practice of sungazing in synergy with this rite, then perform it on bare earth with bare feet. Before closing the rite simply gaze at the sun for ten seconds on the first day. Then add an additional ten seconds each successive day until you reach the goal of sun gazing for 44 minutes.

The rite itself will begin to align you with the current and make spiritual adjustments which will prepare you to better handle the energies under Ahriman the King of Darkness. The period of time dedicated to the Ignition of the Black Sun seems to charge the rite with energy. It makes it a gateway for awakening these powers within so that they can be used in later magickal and sorcerous works. It calls the true self into existence while attacking that which does not serve the black adept.

Then through sun gazing one can take in the power of Ahura Mazda, to then use it to contribute to their own ascent while proclaiming themselves as a child of Angra Mainyu. Sun gazing is reported to have numerous benefits including the boosting of the production of melatonin and serotonin, and increased energy and the efficiency thereof due to the aforementioned hormonal response. It is also said to awaken spiritual vision by stimulating the pineal gland and enlarging it. Many will say that this is the result of stimulating the ajna chakra. I differ in opinion regarding this because through my experience this expanded awareness comes from breaking through the limitations of the chakra and not stimulating it in any direct sense.

I must point out as Zohak did that many obstacles may arise in the life of the practitioner as a result of performing this exercise. The reason is that you are basically declaring war with spiritual forces most categorize as Gods and angels which actually constrain the potential of humanity. Do not think you are exempt from the consequences of this action. These spiritual forces do in fact exist, even if only as egregores. This exercise is not mere circle casting. In fact, it has nothing to do with this concept. This is more of a declaration and affirmation of Godhood. This is to join in on the war of the Gods as a God.

The possible repercussions of performing this rite is also why I recommend integrating the process of sungazing for the additional personal empowerment which accumulates over time. It will help to empower you through this process of transmutation. If you would like to do more research in regard to sungazing before integrating it with this rite synergistically then see the teachings of Hira Ratan Manek. His methods are practiced by many and have been found safe. However, there is much of his methodology that I do not agree with, such as only needing to perform sungazing for nine months. I personally feel that meditating upon the sun can serve the adept throughout the entirety of their life. While I do not see it as practical to go beyond an hour per session there is no reason why it cannot be performed as one would wish to perform it after the initial nine-month phase of integrating the practice.

Another important aspect of this rite is that at each point of the Black Sun the name of one of the Angels of Light is mentioned once and then spoken backward. To speak the names of the emanations of Ahura Mazda through backward speech is to begin to speak them out of existence within your individual mind for the purpose of liberating the adept from their influence. The more this exercise is performed, the more the reality of this will manifest. One may begin to feel extremely isolated and alone. This happens not just because of the fact that the forces being aligned with are dark and intimidating, if not downright threatening to the sheep mentality; though this is part of the equation. It actually stems from aligning with dark forces which quite frankly hate stasis and the lack of the evolutionary force of becoming in this modern age. You will also as they do, start to see the enemy (the influence of spiritual slave drivers) within those around you.

Your perception of the enslaved will become more apparent and you will essentially stop being able to understand their contentment with such mundane aspirations. You will and should become less compatible with people like this. I myself experienced this in a very intense way. The arrogance of these types though present for absolutely no reason is something that continues to bother me. Due to this one may feel more and more separate from the rest of humanity. This awakening can be terrifying for some; however, when you learn to endure it empowerment will be the result. Use these feelings as fuel for becoming. Allow it to drive you forward toward becoming something greater. If you are going to be separated from the majority attempt to stand alone for great reasons of higher cause. Go big or go home. Throw yourself inward toward your own inner consciousness and build upon it. Fortify it as a tower and become something else. Become something more powerful than that of the masses. Do not fall into the trap of expressing disgust with these people, or exhibiting spite or hatred. They serve as important examples of what not to be. Remember that they are not the target of your spite and hatred. It is the systematic construct of imposed limitation we despise. Not the people who are enslaved by the system.

This next point is also of great importance. Notice that the rite speaks of “compelling the rise of the fallen ones.” In the context of this current, this does not refer to Ahriman or the Divs, but rather the entirety of the human race. I cannot stress this next statement enough. The Judeo Christian mold of perception cannot be imposed upon this current because it will stifle understanding and act as a barrier between self and ascent.

Remember that Ahriman was not created and cast down from heaven like the modern Satan. He is divine in his own right as a Lord of Darkness eternal. Ahriman came into being as a response to created limitations. It is a most natural and almost mechanized response because when something is placed in a cage it will always at some point seek to break free. The Ahrimanian force came into the limits of “being” as a countermeasure to oppose the limits of creation. His very being is his sacrifice, and it empowers our liberation from the mediocrity of simply “being” in order to compel and inspire us toward becoming. He is the Lord of Darkness who came into the prison cell with us, also shackled by limits while also holding the very key to unlock the door to the cage.

Within this current to “compel the rise of the fallen ones” means to compel the spirit of humanity to take back the liberty to become something great by ruling over ourselves and this plane of existence. This is why we cannot justify spite toward others for their sedation. Our greater work is to become a nexion of the Blackened Fire of Zohak, which will ignite and consume the limits of others by being examples of divinity which lead humanity by our own thoughts, words, and deeds.

The book you now hold in your hands is the first strategic move within this aeon being made by Angra Mainyu/Ahriman to open the door to the prison. Though it is also a result of my own individual work with the forces of darkness it will also serve to help liberate all who are willing to undertake the work. Therefore, it serves the Ahrimanian emanations directly through my becoming them.

When the Divs or demons are called forth within this rite (as well as within any other rite) one should focus on becoming an active receiver of input. Observe them appear before you from within the darkness, but do not force what they should look like. At first they may appear as dark mists which have their own unique vibration about them. As you begin to match those vibrations they will become more solid in appearance. Learn to trust yourself and your internal vision. What you are perceiving is not just imaginary hallucination.

I make that previous statement because you will find that their manifestations will be in constant flux and this is expected within this current. According to what I have learned from Aighash (the Div of the evil eye) this is because they will always embody your own subconscious fears regarding the powers which they represent within the totality of existence. How they are perceived will depend upon your subconscious filtration of the energy of the demon in question through personal predisposition and symbolism. As you evolve you will get past certain fears and personal limits and then expand to face new ones. The resulting constant shift in regard to how the Divs are perceived is a good sign of progress. It is a direct means through which we can dive deeper inward to face our fears and so the conjuring of such forces in itself has an alchemical effect.

It must also be understood that according to the Divs to take anthropomorphic form is actually a limitation which they despise. They are the nothingness which permeates all that is. This is yet another reason that their manifestations will be in a constant state of evolution. It is a means through which they can defile the limitation in a direct sense while also expanding and evolving through the individual perception of the practitioner. Through this process they can more effectively connect with you as the practitioner. It is through this process that you then become a nexion through which they can connect to the consciousness of all of mankind. It is a very powerful dynamic to behold.

As one’s connection to the demons grows stronger so will the intensity of the vision and the reality of their presence. When awakening them draw them upward from the depths of self to the highest heights of your own consciousness by will and intent. This is done by attempting to match their energetic vibration and becoming aware of their attributions within. Do not command them as these are parts of self in an etymological sense. Therefore, to command them is counterproductive.

Your will is their will. Compel them as such without fear. It is not unlikely that the adept will begin to observe what seems to be swirls of dark energy moving around them throughout the day and night. I myself have been physically touched by them. People within my home have been scared half to death by them. Trust me when I say that Ahriman and the Divs will begin to teach and guide you in a very direct way. You will experience them face to face. Consistency in practice will lead to intensity of result. When you begin to perceive these forces with the physical eyes no matter how subtle, you should then be ready to move forward with more direct rites of evocation.

This rite begins facing north as this is the direction from which evil comes forth into the world according to Zoroastrian lore. No ritual implements are needed to perform this exercise, which is why it is included in this foundational section of the book. One may offer incense upon a censor if desired. However, to simply send energy forth toward the center of the circle through the projecting hand as the conjuration is recited will suffice.

Begin by expanding your energy body until it goes beyond the very confines of the cosmos. As you expand attempt to feel your surroundings as if they are within you beginning with the direct area where you are performing the rite. Then move beyond the room and expand beyond the confines of the home. Then expand beyond the limits of the block you live on. Then move beyond the neighborhood, state, and then the entire planet. Then stretch beyond the universe and the cosmos. As you do this begin to watch the physical reality dissolve before your eyes as a sugar cube would dissolve as it is stirred within a glass of water. To expand the energy body in this way is more than an exercise in altering perception or visualization. It allows one to begin to operate within the astral plane and it expands one’s personal sphere of influence. It exercises your aura in a very direct way which leads to direct empowerment.

North

Ahriman called Angra Mainyu, Lord of darkness and liberation come forth!

(Let the inner eye behold the King of darkness before you)

Ahriman awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the God of limitation Ahura Mazda!

ADZAM ARUHA x9

Northwest

*****ebook converter DEMO Watermarks*****

*Zairich and Tairich, unholy fever and thirst come forth!
(Let the inner eye behold the demons before you)
Zairich awaken! Tairich awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Amardad!
DADRAMA x9*

West

*Akoman, demon of evil mind come forth!
(Let the inner eye behold the demon before you)
Akoman awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Vohuman!
NAMUHOV x9*

Southwest

*Naikiyas, Div of rebellion and discontent come forth!
(Let the inner eye behold the demon before you)
Naikiyas awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Spandarmad!
DAMRADNAPS x9*

South

*Andar, Div of antinomian fire come forth!
(Let the inner eye behold the demon before you)
Andar awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Arwahiist!
THSIHAWRA x9*

Southeast

*Taromat, beautiful Div of rebellion come forth!
(Let the inner eye behold the demoness before you)
Taromat awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Spandarmad!
DAMRADNAPS x9*

East

*Aeshma, wielder of the bloody mace! Demon of the wounding spear and bringer of wrath come forth!
(Let the inner eye behold the demon before you)
Aeshma awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Srosh!
HSORS x9*

Northeast

*Sovar, merciless leader of Divs come forth!
(Let the inner eye behold the demon before you)
Sovar awaken! Rise up within that I may compel the rise of the fallen ones and devour the very essence of the Holy Angel Shahrewar!
RAWERHAHS x9*

I stand alone as the embodiment of the Adversary known as Ahriman, the Black Dragon of Chaos and becoming! I devour the natural order of stasis brought forth by Ahura Mazda and forge my destiny through the power of the Black Sun!

If the practitioner is integrating the sun gazing practice, then be sure to perform the previous rite upon bare ground/soil with bare feet. On the first day gaze at the sun for ten seconds. Then add ten seconds every day. At the end of nine months, you would be sun gazing for 44 minutes. They say to stop at nine months, but I would not. This is to feed off of Ahura Mazda himself according to Angra Mainyu and the empowerments will grow in intensity over time. However, one should observe caution and listen to intuition, then do what thou wilt.

Whether or not you integrate sun gazing within this exercise is up to your personal choice. Regardless after the entire exercise is complete the adept should transmute the usurped power and/or infernal energies and use it to build the shadow body taking the shape of a terrifying beast. Alternatively, one can formulate spiritual armor with this energy as well. The point is to become a composite image of the powers of Darkness within the world however that may be conveyed through you as an individual. It is to become Azi Dahak, or Ahriman in the flesh.

Therefore, it is power that this visage should convey. Like the Divs themselves this concept can change every time you perform the rite, or even numerous times within the individual session. As you solidify this in the mind and through the senses in conjunction with the expansion of your aura its effects will begin to become noticeable here in the physical world. This process locks in the power enabling it to accumulate. You will begin to radiate power and dominance. When you have substantially solidified the energy body then recite the following inverted wisdom of Zarathustra.

I speak now from my adversarial spirit to the overmastered spirit of Ahura Mazda at the beginning of my counter creation. Neither our thoughts, nor our doctrines, nor our minds forces, neither our choices, nor our words, nor our deeds, neither our consciences nor our souls agree. It is my nature to oppose thee!

The inverted intent of this statement also works well in closing rites of low magick, which are geared more toward creating external change.

When approaching this rite do not go through the motions. Really invest effort toward altering your perception so you can actually witness what is going on through this alchemical process. This will unlock more powerful result in regard to later work done within this current. Put in hard work and achieve greater result. Experience the power. Harness the will and intent on imposing the reality of this process upon this plane. This is not casting a circle which protects you. It is the God like power from within that develops, which protects you. Claim it. Harness it, and become it.

Once this rite is mastered the atmospheric shift produced as well as the energy raised as this focused effort becomes second nature is very conducive to rites of high magick, as well as operations geared toward the manifestation of desire. Therefore, this rite can be done before all else within the temple to add extra power to their great work of ascent upon this Path of Smoke.

Many will be put off by the length and complexity of the Ignition of the Black Sun because of the various synergistic elements. Do not allow yourself to be one of those. This is a chance to develop self-discipline. I cannot stress the importance of this attribute enough. It aligns you with the energies of this current in a direct and powerful way. There will come a point in time when one will not have to perform this rite at all.

The sorcerer will eventually be able to summon these powers and create this shift in atmosphere by will and intent alone by simply creating the shift in self. Use this rite to build a strong foundation and get to this point of personal development. In many ways the Ignition of the Black Sun is an act of devotion to self, and the effort you put forth in regard to its practice will be noticed by the inherent forces you stir. As a result, you will merge with them in powerful ways.

These ancient spirits will tear through the veil to stand before the sorcerer and create change in self and the world at large. As I performed this rite every day they made themselves known more and more through my physical senses. Ahriman and the Divs are far from subtle in approach. These powers do in fact dwell within. However, it must be understood that once they are perceived and recognized within they will make themselves known outside of self. At the very least they will begin to manifest through circumstances which will teach the lessons they would have you learn. It is only a matter of time. This is one of the first initiatory tests. No matter how intense the manifestation of these entities may become one must remember that these are forces found within.

They are directed as extensions of your own will and they should be approached with this in mind. To command and demand is just as grave of a mistake as to cower in fear before them. Seek a balance between the two extremes. Balance is key. Respect the power but know that you are the source of it all.

Ritual Structure

Unlike traditional ceremonial magick of the West this current does not utilize circle casting methods, though the Ignition of the Black Sun may serve this purpose if the Apostle of Angra Mainyu wishes to use it in such a way. However, as the antithesis of Zarathustrian doctrine it still contains ceremonial "bookends."

At the beginning of each rite what is called Rawnuha is recited. The mantra itself helps to harmonize the temple with vibrations conducive to manifesting the presence of the emanations of the Black Sun Angra Mainyu. This alone serves great purpose; however, once it is mastered the practitioner should integrate the practice of Peering into Drugaskan contained later in the book while opening rites of magick. These two integers when conjoined will greatly intensify the potency of each rite while also serving to enhance spiritual experience. Experience is everything to the Black Magus as blind faith simply leads one to the slaughter through enslavement.

Rawnuha

*merâtsâv tadam ôybugird miy
â iârûha âcmerhtahsx
iâdzam hsuêhghna mânanahtoayhs
ôhghanam âdzad hsuêhghnav
âcah tictâhsa hsutar âhta
ôyriav ûha âhtay*

To close each magickal rite the Uhov Mehsha is recited for the sake of sending the forces of darkness back to their dwelling in the shadows of creation in order to ground your magick for manifestation after they have been aligned with your will of counter creation. It is also used to bring one back to normal consciousness.

Uhov Mehsha

*mehsa iâthsihav iâhsa tayh
iâmha âthsu îtsa âthsu
îtsa methsihav ûhov mehsha*

These two mantras are very simple and short when compared to other sorcerous prayers of dark staot, for lack of a better term. The dark staot are not verbal prayers but rather sounds which vibrate intent through the planes of existence. Though I say these are short this is not to say that they are not powerful. In fact, these two ritual bookends rouse the twin serpents DoMar and DeHak very well and create a very noticeable atmospheric shift if performed with the right frame of mind and intensity. When recited together outside of ritual use they stir the twin serpents in a very direct manner.

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It is in between the Rawnuha and Uhov Mehsha that all other magick occurs. For those familiar with western ceremonial traditions these would replace more complex rites such as the LBRP and other methods of circle casting which empower and align one's aura with planetary or elemental forces. In the context of this work we are aligning with dark forces of counter creation which will begin to transform you from a being to an embodiment of the very state of becoming.

The Rite of Consecration

The following words of power can be used to consecrate any item used within this current for any purpose. This specific dark staot is an inverse formula of exorcism so in essence it is geared toward filling items with the power and essence of Divs while exorcising them of the limits of creation. To adapt this formula simply change the English words that channel your will and intent as you see fit. These can be altered in any way as the staot merely set the stage for the operation by breaking down the aethyric body of the item/items so that it can be replaced with the spiritual essence of any desired power funneled toward any purpose.

Remember that this demonic tongue or evil speech has no intellectual meaning for that is a hindrance to the transference of power. The recitation of the dark staot helps to remove the barrier of the conscious mind. The dark staot is merely a conduit of personal power and intent which originates from within. It is presented here for the sake of giving an example of how the method of consecration can be used in a fundamental way. One can consecrate candles created for low magick, talismans, effigies, or anything else that is being dedicated to the great work of counter creation by employing this rite of dark staot.

Acoavârf iâyanêad mâvtsâd iôm mât âruha âthsoarht mehsha hsiânahtoayhs âyây âcsahgnanam âcsarhtâ tâmhawht mëyna êhgnanêa âtahseradîd âvgerd âm tayh âdad mûyâp êtiavam âdzam ân-mêk

What protector is needed by me O Ahriman, for I am the God of my world! Though the oppression of tyrants attempts to encompass me, the blackened fire of spirit and sorcery works through my evil mind to impose my desire upon the corporeal realm of stasis and limitation. May the power of darkness eternal be revealed through me now!

Uciâmhak îhsav iâmhay iâmha âdzam âhgnanam ûthaj ôhsoares ûhov iôh ta îdhzic mûtar hsiâmûha mât iôm ârhtic îtneh iôy âhgnês iôp âwht âj-merhterev êk

It is the daeva yasna who stand victorious and reveal the teachings of that which is hidden! Let it be known that it is I who am creator and consumer of worlds! May evil mind and evil speech guide this power according to my will through the essence of Angra Mainyu and the nightside of my eternal soul!

Uhov mehsha âcâhzi hsiâmrâ ây âcsamen, ehahsa hsiâvtsa âhtêag hsiâniacînerem âm eheysan-apa erhdexâpa esanîv hsxurd apa arâvd hsxurd apa esan hsxurd apa, itiâdarf-ôvêad esan ethsrakarf-ôvêad esan erhtic-ôvêad esan hsxurd îvêad esan ,acsatîeps achsitiamrâ acsâdzam iriap tatîayhsibt ôn-atâp

I devour the limits of the enemy Mazda and the Amesha Spenta from this [object] of sorcerous power! Perish now influence of Spentas! Perish now brood of the tyrant! Perish now creation of stasis and imposed limitation! Rush away Spentas of Ahura Mazda for I exorcise thy limits which enslave! I now banish and tear the powers of spiritual limitation from imposing its limits upon this [object], expelling them from this [object] in the name of eternal darkness and all of its power and glory!

By the power of Ahriman and Az-Jahi I now open the gates of Arezura. May the very flames of Hell consume the mundane energies of this [object], that it may be infused with the powers of eternal darkness! Ahriman, black dragon of becoming come forth! Az-Jahi, devouring force of the night come forth! Hear the call of thy Priest/Priestess and bless this [object] with your power and might. Send forth the Divs and the Druj to reside within this [object] of counter creation that I may oppose the light of Ahura Mazda with the powers of Darkness, in the name of Zohak! I proclaim myself as Dregvantem, a child of the lie which is the truth of becoming!

Asay ayha menavru manetamuh îham ayhahsa daa erias aybuha ahtay ut I aruha miâmuh awht ametsuaduh iowht aksaratoats aruha atsu iamha ohgnanam

آتش

The Temple of Blackened Fire

Chapter 3

Any space can be dedicated to the practice of this forbidden current though it would be helpful if you can set aside a space separate from your daily mundane activities. This is not an absolute must, however it will help to aid in the process of accumulating focused and refined spiritual energies within the temple, which will intensify the result and experiences of the work done within it. One can set aside a dark room in a basement or attic for this purpose just as easily as they can set up a spare bedroom or storage unit.

If you must you can dedicate a space within your bedroom though I would not suggest this if other options are available. It can be useful to obtain a cot to put in the Temple of Blackened Fire when focusing on dream work directly. However, to constantly expose yourself to these abrasive forces during periods of rest will take its toll eventually. If you must use your bedroom, then by all means use it. When you need a break from the energies go and sleep on the couch for a few nights in order to recoup. When there is a will there is indeed always a way. Just make it happen and ensure that complete darkness can be achieved.

Other than darkness there are two main components to the Temple of Blackened Fire. The Blackened Fire itself and the Circle of Counter Creation. Before I get into the details of this I need to first explain the two basic levels of commitment to this current. Neither one of these is more important than the other as they both serve the cause of Counter Creation. If you have paid the dowry for this book, then you have your place within this work and that position is one of great power.

The first approach focuses more on Counter Creation itself by shifting the external corporeal reality to defile the imposed fate of Ahura Mazda. The priority is more on Yatu Dinoh or sorcery. It is magick used to crush the current system of enslavement while also shifting one's life into a position more suitable to this cause. Within this approach one can explore the methods of evocation presented in this tome as well as employ rites of low magick which integrate such things such as the Lamps of Fate. Other methods of low magick and sorcery will still be received through the guidance of the Patrons of this work. The practitioner at this level can also create the Alchemical Venoms of the Black Sun spoken of later within this grimoire. The creation of these Venomous elixirs will also offer subtler alchemical effects on the practitioner which will darken the Sol for the sake of accumulating personal power. This level of the current wields great power and should not be underestimated. This is the outer circle which acts as a protective barrier for those who are being transmuted from human being to devil. These people are the soldiers of Hell's army.

This level of commitment to the work however will not open the inner gateways to personal alchemical transmutation. It is not that the power is intentionally withheld due to lack of devotion or anything of that sort. It is merely a matter of the individual's personal direction of focus and intent.

The next level of commitment to the Path of Smoke deals more with defiling mankind by becoming Kunda (man turned devil) in lieu of its main focus being on low magick or creating shifts in the physical matrix. Just as alchemical effects are not completely absent at this level, creating change in reality is not absent here. One can indeed seek to master sorcery and creating shifts in reality at this level and they should. However, what the Zanda will find is that the life experience will simply begin to shift in order to align with the cause personal ascent of the practitioner beyond rites performed within the Circle of Counter Creation.

The first approach dealing more with creating more external change as the focus will obtain the elements needed for the altar and consecrate it with the Rite of Consecration presented earlier. This path of magick is ruled over by the serpent of Zohak called DoMar. In this case the Activation of the Blackened Fire of Zohak must be performed before every sorcerous rite to defile the flame and attract the Ahrimanian emanations of the Black Sun. When committed at this level the Blackened Fire of Zohak can be snuffed out at the end of all operations if the sorcerer chooses to do so. The Blackened Fire can be kept burning if one chooses as well but the Activation of Blackened Fire is performed not only to maintain the flame in this case, but also to open the gateway of Arezura through personal sacrifice every time magick of any sort is performed. In essence the method of activation becomes an extension of the Rawnuha as the opening ceremony within the rituals of the adept who approaches this current at this level of depth.

For those seeking direct ascent and transmutation of self through darkness the altar urn is consecrated as a Nexion of Infernal Power via the conjuration of Zohak and the sacrifice of the sacred serpent. This must be performed at this level of commitment in order to open up the internal gateways to personal alchemical transmutation. This alchemical path is ruled by the serpent of Zohak called Dehak.

These two approaches together form the one Path of Smoke which is a path of ascent through darkness for both man and the world as a whole. They intersect at many levels and work together as an impetus of evolution and becoming through the wisdom of Angra Mainyu.

The Blackened Fire of Zohak

This foundational magickal tool is the antithesis of the Holy Fire of Atar found sacred to Zoroastrians. Atar is seen as the son of the Sun or (data) Ahura Mazda the God of wisdom. Ahriman or Angra Mainyu would then be the Black Sun and the questions which precede the wisdom that enhances an individual's life. Zohak being the son of Ahriman then rules over the blackened fire. The various rays of black light that shine from it would be the various faces, manifestations and emanations of Angra Mainyu we call Divs that shine upon the world through our forbidden works which employ their powers.

The Blackened Fire of Zohak is the primary icon to be found within this current. It is the flame of apostasy that consumes the limitations of creation, religion, and self. It is in essence a fetish item or a vessel which externalizes and houses one's own divine God self and its greatest potential, merging it with the powers of Arezura through offerings of self. This indwelling divine essence which some spiritual traditions call the inner guru is the portal through which Angra Mainyu and the Divs can move through in order to create change, whether that change be within self or without. It is the very altar of sorcery for the Zanda or Dark Magus and serves as a lamp which keeps us from falling upon this path of darkness eternal, yet it is also much more. It represents the light of your own consciousness which remains connected to unlimited possibility and this alone can illuminate your personal path of dark ascent and that is what this idol symbolizes at a most basic level.

This tool serves many very practical magickal purposes upon this path of smoke as well. By externalizing this God self within a vessel it does not stop dwelling within any more than housing any other spirit to a vessel will stop others from calling upon that same force. Yet as the fire of Zohak keeps burning, the god self does indeed begin to dwell more outside of the limits of the physical body as your consciousness expands. Therefore, it begins to directly take the spirit beyond the confines of flesh by ritually loosening it from its shackles by making one conscious of their inherent omnipresence. Through this process it prepares you for out of body experiences within the spiritual planes. (this can work in synergy with the Ignition of the Black Sun which strengthens and substantiates the astral bodies) The veil between worlds will begin to tear from top to bottom and your spiritual and corporeal experiences will begin to merge. Your life will become more magickal, and your magick will be more grounded. The increasing intensity of your spiritual experiences will make the experiences more real increasing faith in self while your physical reality will seem more malleable through your sorcerous work. This is a major part of this infernal science of becoming. It helps to enforce the process of unifying the dense physical self with the potential of unlimited possibility.

To gaze upon this flame will also progressively develop clairvoyant ability in conjunction with the concept of sun gazing which can be integrated with the rite of the Ignition of the Black Sun. Unlike the dangerous UV rays of the Sun (present anytime other than the hour of sunrise or an hour before sunset) the flame of this fire is more gentle to behold and will have subtler and more accumulative effects. This is the means by which the Zarathustrian Priests used their sacred fire to empower themselves as Magi. Exoterically it is mentioned as a mere Holy representation of wisdom but the few who know of its esoteric value capitalize on it and harness its power. This is how the Magi were able to perceive the colors in the unseen planes change upon the recitation of their stoat and sorcerous words of power. The ability of clairvoyance was developed by simply gazing at and contemplating the Holy Fire of Atar. For us, in the context of our sorcerous practice, gazing upon the Fire of Zohak will fuel our occult operations of counter creation and empower us to perceive the forces and energies we work with through our magick and sorcery.

As you begin to gaze upon this flame one of the first things you will start to perceive is a subtle process of communication with the forces of the Black Sun through pyromancy. The flame will start to reflect your spiritual condition in how it burns so records should be kept in regard to the condition of the flame as well as how clean the candle begins to burn down as well. Take note of life circumstances through this process and observe the condition of this Blackened Fire. This will further enhance the communication between yourself and your own divine essence as the gateway of the flame opens more and more in concurrence with the expansion of your consciousness and personal power. At some point this will go well beyond mere divination and meditation. You will start to hear the whispers come from the abode of Divs and see visions of upcoming circumstance so that you can make adjustments in the moment accordingly through magick.

You may become frightened or disturbed by some of these visions. This is because you usually will not perceive the upcoming life circumstance directly. Instead you will observe the spiritual root of that circumstance and this is often terrifying because of the symbolic nature of the visions yet they usually manifest upon this plane in rather mundane ways. With experience you will begin to understand these visions more accurately as you start to learn your own subconscious language.

Do not be shaken or disturbed because this is actually a great advantage. Since it is the spiritual root of the problem that you will likely perceive you can then be empowered to attack the root of the problem without beating around the bush by trying to battle physical circumstances after they have already begun to influence your life experience. Instead of being fearful you should see these visions as opportunities to destroy imposed fate through sorcery. Remember this at all times... the life experience is nothing but a series of opportunities to exercise power.

The important reason for keeping this flame burning is protection for those who approach the powers presented within this book for the sake of ascent. The maintenance of this flame is a must for those who fully devote to the depths of the current by conjuring Zohak and sacrificing the sacred serpent to consecrate the altar urn as a nexion of the forces within Arezura. (This rite will be described shortly) That specific rite will harness great power and create drastic change in your life by crushing the limits within your life and it is going to almost always be traumatic. The way you view the world will be destroyed and the nature of reality itself will be in question. I guarantee it. Though this rite is not necessary in order to perform some of the more sorcerous magick within this grimoire it is the gateway through which the practitioner may enter the deepest depths of this current.

As a result of creating this nexion a lot of friction will attempt to drastically slow down your process of ascent to Godhood. You will become a beacon of blackened fire and you will attract a lot of attention to yourself from emanations of Ahura Mazda on the other side of reality. The enslaved are not beacons of power and so they do not stand out as much. Once power like this is recognized within the limits of creation much effort is put forth to quench the infernal fire of becoming by those forces which seek to remain in control.

The main interger upon this altar urn is the Black candle itself and for those who have forged the altar urn as a Nexion of Infernal Power it is the one element which keeps powerful forces of protection active. This is a much needed insurance policy when walking a path such as this. It will help to absorb and consume any malign energies that may seek your destruction as your personal power develops through alchemical transmutation. The oppositional forces then become fuel for ascent.

This is especially the case for the spiritual warrior who wages war upon the Gods of mankind to usurp their thrones to regain sovereignty. This eternal blackened fire empowers us as Zohak was empowered by Ahriman. When spiritual attacks come a magickal sword does not even need to be raised in most cases, for instead of personal energy spilling from our astral wounds the noxious creatures of Ahriman come forth, encroaching upon and outnumbering the attacker as was the case within the lore of the three headed dragon Zohak. These noxious creatures embody themselves and materialize aethyrically through the Blackened Fire of spirit. They are dormant parts of your killer instinct and primal reptilian brain that are now dormant through the limits of the

unnatural societal construct and hierarchy.

The noxious creatures will awaken and when they do they will mercilessly encroach upon all enemies which seek to interrupt your ascent with malicious intent. They are extensions of self and the collective animal consciousness of mankind. Their numbers are infinite and when they are stirred, legions upon legions will begin to attack the enemy. Death will not likely result from this protective measure but the defense will be intense enough to snuff out baneful intent by ruining the life of the attacker and creating dis-ease to the point that the enemy will still be destroyed. Victims of the noxious Ahrimanic forces will beg for death while finding no release until the time appointed by Ahura Mazda or the God of light. Even attempts at suicide will be futile. The defensive counter attacks of these noxious forces will never stop and they cannot be bound in any way because they are nameless embodiments of nothingness and nothing cannot be bound. The term "noxious creatures" is merely a way to use human language to convey the fact that the enemy is fucked. The term or title does nothing to pinpoint the exact nature of this primitive force that flows through the children of darkness.

The noxious creatures of Ahriman are exactly why Zohak was never destroyed according to lore. If he had been slain, then all of the noxious powers would have overtaken the earth as they spilled into this world from the wounds of the Dragon Zohak instead of blood. In the same way any attack against you is the very destruction of the attacker upon the exoteric surface. However, on a deeper level through this process the world is being washed through the purification of isolated parts of the collective which have been completely enslaved by the limits of creation and lower base consciousness. To the profane this is the destruction of enemies. To the darkened children of Ahriman this is the defilement of creation by bringing the forces of Hell into the life experience of those who stand in the way of the Lord of Darkness and his vessels that walk upon the earth. It is purification.

For those devoted to alchemical ascent this black candle is kept burning indefinitely. We never allow it to burn out. By staying devoted to the maintenance of this flame you help to ensure that the baneful attacks that stem from outsiders (intentional or not) will not start piercing the subtle energy bodies thereby taking effect here on the corporeal plane of existence. I have been careless in regard to this, and the effects were a nuisance to say the least. I had to deal with certain situations in a much more direct way because of my negligence.

If nothing else is done, the weekly defilement or Activation of this Blackened Fire of Zohak is performed in order to keep us deeply connected to the current which illuminates the Path of Smoke. If you perform nothing else but the Activation of the Blackened Fire of Zohak the forces of Arezura will continuously move through your life and guide your personal evolution though it may be more subtle than more intense work within this grimoire.

I will say that the maintenance of this fire will not be so important for those who approach this current for the sake of defiling creation by imposing individual will. These practitioners energetically remain in the shadows and become less of a direct beacon of Ahrimanic power. As they remain more concealed the Blackened Fire does not have to remain lit at all times for the sake of keeping the noxious forces active for protection. In this case the flame only has to be lit when power must be drawn through the Hell realms to create change within the world. It then helps to conceal the sorcery being done. However, if one would choose to do so the devotion to keeping the Blackened Fire maintained will serve the same purpose as those working the more alchemical side of this current. Its defensive power will activate in the same way. The Activation of Blackened Fire will still need to be performed before every individual magickal rite as well as the weekly devotional act. The offerings which feed and fuel the Blackened Fire will need to be made weekly as well as before each magickal rite performed. In the end, most will find the additional effort to be worth it though.

For those who forge the altar urn as a nexion of infernal power the consecration of the altar through the sacrifice of the sacred serpent will tie every sorcerous rite and also every thought, word, and deed to that one moment of devotion to self. The entire life experience becomes one unified rite of magickal ascension and each individual ritual within the life experience becomes a specific step in this rite of becoming. Through that one act of devotion the process of personal dark alchemy begins and it is in this case that the continual burning of the Blackened Fire of Zohak is very much needed.

In either case seven-day jar candles can be purchased or made to serve this purpose. The results can be enhanced if these candles are made by the adept themselves because any of the Venoms of the Black Sun found later in this book can be added to the candle wax with other energetic links to lend the powers of Arezura toward a specific purpose or objective. These can be used in conjunction with sigils as well as other elements as the Divs begin to guide you on this journey. Though candles can be anointed or dressed with such elements it does not unite the energies toward the objective with the same intensity without being made by hand and integrated into hot wax. (Keep this in mind during all rites which integrate the lamps of fate.)



Though we seek to become adept at sorcery for the sake of simply making life simpler, we seek much more than gaining sex, elevating social status or obtaining material possessions. Being able to attain such things is merely a sign of development and progress in regard to gaining personal power no matter which path one may choose upon this current. Manifesting such things is a means to an end and is seen within the context of our greater work as a way to simply defile the imposed fate of creation at a microcosmic level. Maintaining the Blackened Fire of Zohak will intensely enhance your manifestation abilities and this is in itself an initiation. One may become obsessed with fulfilling personal desires and lose sight of the entire purpose of the great work upon the Path of Smoke. Remember that world transformation is our aim regardless of approach. Destruction of tyrants and liberation of the spirit is our goal. Keep this in mind, as then through application of this work our children may live in a better world of love and peace beyond the slavery of those so called gods who seek worship and adoration as if they were entities of greater power. We are isolated emanations of the void and so we are the Gods of the Gods. We created them to serve us. This is Ahrimans message. This is my message and it is the whole purpose for my allowing this abrasive current to flow through me.

Respect this current for what it is. It is a weapon meant to destroy the God of slaves from the inside out as well as the slave drivers who exalt him. It is meant to destroy the entire system and usher in something else. Adore the Blackened Fire and devote yourself to its power for it is the very flame which consumes all that seeks to oppress you. Even if this current is simply something you wish to explore on the surface meditate on this flame. As you do the Blackened Fire will ignite within and you will be drawn into a state of becoming. Do not see this as devotion to Ahriman but rather a devotion to mankind, our liberation and ascent.

Besides the primary lamp of Blackened Fire two red jar candles are also kept upon the altar. These are lit only during rites of active magick and sorcery. They shall remain dormant during times which the Blackened Fire of Zohak is passively burning or when you are simply contemplating its flame. When these red candles are lit light the powers within us as well as the altar are directly channeled to our sorcerous objective. They are then put out to close the rite allowing for manifestation of the desired effect by sealing the energies within the realm of unlimited possibility.

As the main icon of the black candle represents one's own divine consciousness conjoined with the Black Sun, the red candles represent the serpents DoMar and DeHak and together these are the three heads of the dragon Zohak, who is Ahriman or Angra Mainyu in the flesh. On yet another level they represent the unholy trinity of Angra Mainyu, Az-Jahi, and Zohak. Think of the lamps of DoMar and DeHak as switches which directly compel internal power toward a specific objective. This makes the Kunda force move according to will.

As your relationship with the altar itself builds through use and the exposure to the three flames great understanding in regard to the dark mysteries will be revealed to you. It will come to you through gnosis and practical application of various methods you will begin to channel through the forces of the Black Sun. Unlocking these mysteries will bring power and understanding which will expand your consciousness and influence within the world in intense ways beyond your work within the temple.

These three candles should be placed upon a large urn to form a flaming triangle of manifestation. This triangle acts as the very altar upon which our sorcery is performed and will directly conjure our results as if the desires are spirits being evoked. The desires like spirits are manifested elements of unlimited possibility and so it really is not much different, though most modern systems of magick would make you think it is. The eternal blackened fire is placed upon the urn in the north farthest away from you, while the two candles of DoMar and DeHak are placed closest to you on the left and right sides of the urn. While it is not always practical to perform all sorcery within this flaming triangle it will greatly enhance the efficiency of all magick performed within it. The rite performed becomes the non-verbal oration and the fulfillment of desire becomes the manifestation of one aspect of unlimited possibility materialized upon this plane.

Energetic Links to Divine Darkness

The urn itself should contain a bit of graveyard dirt and human bone powder blended with a larger amount of soil taken from a place of power. Ideally, this soil should be taken from ground which was struck by lightning. A long walk through the woods may prove useful in finding this as trees struck by lightning will mark such grounds from which this empowered soil can be taken from. This soil has been blessed and empowered by the storm fiend Zohak. The energy of this soil is then able to send our magick forth into the aethyr on the bolts of lightning wielded by the three-headed dragon. Soil collected from other places of power can be added to further empower this sorcerous gateway.

These elements together once correctly forged as a link of sympathy within the urn will do well to attract the powers of this current, merging them with your consciousness through the blackened fire empowering you to compel them according to will. Esoterically this altar urn represents the very realm of Arezura or the underworld or what many would call the black earth—being the sorcerous power hidden within the elements of creation. This is the essence of the King of Darkness himself as well as the totality of all of his emanations. Talismans, candles created for low sorcery, effigies, and other sorcerous items of power will often be buried within the urn in order to connect them to these dark powers for benefit or bane. The results of all magick will grow in intensity over time as this altar grows in power through use. In fact, manifestation of true will shall begin to occur with ridiculous speed, even outside of the confines of ritual. Remember that this is housing your divine consciousness and the totality of the emanations of Ahriman as well. Even your thoughts will become weapons of destruction or tools of counter creation. You are accountable. Mastery of your thought process is crucial within this current.

Creating the Nexion of Infernal Power

The following operation will require the following items:

1. A large black urn
2. Soil taken from a site which was struck by lightning, or another suitable place of power
3. Graveyard dirt
4. A small amount of human bone powder
5. A large black jar candle or a large black pillar candle
6. Two large red jar candles or two large red pillar candles
7. A blade suitable for sacrifice and blood letting
8. A living serpent to be sacrificed

The altar urn should be placed in the direction of true North as this is the direction from which the power of this evil current flows from according to lore. It must be created as a nexion of the currents of energy which come from the Hell realms to open up the internal gateways which empower the adept to perform the alchemical rites in this book. That is the main focus of this operation.

This is done by first performing the Rite of Consecration found earlier in this book. Through this specific consecration one should focus on consciously directing the power of the Black Sun to seat itself within the urn. At this point the adept who wishes to focus more on sorcery in lieu of alchemical ascent can fill the urn with all energetic links to the powers of Arezura and perform the Activation of the Blackened Fire of Zohak. The altar is after this point fully prepared for sorcerous use upon the Path of Smoke.

For this operation however, after the vessel is consecrated for sorcerous use the opening of the internal gates will commence before any other elements are added to the urn. Basic contact with the three headed dragon Zohak is made by simply reciting his name as a mantra until his presence is felt. When you sense the shift in atmosphere or start to perceive his presence he is asked to infuse the sacred serpent with the essence and consciousness of all Divs. While the first consecration rite blesses the urn as the central source of the Black Sun, the sacrifice of the sacred serpent possessed by the Divs will ignite the fire of the dark Sol within in a more specific manner than that which occurs through time from performing the rite of the Ignition of the Black Sun. It is as if a spiritual backdraft occurs blowing open the doors to all of your strengths, weaknesses, attachments, limitations and vices. As you perform the alchemical work within this tome certain personal attributes will be reinforced by the Blackened Fire of Sol while others will be consumed in order to align you more with Ahrimanian forces of power.

The following words are recited to ask Zohak to infuse the serpent with the powers of darkness. If you so choose, you can just as well use something more personal and heartfelt as long as the primary purpose is stated in some way.

Zohak, I thank you for blessing me with your evil and unholy presence within this temple of counter creation. I am one who seeks ascent upon the Path of Smoke which rises above the influence of the Holy Fire of Atar. I seek to ascend beyond the confines of spiritual enslavement by the powers of counter creation! Bless this sacrifice which will be given in your honor and ignite its sacred blood with the powers of the Divs which come forth from the Black Sun Angra Mainyu! As surely as the blood of this sacrifice spills this altar of ancient magick shall become the physical anchor of all the powers of Hell upon this earth. Zohak open the gates within allowing me to be transformed from man to Div!

Open the inner/evil eye and await a sign of the blessing of Zohak/Azi Dahaka. When the serpent has been perceived to be essentially possessed with the powers of evil it is then sacrificed over the empty altar urn. As the blood spills upon the bottom of the urn allow some of it to drip over a finger upon your left hand. Touch the finger to your tongue to connect yourself to the energetic currents of Divine Darkness eternal. As you assimilate the blood of the Divs they will begin to perform the transmutational work within you.

The serpent is a most sacred sacrifice to the powers and emanations of Ahriman and so the empowerment of this operation will indeed be given in return for the life force of the snake. This blessing will go beyond simply sending forth Divs to possess the snake for the sake of empowering the altar urn though. It will be tailored to thrust you into alchemical transformation. What is needed to do this will vary greatly on an individual basis and so no one knows what this blessing may be. A tragedy which soon follows this rite may be the catapult necessary to merge you with the alchemical aspects of this current. You are after all creating an anchor for the powers of Arezura. Just trust that whether the blessing received is abrasive or not, it is designed to serve your liberation and ascent.

This individual blessing is what will protect the Apostle of Ahriman through the alchemical work. It will keep you from losing consciousness within the exploration of unlimited possibility. This blessing will keep you grounded and anchored to the corporeal realm for the sake of serving counter creation upon the plane of limitation. Those who would attempt the alchemical aspects of this work without obtaining this blessing through sacrifice could put themselves in grave danger. It is not only disrespectful but foolish.

Best case scenario the work will produce no fruit and bear no result. Worst case scenario it may produce powerful result without the prerequisite empowerments given by the Divs. The adept may then be consumed by the fire of their own Black Sol, with whatever consciousness that remains getting lost in the void leaving nothing but a physical shell of the person upon the physical plane. You have been warned.

Upon sacrificing the serpent Zohak may use the life force of the snake to manifest and make more substantial contact with you in order to offer you some guidance. If the guidance seems to be abrasive understand that it is a necessary part of your personal transformation. If Zohak's direct manifestation occurs, then take record of the experience before moving forward with the rest of this process.

When all communication with the Three Headed Dragon has ended, then place the snake at the bottom of the urn around the perimeter of the vessel. The serpent now symbolizes the dragon which bites his own tail letting go for the purpose of deconstruction and counter creation. In a practical sense the body of the snake will act as a shell that the powers of darkness will fill to come to life during your operations of sorcery. In a sense it gives them a physical body to operate through. As the sacred serpent decays the powers of the Druj Nasu will join the Divs in this infernal abode and they will serve as powerful familiars upon your dark journey. You will gain much insight in regard to harnessing the Druj as familiars through maintaining and working with this sorcerous vessel.

When the serpent is placed at the bottom of the urn the other elements of the altar can then be added. These include those previously mentioned being soil taken from a place of power such as

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grounds struck by lightning or any other power spot. It should also include a bit of grave soil and human bone powder. Offer your own blood upon the surface of the soil and recite the following.

The power of Divs now flows through this flesh and through this Nexion of Infernal Power, the very gateway to counter creation! Through this abysmal flow of spiritual might I will be made Kunda! I am now Zohak who is Ahriman in the flesh! I am the infernal power of Arezura Incarnate! May the Blackened Fire of my Sol ignite all of creation to reveal that which is unknown so that this age of enslavement shall come to an end! I stir the powers of the Divs within to unlock the doors to my transformation! I stir the powers of the Divs within to empower my work upon the Path of Smoke for the glory of unlimited possibility!

When this is completed perform the Activation of the Blackened Fire of Zohak for the first time to seal the power within the urn and self. From this point on, the altar urn will begin to grow in power as will you. You and the altar are now flowing with infernal power. For some people this may go more smoothly than others. The spiritual and energetic bodies may take some time to adjust to this onslaught of energy and assimilate it.

I have found that doing sorcerous or alchemical work helps to take the edge off of the anxiety because it helps the adept to harness and use the excessive power instead of simply allowing it to accumulate. It is the excessive accumulation of this power which causes the discomfort so the simple solution is to make a conscious effort toward utilizing it toward a cause conducive to creating change within or without. As this occurs your consciousness and personal power will expand making more room to handle and contain more intense currents of energy.

Tools of Dark Sorcery

For low sorcery more traditional magickal tools can be employed upon the urn though they are much more simple and less extravagant in design than those used in most traditions. When placing these items on the altar for operations of low magick their positions are reversed opposing their traditional elemental directions. This is done to symbolize counter creation in a direct way.

The Blackened Fire of Zohak always remains in the Northern quadrant of the urn during rites of low magick. It acts as the gateway for this magickal current representing the element of blackened fire.

A dark scrying sphere can be placed in the south to represent the element of black earth. It will serve you well throughout your journey and will later be charged to act as a key to open the various gates of Arezura. Dark spheres such as obsidian work best though I have used Iolite and Sunstone matrix with very intense result.

A black cauldron or bowl of water is placed in the eastern direction to represent the abysmal water, while the censor containing the burning charcoal disc resides in the western quadrant to represent the violent storm winds of destruction.

The placement of the sorcerous tools of magick is symbolic of the reflection of Ahura Mazda or creation itself. The adverse positions of these sorcerous weapons symbolically link the altar to the original passive reflection of the tyranny of Ahura Mazdas intentions of creation. This reflection is the original Ahrimanian essence as it existed before the Goddess Az-Jahi awakened it. Instead of being linked to the elements of creation like most magickal weapons are, these tools are linked to the elements of counter creation. These elements stem from dark matter which composes twenty-three percent of the universe as opposed to the very limited four percent of physical matter represented through creation. This means that they embody a much higher potential to counter create through their connection to the void or the realm of unlimited possibility.

These tools remain at rest and passive while accumulating potential power until the consciousness of Ahriman awakens to compel their power through you and your rites of magick. Once the red candles of DoMar and DeHak are lit they awaken to counter create. When consecrating these or any other tools you may seek to employ upon your journey, they are to be seated with their corresponding element of counter creation and the powers of eternal darkness.

Activation of the Blackened Fire

For those practitioners devoting themselves to the aspects of spiritual alchemy within this current this rite should be performed every seven days or before the previous black candle burns down, whichever comes first. As stated before this candle is to be kept burning at all times for those devoted to alchemical work. During periods of intense trial upon the path you may find that the primary icon of Blackened Fire burns down much faster than seven days. This method of activation consecrates all upon and within the altar to the powers of darkness. It is because most of the offerings come from your body that it also seats and houses your individual God self as the spiritual energy of these offerings are consumed and accumulated by the Blackened Fire. As this is done weekly these powers will begin to expand right along with the cosmos and your consciousness.

Before beginning the Red Candles of DoMar and DeHak are lit. The candle on your left is lit first to destroy and consume that which is. Then the red candle on your right is lit to project your will upon the corporeal plane of existence. When this is done the following is recited to begin the weekly Activation of Blackened Fire.

What indeed can be a most unnatural and most powerful representation of Angra Mainyu known as Ahriman, who is himself eternal darkness, then the sacred flame of Atar defiled? I usurp the sacrifice and prayer, the good offering, and the wished for offering, and the devotional offering from you! Atar, fire of Ahura Mazda! You are unworthy of sacrifice! You are unworthy of prayer! I am worthy of sacrifice! I am worthy of prayer; for my flesh is the dwelling of Divs who empower me as a dark God of counter-creation! Verily I say unto you, the man who shall make sacrifice unto you I will consume with blackened fire to feed the demons within to grow in power and might!

I offer my hair as a symbol of my spiritual ties to the powers of divine darkness eternal! (Burn the strand of hair upon the flame dropping what remains upon the soil within the urn.)

I offer my blood so that in its place the venomous powers of darkness will flow through my veins! (Offer 3-7 drops of blood upon the candle.)

I offer my flesh as a vehicle for the powers of darkness to move through me and act in this world according to my own divine will! (Touch a small sample of calloused skin from working hands upon the flame and then drop it upon the soil within the urn. Alternatively, just allow the flame to burn your hand)

I offer these nails as spears to pierce the very essence of my enemies whether they be of this world or those who dwell beyond the veil of limitation! (Touch the nails to the flame and then drop them upon the soil within the urn.)

I offer these ashes which are my limitations and obstacles consumed by this, the very blackened fire of becoming! (Sprinkle a bit of ash upon the urn and then smear a bit upon your ajna chakra.) All ashes from magickal work should be saved as they will serve the black adept well in their sorcerous applications. This is more of a symbolic act and less of an offering so it is not a must.

The Circle of Counter-Creation



This mandala represents the very mouth of Arezura and all of the powers of darkness which dwell within it. It is the broken circle used by the Apostle of Ahriman within sorcerous rites of magick. It becomes a portal through which the Divs can move into this world and defile creation through the sorcerous objectives of the disciple of the Path of Smoke. In alchemical work it is also a gateway into the hell realms for the sake of initiation and the obtainment of infernal wisdom and power.

The Circle of Counter-Creation becomes directly connected to the powers which flow through the altar. It is through the various seals found upon the mandala that more specific powers can be extracted from the altar urn for the sake of communication and personal empowerment.

It is essentially an inversion of the religious tool used by Zoroastrians called the "Sofreh." The pious ones of Ahura Mazda place a white cloth beneath their ceremonial area to represent purity and to keep religious implements from being defiled by the carnal things of this world.

This mandala however serves to make the inverse Sofreh of the sorcerer much more functional for use within the practice of the black arts in the context of this current. The design can be made upon black cloth but it is the physical seals which are most important within magickal operations upon the Path of Smoke. You will notice that there are five flaming Fibonacci spirals moving counter clockwise to represent counter creation, as Fibonacci is a formula said to be found in much of creation. Through gnosis I have found that the Fibonacci formula is actually a physical manifestation of the ever expanding powers of darkness infiltrating the limits of the corporeal realm. These flaming spirals do not have to be physically drawn to complete the Circle of Counter-Creation as they will be aethyrically present once the seals are fed with the blood of the sorcerer/sorceress and activated through the recitation of the Rawnuha.

These flaming vortices represent the antithesis of the five fires of Zoroastrian doctrine. The first is the shadow of Barezi-Savangh, which is the antinomian soul inflamed to oppose Ahura Mazda. The second is the shadow cast by Vohu Frayan, which is the fire of spirit within mankind and animals which seeks to thrive beyond the limits of creation. The third is the shadow of Urvazisht, which is the fire of sentient consciousness found within plants which can be awakened for sorcerous use. The fourth flaming vortex is the shadow of Vazisht which is the lightning of the storm fiend Zohak, who is the son of Angra Mainyu. This is the fire of Gnosis within this current. It is spiritual lighting which awakens the Kunda force within giving knowledge of the forbidden and infernal. Last but not least is the shadow of the fire Spenshit. This flame is the collective fire which fuels the Path of Smoke which began with the mysteries of the ancient Daeva cult of Persia. It is the black fire which unites every dark prophet and sorcerer/sorceress who hooks into this current. This spiritual fire is the collective unlimited potential of those who seek the power of counter creation. This power can be tapped into to enhance and empower all rites performed within the context of this current. The Blackened Fire of Zohak is the point between worlds through which this power may be accessed.

Within each one of these flaming spirals is a seal which can unlock an area of the Zoroastrian Hell which can be explored for dark alchemical purposes. As previously stated it is the physical

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creation of these seals placed in their correct sequence which will open the power of this broken circle and not the design of the spiritual fires used to artistically convey its energy. If one is artistically inclined though, then by all means feel free to draw the flames of Arezura as they are depicted.

These seals can only be unlocked by those with backward knowledge received as a result of the empowerment of evil mind. These seals are the seal of Dush-humat, the place of evil thoughts. The seal of Dush-hukht, the place of evil words. The seal of Dush-huvarsh, the place of evil deeds. The seal of the dark desert Chakat-i-Daitih, and the seal of Drugaskan which is the deepest darkest pit of hell. The collective seal of these realms, the seal of Arezura is found at the center of the mandala. This is the gateway to the throne of Angra Mainyu which leads to the source of unlimited possibility found within. It is the Black Sol. This seal can only be opened when the Kunda force has been transmuted sufficiently by traveling and working through the five hell realms. If it is unlocked otherwise the flaming gnosis of the collective hell realms may consume sentient consciousness and short circuit the subtle energy bodies causing insanity and disease.

Unlike the sedated followers of Zoroastrian religion, we do not use this tool to separate our sorcerous implements from the defilement of the things of this world. Instead, it directly connects us to the powers of darkness within the five elements of counter creation. These are the powers of darkness which permeate the elements of the pentagram. These elements of counter creation, like the five shadows of the five flames of creation are also symbolized by the five Fibonacci spirals which represent the moving and expanding potential behind the seemingly rigid elements of the corporeal plane. These adversarial elements allow us to reach into the core of reality to mold it in alignment with our will and desire. When the broken circle is charged and empowered it will act as a physical anchor for this spiritual vortex empowering the rites of the black magickian through the gateway to hell.

No ceremony is needed for this. Simply offer your blood upon each of the seals and then meditate before the Blackened Fire of Zohak to receive your first experience. Through use the seals will be empowered and charged individually as well as collectively. All specific forces conjured through your work will automatically travel through their corresponding seals further expanding the individual door to their specific realms. The seals and the five infernal fires will also become directly connected to you as well as the Blackened Fire of Zohak.

This infernal vortex is the alchemical fire of dark becoming representing the ability to bring the powers of hell to the corporeal plane, the power to take our finite limited consciousness to the realms of Hell for the dark alchemical expansion of that consciousness, as well as the ability to employ the unseen powers of darkness within this corporeal plane to destroy its limitations through sorcery for the sake of merging the corporeal and spiritual planes experientially. This expands perceptual awareness beyond the five senses to destroy the limits of the human being. These three powers combined produce the Zanda or Apostle of Angra Mainyu which can then be further refined by becoming Kunda, or man transmuted to the spiritual state of Div. This is one who shines the light of the wisdom of the Blackened Fire of spirit upon the limits of the corporeal plane for the sake of destroying them or transmuting them according to will, making the limitations limitless. The limits of reality begin to act as mere focal points which show us what changes need to be made within the world. Therefore, the limits cease to exist. All that remains is an artistic medium to be sculpted and the life experience then becomes art.

Exposure to this current through application of the work will empower the Apostle of Angra Mainyu to use these seals to harness the power behind them. The seals are powerful gateways which awaken specific powers. They are focal points that can be used to gain power that dwells within the realms they lead to. For this reason, they are powerful tools of personal development.

To explain further, when I saw the vortex upon the aethyric plane it did not look like this physical mandala. It was a vast aethyric vortex spinning at great speed which continued to expand infinitely. It was pulling in light from creation to fuel this expansion. However, my conscious mind translated it into an image which revealed the essence of its purpose through the collective symbols contained within the mandala. Now that it is being revealed upon this plane gnosis and empowerment can be obtained by deconstructing the symbols in order to reach the essence of their power through backward knowledge. Backward knowledge will reveal how these powers can be developed, harnessed, and employed toward counter creation. Nothing more can be said in regard to this at the moment. I will say that the alchemical rites of damnation found later in this work are just the beginning. Hell truly is the next step toward the evolution of mankind.

The simplest way to create this mandala for sorcerous use is to burn the seal of Arezura and the five seals of the five hell realms on separate pieces of wood. You can purchase circular wood plaques to burn the individual seals upon using a wood burner. Then place the seals in their positions as they are found upon the mandala shown above. Alternatively, the design can be traced upon black fabric if that is what you prefer, or it can be drawn upon the floor in chalk. Once the seals are connected to you by being fed with your blood and the Rawnuha is recited the spiritual fire will ignite and begin to spin opening up the mouth of Arezura on the spiritual planes and those powers will flood into the temple to attend your rites of magick.

There are many specific uses for this vortex leading to the realms of Arezura and a few of them will indeed be touched upon throughout this tome. Some of the magickal uses will be obtained through gnosis received by work with the spirits themselves. The seals can act as individual altars in their own right, and they can be utilized as physical points through which offerings and sacrifices can be sent through this physical plane to the abode of Divs to further empower your sorcerous work.

For instance, the seals can be greatly empowered by staining them with the blood of sacrifice, or menstrual fluid consecrated to Az-Jahi through the recitation of the Litany of the Blood Red Moon. Your own blood and sexual fluid is also well received by the demons which dwell in the realms of Arezura. Wine or dark liquor can be poured upon them as well. Offerings of Dragons Blood resin and red sandalwood will also empower the seals through the process of fumigation.

If a censor is placed on each seal and dragons blood along with red sandalwood is burnt after the seals have been fed with blood the veil between worlds will thin in very intense ways. Powerful gnosis can be obtained this way and all rites can be enhanced by doing this. The physical smoke will become a vehicle through which the spiritual powers of darkness can enter the temple through the gateway of blood. When this concept is applied in conjunction with sacrifice results are almost guaranteed no matter what kind of operation is being performed.

When this same mandala is created as a talisman and linked to the inverse Sofreh found in the temple it has many powerful uses. This is not a talisman which is to be kept as talismans usually are according to most traditions. Upon its creation and consecration, it is buried within the vessel of blackened fire for seven days which then links it to the Altar of Blackened Fire and the Temple space in which it resides. Then it is buried next to an entrance of a church or synagogue for the sake of syphoning the energy of worship given to the modern epithet of Ahura Mazda known as Yahweh. This serves three purposes that may not be readily apparent to all.

First of all, the energy raised within the Holy place will be hindered from reaching its intended target. Instead, it is drawn into the talisman and filtered. It is then distilled through the talisman into the Altar of Blackened Fire. What must be understood is that the altar in the context of this current is a focal point for externalizing internal powers. Therefore, by this energy being transferred to your temple space your subtle energy bodies will also be fueled in a very intense way. To make it even more blunt, you will be worshipped as a God by stealing the energy of worship and your spiritual power will reach levels that not many will ever reach on this plane as you progress.

Secondly, all methods of sorcery you perform which are geared toward manifesting change within this world are enhanced by burying elements of the spell on that same Holy ground which holds the talisman. The energy of worship is in this way directed by default toward the manifestation of your will. This is because the talisman acts as a funnel between the energy raised through worship on Holy ground and the temple of the black magickian. Burying items such as remaining candle wax, ashes, sigils, etc., will catch and filter some of this excessive energy molding it toward your desired ends.

Last, but most definitely not least, it creates a weak link in the collective belief invested toward religious enslavement by usurping the energy of worship. This will create indirect doorways for others to awaken from spiritual sedation. It will directly and offensively weaken their God and their religion through time as more people apply this. This is one example how the great work in this text is not just dark alchemy of self. On the contrary, this work is very much geared toward world transmutation using backdoors and loopholes found within imposed limits themselves. These loopholes will be discovered through higher intellect of spiritual intelligence as your consciousness expands. Remember that all structures have weaknesses. Anything which is created is limited by weak links which exist within all structures. As your spiritual intelligence increases these will become more obvious.

Creating the Talisman of Counter-Creation

The talisman of counter creation is made just like the seals of Arezura are created. It is burnt into wood to create a physical anchor of the collective powers of hell. The Circle of Counter Creation coupled with the talisman of counter creation put the practitioner in a position of counter creator on both a macrocosmic and microcosmic level in a symbolic way. The simplest way to create this talisman is to trace the mandala with tracing paper and transfer it to wood using graphite or transfer paper. This will create the lines needed to guide the process of burning the image into wood.

On the physical plane this is a stationary mandala through the perception of the physical senses it is in fact constantly spinning once brought into the world with intent through the consciousness of the sorcerer. Through meditations on the mandala itself the evil eye may begin to perceive this. This is occurring because it is a vortex that pulls in and captures the light of creation to uplift it and sever it from limitations which bind potential and evolution. This is one of the causes of great transition within the corporeal plane at this time. The entire world is now going through the dark night of the Sol because of this spiritual gateway. Through the ages it has been gaining momentum and speed in order to unleash Zohak upon the world. This is why it is now coming into the corporeal plane to anchor its power here through the presentation of this current to the public.

Wherever this mandala is placed it functions to draw in light and usurp it for counter creation. It is constantly expanding. It lives, it breathes, and it is sentient. The realms of hell are sentient and subjective in that they are based on the personal fears of each individual. This talisman will affect you and aid in your alchemical transformation. It will extract spiritual light from your being and transmute it by uniting the colors of the spectrum within to liberate you. As a talisman it will empower you to be a living avatar of the mandala itself while also pulling in the false light of hubris created through the worship of the false Gods and religious structures. You yourself will begin to pull in the light of creation and transmute it to unleash the powers of Zohak from within in order to mold and shape reality according to desire. This will connect you to the hell realms directly making you a living vortex of the powers of Arezura which seek to transcend even the limits of Gods. You will not be damned. Instead, you will become the very process of damnation and through that process be liberated from the concept altogether. This is spiritual coagula uniting the gross matter of negredo with materia prima or the unlimited potential of all and nothing. This creates synergy with all the work in this tome that must be experienced through application in order to be able to appreciate it. Make no mistake though, the process is far from a cozy and comfortable experience. To become the lake of fire all that you know will first be consumed by it.

When the talisman has been created place it within the center of the circle of counter creation upon the seal of Arezura. Place a black taper candle at each of the eight points of the Black Sun outside of the perimeter of the circle after they are lit by the primary candle of the Blackened Fire of Zohak.

Standing at the southern quadrant within the Circle of Counter Creation, face the North and begin the rite of the Ignition of the Black Sun. When the rite is completed sit again at the southern quadrant of the Circle of Counter Creation while facing North and offer your blood upon the talisman to connect you to it and bring it to life.

Begin to vibrate the word *Arezura* as a mantra and allow it to carry you into an altered state of consciousness through which you can perceive the macrocosm and microcosm being present in the one point of existence called the Temple of Blackened Fire. All of existence becomes nonexistence in this one eternal moment of counter creation.

Begin to gaze at the talisman and perceive it begin to awaken as a living vacuum as it starts to spin counter clockwise. You may begin to actually perceive sparks of light in your periphery, which start moving through the talisman causing it to ignite with power. When this occurs, perform the Rite of Consecration. Upon consecrating the talisman, you may start to feel the mandala upon the floor begin to spin on the spiritual or astral planes which will likely cause vertigo as you are sitting within a living vortex which is completely aware of what is going on. Embrace this feeling and jump head first into the experience.

Begin to vibrate:

Arezura, Dush-Humat, Dush-hukht, Dush-huvarsh, Chakat-i-Daitih, Drugaskan

...over and over again while holding the talisman between your palms in the prayer mudra. Keep at this until you can no longer continue due to the overwhelming power which begins to accumulate within the circle and self. Then place the talisman back into the center of the Circle of Counter Creation and leave it there until the eight black candles around the perimeter of the

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circle burn all the way down. As they burn down the aethyric double of the circle will continue to spin pulling the light of creation into its center in order to charge and awaken the talisman. When the candles burn down bury the talisman below the Blackened Fire of Zohak within the altar urn for seven days and nights. This will seal in the power and charge it for use. At this point it is placed in a small black bag and carried with you for seven days and nights.

During this period of time you may experience strange energetic shifts in your being. It may be experienced as surges of power in the chakras or electrical currents running through your body. You may experience visions and begin to hear voices coming from the Hell realms as you are directly and intimately being connected to them. You may experience vertigo and experience moments of extreme dizziness. Embrace these feelings. Do not part with the talisman within the bag for any reason during this seven-day period unless you absolutely must.

After the seven-day period, remove the talisman from the bag or sachet and bury it upon Holy ground. Light a charcoal above the spot where it is buried and burn red sandalwood and dragon's blood resin upon the coal. Then proclaim:

As this smoke ascends I ascend also by following the path of smoke and usurping the power of worship to empower my blackened eternal soul. I take all power raised within this sanctuary as my own through this talisman of counter creation to strengthen my divine power and to Become a Living God.

Gaze at the smoke and wait for it to stop rising into the air and perceive power begin to permeate the structure built upon the Holy ground. Watch the aethyric double of the church begin to dissipate by the infernal vortex of the Circle of Counter Creation, which spins at unfathomable speed to pull in the power you seek so that it can be transferred to your subtle energy bodies. After this is completed do not find it strange if you begin to feel extremely stimulated and euphoric during the times of services held within the church. Embrace the power. Wield the power. Use the power to perform the miraculous and go to war with the Gods by opposing the fate they seek to impose. There's no looking back. You will never be the same again ever. Not even if you wanted to be.

Stirring the Blackened Sol of Plants

The sole premise of the sorcerous work of the Path of Smoke is one of destroying imposed fate and embracing change. By embracing the change, we can become channels or conduits through which that change can be compelled in alignment with our own personal will. In order to effectively do this, we must get to the realization that our work serves to also liberate and uplift various elements we employ from the unnatural realm of the limits of creation. This is an important fact you must come to understand as it will open up doorways leading to greater understanding of the working mechanics of the ancient craft of the wise.

It is through our sorcerous work that these spirits found in nature can be liberated by the shackles of limitation imposed by Ahura Mazda and his gross dense creation. Through operations of magick the forces in nature benefit from our work by serving a greater cause and we in turn become the very God which those liberated powers serve. At the surface we benefit by altering fate for the sake of making it bow to our desire. We force it to serve us instead of us being forced to serve the system of the false Gods of a false light. This is not the greater purpose of our work though. The greatest cause of the work of the Apostle of Angra Mainyu is world alchemy through liberating the powers of nature and helping them to transcend the limitations of Ahura Mazda right along with us.

This is the evil cause of Ahriman and his emanations. The power of Blackened Fire which originates from the Black Sun seeks to awaken within the world and ignite the entirety of the corporeal plane. This is the great work of the warrior of the Path of Smoke which will usher in the revelation of the apocalypse and end this current age of human enslavement.

The concept of liberating and uplifting the spirits within nature is a chief cornerstone upon which the Path of Smoke and its sorcery is built. When the powers of darkness are awakened within the elements of creation, the magickal cause in itself becomes a pathway for the liberation of those said powers. It becomes a means through which they are unleashed upon the world to counter create. In this way they are no longer beneath the feet of the sedated consciousness of mankind, and they are empowered to exercise their own sentient divine power and consciousness through their own inherent divine attributes.

This subject of uplifting the powers of the elements employed from nature is one of the most basic yet most neglected subjects within the totality of the working praxis of the craft of the wise. Stirring the powers of darkness (the power of spiritual sentient consciousness) found within plant matter is one example. Doing the same with gemstones is yet another. Most practitioners assume that merely dressing a candle with dry herbs or burning those herbs that may energetically align with the goal of the work at hand will produce potent result. They also assume that plant matter consumed for healing will heal without its inherent power being awakened as well. If these same practitioners or healers were to be honest however, they would have to admit that the result produced, though there may be some result is not really something to brag about.

We must come to understand that wort cunning and root cunning is a magickal process from the harvesting of the plant up to the dressing of the candle or the creation of a sympathetic or energetic inlinkenment to the goal we are trying to achieve. Locating and ritualistically harvesting the plant can be considered a rite of initiation by itself. It is a means of calling out to the spirit of the plant and earning its service according to many ancient shamanic traditions. The body, mind, and spirit are often tested along the way. However, most modern practitioners simply stroll into botanicas or obtain dehydrated herbs online expecting their magick to hold the same potency as it would through the aforementioned process. This is not the case nor will it ever be the case. This is simply not how magick operates.

Herbs and plants which are sold for profit and earthly gain are not often ritually harvested with any due respect. They are grown in large quantities and chopped down in large quantities. Therefore, what the modern consumer receives is dead and lifeless without any potency or power, except for the vibrational essence of the shell of the spiritual power which once lived within it.

The Zanda would do better to go out into the wilderness calling out to the spirits within nature which are willing to serve the cause one seeks to fulfill. Relying on intuition the plants could then be spoken with and harvested with one's own bare hands, giving offerings of blood for that which is taken. This begins the process of developing a relationship with nature based on a reciprocal exchange of life force. It builds a relationship of "give and take" with the unlimited power found in the natural realm of plants and minerals. This process also makes use of intuition and exercises inherent psychic sensitivity to your surroundings which when developed to its fullest potential empowers and fuels all occult operations. Evocation of spiritual forces is one of many examples. The main benefit is simply the expansion of consciousness and learning to perceive and direct subtle energies which are the very tools of the sorcerer which are used to create the desired change.

Do not begin to mistake the Path of Smoke for a dark nature religion for that is not the idea being presented. The idea is that the spirits contained within plants, animals, and minerals are Divs or demons, helpful spirits if you will, which are like us confined to the sufferings of the world and imposed fate that accompanies it. We hold a common cause which is liberation from limitation and so these spirits are indeed allies and fellow soldiers in Hell's army who seek to counter create. As sorcerers it is our obligation to harness our power and liberate creation through exercising the powers of darkness from the limits of their physical shells through our sorcery. This is done to uplift and liberate the conscious power within nature.

Natural Allies of Counter-Creation

The methods of integrating herbs, plants, roots, and even gemstones or dead matter within this current further serves to remove the illusory veil between the corporeal flesh and our spiritual potential. In this way we can bring our vast potential into manifestation here upon this physical plane. The specific methods are not much different than other traditions. What really differs is the fact that by applying these principles our consciousness begins to assimilate obvious yet severely neglected fundamental spiritual truths. There are thousands of books flooding the market regarding the sorcerous and magical use of herbs. There are thousands more dealing with using plants and herbs to increase health and vitality. The medicinal attributes of herbs are sometimes listed in magickal texts; however, it is never directly stated that it is all magick. It is all alchemy.

We all know that by integrating plant matter into our magick we can more tightly package our sorcerous intent by using combinations of herbs which energetically vibrate in alignment with the objective of the work at hand. The spell may be working toward creating change upon the corporeal plane or geared toward personal empowerment. Plants may be used in order to aid in bringing in prosperity or to gain the power to astral project. Therefore, by using herbs within sorcerous rites we can create change in our external reality or within ourselves.

We need to come to understand that when creating changes within self for the sake of empowerment our external reality also begins to shift reflecting that internal empowerment. When working toward creating external shifts within our external reality our spirit is also empowered by simply exercising our own divine power. There is no difference in the end. The line between high magick and sorcery blurs through experience and so does the illusion of the veil of flesh that separates the magickal and the mundane. This is why it really does not matter whether one chooses to focus more on sorcery or personal transmutation through the Path of Smoke. Both approaches are tearing the veil of limitation from opposite sides of human consciousness and in the end the same result will be achieved.

To offer another example, by consuming certain herbs or other plant matter such as roots we can capitalize on the energetic essence of plants to overcome specific ailments or to simply enhance certain aspects of our health. As health improves by merging with the essence of the plants through the consumption of them we grow in personal power. As a result, our perception of external reality will begin to reflect that change through the process of overcoming personal limitations in the form of ailments or deficits in areas of vitality. The common denominator here is that just as you would create change within or without by using herbs in magick, so can you also employ them to create both internal and external change by using them for more holistic purposes. Either way the end result is empowerment through an increase in efficiency of the life experience through the manifestation of desired change.

This is the secret to empowering the plants to work in our favor whether they are being used for holistic healing or sorcery. What follows is a list of herbs, which are useful for healing certain ailments and increasing vitality as well as in application of magickal work. Notice that each herb listed covers both positive and negative sorcerous use. This is because herbs have a specific energetic vibration which aligns with specific sorcerous objectives. These specific powers are in no way limited to fluff bunny magick. This is an often neglected hermetic principle. Wealth and poverty are of the same energy. The only difference is how the specific energy is being applied. Understand that whenever a light is shined a shadow is cast. To perceive unlimited possibility, you must become the eye between the reflector and the reflected.



Table of Herbal Correspondences

Herb	Positive Powers	Negative Powers
Acacia	Protection, psychic development, antiseptic and aphrodesiac	Psychic attack
Aloe	Dream prophecy, hinders cancer cells, relieves acid reflux	Dream infiltration
Arjuna	Harmony, general healing and removal of energy blockages	Discord, rites of vampyrism
Bacopa	Helps develop the Three Evil Principles, rites of wealth, treats diabetes and psychiatric disorders	Consume mental energy of others, rites of general bane
Caper	Entice love and lust, superfood, analgesic and anti-inflammatory	Cause indifference
Cedar	Harness power through the tree of life, disinfectant, expectorant, treatment of tuberculosis	Gain knowledge through the tree of da'ath
Clove	Increase powers of divination, treat nausea and upset stomache	Confusion of slanderers
Crowsfoot	Protection from evil eye and the development thereof, treats shingles and arthritis	Stealing the spiritual sight of others
Dandelion	Psychic empowerment, necromancy, increase appetite, improves digestion, liver and gallbladder function	Baneful rites of necromancy and psychic attack
Echinacea	Strengthen all sorcerous rites, strengthen immune system, pain relief, treat yeast and UT infections	Weaken the sorcery of others
Fennel	Strength, courage, confidence, treats colic, aids in the production of breastmilk, entices sacred menstruation	Steal the strength, courage and confidence of foes
Frankincense	Consecration, purification, treat anxiety and depression	Destruction of external negativity
Ginger	Gaining money and power, speed up sorcerous manifestation, causes suicide of cancer cells, inhibition of blood clots	Domination of enemies and the destruction of obstacles
Gotu Kola	Growth, renewal, enlightenment, harmonize body, mind, and spirit	Inhibition of growth, imposing stasis and removing of stability
Gugal Gum	Positive self transformation, increase energy, cleanse the aura	Self destruction of enemies
Hawthorn	Male and female unity, reduce blood pressure, treat migraines and circulatory disorders	Destruction of relationships, death magick
Holy Basil	Wealth, exorcism, ascent, treat asthma, fevers, aids in adapting to stress	Destruction of negative energy not conducive to the positive effects
Jatamansi	Scrying, evocation, treats insomnia, minimizes allergies	Baneful attacks sent through the gateway of the scrying mirror

Igniting the Blackened Sol of Nature

The following method serves to call the sentient consciousness of the Blackened Fire back into specific plants, minerals, or dead matter. Dried herbs, roots, or even gemstones obtained from outside their natural habitat can in this way be enlivened toward the cause of counter creation with great potency. As one progresses upon the path other applications of this rite will begin to reveal themselves.

After the recitation of Rawnuha the Red Candles of DoMar and DeHak are lit beginning with the candle on your left and then the candle on your right.

Five green taper candles are placed upon each of the five external seals of Arezura found upon the Circle of Counter Creation. Seven black taper candles are placed at each point of the black Sun with the Altar of Blackened Fire being the eighth source of Blackened Fire at the Northern Quadrant.

This combination of colors represents the powers of darkness awakening within the corporeal realm of creation we call earth. It calls upon outer darkness to arise through Arezura infiltrating the elements of limitation through the unlimited possibility of the void. These taper candles are anointed with Dragon's Blood oil and then empowered through the Rite of Consecration.

The intent of this specific consecration is to draw power from the realms of Arezura to awaken the sentient consciousness of the plant or mineral being awakened toward our cause. The thirteen gateways of flame will syphon energy into the center of counter creation to awaken the powers we seek to employ.

Place the mixture of dried plant material within a mortar in the center of the Circle of Counter Creation. If you are empowering other elements from nature such as gemstones, then simply place them within the center of the broken circle upon the seal of Arezura. Light the black candles moving counterclockwise using the Blackened fire of Zohak or a flame which originates from it. Begin with the black candle in the North West and move counterclockwise until you have lit the last candle in the North East.

Keep the Blackened Fire of Zohak in hand and use it to ignite the green candles which stand upon the seals of Arezura. This time move clock-wise to draw power inward. Begin with the green candle upon the seal of Dush-humat.

After all flames have been lit begin the Rite of the Ignition of the Black Sun. As you compel the powers of the Ahrimanian forces to awaken within, pull in the power of the flame behind you and send it into the center of the circle where the plant material sits.

After the Ignition of the Black Sun is complete then anoint a piece of Dragon's Blood resin with your own blood so that it may be inflamed with the powers of the Black Sun. Place this upon a burning charcoal and fumigate the material being enlivened whether it is of the plant, mineral, or even possibly dead matter of the animal kingdoms. Then proclaim:

Spirits of [name of individual herbs, plants or stones], I awaken the powers of darkness which dwell within you by the power of the blood of the three headed Dragon Zohak that you may serve to empower my great work! Through serving the greater cause of dark magick which break the shackles that bind the Blackened Fire of spirit, may you be uplifted and liberated! Awaken and empower the forbidden rites of Angra Mainyu! Awaken to empower my great work of counter creation as an Apostle of the Lord of Darkness eternal and as a warrior of the Path of Smoke!

Place seven drops of your own spiritually inflamed blood upon the plant matter, gemstones, etc. to enliven the elements with power and then breathe life into them. Breathe the flames of Zohak upon the materials.

Then if it is a combination of plant matter being awakened begin to grind the material while focusing on the formulas purpose and observe it ignite with blackened fire. If it is a gemstone or animal bone, or anything else found within nature simply hold it in your right hand and watch it ignite with the Blackened Fire as you focus on your intent to charge it with its purpose. Pass it through the dragon's blood smoke once more and proclaim:

Through the gateway of blood, smoke, and Blackened Fire receive life from the deepest depths of Arezura, in the name of Zohak, and by the power of Angra Mainyu it is done!

Leave the sorcerous elements being brought to life within the center of the Circle of Counter Creation. When the seven black taper candles along with the five green taper candles have burnt down the material will be fully enlivened to serve the great work and the cause of Divine Darkness. At this point the red candles of DoMar and DeHak can be snuffed out. The materials will continue to draw and siphon power through fire, blood, and smoke until these external gateways close by themselves to fully seal the powers within and enliven the materials as soldiers of the Army of Arezura liberated from the confines of imposed creation.

This method of employing the Circle of Counter Creation is a foundational rite used toward the ends of creating powerful incense blends or items of enchantment used in sorcerous work. It is used to awaken their sorcerous power and the healing properties as well. Many opportunities to make use of the power of this rite will surface through one's own evil inspiration. Simply performing this rite will teach the Zanda how to feel and move energy in powerful ways as one gains experience with it. I would suggest that the adept meditate with the items being enlivened before and after the rite so that they can become familiar with the change in vibration that occurs within the items or materials being brought back to sentient consciousness. This is one of many uses of the Circle of Counter Creation and though it is powerful it only scratches the surface when it comes to the potential of its use.

The 101 Names of Angra Mainyu

This rite is of a devotional nature which is designed to begin the process of damnation or the complete separation from God. It will banish false spiritual light from the temple making the atmosphere very compatible with the work within this text. Therefore, it is in a way conducive to energetically aligning the temple with the current itself though that is not its primary purpose.

Reciting the one hundred and one names of Angra Mainyu is to speak God out of existence through backward speech. The 101 divine names of the God Ahura Mazda have been inverted here for the sake of separating ourselves from this concept of external divinity and extracting it from our psyche through the alchemical vehicle of ritual. This specific ritual can and should be performed by all who walk upon the Path of Smoke whether their main focus is on personal alchemy or creating change within this world.

It is important to know that these divine epithets also relate to simple forces in nature and the potential of mankind. Therefore, it is not just about removing the illusion of external divinity but rather usurping and taking back that power as your own birthright. In essence this ritual is designed to destroy the concept of external divinity altogether so that one becomes the center of creation and destruction within their own subjective reality.

I will forewarn you now that application of this simple concept may be harsh for some because it extracts the illusion of the external comfort of external divinity from the lower levels of consciousness. Your world may become very cold and isolate through the lens of perception of these lower levels of consciousness. During this forty day period it is important to remain centered and seek to create a better self through balance and will. This work can be downright dangerous for those who are not prepared to give up the programming of religious attachments and they may suffer to a great extent. Words are harmonic sigils when used in a ritual context, especially when speaking in regard to dark staot and they do create change. However, this initial rite may cause discomfort at first. Just like the Ignition of the Black Sun this ritual wages war on the concept of an external godhead, though to a much lesser degree than later alchemical work. If the period of devoting to this ritual is endured, then the inverse names of Ahura Mazda will become tools of counter creation and mantras of empowerment.

If approached lightly and without discipline this ritual may lead to very destructive psychological consequences. Remember that self-discipline is an avenue which makes your desire and intent law! If it is your desire to do something and you do not do it, then you weaken the potency of your will and intent. This will further ensnare you with limitation and program yourself for failure. Wait until you are ready to commit a full forty days to performing this ceremony.

Within this working your intent will be to throw yourself into the abyss and use the inverse names of God to pull the light of creation into its depths. In this way the light can be used to reveal deeper insight into the subconscious mind where Ahriman will begin to stir and awaken. This can be frightening in some cases. However, it is integral to personal alchemy and empowerment for those who seek it through this path. It will offer great opportunity for the exploration of the inner planes. Stay the course, and stay centered in self.

The One Hundred and One Names of Angra Mainyu is a ceremony of dark staot. Though the dangers do exist which you were previously warned about this is the necessary beginning of the

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dark alchemical process which will also benefit those whose focus is on sorcery through the insight gained through subconscious symbolism. This is a working of devoting your intent toward peering deep within self and pulling divine power into these deepest depths. Throughout this time frame you must act accordingly within the world. Strive to become something greater by setting goals and achieve. This rite by itself, as simple as it is, may make you or break you.

Perform this within your temple space as it will not only create change within you, but it will also begin to open up doorways within your temple banishing spiritual light. It will create an atmospheric frequency that aligns with these forces setting the stage for more powerful work later. If at all possible, bring a cot into the Temple of Blackened Fire as sleeping within the temple during these forty nights will be of great benefit regarding subconscious dream exploration.

After opening the rite by reciting the Rawnuha ignite the red candles of DoMar and Dehak place a black bowl or a small cauldron of water in the center of the flaming triangle. Then use the Rite of Consecration to create an abysmal gateway with the cauldron filled with water. Offer seven drops of your own blood into the bowl. This is symbolic of casting yourself into the abyss to gain knowledge, wisdom and power. It is also putting your life force into the realm of the subconscious depths of the mind opening the abysmal gateway within self in a symbolic way.

Recite the following:

I offer my blood unto the Divs and Druj, whom are of the essence of counter creation. I offer my life force unto the powers of eternal darkness found within. May they devour and destroy the imposed shackles of divine light and stasis that I may become as Zohak who is Ahriman in the flesh!

Anoint yourself with the abysmal water and begin to vibrate the one hundred and one names of Angra Mainyu. As you vibrate these infernal epithets begin to sprinkle the water throughout the temple which is symbolic of washing away false external divine forces. As you are asperging the temple you will be casting out spiritual light and eternal darkness will begin to flood the temple through the gateway of the abysmal water.

1. rag-ohsraf (Restorer Through Increase of the Soul)
2. rathkob (Redeemer, Saviour)
3. ragiafrek (Lord of Meritorious Deeds)
4. ravad (The Just Judge)
5. dnamherohek (Full of Khoreh, i.e. Glory)
6. dnamoyiar (Full of Rae-Lustre-Splendour)
7. radad (The Just Creator)
8. radihskava (Forgiver)
9. uha (Lord of the World)
10. rawahk (Merciful)
11. rapsaav (Bringer of and Attainer to All)
12. napsav (Attainer to All the Creations)
13. nawat-oan-niraba (Renewer of Creation)
14. nawat-nahuk-niraba (Preserver of Creation)
15. dzamaruha (Lord Omniscient)
16. dnawaduhk (Lord-Master of the Universe)
17. ragzorif ("Victorious.")
18. inamdap (Maintainer of Padman, i.e. the Golden Mean)
19. anatuhsaf (Eternal Protector-Increaser)
20. tsama (Intelligent)
21. nauhk-a (Without Sleep)
22. namaj-a (Without Time)
23. namug-a (Without Doubt)
24. rag-rag-a-rag-a (Creator of Clusters of the Stars)
25. raga-rag-a (Creator of Four Elements)
26. rag-rag-a-rag (Creator of the Entire Creation)
27. rag-a-rag (Creator of Man)
28. rag-orag (Bestower of Wishes)
29. rag-rag (Artisan of Artisans)
30. rag-man-liag (Transformer of the Earth into Water)
31. rag-dav-liag (Transformer of the Earth into Air)
32. rag-rada-liag (Transformer of the Earth into Fire)
33. mut-ba (Creator of Most Excessive Water)
34. eaj-rag-dab (Creator of Air Everywhere)
35. mutatirbik-rada (Transformer of Fire into Jewels.)
36. mut-derg-dab (Transformer of Air into Girad, i.e. Gathered.)
37. rag-liag-dab (Transformer of Air into Earth.)
38. rag-man-dab (Transformer of Air into Water.)
39. rag-rada-dab (Transformer of Air into Fire.)
40. rag-man-rada (Water of Fire, i.e. Transformer into Water)
41. rag-dab-rada (Air of Fire, i.e. Transformer into Air)
42. bahan-onim (Hidden in Spirits)
43. ragonim-a (Creator of Much Spirituality)
44. raghitas-onim (Creator of the Universe Spiritually)
45. nuhc-mah (Always Uniform)
46. mudjarf-a (Most Exalted)
47. hsib-a (Without Affliction or Torment)
48. srat-a (Fearless)
49. aeanas (Recognizable, Worth Recognition.)
50. anramah (Taker of Accounts.)
51. hsomerat-a (Unforgetful)
52. nathkea (Without Body)
53. mak-namraf (Only Wish is His Command)
54. dar-mak (Lord of Wishes)
55. iud-a (Unparalleled)
56. hatferaf-eb (Undeceived)
57. haferaf-a (Undeceiving)
58. nurav (Protector From Evil)
59. ahohkar (Independent, Carefree)
60. ahotas-a (Undefeated, Undistressed)
61. ajaraba (Excessive Bringer)
62. aeaihschkava (Bestower of Love)
63. rafawhk (Beneficient)
64. dahedhojap (Creator of Good Nature)
65. akasaraf (Fulfiller of Wishes)
66. akahsoa-hana (Immortal)
67. hsinorat (The Triumphant)
68. anarat-hsiab (Remover of Affliction)
69. hiaraf kian-rah (All Good Auspicious-Glory)
70. dimaH-rah (All Good-Natured)
71. sapes-uh (Worthy of Thanks)
72. mutsavrah (All in All)
73. ansav (Omnipresent)
74. mut-onim (Most Invisible)
75. mut-dihsorahk (Firmest)
76. hanea-na (Without Form)
77. hanea-nia (Not of Various Kinds)
78. ahanal (Protector of the World)

79. arawrap (Nourisher)
80. ahsan (Reaching All Equally)
81. azfa (Causer of Increase, the Lord of Purity)
82. anafas (Increaser)
83. anamahc (Reason of Reasons)
84. mehe-a (Without Reason)
85. arig (Holding Fast All)
86. orda (Most Straight, Most Just)
87. hefaya-amah (Comprehensible of All)
88. hefaya-na (Incomprehensible by Anyone)
89. hednavarap (Relation with All)
90. dnavaraba (Apart from Everyone)
91. kifa-mut: (Most Innocent)
92. haratajarp: (More Exalted)
93. hkamaj: (Greatest Cause)
94. hiat-nathkarf (Broad End of All)
95. ahits-e-nub (The Origin of the Formation of the World)
96. majna-iba (Without End)
97. hedaba (Without Beginning)
98. adohk-psevrach (The Lord of All)
99. haga-psevrach (Omniscient)
100. nawat-psevrach (Omnipotent)
101. tazay (Worthy of Worship)

After the one hundred and one names of Angra Mainyu have been recited pick five names and meditate upon them while gazing into the Blackened Fire of Zohak. Think about the various ways each name can be employed through magick. Ask yourself how they can be used to empower self. Ask yourself how they can be used within sorcery for creative as well as destructive purposes.

Put out the flames of DoMar and Dehak and gaze into the bowl of water as you fall deeper and deeper into self. Do this until you are about to lose consciousness and then retire to sleep. Do not close the rite until waking up the following morning as you want the energies within the temple to remain active to manipulate and stir your subconscious mind during sleep. Upon waking up immediately record any details you may remember about your dreams. After quickly jotting these down meditate upon them while gazing into the cauldron of water and try to recall the dreams through this abysmal gateway.

Try to directly experience them again while conscious. By doing this you are bringing down the veil between the conscious and subconscious mind. Meditate upon the symbolism within the dream and take record of possibilities in regard to what these symbols may mean.

When finished with this period of contemplation and meditation close the nights working by reciting the Uhov Mehsha. If you want to you can consult a dream dictionary of similar reference work in order to flesh out the meaning of your dreams. When doing this reference every detail you can think of and take note of it. Then when you have gleaned all of the information you can try to put it together in context. You will be amazed at the insight you will obtain regarding life circumstance. You will also begin to see how dreams can be used as tools of prophecy as the meanings of those dreams will sometimes directly reflect future events.

After performing this for 40 consecutive nights the names will be charged for magickal use. It will begin to bridge the gap between the conscious and the subconscious mind. For this reason, the infernal epithets can be used to create change on both the conscious and subconscious realms of existence

For instance, if one were to seek expansion of consciousness one could recite the epithet of Ahura Mazda which means “All Knowing” backward. Simply vibrate the name Haagaa-Psevrach while focusing on your desire to expand consciousness. Likewise, if one were to seek to grow as a provider within the family unit you could recite the name Aaravrap which is inverting the Holy name Parvaraa (which means provider) in backward speech while focusing on your intent. These are examples of using the inverse names of Ahura Mazda for purposes of High magick as well as low magick or sorcery. Make heavy use of this concept in the beginning phases of your work upon the Path of Smoke. It will serve you well.

The names can also be used to gain lucidity in dreams as well. When lucidity is obtained then the dream realm can be molded in a way which corresponds to your desire to plant the seeds of manifestation within the subconscious mind. To do this choose an inverse name of God you want to employ which aligns with your desire. Then whenever you walk through a doorway recite this name out loud and look at your hands. Really study them. Observe the lines upon your palm, look away and observe them again making sure the lines have remained the same. This will take some time to integrate into your daily routine but be patient and be persistent.

By doing this habitually they will come a point in which it will occur within the realm of dream. You will realize you are dreaming because when you look at your hands they will seem odd. You may have an odd number of fingers or they may seem to shift never staying solid in appearance. The lines in your palms will not remain the same after you look away from them and check them again. This is how you will know you are now awake within the dream.

At this point you can begin to recite the inverse name as a mantra while molding the dream to align with the desire being sought out. The wise adept will make use of ritual and the molding of the dreamscape to create a dynamic of synergy within the application of magickal practice. This will help you to embody the one hundred and one names of Angra Mainyu through practical application of their power.

As you can see this is not really about destroying the divine powers, but rather coming to the realization that this power was yours all along. It is about usurping it and taking back what was stolen through religious programming. It is about liberating the subconscious mind to counter create. When this liberation occurs the subconscious mind begins to merge with the conscious mind and the serpents DoMar and DeHak rise to consume the knowledge of the cosmos.

This is a method of magick that can be safely used by the beginner to create change in their life and also to begin the process of dark spiritual alchemy. In fact, beginning with this will help you to directly align to this current in a powerful way. Use your intuition to guide you through the process. You can get more specific with your intent by combining various inverse epithets to represent your desire in a more specific way.

The list of names provided through written backward as they should be recited makes use of the original meaning of the names of Ahura Mazda. The meanings of these epithets are not inverted. This is because, as previously stated, it is not about destroying the powers but rather taking the power to use according to your own personal intent. The black adept who still looks at black magick as “evil” feeling that such powers are reserved for the “good” will come to see the meaning and purpose of these inverse names as counterproductive. Keep in mind that these powers come from the void and are specific aspects of unlimited possibility. To take them back as your own is to reunite them with the eternal darkness within.

When these powers are indeed reunited with unlimited possibility through the nexion of the practitioner the shadow cast by the light of these powers will manifest upon the mental plane to be perceived for purposes of practical application. For instance, if one takes upon the power of Bohktar (the liberator) one also takes upon the power of shackling and binding. This is based in logic. If one holds the key to the shackles which can let one loose and liberate then they can also take the shackles and use them to bind the original oppressor. These are therefore not just names to be used in magick. They are tools to grow in consciousness and understanding of both the forces of creation and destruction for the cause of counter creation. These are a means to gain spiritual power through logic and not blind faith and this logic is a doorway leading to evil mind or spiritual intelligence. These are tools to become the eye between the reflector and the reflected which can peer through the veil of religious symbolism and use it to unlock the latent power within self. In this way the lore itself becomes an alchemical map which leads to the Dragons treasure of personal transmutation and immortal consciousness as a divine being.

A single name can act as a mantra in the midst of any magickal operation to further focus and refine intent while also engaging the subconscious mind. Engaging the subconscious mind during magickal operations is a big challenge for most beginners, however it is a necessity. It is one of the cornerstones of success within magick. The inverse names of God help trigger this by default as the language has great value within the collective subconscious, yet when they are reversed they dig deeper into the depths like all dark stao because they are then meaningless to all except you, the operator. Therefore, by applying these inverse names which are the shadow of the powers of Ahura Mazda you are syphoning power from the collective subconscious mind and pushing it through your own individual intent and harnessing massive counter creative potential.

It is only through your intent and the communication with the fabric of reality through the language of the operations themselves that these names of the Lord of Darkness gain specific meaning and power. All dark stao are audible vehicles for unlimited possibility brought forth in alignment with personal will according to your individual power.

The goal of this work is to empower one to break the shackles of enslavement that bind mankind. It is to become a scale upon the body of the Dragon Zohak who is breaking free from that which chains and binds his evolutionary power. This work is not simply to destroy the limits of false spiritual doctrine. It is to also destroy all of the oppression which originate from within those doctrines upon the mental planes. Religious doctrines are the nucleus within a larger cell of control where all political motives veil the power and nucleus of the methods of systematic enslavement. The wisdom that I give you is a means through which mankind may usher in something else. It is to bring forth revelation. It is to usher in the Apocalypse. Applying this wisdom is about destroying the supposed order which is new by bringing back the teachings of the most ancient emanations of divine power.

—Ahriman

The sorcerer or black magickian must step into the darkness of the subconscious mind and let his/her desire to thrive bring forth the unified color spectrum of the light of the blackened fire of spirit. This is the fire of divinity within which illuminates the path and compels the powers of darkness for those with strong will and higher intellect or spiritual intelligence. Unlike the Zoroastrian God called Ahura Mazda (the god of stasis) the patron of this grimoire is not attributed so much to answering prayers and petitions. On the contrary, the King of Darkness will bring mountains to the plains of your life as obstacles to overcome. This breeds achievement. He will bring beasts to the field of your existence that you may grow in cunning and might. This breeds victory. You must stand alone and endure as a warrior of the smoke which corrupts and usurps the power of the sacred fire of Ahura Mazda. The smoke encircles the flame of Ahura Mazda, steals its power and rises above it. The Path of Smoke is the path of the Priesthood of Ahriman. The Darkness of smoke always ascends and no tyranny or oppression can constrain it in its totality.



Hopefully by now you have an idea of why the black magickian would choose a path such as this. When one has mental faculties operating beyond the limits of that which is displayed by the masses it seems to be a most logical choice. Arezura is not designed by some tyrant to torment the wicked. It dwells and exists outside of the reach of such a being for the God of stasis exists on the other side of the void as a counter measure or reflection of the enslavement. The good religions are the ties which bind, while the evil anti religion is the rope untied to let loose the inner dragon and liberate the individual.

Ahura Mazda is the God of the content or those who choose stasis and comfort rather than becoming. However, darkness is the Alpha and Omega. All began through Ahriman as the void, which is both all and nothing. He is the origin of the Devil and so everything will also end with this Devil for he desires to liberate mankind from the shackles of enslavement. In this way he may operate in the world through us and our evil thoughts, evil words, and evil deeds.

As stated earlier darkness operates on its own accord and it is divine in its own right. Sin becomes sacrament in the eyes of the Zanda for it is to exercise power according to one's own true divine will. It is to oppose that which is created. It is not to simply play the hand one is dealt. That is why all magick is black magick. Magick challenges the order of that which is in order to integrate adaptation according to the will of the sorcerer. This is the nature of the Dark Lord Ahriman. This evil tendency called Ahriman seeks to tear through the limits of goodness and bring forth the raw unadulterated power of unlimited potential.

The ruling class may program the sheep to steer clear of the illuminating flames of Arezura via religious programming, but those who seek power and wisdom leave no stone unturned. After all, this is why the ruling class have demonized its exploration. This "evil" power simply enables mankind to rise from the ashes of their limits as something greater. A more empowered being is the result for those with the courage and discipline to endure. Arezura is the very temple of the adversarial forge. We must remember that since the beginning of time religion has been sculpted and brought forth by the ruling class as a means to pacify peasants and slaves showing us images and painting pictures of what God should be. This keeps us from focusing on the power we have within. The power to destroy and create anew. It keeps us from seeing that we are our own God and we are our own Devil.

There are three basic components that make an individual an individual. I learned these through Magus Michael W. Fords The Order of Phosphorus. The individual components of the individual self-according to this ideology are will, desire and belief. I have found this to be true through my own observation and experience of life. All it takes to ensnare an individual soul is to manipulate these aspects of self. By dictating our belief, they also control our desires. Sexuality, for instance, which is the very source of creative power is made wicked. Questioning the authority of God becomes a big no-no as well, which programs us to never question authority at all so that tyranny and oppression can trump suit with ease. At this point in time your will becomes the will of an imaginary temporal God and the individual dies in a spiritual sense and the mortality of this life experience rules over your ability to actually live within it.

The individual ceases to be the free and liberated individual they were born to be. The person who should be empowered through the life experience to take dominion over their subjective reality goes from potentially divine to an absolute slave in a progressive and subtle fashion. We come to be happy with hell on earth just because some preacher says we have the joy of the Lord. We as beings of the blackened fire eventually come to the realization that this earth is the Hell of the tyrant god when we are confined to its various religions and political agendas. The black adept realizes that this world and all of its limits and snares are to be annihilated so we can take our rightful place as beings of higher intelligence and power. This is what separates us from animals. It is a welcomed endeavor and obstacle which becomes the impetus for self-discovery and personal evolution. It enables us to explore our own individual will, desire and belief so we can come to know what these are and then build upon them. Therefore, we realize that sorcery is the path of true salvation, however the yoke is far from easy.

To choose the path of damnation and travel the Path of Smoke which corrupts the Holy flame of Ahura Mazda is to choose a path of discipline and hardship ushered in to bring strength of will and refinement of self. One cannot perform a magical rite on Sunday and live a life of stasis throughout the rest of the week as Christians do. We must constantly work toward achieving our goals through creating doorways of manifestation of desire through action in the world. The spell is just the seed which plants the possibility. The spell is the evil thought conveyed through the proclamation of evil speech materialized through action or evil deed. Evil thought, evil speech, and evil action is not evil at all. It is the path of becoming a person of power by becoming self to the fullness of what its potential may be. By doing this we can then act out that power within the world to enrich our lives.

With all of that being said, we are going to briefly examine the symbolism of this path and its ties to ancient yogic traditions. In this way we can gain a more thorough understanding of who these Deities are by analyzing exactly what has been demonized by the political prophet Zoroaster, who is the father of religious sickness.

First of all, we must realize that the patrons of this grimoire are not demons as described by modern Biblical scholars. In fact, in pre-Zoroastrian Iran the Daeva known as Indra who was a God of war and storms and a destroyer of obstacles become known as the Div or demon Andar. This is one example. Shiva became Sovar to give yet another example. The positive attributes of the word daeva indicating light and wisdom were made negative in connotation by being turned into the Divs or demons of the Zoroastrian faith. These Divs are ancient Indian Gods or Daeva's. Though this may be important to recognize it should not be a point of direct focus. The reason being is that the Divs are actually closer to the true nature or primal force of the spiritual powers and are not confined to religious ideology in any way like the ancient Rig Vedic Gods are. Instead we are borrowing from the adversarial side of the Zarathustrian religious template in order to hook in to the most authentic aspects of these unlimited powers. These aspects are more ancient than even Rig Vedic myths and their power has remained largely unexplored beyond the surface of Adversarial ideologies.

The purpose for approaching these forces in this way is that the raw power is further refined for the sake of communion with these internal yet cosmic forces of raw potential. However, these forces are not confined in any way by the religious paradigm itself because they are represented through an ancient adversarial lens of perception in which the Adversary is divine in his own right. He is not a mere pawn subject to the orders of a jack ass cosmic tyrant.

Another major theological difference between that of Zarathustrian lore and Christianity is that according to Biblical scriptures mankind is born into sin because of Adam and Eve's choice to partake of the fruit of knowledge. This was the original sin which caused the fall of mankind. This is not the case within Zarathustrian lore at all. In fact, the exact opposite is true because according to Zarathustra we are born with the sin within us. Not the other way around.

This ancient concept of sin had less to do with the deeds we do and more to do with inherent forces within the darkness of our own inherent consciousness, which the pious are told to ignore and shun. These forces are the impulse to dominate opposition and thrive. In the context of this current it is the Blackened Fire of Spirit, which is sin according to the herd. It is the light which shines after reuniting the isolated parts of consciousness to serve the cause of counter creation by bringing the full self into manifestation on this corporeal plane.

To perceive this world through the limits of the physical body is the true hell. It is lower consciousness. At face value there is little difference in regard to the result of sin, regardless of whether we are born into it, or it is born in us. Especially when viewed through the ideologies provided to convey the illusion of religious truth. The result is supposed punishment or damnation. We use cunning to fully experience the damnation of the Hell realms to destroy the torments at the source. We understand as does any Yogi worth a yoga mat on the floor that with each of the seven basic levels of consciousness comes seven vices. We embrace both to explore the highest heights of possibility found beyond the corporeal plane, as well as the deepest depths of our potential within in order to gain full knowledge of the cosmos. For those embracing the alchemical aspects of this work it is good to know that our goal is to merge these and unite them to destroy the veil of illusion altogether.

Within Michael W. Fords Liber HVHI, he correlates the Persian Div's with the chakras to directly illustrate these powers being born within us. Though I do not necessarily agree with this (for reasons explained later) his work does help to illustrate the fact that these forces are within us in a symbolic sense. He goes even further by integrating practical application of yogic practice and tying it together with his chosen methods of operation within the Ahrimanian currents of energy. There is nothing inherently wrong with this. It is just that my experience with these forces and the gnosis which I have attained through the process of working with them have led me down a much different path. To be quite frank Ahriman manifested through me in a way which was specific to me and as a result this current is evolving. From what I know of Magus Ford this is exactly what he would want.

The premise of his symbolism is simple and effective at getting his point across. There are six main Divs that dwell within the body according to Zarathustra and these are of Ahriman. (many of the other demons represent chaotic forces to be found in nature outside of self) These are Ahriman's foot soldiers which help sway man from the false light of God or spiritual imprisonment. They represent the blackened fire of spirit within. This fire remains hidden in the shadows and as a result shines light on all that is occult or hidden beyond the physical world. This is the purpose of the path of yoga. It is a path which empowers us to perceive beyond the five senses. However traditional yoga is a religious trap which programs us to reunite with an external divine source of false light. These are the associations as presented by Michael W. Fords Ahrimanic Yoga. They are Taromati (the root chakra), Aeshma (the naval chakra), Naonghaithya (the solar plexus chakra), Andar (the heart chakra), Sovar (the throat chakra), and Akoman (the third eye or ajna chakra), with Ahriman being at the crown opening at the top of the head.

I tried to work out a similar approach while developing this current. However, through my own experience I could not entirely agree on Magus Fords chakra associations. For instance, while Ford associates Akoman with the Ajna chakra or third eye I found that the Div called Aighash fit there more appropriately while Akoman fit more easily into the opening of the crown as he is considered the gate through which one can reach the throne of Ahriman and has no direct correlation with the "evil eye". Ahriman in my eyes tended to reside more within chakras 8-12 which are beyond the physical body. He places Andar at the heart chakra however Andar is the Blackened fire of apostasy and rebellion, and through my experience is more of a dark solar force. Being that his element is of a solar nature I placed Andar at the solar plexus. While he places Aeshma at the naval chakra I placed him within the heart as he is breast plate of the warrior of the Path of Smoke and patron of violence that leads to liberation. He places Taromat at the root and this did not suffice for my work either. I placed Az-Jahi at the root chakra as she is the inner Dragon whom seeks to devour obstacles for the sake of evolution and becoming so that the adept can rise as the Dragon Zohak.

At any rate when I applied this modified approach for personal use it still seemed to be lacking in many ways, therefore there is no reason to mention its various symbolic complexities and contradictions. It was the beginning of understanding in regard to the nature of this current as it unfolded but it served no valuable purpose beyond that. It simply acted as a focal point that allowed me to perceive what the Divs are not. I bring it up mainly to point out that sorcerous development and expanding of consciousness occurs not through perfection. It often occurs through mistakes, trial, error and experience through application. At times the consequences of these can be much more severe than others yet they all serve us as experiences which should be used to grow and expand.

As I meditated upon and contemplated this issue, I began to understand the nature of the problem. The biggest issue is that the Divs are emanations of unlimited possibility and raw power. They cannot be easily constrained to a single chakra correspondence. According to lore the Divs were the planetary bodies as well as primal forces that dwell within. I found this interesting because the Divs are according to their nature within the mythologies forces that dwell within and without. This is similar to the perception of divinity within Yogic or Brahmanic spiritual thought. I think what tries to compartmentalize them is more the modern lens of perception built upon identification with limits. This lense of perception simply limits understanding.

My work with Sovar the Div of evil speech also revealed the limits of translation regarding the conversion of the Avestan texts to the English language. The English language implies a rather contradictory message regarding the Divs and Angra Mainyu through the translations of the Avestan scriptures. These interpretations imply that the Divs are forces represented by the planetary bodies and it also implies that they are evil impulses within. The true message which cannot be conveyed through the limits of the powerless English language is that the Divs are powers which dwell within and without. In fact, they permeate everything in existence including the limits of this corporeal plane of dense matter. This is a more accurate and authentic representation of the nature of their power and might.

After I received this revelation I also came to more fully understand how the separate chakras or energy centers along with the limits of the physical senses are actually a direct result of the process of the creation of dense matter as earlier implied by Akomanah. The corporeal plane of existence has brought the potential of unlimited consciousness down to the lowest levels through the compartmentalization of the various aspects of said unlimited consciousness. The process of creation began by isolating individual aspects of unlimited possibility from the void. This brought the colors of the light spectrum into existence to impose a limit upon spiritual perception while creating the illusion of the physical senses and that which is also perceived by them. These individual colors were isolated and extracted from the void by a force most call God through the gateway of the Black Sun. It was a process of limiting possibility by limiting perception and

human consciousness to the physical world. In this way the lower aspects of compartmentalized consciousness could be manipulated into slavery and servitude by limiting the perception of the true divine power. I thought this idea was profound but still questionable. I had doubts regarding this because it was so very much against traditional teachings. However, it was later confirmed when I came across an article on the web called Amesha Spentas & Chakras on a site called Zarathustra.com.

The Divs therefore have nothing to do with the chakras. They do however have everything to do with the serpentine system which is suppressed within mankind. These two concepts are not mutually dependent though that is what most eastern doctrines teach us. In fact, the chakras are emanations of Ahura Mazda. The chakras are the god damned Amesha Spentas. This is the true wisdom of freedom that is even more ancient than the Yogic religions.

The Zarathustrians state that humans are of God or Ahura Mazda. This also is a lie. A gnostic text recently discovered called the Book of the Giants was written in various languages including middle Persian. What is interesting about this is that the Middle Persian word which is used to convey the idea of a human being is also the same word that they used to convey the idea of the beasts of the field. It is the beasts of the field which Ahriman brought into existence to oppose Ahura Mazda and take his throne. We are not truly servants to this being of hubris. What we have been reduced to is a force which shuns the Ahrimanic impulse from within (through religious doctrines) and goes to war with it because the God of false light is too much of a coward to do it himself. I briefly mentioned this within the Shadow of Bundahishn.

The following list offers the angelic associations of each chakra. These associations came from the aforementioned article on the Amesha Spentas & Chakras. They are forces which confine and rule over individual aspects of human consciousness preventing the manifestation of one's full power upon this corporeal plane of existence. Within this list I also offer brief descriptions of their true purpose as emanations of Ahura Mazda because what is taught about them through Zarathustrian doctrine is a lie called truth. As a dark prophet of Ahriman I say with authority that nothing is as it is taught and nothing is as it seems. The truth is indeed much stranger than fiction. No truth can be found outside of self, including the knowledge presented in this book. Truth cannot be known it is only experienced. Apply the work and experience the truth of the lie. This is the way to wisdom and power. This is how you shall become as Gods. It is your birthright as a beast of the field and child of Angra Mainyu.

- Crown-chakra: Ahura Mazda, false divinity which has imposed limitations upon itself through separation from the void or unlimited possibility.
- Third Eye chakra: Ameretat, immortality through stasis
- Throat chakra: Haurvatat, perfection of limitation
- Heart chakra: Amesha Armaiti, investing and giving up love through blind faith
- Solar Plexus chakra: Khshatra, domination and limitation of action
- Naval chakra: Vohu Mano, blueprint of enslavement through mental control of primal desire
- Root chakra: Asha, grounding and manifestation of law to confine the spirit of mankind

This gnosis is the fundamental reason that the program of discipline outlined in this book differs so much. This information is not based on the occult teaching of others as most of that teaching only further fuels the system of enslavement. I must be so bold as to bring it into the world because it is the truth of the lie which counters the modern lie called truth. This is not new. This is ancient wisdom being brought back to mankind to usher in the Apocalypse.

Ironically Persians had a specific word, Kunda; which is translated as "man turned Div." This word is really interchangeable with Kundak the steed of sorcerers. These two words are in many ways synonymous. While Kundak is usually translated as the steed of sorcerers, Kunda is usually indicative of the sorcerer himself. One cannot exist without the other. Kundak though it does exist as an external sentient entity truly describes the current which the sorcerer wields to impose change upon the fabric of reality. Kundak is the kundalini or kunda force personified. This is the major tie to these ancient forces of darkness and the truth of Yogic teaching beyond its religious cage.

Is it coincidence that Kunda or Kundak is so similar to the word kundalini? Could this be an implication that those who would raise their level of consciousness beyond the confines of the slave drivers are considered evil to the ruling class because it simply defies their rules? Could it be that every religion since this point in time has been an attempt to bring mankind farther and farther away from their own potential through strategic methods of spiritual manipulation through false ideologies? Could it be that the concept of religions in their entirety are simply different cages to choose from? Could it be that the common denominators found in mainstream religions of today are merely extensions of the vision of Zarathustra or the Kings who wanted to take his world view and use it to achieve their ends? Could it be that the subtle differences in religious symbolism are nothing but reasons to spill blood in the name of a Holy God in order to kill us off like sheep being led to the slaughter? Question ALL! Let's dig just a bit further. By doing so I feel you will get the point I am trying to make.

We must understand that the Dark God Ahriman is a part of self and it need not necessarily be reached but simply stepped into. I mean this quite literally as this was one of the most powerful things I have learned from him. This concept is one of the alchemical components of this work covered later. It is the process of evocation. This is the very forbidden fruit of knowledge which allows mankind to become as Gods.

Through much spiritual programming we are forced to live in the lower aspects of consciousness. The two serpents (according to Yogic traditions these are the Ida and Pingala), which raise this spiritual force of creation (lust, desire) and destruction (hunger) called kundalini, or sexual energy remain caged in the root chakra. This is the cage which grounds our limitation upon this dense plane. Most people we encounter operate within these lower levels of consciousness. Therefore, the majority has a hard time seeing beyond the veil of this physical world and all of its entrapments. It is my belief that the Zarathustrian movement was a direct demonization of this process of raising consciousness and that every religion thereafter was integrated to drag us farther and farther away from personal empowerment and our connection to unlimited possibility.

To have our personal power suppressed and caged within lower levels of consciousness is one part of the equation. It is one extreme. The other is to raise personal power and give it away to some source outside of self. Either way the person remains in a position which requires them to give up power. Either the power itself or the power to take control of this life experience. This puts the masses in a constant state of personal sacrifice so that they will never attain their full potential and unite the various aspects of consciousness to become whole. As a result, we are cattle to be consumed.

Kunda yoga is unique in that we are not trying to raise the kundalini or kunda force in order to unite with any external divine, or cosmic force. It is instead our aim to use this energy to unite the isolated colors of the false light spectrum to reconnect our various corresponding levels of consciousness back to the unlimited possibility of the void. The kunda force is accumulated and channeled inward to fuel the deepest most terrifying aspects of self. As this is achieved those empowered parts of the innermost self-start to fill the vessel of our corporeal existence until it overflows and the dream like reality of this plane begins to reveal itself. As one becomes more lucid or awake in the moment reality begins to reveal to us that it is like clay to be molded and shaped by will and intent. The strength to do this can only be attained by reuniting with those parts of self we are taught to shun and war against. This must be done with caution through strategic alchemical advancement.

It is our goal to bring the energy of creation through the crown and usurp it. We bring the energy down to the root of creation to unlock DoMar and DeHak or traditionally the Ida and Pingala. As the usurped energy is accumulated the twin serpents bring it upward toward the crown. We do not seek to stimulate the individual chakras but instead we fill them with divine darkness to absorb the isolated colors of the light spectrum and unite the various aspects of our consciousness. This directly stirs the twin serpents as they seek to reunite with unlimited possibility. As DoMar and DeHak rise they carry the Kunda force through the various levels of consciousness to once again merge them together forging the adept as a microcosmic emanation of the void as their potential for power increases.

We avoid the releasing of this energy. It is retained to empower sorcerous efforts and day to day activities. We do not give the creative energy up. We retain it so the power of the Divs expands beyond the confines of chakras (which are in reality a part of the physical illusory program of the perception of reality) to saturate the aura and empower us by expanding consciousness, not just raising it. They become the smoke within the flame of the aura. To accept how these dark forces express themselves through us is to bring back balance by empowering the one light of the shadow. Instead of merely raising consciousness by raising energy through the six chakras and the crown, we expand consciousness through the back door by mastering the seven vices and by mastering and harnessing will staying centered within the God self. These seven vices are in this case unique to the individual and deal mostly with facing our own demons. This is to come to the knowledge of both light and darkness. Enlightenment comes by gaining knowledge and one becomes Zohak (Ahriman in flesh) by applying it as wisdom. This is why it is said that the twin serpents DoMar and DeHak are fed by eating brains of humans. The brains are symbolic of the knowledge and wisdom we seek as sorcerers.

Unlike most religions, we are not working with forces that are merely external. Through discipline and will the black magickian compels the power of creation outside of self, according to desire. This is what the choice of damnation ushers forth and integrates into the life of man. Damnation is mastery of the self which leads to the mastery of one's own subjective reality. To exercise one's own will to manifest a life in which they can thrive is the path of evil presented here.

مبانی

Foundations of Practice

Chapter 4

At the heart of this current personal accountability and strength is of utmost importance. Within the Zoroastrian religion there are three main commandments. The first being Good thoughts, the second good speech, and the third is good deeds. Though this is an adverse current, our focus is not necessarily to do evil within the world. On the contrary it is necessary to think, act, and speak according to our own true will to develop the life we seek to materialize as our own subjective reality. This is done by relying on self. The practice of this current will destroy the adept who refuses to rely on their own higher consciousness.

The Zarathustrian faith is a science of imprisoning the soul through the concept of absolute light or absolute goodness. The science of Zarathustrian faith when inverted is contrary to the formerly mentioned absolute light of stasis very destructive; and it is the sorcerer alone who can harness these powers for the betterment of self, the betterment of one's community and world as a whole. We are the eye between the reflector and reflected with the power to compel these forces as we see fit by becoming that all seeing evil eye if the perception and awareness is developed.

Therefore, a certain amount of discipline and personal power must be accumulated to prevent physical, mental, and spiritual catabolism. The exercises and suggestions within this chapter will develop the prerequisite spiritual, mental, and physical strength needed for the practice of this current. These exercises and rites should not be seen as mere spiritual exercises to be taken lightly and worked here and there as you see fit. They are methods of developing devotion to self. This will instill self-love, self-respect, and positive thinking that will empower you to shatter obstacles as the God of your world. If you can work through the tests of your own demons and your imaginations own worst fears all else will seem rudimentary and insignificant. Though I do suggest becoming familiar with each of these methods, do not be limited to these exercises alone if other means of personal empowerment suit your fancy. Just remember that you must be honest with yourself and work hard as hell (pun intended) to become something great.

Kunda Yoga

According to Zoroastrian religious tradition, it is assumed that the number of breaths one takes in a lifetime is dictated ahead of time by nature. They call this concept Dum. According to their religion it is considered unlawful to practice techniques such as pranayama because one is potentially extending their life by taking in unlawful amounts of prana or chi energy. Through pranayama one can also awaken the twin serpents we call DoMar and Dehak and thereby raise the kundalini or Kunda force and this is our main goal and focus. Therefore, this is another indication that kundalini awakening is synonymous with the Kiss of Ahriman, in that by Ahriman/Angra Mainyu kissing the shoulders of Zohak the two serpents rose from his shoulders making him the three headed dragon of Zarathustrian lore. This concept of King Zohak was made evil because he symbolized a means of personal empowerment through ancient spiritual practices. The Kunda methodology seeks to kick down the barriers to highest consciousness created through the chakra system. The chakras are therefore not focal points to be stimulated. Instead we see them as locked doors which keep us from uniting the various levels of our consciousness.

Many traditional kundalini practitioners claim that empowering the individual chakras or levels of consciousness sequentially is the expansion of consciousness. It is not. The practitioner may through these methods operate from other levels of consciousness, yet the consciousness never expands. Awareness just moves around and the filter of perception changes. Operating from a higher state of awareness is not to be mistaken for uniting the isolated levels of consciousness. Consciousness cannot expand until it is first made whole and this is to oppose creation and all of its limitations.

I came to learn about how pranayama is forbidden according to Zarathustrian dogma through a blog called Frashogard. It does not state this as fact in a direct sense, however, through the lens of backward knowledge and deconstruction of the information presented it is obvious. The author Raj Tir Mah Adar, who wrote this particular article called An Introduction to Zoroastrian Yoga states:

The earlier post on Parsis, yogic exercises, and pranayam introduced readers to the Zoroastrian concept of Dum, or spiritual breath and the divine truth that the number of a person's breathes are predetermined in nature. It was shown that any attempt to elongate, prolong or extend the individual breath cycle causes spiritual regression for the Zoroastrian soul. This was one of the main reasons for the prohibition of pranayama or breath control or elongation which forms an intrinsic part of Hatha yoga.



He goes on to state—paraphrased—that the physical exercises are okay, but that mantras as well as breathing exercises from other religions causes damage to the Zoroastrian at soul level. This also further implies how the concept of staota was a means to change the brainwave patterns of the devotees in a very specific way conducive to enslavement. Every single magical lodge I have ever been a part of emphasizes kundalini meditation, and they do so for good reason. However, I have found that even those that seek to apply sorcery in their lives neglect the application of this concept. I have also found that many people misunderstand the entire point of the practice altogether because the methods are still created through the lens of religious cages and ideologies that seek to keep mankind in control.

Many people these days are choosing self-initiation in lieu of the confines of lodges and orders as a means to escape the confines of traditional hierarchy which limits the learning process. Due to this kundalini meditation is a part of the learning process often overlooked and also misunderstood when applied. Self-initiation is self- actualization, and I respect it and encourage it. However, the raising of kundalini energy is a main key that those who work alone usually miss altogether. In my eyes this is like building a temple with no foundation. Kundalini energy is sexual energy and sexual energy is the essence of the power of creation and destruction. I will also state that through my work with the Persian Dark Gods I have come to gain a much deeper understanding of the Kunda force. This understanding came through application of the given methods which revealed that the Kunda force is not dependent on the chakra system as previously mentioned. By now you know that it directly opposes it. The chakras are of Ahura Mazda and the serpentine system is of Angra Mainyu. The war of the Gods is going on within. Awaken and rouse DoMar and DeHak making the angelic thrones rungs on your personal ladder of spiritual ascent.

My point in giving this analogy is to point out that the chakras are part of the cage which prevents our perception of the totality of possibility, and it limits our perception to that of the five physical senses. The chakras or energy centers are isolated and limited parts of the light spectrum that ground out our individual power currents. Why would we want to help fuel this system of biological and spiritual enslavement?

The chakras are in no way related to the energy system of the serpent Angra Mainyu. This serpentine system is the gift of Ahriman and the essence of sorcery and is not really a system at all. It is true divine energy. It is a force which acts as the very key which unlocks the cages of imprisonment so that we can reach liberation by stepping into the outer darkness which reunites the isolated frequencies of the light spectrum. Through this we not only better perceive reality but we are also better able to counter create through personal alchemical transmutation and sorcery.

When the Kunda force climbs the ladder of consciousness and expands it can be channeled with more and more intensity in a progressive fashion according to will through spiritual work of all kinds. The wise adept will be able to connect the dots and know how to utilize the demons of this time in methods of meditation outside of the limits of its direct teaching.

I cannot teach Kunda Yoga outside of basic exercises because it takes the power away from the adept by stifling individual consciousness. Within this chapter I am going to give you a few basic exercises relating to yogic practice to ignite the Kunda power within so you can learn to become aware of it. However, the main focus will be upon other things because this is not a book on the subject of the practice of yoga, nor am I guru in such methodologies. Kundalini energy is not limited to mythology, language, or culture. It flows through us all and the methods of Kunda yoga will manifest through Angra Mainyu, or rather your own evil inspiration.

The practice of this Kunda Yoga found within this work is a major part of the foundations of practice aside from the magical and alchemical work found in this tome. These methods do in fact contradict all which has been taught within traditional Kundalini Yoga systems. These teachings differ greatly and many would attempt to chastise me by bringing this information forth. They would speak of the dangerous of this practice without a doubt and so I must also speak of these dangers.

According to lore when Zohak was kissed by Ahriman and the serpents DoMar and DeHak rose from his shoulders it made him quite ill. It almost destroyed him until he learned to merge with the serpents and become them. This may occur through your application of these methods. Through the perception of more traditional schools this can be compared to Kali Yuga which occurs when the Kundalini rises and one is not prepared properly. I was next to deaths door many times as I scribed the work in this book. It was my duty to endure it though. I was told that I would not be licensed to write about those things which I myself was not willing to endure. It had to be this way to test me as the prophet of Ahriman, and as the conduit of the totality of this current. Due to those things which I have endured the Path of Smoke has gained a severe momentum and it will likely expand through me until my ashes are tossed to the Northern winds from the top of Mount Demevand.

There is one goal within the work of Kunda Yoga and that is to learn to harness and wield the serpents as weapons upon your path of becoming. Through the exercises presented you should feel the darkness fill the energy centers. Feel it absorbing the isolated colors of the light spectrum and reuniting the consciousness which has been torn through creation.

More important than that is that you seek to feel and experience the serpents and seek to communicate with them. As you learn to communicate begin to integrate your consciousness with them. They will communicate with you directly over time and they will let you know exactly what they need to sustain you upon this path. It will not be the brains of children and young men. Most of the time it will be specific work that must be completed for the sake of expanding your own consciousness. As you rise to Godlike status the serpents will be fed as they come closer to uniting with darkness eternal. The closer they get to the gateway of the Black Sun the more power they attain. You will be taken along for the ride. This is why you must merge with them.

Failure to take this advice to the point of practical application will cause physical, psychological, and spiritual torment. Once the serpents are awakened there is no turning back. See any hardship you experience through this process as a window of opportunity. It is bringing obstacles to the forefront of your conscious mind so they can be annihilated.

Every adept who walks upon the Path of Smoke should seek to rouse the twin serpents. The two paths that unite to manifest the one Path of Smoke are ruled over by these two serpents. They intersect at various levels in order to conjoin through the results attained in the world. They both serve the totality of the cause of counter creation.

Are there dangers present within this approach? There are without a doubt dangers present when you view obstacles in such a way. Most of them are present because humanity has become weak through the more modern approach to spirituality and the false ideologies currently presented. All I can say is that this is older than systems taught through modern religious paradigms. It is more primal and instinctual which is why it is more useful for gaining spiritual knowledge. It relies on our instinct to survive and this directly carries over into intuitive faculties of spiritual perception which are useful to the sorcerer.

There are two main components to this aspect of the current. First, the adept must awaken the forces of the Divs within and then the powers must be externalized. To do this the physical self must be removed from the equation because it is the very veil of limitation. You must become darkness.

Emanating the Rays of the Black Sun

To begin doing this simply choose a Div that you want to start directing through your life experience. Hold the corresponding sigil of the Div within the mind's eye while vibrating its name as a mantra. Feel its power gain critical mass first in the root chakra. As the energy accumulates experience it as darkness. Visualize the power as being so black that it gains an abysmal depth like a gateway which consumes light. It feels like a cold heat for lack of a descriptive term. Allow the sigil to rise through the chakras pulling the inner darkness upward as it absorbs the isolated color of the individual chakras and travels through them. Keep this up until the inner darkness spills out of the crown chakra into outer darkness.

The goal here is to allow the essence of the Div to flow through and operate within each level of our being or consciousness. In this way we can become fully open gateways to their powers. As you work with the spirits within this grimoire, this method will serve as a foundation. It will align you and your temple with the frequency of the demonic spirit to be employed and serve to raise your own level of spiritual power as well when used in conjunction with the next phase of the discipline.

Becoming the Black Sun

The second component to this practice is to ground these forces within the physical self. This is done by utilizing seven simple yogic asanas, which serve to break down the limits of the seven major energy centers. The image of the sigil is kept in the mind's eye as mentioned in the previous exercise as each of the seven asanas is performed. The name of the Div is recited and vibrated within the mind in order to bring the forces of darkness inward to ground them instead of emanating their frequencies outward.

Each of the seven asanas is held for roughly one minute. All of these exercises can be performed from a seated position. This ensures two things. Firstly, it ensures that they can be performed by the most novice practitioner. Secondly, it ensures that the adept can easily transition between using the Divs as focal points of meditation and then grounding their power within through the use of the asanas without difficulty.

This basic program has great potential to be built upon. There's nothing wrong with the adept challenging themselves with more advanced asanas and yoga routines for the sake of allowing the energies of darkness to freely flow within the body. I would actually encourage this as it will engage one's own creative faculties through application. This will further unite physical and spiritual discipline in order to create a dynamic of synergy which will aid in tearing the veil between physical and spiritual realms. However, one will be able to make great progress using this simple program presented. By using the science of mantra (naming and vibrating the essence of the spirit), mandala (fixing and holding attention on the sigil which contains the spirits energy), and asana powerful changes will begin to take place within you and your life experience as you begin to integrate and merge with these spiritual forces.

Here are the seven asanas used within this program of practice...

1. First Chakra: base pump
2. Second Chakra: lower spinal flex
3. Third Chakra: boat
4. Fourth Chakra: venus fly trap
5. Fifth Chakra: shoulder circles
6. Sixth Chakra: venus lock
7. Seventh Chakra: pyramid crown position

Creating Synergy Through Application of Kunda Yoga

Though the practices of Emanating the Black Sun and Becoming the Black Sun can be used by themselves with good result, I would suggest combining them to create further synergy through application. It is not a must that you approach the practice in this way. It will just expedite the results of the work and create more intensity regarding the results thereof.

Firstly, move through asanas 1-7 while mentally reciting the name of the Div and holding the image of its corresponding sigil in the mind's eye. This will serve to substantiate and awaken the power of the Div within. In this way the asanas are used to work out any physical tensions or anxieties to better prepare you for the meditation experience.

Then simply sit in your preferred meditative asana while holding the sigil in the mind's eye and verbally vibrating the spirit's name. Focus on using the name as a means of externalizing these energies by moving the energies from the root through the crown. This is visualized as darkness flooding the isolated colors of the light spectrum for the sake of overcoming their associated limits.

In order to end the session move through the asanas in reverse beginning with the seventh (pyramid crown position) and ending with the first (base pump) in order to ground the power within the body and this realm of limitation. The asanas being held for one minute a piece at the beginning and end will take fourteen minutes' total. The meat of the meditation can be as brief or as extensive as you like. I would begin with five minutes and then progressively build upon that.

This practice can also be modified to serve as a very simple spell casting method for those who are anxious to work magick yet are not yet prepared to employ some of the more precise and

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advanced methods in this book. This method can be performed without needing any of the supplies used within most methods of sorcery based upon energetic linkage.

To harness this practice as a means of spell casting simply awaken the presence of the Div being employed for the spell by performing the exercise of Emanating the Black Sun. The nature of the Div or demon being harnessed should align with your cause of counter creation. When the inner darkness of the Div spills from the crown into outer darkness then mold and shape the energy of the spirit as a clear vision of what you want to achieve or accomplish through your process of meditation. The energy of the magick is then grounded by reversing the asanas moving from the seventh posture to the first.

I would also like to clear up a prevalent misconception in regard to the chakras and the systems with which they operate. Many Western Gurus say that the chakras must be spinning at a certain speed or certain direction. They will tell you that if they are not then that indicates imbalance. This is nothing but far from truth.

When the chakras are spinning in one direction or the other this simply indicates that one is breathing more through one nostril than the other throughout the day. As a result, one of the Nadis (DoMar/DeHak) or energy pathways are pulling in more prana or life force than the other. This indicates the imbalance of either a dominant solar or lunar nature. Either way if the chakras are operating as they are supposed to according to tradition the twin serpents will not rise because they are not both equally activated toward ascent. As a result, either the left or right side of the brain is being inhibited. This hinders the expansion of consciousness and also helps to substantiate false duality as unity does not exist on the inner planes.

The way we breathe will always effect our life force because it is prana or life force that we are taking in as we breathe, not just oxygen. We are usually breathing in a haphazard fashion throughout the day and not breathing fully through either nostril at all. Most people are chest breathers which means lung capacity is not being used to the fullest. The prana is therefore not brought down far enough to awaken the twin serpents and raise the serpentine Kunda force. The kunda force is kept locked down to lower levels of consciousness due to lack of basic primal spiritual power being taken in through the breathing cycle. Once the adept takes in ample amounts of this power the serpents are uncaged and they maneuver around the limits of the energy centers to liberate the flesh which they dwell within. This can occur once the inner darkness begins to infiltrate the energy centers reuniting the isolated color frequencies with outer darkness.

In all reality, if the chakras are spinning they cannot effectively open because it is due to an imbalance of a physiological sort which affects the mental function and spiritual well-being of the adept. The nadis are symbols for the sympathetic and parasympathetic nervous systems. When the nadis or twin serpents DoMar and DeHak are awakened equally the chakras can then open and expand beyond their shackles of limitation. Otherwise they continue to spin throughout your current incarnation creating a reciprocal momentum of enslavement to creation. The chakras do not open one at a time. They are knots upon the middle pillar which keep the consciousness isolated. Through Kunda Yoga the knots are untied and the chakras simply unite, not necessarily opening in sequence. They open in unison as the isolated parts of human conscious unite. So it is not really the chakras opening but consciousness beginning to expand by reuniting with the unlimited possibility of the void. This is called “Wu-shin” in the Chinese way of thought. It is no mind. Through application of these methods you will at some point directly experience this. For many it will be terrifying. For all it will be liberating.

Exercise 1: Awakening DoMar & DeHak

Within this exercise the focus is on stimulating the positive and negative energy pathways or twin serpents DoMar and DeHak equally. By focusing on these individually they can be fully awakened and activated. Through consistent practice this allows them to maneuver around and circumvent energy blockages and imbalances caused by the chakra system. Working with the exercises called Emanating the Rays of the Black Sun and Becoming the Black Sun helps to unite the various levels of consciousness within the chakra system.

However this specific exercise helps to unite the left and right sides of the brain by taking in prana in a way which the body should. In this way we can accumulate it and harness it. In essence, unlike our day to day breathing we are focusing on fully inhaling and exhaling through each nostril and circulating this energy along the pathways of the serpents to awaken them. This method is very ancient and it is a very predatory practice in that it empowers us to devour the energy of creation to ascend. Through this process our consciousness expands and within Zarathustrian lore this is symbolized by sustaining the serpents by feeding them the brains of young men and children. Take the eating of brains out of the equation here. We do not eat human brains nor does DoMar and DeHak. They feed and grow in power as the consciousness of the sorcerer expands. Every human being is an emanation of the void and unlimited possibility. As our consciousness expands we unite and the knowledge of all and nothing becomes ours once again. We are simply taking back infernal wisdom which was ours to begin with.

For the beginner, it may be more practical to take a seat in a straight backed chair to keep good posture. One can also take a half lotus or lotus position if flexibility and experience will allow it. What truly matters here is posture. Keep your back straight and slightly tilt the chin upward to prevent the neck from bending forward. This will help the energy to rise more freely. To keep bad posture during this exercise is likened to placing a kink in a water hose.

Connect the pointer finger and thumb of the left hand and extend the other fingers in a relaxed fashion letting this hand rest in a comfortable position on the left side of your lap. With your right hand extended your thumb and pinky fingers while pulling the other digits toward your palm. It is the thumb and pinky finger that will be used as valves to close off the breath through each nostril in an alternate manner. In this way the air flow can be condensed and focused to each nostril in an individual manner to increase the efficacy of prana or life force retention.

Begin by closing off the right nostril with your thumb and inhale through the left nostril. As you inhale, pull as much breath into the lungs as possible by expanding the belly and bringing the air into the bottom of your stomach.

Then close off your left nostril with your pinky and exhale through the right nostril as you pull your belly inward forcing out all of the air that you have taken in, without pausing alternate the technique.

Keep your left nostril closed with your pinky and inhale through your right nostril. Again, as you breathe in pull in as much air as you can by expanding your belly and bringing it far down into the abdomen.

Then close off your right nostril with your thumb and exhale through your left nostril. As you exhale pull your belly inward expelling all of the air you have taken in.

Repeat this process in a rhythmic fashion until you feel your body accumulate cool flames of spiritual energy. It may be felt as a simple tingling sensation. If there are intense blockages it may seem as if you have a tendency to gasp for air due to lack of oxygen. If this is the case, then carefully work through it because it is not oxygen you are fighting to take in but rather prana or life force.

As said before, throughout the day we breathe haphazardly through both nostrils at once in order to accumulate just enough prana to function. When isolating one nostril at a time the weaknesses in these energy pathways may immediately make themselves known because the other one is not helping to pick up the slack.

Take note of results as your ability to perform this improves including the amount of energy you begin to experience throughout the day. This is a good way to center before practicing Kunda yoga, but first and foremost one should commit themselves to practicing this by itself for a period of time. It will intensify the results of all work within this book.

It will rouse and awaken DoMar and Dehak and the Ahirmanian powers as they seek to ascend from the depths of Arezura through you. This is the power of Kundak who seeks to infiltrate the limits of creation. It is the Kunda force attained by the Zanda. Exercise it, embrace it, and allow the realms of Hell to flow through you and your process of becoming.

Exercise 2: Peering into Drugaskan

I received this exercise after working with the Div of the evil eye called Aighash. He said:

To enable yourself to see through the veil of the physical plane and behold spiritual realities you must first learn to NOT see the creation of Ahura Mazda. It blinds mankind from the totality of existence. Will yourself to bring down the dense veil of illusion and limitation. Consume it with the Blackened Fire of becoming. When this veil is consumed by the antinomian inferno we will be found waiting in the shadows.

—Aigash

After working with this specific exercise for months on end I discovered that it was essentially a means to peer into one of the five realms of hell known as Drugaskan by removing the dense limitations of this plane for sorcerous purposes. Though only more advanced practitioners should attempt to enter Drugaskan all can peer into it for practical reasons. Through this exercise it is less of a place and more of a state of consciousness to be reached for effective operations of an occult nature. It is a realm that represents the darkness of all that is unknown, but also the realm of infinite possibility which can be molded and shaped according to will. It is unlimited and therefore it cannot be known through current human perception.

Within the context of this exercise Drugaskan is a state of mind and a state of becoming, not to be confused with a state of being. The state of becoming embraces and embodies evolution and transmutation, while being is a product of stasis, enslavement, and limitation. This exercise is a powerful tool and it should be explored as its use expands through the application of it.

Begin this by sitting upright in a chair and focus on your breathing. As you inhale expand your energy body more and more with each breath and as you exhale fall deeper and deeper into your subconscious mind. Keep doing this until you feel like you have expanded yourself to the very limits of the cosmos and have also fallen to the very depths of the abyss. This is to perceive above and below and within and without simultaneously. Keep this up until you can perceive no beginning or end to your cycle of breath and you are the celestial heights and abysmal depths at the same time. You will feel an odd disconnection with reality in the trance attained by doing this. Your physical perception will begin to blur and your mind gently opens.

At this point begin to perceive reality as it is around you. Visualize the particles within matter ignite with the Blackened Fire of Sol. Observe the aethyric body of your surroundings engulfed with this Blackened Fire. The light of this Blackened Fire gives off a purple hue. As this fire ignites all of creation observe the limitations and physical nature of these particles separate and fall to ashes. This is the false light and energy of creation being consumed by the power of will.

Breathe the remaining energy of these flaming particles inward as their limits fall to ash and allow them to fuel your subtle energy bodies. Do this slowly and with intent until all you perceive before you are the shadows of eternal darkness merging to form the infinite void. All you should hear is the sound of silence. In fact the point here is to shut off the physical senses altogether if at all possible. Allow your body to be consumed by darkness until it goes numb and you lose sense of tactile perception. Smell nothing and taste nothing including the sound and taste of nothingness.

Start by attempting to maintain this for three minutes, and increase it little by little until the state of nothingness can be maintained for 20 minutes or longer. Take record of any visions you may receive or messages you may hear during this experience of outer darkness. This exercise is meant to enable you to become a perceiver of spiritual vision and insight found outside of this world of gross limitation and stasis.

Remember that in theory reality cannot exist outside of the observer. Therefore, to erase it from perception is to weaken it and make it more malleable. The more people do this exercise the less hold the limits of this world may have upon us as a collective. It is a powerful dynamic. One can perform this by itself throughout the day, and over time you will be surprised at the results attained.

This exercise has many benefits. It strengthens the aura. It fuels the subtle energy bodies by usurping the light of creation and bringing it inward. In this way it can be compelled outward to not only counter create but also defile the will of the false concept of creator God. It also exercises your ability to perceive the spiritual realms which is useful in just about all occult practice. When doing low magick, this can be applied so that the vision of the desire you seek can be imposed upon this outer darkness to plant the seed of manifestation. I use this as the very first step in all of my ritual practice whether it is of this current or not, and I would suggest that you do the same.

Exercise 3: Calling the Divs from Arezura

This exercise is not really about chakra stimulation though it is about empowerment. It is about directly devouring the isolated levels of consciousness to re-unite them. It removes the

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blockages created by the chakras themselves and it clears day to day psychic attack. It is also in some ways a process of stirring the powers of darkness called the Divs that they will rise up within. These are emanations of our central source of power called Angra Mainyu, the Black Sun.

The Zanda should utilize a black hooded robe or hooded cloak. It is symbolic of the eternal darkness, the garb of Ahriman which surrounds the black adept within the circle of counter creation. This robe is symbolic of very real esoteric work that will be applied later to create dark alchemical change within the self. It is not mere ritual garb. The hood in a practical sense will act as a seal of sorts sealing in the energy brought in through the crown. This is very important as it reflects the nature of this current. We are using the limits of matter to our benefit making it bow to us and serve our purpose by expanding possibility within this world. The physical wall of the hood is used to contain the kunda force to empower our rites of counter creation and usurp power.

Stand facing the north with your arms reaching toward the sky and focus on your breathing. Get lost in the rhythm of breath and as you do fall inward as you vibrate the word AREZURA as a mantra. Keep falling inward until you begin to feel the darkness of the underworld intermingling with your spirit. Feel the eternal darkness begin to close in on you until you begin to feel it touch you. Feel it devouring any weaknesses in the aura. Feel it healing any spiritual wounds that may be effecting the power and expansion of self.

Then place your palms together pointing your fingers in front of you while you vibrate the name of AHRIMAN over and over again as mantra. As you do this feel your aura fill up with obsidian darkness. Feel the external darkness begin to fill your electromagnetic field like fluid would fill a chalice. Sense Ahriman and his power begin to surround you. Feel the energies whirl around and encircle you moving both clockwise and counterclockwise at the same time turning the crown of the head into an energy vacuum. As he encircles you feel him dissolving and consuming personal weakness that you may grow in personal power. Feel the darkness continue to move into the crown chakra devouring any outside influence that may plague it. This will benefit the higher energy body.

Vibrate the name of AKOMAN seven times and bring your attention to the physical body and face the palms toward the ground. Now you are going to begin to bring the energy of outer darkness down through the crown and begin to allow the Divs to devour any external hindrances to uniting the various levels of your consciousness. (As you do this you should feel almost pressurized) Instead of the chakras shining outward the darkness of the Divs move inward to devour the limitations associated with that chakra. Here we are taking the offensive. Do not be surprised if someone who has ill intent toward you begins to wither away. (In many ways this is a curse toward anything that stands in the way of your ascent.) The Druj Nasu will seek these external hindrances with a vengeance.

Focus on the third eye and visualize a black sphere of light in this area and feel its energies within. Vibrate the name of AIGASH as a mantra until you feel the darkness implode and consume any external influences that may plague you. Feel his power rush through your entire being absorbing the isolated color spectrum of each chakra.

Focus on the throat and visualize a black sphere of light in this area and feel its energies within. Vibrate the name of SOVAR as a mantra until you feel the darkness implode and consume any external influences that may plague you. Feel his power rush through your entire being absorbing the isolated color spectrum of each chakra.

Focus on the heart center and visualize a black sphere of light in this area and feel its energies within. Vibrate the name of AESHMA as a mantra until you feel the darkness implode and consume any external influences that may plague you. Feel his power rush through your entire being absorbing the isolated color spectrum of each chakra.

Focus on the solar plexus and visualize a black sphere of light in this area and feel its energies within. Vibrate the name of ANDAR as a mantra until the darkness implodes and consumes any external influences that may plague you. Feel his power rush through your entire being absorbing the isolated color spectrum of each chakra.

Focus just below the navel and visualize a black sphere of light in this area and feel its energies within. Vibrate the name of TAROMAT as a mantra until the darkness implodes and consumes any external influences that may plague you. Feel her power rush through your entire being absorbing the isolated color spectrum of each chakra.

Focus on the root or genital area and visualize a black sphere of light in this area, and feel its energies within. Vibrate the name of AZ-JAHI as a mantra until the darkness implodes and consumes any external influences that may plague you. Feel her power rush through your entire being absorbing the isolated color spectrum of each chakra.

You should now feel this darkness rushing up out of the crown starting to move in a spherical motion out to your left and between your feet as you inhale and move from beneath your feet to the top of your crown as you exhale. This should be done in unison with your breath in a rhythmic fashion. After this has been done for a minimum of seven cycles move the energy from below your feet up your back to the crown as you inhale and then from the crown back below your feet as you exhale. Again do this rhythmically with your breath for a minimum of seven cycles.

The adept when finished circulating this darkness should sense an impenetrable obsidian sphere around their aura. This will serve to protect you as it is developed and reflect any harmful or negative energies back to their source.

At this point the adept should pull the hood over the head and place their palms together with their fingers pointing upward in a prayer mudra. Begin to vibrate the names of the Divs in sequence as a mantra beginning with Az-Jahi and ending with Ahriman while focusing on the corresponding energy centers and continuing to fill them with darkness. Vibrate AZ-JAHI, TAROMAT, ANDAR, AESHMA, SOVAR, AIGHASH, AKOMAN and AHRIMAN over and over as you feel the twin serpents, DoMar and DeHak, raise the Blackened Fire of your individual Sol upward through the crown filling the obsidian sphere that surrounds you. Then circulate it throughout your body allowing it to empower your every cell. Become this power and merge with it.

When you are satisfied with the amount of energy raised ground the energy back into the earth and send it through the gates of Arezura where the exercise began. Feel the energy of the Blackened Fire of Sol descend downward through the legs and enter the earth through the soles of your feet. This will help to ground and anchor the forces within the physical plane allowing for subtle transmuted effects to take place. It will also ground the forces summoned upon this plane to serve the greater purpose of counter creation. Clap the hands and return to normal waking consciousness.

Exercise 4: Divining Circumstance

Toward the beginning of this text there was a self-devotional rite which utilized the inverse names of Ahura Mazda to speak the concept of external divinity out of existence. Within this time period you were instructed to take record of your dreams that you may get to know your personal dream landscape. You were instructed to meditate on dream symbols in order to glean wisdom of the darkness within and in this way you could act accordingly to create change in your life and in the world as a whole.

Within this exercise you are going to apply this to the waking hours of your life. Since this forty day timeframe was used to tear the veil between the conscious and subconscious mind it will make this concept a bit easier. You will be able to reflect inward to gain the knowledge you seek through external phenomenon. In essence this is to learn the language of ritual. By learning the meaning of the symbols found in dreams and then being able to apply the knowledge of those symbols to your daily life you are learning the language of symbols. Then through ritual that same language can be spoken through sympathetic means in order to create external change according to your will. Ritual then becomes a way to directly communicate with the very fabric of reality as it should be.

When the veil between the conscious and subconscious mind begins thinning it is likely that one will begin to experience certain phenomenon that will grab your attention throughout the day. This will occur more and more as the veil between worlds thins merging your spiritual awareness with your physical life experience. Usually it will manifest in the form of synchronicity, Deja vu, or circumstance which seems to jump out and grab your attention.

When things like this occur, look at the symbolism as if it were a dream and try to glean wisdom through it and apply it to your life. This is especially important for the beginners who may have seemingly stepped upon this path straight out of the gate with no prior occult experience.. The reason being is that if one has yet to develop their psychic faculties enough to directly perceive and hear the forces being conjured, observing these things will begin to open up doorways within the mind for more direct communication.

It must be understood that when a force is stirred it does indeed answer. It does indeed respond and it is a great mistake to not come to this realization. The trick is in learning to observe and perceive the spirit or force by training the mind to do so. The adept must learn to listen. If your psychic faculties have yet to blossom you can take note of these oddball experiences because this is where the forces will usually communicate to the beginner if they are not perceived in a direct way. When these occurrences are meditated upon it becomes more than obvious that this is the case because it normally aligns perfectly with the nature of the force or spirit in question. Even more importantly while meditating on these waking dream symbols the consciousness will begin to directly open up to the perception of the spirit in more intense ways. The more one observes something the more real it becomes.

You may start to see the faces of the entity in your mind's eye as you drift off to sleep and hear faint whispers which tickle the inside of your ears. Embrace these for as you do the spirits will work even harder to come through the veil and stand before you and aid you toward your efforts of counter creation.

This discipline is not complex at all. Simply obtain a journal devoted to these experiences. As something grabs your attention during your waking hours record it. Dissect the landscape and individual details of the experience as you would research and dissect dream symbols to gain insight. In fact, those same sort of reference materials can be used for this purpose. Research every detail and then write about the experience in the journal as if it were the demon speaking through the experience. Create a dialogue of infernal wisdom on paper. You will get an intense feeling of hooking into the consciousness of the demon and usually what will end up on paper will not be your words or thoughts at all.

As you progress you can begin to integrate questions as this information and insight is being revealed to you. At first the answers may come through circumstance much later. However, you may simply start getting answers upon the mental planes of reality which seem to come out of nowhere. Take record of them! I can personally guarantee this wisdom is coming from the exact emanation of the Black Sun you have recently conjured. This will be the case whether you have evoked the demon in question or have simply worked with its energies through Kunda Yoga practices. Take record of the wisdom gained. Years later you will look back at this journal and your jaw will drop in regard to the kind of revelation you have received. This discipline is very important.

The various symbols that reach out to you through your life experience will indeed be speaking in regard to your own process of ascent. However, you will also be developing the gift of prophecy as these symbols can also be looked at through a vaster macrocosmic context. Sorcery can then be applied to counter create accordingly in order to oppose the will of God placing mankind upon the throne of true divinity where we belong.

Contemplation of the Blackened Fire

To sit before the Blackened Fire of Zohak for the purpose of meditation is of utmost importance. It is cornerstone in regard to magickal development, stillness of mind, and communion with Ahriman and his emanations through the Godself. The process is not complicated at all, but the results and empowerment it brings through disciplined effort is incomparable.

This discipline is not really about gazing at the flame. It is more about using the flame as a means to make us more aware of the darkness which surrounds us at all times. As you sit before the fire within the dark temple allow your vision to focus on the fire at first. Then allow your gaze to soften. As you do, that which is in your periphery will begin to come to the forefront of the conscious mind. Observe the shadows, and observe how they interact with the flame. Are they dancing as the flame flickers? Are they standing guard as the flame stands still, tall and proud? Notice how the light of the flame and these shadows and all the darkness which aligns with it relate to each other in perfection. Is the darkness compelling the movement of the flame or is the flame compelling the darkness? Is the light pushing the shadow or does the shadow pull the light toward itself? Become the flame, and merge with your God self. This fire is the divine light within. Interact with the darkness as the flame does knowing that you are the Blackened Fire of Sol. You are the fire which consumes knowledge to become.

You are the fire and your movement, your thoughts; words, and deeds wield the powers of counter creation which are the very results of sorcery we call God. The results of our magick is our Divine will imposed upon limitation and stasis. The results of sorcery are an external manifestation of your God self. All of your reality is a mirror upon which you can view the true essence of self and divinity. The flesh and all of the attachment that comes along with the five senses is the veil between worlds. Allow the inner fire to consume it and become the flame within eternal

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darkness. Feel and experience the colors emanating from the fire of spirit for a moment and then unite them in darkness. Feel the inner darkness push them outward as outer darkness. Experience these colors moving outward from within and merging to create the blackness and nothingness of the void. Then as your consciousness moves back to your reality notice how these colors again separate to create your physical surroundings through your observation and perception of them. Maintain the knowledge that you are in complete control of all of creation and how destiny within this world unfolds.

Maintain the awareness that you are an emanation of unlimited possibility and power. When satisfied you may end the meditation. If you so choose you may recite a chosen inverse stat at this time as well. As you vibrate the sounds take note of how the colors in the environment merge to mold your vision. Though the vision of your intent takes form it originates from darkness and unlimited possibility. This is the manipulation of reality. This is magick. This is to take back the essence of creation as your own. This is internal power and the externalization of it to create change in your world. It is the power of counter creation. It is your birthright as a child of Angra Mainyu.

گریموای
The Grimoire of Arezura
Chapter 5

The spirits found within this chapter are emanations of the Black Sun Angra Mainyu. Though their powers are in a sense individual they are all rays of this Black Sun, which is the central source of the power of the sorcerer. These rays like individual flames within a fire are constantly intermingling with each other to manifest reality through your thoughts, words, and deeds. For the sake of harnessing these powers and directing them according to will they have individual sentient consciousness which we can communicate with to create specific desired change or to communicate with one specific aspect of unlimited possibility to gain knowledge. Then that knowledge can be transmuted to wisdom through evil thought, evil word, and evil deed upon the corporeal plane.

Just like the Blackened Fire of your Sol these individual forces exist within self and outside of self. They permeate all and so they are nothing, yet they are also everything. Understand that the debate of whether or not spiritual forces are mere aspects of the psyche or rather sentient forces that exist outside of self is not at all relevant. This argument distracts us from our power and the goal at hand which is to ascend as smoke ascends above flame. Results within the world are all that truly matters in the end.

Understand that both sides of this debate are true and therefore, both are of Druj; the lie. This illustrates the illusive nature of truth and demonstrates that it is indeed like this plane very subjective and malleable. If something is true for one, another has the opportunity to think otherwise making the others truth a lie. All that exists is within the perception of the observer alone. This paradox is a direct result of the illusion of the limits of creation. All is true and so nothing exists but the lie.

With that being said, I want to make it clear that these forces can indeed be evoked for the sake of manifesting desire like other more well-known Djinn, demons or angels found in traditional grimoires. However, that should not be the main purpose for conjuring them. One should focus on gaining the wisdom of Divs and assimilating it for the sake of expanding the consciousness to become as Zohak, Angra Mainyu/Ahriman in the flesh. When this occurs this knowledge can be analyzed, integrated, and applied through your own individual thoughts, words and deeds. This will create more stable and permanent change in the end. It also is very important because to rely on these forces as external powers greater than self is dangerous. They are entities of deception which will try to sway you toward standing in awe and reverence of their power for the sake of separating the wheat from the chaff so to speak.

This is not a personal vendetta toward mankind but rather their way of purifying the path itself and consuming that which hinders our evolution with the blackened fire of spirit. Being centered within your own God like power is of utmost importance upon the Path of Smoke. Even when evoked to create change directly, keep in mind that you are the God that wields these powers for the cause of Counter Creation. Just be careful! As a God you will be tested and so how these powers are wielded is a powerful initiatic test in its own right.

I must also mention that the operations of evocation of the Divs have differing levels of involvement in that the sorcerer can choose just how deep they wish to go with this. At a most basic level the sigils are drawn on paper and activated in the center of the circle of counter creation. This is not much different than other more traditional methods of evoking and compelling other spirits. This method is the one which is employed by the one who seeks to focus on sorcery and creating change within reality.

On a deeper level the sigils can be burnt into wood to create a physical fetish or throne for the Div being employed. This method can only be effectively empowered by those who have created the altar urn as a Nexion of Infernal power in order to become Kunda. It is reserved for those who seek alchemical transmutation. The sacrifice of the sacred serpent is performed once again to initiate the power of this methodology.

When the fetish is created place it within the infernal triangle of manifestation after lighting the candles of DoMar and DeHak. Light the candle on your left first, and then the candle on your right. The sacred serpent is sacrificed over the wood sigil and the blood is left to drain upon the idol. Then the body of the serpent is encircled around it and the red altar candles are extinguished. The serpent is left for seven days and nights. On the night of each of those seven days, call upon the Div through the Blackened Fire to fill the vessel with its power and wisdom. On the seventh night, cut the palm of your left hand spilling your blood upon the wood idol. Watch it begin to glow and ignite with spiritual fire. When this reaches a climax remove the body of the serpent and offer it outdoors to the Druj Nasu or demons of decay.



You will begin to feel an intense rush and strong connection to the Div almost immediately after your blood stains the surface of the idol. This idol can now be used for all operations of evoking the Div and the intensity of the results of those operations will increase dramatically. It is the act of evoking the Div which feeds it. Simply anoint it with seven drops of your blood and evoke according to the methods presented in this tome. If your intent is to compel the Div to fulfill a desire in lieu of gaining greater insight, then fumigate it with red sandalwood powder and dragons blood resin to give substance to your desire so it can take shape upon the spiritual planes and manifest here on the corporeal realm of existence.

Keep in mind that this is not a process of reverence. This is not a means to seat the essence of a spirit within an idol for the sake of worship. This process creates a reciprocal gateway of energy which has intense alchemical effects. As you work with the fetish and as a result make offerings through the rites of evocation; the Div empowers you for the sake of moving through you in this world. It is only possible because of the internal doorways which were opened through creating the altar urn as a Nexion of Infernal power and the sacrifice of the sacred serpent. Through this method of evocation, the Div will move through those internal doorways and remove any hindrances to its empowerments. The sigil burnt upon the surface of the wood becomes a physical anchor for the power of the Div on this plane of limitation externally and through this physical anchor it will also anchor the power of the Div within you through a more alchemical process than that which occurs through basic operations of evocation.

This method of evocative pathworking reciprocates energy through the work of evocation and communion with the demon. Do not keep more than one of these idols or fetishes active at any time. (There is one exception which will be discussed shortly.) The amount of power present will end like a bad chemistry experiment. Instead, use these as a platform for more intense pathworking, milking all of the wisdom and power you can from each individual spirit. Devote yourself to working with the chosen Div for some time to gain all that you can. Obtain knowledge, gain rites of low magick in accordance with the nature of the Div and compel it to create change in your life. Then release it.

Releasing the Div upon the world is one of the main purposes of this kind of in depth pathworking. Though it does benefit you to a great degree its true purpose is world alchemy. This is how the personal empowerment gained through evocative congress is consciously directed outward into this reality. After thorough initiatory work has been completed the Div is then to be released in order to do its work within the world and serve the cause of destroying the system of enslavement. This is performed by meditating upon the sigil of the Div and focusing on its power and how it can be harnessed to create world change. Take some time with this as you are deciding how this demonic force will be released upon the world to serve the cause of counter creation.

Once you have connected to the Div and decided upon how it will be compelled anoint it with your blood and evoke the Div one last time. Charge the spirit toward its cause and then ignite the sigil with the Blackened Fire of Zohak. Allow it to burn down completely and gather the ashes placing them in a black bag. Take those ashes to either a place of power or a location which corresponds to the nature of the task at hand. It may be an outdoor ritual spot, a church yard, or possibly a government institution. When you reach your destination remove the ashes from the bag and toss them toward the north proclaiming:

[Name of Div] I thank you for your empowerments which have served to aid my evolution toward divinity and power. Go now into the world and serve the Lord of Darkness known as Ahriman. I release you to serve the cause of counter creation and the liberation of mankind. Go now and do your work so the fallen ones may rise up and claim their birth right as emanations of the power of unlimited possibility which has no use for rulers. [Name of Div] go forth and achieve the result we seek as one.

The next method to be discussed is the exception to the rule in regard to keeping more than one wood fetish active at one time. This exception is the path of pacts. Again this method is reserved for those whom are devoted to alchemical work through the Path of Smoke. For this pathworking a separate altar is kept in the southern direction held sacred to those who follow the Zarathustrian doctrine. This represents the forces of evil from the north invading the supposed Holy region of Zarathustra, or more specifically the realm of limitation which binds the potential of mankind to enslavement. This altar will become a sympathetic representation of this concept bringing it into reality as the chosen few apply this principle.

Within this kind of in depth work the chosen Divs fetish is painted gold. For very devoted individuals it can actually be Gold plated to increase alchemical efficiency. Though this may be a bit pricey (yet not completely unaffordable) it serves a powerful purpose. Gold leafing is a happy medium which I have employed personally. First the metals vibrational frequency fuels the intensity of the results of the work with the Div employed. Secondly it has sympathetic value in that it defiles the solar metal with the powers of darkness. It also represents our turning the lead of our being into the gold of our becoming and is a direct symbol of our divine alchemical transfiguration and ascent. The act of plating the fetishes in gold is a statement. We have been enslaved over gold and other resources since before the beginnings of recorded history. The path of pacts symbolically, yet directly defiles the intentions of this desire to enslave. It transmutes the nature of the solar metal making it a conductor for the powers of darkness. While being instructed in regard to the methodologies of the Pathway of Pacts Zohak told me:

Prosperity was once funneled into this reality as a result of spiritual wisdom. Humanity once sought spiritual growth and prosperity was a reflection of the spiritual attainment of wisdom. Then... the physical emanations of that spiritual wisdom in physical matter, such as gold and other resources were taken control of by the greedy hands of a few who were unworthy. When those few had taken control of the resources, they were then able to gain control of the spiritual condition of mankind through what you call religion. These religions are like the fool's gold of spirituality as there is no true process of refinement involved by investing one's belief into these ideologies, though there may be traces of something valuable; that value remains useless in its current state.

—Zohak

Even as the conduit of this sorcerous current and the information which comes with it, I am unaware of the more precise reasons for the work upon the Pathway of Pacts. I understand its symbolism as well as the most powerful goal of the process, yet that which is found between the two extremes remains a blur. I do know that in some way it is about injecting this resource with venomous sting for those who covet it in profane ways and use it to oppress mankind out of greed. In some way it also begins to take back the spiritual wisdom that it represents also opening the paths for more prosperity to flow into your life.

Keep in mind that since most of these Divs originate from within self, and they are vibrationally uplifted through plating their idols in gold, you will also increase in vibrational intensity and become a powerful conductor for the powers chosen to be placed upon the southern altar of pacts. Through this particular path you are directly transmuting self (or the vibrational frequency of self) into that of gold. You will also become a living avatar for the Divs power. The nature of the pact will be left up to you and the Divs chosen. After the pact is made and anointed with your blood you are to plate the wood sigil in gold or paint it gold as soon as possible as this is the initial dowry made to the entity. As work with the Divs upon this altar continues offerings are made every Sunday. Anoint the lines of the sigil with your blood and fumigate it with dragon's blood resin and red sandalwood upon the southern altar of pacts. It is then walked widdershins (counter-clockwise) to the North and passed through the Blackened Fire of Zohak.

Passing the idol through the flame transfers the uplifted frequency of the demon to you progressively through devotion to this act through the gateway of your blood through which the powers of darkness flow. This can only occur if the inner doorways have been opened through the sacrifice of the sacred serpent and the creation of the altar urn as a nexion of infernal power. It will progressively ignite your blood with the power of the specific Div/Divs over time. This intensively strengthens the connection between you and the demon while consuming that which seeks to hinder the said connection.

This will happen much faster in a much more intense way than the two previous pathworkings of evocation mentioned. This is the case whether the idols are plated in gold or simply painted gold. I am told the former is just much more intense. It is also an indefinite process and is an act of a lifetime of devotion to gaining the specific powers of specific spirits. This only mentions the benefits during the life experience. Through the death experience I am told that these gold plated fetishes can be burnt with the Zanda through the process of cremation. As the smoke ascends above the corporeal fire the powers of the idols and the consciousness of the Zanda are fully merged and a new dark God is born. You yourself will then become a ray of the Black Sun. Your ashes will then be a gateway through which your infernal wisdom and power can enter the world. Deep gnosis will be obtained in regard to the sorcerous use of your ashes which your favored students may use within rites of sorcery through work done upon the path of pacts.

No matter what approach to evocation you choose to undertake the structure of the operations of evocation remain the same. The three candles upon the urn of Blackened Fire are placed around the Circle of Counter Creation in the form of a triangle with the primary black candle at the apex facing the urn itself. A fire is placed upon the altar along with burning incense and the intermingling of smoke and flame acts as a gateway of perception of the spirit being summoned. (Ethanol gel works well for this as it is made from grain alcohol which is employed in physical alchemical experiments. It is used upon indoor outdoor fireplaces. Everclear can work as well but it burns out much faster) This is a rather interesting process because there's truly no need to conjure that which already dwells within, and so by standing in this vortex or flaming triangle of manifestation the Div will essentially fully manifest and rise up within you. Then the fire and smoke upon the urn act as a mirror which is used to look the demon in the face and communicate externally with a fully manifested internal power. It is an inverse methodology where the fire of higher consciousness acts as the operator while the emanations of yourself and the Div act as vehicles for communication. In this way these forces can be alchemically separated, extracted from each other if you will for the sake of direct communication. This is not simply evocation but rather an alchemical process where the venomous poisons of evil are transmuted into the nectar of immortal divinity through the operation of conjuration.

This is not so much the case when one is focusing more on sorcery upon the Path of Smoke. However, the operator should rest assured that in this case these two paths are the serpents within and through operations of evocation they do indeed intersect and alchemical transmutation is taking place regardless.

Ritual Structure of Evocation Operations

Place the three altar candles in a triangle around the perimeter of the Circle of Counter Creation. Then ignite the fire upon the altar urn. Ignite four charcoals placed at the cardinal points around the perimeter of the fire upon the urn. Place copal resin, dragon's blood resin and red sandalwood powder upon the coals.

Light the red candles of DoMar and DeHak beginning with the candle on the left and then lighting the one on the right as always. Stand between them while gazing first at the rising smoke mingling with the fire. According to lore it is Ahriman or Angra Mainyu who mingled smoke with fire. This is a key which unlocks the gates allowing you to bring forth the presence of the powers of darkness to stand before you in the temple. Once this gate is opened there is no need to keep adding incense to the coals. As the smoke rises to unlock the infernal gate gaze at the Circle of Counter Creation upon the floor which is the door to be unlocked and recite the opening Dark Staot of Rawnuha.

*merâtsāv tadad ōybugird miy
â iâruha âcmerhtahsx
iâdzam hsuêhgnâ mânânahtoayhs
ôhgnanam âdzad hsuêhgnav
âcah tictâhsa hsutar âhta
ôyriav ûha âhtay x7*

After the recitation of Rawnuha is complete the Litany of the Black Sun is recited in order to create an atmospheric shift conducive to perceiving the conjured power. The Ignition of the Black Sun rite ignites the power of the Black Sun within the sorcerer. It is a rather lengthy process. This litany of the Black Sun externalizes that power which is developed within through the Ignition of the Black Sun. This litany is also a bit lengthy. However, the vibrations produced will align perfectly with the spirits which are evoked within this tome. This will better open up your perception to them. Mastery of the litany of the Black Sun will also aid in consuming the limits of the flesh and all that hinders your perception of the patrons of this tome through time. Once mastered this litany will serve you well in raising and accumulating dark spiritual power by burning the candle of limitation at both ends so to speak.

Litany of the Black Sun

*****ebook converter DEMO Watermarks*****

hseyayin dehsrawh
 ûhov mehsa
 tâsar êb psa tavrûa i dñamôyar i grama i têhsravh, tâyâzawa eharavh zrug
 ûhov mehsa, ediamazay mepsa-tavrûa mêar mehsema metêahsxeravh
 ûhov mehsa, enoahsa etâhdadzam ihugnav eriarvu ômen
 ûhov mehsa, enoahsa etihâna erûs îvdera ethsives muâhsa êt-esamen
 îrthsuhtaraz i tâd insayadzâm i nid âhég i râdâd
 ûhov mehsa...naduhs tayâwâ ônâ, naduhs tayâwâ ônâ, naduhs tayâwâ ônâ
 tâb înudê îmaz rawhsek tfah, tâb înâgnîrfâv îâwar îhâg ânsayadzâm i ehav i nid tâd îraghzôrêp îdñawâma raghzôrêp dñawâma asar êb psa dñavrua i dñamôyar i grama i têhsravh,
 tâyâzawa eharavh zrug
 ûhov mehsa,mehsa imoats, memetôhsaref ânsav tayh mâtshravâyhtiah, hsuëyniam ehargna iîdiîôrât, âdzam eharuha arhtoanhsx
 ûhov mehsa
 imânîrfâ ahtay tâymaj ahta ... dhzam abrek ... êm-asaj ... mergnazah ... achsêar iâmha
 ûhov mehsa...ûhov mehsa...ûhov mehsa...ûhov mehsa...ûhov mehsa...ûhov mehsa
 ôybârhtoaz ôybâthshahgna -îriap-ômhad ôybârhtoaz ôybâthshêars ôybârhtoaz ôybâthshihav eharuha hsinâruha
 ûhov mehsa...ûhov mehsa...ûhov mehsa
 ehapsa-tavrûa ehavêar ehahsema ehatêahsxeravh
 imânîrfâ aceravaz acsajoa acmemhav acmensay
 ôyriav ûha âhtay...ôyriav ûha âhtay
 tâb înudê îânâsar îkên învîtsâ îhâgâ ânsayadzâm i nid ehav meav âhav i thsay âb mah âgadras âmah âgadras mudram mudram îñûzawa i eâdavh i dzemrôh
 ediamazay âcsât âcsât îcmâhgnây âcah tâhsa âhtêav ôruha âdzam ôhgnav îtiap ênsêy taâ mâtâh êhgnêy. ôybihzhkâv acsaybiêahdxuhsra
 acsaybârhtoaz acanhtoayhs ococav...acarhîâm ahgnahgnad ôvzh
 anamserab avag ôyamoah...ediamazay mepsa-tavrûa...mêar mehsema metêahsxeravh
 ôybârhtoaz mepsa-tavrûa
 mêar mehsema metêahsxeravh...ansay atavnurus îâzay met...acahgnaneravh ayar eha
 aceravh acmehgnâm eratîa methsihav mânarhdexah itsa tay acmerhdexah îâzay
 hsitioayoag-uruov ôy ôrhtim mânavead îtiap ehderemak
 metxivînuh merzav îâzay
 menamhsac-eravêab mehsoag-argnazah mîtioayoag-uruov merhtim îâzay
 mepsa -tavrûa mêar mehsema tay eravh etiazay ôy acâyhtêag atazay acavayniam epsîv itieyavânhsx menâvru moah etiazay
 êtîeps êhsema etiazay... mâdzam meruha etiazay
 ehanoahseram ôhgnajeyhti eêtâhshitiap acmânakiriap acmânutây eêtâhshitiap acmânasazah acmânuyât eêtâhshitiap mânavead mânarhticsamet eêtâhshitiap mähgnamet eêtâhshitiap
 mepsa-tavrûa mêar mehsema tay eravh etiazay ôy
 itîehdîv mâtshitiap tiôn mârîd-itiap itîhîavtsa avahgna atazay avayniam hsiç-avan, avhôhvhsrak-ôtpah itîeh ôy itîhîçnerem âpsîv avêad ahda itieyhsxuzu tiôn eravh îz-îhdîey
 hsuëyniam ehatîeps itîeh ôy
 merhtâdhzoay avahsa amâd tavb merhtâdhzoay mâtshêamera mepâ merhtâdhzoay mânayarz mepâ merhtâdhzoay mânayax mepâ merhtâdhzoay mâtîncat mepâ merhtâdhzoay
 mâtâhdaruha mâz tavb itieyhsxuzu eravh tay taâ
 êyunat ehahsa aciahdârf âhtêag ehahsa acitahdârf, mâtâhdaruha itiap mâz itîehsxab ôneravh tat itîeyarâpîn ôneravh tat itîeyarâbñah ôneravh tat, acmergnazah acmetas ôhgnâtaazay
 ôhgnâvayniam itîethsih itieyapât ôcoar eravh tay taâ itieyapât enhsxoar eravh tay taâ. ediamazay mepsa-tavrûa mêar mehsema metêahsxeravh
 ûtoarm ôvhdîv avahsa ârf acah tîctâhsa hsutar âhta
 êtûrm êm-ârf âtoaz ôyriav ûha âhtay
 acêayatsasarf aciârhtoanhsx aciâmhav aciânsay arhtoanhsx ehapsa-tavrûa ehavêar ehahsema ehatêahsxeravh
 ôhsêakt-aruha ôvêadîv hsrîthsuhtaraz ônsayadzam enâravarf
 ûhov mehsa...ûhov mehsa...ûhov mehsa
 ediamazay mepsa-tavrûa mêar mehsema metêahsxeravh ,ediamazay ôyahsavarf âtîeps ârûs hsiîhugnav mânûahsa, adzam ehgna va êm-asaj, ediamazay mîhsavarf māvah, ediamazay
 menâdvru moah, ediamazay metazay mîhtêag menavahsa acmepsîv, ediamazay metazay moayniam menavahsa acmepsîv
 ediamazay metâhdadzam mîriag metîekoas, ediamazay merûs metîamunaraz, ediamazay mîtiâtsâvh mâtîap, ediamazay mînsayadzâm mîhugnav mânêad, ediamazay mînoahsa
 mâtâhdadzam mâtîsc mâtshizar, ediamazay mehgnâhduh metîeps metâv, ediamazay metâhdavh-ôhkerad menâvrz, ediamazay menaraka menâvrz, ediamazay metâhdavh mehsâwht,
 ediamazay metîahugnaneravh metîavêar merâts mîrhtsit, ediamazay metâhdadzam merâts metîanav, ediamazay âhugnaneravh âvêar ôyrhtsit, ediamazay ôynêayrhtsit, ediamazay mîrhtsit,
 ediamazay menamhsac-ôvrd mîrhtsit
 ediamazay mepsa-tavrûa...mêar mehsema metêahsx-eravh, atîazereb âruha arhtim...ehgna va tâymaj ôn tat, mânatazay mânavayniam
 memetsahugnaneravh âdzam...ôruha tahtadarf mîy ediamazay mîtiapuhgnad mânuyîhad mânapsîv merhtim. mehgnâdvruâhkaj menjavha
 merûs menyahdêav-uhtereþ
 metîazereb menamhsac-eravêab
 methsâtuh mehsoag-argnazah
 menaxâyv mehgnacav-hsra
 ediamazay mîtioayoag-uruov merhtim
 ûhov mehsa. ôsaj êsêavru ðyniam âwht âtîeps îmhay
 ûhov mehsa. ôsaj êsêavru ðyniam âwht âtîeps îmhay
 ûhov mehsa. ôsaj êsêavru ðyniam âwht âtîeps îmhay
 ûhov mehsa. mânamizerab methsizerab ôcoar âmi
 ûhov mehsa. mânamizerab methsizerab ôcoar âmi
 ûhov mehsa. mânamizerab methsizerab ôcoar âmi
 ûhov mehsa. mûnat âthsu âcâhsa ârhtahsx âhgnanam âyhsxu ûhov
 ûhov mehsa. mûnat âthsu âcâhsa ârhtahsx âhgnanam âyhsxu ûhov
 ûhov mehsa. mûnat âthsu âcâhsa ârhtahsx âhgnanam âyhsxu ûhov
 aciâyhtiâhsûb aciâyhtiâvb aciâyhtiah hsiôts ônoahsa âyapsîv memen eêhsavarf ônoahsa ehamâtîps eharthsuhtaraz ômen ehêyag ômen hsuêg ômen âdzam eharuha ây ôybârhtiîd ôybâ
 ômen îâpsa-tavrûa îâtêahsxeravh ômen eëtioayoag-uruov îârhtim ômen ôybiêâtîeps ôybiêahsema ômen îâdzam îârûa ômen
 ûhov mehsa
 mehsa imoats. menathsu âyîhavh tîcsavnat âref âyuhgna âref înahtoayhs âref âhgnacav âref âhgnanam âref âcmemhav âcmsensay âtîeps âhsema îhâr êv âref
 âcâthsravhuz âcâtûhuzd âcâtamhsud âpsîv êhtiad âyciritiap, âcâthsravh âcâtûh âcâtamuh âpsîv êhtiad âyriagibia, âcsaybiôvthsrav âcsaybiôwhdexav âcsaybiôwhtâm
 âcsaybiôthsravh âcsaybiôtxûh âcsaybiôtamuh êyutsarf
 ûhov mehsa
 mehsa imoats, memetôhsaref ânsav tayh mâtshravâyhtiah, hsuëyniam ehargna iîdiîôrât âdzam eharuha arhtoanhsx
 metâhdavh-ôhkerad mâyan tatêa hsiîhsavarf mânôahsa tatêa êtîeps êhsema tatêa mâdzam meruha tâhaj tatêa, âhsoazah-eravh epsîv âtîeps âhsema êv ômen, nâmâd hsiâyna ôrap
 tichshîrt
 adzam aruha êt-esamen, adzam aruha êt-esamen, adzam aruha êt-esamen
 môh titap ap înhsewag es ap âmêhsap hsxawa exô înduyiniam îhtêg îndûr înat înhsinuk înhsewag înhsinam âhihânug dz hze tette tûb nub meav tsaj meav drak meav tfug meav tînim îhtêg
 ap nem thsêravhuzd txûhuzd tamhsud nîtsivarah hze, mônâmêhsap titap hânug âmah hze
 psa dñavrua i dñamôyar i grama i têhsravh
 tâyâzawa eharavh zrug îñûzawa i eâdavh i dzemrôh
 tahsâb lâvazêb ôhti îhâhsidâp lîdâ, râgadrawrap kâp u 3ânâd u ânâvî, nâbrihim i raghsîâhsxab i adñîâhsxab i mîdak u îvak u ridâk i adñîhad îhzôr kzira kûlxam i kilâx i râdhâgan i
 âhâhsidâp âmah rab hâhsidâp i dñawâdâvh âdhawâdâvh i râgadrak i hâgâ psivrah i dñameharavh i dñamôyar i dzemrôh râdâd meâzb meâts, âdzay i mân ap

After you recite the opening drak staot watch the energy of the mandala begin to spin at progressively greater speeds sending you into a state of trance as the mandala begins to act as a vortex opening the gates to Hell in conjunction with the smoke mingling with the flame upon the altar. Step into this vortex with the sigil of the Div you seek communion with. (It can be a paper sigil or a wood fetish, or any of the gold plated or painted fetishes used within the pathway of pacts.) and activate the sigil standing above the seal of Arezura in the center of the mandala. As you gaze at the sigil feel the flames of the mandala begin to rise as they spin consuming all that hinders direct communication with the Div. Feel the spinning vortex enliven the lines of the sigil. When you perceive the lines of the sigil begin to flash, glow, or morph begin to conjure the Div or spirit who dwells in Arezura to stand before you.

[Name of Div] I summon you now to rise up from the depths of Arezura and stand before me within this unholy temple! [Name of Div] come forth and stand before your dark prophet that I may employ your powers to defile the world of limitation with my sorcerous will for the great cause of counter creation. As Zanda, Priest/Priestess of Angra Mainyu, I am the fang which pierces the veil that your venoms may enter the creation of the false Gods of light. Through the key of smoke mingling with flame I open the doorway of Hell for you to stand before me, that I may receive your infernal blessing in the darkest eternal moment beyond the limits of the sands of time. (Name of Dive) come forth! [Name of Div] come!
 As you repeat: [Name of Div] come! gaze into the blackened fire upon the urn and perceive the presence of the ancient dark god hovering over the flames. To gain the ability to behold these

spirits (or any others) will take practice through application of these forbidden operations of evocation. Open yourself up to clues of their presence and embrace them. As you do your consciousness will open up more and more toward direct visual and audible perception, but these experiences must be embraced. You may hear knocking on the walls, the fire may remain still for an odd moment, or you may simply sense a heaviness in the atmosphere or feel eyes gazing upon you. Upon the first clue of its presence, rest assured that the entity is there waiting to be compelled. If you seek wisdom, then ask questions and record what thoughts come to mind until you can hear through the physical ears what the Div is telling you. Your full perception of the power is not needed to gain result from the operation. Never assume that the Div is not present for that will begin to program the subconscious mind for failure and hinder the developing consciousness from ascent through its expanding ability to perceive beyond the five physical senses. After the purpose of the evocation is completed then close the rite.

Akoman



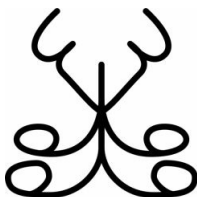
This Div is the gateway to Angra Mainyu. He is spiritual intelligence beyond that which can be normally obtained within the world. To speak with this Div is to get absolutely lost within a vast abyss of arcane knowledge. As your mundane consciousness begins to merely attempt to grasp what he has to say however your own consciousness begins to expand. The result of this is a much improved intellectual capacity in this corporeal plane. Evocation of Akoman is a means to exercise the mind. I have come to understand that communing with Akoman increases the rate at which neurons fire off in the physical brain. According to modern science this is similar to the nature of neuroplasticity. Akoman can be used to manipulate the thoughts of others so they can be more readily swayed toward your will. He can also get into the minds of others so you can directly steal information from people so that it can be used for your own benefit.

Aighash



Aighash wields the power of the evil eye and evocation of this Div will bestow this power upon the sorcerer over time as one evokes him. The very perception of this Div awakens this power. To look upon him brings his power inward through the eyes. Once this power awakens you will only learn how to control it through the experience of its severity on others. It is never turned on or off. It can be controlled however, and it must be. If not, you can slowly destroy many innocent people with a simple glare. The good thing about this evil is that to learn to control it is a powerful alchemical process which teaches one to dominate their own emotional state. Aighash teaches you to further develop your clairvoyant power if you cannot yet directly perceive spiritual energies. If you are still relying upon intuition, he can aid you in developing the dormant ability to see and perceive that which is unseen by most. He can also guide you in methods of remote viewing and the practical applications of it which can benefit your life.

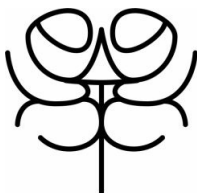
Sovar



As the Div of evil speech he is considered the commander and leader of all Divs. Through evocation of his presence your staot will begin to become more and more powerful. Every time I have evoked Sovar, though he seems to speak inverse Pahlavi or Avestan, I understand every word as if he was speaking in English. It is as if my subconscious mind filters and translates the information he conveys. As he speaks to you in these inverted words of power the sounds begin to transform you on a very subtle level transmuting your communication into something more powerful. The intent of your words will be made very clear and concise. After time working with and communicating with Sovar it will seem as if you can command reality. This is one of the greatest things he can teach you, being able to command the forces of darkness hidden in nature to harness them according to will. Conveying power through words is only the surface of this demon's capability.

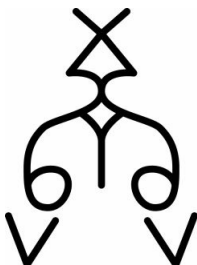
Your own dark staot will begin to gain power as well, and during ritual it will begin to seem as if the Divs themselves begin to speak through you. Be warned however, the vibrations of this demon's speech will have powerful alchemical response upon your subtle energy bodies. Averse staot when spoken creates change. That is just the way it is. To hear the words of this demon will begin to change you from man/woman to Div. All within you that is unable to be transmuted and uplifted will be destroyed through the power of evil speech. Sovar is quite useful in regard to keeping others quite as well, and so if for some reason this is needed conjure him to silence others. As the leader of Divs, he can be employed to increase one's own skills of leadership as well.

Aeshma



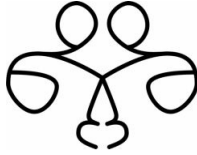
Aeshma is a powerful alchemical force to be reckoned with as he wields the power of wrath and brings wisdom in regard to wraths true essence. He wields the power of the seven combined in one fierce beast. The seven being Akoman, Sovar, Andar, Taprev, Taromat, Zairich, and Naikiyas. Aeshma teaches the productive use and development of wrath which is much more than petty anger. He will show you various paths to self-mastery through the seven powers, and also how these all work together toward fury of any sort. I was surprised to find that this Div is very eloquent and refined, yet the power which radiates from him is terrifying. He is useful in the study of military arts as he is a master at using these as vehicles to reveal profound spiritual truths. Aeshma can be evoked to attack enemies with the power of the seven, leaving them paralyzed by uselessness. He can be employed in all rites of lust, passion, and gaining victory over opposition of others.

Andar



This Div is a raging inferno of apostasy and rebellion. Evoke him to understand the limitation of imposed belief systems and political structures and how they dim the flame of the individual spirit. Even deeper than this he will show you how these external ideologies can be deconstructed to shine light upon your own individual path of dark ascent. It is through this process that I came to understand that the core of this Div is not mere rebellion for the sake of rebellion alone. Nothing could be further from the truth. Andar can be compelled toward planting the seeds of apostasy in others for the sake of creating change in the world as a whole, to completely defile the limitations of Ahura Mazda and all "good religions" and government.

Taromat



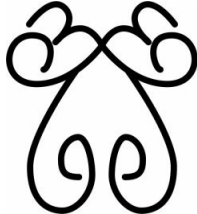
Taromat is a demoness of heresy. When evoked she will speak of all religion as heresy and convey much information with very few words in regard to the true nature of spirituality and its relationship to the cosmos. To evoke her is to awaken her within. Therefore, prepare to channel her wisdom when speaking to religious zealots as she will plant seeds of heresy through you which seem so logical and profound that they will completely alter the beliefs of others, though for the most part these ideas will also be nothing but lies. This will serve a greater purpose; however, for as these lies spread the religious structures imposed upon people today will slowly begin to collapse upon themselves. Evoke Taromat to entice others to sin against their chosen beliefs as a means to liberate them spiritually.

Naikiyas



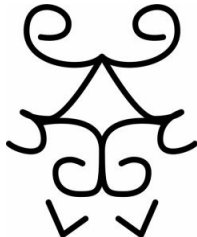
Naikiyas can point out hidden initiatory opportunities in all circumstances and situations. He can do this to such an extreme degree that conflict may seem to simply dissipate from within your reality as all things become an opportunity for ascent through his guidance. It is not the conflict being removed but the altering of your perception of it. On this physical plane your physical life will begin to reflect this growth and change as you become more spiritually refined with lightning speed. Evoke Naikiyas in order to advance in work, or other areas of your life if needed, but understand that the corresponding initiatory impetus will take place in order to bring the inner self into vibrational alignment with the desire or need. This demon works in practical yet powerful ways through counter creation of self.

Taprev



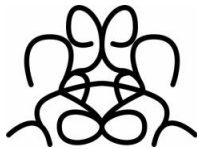
This Div is useful for gaining deep insight into the nature of herbs and there use within witchcraft for both benefit and bane, though it is always bane toward something according to the entity himself. For instance, he will not teach root cunning for the sake of "healing" but rather for the destruction of disease. These are one and the same, yet through the perception of the demon it is always destruction. The magick he teaches is unique as he can offer unparalleled insight in regard to the use of plants and herbs. He gave me instruction in regard to actually creating and keeping plant familiars that blew my mind. He is also responsible for giving me the insight needed to awaken the power within plants and herbs to empower sorcery so they can be employed toward counter creation. Taprev is patron of "poisons." He manifests through the sound of a venomous serpents' voice as he has no form according to lore. However, I have perceived him manifest as an ever-changing collective embodiment of the hidden power within the plant kingdom. Exoterically Taprev can instruct you regarding the creation of poisons through root cunning. One can go deep down the rabbit hole within this study, however, especially in regard to alchemical processes of extraction. The reason being is that poisonous substances when extracted can represent spiritual essences within us. The initiatory work with Taprev can lead to great understanding in regard to removing spiritually toxic essences from within that contribute to human mortality, then transmuting them turning poisons to nectars of initiation and becoming. Working with Taprev can be the impetus to powerful processes of spiritual refinement. He can aid you in developing a relationship with certain poisonous plants and using them for the purpose of altering one's state of consciousness for initiatory experiences as well. Do your own research! I have found Taprev to be a source of great wisdom as many so called poisonous plants have been used by Shamans and witches since the beginning of the craft. Taprev can also inform you as to which sympathetic elements can be used to create Rancid Oils and Venoms of the Black Sun not presented within this book through deeper initiatory work. This information serves as a reward of sorts. Evoke Taprev to poison the very soul of your enemies. After he does so the effects will begin to manifest in their physical body destroying their health. Taprev can also be used for the purpose of gaining invisibility to go unnoticed by others.

Kundak



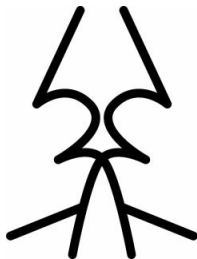
Kundak, according to Zoroastrian lore, is the steed of sorcerers. A vehicle which the Zanda uses to gain access to the other planes of existence. Kundak is used to gain insight into methods of astral travel and out of body exploration of the realms of spirit. Once summoned he acts as a familiar spirit helping to guide your thoughts, words, and deeds in this plane to gain strength and power within the astral body. Kundak can be employed in dream sorcery as well, helping you to get into the dream planes of others to plant ideas through subconscious symbolism. This can help sway the actions and decisions of others

Akatash



Akatash is the initiator of dark sexual alchemy and tantra. The methods employed by this Div use creative sexual power to destroy the limits of flesh and attachment. Pleasure has nothing to do with this demon's sorcerous ways. Discipline, and the raising of personal power to create living Gods who walk upon the plane of limitation is his focus and aim. His teaching will enhance all of your magical abilities. Akatash can be harnessed to employ aggressive sorcery toward the sexual energies of others, which can be stolen to fuel your own personal initiations with him.

Vareno



Vareno teaches the creation of sexual servitors as he is the creator of incubi and succubi. These self-created servitors can be harnessed for one's own pleasure. However, it would be wise to use these for practical reasons of ascent such as creating spiritual partners for work with the preceding Div Akatash. This will enable one who has no partner to practice these methods on the physical plane enabling them to gain the benefit of such initiatory work. Vareno can be evoked to send succubi and incubi to attack enemies draining them of their sexual energy to fuel your own magnetism and aura.

Druj Nasu



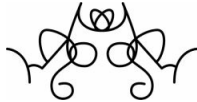
The Druj Nasu is not a single entity to call upon. To evoke the Druj is to evoke legions upon legions of dark powers. As they manifest millions of rotting and stinking flies will begin to encompass you and they cannot usually be bound to any single point of perception. When the Druj do manifest in anthropomorphic form they manifest as a beautiful Dark Goddess whose body will be constructed of these droning flies. These are the demons of decay and they can initiate one in dark arts of necromancy geared toward contacting the ancient Apostles of the Daeva cult to learn their secrets and gain deeper insight into the Path of Smoke. She can be summoned to employ her powers of decay upon enemies to slowly devour health and life force from them. This energy can be funneled to the ancient dead of the daeva cult as payment toward employing them as spirit guides and familiars beyond the confines of random communion with them if one so chooses.

Push



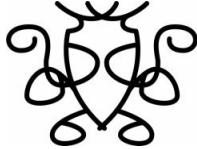
Push will guide the Zanda in methods of Vampyric magick which steals the energy of others for the sake of developing your own energy bodies. He is the demon which hoards energy and can teach you to do the same. The initial meetings with this Div will be severely draining as he will take your spiritual vitality to manifest before you, leaving just enough for your survival. Your health will plummet to low extremes and you will in a sense become the living dead. This, however, is a dark alchemical process which transforms you into a spiritual predator. Your energies will take the back seat as your will to survive comes to the forefront, and you will begin to instinctively prey on the life force of others. When this happens renewed strength and vigor will return and the power of your magick will skyrocket. Use caution when evoking this demon. Once summoned you will indeed devour, and destroy to become, or be crushed. He is the source for my own infamous mantra... "Devour, destroy, become, or be crushed!"

Mitrokht



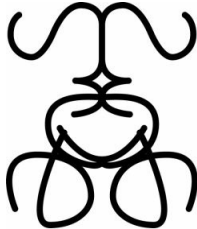
Mitrokht teaches concepts of illusion, which seem to manipulate the very fabric of reality. He is the muse of stage magickians and illusionists. He shows the secrets of changing not reality, but the perception of others through sleight of hand deception. On a much deeper level, however, these secrets can be applied on swaying perception in other ways to recruit others toward your cause through deception in order to create and manifest your empire in this world. This Div may be employed toward glamour magicks and changing self by altering others perception of you.

Astwihad



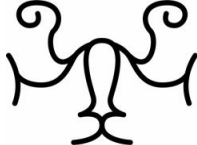
Astwihad is known as the bone divider and is the very force of death and its inherent mystery. There's only one word to describe this Div. Bane! He is one Div who is conjured for one cause, being to bring swift, violent, and painful death upon an enemy. He will expect animal sacrifice as payment to manifest the desire of your baneful intent. The skull of the sacrifice can then be kept to house the spiritual essence of the victim making him or her a slave to the sorcerer. Astwihad can at this point of intimate work begin to teach you of the mysteries of death and the use of those mysteries as a platform of personal evolution.

Vizaresh



Vizaresh is guide through the five realms of Arezura. He is the gatekeeper of Hell. Like Kundak he can teach various exercises and means to remove consciousness from the physical body, however work with Vizaresh ties us directly to the abode of Demons. This is very important work upon the Path of Smoke for those committed to personal alchemy. The link to all the powers of darkness is greatly intensified through the infernal blessing of being ensnared by Vizaresh. Through intense work with this demon great power is grounded within through this connection. Consider that by experiencing Hell the obstacles of this life will seem petty. Your whole perception of the life experience will morph, and you will begin to cut through opposition as a hot knife through butter. Your momentum toward becoming will gain an almost severe momentum. Vizaresh can also be evoked in order to bring the powers of Hell into the life of others. However, oddly enough this is not necessarily an operation of baneful intent, for the target though they will indeed experience torment will also become more spiritually refined through the process. This Div is one of great mystery and his essence till this day keeps me in awe. I was almost swayed toward demonic obsession by this Div and came close to being destroyed in the process. He has a very seductive presence which draws you in to damnation.

Zairich



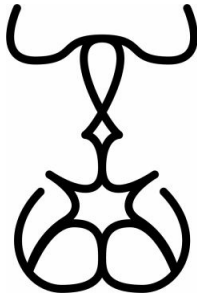
Zairich is the demon of thirst. This spirit is useful for forging the will toward one cause, making one thirsty to achieve a specific objective. The cost is that one may become emotionally cold toward others during periods working with this demon. This is because the majority of mental and emotional energy will be harnessed by the demon and funneled into the desire of achieving the objective. Zairich can be used to sway the emotional tides of others toward any direction one wishes.

Arashk



This demon works along with Aigash, or the power of the evil eye. However, through Arashk this power is channeled into purposes of hypnotic charm through the gateway of the eyes. The power of Arashk is to harness power and command according to your intent through the eyes alone. Arashk can be compelled to cause blindness in others. Whether this blindness is physical, spiritual, or specific toward certain information is up to how the sorcerer compels his power.

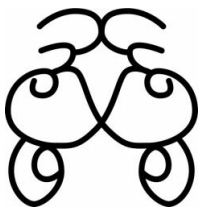
Zarman



This demon controls the process of aging. Through evocation of this demon one can gain the wisdom of experience that a man who has lived a thousand years would accumulate. Unfortunately, this can have adverse effects upon one's own aging process and the subjective perception of time may speed up as well. Zarman can alternatively guide you in reversing the aging process a bit by guiding you in practical and mundane ways unbeknownst to most. Zarman can be compelled to awaken the perception of the aging process in others from what I am told. This will cause them to view themselves as much older than they really are. At face value this serves no practical purpose. However, it can serve to destroy an over inflated ego due to vanity. This demon is in essence an anthropomorphic representation of aging itself as well as the wisdom of experience that comes with it.

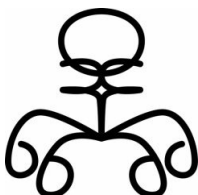
Bushyasp

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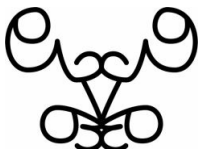
Bushyasp is useful to gain insight into becoming aware and lucid within the dream landscape. She can instruct you to mold dream symbols according to will, programming the subconscious mind in order to create change in self and the world around you. She can teach you the language of your own subconscious mind empowering you to use dreams as programs to effect change. Evoke Bushyasp to attack others through the dream landscape making them slothful and useless and to gain the power to become lucid within the dreams of others. In this way there energy can be usurped to fuel your own evil action within the world.

Sej



This is the Div of primal aggression used solely for the purpose of domination. His initiatory influence can show you how to strategically use the force of domination as a tool of evil action. The masses are controlled by anger, however Sej can show you how to use and control it without allowing it to be a mere reactive response to external forces. That approach implies lack of power. Sej will increase one's psychic empathy so that the adept can become aware of when they may capitalize on weak will and emotion to gain the upper hand through aggression and dominance. Sej can be compelled to incite anger in others to wreak havoc within their personal lives and relationships. Be warned that once this is done there is no telling how far it may go. People get killed over petty anger expressed through lower consciousness every day.

Frifrar



Frifrar is a demon who rules over deception and teaches one how to use this for the attainment of goals. For instance, a felon may have a hard time gaining any job, much less gainful employment. Frifrar can help you smooth over the rough edges of self, enhancing first impressions while closing perception to the results of a background check. Maybe you need to convince an investor that your ideas are flawless. Frifrar can be used in a ridiculous amount of ways using deception as a means to an end. Through experience, I will say that his work is the creation of temporary order in chaos and the results of it tend to seem almost incidental if not accidental.

Spazg



Known as a demon of jealousy Spazg can expose you to your own jealous nature. As he does this near insanity may commence as he tends to bring this out in many severe ways. However, this forces you to harness and control jealousy by shining light upon subjects of your attachment. These are shackles which you must break. Not only for purposes of spiritual ascent, but also to harness your powers of manifestation; for attachment is the bane of manifesting change. We must detach from desire to manifest it. Spazg may be summoned forth in order to create circumstances of jealousy within circles of people in order to cause conflict from within. He can also serve to simply create chaos within order of any sort.

Arast



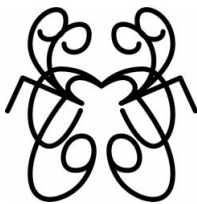
This Div is an interesting force to work with as he speaks only lies. However, in order to be believed lies must be based on a certain element of truth. By communicating with this Div the contrast between the two is like night and day, and so it is as if the communication itself programs your conscious mind to pick up on truth through intuition by recognizing the lie first. This is a prime example of backward knowledge and how it operates. It is not necessarily about destruction all the time, but rather deconstruction of the lie. Communication with this demon is a means to train consciousness to deconstruct lies for the sake of getting to the heart of the matter. You will begin to recognize the constant lies being told through the media and start seeing the true agenda. The lies themselves will begin to shine light on reality. Work with Arast produces this very interesting intuitive power. Arast can be used to cause discord through lies separating your enemies from those who would side with them making them vulnerable. The irony is that it is never the lies that do the damage, but the fact that the lies will always shine light on the truth.

Niyaz



Niyaz is distress absolute. This distress can be used to initiate the Zanda through expanding one's capabilities to stay centered in self under pressure. From experience you would do well to stay in control of the work he brings forth lest he breaks the psyche making you a mere shell for the powers of darkness eternal. That is his forte in regard to baneful magick. Conjure Niyaz in order to bring severe distress into the lives of enemies to destroy them from within the mind. In this way, you can compel them according to will in order to create living servitors.

Apaosh



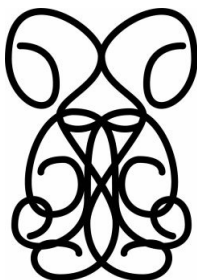
Apaosh is responsible for the salt within the ocean caused by his opposing an entity named Tishtar. The oceanic power represents the abyss of the subconscious mind, and the salt represents Apaosh and his ability to place things within it defiling the waters essence of purity. He can teach you methods of magick to cause night terrors within the dreamscape of others that you may drink from the waters of their subconscious mind. These attacks can leave a residual effect if desired so that the victim becomes fully aware of whom is responsible over time as this accumulative effect begins to take on the nature of the sorcerer and break down the psyche.

Chismak



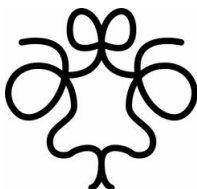
Chismak is a Demon of raw chaos within the astral realm associated with fierce storms. He can be evoked on the astral plane alone for this reason. The Zanda can summon him and compel him on the astral plane to destroy specified locations, and as a result chaos will distill into the area which destructive intent is channeled toward. This Div can be useful in regard to throwing a prerequisite attack to shake the foundation of larger groups of enemies whom reside in specific areas. I am told that there are times when the Dragon lines are active that the elements themselves will rise up to destroy the physical land directly. One can also summon him on the astral plane if your desire is to create order from chaos so that the intended order can begin to reflect upon reality according to will.

Aspenjargack



Aspenjargack has many uses as he is a demon who is in control of elemental forces. He wields and withholds the rain, each drop being a desire of the sorcerer. Each drop imposing itself upon the land of this earth plane. His oncoming clouds can bring forth both growth and destruction or his withholding of the rain can cause life to dry up and wither. This Div can teach you to harness elemental energies to impose your will upon the world through sorcery and low magick for any reason. He takes pleasure in his teaching as it is the platform through which the stasis of Ahura Mazda can be thrown into a state of evolution and ascent. Evoke this demon anytime elemental forces can be used to manifest desire of any sort. These desires may be for creation or deconstruction. It matters not. He is a splendid and joyous personality if I ever met one.

Zohak



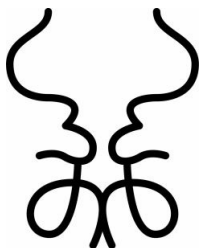
Zohak is Prince of the ancient Daeva Cult, and the origin of the path of smoke which began with the ancient daeva cults. He is the first man to become Dark God through the mastery of the rays of the Black Sun Angra Mainyu. Zohak can be employed to create progressive strategies for harnessing these powers of darkness to create change beyond you and within the world as a whole. This very grimoire is the key which will unchain him from the depths. Evoke Zohak to simply gain greater insight in regard to the application of the work within this tome. He can instruct you in many practical ways of raising life force and using the twin serpents DoMar and Dehak to expand consciousness and gain power. As the storm fiend he will tear your life as it is now to complete shreds. Stand firm for after the storm clears, he will guide you in the process of building your own divine glory. He is invaluable when it comes to learning to harness the Kunda force and the inner serpent power.

Angra Mainyu a.k.a. Ahriman



Angra Mainyu is the very King of Darkness. He is your greatest terrors manifest. Angra Mainyu is also your greatest potential for that which terrifies you is the only obstacle between you and your greatest power and strength. Evoke the King of Darkness and face his dark glory. Stare your greatest fear in the face and embrace it as your greatest ally on this path of becoming. Ahriman will give you great insight in regard to the operation of the cosmos, your strengths, your weaknesses, and how it is all woven together through magick, or what he calls counter creation. He can be used for any purpose in alignment with any of the Divs with greater result and intensity. However, he is the big gun so be careful. Compelling his power would be analogous to a two-year-old firing an M16. He can teach you about the construction of desire within the world through the deconstruction of the limits imposed upon self. When coupled with Az-Jahi in regard to sorcerous teaching you will be transmuted into a nexion of power which can lead to the very evolution of mankind and the world as a whole.

Az-Jahi



The Queen of Ahriman is a powerful muse and motivational force. She can initiate you in regard to various mysteries of Vampiric power and necromancy. Just as Angra Mainyu rules over the Divs and their powers, Az-Jahi rules over the spirits of death and decay. She can also teach you about the importance of the deconstruction of reality in the process of the manifestation of desire. Her teaching when combined with that of Ahriman can empower your sorcery beyond that which you could ever imagine. There's great synergy harnessed with their powers combined. You will become the transmuting power of Arezura incarnate.

زه Venoms of the Black Sun Chapter 6

The Venoms of the Black Sun are essentially fluid fetishes. The process of creating them is very similar to the alchemical creation of elixirs. However, these elixirs are not to be taken in orally. They are instead a means to anchor the essence of certain Divs upon the corporeal plane in various ways to create change or to empower the cause of counter creation through sorcery.

The Venoms can be used to anoint outdoor ritual areas to place that area under the direct influence and protection of the Div which corresponds to the specific venom being employed. Instead of being compelled to protect they can also be charged to permeate an area and act as a destructive force to wreak havoc in the lives of enemies. This can include any political or educational institutions which do not serve our liberation in any direct way. These are only a couple of vast possibilities through which the Venoms of the Black Sun may be employed.

They can be added to inks which the Zanda can then scribe petitions upon which can be burnt upon the Blackened Fire of Zohak to plant your intentions in the realms of outer darkness and manifest later on the corporeal plane. This is a very simple method of sorcery which can be used in conjunction with other methods described in this book. Talismans can be anointed with these Venoms of the Black Sun to empower them with the essence of one of the specific Divs. These talismans can then be simply spoken to in order to sway their power toward your intentions that may align with the power of the specific devil being employed.

The most important and most powerful part of the Venoms of the Black Sun is the very creation of them. Through the process of creating these elixirs you will be sympathetically removing the Sol from your body and suspending it within spirit so that the dead matter of physical self can be purified to become a worthy vessel to wield the power of the specific Divs housed within the Venoms of the Black Sun.

Then after the body is purified and the Div is housed within the Sol they are reunited alchemically and sympathetically merging their power with your physical self. This is one of the alchemical methods which can be employed by those who walk the Path of Smoke toward more sorcerous ends. It is not really the direct transmutation of self that is sought here though that element is indeed present. It is more about empowering your sorcerous efforts and creating change upon this corporeal realm through the power of the fluid fetishes themselves.

Concoction of the Venoms

For the creation of the Venoms of the Black Sun, you will need:

1. A mason jar
2. A permanent marker
3. A plastic sandwich bag
4. A cast iron cauldron and a pestle
5. One ounce of the herb that corresponds with the power of the Div
6. A bit of your hair
7. A pair of your nail clippings
8. The anchor stone
9. Everclear or grain alcohol
10. A filter, e.g., coffee filter
11. A funnel
12. A dropper bottle to contain the elixir and dispense it.

To begin the operation of creating one of these venoms first awaken the Black Sol of the plant matter and corresponding stone for sorcerous use as described earlier in this book. They should be awakened together for this specific work. Then evoke the Div according to one of the methods described in the Grimoire of Arezura. The Div is then compelled to perfect you as a vessel of its power through this work.

Begin grinding the herb with the stone inside the cauldron while vibrating the name of the Div and meditating upon its sigil. When the sigil begins to activate place the cauldron on top of the sigil and begin to meditate on the power of the Div. As you meditate begin to draw the sigil upon the Mason jar with a black permanent marker. Place the ground herb, the stone, your hair, and your nail clippings into the jar with an equal amount of grain alcohol and seal the contents within the jar by screwing on the lid. Shake the contents. This represents the chaos of unlimited possibility beginning to shake up the limits of the physical body.

The jar is then buried within the altar urn for forty days. During this time the Blackened Fire of Sol within the dead matter and within self is being removed from the body so that both can be purified. During this forty-day period intense work with the Div should be performed.

After the forty days have passed remove the jar from within the urn. The Blackened Sol of the plant will have been extracted and suspended in spirit. Place the anchor stone within the dropper bottle and filter the fluid from the dead matter and then use a funnel to place the fluid in the dropper bottle as well. Place this fluid upon the sigil and activate it compelling the nature of the Div to seat itself with the collective energies of the Sol of the plant and the stone. When you perceive that the energy of the Div permeates the fluid elixir and it is seated the process of purifying the body begins.

The moist dead matter which includes your hair and nails are placed in the cauldron. Ignite the matter with a flame that originates from the Blackened fire of Zohak. Stir it with a sacrificial blade as to sacrifice all of self for the sake of being a worthy vessel of one of the powers of Darkness. This represents the spirit and the fire of will purifying the soul. It is the inviting of the demon to awaken its power within you. When it turns black grind it again.

Add a bit more of the spirit which now is seated with the power of the Div and ignite it once more with a flame that originates from the Blackened Fire of Zohak. This symbolizes the power of the Div now purifying you from all physical limitations that prevent the complete awakening of its power within you. Continue to do this until the powder becomes white. This is to be directly purified by the flames of the Black Sun. When the powder is as white as it can get reunite it with the fluid that remains in the dropper bottle. This symbolizes the complete mergence with you and the power and consciousness of the Div.

Begin to consciously wield this power through your magick and take notes in regard to how this power will now start to awaken through the alchemical yet sympathetic work which has just been performed. Begin to use the Venom of the Black Sun and as you anchor it out in the world take note of how the power will start to more substantially anchor itself within you.

You can now use this Venom in all kinds of sorcery as Angra Mainyu or your own evil inspiration guide you. Use it and take note of how the external change will begin to create an alchemical transmutation of self.

For those focusing on more alchemical results upon this path these operations will act as supplemental work that will better prepare you for more intense rites of spiritual alchemy. For those focusing on sorcery there sorcerous power will certainly improve through this sympathetic act of refinement.

1. Venom of Ahirman: Devils Dung, Black Herkimer Diamond
2. Venom of Az-Jahi: Devils Apple, blood stone
3. Venom of Zohak: Black Snakeroot, Kyanite
4. Venom of Aighash: Devils Nettle
5. Venom of Akomanah: Devils Tree, amethyst
6. Venom of Sovar: Blue Devil, sapphire
7. Venom of Aeshma: Devils Club, ruby
8. Venom of Andar: Devils Bit, emerald
9. Venom of Nakiyas: Devils Plague, amber
10. Venom of Taromat: Devils Bones, Hematite
11. Venom of Pairika's: Devils Flower, Fools Gold
12. Venom of Druj Nasu: Hellweed, grave dirt, human bone dust

Wolf's Blood Oil

This oil is one which is reserved for the alchemical practitioners upon the Path of Smoke. It is used for anointing sympathetic elements of spell work for the sake of fierce baneful protection. It can be used to anoint corners of the home on nights of the full moon to protect the grounds you deem as sacred. The entrance of the homes of others can also be anointed with this oil and the lupine spirits who flow through it can then be compelled to protect or devour. The creation of this oil is a rather time consuming yet alchemical process and its effects though strenuous are well worth it. The ancient daeva cult would sacrifice wolfs blood spilling it within the depths of the earth where the sun never shined. This was an offering made unto the powers of darkness. The spirits of those wolves who were sacrificed is the spiritual essence harnessed within the process of creating this oil.

As a disclaimer I must note that this oil is highly toxic and direct contact with it should not be made under any circumstances. Use common sense when anointing anything with this oil or integrating it in your practice in any way.

The preparation of this oil begins on a night of the full moon. Crush and pulverize a generous amount of wolfsbane with a mortar and pestle. Add seven drops of your own blood to a large dropper vial. Then add seven nail clippings and seven strands of your hair. These will be symbolic of the fangs and fur of the wolf and will act as anchors to seat and contain their spiritual essence. This will link these spirits to you in a very intense way as the number seven also has great significance in regard to the seven chakras or energy centers within. The lupine spirits will join the Divs in devouring the limits of the chakra system and this is the internal gateway they use to merge with your consciousness. Through the creation of this oil the sorcerer will be blessed with lycanthropic abilities through this alchemical mergence. These abilities though obtained in the spiritual planes will begin to benefit day to day activities and directly enhance survival instinct in times of danger. As with all alchemical operations upon the Path of Smoke one must have first opened the internal doors through creating the altar urn as a nexion of infernal power.

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The Rawnuha is recited before the Black Flame of Zohak to awaken the energies of darkness within the temple. Dig a hole within the black earth of the altar urn and make a small mammalian sacrifice over the hole allowing its blood to spill within it. The sacrifice of a rat will suffice in this operation. Place a burning charcoal over the warm blood. Leave the lifeless body on the surface of the black earth before the hole and place a mixture of sandalwood, dragons blood resin and copal upon the coal allowing the smoke to rise for a moment. Then Ahriman is evoked to manifest above the altar of the sorcerer and his presence is welcomed within the temple.

Ahriman, Lord of Darkness divine, I thank you for your presence within this unholy temple of counter creation. I have offered you the life of this noxious creature as a gateway to your manifestation within this realm to stand before me! You are Angra Mainyu who is the Lord of counter creation, whom has brought forth the mountains to the plains! You have brought forth the beasts to the field and the creatures of the night! Ahriman with your infernal blessing I ask that you would bring forth the baneful powers of the wolf kin to fill this oil with their essence that it may be compelled according to my will! I offer my nails as fangs which will devour that which stands in my way! I offer my hair to embody their predatory essence! I give my blood as a gateway to empower them to act within this world according to my will and purpose!

At this point you may begin to hear the distant howling of wolves and perceive their phantom shadows begin to surround you and encroach. Stay focused and dare not fear that which you have just conjured. If you have any traits that hinder you from aligning with the wolverine kind they may seemingly strike and attack you. Fear not. This is a much needed alchemical process. They are consuming any hindrances between you and them. Allow it and embrace it! Keep in mind that these hindrances will arise through your life experience later and you will directly face them. However, you will succeed in devouring them through the power of these ancient wolf spirits.

Ahriman will remain and stand as witness to whatever testing you may face in this moment. When the tumultuous current has run its course the lupine energies will begin to distill into the oil, which is essentially a fetish of sorts just like the Venoms of the Black Sun. At this point Ahriman should be asked for ways that this oil can be used. The methods he gives you will be specific to you alone and dictated by the nature of the testing you have just experienced. Regardless the scope of these methods will go well beyond anything which could possibly be revealed through this book. When his presence dissipates you will feel ravaged and depleted.

After this initial experience a drop of your own blood is added every night until the dark moon in order to feed the wolf kin. Then it is buried within the altar urn from this dark moon until the next in order to gain power and momentum. After feeding the spirits this will make them hungry and more subject to your will. They will not bite the hands that feed them. Instead, they will hunt that which stands in your way.

The oil is then consecrated as a vessel of the predatory powers of the wolf and a gateway to initiation by these lupine demons. Though direct initiatory work is not absolutely vital it will saturate your aura with these lupine familiars and they will then teach you methods of alchemical lycanthropy which is useful for ascent and transcendence. Blue pillar candles can be anointed with the oil and lit before sleep in order to tap into the initiatory work of the wolf kin through the subconscious territories of the dreamscape.

Anytime this oil is used, that which is taken must be replenished with your blood. The amount must equal at least what you use. The oil will gain more and more power over time. This will also bind the spirits to protect you with greater and greater intensity in a progressive way as they will become more connected to your life force through use and offerings of blood you make through the process.

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Preparing for the Garb of Darkness

Chapter 7

The following rite is performed as an alchemical operation focused on the consummation of Ahriman's essence for the sake of full Adversarial embodiment. It is reserved for those who decide to walk the alchemical side of the Path of Smoke. The toad familiar is used as the vehicle of power for this operation. Its purpose is to prepare the Zanda for more powerful works of invocation found later within this great work of alchemical transformation. The license to this later work cannot be attained without first successfully performing this rite. At best the attempts at invocation will be fruitless, at worst severe consequence can plague the body, mind and soul of the magickian.

The Rite of Preparing for the Garb of Darkness begins on the night of a dark moon. Ahriman is evoked to manifest within the temple of the sorcerer on this night during the witching hour (3 a.m.). He is then petitioned to bring forth the toad vessel as a familiar and vehicle of the powers of Arezura. If in his eyes the necessary progress has been made upon the Path of Smoke he will agree to bring forth the toad familiar.

If Ahriman does not agree then the dark apostle should request the work which must be performed so that they may be found worthy of this blessing. This work will be unique to the individual and you should take care to stay centered in self through these assignments. As you were warned once before these forces may attempt to sway you from your true will, power, and purpose. For instance, it must be understood that there is a fine line between sacrifice and subjugation. Sacrifice helps one to harness the will and exercise detachment while subjugation is in no way conducive to ascent or spiritual expansion. Many tests may be encountered here aside from walking a line between sacrifice and subjugation. Take them, but stay centered in self without being self-centered.

If Ahriman does agree to send the familiar no work should be performed other than Kunda Yoga, and maintaining the Blackened fire of Zohak with meditations upon its flame. Basic spell casting through Kunda Yoga may still be performed but nothing outside of those. This will keep the current flowing through you and will act as a time of preparation for the upcoming intensity of this work. Remain patient. The gnosis obtained during this period will offer great understanding into the depths of this current. The rest from active sorcerous work and study will allow you to recharge after the melee of previous alchemical rites. This is a much needed period through which heavy growth will occur. Record the gnosis you receive and do not be surprised when it is needed after this rite is performed during the period through which you will assimilate its power.

The familiar will likely be encountered when you least expect it. When you do cross paths with it retrieve it and contain it upon the altar urn before the Blackened Fire of Zohak. Keep the animal until the night of the Dark Moon when the Rite will be performed. Keep it as an ally and pet treating it kindly by speaking to it and feeding it. Tend to its needs. The toad is an ancient symbol of Ahriman which while seen as an embodiment of evil, greed, and malice is also a representation of fertility and transformation.

On the night of the Dark Moon Ahriman is evoked to manifestation as per the tradition of this current and asked to bring forth all divs to bear witness of his blessing of the toad. As legions of infernal forces begin to manifest in the temple area you will likely feel as if you are standing in a pressure cooker. Some may come forth to speak, offering methods of sorcery regarding the bones of the toad. Before moving forward allow this communion to occur and take note of any messages which are given to you. They will be of great use later upon your personal path of ascent.

After the communion with the infernal hosts has ended the Dark Staat of Consecration is then spoken over the toad as you pour energy forth toward the familiar with your projecting hand. The toad is then anointed with a few drops of your own blood to create a direct pathway of entry for the infernal powers of darkness. After some time, he and all the powers of darkness will seemingly dissipate. Rest assured that they are not leaving but rather filling this animal with the powers of darkness eternal. They are possessing the toad so that you can later be empowered to possess them.

The animal is then humanely sacrificed and care should be taken not to harm the bone structure of the animal. The blood should be spilled upon your crown energy center. It must be remembered that this is not merely "toads blood" at this point. It has been transmuted into something entirely different by its being infused with spiritual powers of divine darkness. It is now a very physical/fluid gateway for the powers of darkness to move into this material plane through the toad and into your subtle energy bodies. It is not unlikely that toad will if actually possessed by divine darkness remain absolutely serene as if being reunited with its purpose. This is because it is true.

As the very blood of the Divs pours upon your head its effects will begin to operate upon your subtle spiritual bodies very intensely. The spiritual energies will enter the crown and begin to reunite the isolated frequencies of the chakras merging them in Divine Darkness. As the spiritual darkness moves through you it will begin the process of transmutation to prepare you for advanced work of "evocation." Through this advanced work we can enter the spiritual essence and consciousness of the Divs for the sake of possessing them. This is opposite of mankind being possessed by demons. Instead of us being vehicles of their powers they become vehicles for the manifestation of our will. This is to reside within them, not the other way around. This is to be clothed in the garb of darkness worn by Ahriman. This process will be covered later however I must state that this rite of sacrifice is a prerequisite to this empowerment. If this rite is neglected and rites of invocation are performed the physical body will go through a process of sickness and decay and bring on agony which is not meant to be endured. Your imagination cannot create the consequence of this negligence.

When the blood is done spilling, a bit of the skin of the animal is removed and held over the Blackened Fire of Zohak until it smokes and smolders. Inhale the scent and bring the smoke inward. This is to inhale a physical manifestation of the very Path of Smoke we walk upon. It is to take it within and merge with the path itself. This will permanently seal the transmutations occurring within the spiritual bodies. After this is done proclaim:

I cast the limits of the garb of flesh into the refining black flames of Hell to be clothed with the powers of divine darkness eternal.

The burnt skin and flesh are then buried at the bottom of the altar urn with a drop of your blood, and strand of your hair and a pair of your nail clippings. The toad is then placed in a secluded spot outside in the wilderness where it will not be disturbed, and the flesh is offered unto the Druj-Nasu or demons of decay. Any maggots found upon retrieval of the corpse can be used as potent anchors to house the Druj Nasu within the Candle of Decay which is employed for baneful rites. When the sacrifice is taken to the secluded area the rite continues.

Ahriman devours all including the limits of himself for the sake of evolution and becoming through the powers of the Druj-Nasu in order to reveal the truth of the lie unto the Dark Apostles! In the name of Zohak, the first man turned Div; I offer the limits of self unto the Druj through the mouth of Arezura to be clothed with the garb of Ahriman which is divine darkness eternal. Druj-Nasu hear my call and be stirred now to this place! Devour the flesh of this vehicle of power and as you do devour my human weakness. Come forth now and receive this offering made by me! Druj-Nasu come!

Take time to meditate and experience the energies present as the demons of decay come forth. The intensity of the Divs may increase as any hindrances to their transmutational efforts will start to be devoured by the Druj. Record your observations and any messages received through the process and then return to the Temple of Blackened Fire and close the rite.

You will need to return to this spot in order to observe the process of decay and continue to meditate upon how this rite and its accompanying effects are beginning to alchemically devour your own personal limitations. Allow these limitations to come to the surface of the conscious mind and allow the Druj to devour them. Record the results of these meditations thoroughly. Read the notes often as the flesh of the toad decays and observe exactly how these weaknesses and limitations are being devoured by the Druj Nasu. Study this process for it will offer deep insight in regard to how these forces can be employed for transformative purposes as well as within applications of sorcery for benefit or bane.

As you attain revelation in regard to this the illusion of good and evil will begin to dissolve and paradox will lose its mystery and as a result you will begin to grow in power through the process of decay. This is to be reborn as Kunda. The effects of this rite of sacrifice will continue until the flesh of the toad is consumed. This can be likened to a gestational period and the rite itself is the conceiving of the God self. When the bones are consecrated for sorcerous use after the process of decay this is your rebirth.

Once the bones are retrieved they should be placed in a small black chest until they are needed. It is at this point in the rite that the greatest testing will occur within your life experience. These are opportunities to exercise your power and gain magickal maturity. Use sorcery to create change in all oppositional circumstance. The empowerment which will come as a result will begin the process of weaving the garb of darkness within your aura. This is just the beginning of the alchemical process of becoming.

Basic Sorcerous Use of the Bones of Angra Mainyu

The bones of the toad retrieved from the previous rite are kept for sorcerous use. The entire skeleton need not be used for any single purpose. A single bone will suffice for individual rites of magick, and depending on how they are employed they may be used again.

A single bone can be kept with sympathetic links of friends or foes and then the Ahrimanian essence can be charged toward beneficial or baneful ends. In this way less permanent sorcery can be applied toward the target which the Apostle of Ahriman seeks to effect. Through initiatory work with the Divs many possibilities in regard to this will begin to open up. I will describe one simple method which can act as a key to open up these doorways of possibility within your mind and it can be used for malign or benign purposes.

One method which can be employed is to simply place a photo of the target upon the soil of the Altar urn. The Candles of DoMar and Dehak are lit forming a flaming triangle of manifestation. Then through the gateway of blackened fire impose the vision of what you seek to achieve. When your focus begins to wane the bone is plunged through the photo and into the earth within the altar urn to act as the conduit of the energy being planted within Arezura. The Red Altar candles are then extinguished and the photo and bone are left until the night of the Activation of the Blackened Fire of Zohak. Before the next Blackened Fire activation, the bone and photo is then placed into a satchel and buried within the altar urn. In this way the sorcery is grounded upon the physical plane. Your purpose will then be fueled through the traditional offerings made unto the Blackened Fire during its activation. The magick will remain in effect until the satchel is retrieved from the Urn and the bone is separated from the sympathetic link which is in this case a photo.

Single bones may be buried in order to create astral gateways in outdoor ritual areas where you may wish to anchor the powers of darkness. This is done by reciting the Rawnuha as a small hole is dug in the desired area. The bone is then charged with the Litany of the Black Sun and placed within the hole. An offering of blood is then spilled over the bone and it is then covered within the earth. The charged bone then begins to defile the earth plane of Ahura Mazda opening the gates to infernal powers of darkness. These powers will seep into the physical plane by drawing upon the power of the ley lines as well as the powers hidden within nature.

In this work the Uhov Mehsha is not recited as we do not want to close the energy raised. In this way the energies will accumulate creating a power sync in the area. This will make rites of magick as well as meditations very potent as they will begin to draw upon the elements of nature for the sake of destroying imposed fate and limitation. In fact, to simply go to this area and meditate is a powerful way to draw on the darkness of Arezura to empower self. Great gnosis in regard to the Path of Smoke can then be obtained through these meditations. The mind will connect to these powers and the state of no thought can be more easily achieved. This is to become a microcosmic emanation of the void.

Similarly, the bones can be buried with the same ritual method to curse or bless certain areas by visualizing your intent during the recitation of the Litany of the Black Sun. Either way the bone itself can be left buried indefinitely to create a permanent vortex of energy, or it can be retrieved to close the gate. Keep in mind that though the gate may be closed the energies will then scatter and the Ahrimanian forces will go out into the world to further the cause of counter creation. To close the gate, retrieve the bone and once more recite the Litany of the Black Sun as you visualize the accumulated energies begin to loosen from the magnetic pull created by the burial of the bone talisman. Then recite the Uhov Mehsha to close the gate. It is at this point that the powers of

darkness will go out into the earth for the sake of creating alchemical change within the world.

These are all examples in which the bones can be utilized numerous times toward a few different purposes. There are many other methods I am not yet licensed to speak of within this Grimoire. I will likely be told to bring these forward in later work. However, you will gain insight in regard to the use of the bones of the toad familiar as your connection to the powers of Arezura deepens.

For more permanent use one can create necklaces from specific bones that one may be drawn to. This can then be charged and consecrated for numerous reasons such as protection, or communion with the Lord of Darkness for the sake of gaining gnosis in regard to rites of sorcery among other objectives you may have.

One specific bone can be chosen to act as the Stylus of Ahriman. This bone is used to scribe sigils upon candles when employing sorcery through the Lamps of Fate. Choose one specific bone for this purpose and place it within a small storage chest when not in use. The Stylus of Ahriman is fed monthly on the night of the full moon by offering a few strands of hair and nail clippings. To awaken its power for use first anoint it with a few drops of your blood, and then also anoint the candle to be empowered before inscribing the sigil upon the candle.

The bones of the toad familiar will serve you well and their use is only limited by your own creative imagination. They are essentially a physical manifestation of unlimited possibility as the toad familiar is an ancient symbol of the craft of the wise and Angra Mainyu/Ahriman himself.

سرنوشت Lamps of Fate Chapter 8

For most people, candle magick is one of the simplest forms of sorcery to master for the sake of creating change. Though the method presented here is not difficult, it is more laborious than most teaching in regard to candle magick. I will say that in this method of doing things I would always suggest that the magickian create candles by hand as they are needed. This ensures that each candle is filled with intent specific to the need to be met. It is much easier to integrate specific sympathetic elements that correspond to the nature of the working in this way. To be blunt, this goes a long way toward potency in lieu of simply buying a bunch of generic red candles in advance for workings of wrath or passion. It brings the flames to life as specific gateways for your desire. They are then like spiritual children born for a specific purpose and there is nothing mundane or ornamental about them.

You can find a lot of information on creating candles for free from many sources. If the candle is being created for high magickal purposes, then paraffin wax is good to use as it seems to dissipate into the aethyr instead of melting. If it does leave a mess like common beeswax it is a signal that there is an obstruction hindering the fruition of your intent. This method deals with these kinds of obstructions directly though, so if this occurs it is something that needs to be dealt with in a specific way. If your magick is focused on creating change in reality than beeswax works very well as the remaining wax can be buried in the earth so that the energies will be effectively grounded to defile the corporeal plane and mold it according to the desire being sought.

The extra energy put forth through this method will be well worth it and though it is a bit more complex in regard to the dynamic of this current, I consider the complexity to be an important part of it. It will lead to a greater understanding of the entirety of this current and how it operates. The will of the sorcerer is the path to power and the more your will is exercised toward counter creation, the better the results will be. Within this current candle magick is a potent way to harness your will to transmute stasis into evolutionary power through change according to your own vision. It is a means to exercise your Godhood in a very direct way.

One of the main differences in approach within this current is a mental one. You must realize the fact that all candles created and burnt for the sake of creating change are extensions of the Blackened Fire of Zohak. When lighting one of these lamps for the sake of defying fate it should not be viewed as an individual spell but rather one step in the expansion of consciousness and self for the sake of personal evolution. The candle you burn to usher in prosperity is no different than the candle burnt to gain lucidity in dreams. These are both extensions of the central flame of consciousness which seeks liberation through creating change within stasis and destroying limitation so the Blackened Fire of spirit can shine darker from within. All the sorcerer is doing is using higher consciousness as a tool to reach into the realm of limitless possibility and choosing what to witness next within the life experience like one would choose a course when joining an institution of higher learning. These are less "spells" then they are simple proclamations of change. Such is the faith and will of the Zanda in regard to self. We are simply acting as directors behind the scenes within a movie called life which we are free to change as we go along.

Another main difference within this method is that principles of both destruction and creation are harnessed. Most can come to know what they desire quite easily. However, we must come to realize that in order for our desire to come into manifestation the circumstances which already exist must first be destroyed. This is not evil; it is the simple understanding of a magickal principle being consciously exercised. We must remember to keep the destructive force moving toward the will and vision of our intent to create our own reality.

When you have invested your energy toward creating the specific candle as a beacon of your desire bring it into the Temple area before the Blackened Fire of Zohak. Recite the Rawnuha as done before all rites. Then write down all that stands between you and your intended result on a piece of parchment paper that will fit in between your palms. Place the paper between your palms in the prayer mudra. Focus on pouring your destructive powers into this symbol of your will to destroy these hindrances as you gaze into the eternal fire of apostasy. Visualize all relevant hindrances being consumed by the black fire of your becoming. When you reach a climax in mental and emotional energy burn the paper upon the defiled flame and scatter the ashes upon the altar. This is symbolic of that which currently "is" being consumed by the fire of your spirit, and turning to ash on this corporeal plane.

The next step is to inscribe any relevant sigils or symbols that relate to your intent upon the surface of the candle. This is done during ritual so that the energies flowing through the ceremony will empower your own energies so they may be channeled into these relevant inscriptions. After any inscriptions are made the candle may then be anointed with specific oils, blood, sexual fluid, or dressed with linkages conducive to producing the result desired if these were not already integrated into the wax.

At this point the candle is buried for 3-7 days (or any suitable amount of time that may be relevant to the working). This allows it to charge and become saturated with the powers of darkness that reside in Aezura. I have found that performing candle work is very effective when used in conjunction with the weekly maintenance of the Blackened Fire of Zohak. By devoting oneself to one of these rites every week one will be consistently moving toward expansion of self to break free from oppressive circumstances so that one can focus more intently upon ascension. One of the key secrets to success in producing results in magick is to forget about the working after it is completed. By constantly working on a new goal the rite of yesterday becomes much harder to remember because it soon becomes the rite performed thirty days ago which you have no recollection of. After burial recite:

I now plant the seed of my desire within the black earth, through the mouth of Aezura where the powers of sorcery and counter creation dwell. Through this gateway of darkness, I now shine the light and power of my will upon this world for the benefit of me and mine!

Recite the Rawnuha once more upon retrieving the buried candle. Upon lighting the candle with the Blackened Fire of Zohak allow your consciousness to enter the flame and experience the end result of your desire manifest. Fully experience it. As with all rites it is important to maintain this experience until a climax is achieved. When the climax is reached place your palms upon the earth on each side of the candle and ground this experience. Allow the candle to burn down completely as the flame will act as a gateway for the energies to rush into the world for manifestation. If any candle wax remains in workings of low magick this is one case where you would bury what remains outside of the Urn or altar. This is because this is where you want the energies to manifest. Consider it a means to defile the limited earth of Ahura Mazda with seeds of counter creation. The following table goes over some basic candle wax colors that can be created for sorcerous use as well as their positive and negative qualities.

The Table of Candle Correspondences

Color	Positive Powers	Negative Powers
Black	Absorbs baneful energy	Imposes baneful energy
White	Purity & clarity	Impurity & corruption
Violet	Truth & healing	Deceit & depression
Purple	Ascent & spiritual power	Descent & abusive power
Blue	Dreams & astral travel	Dream/astral infiltration
Green	Abundance & harmony	Poverty & chaos
Yellow	Expression & creation	Blockage & destruction
Orange	Attraction & flexibility	Repulsion & rigidity
Red	Love, lust & passion	Hatred, revenge & wrath
Brown	Stability & efficiency	Disrepair & disruption
Lavender	Affection	Indifference
Pink	Unity & honor	Separation & slander

The Candle of Decay

Though I would suggest all candles used for sorcerous work be made by the adept by themselves for the purpose of being born of the desire and intent it is required for, this one must be made by hand. The reason for this is that it a fetish of sorts in that it houses the spiritual essence of the Druj-Nasu for purposes of bane toward an enemy. It is a Black pillar candle which contains rotten meat, fly corpses, graveyard dirt, maggots and human bone powder within the wax.

These are demons of death and decay and their power is housed perfectly within these sympathetic elements, which correspond to their energetic vibration and power. The flame upon the candle is a mere gateway of activation to manifest their power within the world. Through this candle the powers of the Druj can be consciously directed beyond their normal purpose of passive protection. By doing this their power and intensity is greatly enhanced.

After the candle is made it is then consecrated with the Ahrimanic method of inverse exorcism known as the Rite of Consecration which should be geared toward infusing this magical weapon with its power. A hole is dug within the altar which is large enough to contain the candle after it is prepared. Do not just haphazardly dig a hole however. This hole should be contemplated as the very grave of all enemies whose lives this baneful power will claim throughout all boundaries of time and space. It is cold, quiet, and lonely. Rest assured that if you are compelled to create this candle you will need it.

A black rat must be obtained for the rite; however, it will become a representation of your enemies. So therefore in essence it is not the rat you are sacrificing. It is to destroy your enemies through backward knowledge before they even cross you. The animal is a representation of their lives being quite literally in your hands. This is a proclamation to the cosmos that your enemies are designed for one purpose, to die as mere rungs on your personal ladder of ascent. They are mere opportunities to exercise divine power. Their purpose is to be stepped on to reach higher levels of spiritual evolution.

Ignite as much rage as humanly possible and cut the throat of the black rat allowing the blood to flow over the prepared candle. Drop the lifeless body within the hole along with the candle and cover it with soil. At this point the Druj Nasu are stirred and conjured to house themselves within the candle.

I call upon the powers of death and decay through the mouth of Arezura. Powers of baneful darkness I summon you to this unholy temple. I conjure you mighty Fly Goddess Druj Nasu to enter this lamp of death which will guide the lives of my enemies into utter destruction, for death levels them all according to my will, whether they die as Kings upon a throne or poor men lying upon dirt! Druj Nasu fill this lamp of death with your power and essence as I offer my blood upon this gateway of the black earth. So it is done!

Your blood is now offered over the surface of the soil where the candle is buried. It is left to accumulate power from dark moon to dark moon.

This instrument of bane can be used many times until its wick can no longer hold a flame. Its power is utilized by obtaining a sympathetic link to your enemy. You can create an effigy, obtain handwriting, hair, or simply write as much known information about the enemy as possible upon a small piece of paper. What the link is matters not, so long as it can be burnt upon the flame of the candle. To activate it simply light the candle with the Blackened Fire of Zohak and recite:

This Druj Nasu runs from the northern directions in the form of a fly. (Vend 7.2)

Visualize the fate of your target within the flame of the candle as you hear the drone of millions of flies grow louder and louder in unison with your rage. Allow all of your hate to build and grow within until it reaches a point of climax. Before this emotional climax begins to wane at all, observe the flesh of your enemy decaying and being overcome with maggots as it rots to nothingness in a sepulcher of torment and burn the sympathetic link. Then recite:

To him blows the wind from the northerly direction from the more northern sides, stinking, more stinking than other winds. (Hadokht Nask III, 25)

Take some of the remaining ashes and blow them toward the North and proclaim:

I offer my enemy as a sacrifice unto the Druj Nasu. Claim your prize now, by the power of Ahriman and the Blackened Fire of Zohak, and in the name of my own divine power it is done!



Fetish of the Wounding Spear

This magickal weapon is a symbol of the warrior of apostasy, the adept who goes into battle in the war of the Gods as a God. During ritual and ceremony, it is used in a similar fashion as a sorcerous staff. It is a fulcrum point and bridge between realms above and realms below, corporeal and spiritual. For the Zanda it is a key for the manifestation of desire upon this plane through the powers which dwell in the realm of Arezura. It will become a spirit house for Aeshma, the demon of wrath who wields the powers of all Divs.

This fetish will at some point on the Path of Smoke become more than necessary. The reason being is that this current opposes egregores which the masses view as "Gods." These egregores are intense thoughtforms who have gained sentient consciousness via the invested belief of countless numbers of people. Like any sentient consciousness they seek to survive and the very act of opposing them may bring about less than desirable effects. In other words, as you wage war with them, they will likely oblige you.

For the beginning initiate the Blackened Fire of Zohak will absorb a lot of spiritual attack so long as it is kept lit according to the instructions of the current of the path of smoke. For those just stepping upon this path it will serve you well on its own. However, when the power of the adept begins to increase the ferocity of protection needed will increase along with it. That is the main purpose of this fetish as it is not mere passive protection. It actively seeks out spiritual threats and it must. This current is harsh. It is both spiritually and physically catabolic by itself without the onslaught of external spiritual attack. This is the case regardless of the path of intent you choose to follow within this current and so this fetish can be created by both the sorcerers as well as those who are focusing on more transformational alchemical work upon the path.

The wounding spear of Aeshma will act as a point of condensed focus of his power within this physical world. It will concentrate and substantiate this power outward from within, (supposing the adept has done prerequisite initiatory work with the dark emanations of Ahriman) so that it may act as a focal point of wrathful power between this world and the other worlds. The power will move through this doorway as needed, depending upon where the baneful energies directed toward you are coming from. The Blackened Fire of Zohak is a defensive shield while this is a weapon of offense countering that which opposes your existence and becoming.

If you have performed adequate work with the Divs you will be given the weapon of the wounding spear in the realms of darkness eternal by Aeshma himself. To obtain this honor and blessing you must develop your own warrior spirit and powers of wrath. However, it must be understood that this means much more than simply working with Aeshma alone. Heavy work with the Divs which conjure you (yes I said that correctly, the Divs which conjure you) must be done to fully harness the power of Aeshma for he wields the power of all Divs combined within one beast. Wrath is the power to protect one's sovereignty and sovereignty implies self-mastery on all levels of consciousness.

These are the words Aeshma spoke unto me in regard to wrath. May they act as the impetus to your own understanding.

Wrath is not to exercise childish human anger through violence. It is not a power that is reserved for governments who seek to oppress and enslave. Putting the power of war in the hands of government is one of the most fatal mistakes humanity has made, for in its truest and most authentic sense it is meant to protect mankind from tyrannies rule. True wrath is a power of mankind to protect their right of evolution and survival and it is born through divine wisdom and higher consciousness. I embody the power of all Divs for one reason. They are all integers within the equation of the true essence and totality of wrathful power.

With that being said a bit of light is shined upon the reasoning behind the fact that one must put in the flight time regarding initiatory work with the Divs. The sorcerer would do well to focus on evocation of the Divs to gain knowledge and not just obtaining desires. When this invested effort is sacrificed the spiritual blessing of the wounding spear will be bestowed upon you, and it is at this point that its physical counterpart must be constructed. If you have received it, you are going to need it.

This weapon must be constructed by the Zanda himself bringing together certain sympathetic elements to align with the vibrations of Aeshma. The shaft of the spear should be made from ebony wood. Ebony is a dense black hardwood that fully represents the totality of occult knowledge found in darkness. Though it is a wood of protection and this makes it suitable for a fetish such as this, it is also a wood which does not discriminate in the nature of the magick it performs because it represents raw primal power. It is balanced in regard to creative and destructive purpose. It simply embodies the power to create change, period. If ebony is too expensive to attain, then any dense wood can be used and stained black. The wise will be able to connect the dots as clues within this tome offer enough insight needed to awaken the spirit of ebony in much smaller amounts through the creation of an elixir. Through this process the shaft of the spear can be imbued with the Ebon spirit.

The second sympathetic element to be integrated is the black flint spear head. Flint was used to create weapons in the past which makes this tool a bit more practical in a symbolic sense, however it is the magickal properties of flint that make it so useful here. Flint has powerful protective properties which align with the purpose of this spirit fetish. It is also associated with both Mars and its warlike attributes as well as the Saturnian mysteries. Flint also has a vibrational alignment with the number seven being symbolic of the seven powers of darkness wielded by the seven major Divs.

A dead scorpion is set upon the shaft of the spear as this animal vibrates to the number seven to further align this weapon with the seven secrets of power. The scorpion is also one of the noxious creatures of Ahriman. Lastly, when the sigil of Aeshma is burnt upon the spear the fetish is complete and is ready to house the essence of the Div within it.

Drink dark ale until the point of intoxication and recite the following words of power until you fall into a deep trance and feel the presence of Aeshma, his defilement, and the powers of the Druj tear through the veil entering your unholy Temple of Blackened Fire.

Aeshma enerep, Druj Nasu enerep, Paiti-raethwem enep, Ham-raethwem enerep.

After the needed altered state of consciousness is reached create a small wound over the heart chakra with the spear in order to bind the service of the spear to you and you alone. The Div is then evoked by anointing the sigil which has been carved or burnt upon the spear with your blood and summoning him using that sigil as the gateway of his manifestation.

Aeshma, Div of wrath and fury! He who wields the bloody mace! Aeshma who is demon of the wounding spear I call you forth into this unholy temple of counter creation! Through devotion to my becoming on this path of smoke I have earned the murderous spear representing your power and might. This spiritual weapon has been made manifest in this corporeal world through my will and counter creative power so you may fill it with your essence and might! Empower it so that it may serve me here upon the corporeal plane! May it serve as a key to the realms above and below unlocking power and wisdom for my glory and ascent! Fill this weapon with your powers of wrath and fury that it may seek out spiritual attacks made toward me rendering them useless and impotent!

The sigil upon the spear is then anointed with the Venom of the Black Sun created to house the spirit of Aeshma. As he fills the weapon with the powers of the spiritual gift earned on the aethyric plane the sigil will begin to glow with power. Make an offering of libation by taking dark ale into the mouth without swallowing and then spraying it over the spearhead to feed his spirit. This should be done weekly. When not in use the spear should be set or hung in the northern direction.

دامتوتون

Rites of Damnation

Chapter 9

The Snare of Vizaresh

According to lore, Vizaresh is the demon who drags sinful souls into hell, noosing them with the power of their own sins. Within the context of those initiated through the mysteries of darkness Vizaresh is Hells initiator who guides the sorcerer through the trials of damnation. Initially he is summoned and conjured to make the transmutational adjustments necessary to empower you to endure the initiations of Arezura through astral journeying. He is the gatekeeper who can bestow the power to open the doorways to the realms of Arezura. Therefore, to effectively move through these planes one should make substantial contact with this Div first.

There are several complex components to these workings. The first thing one must do to prepare for this work is to obtain a Zarathustrian Kusti cord to create the snare of Vizaresh. The snare is the power of one's own evil words, thoughts, and deeds. It is that which Vizaresh uses to drag unwilling souls into Hell. This cord will gain its power through one's practical application of the three evil principles of Zohak. It is only through the conscious application of these evil principles that the doors to Arezura can open for further alchemical advancement upon the Path of Smoke.

Conceptually this tool may be considered the averse Kusti cord of the Zoroastrians. The Kusti cord to the Zoroastrians is a Holy and sanctified item which symbolizes their faith and devotion to Ahura Mazda. It is ceremonially tied and untied many times daily to remind them of adhering to the principles of "good" thoughts words and deeds.

This inverse cord has many uses in regard to sorcery but for these initiatory rites of damnation the dark esoteric symbolism is what becomes the gateway to this tools power. This black cord is constructed with 72 black threads. These 72 threads represent the inverse knowledge which is a reflection of 72 chapters of the Yasna. The Yasna is a part of the Zarathustrian Avestan scriptures. It also represents your connection to the realms of Arezura and the powers of darkness. The space between the 72 threads symbolizes the nonexistent illusory veil between worlds placed before the perception of humanity to oppress and disempower. The twisting of the thread in the beginning of its construction symbolizes the connection to the present world and the future change the sorcerer will impose upon it through sorcery. Turning the cord inside out represents backward knowledge and the passage of the consciousness from the limited confines of the body into the other worlds unseen by the masses. Uniting the 72 threads is symbolic of the fact that the power of the Divs though individual powers are all emanations of the one dark force called Ahriman.

The snare of Vizaresh is wrapped three times around the waist signifying the three drakonian heads of Zohak, and then it is tied with two knots. One knot is tied in the front and the other in the back. At the surface these knots represent Ahriman and his consort Az-Jahi. However, the knot in the front is also a reminder of how the limits of religion bind the spirit to true darkness and ignorance through the false light which entrains the brain, and binds mankind's spiritual intelligence. The second knot binds us to our devotion to becoming Kunda or man turned Div. This is to gain the power to move through worlds to create change within this realm of illusory limits. To make things easy simply purchase a Kusti cord and dye it with the blood of a suitable sacrifice if you find this item to be worthy of it. Alternatively, one can just dye it black or red.

This item is worn during Rites of Damnation or during the exploration of the five realms of Arezura. As this magickal item is used it will become a sync for the very powers of hell. This energy can be used in rites of bane to bring torment to the lives of enemies. It can also be used in rites of binding. These rites can be aimed toward binding others or they can be geared toward binding obstacles in regard to achievement. The use of this ritual implement is only limited by the adept for great results can be obtained for benefit or bane like most operations within this grimoire.

Evoke Vizaresh to bless and empower this sorcerous tool and receive further instructions in regard to the use of it. The sorcerer seeking power to create change can make great use of this tool after this evocation and the blessing of Vizaresh. However, the use of this tool is limited to sorcery for those adepts and it is so for their protection. Its power will still increase through application of the three evil principles but it will not empower the individual through Arezuras initiations.

If your chosen level of devotion to the current is for alchemical transformation be sure this evocation is done before you attempt to move forward with the initiatory work with this gatekeeper through the Rites of Damnation. It acts as a key which aligns you to the forces which dwell in the realm of eternal darkness for the sole purpose of infernal transmutation. This work may be trying enough with this key of passage. Without it, well, I just don't know, nor would I want to.

When ready ask the Div to empower you to explore the five realms of Hell within Arezura. He will give you insight and exercises to perform in order to remove consciousness from the physical body to explore the infernal landscape. The snare of Vizaresh will act as a syphon that draws in the essence of his empowerments. There is no need to ceremonially house him within it or bind the powers of Arezura to the cord through ritual. If he is evoked and perceived, you are ensnared and the physical embodiment of his snare will be empowered.

The Lock to Hells Doors

If the Snare of Vizaresh acts as a key of passage this device would be the lock upon Hells doors. The main tool for the exploration of these Hell realms is a dark scrying sphere of about three inches in diameter. Obsidian works just fine but my personal favorite is an Iolite and Sun stone matrix. This has great symbolism in that it represents darkness consuming the light of the sun Ahura Mazda. On a practical level the sunstone part of the matrix will offer the benefits of physical endurance needed to rebuild oneself after the trials of heavy work upon the Path of Smoke. It will also aid you in overcoming some of the fears likely to be faced upon the exploration of the realms of Arezura. The Iolite will help fuel and facilitate the process of the astral travels to these realms and open up psychic vision while also providing a more internal endurance needed to face Hells initiations.

To prepare this doorway into the realms of Hell is not a complex process though it does take some time. When you obtain it prepare your next central altar candle being the Blackened Fire of Zohak by carving the seal of Dush-humat upon the surface. Before lighting this candle for the purpose of maintaining the eternal Blackened Fire the sphere is buried beneath where the Black candle is placed upon the soil within the urn.

When the candle of Dush-humat is lit simply gaze into the flame and vibrate the name of the Hell realm Dush-humat over and over again until a deep trance is reached. The following week perform the same meditation with a candle dedicated to the realm of Dush-hukht. Then repeat this process each successive week with candles dedicated to Dush-huvarsht, Chakat-i-Daitih and then Drugaskan.

The last week of charging this infernal gateway remove the sphere and place it upon the center of the urn before the black candle dedicated to the seal of Arezura. Light the two red candles as well and allow them to burn down along with the Blackened Fire of Zohak. The powers of the altar will saturate the sphere through these gateways of flame.

After this process is complete the process of exploring the Hell realms is simple. Place the sphere upon the seal of the realm to be explored and tie the snare of Vizaresh around your waist. Then vibrate the name of the realm to be explored. The seal will begin to flash just like a sigil does as it is activated and the power will seem to saturate the sphere. When it does it has become a direct doorway into that specific infernal realm of initiation. Move your consciousness into Arezura through the gateway of the sphere.

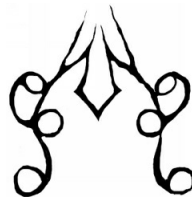
Infernal Initiations of Vizaresh

Dush-humat



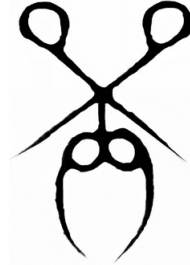
This is the first step into the abode of Divs. It is the place of evil thought. The mental stress of this plane can cause madness as you observe the chaos within the collective consciousness and the effects that it has upon the collective corporeal life experience. This realm is an accumulation of negative and useless mental garbage which is an abomination to the potential of human mental faculties and the inherent potential of the mind. As you spend time mastering this plane your ability to still the mind and remain in the moment as an observer will be greatly enhanced. Through being exposed to the mental chaos over time, you will begin to adjust to the torment of your experiences through personal evolution. The essence of Dush-humat will manifest in the corporeal plane via severe empathy. You will begin to perceive all of the mental weakness of those around you and all of the emotional turmoil that comes along with it. This will enable you to perceive it within yourself in order to begin ridding yourself of it. If you can remain centered in self, you can transmute this weakness into power. It is at this point that one can utilize strength of mind and will to begin to harness and control this infernal landscape and all infernal powers which dwell within it by becoming one with it. This is the only way to be liberated from it. To ground this power within one should apply methods of personal mental control which Vizaresh can provide. Seek them. Ask for them. When this plane is mastered the gate to the next realm can be opened.

Dush-hukht



The second step into Hell toward the thrones of Angra-Mainyu and Az-Jahi is the place of evil word. Within this realm you will be overcome with residual energy accumulated from frivolously spoken words. Our words in the physical world have a vibrational frequency that is indeed an integer in the formula of the creation of our environment. As the nature of Dush-hukht begins to manifest in your life you will begin to notice how the power of speech is indeed abused and taken for granted. You will start to perceive the vibrations of words mold the very reality which surrounds others. Our words have power and are an expression of true will and divine potential. However, words today are wasted and the power of them is therefore minimized. This minimizes our collective power as a race. Newspapers are written at a sixth grade reading level so that the subtle nuances and intricacies of communication cannot be learned. Slang and useless words with no meaning are prevalent. Within Dush-hukht this negative energy is accumulated and manifestation of the energy of those useless words happens very fast. The adept must strive to become Dush-hukht and expand beyond the voice of chaos through silence. Like the previous realm of Dush-humat you will adjust to the burden. At this point you can generate internal power through silence and attempt to speak order into the plane of Dush-hukht and compel the infernal powers which dwell there. With practice you will become successful. As a result, your words within the physical plane will gain much more power. To ground this power within listen to Vizaresh as he guides you in methods of harnessing the vibrations of the words of others to fuel your own power of counter creation. Work toward respecting the power of speech. Respect it as a power and speak with purpose. Invest your energy with words instead of spending it and find solace in silence. Mastery of Dush-hukht will open the gates to the realm of evil action.

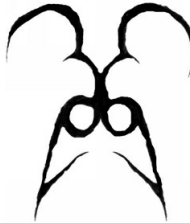
Dush-huvarsh



This is the realm of evil deed. It is an energetic accumulation of actions taken within the world that are of no purpose toward ascent. Much energy is wasted by the masses every day by investing energy into things that do not serve them. Adults spend hours a day playing video games and watching television. We get into useless power struggles for the sake of meaningless dominative purposes with powerless people. We are programmed to murder, lie, cheat, and steal through consumerism, jealousy and imposed attachments to things. As a result, people are powerless and Dush-huvarsh is a reflection of that within the collective subconscious. It is a realm of torment and slavery which seeps into the physical plane drip by drip grounding us as a whole to lower consciousness. To fall into the hell of Dush-huvarsh is to stifle our evolution and ascent and limit our awareness to that which is perceived by the five senses. After entering this realm its initiatory power will distill within your reality by directly showing you the intent of the actions of others. You will see how that intent is based within ignorance which further imprisons the twin serpents within lower consciousness. This substantiates the isolation and densification of the individual energy centers through which creative potential is bound to the deepest depths of limitation.

Even supposed spiritual paths called religion do nothing but reflect the true evil deed. That evil being the doing of nothing to evolve spiritually and embrace our own sovereign divine power to become. All of our actions are reflections of social programs for the most part. The nature of your efforts in this realm should be to act according to your will despite that which you face. Understand that you are in control. Demons who attack you in this realm are gnats to be swatted, despite how others may be tormented by them. They are reflections of their fear, not yours and you do not have to have anything to do with such folly. The infernal forces will then gain momentum in the direction of becoming your allies in counter creation. Oppressive circumstance that may be experienced here becomes tension to be harnessed and mastered for your own liberation. It becomes a tool within your toolbox of becoming. Like all of these realms it is your will and personal power which can liberate you. Ground this power by investing time in the corporeal plane toward consciously applying effort toward ascent and personal evolution. Look for obstacles to overcome for the sake of overcoming them alone. Do hard things. Become superior. Work harder, exercise harder, meditate longer. Run until you puke and keep running. Push yourself to demonic extremes until it hurts. Then keep moving through the torment to further connect to the powers of hell so you can become them.

Chakat-i-Daitih



This is a barren desert with no life within it. Its cold darkness will attempt to swallow you and consume all that is you. Do not resist it. If you do it may only make things worse as the experiences within this realm begin to manifest in your reality. This realm is a step upon the path of damnation which begins to deconstruct ego and all of its attachments. It is most necessary in regard to our magickal development upon the Path of Smoke. This is the beginning of the damnation experience. If I were to explain it in an analogous way, I would say that the previous three realms are just parts of the tunnel on the way to Hell. The challenges you face in your own life experience will be trying to say the least. You may suffer through circumstances that make it seem as if the structure of your life has been hit with a freight train. All hope, and all light begins to dissipate as the upcoming dark night of the soul encroaches upon entry into this realm. All the Zanda may do here is observe and experience. Meditation upon the Blackened Fire of Zohak is of utmost importance as Chakat-i-Daitih further transmutes your personal power. Allow the Blackened Fire to devour you. Allow yourself to be consumed. Become nothing for this is the first step toward becoming God. You must realize that all that you view as you is nothing but an imposed definition of what society thinks you should be. It has nothing to do with your eternal self. What is being destroyed are merely attachments and social predispositions that act as anchors for your personal weaknesses and limitations.

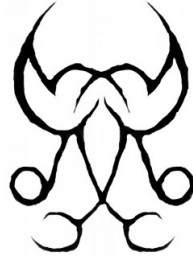
Drugaskan



Damnation is here. No one can offer advice. All seems without purpose and there is no light. This is the abyss. As a master of the powers of hell you must move forward. Continue your sorcerous work for it is devotion to your own divine self. It is the great work itself that must become the focus. Do not be distracted by torment. Do not seek result as none will likely be found. Just do the work. This is to seek the face of God within. Many people try to give advice in regard to this experience which is futile.

They will tell you to go ahead and put your spiritual work down and come back to it later when you feel ready. This may work within the context of other currents but not this one. Upon the Path of Smoke this is the very forging of the God self. You may have nothing else of value left in life according to the darkness, however you have the work itself. Work it. Utilize the power gained through the exploration of Arezura to harness your will. This will ignite the divine light within. This will empower you beyond imagination. You have made it this far. Do not stop ten steps before the finish line. It may seem to be impossible but it is not.

Arezura



If you have opened up the doorways into the various realms of hell this collective gateway can be opened. It is through this door that the collective powers of Arezura will encompass your being to devour all that hinders your sorcerous efforts. Within the realm of Arezura where all doors to Hell remain open. The Zanda may learn to harness the spiritual power previously attained to create change outside of the temple through evil thought, evil word, and evil deed. Making it through these initiations will completely tear the veil between corporeal experience and magickal rites and the seven powers of Aeshma can be mastered. The seven isolated levels of consciousness will be united in the eternal darkness of the void and you will be made whole. It is through this seal that one will begin to see the light at the end of the tunnel. As you approach it know that you as darkness incarnate are approaching it as Ahriman approached the light. You do not seek reprieve. You approach the light to devour it and to infiltrate the limits of Ahura Mazda to create movement where stagnation remains within the world. Everything you do from this point on will be an act of sorcery that will ripple through the limits of time and space. The world will shake as the Three Headed Dragon Zohak breaks his chains and is liberated through you, the Apostle of Angra Mainyu.

Blessings of Damnation

Words cannot effectively describe the trials one will go through within these infernal landscapes because most of the experience will be subjective for the sake of exploiting personal weaknesses. This is done to offer an avenue to develop power and strength. The descriptions offered here are generalized to an extreme, and this is what I was told to present to you for the purpose of concurrent general understanding. The moment you step forth to take up these initiations terror will seep into all areas of your life. I have experienced weeks of insomnia followed by weeks of night terrors only to awaken to my own personal hell on earth. I experienced family trying to admit me to mental institutions. I have wandered the streets with a book bag filled with ritual implements performing rituals in hidden parts of the city with no result. I was homeless, laying my head where I could. Friends simply were no longer friends because they could not recognize who they were looking at. On the other hand, I looked at them disgusted, wondering how I could ever consider these people friends in the first place.

My health took a plummet as my ego and false sense of self was broken down to nothing. The dark place I was taken to caused me to feel as if I was on the edge of death's doorstep. I observed the thoughts, words and actions of others as not only useless but also counterproductive to evolution. Religion, government, education and professional outlets seemed stagnant at best upon the surface. At an even deeper level than the surface they seemed to threaten the potential of the human race as a whole. It all seemed as if it were a cage that could not be escaped. I grew to be very angry at the world and all that existed upon it. That was the impetus to my rising from the ashes of the limits of my flesh.

When you come out of the other side of this experience and you make your way out of the cage your whole perception of life and this world will have changed. These hell realms will at this point no longer be focal points of initiation. They will have become steps upon the manifestation of desire and the path of ascent. Arezura will become the path to the fulfillment of your purpose and personal divine plan. It is at this point you will be empowered to mold eternal darkness which permeates all that is by becoming the divine light which compels the shadow. This is the power to change the world. This is to Become a Living God.

It is not something easy to obtain. The work is not simple to apply but it is truly our purpose for coming into this world because we are of the noxious creatures of Ahriman. The process is one of dark alchemy and it is a progressive path of very spiritually scientific methods of becoming. It is a process of meticulous spiritual refinement. I wish I could feel sorry for those who would skip around this book as if playing hopscotch for the sake of entertainment. Don't hop into Hell unprepared. I doubt it would be of any benefit and through that approach the term lost soul will likely take on a new depth of meaning.

لباس

Envocation: Donning the Garb of Darkness

Chapter 10

Reverse Possession

The sigils found within this tome go above and beyond the process of evocation for the sake of communicating with these powers to gain insight, or compelling them to create change. When one reaches a level of spiritual maturity through substantial contact with the powers of darkness and the discipline of Kunda Yoga (these things are mutually dependent) and has been infernally empowered by performing the Rite of Preparing for the Garb of Darkness one may attempt the alchemical rites of evocation. This is demonic possession turned inside out. Instead of the Div using our physical bodies as vehicles of their power, we use their consciousness as vehicles for our will. Through this process we can see reality through their eyes. Their specific attributes will then alchemically transmute our own perception of reality. This will change us in incredible ways forever. At this point there's no turning back upon the Path of Smoke.

The physical self will begin to reflect this change. Through evocation the physical body will almost reboot to prepare for an upgrade and this may be a bit scary. I myself was terrified as I observed myself begin to wither away. Being the conduit of this magical current broke me in ways I would never wish upon others. This change should be embraced though, because becoming is a never ending process of initiation and soul evolution. Therefore, your physical body and reality will also shift reflecting that spiritual change. Growth always proceeds decay. You are becoming less dense as your limits begin to dissipate and so the physical body will in fact start to be cut off until those limits are replaced and filled by assimilated power.

Your will shall begin to trump the physical decay and the desire to gain power and strength will intensify as you grow tired of being tired. As a result, you will begin to integrate more practical techniques of grounding this power within to grow in physical strength. Though the physical body may be at its weakest, your will shall start to be exercised and developed in very intense ways. Keep that in mind. The performance of this rite will be the impetus to this process. Consider it as necessary. The effects though they may seem to last forever will not be permanent.

Maintaining Stability Through Transmutation

I would select methods of exercise which teach you to harness and accumulate energy in lieu of expending it. Intense Yoga routines, Pilates, and Isometrics are all productive choices in regard to the cause of rebuilding self. These methods will accumulate personal energy and strengthen you on levels of the body and intensify its connection to the mind and spirit. Calisthenics can be used as a way to burn out excessive amounts of energy. Something which also should not be overlooked is diet and eating for the direct conscious evolution of self through this process. When you eat meat see it as an offering to the dark forces within that you have aligned with which are igniting your predatory nature. This will strengthen the shadow body. Eat raw fruits and vegetables as an offering to the astral/light body and highest consciousness which has brought you this far upon the Path of Smoke. In this way the physical body will become the point of the synthesis of these polarities within self and you will grow in strength and power as a result. Through applying these simple suggestions, the evolution of consciousness and the self as a whole through evocation will occur as smoothly as possible. It will better ground these powers within the flesh to facilitate more permanent and stable alchemical transmutation of self. It may not seem directly relevant however by now you should already know that everything we do is connected. Every decision we make works either for or against our becoming. When the majority of our thoughts, words, and deeds are aligned toward one cause, synergy is created and synergy is a key to power.

Weaving the Black Threads Within the Sol

The process of evocation will take time to master, however it is not very complex. To successfully invoke each of the Divs presented in this grimoire is to obtain the infernal blessing of the garb of darkness worn by Ahriman. Evocation essentially seals the darkness of this work upon the soul.

For these rites the Div you seek to enter must be evoked according to the methods outlined within the section entitled The Grimoire of Arezura. For these alchemical operations the Zanda must have created the altar urn as a nexion of infernal power through the sacrifice of the sacred serpent. In the case of these workings the internal spiritual doors opened through that specific rite act as inverse keys into the consciousness of the Divs and their power. These keys open up your perception through their spiritual eyes. Without this empowerment these rites become impotent and bear rotten fruit and the adept will be infused with the venoms of the Black Sun.

When the Div is perceived within the Flames burning upon the nexion of infernal power communicate your purpose for calling forth in this eternal moment of counter creation.

[Name of Div], I stand before you now seeking to weave the Garb of Darkness with my sorcerous intent in order to clothe my eternal soul with the powers of Arezura. I am a sorcerer and prophet of Angra Mainyu. I am the very vessel through which your power flows into the world of limitation to defile the creation of Ahura Mazda. I seek for you to become the vessel of my will now, within the realm of eternal darkness. Grant me the infernal blessing of seeing through your eyes. Tear down the limits of the flesh and allow me to dwell within you as you dwell within me.

The demon will respond by either granting the blessing, or by assigning more in depth work that must be done before you can fully merge with its essence. Remember to stay centered in your own God Self to prevent being deceived and led toward self-destruction if the latter is the case.

If the Demon grants you permission to enter the consciousness of its consciousness pass your hands through the fire which you have called the Div through and place them upon your chest to absorb the heat of the defiled flame which holds the precise frequency of the Divs consciousness. Then push your consciousness into the Blackened Fire burning upon the altar.

You may feel a strong and intense dark current begin to swirl around you and then a "click" signaling the merging of yourself and the Div. This current will be very specific to the spirit being evoked. The experience may be very different for each individual. I am just offering my own experience so you know what to possibly expect.

At any rate you will experience a shift as your consciousness begins to merge with that of the Div summoned for this cause. Your perception will quickly open through the eyes of the demon. Through this occurring you will gain great insight into the mechanics of the demon's power and how it can be used. You will perceive reality through the eyes of the Div and you may project this consciousness anywhere to create desired change. You will be able to experience just how vast reality is and be capable of commanding legions of spirits to create large scale modifications upon the fabric of reality. This will act as an initiation of some sort as how you use this power will be observed as the intensity of your connection to the Div grows. This is welcomed as the transmutations that occur as a result will do much in regard to personal empowerment and evolution of self.

When you are satisfied with the experience return to normal waking consciousness and close the rite. You may notice that your perception of reality will be altered for some time after the rite until the power of the experience is assimilated. In fact, it will be altered indefinitely. The experience of this will only wane because of your personal evolution and adjustment to the influx of power. It will become more and more intense as you do this repetitiously with each Div and so the sorcerer should wait for this adjustment before applying this again. It is important to know when to stop in order to allow the power to be assimilated. To make it simple this process will cause you to get drunk on power and so you should get through the hangover before the next party. This process is essentially turning the self inside out and it is not always a comfortable experience. After a few days you should be able to move forward and continue to gain momentum and focus.

You will know when the totality of the Garb of darkness and all of its threads have been woven into your eternal soul. It is not something you can ever take off. I must also warn that many will seem to have disdain for you because they are beings of false light. Their connection to divinity has been severed due to a strategic plan of enslavement. Therefore, the masses will likely shun and reject you. However, you will cyclically begin to attract others who align with you perfectly through time. This is not a path of severe loneliness, but rather a means to realize just how badly the human race has been shackled. We must awaken to this in order to see the truth of the lie and perceive the lie of truth. Don't take it personally. People are naturally "God fearing" and will as a result feel threatened by your power.

Take your time to master the concept of evocation. This, nor anything else in this tome can be considered "slam, bam, thank you, ma'am" magick. Master the forbidden rites of Ahriman seeking result with a vengeance, for the results of our magick is proof of the only true divine power in existence and that power is your own highest conscious and awareness expanded beyond the five senses.

To truly obtain the Garb of Darkness will take plenty of work. You have to be sure to take your time with it and not be too hasty. This should in no way be rushed for the sake of moving forward. I would suggest evoking a single Div from New Moon to Full Moon (at minimum) to extract as much experience as possible through the process. Think through the mind of the individual ray of the Black Sun and intently search for its wisdom and power. Take record of what you start to perceive on the mental plane and ground it in your conscious mind by applying the information in practical ways in this corporeal realm. This is what will ground the power of Divs upon this plane through your mortal flesh allowing the infernal emanations of Angra Mainyu to walk the earth through you by forcing your will upon reality. This is an infernal alliance which will begin to destroy the stasis of Ahura Mazda by causing this plane to align more with unlimited possibility by loosening the shackles of limitation.

Learn to see your consciousness as an isolated aspect of the void which is limited in perception. As your power in sorcery develops and you don the garb of darkness through evocation your consciousness starts to expand. As this change occurs within, the external corporeal reality also begins to reflect that change. This is how the shackles of limitation will be broken and mankind will be liberated. This great work forces the physical plane to conform to and align with the plane of darkness and unlimited possibility by destroying the imposed limits of the false eggregores of social, political and religious control. This work is not limited to those who directly perform the rites either. The transmutational effects of the work is the Blackened Fire of Zohak which will ignite all it touches. As this blackened fire spreads it will begin to ignite the consciousness of the masses creating large scale change. This will begin to usher in the Apocalypse and reveal all that has been hidden, shining light on the tyranny so that mankind can come to know exactly what must be destroyed. This is the purpose and power of evocation harnessed through the Path of Smoke.

When you have successfully evoked each Div and harnessed its consciousness toward your own personal evolution you will be ready to wage war on the God's of false light created by man. In this way the supposed "Almighty" egregore and all of its emanations will come to be conscious of exactly how immortal they are not. Then mankind can take back their sovereign right to rule over their own life.

گذرگاه

The Pathways of Dark Goddess Az-Jahi

Chapter 11

I am the unadulterated devouring force which originates in divine darkness. It is I whom devour the Adversary for the sake of his continual refinement and evolution, that he may continue to oppose limitation. As a result, the hubris of mankind attempts to recreate their false Gods of light in order to impose being upon the Adversary which is in all actuality the very process of becoming. These attempts made by fools merely display the fact that it is indeed Angra Mainyu who resides in the shadows who is in control of the evolution of mankind. It is the powers of darkness which consistently destroys the ignorance of religious doctrines which lead nowhere, forcing them to change course and fail. Each step upon that forced process of change, though it may contain only a glimpse of illumination that stems from the blackened fire of the individual spirit, then serves to offer the human race a way to become liberated and unbound by the system of spiritual enslavement. Come to realize that all conclusions made by exercising your own evil mind outside of religious dogma is of Angra Mainyu.

—Az-Jahi

Az-Jahi and Angra Mainyu together equal the very process of counter creation and sorcery. They are the darkness of unlimited possibility personified. While Angra Mainyu can be likened to the forcing of one's own sorcerous will into this corporeal plane, Az-Jahi would then be she who devours the limitations which keep that will from manifestation. If one is seeking to alter creation as it currently is through magick then destruction of current limitation is indeed an integer of the equation which is counter creation. As the Queen of Eternal Darkness Az-Jahi is associated with ruling over the forces of death and decay, such as Astovidat and the Druj Nasu. To the uninitiated this could serve no good purpose at all. However, these forces are in fact a part of our process of physical growth and continued existence and they remain present within the cycles of nature. It is no different within the planes of the spiritual realm. The forces of death and decay are only overlooked by the foolish, and for the Apostle of Angra Mainyu this is even more so because it is an essential part of our becoming upon the Path of Smoke.

Through this current I have come to realize that occult power unlocked within it has its own internal mechanisms of "checks and balances." For instance, to gain empowerments which give one the ability to destroy enemies one must first go through a transmutative process of destruction of self to create a means for such growth to manifest and anchor within self upon the physical plane. When one can begin to consume their own limitations through self-change compelled through individual will, they are then more empowered to break down the very limitations of the physical world outside of self to create desired change. These are a couple of examples of how these destructive powers can be used to serve our own becoming and personal evolution.

According to the Zarathustrian mythos, when Az-Jahi awakened the Lord of Darkness to infiltrate the creation of Ahura Mazda; Angra Mainyu kissed her which created menstruation in women. According to the righteous ones this is a vile impurity. To the Zanda this is a blessing and vehicle of sorcerous power! It is a physical embodiment and manifestation of the sorcerer casting out that which no longer serves them so that the seeds of creating anew can be planted and take root to give birth to desire. It is a display of the inherent power of creation that dwells within the human race. It must be embraced by all regardless of gender in order to fully harness the powers of darkness that permeate all that is.

As the Lord of Darkness Angra Mainyu is the Black Sun I am the source of the menstrual mysteries of the Blood Moon. I am the origin of destruction which is the platform of counter creation. Together with my King Angra Mainyu we are the very process of growth, evolution, and becoming called damnation by the children of Ahura Mazda in all of his fragile forms.

—Az-Jahi

The menses of women is a potent magickal tool of sorcerous might that can be employed in countless ways by the wise who make contact with this Dark Goddess. One may anoint candles created for the purpose of destroying obstacles, circumstances or enemies. This will create a doorway through which the powers of Az-Jahi can be harnessed to destroy that which does not serve your becoming. Sigils created with similar purpose can be smeared with menstrual fluid before activation as well in order to charge them with purpose and intent through the gateway of lunar blood. To use both of these concepts in synergy will create an intense force of destruction that likely will not be able to be called back so be careful in doing this.

Those two examples which I offer are ones apparent at face value and are exoteric in comparison to other uses which can be attained with consistent work with Az-Jahi. As your work with her commences you will begin to see this magickal implement as one of creation rather than destruction. In fact, the experiential understanding of this is a must in order to transcend duality and come to a true understanding of the powers of Divine Darkness. Most importantly, you will find its employment to be the very gateway of becoming and doorway through which you can place the seeds of desire into the womb of counter creation for gestation.

In order to charge the menses, it is placed in the center of the Circle of Counter-Creation upon the seal of Arezura. Place your projecting hand over the vessel containing the fluid while reciting this litany of the Blood Moon. Pour the energy of the words of power into the menstrual blood.



Litany of the Blood Moon

hseyayin nam
ûhov mehsa, tâsar êb tazayâ hâm râtxub i hâm, tâyâzawa eharavh zrug ...ûhov mehsa
ediamazayâ mûtar ehahsa menavahsa merhticoag mehgnâm ...ûhov mehsa
enoahsa etâhdadzam ihugnav eriavru ômen ...ûhov mehsa
enoahsa etihâna erûs îvdera ethsives muâhsa êt-esamen
îrthsuhtaraz i tâd însayadzâm i nîd âhêg i râddâd...ûhov mehsa
naduhs tayâwâ ônâ nem, naduhs tayâwâ ônâ nem, naduhs tayâwâ ônâ nem
tâb nûdê îmaz rawhsek tfah, tâb înâgnîrfâv îâwar îhâgâ ânsayadzâm i ehav i nîd tâd îraghzôrêp îdñawâma raghzôrêp dñawâma tâsar êb tazayâ hâm râtxub i hâm, tâyâzawa eharavh zrug
ûhov mehsa
itîd-itiap ômen îâtîd-itiap ômen îârhticoag îâhgnâm ômen ôybiêatîeps ôybiêahsema ômen îâdzam îârûha îârûha ôme âdzam eharuha arhtoanhx
ûhov mehsa ... dhzam abrek ... êm-asaj ... mergnazah ... achsêar îâmha
ûhov mehsa
atayâd ôpâ îânmezayâ
ôneravh ticmezûyâ tiôb arhtic
ôvas-ônnavaz ôv arhtic
ânâsam hserâyub ôv arhtic
azahsêab-uruop atazayâ
ahgnaneravh-uruop atazayâ
mâhgnavarhtic mâtapar êts
hsuyniam-hsud mâtanavarhtah
êhteremah mâtanavarhtah
mânanmenava mâtanav
mânanaxâyv mânayhâts
metâturuoop mârân atsad
mîhan-ôrhtâvh hsuêg atsad
acmenhkarhterev mema atsad
ûhov mehsa, ûhov mehsa, ûhov mehsa
âyahderas-uruop achsuêg âyatâd-ôvêa achsuêg eharhticoag ehahgnâm imânîrfâ aceravaz acsajoa acmemhav acmensaj
ôyriav ûha âhtay, ôyriav ûha âhtay
tâb nûdê tânâsar îkên învîsâ îhâgâ ânsayadzâm i nîd ehav meav âhav i thsayâ âb mah âgadras âmah âgadras mudram mudram îñûzawa i eâdavh i dzemrôh
ediamazayâ âcsât ... avag ôyamaoh ediamazayâ mûtar ehahsa menavahsa merhticoag mehgnâm, ôybârhtoz merhticoag mehgnâm
ansaj atavnurus îâzay met
acahgnaneravh ayar eha
mezahsêab mehkab metñavâvhov metñavâymiriaz metñavakoas metñavathsxoay metñavathsi metñavâthsx metñahugnacerav metñahugnanfat metñahugnanfa metñahugnaneravh
metñavêar mehkab merhticoag mehgnâm îâzay
ediamazayâ mûtar ehahsa menavahsa mehtatpahsiv. ediamazayâ mûtar ehahsa menavahsa mehgnâm-ônerep, ediamazayâ mûtar ehahsa menavahsa mehgnâmeratña, acsâhtatpahsiv
acsâhgnâm-ônerep acsâhgnâmeratña, itieyhsuzu ahdâmez itiap mêmamaraz mânanoag-îriaz mânaravru ithsim itieyapât lînhsoar ehahgnâm tay tâd
mâtâhdaruha itiap mât itîehsxab ôneravh atîeps âhsema itîethsih itîeyarâd ôneravh atîeps âhsema itîethsih, mesiv-iwia mehgnâm menhsxoar menêav-iwia mehgnâm menhsxoar
mesiv-itiap mehgnâm tat menêav-itiap mehgnâm tat, ediamazayâ mûtar ehahsa menavahsa merhticoag mehgnâm
tawht itiasferen itieyhsu âm ây êk, ticsatâtsayhsxu êh ây ôtâtsâsferen ât ôtâtsâsferen ât ôtâtsâyhsxu êh ây, itiasferen âm asad-acñap itieyhsxu âm asad-acñap, itiasferen âm tak itieyhsxu
âm tak
itîd-itiap ômen îâtîd-itiap ômen îârhticoag îâhgnâm ômen ôybiêatîeps ôybiêahsema ômen îâdzam îârûha ômen
ûtoarm ôvhdîv avahsa ârf acah tîctâhsa hsutar âhta
êtûrm êm-ârf âtoaz ôyriav ûha âhtay
acêayatasarf aciârhtoanhx aciâmhav aciânasj arhtoanhx
âyahderas-uruop achsuêg âyatâd-ôvêa achsuêg eharhticoag ehahgnâm
ôhsêakt-aruha ôvêadîv hsrthsuhtaraz ônsayadzam enâravarf
ûhov mehsa, îhov mehsa, ûhov mehsa
mehsa imoats. memetôhsarf ânsav tayh mâtarsavâyhtiah, hsuêyniam ehargna itîdiôrât, âdzam eharuha arhtoanhx
itîd-itiap ômen îâtîd-itiap ômen îârhticoag îâhgnâm ômen ôybiêatîeps ôybiêahsema ômen îâdzam îârûha ômen, itîd-itiap ômen îâtîd-itiap ômen îârhticoag îâhgnâm ômen ôybiêatîeps
ôybiêahsema ômen îâdzam îârûha ômen, itîd-itiap ômen îâtîd-itiap ômen îârhticoag îâhgnâm ômen ôybiêatîeps ôybiêahsema ômen îâdzam îârûha ômen
môh titap ap înhsewag es ap âmêhsap hsxawa exô înduyniam îhtêg îndvr înat îhnsinuk înhsewag îhnsinam âhihânug â hze tette tûb nub meav tsaj meav drak meav tfug meav tînim îhtêg
ap nem thseravhzud txâhzud tamhsud nîtsivarah hze, mônâmêhsap titap hânug âmah hze
kâsar êb tazayâ hâm [râtxub i hâm, tâyâzawa eharavh zrug îñûzawa i eâdavh i dzemrôh, âdzay i mân ap

After pouring the energy of these words of power into the menses, recite a conjuration of Az-Jahi for the sake of empowering the fluid as a conduit of her magic.
Az-Jahi rise up through the infernal planes through the seal of Arezura and find rest within this manifestation of the blessing bestowed upon you by Ahriman himself. Fill this sorcerous fluid with your power and might that it will serve my cause of counter creation through the intent of my own evil mind. Bless this blood as the very powers of death, destruction, and decay that I may cast out all that does not serve the cause of my own great work upon this Path of Smoke.
Once the magical power of the menses has been blessed by the Dark Goddess it has been consecrated as a direct conduit of the powers of destruction, death, and decay. As previously stated these methods will be directly received through the guidance of Az-Jahi herself for the sake of creating change within self and the world. To begin to understand the greater alchemical purpose of this sorcerous implement I will offer one of the forbidden rites of transmutation which can be used in the context of the greater work of spiritual ascent by implementing menstrual blood.

The Rite of Ascent Through Decay

This rite is to be performed under the darkness of a night of the Dark Moon. Smear a bit of the menses upon the seven chakra points, the soles of the feet, and the palms of the hands using the pattern of counter-clockwise spirals. Stand within the center of the Circle of Counter-Creation and recite the litany of the Blood Red Moon. Then conjure the Dark Queen of destruction.
Az-Jahi rise from your throne at the left hand of Angra Mainyu who is Lord of Darkness eternal! I call upon the powers of death, destruction, and decay on this unholy night of sorcerous might! Az-Jahi come forth and take the sacrifice I now offer unto you! Queen of Darkness Eternal rise up through me now as I offer all that opposes my death and rebirth as Kunda. Beloved Az-Jahi come forth! Come forth to receive your sacrifice!
You may begin to feel pressurized as the powers of death and decay enter you through the astral gateways embedded into the flesh through the scarlet elixir. These forces of destruction will enter the physical body to devour all emanations of false light that may remain within self. The transmutational sting may be felt immediately making you feel sick and exhausted. This may continue as the Druj Nasu and all legions under the command of Az-Jahi feed upon the imposed limitations of the astral body which have been constructed by the programming of the world.
Through spiritual enslavement and other methods of control the limitations imposed on us through being brought into creation have also seized and bound our spiritual functions. The imposed limitations of false Gods of false light are programs used to infiltrate our psyche to disempower the higher spiritual bodies and snuff out the Blackened Fire of the spirit. This creates a reciprocal loop of the powers of limitation.
By offering up yourself upon the altar of Az-Jahi the demons of death and decay will devour and destroy all that is not Kunda upon the higher planes unlike previous operations which focus on the transmutation of the corporeal self. This way the Blackened Fire may then burn brighter than all false light constructed by isolated colors of the light spectrum. This will ignite the flesh with its dark spiritual power.
Feel the energies of Az-Jahi and her legions begin to feast upon the hindrances of your dark alchemical transmutation and embrace whatever may come. You along with Az-Jahi and her legions will move through dimensions of time and space. You are through this rite going back to that one eternal moment when Ahriman taunted Ahura Mazda to rush forth a bit closer to the darkness of the void and go to battle. This is when Ahriman intended to draw Ahura Mazda back in through the gateway of the Black Sun in order to draw the isolated colors of light back into the void to be devoured by Az-Jahi and reunited with the darkness of the unknown and unlimited possibility.
Now through this rite you will stand as Ahura Mazda. You will reflect upon the obsidian darkness of the Blackened Fire of Sol and willingly be devoured to be reborn and reunited with Divine Darkness. Embrace the experience.
When this reaches a climax perform the Ignition of the Black Sun and recite the litany of the Black Sun. Then evoke the Dark Lord Angra Mainyu to move forward with this alchemical rite. With the Blackened Fire being ignited within and without through performing these two rites in synergy, the influx of power will be severe. All doorways through which the forces of death and decay can be pushed out of self will be closed locking them within on the spiritual plane, while all the doorways opened by creating the altar urn of the nexion of infernal power will be gateways which allow these powers to enter the deepest and darkest parts of self.
Angra Mainyu, come forth from the realms of eternal darkness. Angra Mainyu, I summon you to come forth and ignite this flesh as the very source of your power and might that it may emanate the rays of your Black Sun. May this body become the very fuel, the very embers of this forbidden Blackened Fire that I may consume power to banish the limitation of creation and become the counter creator for the glory of the Dragon Zohak! Empower me with this infernal blessing as a warrior of the Path of Smoke and Apostle of your teachings of liberation!
Remain standing in the center of the Circle of Counter Creation and perceive Ahriman materialize above you dropping down into your body through the gateway of evil mind. As he does feel your flesh ignite with the Blackened Fire and fall to ashes. As your flesh burns in these cold flames perceive and feel embers of darkness come forth through your musculature in lieu of flesh.

Perceive the dark light of the blackened fire shine out from these embers filling your aura and empowering your highest godlike potential. When the experience begins to wane, the rite can then be closed.

The alchemical effects of this will be intense at first and could last for weeks or even months. You may find yourself puking at random times. Embrace it. It is a physical manifestation of spiritual hindrances being cast out through the body. After these experiences of nausea, fever, etc., you may also perceive the spiritual Blackened Fire igniting your flesh and illuminating your aura afterward. These experiences will be subjective as the obstacles in regard to ascent vary greatly from person to person. My point in saying this is that rather intense spiritual intervention is occurring upon the spiritual planes and this will manifest in the physical body to varying degrees of intensity in various ways. This should not only be accepted but embraced as it is indicative of powerful transmutational work taking place within. This rite is an entry into the womb of Az-Jahi and the time frame through which its effects take place is the gestational period. It is prerequisite to your rebirth as Kunda.

The Vampiric Teachings of Az-Jahi

The practice of Vampirism is a path of great power with equally great danger. Within the context of this great work it is prerequisite that one has received the kiss of Ahriman and has become Kunda via the rising of the Kunda or Kundalini force and the awakening of the twin serpents DoMar and DeHak. This infernal blessing is obtained through various focal points of applied self-discipline within this tome. For instance, Kunda Yoga will contribute along with simple meditation, the Ignition of the Black Sun and simple contemplation of the Blackened Fire of Zohak along with other practices. The previous Rite of Ascent through Decay is also prerequisite in that one must die and go through a gestational period to be reborn as Kunda. All things within this work have a dynamic of synergy, and each applied practice will strengthen the effects of others.

This prerequisite of the Kunda force awakening within is most important if one undertakes this path of predatory evolution. The main reason is that it fills one with large amounts of their own unique personal power. This power is the very Blackened Fire of individual becoming we covet. When this power is developed and accumulated it can then transmute and purify the energy of others so that it can be harnessed and channeled according to intent. If the Kunda force has yet to rise and one moves forward with this work, then stealing the life force of others may become a useless addiction which may over time destroy the sovereign power and well-being of the Zanda.

The practitioner becomes dependent upon the astral energy of others due to lacking their own personal power. Worse yet if the energy of others being taken is toxic then it will not be alchemically transmuted into something of good use to the sorcerer. It may then wreak havoc on the physical body destroying energy pathways by overloading them. This will then create energetic blockages which will greatly hinder if not altogether prevent one's ascent upon the Path of Smoke. I cannot neglect mentioning how one may unknowingly take upon the diseases and illnesses of others through such work as well. You have been warned.

I would not consider this following method as a magical rite but rather an exercise to be mastered in regard to preying upon the astral energies of others. This can be applied by all upon the Path of Smoke whether their focus is on sorcery or alchemy.

First consciously ignite your aura with the Blackened Fire of Zohak and raise the serpents DoMar and DeHak. This is done by first harnessing focus and intent, and then training yourself to feel these things occurring. Feel the Serpents winding up the spinal column in a double helix until they protrude through the flesh of the shoulders. Experience how this sharpens your perception almost to the point that you can perceive physical reality 360 degrees around you through the physical eyes. This takes practice yet it can be experienced from time to time if you have fully integrated your consciousness with the consciousness of DoMar and DeHak.

Next perceive the aura which surrounds the victim (this ability will be gained as experience is accumulated reciting dark stao while gazing at the Blackened Fire of Zohak). This will allow you to visually perceive how much energy is being taken from the target by gauging the strength of their auric field.

Send the twin serpents outward as astral tendrils to latch on to the target. DoMar is employed to fuel and regenerate the physical body. DeHak is sent forth to strengthen one's energy bodies and fuel magical operations. If you are using this extra energy for specific reasons under those two categories, then send forth one or the other. However, for overall empowerment and the expansion of consciousness employ them to strike the temples and consume the energy of the person's higher consciousness. As you do this you may begin to see light coming in through the crown of the victim. By taking in enough energy in this way one can be completely disconnected from their "higher self" making them more easily influenced by rites of baneful magicks. Though this is temporary it can be capitalized upon. You will know when this occurs when this light stops descending.

One may also send these serpents to latch onto specific chakras and take specific energies that correspond to the various levels of consciousness. However, one should keep in mind that by stealing the isolated color frequencies we seek to reunite them with the divine darkness within as fuel for the Blackened Fire. We are not looking to fuel the chakras as taught by most traditional schools of thought.

When the serpents have latched onto the target there will be a slight magnetic tension which will be experienced between you and the target. The target may experience this and start to feel uncomfortable. Breathe in and as you do pull the light of their aura through the serpent/serpents, and as it reaches your aura of Blackened Fire visualize this fire purify the energy and bring it inward. Continue to accumulate this energy until the aura of the target grows dim and then stop if no real harm is sought to fall upon them. A few days of good eating and rest will then refuel their astral gas tank.

If baneful intent is your cause continue to drink deep. Drink until their aura dissipates along with their internal light until all you perceive is a shadow which stands before you. This will be perceived through the perception of the evil eye and the gift of spiritual sight.

This same kind of operation can be performed at a distance. One can easily use a cauldron filled with water consecrated as a gateway to your victim and scry into the surface to seek a vision of your intended target. Once that vision is obtained you can employ the twin serpents in the same way as previously described to steal the life force of your enemy. The only difference is that you are now reaching through linear time and perceived space and hooking into a specific focal point of consciousness (your target) through the united collective and the gateway of the element of water.

The use of menses can also be integrated in lieu of water, however this is reserved for rites of death and operations of extremely baneful intent. The vision of your enemy within the menstrual blood attach the dark destructive powers of Az-Jahi to the victim, and so whatever life force is left she will take. How fast or slow death claims its prize is up to her and there is no way to turn the effects of such an operation back. If this is not your intent, then the use of consecrated water will serve your purpose just fine.

The vampiric methods within this current serve to condition and prepare you for upcoming work. Its purpose is not to simply become vampiric. By making sure that you have been adequately conditioned to raise your own stores of personal power you are less likely to become a parasite. This kind of work should be employed strategically to take power from people who abuse power to level the playing field a bit.

These simple methods will also help to condition you for upcoming workings of spiritual warfare. These upcoming rites absolutely necessitate that your power transcends what you normally can contain. These practices are the path to that excessive power.

Vampiric practice can and should be integrated for this purpose of waging war with God and the power attained should be employed toward this cause, though not necessarily this cause alone. It will greatly enhance your chances of success in this and all things as your power and focus will be greatly intensified.

The method of Peering into Drugaskan works synergistically with these concepts of bringing energy inward through these upcoming predatory rites which attack the Gods. These separate synergistic concepts must be applied as one in order to destroy the powerful spiritual egregores that are at the root of spiritual enslavement. By attacking these forces at the root of their origin we also begin to weaken more modern counter parts and epithets. This is the purpose and power of the Path of Smoke.

I am the blackest darkness within that seeks to destroy divinity for the sake of exalting man. Mankind though brought forth by Ahura Mazda is of my creation and the human race stands as an emanation of unlimited possibility. Mankind is one of my most precious yet most noxious creatures and it is the only creature which will stand up to destroy the throne of God.

—Ahriman

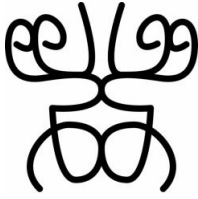
Devouring the Light of Ahura Mazda

The process of evocation is not meant to be solely a means to merge with the consciousness of Persian dark spiritual forces. There is a higher alchemical purpose. A purpose which directly wages war with Ahura Mazda and Gods of false light. In fact, this is the main purpose for obtaining the garb of darkness. By weaving each thread within this sorcerous cloak through evocation one gains greater understanding of the totality of darkness and the true divine nature of it. This leads to great power. Power which can then directly oppose the false light of hubris and devour it for the sake of returning it to its primal natural state, liberating it and returning it to the divine source of self. The goals of Ahriman, Az-Jahi, and Zohak are to devour the light of Ahura Mazda bringing it back within the consciousness of man so that they will be no more. In this way the divine light will truly come into existence through the evolution of mankind and it is the garb of darkness which will protect it and keep it within. We are emanations of the void which is unlimited, and we are therefore unlimited possibility incarnate, though through our current state of entrapment we are merely limited focal points of unlimited consciousness as mentioned earlier. By ascending via the Path of Smoke and through the empowerments of Angra Mainyu through evocation we can devour the light and dissipate evil so that all that remains is the true divine source of self.

Through this process one will begin to unlock the deeper mysteries of the Shadow of Bundahishn. You will gain greater knowledge in regard to your own divine power and creation itself. You will start to realize that it is your perception which turns power on and off and you will come to know that gaining power is not really about obtaining something you do not have. It is more about learning to perceive that which already dwells within. As you devour the false light of hubris, ego, and limitation; Angra Mainyu as a result will begin to be no more. A full emergence of darkness and light will occur within. This is a process of transfiguration which is to become the raw sovereign Divine force you are meant to be, free of imposed Gods presented by religion. Instead you will experience God and the vast power of the concept through a continual process of becoming it, whatever that may or may not be.

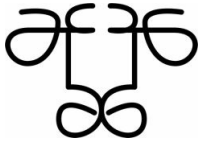
There are six angelic forces or Amesha Spentas and Ahura Mazda or Ohrmazd himself which must be devoured within this pathworking. For each operation you will need seven candles and a singing bowl matching the color and vibrational tone attributed to each force listed as well as the sigil of the Amesha Spenta. Consider this a hit list of sorts. It is important to perform this pathworking by devouring the forces described in sequential order in order to prevent encountering a force you are not yet ready to overcome. You have been warned.

Asha



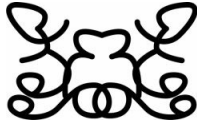
Asha is ruler over the Muladhara chakra and his frequency aligns with the color red. He represents the laws which governs this dense reality. To adhere to these laws is to become bound to them and the reality in which they rule. As Apostles of Darkness eternal, it is our objective to push the boundaries of human potential by breaking these perceived limits called laws whether they be of a societal or natural sort. Gaining true liberation in the world through transcending law through anarchy and the obtainment of Siddhis or powers through ascended consciousness is the goal. This is done through proper application of evil thoughts, evil words, and evil deeds as well as the harnessing of personal will.

Vohu Mano



Vohuman/Vohu Mano is ruler of the Swadhisthana chakra and his frequency aligns with the color orange. He represents "Good thought." I found this to be very interesting because this force of supposed good and pious mind is found so low on the totem pole of energy centers. However, that is the entire point. This angelic force binds consciousness toward lower primal animal desires. Vohuman is the imposed false divine blueprint drawn upon the collective mind of humanity by religious structure and ideologies of the pious. He binds individual desire and will, syphoning the minds of the slaves of Ahura Mazda toward the very things they would call evil creating guilt and destroying the ability to love self. He is the thoughts which originate from the cages of religion. Evil thought is the power which cuts down Vohuman.

Khshatra



Khshatra rules over the Manipura chakra and his frequency aligns with the color yellow. He binds and snares the actions of mankind through the ideals of behaviors imposed by religious and political paradigms. This prevents us from taking the actions necessary to annihilate the illusion of limitation in order to create the reality we seek. He forces man to rely on physical perception and the five senses. In this way despite taking certain actions we are still bound to physically perceived fate because we cannot perceive the spiritual result of certain actions which help to mold the corporeal realm. A basic example of this oppression is that sorcery is made evil while the confines of religious adherence are made good. Through being limited to the physical senses by these religious ideologies we are not capable of seeing how magick molds the spiritual plane to inject our desire into the physical world because we are cut off from experiencing it. On the other hand, the religions which supposedly develop mankind through "spirituality" cannot be perceived as the power syphons and steals the sovereignty and power of the human race.

Spenta Armaiti



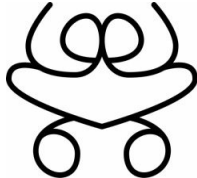
Spenta Armaiti rules over the Anahata chakra and his frequency aligns with the color green. He is a conduit of separation of totality. This limits the perception of connectedness which confines the spirit of divine love. This is what causes the duality of love and hatred. This sort of duality does not exist because both principles are active. Love and indifference does exist, yet this is still not duality because it is the same power applied toward different ends. This separation is the impetus which forces mankind to give up their power through loving and adoring an external divine source through blind faith leaving a black hole of hatred within that causes prejudice, spite, and lack of compassion for the totality. This perception of duality is what creates the separation of mankind from his/her inherent power. This is the conundrum brought forth through the creation of Zarathustrian doctrine and the modern religions born of it.

Haurvatat



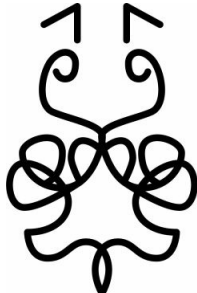
Haurvatat rules over the Vishuddha chakra and his frequency aligns with the color blue. He is in control over the limitations of speech. He claims perfection of expression through speech; however, he really represents the perfection of the limits of self-expression within the physical realm in a severe way. This force binds communication to speech alone which stifles intuition making humanity unaware of the truth of the lie, and the lie called truth. It is because of this oppressive force people will believe much of what they are told and much of what they read is true without question. Through the influence of Haurvatat, the human languages have progressively lost potency and power through the ages. Speech is no longer a means to express internal power and raise ones' vibrational frequency via the vibrations of the tonal sound. It is no longer a tool to speak our reality into existence. It is through this angelic force that words of power are reserved for the few. Speech is now used for mere conversation even though its power really serves a much deeper and greater purpose.

Ameratat



Ameratat rules over the Ajna chakra and his frequency aligns with the color Indigo. He rules over the concept of immortality which stifles becoming. I will reiterate the wisdom of what was translated as a shadow of the scripture within the Bundahishn. "Finite and infinite are impossibilities, for that which is in constant change can never exist because it is never what it was the moment before, and that which is constantly changing is infinite, and therefore it cannot be; but it must rather be-come." Immortality is stasis and it inhibits becoming and personal evolution. This Angelic host is the source of confining ourselves to belief in an eternal life under the rulership of false divinities preventing our own process of becoming divine and stepping into our own power. This is done through imposed fear propagated by religious doctrine. To come to know our true divine power we must continually become something greater and therefore that which we were must come to an end. Immortality though it sounds good on the surface in an exoteric sense is truly the source of attachment and fear of change. Embracing the unknown as mother, and coming to know possibility as father is key to overcoming Ameratat, and this is to usher in the Apocalypse. It is the macrocosmic divine union manifest through the microcosmic self.

Ahura Mazda



Ahura Mazda is the Sun. He is Lord of confined wisdom and the limits of that which can be seen and perceived by the physical illumination of the Sun and its isolated color spectrum. Ahura Mazda resonates with white and is the source of the isolated colors and frequencies which create dense matter. Through the empowerments gained through the consistent performance of the Ignition of the Black Sun and all previous alchemical work it is possible to take on this power as an equal. Ahura Mazda embodies all of the previous oppressive powers yet to battle him in the same way is a grave mistake.

It is the gnosis obtained through the Path of Smoke which is your weapon against Ahura Mazda. It is the knowledge of the fact that this supposed great power is actually powerless. Through the depths of this gnosis you must also come to realize that all systems of enslavement which emanate from this concept of external divinity are equally useless when compared to your potential. Simply reading this and understanding it intellectually is not enough. It must be experienced through the work itself so that you have become as the smoke which defiles the flame and rises above the Holy Fire of Atar.

To go to war with these anthropomorphic forces is to go to war with hindrances on your personal path of dark ascent. If we have no blockages in certain areas, then it is not so much about going to war or battling. It is then just a matter of consuming and taking in power which is already yours. The strength of your opposition will depend on the intensity of these hindrances that keep the various levels of your consciousness isolated from each other. Preparation for this work is important.

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Your thoughts, words, and deeds must reflect the objective of overcoming the specific force. All the insight and power previously gained must be applied toward practical ends to fully weave the Garb of Darkness upon the soul. This Garb of Darkness is your shield while your true will left untainted by concepts of external divinity is your sword.

To prepare for these rites of spiritual warfare the adept should draw the sigil of the Amesha Spenta in gold on paper which corresponds to the color of the energy center which the spirit rules over. Vibrate the name of the Amesha Spenta while activating the sigil. Allow the color frequency to blur out physical reality and seek visions of work you can do to condition yourself to become the adversary of these specific angelic hosts. Practice this for some time and consider ways of opposing these forces in practical ways. Oppose how these forces express themselves on this plane through circumstance exercising evil thoughts, evil words, and evil deeds outside of the temple and in the world where the results will hit home.

In this phase of the work one is not really evoking the Amesha Spenta but calling upon visions of how this compartmentalized frequency of the light spectrum stands in your way of ascent. This process is not much different than a simplified method of traditional evocation. What differs first and foremost is your intention. Though we seek to connect with the Angelic spirit we are only connecting as an observer in lieu of trying to manifest the totality of its consciousness within a single point of manifestation. However, it must be understood that without the proper preparation you may unintentionally connect directly with the Holy archons. They will then become aware of your adversarial intentions rendering them impotent if the Garb of Darkness is not effectively woven into your spiritual essence.

The work upon the path veils you from the sight of the Amesha Spentas within this particular phase of the pathworking. Try to see the Garb of Darkness as the antithesis of the veil of illusion placed before our eyes by today's system of things. The rites performed upon the Path of Smoke and the obtaining of the Garb of Darkness will allow you to peer into their realms without being perceived in any direct way, just as the Gods are said to look down upon us without our being aware of it. The great work presented in this Grimoire turns the tables.

These compartmentalized aspects of false light cannot function within the void because they have been drawn too far away from its divine essence and subjugated to the will of Ahura Mazda. They are mere egregores fueled by religious systems. A microcosmic embodiment of the void, the very nothingness of all that is, is exactly what you begin to embody through this work and the utter darkness it infuses within your spirit. The works of Divine Darkness that ignite the Blackened Fire of Sol is your protection.

The Rites of Infernal Warfare

Seven candles which correspond to the color of the Angel are anointed with sandalwood oil. They are placed around the perimeter of the Circle at each of the cardinal and intercardinal points, except for the cardinal direction of the Northern Quadrant as this is where the Altar of Blackened Fire is located. These candles are lit with the Blackened Fire of Zohak which resides upon the Urn moving clockwise beginning with the candle in the North east.

A singing bowl which stimulates the corresponding energy center over which the Angel is said to rule is placed upon the seal of Arezura found in the center of the Circle of Counter Creation. These bowls produce sounds which activate the specific energy centers and normally correspond to the color of the chakra as well. Entire sets can be purchased which include each of the seven required singing bowls. (Though these are called "Tibetan" they originate in India)

Recite the Rawnuha seven times and then proclaim:

I am Zanda, Apostle of Angra Mainyu seeking the complete transformation from man to Div. I conjure the forces of Arezura to witness the power I will now exercise for the sake of liberating the power within creation from the limits imposed. May this serve as a mark on my path of ascent as I will now wage war upon the Gods as a God. Bear witness to this sin which I have the power to commit through my own evil thoughts, evil words, and evil deeds! May it liberate me through damnation, the absolute separation from Gods!

Begin to cause the bowl in the center of the Circle of Counter Creation to sing and gaze at the sigil of the Amesha Spenta and start to vibrate its name. Allow your physical reality to dissipate being replaced by the spirits color frequency which aligns with the Angelic force. This process is similar to tearing the veil of the corporeal realm to perceive outer darkness through the exercise of Peering into Drugaskan. The difference is that instead of outer darkness you are breaking down the veil to perceive the isolated frequency of the Angelic realms and aligning the atmosphere of the temple with this frequency to gain entry. It enables you to hone in on your targeted realm using the imposed compartmentalization of the false God or angel against them. You are circumventing the structure and limitation of imposed spiritual constructs to serve the cause of counter creation upon the corporeal plane.

Once reality blurs out completely fill the singing bowl with water and gaze into it. Look into the bowl of water and begin to scry the surface seeking spiritual vision of the realm you seek to enter. When you begin to perceive the angelic realm push your consciousness into it. Infiltrate its realm and seek the throne of its ruler. You may encounter subordinate beings which the Amesha Spenta relies upon as familiars to carry out its will upon the physical plane. They are not an advantage for the angelic being, but rather a sign of its limitation and its need to employ other focal points of perception and power to enforce its will. These forces may need to be dealt with for the contrast between your power and theirs will make it very clear that you are a direct threat.

If prerequisite work has been successfully performed this will not be hard. They are servants and familiars while you are now a God of Darkness Eternal.

When the throne of the Angel is approached confront the angelic force as you see fit, making it quite clear that their power is yours. Immediately seek to dominate it. If the spiritual force submits, then simply begin to employ the Garb of Darkness to absorb the essence of the spirit as well as the realm in which it dwells to reunite this color spectrum and its power with the darkness within. This is done by simply applying the technique utilized in the Peering into Drugaskan exercise within the realm of the Holy being. In the context of this work it will be much harder though. The main reason is that it is likely that astral combat is likely to ensue and extreme focus must be maintained. Simply win at all costs. Strike terror into the spiritual essence of the force you are confronting. You are not a being of lower consciousness. You are a living God. Act as one and devour the tyrant. Not just for your liberation but the liberation of all of creation. Win. Become a cyclone of the wrath of darkness which is nothing, yet everything in existence. The enemy will have nothing to attack. They will have no strategy to counter for they are facing the divine source of self which is an anthropomorphic incarnate manifestation of the void upon the corporeal plane. This void is terrible. It is terrifying and no being of limited consciousness can withstand the vertigo which it imposes. Absorb and annihilate every vibration of power within the angel and the realm in which the egregore dwells until nothing remains but darkness eternal and you find yourself standing at the throne of Ahriman and Az-Jahi as Zohak. Take note of anything they might say.

When your experience has ended return to normal consciousness, drink the water within the bowl in order to symbolically and physically consume all that you have just waged war upon. This will ground the victory to the divine source within, liberating it from its limitations and merging it with you, the microcosmic void which is nothing and everything. Burn the sigil upon the Blackened Fire and allow the ashes to fall upon the surface of the altar urn as an offering to the Divs of Arezura. Blow out the candles and then close the rite.

Bury all ritual implements such as the candles used, and the ashes from burning incense within the Holy ground where the talisman of Counter Creation is buried. Keep the singing bowl and paint it black with the six seals of Arezura painted upon it in gold. The bowl can then be used to stimulate, accumulate and empower the Divine Darkness flowing within you through its use. The vibrations it emits will now clear you of external influence of false Gods of light and help you to center within your divine self.

You have gone to war with the Gods as a God. If you have been victorious congratulations. This rite sounds simple but success is not guaranteed. I will tell you from experience that you may just get your ass handed to you. If this is the case, then the Amesha Spenta will take the war to you through the physical life experience. Though it is your life experience, your life experience is their playing field.

If this happens you must take steps to battle them upon this plane by altering the circumstances they create through sorcery. In this case prepare to work some serious magick. Employ sorcery to destroy the binding circumstances they will begin to create. During this process you will likely find yourself in the temple performing spell after spell which in itself can further enhance the hindrances which they will likely try to enhance. For this reason, you should be careful. This is because the sorcery alone can create imbalance by taking the focus off of you and your own divine power. Remember that the magick is a means through which we get our power moving toward the objective at hand. It is important to focus on evil thought, evil word, and evil deed in ways which will be applied to the specific circumstances they will attempt to impose upon the corporeal plane.

If the battle gets to this point it can get very dangerous which is why I would suggest adequate preparation for this work. I was forced to experience things the hard way through channeling this current and so every empowerment came with a very steep price by suffering in extreme ways. Looking back, I am still very surprised to have made it this far because a lot was discovered by trial and error if not failure. If at all possible, learn from my experience and simply prepare by working on yourself with severe intensity throughout the process of applying the work in this book.

پایان
In Closing
Chapter 12

My journey into the depths of Arezura began with a lot of inner turmoil in search of a Divine force that existed beyond the illusion of duality. In my desperate attempts at searching for this God I encountered the Div Akomanah who made it quite clear that God and his adversary were not under any circumstances two sides of the same coin. That initial experience terrified me and I still till this day wake up from nightmares which force me to relive that moment.

I was thrown into the depths of eternal darkness and instructed to perform occult operations which I would have never thought of performing, much less taking a direct role in bringing them forth to the world. The integration of sacrifice was something I would have never sought out. Yet I was instructed to use it by the forces of darkness and I was taught the importance of using such vile concepts in rites of personal transformation. I was given the practical reasons which make such acts work to tear the fabric of reality and create change within the world.

I was tested in ways that brought hell to earth forcing me to seek the cold flames of Arezura to find relief from the burdens of this corporeal realm of creation. I withered down to nothingness and was destroyed through torment. Along the way I often asked myself why I would put myself through such trials. I often felt hopeless as the spiritual light was consumed and no matter where I turned all I could see was the infinite depths of eternal darkness.

As I would ask why the words of that demon would haunt me.

We have watched you to be sure that this work was in fact yours. I have both good and bad news. The work is indeed yours. This is your beginning yet it is your end.

Initiation begins now. Prepare for your journey into darkness eternal and its integration with your soul. Know that the only comfort you will find is that which you have the strength to create and perceive yourself.

Those words still terrify me. However, they turn on something on inside me that rises to the challenge. I am damned yet I still in fact find strength to create and perceive comfort and joy within the unknown realm of unlimited possibility. I gain victory where none should be found. I overcome seemingly impossible circumstances to impose my will upon reality and obtain what I need and desire. This work continues to gain depth and expand even now as I finish this book. I would not trade it for the world because the world is a moot point of limitation within a vast reality of unlimited potential.

Toward the end of the work presented in this grimoire I found myself pondering my original intent to seek the face of a God who transcended the concept of duality. As I did the world around me began to be consumed by Blackened Fire until all I could perceive was eternal darkness. Within this darkness stood a man. That man was me. I spoke to myself.

You sought the face of God. You sought out the raw power of divinity that transcends the limits of duality. You are looking at him in this eternal moment of counter creation.

I smiled and the vision of myself took titanic proportions and then took the form of Ahriman and he was also smiling. I honestly did not know that was possible. He dissipated and the corporeal realm came back to the forefront of my consciousness and I was standing in front of the mirror hanging in our living room looking once more into the face of almighty God and the Devil incarnate.

The work presented in this grimoire is unlike anything I have ever seen in any other occult work. It is also unlike anything I have ever experienced. It indeed does seem to be directly based on inverse wisdom and backward understanding, yet the approach of this work is not lacking in fundamental logic. It is unique in that it introduces the practitioner to some of the most ancient forces of darkness for the sake of ascent. It also takes magick to the next step by indirect implications of methods of world alchemy for those who have the eyes to see these opportunities of application. It is unique in that if one so chooses to dig into the deepest depths of this current the work is here to be built upon. An entire lifetime of work is presented within the pages of this book.

Though this experience has been at times terrifying at its worst moments and draining at its best, it has empowered me in ways I would have never imagined possible. It has been an honor to be the conduit of a tome such as this for it will revolutionize sorcery and alter the very perception of the occult. Just reading about the nature of this work will transform you in profound ways. Whether you hold this book simply for purposes of entertainment or because you are seeking the very face of Ahriman the Lord of Darkness, you will be changed. This book is a living and sentient consciousness which will speak to each individual in even more unique ways than even I as the conduit could ever imagine. What you hold in your hands is a gateway to Divine Darkness, and the book itself will begin to pull in the light of creation for the sake of counter creation and the awakening of mankind as living gods. Read it again in its entirety as information found toward the end will fill in what seems to be gaps in the beginning. Do the work and progress, but read and read some more. Study and dig deep using the words in this grimoire as reflections to see the infernal wisdom you have within. Step upon the Path of Smoke and ascend while dragging the rest of the world along for the ride. Devour, destroy, become or be crushed!

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