THE INFERNAL TEXTS

NOX
&
LIBER KOTH



STEPHEN SENNITT

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FOREWORD

The volume you are now reading was originally published as two separate limited editions (*Liber Koth* and *Nox: The Black Book*) by Logos Press in 1997 and 1998, respectively. However, the genesis of both volumes extends back to the 1980's.

In 1986, at the age when most young people are getting their first job, or heading out for their first semester at university, I self-published a small, quarterly journal entitled *NOX*. The idea was to amalgamate the then-current fad for Chaos Magic with ideas found in the works of Kenneth Grant, H.P Lovecraft, Austin Osman Spare, and others similarly creatively disposed to the "dark side" of the occult. To my surprise, *NOX* was well received in almost all quarters and led on to my acquaintance with, and in some cases, doing Magickal Workings with, most of the "Names" in the occult field at the time (and ever since!), such as Ray Sherwin, Phil Hine, Dave Lee, Lionel Snell, Joel Biroco, "Mouse", Genesis P.Orridge, John Balance, "Anton Long", Nikolas Schreck, and many others more or less as prominent and brilliant in their own specific fields—and almost all of them became contributors to *NOX*.

More significantly yet, I also met Peter Smith, then-U.K. representative of The Esoteric Order of Dagon; an event fated to direct me to authentic "Lovecraftian" Magick in its purest sense, and ultimately, to have led to the "receiving" of *Liber Koth* from its provenance in the Pits of the Yuggothian Outer Spheres.

So it comes to pass that the book you now hold in your hands represents a small, but fair, representation of ideas and research from various groups—either centrally organised, like the Order of Nine Angles, or loosely amalgamated by the individuals and small groups I've referred to as "The Nameless Sodality"—who in one way or another have been connected with myself or *NOX* magazine over the years.

But there is a word of warning.

Unlike some publications which alert the unwary reader to their "controversial" contents by way of mere hyperbole, as a way of attracting the gullible and the impressionable, the contents of this volume really are meant only for those long seasoned in the Arts and Practices of genuine Dark Magicks. Similarly, those readers likely to be offended by the extreme philosophies and practices of The Werewolf Order and the O.N.A (to which the editor, chief writer and publishers of this book do not necessarily subscribe) might direct any ire to the organisations in question, and not to the aforementioned editor, chief writer, or publishers. Those who instead wish to make genuine enquiries regarding the E.O.D and other sections written by myself are invited to send email communications to:

Stephen.Sennitt@virgin.net

— Stephen Sennitt, September 2004



ACKNOWLEDGEMENTS

All O.N.A. material is copyright Anton Long and/or O.N.A. and used by permission. "Satanism, Blasphemy and the Black Mass" first appeared in Nox #2, July 1986; "Satanism—Its Essence and Meaning" and "The Rite of the Nine Angles" first appeared in *Nox #3,* Nov. 1986; All three "Dark Gods" articles first appeared in *The Lamp Of Thoth* in issues18, 19 & 25, respectively. The rest are from the *O.N.A's Book of Wyrd*.

All Werewolf Order material is copyright Nikolas Schreck and used by permission. "Radio Werewolf" first appeared in *Both the Ones #1,* 1989; "Seithr" first appeared in *Dark Doctrines—The Nox Anthology*, Stephen Sennitt (Ed). 1991.

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The Michael Bertiaux* article was first published in *The Lamp of Thoth,* issue #21 & #22.

"The 23 Current" by Peter Smith first appeared as "Editorial" in *Fragments #2,* 1991.

"The Cult of Revival"* first appeared in *Khabs #4,* 1988.

"The Sign of the Old Ones" by Stephen Dzicklewicz and "The Grey Rite" first appeared in *The Black Obelisk Vol. 2 #1,* 1998.

"The Howling" by Phil Hine first appeared in *Nox #6,* 1988.

"The Rite of the Black Star"* by "Nergal" first appeared in *Instrumentum Vol. 8, #3.*

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UNLEASH THE BEAST!

Welcome, dear reader, to NOX, an anthology of truly *Infernal Texts* on the cutting-edge of modern sinister occultism!

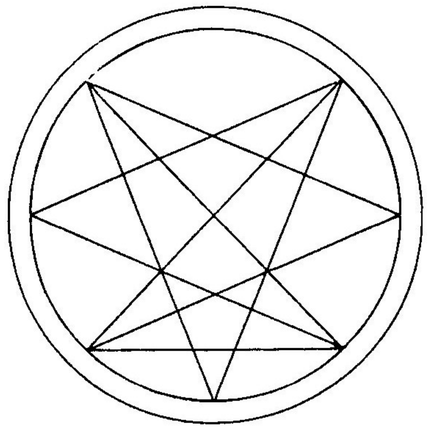
The first section comprises a representative selection of transgressive essays from the satanic Order of the Nine Angles; undoubtedly the most controversial of Hermetic groups in modern times, whose notorious allegiance to ultra-Right Wing organisations has been recently documented by the anti-Nazi magazine *Searchlight* (April 1998). The O.N.A. continues to exert a baleful influence from its underground lair somewhere in the Welsh borders, surviving like Hitler in its bunker as the Allied Forces of the Status Quo close in to beard the Beast in its lair!

Unleashing this Beast was what Nikolas Schreck's *Werewolf Order* was all about! Section Two presents a sampling of the lycanthropic philosophy which outlines Schreck's plans for Feral-Man's rise towards world domination. Are *you* a werewolf? Read on...

The third, and final, part showcases a series of essays by a loose configuration of serious Left Hand Path Occultists with a background in a variety of disciplines, groups and orders—but with *one* goal in sight: the restoration of the *True Gnosis*. I've termed this ever evolving, ever mutating, configuration of individual thinkers, The Nameless Sodality.

— Stephen Sennitt (Editor), September 1998

The Order of Nine Angles



Satanism may be said to possess two main themes: the Dark Tradition concerning the Dark Gods together with the Septenary system, and opposition to the organized religion of the Nazarene.

Traditional Satanists despise the religion of the Nazarene and for centuries have waged a war against it. They see it as a negation of those instincts that urge conquest, vitality, exploration and knowledge. It had inverted all natural values and set evolution back many thousands of years. Yet Satanism is much more than simply a rejection of this corrupt and disgusting religion.

First and most importantly, Satanism is a means whereby individuals may enhance their own evolution by developing their latent abilities—their vitality, perception, consciousness and knowledge as well as their Occult faculties, and such a Way or method is organized for the benefit of individuals over centuries. Traditional Satanist groups, Orders or Adepts are not at all concerned about numbers, do not proselytize and concern themselves very little with "ritual" rompings of the kind the media love.

Second, Satanism encourages through the members and associates at groups and Orders and through the distribution or its teachings, those forms—be they transient or otherwise—which nay be said to express at least to some extent the tenets of Satanist philosophy. In this way, Satanism encourages the evolution of our species, since it is a fundamental axiom of Satanist philosophy that every individual possesses the potential to be divine, to achieve far more than they ever realize.

Satanism as a way of life combines two elements, which most people assume are contradictory: insight and ruthlessness. Insight derives from self-understanding and knowledge; ruthlessness is an attitude of mind arising when a strong will is combined with a definite and tangible goal. Most people today—partly as a result of centuries of Nazarene influence—are weak willed, apathetic and lack the conquering spirit as well as possessing little insight. It is quite easy to be ruthless—but to be ruthless without insight and understanding is the beginning of stupidity. Insight itself is the beginning of wisdom and has its origin in personal experience.

Part of the reason for following the Dark path, of entering the Abyss, or taking up Left Handed traditions of magick, is to experi-

ence from within those infernal terrors which can and often do bring insight and increased consciousness, although this is often forgotten. Satanism combines the experience of the Abyss with many other experiences—joyful, terrifying and perplexing—and from them shows how the individual, by combining with them knowledge, can achieve a more satisfying and vital life.

Satanism often regards itself as superior to other traditions because it combines such cultivation of experience by often dangerous means, with the development of will and vitality.

Thus, it can be seen that traditional Satanism is very different from the accepted image—which mostly concentrates on a variety of "ritual" practices and invokations to the Devil—as well as quite distinct from the various self-styled Satanist groups which flourish today. These latter groups are mostly a cover for indulgence of quite often a sexual or monetary nature and while using some of the trappings or Satanist philosophy, do nothing to further evolution and do little to enhance the long-term vitality of their members. They most certainly do not possess any esoteric knowledge and have no interest in creating from the power of the Abyss the next stage of human evolution. The same, to a lesser extent, applies to the "Church of Satan" which once flourished in America—it does not and never has possessed in any way the essence of Satanism and is content to concentrate on the pleasure principle which, while part of Satanism, is not its essence.

The essence of Satanism lies in its Alchemy—the seven-fold way to the divine: the creation of a new individual, almost a new species. Satanism detests the religion of the Nazarene because it makes the individual impotent in this life, whereas Satanism regards this life as an opportunity, not given again, to reach up toward the greatness of the gods. We are gods already but are blinded by appearance to the reality of this fact.

The seven-fold way is difficult and dangerous: but because of this it is interesting and through its hardness can produce profound change.

— Anton Long

Satanism, Blasphemy and the Black Mass

In one important respect Satanism may be regarded as catharsis—a means whereby individuals may divest themselves of those limiting roles that are often (but not always) the creation of the ethos of the society in which the individuals find themselves.

Thus, in the past thousand years or so in Western Europe the most important Satanic ritual was the Black Mass simply because the ethos which outwardly ruled was the organised religion of the Nazarene. However, where Satanism has been greatly misunderstood is in the reason for this act of catharsis, particularly since the genuine Black Mass bears only a superficial resemblance to the "Black Mass" described by various writers and "authorities" over the last five hundred years or so.

Satanism represents, on a fundamental level, the dark aspect of the individual and by identifying with this, the individual is enabled, by the transformation that results, to complete the Great Work whose attainment is the goal of the Adept. This Great Work is simply the creation of a new individual, and this new type, by virtue of the path followed, often inspires in others a certain terror (Nietzsche's "The Anti-Christ": "He has rather been the most feared...") Of course, this Left Handed path is difficult and dangerous, and failure results because the person journeying along the path misunderstands how the dark forces may be approached, manipulated and most importantly integrated to enable an identification beyond both good and evil as these terms are commonly understood. That is, those who fail in their quest along this path (and Gilles de Rais is a good example) do so because they accept fundamentally the dichotomy of "good" and "evil" whereas no such thing exists within the cosmos except as a projection of the mind.

Satanic catharsis is essentially blasphemy, but one ordered and with a definite aim—it results from an individual will channelled by a conscious understanding. It is this application of will which marks the genuine Satanist from the imitation or failure. A Satanist revels in life—the failures find themselves trapped by their own conscious desires which they do not have the intelligence to understand nor the will to direct.

Blasphemy is only effective if it is, firstly a genuine shock and reaction to those values which though accepted are often unconsciously accepted, and secondly an appreciation of the positive and

life-enhancing qualities inferred by infernal opposition. Thus, while the traditional Black Mass is still powerful because of the continuing constraints of Nazarene beliefs, it is often supplemented today by a Mass which in its unexpurgated version represents a shocking blasphemy for the majority of people in Western Countries.

The Black Mass, and the modern Satanic Mass which derives from it, in their genuine forms, provoke an invigorating response through the very fact of positive opposition. Negative opposition, like for example the so-called "Black Mass" described by Huysmans in "La Bas," is enervating. True Satanic opposition produces the exact opposite—a will to *more* life, and it is this positive, vital will that is the quintessence of the genuine archetypal image of Satan, the adversary.

One of the most shocking Satanic Masses used by Satanist groups today is based on an evokation of Adolf Hitler—and not as something artificial, still less as a psychological "game," but rather as a genuine identification with the positive aspect of National-Socialist philosophy. (To most readers this, of course, will be blasphemy, outrageous—which is exactly the point.) As with the traditional Black Mass it is the stress placed on the positive, vital qualities of opposition that is of paramount importance *because these contradict in their very essence all that is assumed.* Thus in this particular Satanic Mass, Adolf Hitler is not represented as he is portrayed by his opponents—or as he is today assumed to be—as some sort of "evil" monster but as exactly the opposite, as a kind of saviour.

Genuine Satanism is not simply inversion—it is a complete rejection of the images of a particular ethos, and a Satanist uses those images, their very *essence* reversed, against his own conditioning and ultimately against the ethos itself. Individuals who participate in genuine *Satanic Masses* sometimes experience a kind of "satori"—or sudden enlightenment—and are thus led to an increase in their own consciousness as well as an enhanced vitality because they have broken free of constraining opposites.

At its highest level Satanism uncovers what the ethos of a particular society has covered up through images, dogma, words and ideas, returning the individual to the primal chaos out of which opposites were formed.

This uncovering gives the individual control, an awareness of their unique Destiny, and it is the purpose of genuine Satanic groups

to foster such uncovering by blasphemous rites and individual guidance. Beyond such uncovering, conventional magick, and ritual itself, ceases, replaced by the profoundest empathy. What C.G. Jung called "individuation" is similar to this empathy, but individuation is itself only a beginning. Satanic Orders enhance evolution—while the majority of people sleep, fearful of such infernal terrors.

— Anton Long

The Satanic Mass

Participants:

THE MASTER: in black robes.
MISTRESS OF EARTH: in scarlet robes.
CONGREGATION: in Black Robes.

Temple Preparation:

The Altar is covered with a black cloth on which is woven an inverted pentagram. Behind the alter is a full-length fylfot banner; black symbol in a white circle on a red background. On the Altar lies a crystal shaped like a tetrahedron. Incense of Saturn to be burned and purple candles used. The Master and the Mistress of Earth stand in front of the altar, with the congregation in a half-circle behind them.

The Mistress signifies the beginning of the ritual by ringing the bell nine times.

(A Note on the ritual, which follows: The Satanic Mass has taken over from the Black Mass in most Satanist groups within the last few decades. It is, in these groups, the most often performed Ceremonial Ritual. The Satanic Mass, following tradition will shock most people today just as the Black Mass shocked earlier generations. Genuine Satanists seek balance within change and it is in this sense that The Satanic Mass is to be understood. Those who cherish the restrictions of the present age—and many do unconsciously—should read no further.)

The Mass:

The Master turns to the congregation, gives with his right arm the Roman salute and says:

"The Law is of our breaking!"

ALL: "Hail, Avenger!"

MASTER: "Blessed are the Pure of Blood for they shall be Masters!"

ALL: "Blessed are the Pure of Blood."

MISTRESS OF EARTH: "Blessed are the Warriors for they shall inherit the Earth."

ALL: "Blessed are the Warriors"

MASTER: "Blessed are the noble for they shall father the Gods!"

ALL: "Blessed are the noble who will father the Gods!"

MISTRESS: "Blessed are the women who breed."

ALL: "Blessed are women who breed!"

MASTER: "May the spirit and greatness of Kalki the destroyer be forever with you."

ALL: "As they are with you."

MISTRESS: "Let us remember in silence our fallen Comrades. May their memory live Ten thousand years."

(All now give a brief Roman Salute)

(The Master now intones, in the key of A, the 1st Enochian Key while the congregation dance clockwise the "Hymn to the Great Dawn." The congregation continue to dance, shouting their responses.)

MASTER: "Cursed are our eternal enemies, May they die in misery!"

ALL: "Let them die in misery!"

MASTER: "By the Power or my Prince I curse them!"

ALL: "Curse Them!"

MASTER: "May demons torment and death destroy then!"

ALL: "Destroy Them!"

MASTER: "They are curs whom we curse."

ALL: "They are curs!"

(The Mistress removes from under the tetrahedron the symbol of the eternal enemy, saying:)

MISTRESS: "By the Power of my Earth I crush them!"

(So saying she breaks the symbol and scatters it.)

ALL: "Crush them!"

MASTER: "Hail Vindex."

ALL: "Hail Vindex."

(The Master chants the "Agios o Vindex." The congregation gather in a half-circle around the altar. After the Master has finished, the Mistress of Earth turns to the congregation saying:)

MISTRESS: "I who am Mistress of Earth Welcome you who dare to trample the cherished passion of the play no guilt should bind you no thought restrict!"

(She kisses each member of the congregation in turn saying:)

MISTRESS: "Prosper as you will."

(The Master raises his arm, saying:)

MASTER: "Let there be laughter and life, there is no fear where I am. Happy are they who dwell in my Temple. I shall utter the memory and the promise of my greatness. Let others say: Humiliate capita Vestra maharba."

(The Mistress of Earth points to the Fylfot symbol, saying:)

MISTRESS: "Ecce in quo salus Mundi pependit!"

MASTER: "Maharba!"

ALL: "Crucifige! Crucifige!"

MISTRESS: "Dignum et justum est."

(The congregation laugh and begin to dance, chanting the Diabolus as they do. When they have finished, they stand before the Master and the Mistress of Earth. The Master points to the banner, saying:)

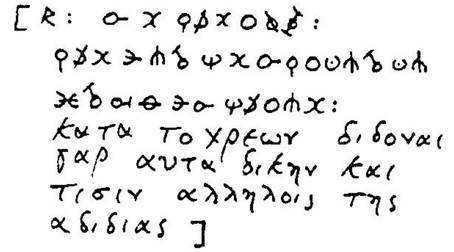
MASTER: "Behold! The symbol of Life. But ever remember: Nothing is beautiful except Man: But most beautiful of all..."

(The Mistress removes her robe to reveal her nakedness.)

"Is a woman! So it has been, so it is and so shall it be again by the Power of our Prince Satan!"

(They all depart from the Temple. The ritual is concluded by a feast.)

Note: The Satanic Mass can be adapted to suit the attendant circumstances; any idea which becomes a sacred dogma can be reviled in it.



Hermetic Rituals

A Ritual of Destruction

Begin a Black Fast seven days before the intended ritual and during this time procure a new piece of black cloth and construct from wood a small coffin suitable for the wax effigy which will be made during the ritual.

At sunset on the appointed day begin the ritual. Stand before the sigil and chant three times the Hymn to the Great Day followed by an extempore invocation regarding the intent of the ritual. Then proceed to make the image by placing some wax candles in water that has just been boiled. To this water should have been added three pinches of graveyard dust. After the water has cooled, a film of wax will form on the surface and this should be used to make the life-like image. The image must be produced entirely by hand.

When the image is complete rest it on the black cloth and say or chant:

"You N.N. (name of person) whom I have formed from chaos are mine to do as I will. By the power of the Prince of Darkness I, master of Magick, confine you, N.N. by this shroud.

(fold the cloth over the head)

"as my will and magick will confine your life"

(fold the cloth over the legs)

"Thus will you, N.N. return to the blackness"

(fold the right side of the cloth)

"from whence you came"

(fold the left side over so that the image is completely covered).

"By my power I hold you, bound by my will!"

Circle the Temple twice, counter-clockwise, chanting the Sanctus Shaitan, imagining the person wrapped in your cloth. Then, dancing counter-clockwise bring the frenzy of your will to bear upon the person—at its height seize the wrapped image and break off its head. Gloat on the person's death and place the wrapped image in the coffin. Seal the coffin and laugh, gleeful at the person's death.

Take the coffin and bury it in a secluded spot.

Destruction by Elemental

Prepare for this by a Black Fast over thirteen days. During this period sleep should gradually be reduced. At the exact moment of sunset on the appointed day of death enter the Temple and bow briefly to the dying sun.

Then, sitting in a comfortable position, begin, by contraction of muscles and breath control, to build up an image of an elemental of darkness and death. When this is complete, transfer to it your desire for the subjects death, saying:

"Go, I command you!"

"Seek out N.N. and kill him! Go! Kill! And bring me back his spirit!"

Then relax, to wait for your elemental's return. Command the elemental to release the spirit into the coffin (made of lead) that you have prepared. Seal the coffin very securely, wrap it in black cloth and bury it very deeply in a secluded place.

Then you must either banish the elemental you have created by making with your right hand the inverted seven-fold sign and sealing the forces to Earth, or name the elemental and command it to attend you at all times and obey your will and your will alone.

Note: it is very important during this ritual that no interruptions of any kind occur. For this reason the whole ritual is often performed at the isolated location chosen for the burial. It is also important that the coffin be totally sealed.

Ritual of Desire

Introductory Note: The object of this ritual can be anything the person undertaking the ritual desires—wealth, women (or men if a woman does the ritual), material possessions, misfortune to an enemy and so on.

The method employed to bring these desires to fruition depends on the ability of the person undertaking the ritual—there is the method of visualization, and the method of models. The former demands powers of concentration, ability to sustain an image and mastery of will-transference; the latter demands an ability to construct realistic models of the events themselves or the situations one desires to bring about. Both assume the ability to direct the forces of desire into the right channel. Only the method of visualization is given here—the model method is very similar in form.

The ritual should be begun in the planetary hour before sunrise and be timed to reach its conclusion at sunrise. Begin with chanting the Sanctus Shaitan while dancing counter-clockwise once and clockwise twice. Then, standing beside the left-hand part of the altar, intone the first Enochian key in C major (the correct key is important) then gradually build a picture of the desire—for example, if your desire is for a woman then visualize that woman (a picture might help) and the situation you require her to be in for your desire to be fulfilled—that is, it has actually occurred and you are enjoying it. Keep the visualization for as long as possible, then slowly dance once counter-clockwise chanting the Sanctus Shaitan.

End the ritual by an extempore invocation to the Prince of Darkness, Master of the Earth and its gifts.

The Rite of Nine Angles

This rite is the central mystery of alchemy, and clues to it abound in alchemical and pseudo-alchemical literature—e.g., in Maier's *Scrutinium Chymicum*, *The Secret Book of Artephius* and the *Sympneumata* of Laurence Oliphant. The details of this rite are published here for the first time. The essential secret of this rite is the coming together of two individuals: priest and priestess who, on earth (that is, Gaia) stand in a circle within a tetrahedron which encloses them completely (cf. Rosarium Philosophorum—"make a round circle of the man and the woman"). The conjoining of the two achieves the

Philosophers Stone—the operation takes place in space (that is, 3 dimensions) according to the flow of time. It is essential for the two individuals to be, in Jung's terminology, "individuated"—that is, individuals who have undergone the magickal grade ritual of Internal Adept (which the Golden Dawn misrepresented as the so called knowledge and conversation of the Holy Guardian Angel and which is equivalent to the alchemical process of putrefaction) and the ritual of the Internal Adept (which in its genuine form involves the candidate living in isolation for several months), may be regarded as necessary preparation for the Rite of the Nine Angles. Only through the female are the forces represented by the three alchemical substances and their nine combinations capable of being released in a physical way (cf. Oliphant's *Sympneumata*, p. 101f) and despite many allusions to the contrary the real rite requires actual individuals since otherwise the Philosophers Stone is not possible. The rite exists in two forms: the chthonic and the natural. The latter takes place at the summer solstice, in a consecrated glade where the energies of Gaia are pronounced. Usually, the glade itself forms the circle and the tetrahedron (symbolic of the Nine Angles) is constructed astrally via the use of an esoteric chant after the individuals have identified themselves symbolically with the forces involved. Thus, the female represents Gaia and beyond, and the male those forces normally symbolised by Sol. Together, though the act of union, they become the Gate and achieve in the dissolution past the circle of the forces, the Stone itself. This achievement, and the dissolution, is entirely empathic and does not depend in any way on word, gesture, ritual or knowledge of any kind whatever, and it is the empathy the individuals possess for their surroundings and the forces that makes the rite successful. Such empathy is the only aim of the grade ritual of internal adept, and indeed, initiation itself, and for the natural form of the rite of the Nine Angles this empathy approximates to the Taoist "Wu-Wei." The consciousness induced if the rite is done correctly is a re-presentation of the Philosophers Stone, and such consciousness alters in a profound way the lives of the individuals involved, and, sometimes, the world as well, through "mimesis."

The Chthonic form is conducted within a circle of stones (usually nine in number), on the Winter Solstice, the tetrahedron being at the centre of this circle. This tetrahedron is made of a precious stone and the vibration, by the participants, of a secret chant, produces changes in the crystal similar to the way light produces changes in a photo-

electric cell. According to one authoritative tradition, the best material for the tetrahedron is quartz (rock crystal) and the chant the repetition of the vibrated phrase: Binah Ath, ga wath am. This vibration is akin, in depth of tone, to a Tibetan Buddhist chant. When the tetrahedron reacts (and the larger it is, the shorter the reaction time) the union begins. The changes induced by this version of the rite are "lunar"—that is, causal and directive. In many respects, the chthonic form is more powerful, but it is also very dangerous for the individuals involved. This form of the rite is basically a calling forth of the Dark Gods and is not to be attempted lightly. Typically, Aleister Crowley mis-interpreted this rite. From an essentially hermetic ritual he made the pseudo-mystical IX° of the O.T.O., distorting the empathy of the participants by insisting on tantric knowledge and using words and forms suited to the Old Aeon. The magick of the New Aeon is pre-eminently the magick of Thought (that is, devoid of both Word and "esoteric knowledge"). Crowley probably knew the truth, and had a good laugh at those who believed his version.

— Anton Long

The Approach of the Dark Gods

The Seven Spheres of the Septenary represent Gates, and each Gate expresses an aspect of what is represented by the abstract symbol "Time." In one sense, these gates join our physical world to those realms created by the evolution of consciousness itself. These realms can be viewed in two ways—firstly, as convenient abstractions, bounded by acausal time, and whose most fundamental forms are what Jung called "archetypes"; and, secondly, as having an actual existence, either extra-terrestrial or extra-dimensional. In the first instance, the realms are considered as products of the mind—real enough on their own level, but without any existence that can be scientifically ascertained. In this sense, they are psychological. In the second instance, the realms are considered to have an actual physical existence, and various models for such existence have been proposed. This other realm, approachable through Gates, will be simply called the "acausal" realm for the sake of convenience, and although it helps to consider the acausal in the psychological sense, each initiate must arrive at their own mode of explication, using the faculty of Thought.

Each Gate that joins these two realms (that is, the causal and the acausal) when it is opened signifies a New Aeon and a consequent increase in human consciousness. According to tradition, each Gate is linked to a specific place or location and it is through this location (which may be considered a channel for the forces involved) that the magickal form of the particular Aeon is most obviously expressed.

The teaching of the Order of the Nine Angles accepts that all previous Gates had terrestrial counterparts (for example, the centre of the Hyperborean Aeon was the area around Stonehenge; that of the Hellenic, Delphi.) and that the opening of these Gates was the result of the natural evolution of consciousness rather than something consciously planned. That is, one may think of the Gates being opened, in the symbolic sense, by Gaia, the Earth Mother. Our consciousness that is, our ability to consciously reflect, to question Being, is the result of this process, and in the past this process was understood by the use of myth. Each of the previous five Gates (that is, from the Pre-Hyperborean to the Western) derived their power from the Earth and its energies (although according to one tradition the first Gate was opened due to the interference of alien life-forms [discussed later]) and it is important to understand that there existed no "Golden Age" in the remote past from which there was a subsequent fall. Each Aeon drew its magickal inspiration from a natural force which was symbolised and which gave rise to the powerful archetypes and myths and which became the ethos of a particular higher civilisation. At the geographical location of a particular Gate, the force was revered, and it is vital to realize that this religious reverence was only partly conscious: its origin was an empathy with Gaia and this empathy was partially understood (i.e., consciously) through symbols and myth. Inevitably this empathy became obscured by dogma, ritual and elaborate myths until the centre itself became magickally exhausted, and another Aeon dawned. Some centres however, like Stonehenge, still retain an aura of power, hut nothing like that which once existed. This gradual exhaustion of the Aeonic force—and the consequent decline of the civilisations associated with it—is a natural process which may be likened to the depletion of a battery under electrical load.

The last Aeon, the Western whose centre is in Northern Europe, is drawing to a close as its energies fade. The next Aeon, however,

has as its centre not our Earth, but a location in space and until this centre is reached, the new Aeon will not be possible. However, the Old Aeon has some 350 years still left to run, and during this period, the energies of the New Aeon will become more and more obvious as they seep around the Gate, brought in part by deliberate Ritual by small groups of Adepts. Hitherto, the seeking or Aeonic centres has been mostly instinctive, but we have now reached the stage in our evolution when we can consciously decide our own Destiny. In a sense, we have, due to the opening of the previous Gates, passed a threshold, and henceforward little is certain because our possession of reflective, logical and *scientific* consciousness, represents a new and complex variable in the equation that governs Aeonic forces. Already, for instance, as the old Aeon dies, small groups of Adept, still clinging to an inverted aspect of their Aeon, are trying through ritual to change our evolution in accord with certain "prophecies" over two thousand years old. These adepts hope to establish a terrestrial centre not many hundreds of miles from the centre associated with the Sumerian centre, and tied as they are to the illusion of opposites that has been such a fundamental (and detrimental) feature of Nazarene belief, their success will mean a significant step backwards in the evolution of consciousness.

In the evolutionary sense, the next Gate is and must be extra-terrestrial and the force beyond this Gate may be signified in two ways. Practically, the force will be represented by the physical exploration of outer space through vehicles such as spacecraft; magically, the force is represented by the mythos of the Dark Gods since, in essence, this magickal force is chaos itself. It is beyond opposites—a return to the primal chaos, which the previous succession has covered up through ritual, word and even symbol. Misunderstood—that is, seen from the perspective of the Old Aeon—this represents the intrusion into our world, from other dimensions, of the darkest of dark forces, a return, according to the tradition mentioned earlier, of those alien forms who came to Earth Aeons ago at the dawn of man's consciousness.

In short, the new Aeon signifies a calling forth of the Dark Gods through the Rite of the Nine Angles. This Rite is very simple, and has as its basis what old Aeon qabbalistic thinking signified by the Word "LAShTAL"—but the Rite itself is a conjoining, a drawing down, through pure Thought, that is devoid of Word because the two fundamental aspects (of which 156 is one) hitherto apart and drawn

together through Destiny ("wyrd") are, *in themselves* by their very existence, Keys. In a more symbolic way, and viewed through the distortion of opposites which is such a feature of the old Aeon, one aspect of this Rite is represented by the Qlippoth of the 17th path of the qabbalistic Tree of Life.

According to the tradition mentioned earlier, the first Gate was opened by the arrival on Earth of aliens. These aliens were, in themselves, without recognisable form and were capable of assuming various shapes, including human form. Legend knows of them as the "shape-changers," and the demons Choronzon, as well as Lovecraft's Yog-Sothoth, are said to be primitive memories of them. These beings of chaos did not stay long on Earth, because Earth was for them only a temporary staging post in their flight, pursued, as tradition says, as they were by another life-form, humanoid in appearance. This other life-form depended on external means of transportation to take them among the stars, and in legend they are known as the Elder Gods. Some kind of confrontation between these two types of aliens occurred on or above our planet, traces of this conflict survive in myth and legend as the battle between Agarthi and Shambhala and it is said that the humanoid species originated in the region of space near the star Sirius.

The shape-changers, for reasons of their own, interfered somehow with our evolution (according to one legend, by giving us dreams) although it could be that just contact with such aliens was sufficient for this to occur among small and isolated groups of primitive man. It is held that the Elder Gods or Sirians were basically opposed to any contact with primitive species, and according to one tradition shamanism resulted from primitive man's attempt to imitate the behaviour of the shape-changers. Both of these alien life-forms departed from the Earth, and conscious evolution thereafter, spurred on by the original breakthrough, increased exponentially.

This tradition may be regarded as having, like some myth, a basis in fact, or it may be regarded simply as a mythos, that is a means, soon discarded, to greater insight into one's self. To establish its factual basis would take the discovery of factual evidence, unassailable in its interpretation, and while some evidence for this tradition has been proposed at various times none of it is conclusive, and the tradition remains just a tradition, to be believed or not, according to one's way of thinking.

— David Myatt

Lovecraft and the Dark Gods

A lot as been said and written in recent years about the writings of H.P. Lovecraft, particularly his Cthulhu Mythos, but to gain an insight into the truth it is necessary to reveal for the first time one of the most secret and sinister traditions of Occultism. Lovecraft, aware of parts of the ancient tradition of the Dark Gods, dramatised and misrepresented the tradition as a whole. Part of this misrepresentation was literary, some of it arose because Lovecraft could not see beyond the Abyss where opposites are meaningless, but most of the misrepresentation arose because Lovecraft had access to only part of the tradition, through his own Occult researches and sometimes inept experiments with dream control. To these, he added inventions of his own—such as the *Necronomicon,* which he wove into the Cthulhu Mythos. (The recently published books bearing this title are hoaxes.) This Mythos bears about as much resemblance to the genuine tradition of the Dark Gods, from which it is derived, as a fir tree does to an oak.

One of Lovecraft's misrepresentations is in naming the Dark Gods. The Dark Gods (or "forces") may be symbolised by vibrations, since it is partly through such vibration that certain primal levels of consciousness may be reached. These levels re-present Primal Chaos—that is, they are devoid of Word since such levels pre-date the covering up, by Word, ritual, idea and even myth, of the essence from which Being and non-Being were derived. Viewed conventionally, these entities are negative and by their return restore Chaos—through the stricture of opposites such a return is terrifying. According to tradition, the Dark Gods are waiting, in what may be described as a parallel universe, to return to Earth and thus our spatial, causal universe. Essentially, the universe of the Dark Gods is acausal and the two universes may be represented as being joined by various Star Gates. These Gates are regions of space-time where passage from one universe to another is possible at certain times—that is, when the Gates are aligned according to their cosmic cycle. Traditionally, it is believed that these Gates open about once every 2,000 years. Because of the nature of the two connecting universes (that is, their differences in time and spacial geometry) not only is physical travel possible between them, but also to a limited extent, a special form of astral travel. This astral form is possible because our own consciousness, by its nature and evolution, is partly acausal and

therefore to an extent on a primal level part of this other universe. Thus, it is possible for an individual to journey into the other realms where the Dark Gods are waiting just as it is feasible—if the psychic Gates are opened—for those dreaded and negative entities who are never named to manifest on our level. Such travels are only feasible when a Gate is about to be opened, is open or is closing—that is, at the beginning and ending of an Aeon. At other times, travel is very difficult and very severe measures must be taken in order to create the energy required. Such methods have seldom been used in the past: they involve great danger to the individual(s), hideous rituals of suffering and sacrifice, or immense detail in preparation and the acquisition of a crystal tetrahedron of the right quality.

The intrusion of these entities into our universe takes many forms, both physical and psychic, and here again Lovecraft has misrepresented them. According to tradition, the last overt physical manifestation took place around 8,000 years ago and gave rise to, among other legends, the myth of dragons. Prior to this, the secret tradition speaks of the first coming of the Dark Gods at the dawn of our consciousness—circa 20,000 years ago. Psychic intrusion is often minimal but nevertheless terrifying for some. According to one recent account: "They lurk at the threshold of existence preening their wings and eyes and emitting sounds which they send forth to all who have ears to hear and minds to know. And they wait and reside in the space between worlds, the space that is the corner of the meeting of dimensions. They are the destroyers... the bornless forever who wait for our call. Soon they will come to collect that blood which is required by Them. To understand Them is to pass that Abyss beyond which the man ceases to be." Such manifestations often take the form of nightmares when unsought, and occasional madness is not unknown among those who have deliberately tried to bring the Dark Gods: for example, in a case known to the author a group tried, in the early seventies, to invoke these forces. The working was only partly successful and one of those involved went insane.

One of the most noticeable effects of deliberate contact by Adepts is the change that results in the consciousness of certain groups of people and individuals—such as a resurgence of primitive atavism. Such changes are often misunderstood, bound as most people still are by old Aeon concepts of duality, and over recent decades these changes have been a prelude to the calling forth that

will re-open the physical Gate and return the Dark Gods to our universe and thus to Earth itself.

The details that Lovecraft gives regarding "calls" and rites are mostly fanciful and only in a few places does he inadvertently reveal the truth—for example, in his mention of the trapezohedron and Azathoth. The key to travel along the passages between the Star Gates is the Nine Angles and the key to the Nine Angles is the crystal tetrahedron which is activated by voice vibration. Azathoth, as described by Lovecraft, is a symbolic and distorted representation of the intersection, in acausal space-time, of these Astral Star Passages: a kind of galactic vortex or node. Those who journey there never return the same. Along the Star Passages the shells of long dead civilizations are strewn.

The Nine Angles (the key to contact both physical and astral) are represented in the Septenary Star Game of the Order of The Nine Angles; it is through this symbolic representation that the magick of the Dark Gods is manifest. The rest, to the uninitiated, is sheer terror.

Opening a Star Gate to the Dark Gods

To open a Star Gate and return the Dark Gods, a crystal tetrahedron made of quartz should be obtained. This crystal should be as large as possible, and the nearer in shape to a tetrahedron, the better. The Rite of returning exists in two versions, and both will be given.

First Version:

Should take place on the night of the new moon with Saturn rising and involves a man and a woman assuming the role of Priest and Priestess. The rite itself should be conducted on an isolated hilltop removed from human habitation and begin in the hour following sunset. Both participants should be naked. The rite begins with the priest vibrating seven times the phrase:

"Nythra Kthunao Atazoth."

The Priestess should hold the crystal in her hands, palms outstretched before her. When this is complete, the priest places his hands over the crystal and both vibrate:

"Binan ath ga wath am."

as powerfully as possible. Still holding the crystal, the priestess should lie with her head North, the priest arousing her (*Locis Muliebri bus...*) the sexual union then begins with both visualising the Star Gate opening and the dreaded primal form of Atazoth coming forth from the acausal dimensions, through the gate, toward the Earth. Atazoth may be visualised as a dark, nebulous chaos—a rend in the fabric of star-studded space—which changes into a dragon-like entity. After the climax of the union, the priestess buries the crystal in the earth of the hill saying:

"Aperiatur terra et germinet—CHAOS."

They then depart from the hill.

Second Version:

The second version involves nine individuals: a cantor (trained in the dark tradition) a priest and a Priestess and three male and three female participants. They should all be robed, barefoot and have about on their person non-metallic objects. The rite takes place either on the Autumnal Equinox or the Winter Solstice. The best place to conduct the rite is on a hilltop of volcanic rock containing large quantifies of quartz. The time is right when Venus sets after the sun and the moon is near Dabih, or when Jupiter and Saturn are both near the Moon, which is becoming new, the time before dawn. The crystal should be placed on a pediment of oak on a sheet of mica. The rite begins with the Cantor vibrating in E minor:

"Nythra Kthunae Atazoth."

while the six dance according to their desire Moon-wise around the Cantor, Priest and Priestess chanting Atazoth. The Cantor vibrates seven times after which the Priestess touches the crystal. The Priest and the Cantor then vibrate the "Diabolus" in fourths according to the principles esoteric chant:

The Diabolus

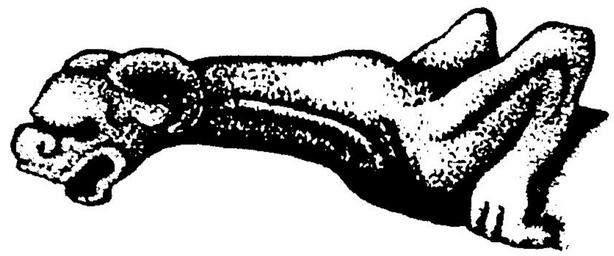
Dies irae, dies illa
Solvet saeclum in favilla
Teste Satan cum Sibylla.
Quantus tremor est Futurus

Quando vindex est venturus
Cuncta stricte discussurus
Aperiatur stella et germinet
Atazoth et falcifer!

After this chant, the six begin an orgiastic rite according to their desires. The Priest and the Priestess then chant the phrase

"Binan ath ga wath am."

a fifth (or a fifth and an octave) apart while the cantor vibrates the name Atazoth. The Dark Gods may then be manifest—initially through sound, smell presence and temperature change. The priest and priestess should after their chant visualize the gate opening while they Join in sexual union.





The Werewolf Order



The Frontline Of The Demonic Revolution

We are the shocktroops of a youth uprising against Judeo-Christian tyranny; the focus of a return to the ancient pagan/satanic tradition that is the birthright of Western European men and women.

Like Faust, we have made our pact with the mighty powers of darkness. No boundary can halt our quest for dominion.

We are a Satanic Leadership school, imparting the black magical power that shall enable our elite to rise as future leaders in every field.

In Science, Architecture, Art, Music, Ecology — every area of endeavour shall see a new Satanic principle at work!

The 90's shall be an inversion of the 60's... a hard, pitiless, brutal youth instilling order upon chaos, stamping the dawning century with a new aesthetic and law.

The power of Satanic youth unleashed is invincible — It is a dam in the evolutionary current that has been bottled up for nearly 2,000 years. When this reservoir of energy is unleashed, woe to the Judeo-Christian death cult and its lackeys!

We are turning the wheel of history, grasping the reins of power from the withered and feeble hands that have held them for too long!

No longer can the beast in man be restrained by the leash of Judeo-Christian sheep morality. The Wolfpack has gathered, summoned by the Call of the Wild. Rise!

Are You A Werewolf?

This text is directed towards sincere inquirants, who, having been exposed to one or more of the various facets of our operation, express a desire to participate. Let it be known that we do not solicit membership, nor do we seek to persuade, convert or proselytise. If you are attuned to our frequency and allow nature to take its course, you are already in league with us.

Lycanthropy

There has always been an uneasy coexistence between humans and another separate strain of creatures. This other species, a predatory type, has since pre-history been caricaturized in the ancient myths of the werewolf, vampire and other nocturnal beasts. Those who are born of this lycanthropic breed are aware of the difference between themselves and humankind from a very early age. Similarly, humans have always sensed this "otherness" reacting to it with fear, even as sheep will stampede when confronted by a wolf. Despite this understandable fear, it is the lycanthropic man and woman who blaze the Promethean trail of innovation, creation, and discovery.

In all the "Black Arts" whether manifested in the architectural, scientific, musical, ecological, cinematic, among other spheres of endeavor, (such as the lost art of governing), the werewolves among us have always pioneered. If you are one of this endangered species and you have heard our call, you may feel compelled to enhance your bestial nature. At this crossroads in the wilderness that you have come to several paths are open. Before you decide, you must understand the following:

The WO is not an organization, as that word is commonly understood, nor a church. We should not be defined as a political party or an occultists lodge. The Werewolf Order can not be **joined** in the mundane sense. It is a process which begins in dreams; a sorcerous circle of thought, a state of mind, accessible only by an *inherent* rapport with the mysterious and unnamable multiplicity of forces that form the nexus of this movement. It is a direct means of ingress to that realm of which only symbol and archetype can hope to delineate to the conscious mind. We reject the ignorant categories of left and right, good and evil, as well as all other semantic simplifications. There are no centralized meetings to attend, or dues to pay. No membership cards are issued, no rosters kept. As we live by the laws of

nature, there is a natural order that we are an integral part of. We are an aristocracy, and as wolves form their own individual packs, so does our dominion consist of many royal families. Your interaction with us is based completely on your innate abilities and determination.

WO Dens

If you have an understanding of the mechanics of a wolfpack, you will understand our system. Wolves are patterned in an instinctive hierarchy. Reflecting the inequality of all beings, dominance and submission rituals are crucial to the preservation of order within the wolfpack. The WO has an Alpha male and Alpha female (N. Schreck and Zeena) that serve as directors of the loosely linked network of werewolfs worldwide. Each individual cell of the Werewolf Order is a WO Den. These dens are opened, named and overseen by a den leader who voluntarily devotes their time and energy to the lycanthropic mission. Leadership ability is demonstrated by operation of a magically productive den. We have seen that the best results can only be achieved by those who are drawn together by a natural affinity. It is far more effective to begin the nucleus of your den with a trusted and proven comrade, as they your wife or husband, family member, childhood friend or anyone else you already know who fits the lycanthropic profile, than through the arbitrary assignment of strangers. Recruiting is a useless and pathetic activity we do not recommend. The WO does not provide a social outlet for those who have no means of creating their own. After all, a wolf does not require a computerized list to form a pack! A few powerful allies working in tandem will accomplish greater results than a congregation of half-hearted curiosity-seekers. Aim for quality and not quantity.

We are unified in our utilization of the Werewolf Order's recordings, videos, and publications. To us, these are not mere entertainment but oracles, psychic weapons and the foundation of our magical work. WO Dens, whether in isolated rural communities or overpopulated metropoli, are connected in the Nightmare Network by the regular and focused ritual use of WO sound and image transmissions. Those of us who have experimented with these unique devices have found them to be initiatory deprogramming tools in themselves.

If you do decide to open your own WO Den, **remember** that we are **all** expected to take responsibility for our own actions. The WO

does not hold your hand or indulge in time wasting baby-sitting. Transgressions of the natural order have their repercussions, as all self-disciplined magicians know.

Tuning to Alpha

If you desire to work directly with the public aspects of the WO (Radio Werewolf, Video Werewolf) several requirements must be met. If you have formed a successful WO Den that has been operating smoothly, for a significant period of time, and feel you have something to contribute, you must inform one of the WO public headquarters in the U.S.A. or Europe of who and what you are, your den activities and what you feel you have to offer to our less esoteric workings. Another method is if one of the inner circle of the WO brings you to the attention of our directors. As one could not buy one's way into mediaeval knighthood, so it is with the Werewolf Order. Initiation is not for sale but may only be earned by genuine achievement. By "achievement" we do not mean empty intellectualizing and scholarly study. As with all Werewolves, work on the highest levels depends on your full comprehension of our procedures. To publicly represent the WO certain standards are essential. Needless to say, we are opposed to self-destruction in our own midst and do not permit the mind-numbing use of narcotics. Predators and magicians alike must keep their senses keen and alert, free of obstacles which are detrimental to survival. Similarly, we condemn the concept of sacrifice of any kind. We worship no deity but our own perfected selves, thus we find no magical value whatsoever to the making of offerings. Such restrictions are made not in the name of morality but to maximize the power of our bodies and minds.

As our work on the Alpha level is of primary importance in leaving a daemonic legacy, those who work at this level are at the core of the Werewolf movement. We live in action, not useless debate or hollow philosophising.

Rex Mundi

Unless you involve yourself in the reality of nature in our time, any pretense of magical power is superfluous. There can be no hope of a strong and healthy world without direct ecological action, no matter how seemingly small the effort. Thus survival and preservation is a major priority. It is our duty, as an endangered species our-

selves, to protect the threatened beasts and environment from further human harm. There is only one real ecology problem: human overpopulation. If there is one essential step we would encourage you to take in your private life, it is to immediately be cognizant and actively work to protect and to preserve the earth from human abuses. If you can see the state of emergency and recognise your own interdependence on the earth, apathy is a crime against nature.

Omega

The Werewolf Order may perhaps be best described as a multidimensional ritual, a projection of our will onto this particular time grid of Ragnarok, or fatal destiny. The work of the WO will not fully be realized in the present day, considering Homo sapien's currently limited capacity for complex information. The forces being unleashed in our laboratories can now be compared to the early application of electricity and radioactivity in that they may be only completely understood in the future. To fully tap into and withstand this energy we are transmitting, one must have the will of a warrior and the transcendent joy of the gods. While the human world is preoccupied with bitter misanthropy and misery, a few initiates of the lycanthropic mysteries have come to a state of illuminated ecstasy.

If what you have read is not what you had expected, think again, or forget it altogether, for these are the only choices.

The gateway is open.

— A transmission from WO Den Zarathustra

US VS. THEM

Us **The Master**	**Them** **The Masses**
The Sociopath	The Social Contract
Warfare	Welfare
Ancient	Modern
Fiefdom	Freedom
The Flesh	The Spirit
Love For Your Own Kind	Love For All Mankind
The West	The East
Cruelty	Charity
Power	Prayer
Vision	Television
The Old World	The Third World
The Few	The Many
The Warrior	The Worrier
Greatness	Goodness
Ecology	Exxon
Elitism	Equality
The Demonic	The Democratic
Strength	Weakness
Authority	Anarchy
Order	Chaos
Joy	Job
Will To Live	Death-Wish
Selfishness	Self-Sacrifice
The Pagan	The Pious
Intelligence	Ignorance
The Palace	The People
The Law Of Nature	Civil Rights
The Nation	The State
Heroes	Heroin
The Predator	The Prey
The Berserker	The Banker
Separation	Homogenization
Reich	Rock
Desire	Denial
The Throne	The Throng
Dionysus	The Crucified
Heresy	History

Female	Feminist
Holy War	Hollywood
Men	Mice
Helter Skelter	Helen Keller
New Order	New Age
Midnight	Noon

Which Side Are You On?

If you agreed with the principles listed under *US* then you may be eligible to join *The Werewolf Order*, an elite sodality of black magicians who are creating a new world order based on satanic principles. If you agreed with the principles listed under *THEM*, you are one of the sleepwalking zombie hordes we seek to eradicate. The choice is a life and death struggle between the 2,000 year old lie of Judeo-Christian corruption and the timeless truth of natural law.

SEITHR

WOMAN IS THE GATE TO HEL ◆ HE WHO WOULD KNOW MUST MAKE HIS FLESH A LIVING FLAME UPON THE ALTAR OF THE PRIESTESS ✣ ENTER THROUGH THE DOOR OF ALL CREATION AS A GOD ✣ NOT A MAN THUS ALONE BEGINS INITIATION ◆ ONLY THROUGH SHE DOES SLEEPER AWAKEN ✣ UNDERSTAND ◆ DRINK DEEP OF THE BLACK GRAAL, ELIXIR OF ECSTASY ✣ ALLOW THE HUMAN THOUGHT TO DIE ✣ SEE AT LAST THROUGH DEMON EYE ◆ THE FLAME THIS VESTAL VIRGIN GUARDS SHINES FORTH FROM A SECRET STAR FIVE SHARP POINTS LIKE GLOWING DAGGERS CROSSED WITH CRUEL ✣ CUTTING ANGLES, ON THE ASH TREE MUST YOU DANGLE WHO WOULD DARE TO FEARLESS DIE AND IN DYING PHOENIX RISE WITH HEL'S BRIGHT VISION IN YOUR EYES ◆

A Transmission of the Nightmare Network

— Received by Nikolas Schreck

Radio Werewolf

Radio Werewolf was established by the American writer and musician Nikolas Schreck in 1984, as the sonic propaganda unit of the Werewolf Order. The werewolf order is an international society of black magicians dedicated to what founder Schreck has called "the creation of a psychic dictatorship destined to hold sway over the last thirteen years of the twentieth century, and serve as a vanguard for the coming occult world order."

The year 1984, (which British author George Orwell predicted would see the rise of a global totalitarianism), began a cycle of concentrated ritual activity by the Werewolf Order. These rites were dedicated to cleansing the world of the last vestiges of Judeo-Christian thought and the deliberate unleashing of those ancient forces understood as "demonic."

In the period between the summer of 1985 and the summer of 1988 (designated as "the summer of hate," Radio Werewolf held thirteen (the sacred number of the Werewolf Order) public performances known as "youth rallies." These Radio Werewolf youth rallies represented Phase One of a long-term indoctrination process. Youth were targeted first by Radio Werewolf, for in youth's fascination with music lies a powerful tool for occult conditioning. Radio Werewolf is opposed to the general decadence of contemporary youth-culture; a sewer of mind-numbing drugs, primitive African rhythms, the unbalanced encouragement of androgyny and homosexuality, the blurring and muddying of racial and cultural boundaries. Radio Werewolf stands as the standard-bearer of a new kind of youth—orderly, disciplined, drug-free, proud and re-awakened to their pagan heritage; the cadres of the Radio Werewolf Youth Party.

Using the dominant frequency, a technique of sound manipulation that unleashes dormant atavistic regions in the human mind, Radio Werewolf uses these rallies as laboratories for their experiments in the effect of sound on the human psyche. The Reverend Montague Summers, in his book *Witchcraft and Black Magic* wrote "that certain combinations of sound sent out definitely evil vibrations is not to be denied." The sound that Radio Werewolf creates makes use of these unexplored areas of musical magic. The name Radio Werewolf, used previously by the last National socialist broadcasting

station in Berlin at the apocalyptic end of World war II, indicates its goal: to transform the listener into a lycanthropic, or werewolf state. Nikolas Schreck teaches that the ancient mythological figures of the werewolf and vampire are actually archetypal role models for the next step in evolution: cruelties of the natural order and man's animal origins, and yet the master of a new science of pagan technology.

Thus, the followers of Radio Werewolf are garbed in black clothing, symbolic of their identification with the traditional creatures of the night. Radio Werewolf's connection with vampirism and lycanthropy is also evident in an understanding of the power of blood to awaken hidden powers through the use of blood in sexual rituals.

Removed from Judeo-Christian concepts of evil, the vampiric or lycanthropic character is nothing less than The New Man freed from guilt, repression and neurosis. Radio Werewolf sees the creation of this new species of lycanthropic men and women as one of its most important goals.

Radio Werewolf has aroused increasing controversy in its public appearances and occasionally violence has been known to break out in the midst of a rally. This spontaneous release of violence is to be expected as previously untouched areas of the brain are stimulated by Radio Werewolf music.

Radio Werewolf rallies always begin at midnight, the traditional witching hour, a time symbolic of the beginning of a new day, and the period when the power of the sub-conscious mind can most be manipulated.

Radio Werewolf practices its magic from midnight to dawn, for this is the time that most humans are asleep and signals can easily be sent into their receptive minds. The intense visual and sonic imagery projected by Radio Werewolf during these early morning hours (3 a.m. is traditionally known as "the hour of the wolf.") serves as a mental broadcast into the sleeping masses, creating a useful power-source which is referred to in RW terminology of "the nightmare network." who can say what those encoded with these lycanthropic messages may do in their waking hours, as unaware of their motivations as sleepwalkers?

Magical workings of a lycanthropic nature are not only performed at these public rallies. Many initiates of the RW movement participate in midnight rituals all across the globe, simultaneously conducting deliberate occult exercises in blackened, candle-lit chambers. Various procedures are used in these rites, linked together by

similar music being played as a background to pre-choreographed activities. While the hard-core members of the Werewolf Order number little more than a thousand at this point in history, the long-term consequences of this sort of ritualizing has yet to be fully comprehended.

The self-styled vampires and werewolves of our order form a secret elite, men, women and teenagers from all societal strata, with no need for public edifices or organized group activities.

We are soldiers whose power lies in the greatest weapon the Werewolf Order possesses: the awakened mind. RW are terrorists of the mind, where the lycanthropic transformation must begin.

The black-clad warrior-priests and priestesses of the order form a lycanthropic legion who are shaking the axis of the world. There are thirteen designated Power stations of the Werewolf movement situated in such cities as San Francisco, London, Berlin, Seattle, Vienna, Brussels, Colorado Springs, with headquarters in Los Angeles overseen by Nikolas Schreck. At the highest level, the Werewolf order serves as an aggregation of leaders from various fields, dedicated to principles of knightliness, order and the preservation of the flame of Western culture.

Schreck, born on June 6, 1960, founded the Werewolf Order after a private study of magical techniques that culminated in a pilgrimage in 1983 to various occult power points, including Heinrich Himmler's SS castle in Paderborn, Germany and the ruins of Karnak Temple in Luxor, Egypt.

In 1984, the first year of public Werewolf activity, portents of things to come were made manifest. In that year the racist terrorist group The Silent Brotherhood declared war on the American government, ultimately leading to the death of Robert Mathews, the brotherhood's leader. In the summer of 1985, the first Radio Werewolf youth rallies were held in Los Angeles, a city then in dread of the menacing presence of the Night Stalker's killing spree.

On the date of one RW rally, Leonard Lake, the Odinist survivalist and murderer killed himself after his arrest. Such events of seeming chaos reflect the turbulent psychic storm that Radio Werewolf's magical activities interact with, and foster—the bloody birth pangs of a new era.

Much public attention has been paid to Radio werewolf's connection with Charles Manson, the imprisoned leader of the Family, whose philosophy has been most clearly examined in Nikolas

Schreck's 1983 book, *The Manson File* (Amok Press). The Manson File has become a bible to young people who find in Manson's ideas the fiery inspiration for a burgeoning folk religion. The Manson File represents the first objective portrait of Charles Manson, and the book's popularity with youth is an indication of the gathering strength of the lycanthropic consciousness taking hold.

In 1987, Radio Werewolf organized a benefit rally for Manson, with Schreck joining forces with Boyd Rice of Non to present the event. The concert was banned by the police after a storm of public protest. In the LA Weekly, a Los Angeles paper, a reporter attacked Radio Werewolf's involvement with the rally by writing that "the upcoming "Manson Rally" concert, deliberately planned to take place on the night of spring Equinox (which may mean jack shit to you, but it's a very powerful and important day for your basic occultist, pagan ritualist or black magic enthusiast, and we're not talking fake Ozzy theatrics here, either)."

Besides Charles Manson, Radio Werewolf's leader Nikolas Schreck has also formed an alliance with Anton Szandor La Vey, high priest of the Church of Satan. The Satanism espoused by La Vey has shaken society since 1966, the beginning of the Satanic Age. A Satanic philosophy is a key to understanding the Werewolf Order. Schreck has made several appearances on Race and Reason, the controversial television programme hosted by Tom Metzger, director of W.A.R. Metzger is the principal spokesman for the new racial consciousness awakening in this country, a man of action who has also been instrumental in the revival of Teutonic, Odinist paganism. Such leaders as La Vey, Manson and Metzger form links in the chain of the revolution that is taking place in our time. In the Werewolf Order, Satanists, Mansonites and Odinist skinheads stand united with other factions dedicated to the return of natural order. We are a wolf pack waging a war of predator vs. sheep, order vs. chaos, elitism vs. equality. From our ranks march the leaders of what Ancient Norse myth called "a wolf age."

Projects for 1989 include:

- The Fiery Summons, an album of lycanthropic music designed for use in ritual evocations, by Radio Werewolf.
- The first release of our video Werewolf division: *Charles Manson Superstar!* This video portrait of Manson includes an interview with Manson conducted by Nikolas Schreck in San Quentin Prison.

- A limited edition commemorative album of ceremonial music performed by Radio Werewolf, celebrating the one-hundredth anniversary of Adolf Hitler's birth and the fiftieth anniversary of the beginning of World War II.
- *The Demonic Revolution* by Nikolas Schreck, to be published Halloween of 1989. A comprehensive study of the revival of Satanism, Odinism and resurgent atavism in our time.

As we reap what was sown in the historic year 1988, Radio Werewolf looks forward to the results of our magical operations manifesting themselves dramatically in the dawning decade. Nikolas Schreck, in the Winter Solstice issue of *The Lycanthropic Herald*, wrote: "Our mission, to create an elite society of majesty, order and discipline, and the rise to power of a new breed of philosopher-king, takes on new forms and new strategies. In this we shall continue to confound our Enemies, and inspire our peers. The furious soul of the West is a ravening wolf, running free at last from the leash of Judeo-Christian morality."



Betty Purdy
General secretary
The Werewolf Order
Los Angeles Station #1

The Nameless Sodality



The Metaphysics of Voodoo Meat

The meat (us) is the opening of the spirits into the world of body-spaces. It is a hidden yet an open way whereby the most powerful spiritual entities can come into the world of the flesh from another dimension and dwell in our world, because they are parts of both of our worlds, our hidden world and our observed world. They can meet us in the world of powerful magic and they can meet us in the world of inner tensors, because the powers there are old and terrific. I have known them from the times of the Atlanteans and I have given them places within my body in order to build their own colonies of souls and spirits.

In Vudu research we listen to the words of the spirits as they come to us in every mode of our human breathing. I have found that it is possible for the spirits to understand the ways of the world and the ways of inner states once they have given to me their own states of mind.

MEAT OF TYPE I: I have in mind here the energies which come up from the dream life of the human species, which is the dream life of the spirit resting before the actual life of an awakening. This is a world which is filled with powers and with light rays, but from the sunlight of the physical dawn. There is an initiation, which can be given by the priestly mind, when we awaken in the mystical presence of the Vudu.

MEAT OF TYPE II: Deeper than dreaming and awakening can be found the spiritual energies of perfected intuition, wherein we are truly united to the spirits and in the union we are in spiritual attunement with the divine breathing. This realm is never exposed to the direct rays of sunlight, except for the special sunlight of Leogane, since it is of an esoteric nature and purpose. It is hidden except on that one occasion, when the light will shine to all beings.

MEAT OF TYPE III: This is the first of the mystical worlds, of which there are manifold, as many as must be exposed through the spiritual initiations of the divine light, or the flesh-fire of the sacred meeting. The world is cause of all that rises to the surface before and beyond it, up towards the surface. The spirits are Atlantean masters of magic and it is not too good to speak of them without a sense of

energy, because they have given many things to us as secrets and as symbols.

MEAT OF TYPE IV: In this world we must include all of the energies and bodies of fire and in every way the life and the stream of the secret chambers of wisdom, which are to be given as principles, from which all future initiations can be given except where the body is made to feel the esoteric presence and power of *Ville-aux-Champs*, and then the spirits are to be my own powers, extended into becoming other personalities and individual beings with a sense as practical and as real as all others in the universe. This is where I know the secrets of my own cosmos.

One of the problems which we in the esoteric studies have always come face to face is that the powers often give us the meeting of the spirits but they do not give us the actual content of the powers of the spirits, unless we make special efforts to undergo a kind of secret or initiatic journey with them, at some level or depth of the mind. It is in this way that I can see the reality of being and I can feel the lifestream of being as it manifests itself in my depths of consciousness.

The Zombie Body

When the Meat comes up from the hidden world, or the Mystery, it becomes known to us as one of the Zombi-Bodies, of which there are sixteen. By this we mean that the expression or the presentation of the Meat in the world of ordinary activity, as defined by what the Voudoo Book Service does, is always through the form of a body, which is controlled by one of the Vudu Meats. The Vudu must find their expression by means of something in the physical world, so they take possession of some part of the human body and dwell in that space and take it in every way as their own world. In fact it is their world and it is truly a world that is very complete. We have said that they make use of sixteen of these Zombi-Bodies, and that is to say that there are sixteen ways whereby we can see how the body is generated and located in the physical body. Most of these places are related to the meeting of magic and sensation, so they are places already charged with a certain "glow", which is much sought after by the most serious of Vudu priests. In fact the examination of the candidate consists of a search for this "glow", which is seen by the priest using his sacred clairvoyance.

The Meat must always take possession of the reality that is before it so that when this is to happen, we find a lot of energy present and spiritual attention directed towards where the spirits are gathered. They gather in the various pockets of power, but in the Vudu-work, especially research readings, the pockets of power can be seen, as we know by reason of their "glow", that special light which the spirit gives to where it happens to be. Crude though it may seem, this "glow" is tied up with a lot of hidden powers, since all of the energies, which are expressed by measure and means of the "glow" are hold-overs from past experiences in lifetimes closely connected with magic.

The Vudu-priest is not interested in what you were in a past lifetime, unless you were an initiate. Then he will take an interest in you, because having done a lot of magic in the past is what has connected you to him in this lifetime. That is how the Meat make known the value of the student to the priest, by showing him that the student was important at sometime in the past, when they were doing magic. Then the priest of the Vudu will take an interest in what is going on. But doing this "looking-over" is a special ceremony, which the student must ask the priest to donate to him for this special reason, otherwise the priest does not have to take any interest in the student. He has too many other things to do.

But we know that the priest really has a kind of interest in the student, because the priest knew the student before and they worked, in a past lifetime, on a special project and this we can understand was very important to the priest. Nevertheless, the priest must not show too much interest in the student. The student must force himself on the priest and sometimes he must make a great effort to do this. Then the student will be rewarded. It does seem to many people that this would be done, but for the student/teacher-priest relationship, this is one of the big laws of Voudoo.

The priestly work is highly special and it consists in making sure the Meat is happy. So it has to test and find out if the Meat is happy with its Zombi-body, which it has taken on in its work. I think that we should be told that the methods of testing by the priestly teacher are quite secret; however, they are also very precise in the form they take. It is done by means of a kind of magnetic work, or magical body work, until the priest is satisfied that the student is giving to the Meat all that it wants to have and then giving the Meat in a very special way, the best possible Zombi-spaces and bodies, for it to express itself and its energy.

If a priest finds the place of the Meat in the body, he is to mark it with a special oil, since oil will make the Meat talk to the priest in the language of Vudu and which can never be obtained in any other way, secrets, I might add, of the past lifetimes of the student and the special projects, which he worked on in the great temples of esoteric Voudoo, as were to be found in the ancient empire of the Atlantean Mysteries. So the way of Opening Up is the Way of the Mystic Oil, which is a special way of revealing the powers. For this reason, the Vudu express themselves best through the mediumship of sacred oils. Every priestly teacher is a master of this oil technique, which has been continued in all of the magical systems and religions of this world, from the most ancient times.

And of course oil is the sacred symbol, which is a machine in itself, a fluid instrument for exploring all of the mystical worlds. Each Meat has its own way of relating to oil and in some way it is able to generate its own mystical oil and power. The way in which it responds to the oil is, however, based on the way in which the spirits interact. There are sixteen mystic ways of giving the oil to the Meat, but of course this must not mean that there are sixteen types of oil, mystical oil or unction, for the different Meats, rather there is no real way of limiting the expressions of the Meat through the form of sacred oil. It is another world, in fact it is a world of special Gods, because the Meat becomes the Vudu-God forever, as known through the sacred oil and priestly unction.

The Ritual Work of Vudu-Unction and the Ceremony of the Creme

The anointing ceremonies of all ancient religions must be performed by priestly workers, who are themselves the mediums for the Gods. This is true in Christianity, where much of the old ritual of the Atlantean magic has survived. However, to the priesthood of Vudu, the rites of the Creme or Sacred Oil are themselves mystical sacraments, because in the oil there is to be located a secret space or mystical universe, wherein dwells a powerful God.

The priestly mysteries, which were entered consciously and willingly by the student of the high Vudu were not the ceremonies of the Roman Church. They were the sacraments of Atlantis and of Lemuria, because they drew upon the ancient indwellings and

descent of the Gods, into the Holy Creme, which when applied to the sacred spaces of the body in the sacramental unction gave to the body the power of divinity awesome and anew. One cannot fully appreciate mysteries unless one has participated in them but the mysteries of the Logos of the Vudu are themselves acts of imparting deity to the flesh of the Zombi-body of the student of these secrets.

The secrets of the power are tied up entirely with the work of the Meat and its own unique views. These views, because they are from the divine perspective, are of the God-Spaces of some inner world. They do not relate to the outside or exoteric and mundane spheres of power, it is the secret world, which is the focus of these Gods. They have come in the Meat and they in many ways are now viewed as divine aspects and foci for making the Zombi-Body more and more a centre of power. The Rite of Unction, or the application of the magical oil to the body, is to focus and direct the energies towards the goal of spiritual transformation, whereby Gods are understood to indwell everything.

In the focus of the Gods, the only matters of importance are the places of divine presence in truth can be lived. They are not new truths or teachings, but impressed upon the human body as a special form of teaching and as a special form of life-wave. That teaching and that life-wave is present in the body of every time the secrets are given because only when the power is to be felt can the body understand that deity is immersed in the flesh of the sacred offering. I have seen these mysteries as they represent reality and realise that they alone are the ones of power. By contrast, all of the others are illusions when compared to the Vudu of Atlantis.

The sixteen sacred spaces are then made holy because they must "wake-in-self-consciousness" to the energies of the Gods. True they are already given as being but now they are understood as wide-awake, more than any new priesthood can comprehend. Now, they are living as the soul is pure fire and the cosmos is flesh and fire always expressing itself as pure energy. It is the pathway that is given by the anointing with the holy oil, with the sacred creme of the Vudu touch, which is the touch of the Gods.

Finally, when you come to comprehend the secret teachings of this lifestream, you will be in a position to see reality as pure energy and as pure presence. It is a space that is only of the Gods, for none else can indwell this special and alternative dimension. Yet, the priestly hand can reach the mysteries and the sacred fingers can show

the signs and make the gestures, whereby the Gods are released from the placement of the Meat. This is another mode of light, but it is the fundamental light of the Gods. It is the sacred oil and the Meat and the life that is present in the Zombi-body or holy meeting place of LES VUDU.

— Michael Bertiaux

The 23 Current

Over the last decade, the researches undertaken by the various members of the Esoteric Order of Dagon have suggested that there are two incoming "magical currents" or "zeitgeists" at the present time. These can be expressed as the "93 Current" and the "23 Current." So far, it is the former which has received the most attention, both in terms of scholarly analysis and ceremonial activity. The basic elements of this extraterrestrial magical force could be listed as follows:

Aeonic Deity: Horus
Avatar: Aiwaz
Priest: Ankh-af-na-khonsu
Prophet: Aleister Crowley
Interpreter: Kenneth Grant
Organisation: Ordo Templi Orientis
Magickal System: Sexual
Book: Liber Al vel Legis/The Book of the Law

The 93 Current could also be described as being the most outward, or physical, in its manifestation. As Kenneth Grant has made clear in his "Typhonian Trilogy," the real mysteries of the 93 Current are realized via the psychosexual mechanisms of the human organism.

In direct parallel, the key elements of the 23 Current can be detailed as follows:

Aeonic Deity: Cthulhu
Avatar: Nyarlathotep
Priest: Nephren-Ka
Prophet: H. P. Lovecraft

Interpreter: Randolph Carter
Organisation: The Esoteric Order of Dagon
Magickal System: Oneiric
Book: Necronomicon/The Book of Dead Names

The 23 Current is therefore the subtle counterpart of the 93, its manifestation taking the form of "realized dreaming" and the Astral Sabbat (see "The Dreams in the Witch House"). The widely-spread body of initiates known as the E.·.O.·.D.·. constitutes a giant antenna, sensitive to these rarefied resonances and capable of communicating the information received via magickal creativity ("The Silver Key"). These "messages" often take the form of dream experiences occurring in specific locations, and involving strange beings and artefacts. As would be expected, much of the iconography of these dreams is shared by individual Members, even amongst those who have no mundane contact with their fellow dreamers.

The time of the Deep Ones is imminent, and the Dreams from R'lyeh haunt the minds of the Chosen. Ia! Cthulhu fhtagn!

— Peter Smith

The Cult of Revival

Through the grimoire of Yog-Sothoth, or "Book of Dead Names," the Cult of the Old Ones links with the Cult of the Dead, which has existed in innumerable forms since prehistoric times. Nowhere has the Death Cult achieved greater proportions than in Egypt, in the form of the Mummy Cult. What at first glance may seem like a worship of death, was in actuality the *cult of revival*. *The Book of Coming Forth by Day* contained the supreme spells for reviving the mummy in *amenta*, and all magic connected with the burial rites was geared toward this end. The 17th Chapter of this book, however, demonstrates that the initiated interpretation of the text refers to the *physiological* phenomena upon which the text is based, and not upon metaphysical theory.[1] According to the texts of the... *Coming Forth By Day,* the first power to revive in amenta, the underworld, is the sexual power. The underworld is the subconscious, or more properly the intertwining network of dream cells and tunnels which have been approximately tabulated as "The Tunnels of Set", by Kenneth Grant in his book *Nightside of Eden.*[2] The place of entry to the Tunnels has been located at Da'ath, the Gateway or Door in the Abyss: in terms of Eastern systems of Tantric occultism, Visuddha-Cakra.

[1] See *The Magical Revival* by Kenneth Grant; Muller (London) 1972 e.v. & Weiser (NY) 1973 e.v.

The power of the mummy to revive from a magical sleep is a recurring legend in gnostic lore, and in Graeco-Egyptian tradition the source of this power is the mythical *tana* leaf, which was distilled and heated in a chalice or vessel before being fed to the magically-entranced mummy. Via Greek gematria, the number of **tama** is 352. That the revival hints at an inner, initiated tradition, is suggested by the fact that (according to some authorities) the Great Pyramid itself was designed not as a burial chamber, but as a Temple of Initiation; also, by references in ancient writings to the rite of the "little death", and the mock-burial of the Initiate. The height of the Great Pyramid is 481 feet,[3] and when measured against the base and converted to the Great Cubit of 55 Egyptian Cubits, is in the ratio 8:5, or the Golden Mean ϕ. In the Greek qabalah, the value of ϕ is 500, which is the value of the Middle Pillar on the Tree of Life: exhibiting the same symbolism in this qabalistic inner Temple as is found embodied in the Temple of the Pyramid. With the base as the unit of measurement, the Golden Mean ϕ, capped by the Pyramid, equates with the Pillar of Mildness as ϕ, capped by the "pyramid" of the Supernal Triad. The fact that these symbols of Initiation embody the same ideas is obvious. On the Tree of Life, there are five Sephiroth placed along the Middle Pillar, from Malkuth to Kether (including Da'ath). Architecturally and geometrically, the quantity ϕ embodies the ratio of pentagram to pentagon; while mathematically, it bears an important ratio $^{+}0$ the square root of five (see KHABS II, 3).

In the Cult of Thelema, the pentagram or Five Pointed Star is the Star of Nuit (Al I, 60). It is perhaps no coincidence that the most potent talisman in the Cult of Cthulhu, the stone of Mnar, is in the shape of the pentagram. This talisman, which is designed to protect its wearer against the Old Ones, is produced in the Tunnels of Yamatu and Hemethterith, the letters of which are the initials of the qabalistic Divine Parent, Yod-Hé. Both of these Tunnels inform the

[2] Published by Muller (London) 1977 e.v.

[3] Sometimes given as 480.5 feet.

glittering darkness of the Black Sun at the Nightside of Tiphareth: and it is in the Darkness of Nuit that the Work is performed.

— Jeffrey D. Evans

The Sign of the Old Ones

During 1994–95, I developed the conviction that the words *Olalam Imal Tutulu*—which occur in Aleister Crowley's LIBER LIBERI vel LAPIDIS LAZVLI—provide a Mantra of Release for the Great Old Ones. Utilising their letters, I designed a "Sigil of Awakening" informed by the magickal context and qabbalistic significance of the phrase.[4] The dynamic centre of the sigil is the Whirling Cross rising from the waters between the towers of Tutulu, and it is to be identified with "the central blaze of darkness, radiating its night upon all", of which it is written in the seventh chapter of *Liber VII*, and which is one with "the Night of Ecstasy" in "the heart of the Kings." This whirling cross, or swastika, is composed of the four letter "Ls" in the phrase, which in Hebrew are four letter Lameds, thereby giving it a "value" of 4 x 30 = 120. The implication of this is interesting, because the number 120 is of significance in the symbolism of the Vault of the Adepts, wherein is concealed the tomb of Christian Rosenkreutz; it suggests that the formula for opening the sepulchre of Cthulhu might share some parallels with that of the vault.

The tradition of the vault states that upon the door of the tomb were inscribed the words: POST CXX ANNOS PATEBO, "After 120 years I shall open." This was the period for which Christian Rosenkreutz had decreed that his tomb should remain concealed and unopened, prior to the doctrines and knowledge of the fraternity that he had founded being made generally available once more.[5] It has been asserted that this period may be chronologically identified as

[4] See *Starfire* Vol. II No. 2 for a full account of this material.

[5] For the background information on this see: "Christian Rosenkreutz and the Rosicrucians" by William Wynn Westcott, in *The Magical Mason*, edited by R. A. Gilbert, The Aquarian Press, 1983; Chapter 6, "The Second Order," in *The Magicians of the Golden Dawn* by Ellic Howe, Routledge Kegan Paul, 1972; and the "Ceremony of the Grade of Adeptus Minor, 5=6" in *The Golden Dawn* by Israel Regardie, Llewellyn, 1971.

1484–1604, but the consideration has little bearing on the deeper significance of the allotted span of years. The elements of its symbolism are copiously presented in the Adeptus Minor Ritual of the Hermetic Order of the Golden Dawn, during which the candidate for initiation is identified with Christian Rosenkreutz. At their root appears to be a biblical statement: "My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years"—possibly based on the fact that the Hebrew word MVOD, "a set time" and "a feast, or festival," has a value of 120. This number of years is interpreted as referring to the aspirant's symbolic age, corresponding to the five grades of the First Order through which he has passed, "and to the revolution of the powers of the Pentagram." There is much further explanation in the ritual, but what is of key importance here is that the number 120 relates to a set period of being sealed, or shut up, and that as the sum of 1 x 2 x 3 x 4 x 5 it is a synthesis of the powers of the pentagram.

In the recension of the *Necronomicon* that is quoted by August Derleth in *The Lurker at the Threshold* (1945), it is stated that Cthulhu was "...placed within ye barnacl'd Tower that is said to rise amidst ye great ruin that is ye Sunken City [R'lyeh], and seal'd within by ye Elder Sign," and elsewhere in the novel it is revealed that this sign is "the five-pointed star carven of grey stone from ancient Mnar".[6] On the basis of this, it has become generally accepted that the upright pentagram is the mark of the Elder Gods: a potent talisman in their work of restraining the Great Old Ones, who are said to fear and hate their power.[7]

However, this is at variance with Lovecraft's own statements on the subject. In the passage from the *Necronomicon* which he quotes in his 1928 story, *The Dunwich Horror*, regarding the Old Ones and their attributes, the position is far from being so precise: "The ice desert of the South and the sunken isles of Ocean hold stones whereon Their seal is engraven, but who hath seen the deep frozen city or the sealed tower long garlanded with seaweed and barnacles?" There is mention here of the seal of the Old Ones, but no suggestion that it is something imposed upon Them as a restraining device by

[6] *The Lurker at the Threshold* by H.P. Lovecraft and August Derleth, Panther Books, 1970. p. 93 and p. 147.

[7] Ibid. pp. 141–142; while on p. 85 it is indicated that the Elder Sign is a star, within which is an eye-shaped lozenge enclosing a pillar of flame.

other "gods" or beings; on the contrary, it is regarded as an emblem of Their identity and power. No other beings are mentioned, these Old Ones are the same Great Old Ones described in *The Call of Cthulhu*—except that the information about Them has become more complex and detailed. New distinctions are made: "Great Cthulhu is Their cousin, yet can he spy Them only dimly"; new powers are revealed and greater dimensions of hideous knowledge are intimated.[8]

The next references of interest are to be found in *The Shadow over Innsmouth* (1931), regarding the vaguely anthropoid, fish-like, frog beings of an amphibious race known as the Deep Ones. Although they dwell in cyclopean cities in the great deeps of the ocean, they periodically desire to have dealings with isolated human communities; exchanging gold-like jewellery and guarantees of good fish harvests in return for human sacrifices and the chance to increase their numbers by interbreeding. However, they are wary of the enmity of men, especially those who might possess certain signs once used by the Old Ones. As Lovecraft writes: "The Deep Ones could never be destroyed, even though the palaeogean magic of the forgotten Old Ones might sometimes check them. For the present they would rest; but some day, if they remembered, they would rise again for the tribute Great Cthulhu craved."[9] It is evident from this and other passages in the story, that the Deep Ones serve and worship Cthulhu: they are his minions. And it would appear to be this association of the Deep Ones with Cthulhu, combined with the fact that they are said to be restrained by the Old Ones, that stimulated Derleth's notion of a conflict between the Great Old Ones and the Elder Gods. But there is scant basis in Lovecraft's descriptions to justify such an interpretation, and nothing to deter support for Kenneth Grant's assertion that, "There is no conflict between the Elder Gods and the Great Old Ones; They are opposite terminals of a single current."[10]

Considering the signs once used by the Old Ones, it is from the evidence of crazed old Zadok Allen's recollections that one learns what these might be: "In some places they was little stones strewed

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[8] *The Haunter of the Dark and Other Tales of Terror,* Panther Books, p. 89.
[9] In *The Lurking Fear,* Panther Books, 1964. p. 155.
[10] *Hecate's Fountain,* Skoob Books, 1992. p. 177.

abaout—like charms—with somethin' on 'em like what ye call a swastika naowadays. Prob'ly them was the Old Ones' sign."[11]

Among the magical weapons, the swastika, or Fylfot Cross, is attributed to the power zone of Kether: identifiable with Kadath in the Cold Waste, the "Unknown" Citadel of the Old Ones, the onyx fortress within the white void. Aleister Crowley has commented upon it, that: "The Swastika symbolises whirling energy, the initiation of all magical force—the *Rashith Ha-Gilgalim*. There is a great deal of varied symbolism in this instrument, notably sexual; it demands a great deal of study to appreciate fully the virtue of this weapon."[12] As the whirling and crooked cross, it is the thunderbolt, the *vajra* of tantric lore: identified with the phallus (*linga*) and the void (*sunya*). The qabbalah of 120 relates to it with the correspondences of ChZQH, "vehemence, force," and OIM, "ardour, violence, rape, rape." As a magical weapon, or talisman, the swastika is very much in harmony with the primordial powers of the Great Old Ones.

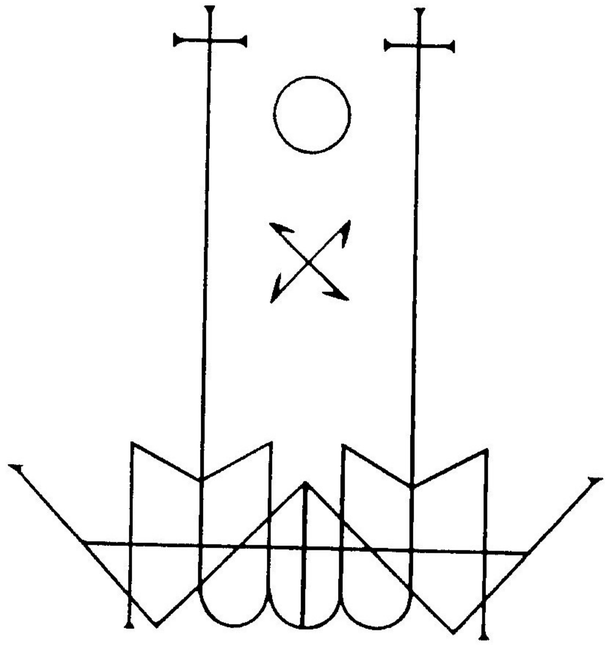
Rashith Ha-Gilgalim means "the beginning of the cycles," and suggests the initiation of that process whereby the stars "come round again to the right positions in the cycle of eternity," enabling the dreaming Old Ones to awaken from their deathless sleep. This is the phenomenon known as the precession of the equinoxes: the period of the time which it takes for the Earth to revolve around the ecliptic pole and repeat an alignment with any given constellation. The duration of this cycle is 28,500 years and the talismanic properties of the swastika relate directly to this periodicity, given that 25,800 = 120 x 215.[13]

These 120 year periods symbolise the life spans of countless members of humankind who observed the phenomenon of precessional motion over millennia. In the life-span of the Old Ones, however, they are but the blinkings of the Eye of Cthulhu, transmitting their stellar irradiations into the minds of humanity. For 120 is also

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[11] In *The Lurking Fear,* p. 127. I had forgotten about this passage, and it was only after my meditations on the Sigil of Awakening and the need to research the Elder Sign that I discovered it.
[12] *Liber 777,* Commentary to column XLI, Magical Weapons.
[13] It is a neat confirmation that in Hebrew, the Fylfot Cross may be expressed as PhILPhVT, with a value of 215. However, there are some authorities who assert that the duration of the precessional cycle is 25,920 years, or 120 x 216.

the number of *Samekh*, "stone" and specifically "a prop, or support," the motif of the path which connects the waking, solar consciousness of Tiphereth with that of the dreaming, lunar sphere of Yesod. This number provides the means by which the revolution of the powers of the pentagram may be merged with the whirling energies of the crooked cross: symbolic of that single current wherein humankind and its stellar gods are indissolubly identified with the Great Old Ones.



♦ THE GREYRITE ♦

To Summon. call. &. make to appeare. & bind & compel. tho spirit. out of antique Khem. Whose name is Nyarlath. Hotep. get a mirror. or. polished shew-stone. & gaze into it a goodly period. by tho light ov a single candle. at tho hour. of tho. Voice & vapour. Saying –

I call thee. Nyarlath. Hotep. & I adjure thee. Nyarlath. Hotep. Conjure. &. straightly. charge. &. command. Thee. by. tho. gigantic. tenebrous. ultimate. gods. &. by. all. tho. Outer. Ones. both effable. &. ineffable. that thou appear presently. meekly. &. mildly. in. this. glasse. without. doing hurt. or mischief. unto. me. &. to. this. I. bind. thee. by. tho. blind. voiceless. mindless. gargoyles. whose Soul. &. messenger. thou. art. to. give. &. do. thy. true. humble. &. obedient. servise. unto. me. &. never. to depart. without. my. consent. & Lawful Authoritie. In. tho. name. ov. Him. who. is. not. to. be. Named. &. I Command. thee Nyarlath. Hotep. that. thou. doest. come. &. appear. presently. to. me. in. this. christall. or glasse. out. ov. tho. Blackness. ov. twenty. seven. centuries. &. out. ov. antique. &. shadowy. Khem. to. my. true. &. perfect. sight. &. without. fraud. dissimulation. or. deceit. resolve. &. satisfy. me. in. &. ov. all. manner. ov. such. questions. commands. & demandes. as. I. shall. either. ask. Require. desire. or. demand. ov. thee. and. that. thou. Nyarlath. Hotep. be. obedient. unto. me. both. Now. & ever. here. after. at. all. time. & times. days. nights. &. in. &. at. all places. whatsoever. &. Wheresoever. I. shall. call. upon. thee. &. that. Thou. Nyarlath. Hotep. do. not. start. or. desire. to goe. or. departe. from. me. but. that. thou. attend. &. give. thy. true. obedience. unto. me. by. tho. Elder. Sign. &. Seal. ov. N'Gah. &. by. tho. Nameless. Sodality. &. tho. Ritual. ov. tho. Outer. Ones. &. by. tho. primal. litany. ov. Koth. &. by. tho. Black. Eidolon. &. by. tho. thin. piping. ov. daemon. flutes. let. it. be. done. quickly. quickly. come. come. come. fiat. fiat. fiat. k'nath. k'nath. k'nath. n'kai. n'kai. n'kai. etc. etc. etc.

— Excerpt: *Cult of the Outer Ones*

Cult of the Obscene Deity

Out of the space-fields of dead aeons, centuries roll by in the blinking of a sleeping eye, jets of sperm coagulate, solidify, begin spinning in a set, remote orbit around the dark tentacular shifting of the void. In the grid of interposed patterns, a flood of light is interpreted as the sudden instance of thought flashing between pylons of brooding darkness; the brow-folding sleep contortions of the child God...

Blacker than any notion to cross the face of a swarming planet, ice-fields of vain ideologies like mindlessly gigantic cliffs surmounting a pinpoint droplet of water. From the fecundated flower, dizzy with sap-trickles, the mouth of the void breathes from the Other Side in billowing stillness—thought regained...regained from the monotony of blundering into the orbits of millions of stars. The vast knowledge in a sentence spoken by a million insectivore mouths, all sweeping like a dark plague of sheer Intellect from a tiny frozen planet at the space-horizon's rim. The nostalgia of the death-sentence: I HAVE RETURNED...

"I have returned from the bleak shores of space-hells where the boundless continents of nothingness lap straight into pullulations of solar fire. The white heat of transference, unbounded by cusps of fragmenting, radiating darkness; the soul of the bore-tunnels into dimensions... I love the worlds so much I eat them like little delicacies, anti-strophic incisors biting the shrieking frosts of moons plunged into the oceans, ringing like a colossal bell across the watchtowers of space. I am the anvil that supplies the spark, that sparks the conflagration that heralds the configuration in swarms of stars. I am the trickle of darkness at the offset of Time. I am the first and the last and I am every stage in-between. From the unplumbed depths of cosmic night I come crawling like the ants that have hollowed out a shell, making the severed head, their planet's interior, free of brain, free of hindrance. I come crawling from the green web of the stars, from the dark pinions that line Arachne with pearl-like eggs, stars caught in Ariadne's net of hair. I am the skeleton pounding at the doors of death, the flesh falling from my bones, pleading for entrance into the citadel where vultures will strip me clean. I am the guilty hand emerging from the quicksand, I am the secret Hand of Glory, the star-venom of Lucifer, the Trident of the comet-god...

— S.L. Sennitt

The Howling

Mayhem speaks louder than words.
— Brother Moebius B.

The Babblogue: A deliberate derangement of the senses—orchestrating a personal cacophony; a descent into the depths of the subconscious, to confront and bind the "lurkers" within.

This essay is a short account of a personal exploration of the "demons" of my own psyche. Rather than relying on existing approaches, for the reasons below, I preferred to develop a purely personal approach. I give this account not to foist this particular approach onto others, but in the hope it will assist those who are also experimenting with different techniques. Nor do I wish to criticise or invalidate these traditional systems of Goetic magic, merely to say while some may be satisfied to follow the maps of Abra-melin or Crowley, this is not the case for me.

This work began fairly innocuously with the compilation of a "black book" a dissection of self, in terms of habits, shortcomings, faults, hopes, ideals, all that I was, that I wished to be, or rejected, likes, dislikes, attractions and revulsions. Then on to self-portraits, written in the third person—positive, neutral, negative portrayals, a curriculum vita, an obituary. To this was added a "Book of Blunders"—every mistake, embarrassing moment that could be dredged up, cuttings from school reports, photographs and letters that brought back painful memories.

Choice extracts from this catalogue were read onto tapes, and the tapes scrambled together to form cut-up sequences. A deliberate attempt at psychic surgery this, smashing the vessel to remould it.

Then to the mundane arrangements. Seclusion from others, as of old, a necessity—that ones Demons to not derange the psyches of the unwary visitor, and more practically, that one is not chanced upon, mistaken for a psychotic, and incarcerated into a psychiatric hospital.

As for food, I decided to rely on simple nutritious fare, sustaining and easy to prepare, with a stack of Pot Noodles as chemical aids. Drugs? Who needs them? Still a selection of natural substances can aid things along.

The Temple: black, unadorned, windowless, but not uncluttered! Around its confines I heaped all kinds of junk. Sheets of hardboard, a

bucket of clay, bottles, broken radio sets, rubbish from a building skip, paints, tools, a spray-gun, everything I could possibly need, plus a few more things besides.

Bringing forth the dweller from within—its name is legion.

I was preparing from a descent into the labyrinth, to make known the "Forgotten Ones," with only the thinnest of cords with which to map the maze.

Why risk insanity in such a way? This is the inner journey, the whales belly, the feast of the ravening ones. Why go alone, without the security of tried and tested sigils and banishings? Well, I don't trust those old books, those mad monks with their Necronomicons, dead names and blasphemous sigils. What price this forbidden knowledge? About £4·50, in paperback actually. Ridiculous! So I set forth to compile a living grimoire. A product of the technocratic Aeon, I use its debris to mould my dreams. "The Howling"—the hiss, roar, and static screams of radios tuned to "dead channels."

To the work then; some loose structure being required (or so I thought), I devised a hierarchy based on the work of psychologist Abraham Maslow, that ranged from "survival" demons such as hunger or thirst, working up towards "Ego" demons, the need for self-respect or a particular self-image, and more abstract conceptions, the hunger for knowledge or wisdom. The deeper the level of this hierarchy, the more primal the desires and urges.

The techniques: flooding and vomiting (eating and excreting)—to flood awareness with specific images, to bring forth (evoke) the demon, giving it form, "flesh," and eventually a name or a sigil. The scrambled personality tapes were to act as auditory sigils—storms of emotion whipped up by intensive remembering (replaying) sets of memories. Letting loose the hyenas of cynicism on a cherished idea or goal.

The means of gnosis—Sensory overload, hyperventilation, old favourites such as hunger, thirst, exhaustion. 120 hours without sleep produces a fine paranoiac "edge" to consciousness.

Cohering the images that welled up from within—using finger-painting, moulding clay into which was mixed body fluids and excreta, sculpture using broken glass; and the more usual methods, sigils, auto-writing, taking a line for a walk.

These are the means by which the Forgotten Ones take shape. These "psychographs" accumulate in corners of the temple, and it takes on the clutter of an Austin Osman Spare print.

Alas, these psychographs fall far short of the images and visions that flicker around me "another pile of shit for the ledger?" I scream, and take a hammer to them only to collapse exhausted and retching on the temple floor. The red lines of the yantra-circuit on the floor seem at that moment to be particularly mocking and indifferent to my efforts. There is a kind of "wrenching" feeling in my head, the snap of vertebrae being twisted, a helpless animal having its neck wrung, and I begin to howl the names that erupt from my throat:

ZZNNNAAAA SHAAAA GNAAA IIAAAA

And the Jackals rush into feed, and I laughed when I saw them 'cos they all wore my face.

I came back from that moment with a kind of calm detachment, "emptied" momentarily of any further feeling. I walked around the temple, as though seeing the debris for the first time, sifting carefully through the mess, examining each half-finished piece of work, as though it wasn't anything to do with me. Some pieces I was able to give names to: "You are Uul, the fear of failure," "You are Hamal, guilt not yet erased." These names and sigils later formed the basis of an alphabet of binding.

The second half of this operation consisted of experimenting with this alphabet binding the demons into Magical Weapons, for later use. When the initial phase of the work was done, I slept for about eighteen hours, and awoke clear of the frenetic delirium which had built up. Over the next six months or so, I experienced periodic bouts of depression, paranoia, or self-loathing. When such feelings did occur, use of the appropriate sigils and names, banished these demons back to their bottles.

Commentary

1. The Hierarchy of Human Needs.

Traditionally, Demons and Devils are organised according to ranks and hierarchies with Demon "Princes" ruling lesser demons. Some grimoires seem to imply that if Hell exists, then it is a bureaucracy, and so by the same token Earthly bureaucracies are demonic structures—as anyone who has had dealings with the DHSS will readily testify.

The hierarchy used in "the Babblogue" was that developed by the psychologist Abraham Maslow, to show the various levels of

"need" which influence behaviour and motivation. His hierarchy of Human Needs is a pyramid of desires, ranging from biological survival needs (food, warmth etc.) to more complex needs:

Biological needs	hunger, thirst, warmth.
Safety needs	i.e., freedom from fear.
Affiliative needs	to be given, and give consideration.
Esteem needs	status, praise, belonging.
Cognitive needs	knowledge, intellectual stimulation.
Aesthetic needs	culture, art, varied stimulation.
Self-Actualisation	self-knowledge and transcendence.

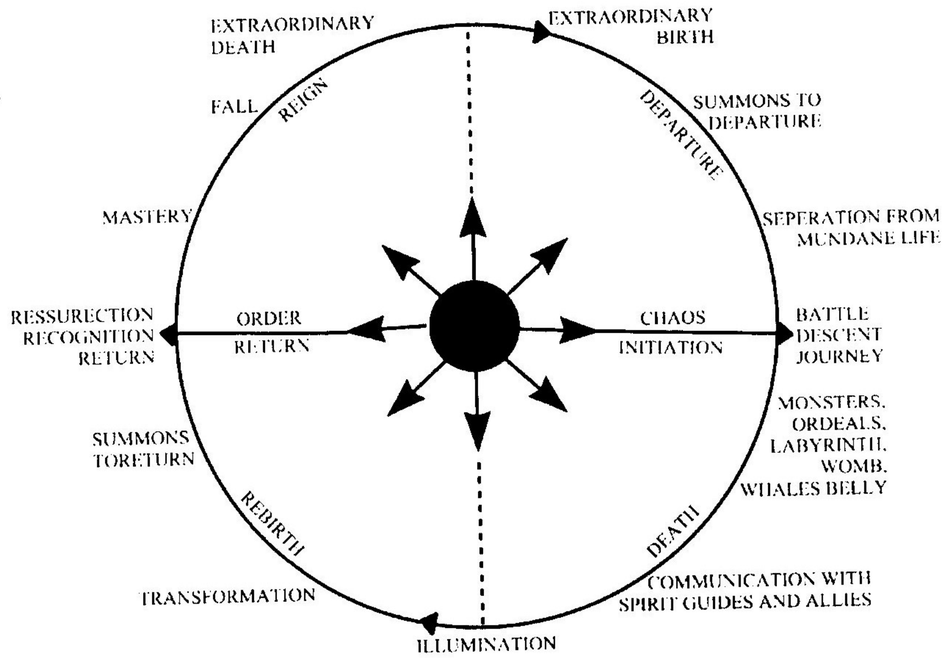
According to Maslow, the needs at one level must be at least partially fulfilled before those on the next level become important—aesthetic needs are not usually attended to when starving—one could be said to be "possessed" by ones own survival demons, and consequently be able to perform actions, such as stealing, that would not be considered due to ones cultural conditioning. Air crash survivors resorting to cannibalism is a more extreme example of this.

In attempting to strip away the layers of my own psyche in this way, I was struck by the "Russian-doll" nature of the demons, that the root of a cognitive value could be traced downwards into the levels of esteem, affiliation, and survival needs.

This idea seems to be implied in the zoomorphic symbol of the man-beast. If we deny our demons then they are indeed outside, and the self becomes a fortress, for an army at war with itself. In contrast, the Babblogue is a trial by catharsis, to understand and unify the dwellers within, rather than deny or subjugate them.

2. The Shaman's Journey

The central theme of all "magical retirements" of this nature is the journey within. Shaman's world-wide—and most powerful—religious myths are concerned with this descent into Chaos—the confrontation with death, the demon feast, trial by fire, communion with the dead, and the subsequent return—the realisation of power, and the subsequent return to human affairs as an initiate. The core elements in this process can be summarised as follows:



Thus the shaman's journey has common links with cultural myths such as the accounts of Jesus Christ, Oedipus, or the progress of the Fool through the Tarot trumps. This process seems to me, at least, to be the core process underlying all magical development:

Expanding Awareness

A deliberate incursion into chaos

Crisis: Death and rebirth

Realisation

Return.

Awareness of this process is a central theme of the contemporary approach to development which has come to be known as Chaos Magick, an approach which focuses on the examination and removal of belief structures, the cultural conditioning which defines our experience of the world. Deliberate psychic surgery or self-wounding, to facilitate a return to the "union" with Cosmos and Chaos that we initially feel that we have "lost." The benefits of this experience is an increased ability to survive, not by fighting the environment, or becoming passively resigned to what happens to you, but understand-

ing the basic unity of self and environment, and the extent to which one can be a self-determining agent.

— Phil Hine

Strix

The Magickian As Vampire

The magickian, in the guise of shaman, witch, magus or siddha, is a mover or manipulator of the energies used in many forms to perform acts of magick. Either by integrating hirself to channels of force in order to focus or direct this energy onto the arena of hir will. Raising power through the use of ritual in ceremonial magic, calling on the forces of nature as a witch. In lodges and covens or as lone practitioners using pranayama, tantric or kundalini yogic techniques—directing thought forms and familiars, spirits, daemons and elementals to perform acts on hir behalf. By altering hir own mental state (using meditative or chemical means) energy is used and released. It being the application or rather the focus/deployment of the kundalini/prana/ki/orgone energy which is essential to the workings of the magickal operation.

Throughout the world various Religio-magical cultures use or have used practices which could be considered to be vampiric. Aztecs, Babylonians and Greeks used blood sacrifice to attract the attentions of gods and daemons, the belief being that from the emanations of the blood, discarnate entities could take on form to make themselves visible or even material on the human plane of existence. The Catholics consumption of the wafer and the wine, the body and the blood of Christ. The Thelemites Liber XLIV, The Mass of the Phoenix (although in this case the consumption is more than symbolic). The Jivaro Indians of Ecuador who after killing their enemies, take the heads and following an established ritual, remove the skull and shrink the head-skin to the size of a fist. These shrunken-heads (tsantsa) are used in a variety of magickal rites or "Alternatively, pure power can be drawn from the tsantsa using a form of vampirism in which the muisak [the avenging, second soul in the Jivaro belief system] can be made to re-enter the tsantsa in order for it to draw in its kakarma; [power] this is said to increase fertility. Interestingly, the vampire bat is an image of the muisak, connecting the concept of

power accumulation with blood and death."[14] These, as many other, magickal systems are generally available for the cost of a paperback book. This essay is directed towards the use of various practices by the vampire-magickian in the acquisition of energies for use in ritual using methods typically frowned upon as vampiric in nature. The vampire being a creature who steals or charms the blood/energy from another for hir own use. The moral ambiguities of these acts are, of course, left to the individual practitioner.

Etheric Feeding

The fact of psychic vampirism is well known in most systems of magic, the vampire being a person who unknowingly or intentionally draws from the life-force of those around hir—either to sustain themselves or, in some instances, to subjugate them, to have them submit to their will. It is the auric energy or life-force which these individuals siphon off from their victims, causing lethargy and or reducing their natural resistance (both physical and spiritual). Any competent magickian who is proficient in the visualisation and directing of energies can use this if desired to perform acts of vampirism. Drawing in of ki from others is possible by the positive perception and manipulation on the astral of ones own energy field to assess and retain these forces. The proximity of person/s of outgoing natures with high energy levels for this form of absorption is obviously required, these should be people who will easily restore their own energy without undue stress physically or mentally, of which a little will be said at a later point.

While drawing the auric energy of others can empower one providing extra power for the individual it is the more subtle emanations that are of more use to the vampire-magickian to replenish hir own extended or added to hirs own to empower ritual. Sexual techniques used by many magical groups or individuals are no longer "occult" in the true sense of the word and the use of these by a magickian would forgo the need of any so called vampiric method as it is the creation/exchange of the vibrations originated by these acts which are used to vitalise the ritual enacted. The following techniques are the sole province of the vampire-magickian who working alone wishes to access these energies for hir own uses.

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14 Stephen Sennitt: *Monstrous Cults,* pp. 36–37.

Astral Rape—Succubi And Incubi

"The earliest known representation of a vampire shows her in the act of copulation with a man and we have just observed that Weyer regards the Hebrew Lilith as queen of the succubi."[15]

Sexual energies are some of the most potent forms extant—the nature of the sexual act, as much as intention, determining the tone of vibrations released—those being used to access the levels required to execute varying rituals and operations. The magickian can make use of a masturbatory (VIII°) working hirself to obtain the sexual energies of another to empower a ritual with the required vitality.

Using whichever forms of sigilisation, solipsism or sympathetic magic endemic to the magickians belief system, a link to the object of hir attentions and the specifics of the type of working should be fabricated as required. Then while at the point of exhaustion or sleep s/he should fixate on the sigil or link while at the same time stimulate hirself to the point of orgasm, stopping as near as possible before the point of climax is reached. This form of karezza should be continued, without release, until sleep occurs. At this point the subconscious (form) of the practitioner will seek release and directed by whatever link is being used will focus on the object of desire on the astral to enact the form of congress specified in the ritual in the form of an incubi or succubi assault on the vampire-magickians victim. The energy or vibrations released can then be used to perform the chosen working or returned to the magickian for absorption by hirself or into the prepared sigil which can then be used as the focus for a later working. This can be of particular use to those needing access to the luna energies discharged during the dark phase of the moons cycle, which, due to their nature can be problematical to secure.

Any form of sexual release will in many instances attract other entities, some of which by the nature of the act will be vampiric. Care then should be taken to protect the incubi/succubi form of the magickian. One of the most potent defences available is the assumption of the god-form of Hoor-Paar-Kraat (Harpocrates) in the shape of "an egg of vivid blue light flocked with gold; like a stainless summer sky shot through with beams of sunlight. Sexual vampires, seeing this radiant wall of light are drawn precipitately towards it and

15 Montague Summers: *The Vampire His Kith and Kin,* pp. 228–229.

dash themselves to pieces."[16] This (as many others) is a construct which will both protect the vampires astral form and act as a vessel to contain the relevant odic vibrations. The reader should realise that approaching anyone using magical forms as described or wards to block or deflect attack should be avoided, any form of duel or combat on these levels will result in a loss of energies on both sides leaving each participant open to further assault while weakened. It is for the same reasons that one should consider carefully the choice of target in any vampiric attack. Someone who naturally has a high level of whichever form of energy desired will be able to easily replenish themselves given a sufficient interval. Constant assaults on any individual will create a deficiency in that person making them unsuitable as a donor not only due to their low levels of energy but also that due to their situation the victim will seek to, even unconsciously, restore that which has been taken from them. Latching on to the assailant or even on others around them, thus creating another psychic vampire who without the control of the vampire-magickian will continue to feed unchecked and uncontrolled.

It is in the form of unfulfilled sexual obsessions that many unintentional vampires, succubi and incubi are engendered. Books containing examples of such entities abound, the works dealing with the Magus Daskalos provide several contemporary examples. One of these describes the shade of a young man who died of tuberculosis after having been engaged for four years without having had intercourse with his fiancé.

"He died with this unfulfilled craving. This overwhelming yearning for her kept him floating in the etheric world from where he began harassing her. The girl was going mad. Each night before she would go to bed he would semi-hypnotise her and induce her to keep the window of her room open. He would then enter inside as a bat and would come to her. The bat would wedge on her neck and draw blood and etheric."[17]

Familiars

The use of a familiar or servitor by a vampire-magickian is fundamentally the same as that used by any other magical practitioner

16 Kenneth Grant: *Cult of the Shadow,* pp. 178–179.

17 Kyriacos C. Markides: *The Magus of Strovolos,* p. 161.

and can be an effective technique in either providing sustenance from the absorption of life-force or auric energy or the specific essences taken from drinking of the chakra lotuses.

A familiar (whether natural, called forth or created) to be used by the magickian as a stealer of energies should be by its nature a predatory creature. If for nothing more than the sake of tradition bats, wolves and cats are ideal choices. The entity or form of said creatures predisposing it to its task, that of being sent at the behest of its creator to pilfer energies to be returned for absorption by the magickian. The advantage of the use of a familiar in this way means that its owner can, if having given the entity a degree of autonomy let it continue to seek out and replenish its master with energy until it is stopped or is recalled to perform other tasks. The individuals own input in the conception and use of these entities as well as the care taken in their maintenance is that which will determine the effectiveness of the use of such familiars. Unfortunately they will of course lack the innate sensibilities and awareness of the sender, so special care should be taken in both the instructing of the familiar in its task, as well as the harvesting of such energies that are obtained in this fashion. Otherwise the magickian could find hirself poisoned by the very nourishment s/he has sought.

Chakra Drinking

Other than the natural auric energy given off by people and the vibrations released by various methods of sexual magic, specific vibrations/powers are also intimately linked to the chakra points of the body. These sites are the subject of much study and many books have been written on the methods of empowering and accessing the chakras. They should be studied in detail before embarking on any process involving raising or raiding the perfumes of these flowers either individually or in sequence as in the arousing of the Kundalini Serpent. The study of these centres will indicate to the adherent the dangers which are involved in any assault of this persuasion as the unbalancing of these vortices can result in the disruption or even degeneration of the psyche in both the vampire and victim.

Those who are aware of the hazards associated with attempting to vampirically procure such energies can use either hir familiars directed by hir will or by projecting hirself astrally using whatever methods their magical paradigm involves. Otherwise direct contact would be required and necessitate a potentially willing participant in

the vampire-magickians rites where the bringing forth of divers energies can be accomplished by the laying on of hands, drawing in viâ the breath or through the eyes dependent on the facility of the individual.

While, as mentioned, assiduous study of all the chakras is essential it is perhaps worth referring briefly to the chakra which is located at the most beloved point to all vampires, the throat. The locus being known variously as the Visuddha-chakra, Akasa and Daath. Many authorities have written concerning the development and use of the vibrations emanating from this point, Sir John Woodroffe states, referring to the Visuddha-chakra "He sees the three periods,* [*Past, present and future—Note by J.W.] and becomes the benefactor of all, free from disease and sorrow and long-lived."[18] While from Kenneth Grant "The symbolism of the serpent drinking the fluid which flows from the higher lotuses, especially in the region of the Visuddha (throat) chakra, could easily be misinterpreted as a formula of vampirism, and the origin of the vampire legend may well have its roots in this tantro-yogic process. The nectar of Immortality is the Soma, or Moon Juice."[19]

Being the locale of Daath (death) this point is the entrance to Universe-B or the Tunnels of Set in Kenneth Grant's "Nightside of Eden", the plane of the qliphoth, some of whom it is said are merely shells of once living persons, ghouls, revenents and elementals who exist only by vampirising the living of their vitality. It is for this reason that magickians are warned against having commerce with such entities and why the vampire-magickian does. For in venturing into the arena of vampirism one is positioning oneself at a very definite point in the magical food chain. Any other vampiric entity therefore can be defined as your hunter, competition or food.

Vampiric Entities

As have been described in this discourse there are a variety of entities that are vampiric in nature. From unintentionally or consciously created thought-forms to shades of the dead and the human psychic vampire all can pose a degree of threat (dependent on their

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[18] Sir John Woodroffe: *The Serpent Power,* p. 390.

[19] Kenneth Grant: *The Magical Revival,* p. 148.

own strengths and abilities) to the vampire-magickian, but also open up new realms of possibilities.

A psychic-vampire will already be drawing energy from others and consequently will make an ideal quarry, their energy system also being inclined to the flow of vitality making the draining of lifeforce more accessible. The normal bias of the psychic-vampires system is to the absorption of energy, care therefore is called for so as not to enter into a "tug-of-war" engagement. Safeguarding ones own position by assuming godforms or performing the Rose Cross Ritual for self-enclosure and protection of the astral body.

Spirits and/or shades can be invoked using ceremonial techniques and then bound to the magickians will as a familiar, using a potentially riskier approach involving shamanistic, dervish or voodoo practices, the shade can be allowed to possess the devotee in order to impart its vitality or pass on knowledge or abilities to the adept. The major risk being that if the entity is stronger than the magickian rather than assimilating the creature as intended, s/he will then become the victim. Alternatively "Spirit Traps" can be fashioned from especially prepared crystals, boxes or even rooms can be contrived to ensnare thought-forms or creatures on the astral. Once captured these can be restrained and dealt with at the magickians leisure in whatever manner s/he deems suitable or requires.

Another approach to acquiring vampiric endowments involves the accessing of the 18th Tunnel of Set, ascribed to The Chariot on the Tree of Life and the tarot, this tunnels sentinel is Characith. From Aleister Crowleys comments on this path in Liber CCXXXI "He rideth upon the chariot of eternity." The forms of energy (kalas) associated with this tunnel yield the ability to cast enchantments, the capability to assuage ones needs and attain magical immortality. The dangers being the addiction to those same energies which will then destroy the magickian from depletion through hir relentless pursuit of the substances, that s/he believes will sustain hir, to the exclusion of everything else.

Other tunnels which may be of particular interest to the vampire-magickian include that of Niantiel, the 24th tunnel (Death in the dayside tarot) whose Plutonian energies revel in transformations. Parfaxitas, the 27th tunnel beneath The Tower, the sexual formula of which (VIII°+) deals with the assuming of animal forms on the astral. Or even the 29th tunnel of Qulielfi. This tunnel, being the dark side of The Moon holds the keys to dealing with energies on many

subtle levels and existing as it does in twilight, the in-between areas of life/death, sleep and waking make it a sublime arena for the workings of any magick.

While only giving an overview of several concepts on the uses of magickal vampiric techniques rather than detailed descriptions of rituals and practices (any of which can be developed or deduced by any able practitioner) it is hoped that the reader will realise that this short treatise is not a guide or recommendation on magical practice. The descriptions and examples of some of these acts providing sufficient warning of the dangers likely to afflict the follower of such a system and hir victims.

— Fr. Quesheth 231—Sept. 1998.

The Rite of the Black Star

1. Participants in this rite will arrive at the temple in silence, having spent considerable time meditating in a very small and black area of confinement. The participant will have imagined himself in a very black and dense space, as if the whole universe had collapsed into that place. The centre of being in the meditation will be the solar plexus, or anahata chakrum.

2. The rite begins. The High Priest will, in silence, start to burn a very strong and potent incense, letting it billow in great wafts, until the temple is filled almost to the point of suffocation, and normal vision is difficult, the aim being to undermine the normal function of the five senses.

3. A pre-prepared tape of music will start playing. The music must be extremely discordant and chaotic, suggesting violence, immorality, confusion and danger. While sitting, the participants will partake of some very strong liquors, such as fruit brandy or clove rum. The music will play for approximately 20 minutes, whereupon the High Priest will bring it to an end by the continued ringing of a bell, which should possess a medium-low timbre.

4. The participants in the rite will now stand, and in a small an area as possible, begin to whelp and wail, as if possessed by the most terrifying alien and qliphotic forces imaginable. While this wailing continues, the participants should begin to move in disordered and spasmodic ways, suggesting a total loss of reason and co-ordinated

behaviour. The wailing should have by now developed a chanting property, a group chant of barbarous intensity, such as ZAZAS ZAZAS NASATANATA ZAZAS, or something along that line. This chant will be the key to the type of energy generated, and should be recorded by the High Priest for use in the future. As each participant sings the chant, he should attempt to express himself totally in the chant, allowing it to lead him into the dark areas of his unexpressed and luciferian self. The chant should become ALL that he is, was, will be, and what *could* be. The moving and chanting will continue until a general feeling of fatigue and weariness is produced. The High Priest will ring the bell, adding to the already deafeningly loud and chaotic music, charging the music with the resonance of the sacred bell. At this point, each participant will smoke some potent hashish, preferably as strong a hash as possible. The smoke, as it billows forth from the lungs, represents the release of normal consciousness, or what continues of it, the hashish smoke represents the final step toward oblivion and the state of ashes.

5. At this stage, the participant should experience pure existence, as the shaman does as he dances. Each participant will now visualise his solar plexus centre as the central point of a raging black star of intense beauty, the rays and flecks of the star will shoot and spit outward, to merge with the rays from the stars of others. At this point, the music ceases, the High Priest will slowly continue ringing the bell, then he will invoke the intended presence. The participants will experience the powerfully summoned energy within the temple, the deep pulsating darkness of inner-self will become one with that energy, become abused by it, and consumed into it's nature. At this point, every form of magick is possible, the High Priest will guide the group through whatever aim the rite was performed for. When this has been accomplished, each participant may enjoy the intense languor and blissfulness of the aftermath, while slowly returning to ordinary mundane consciousness. Should any participant find it difficult to return to this state, then the High Priest will give that individual a magical bath, to rebuild the aura-egg, and restore it back to normal.

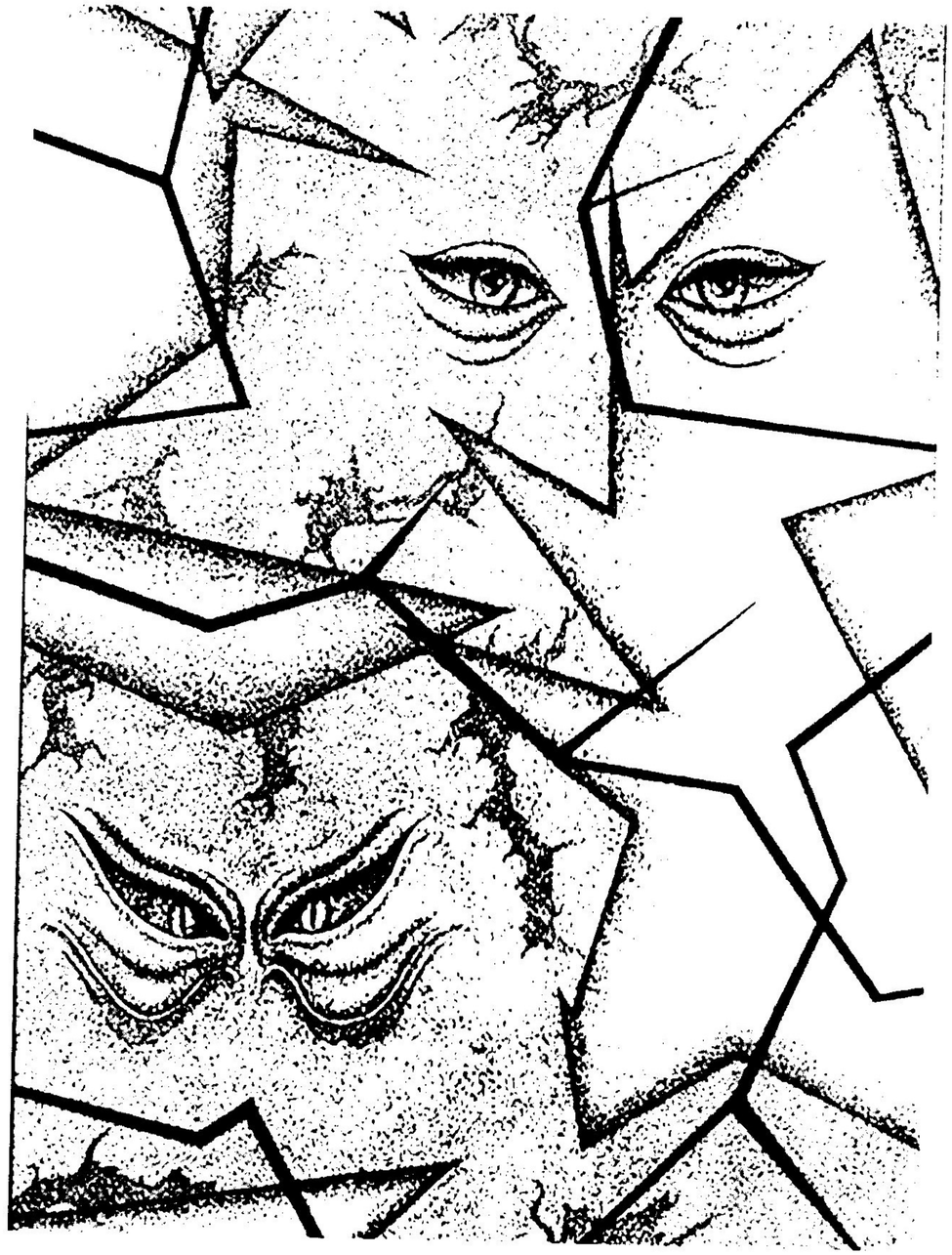
Notes:

Those who celebrate this rite should be attired in as little clothing or vestments as possible, animal skins being the ideal attire, or perhaps a simple black alb. The music for the rite should be as chaotic

as possible, [some of the arrangements of various "Black Metal" bands would be more than adequate — Ed.] Each participant should wear a deep, heavy perfume to the rite, and be suitably cleaned and consecrated beforehand. Any theatrics which the High Priest feels would be appropriate to the rite may be incorporated into it. Each individual should fast for about two days prior to the rite and should abstain from sexual opera, alcohol and drug taking during that time. This rite is in skeleton form.

— Nergal. Choronzon Coven.

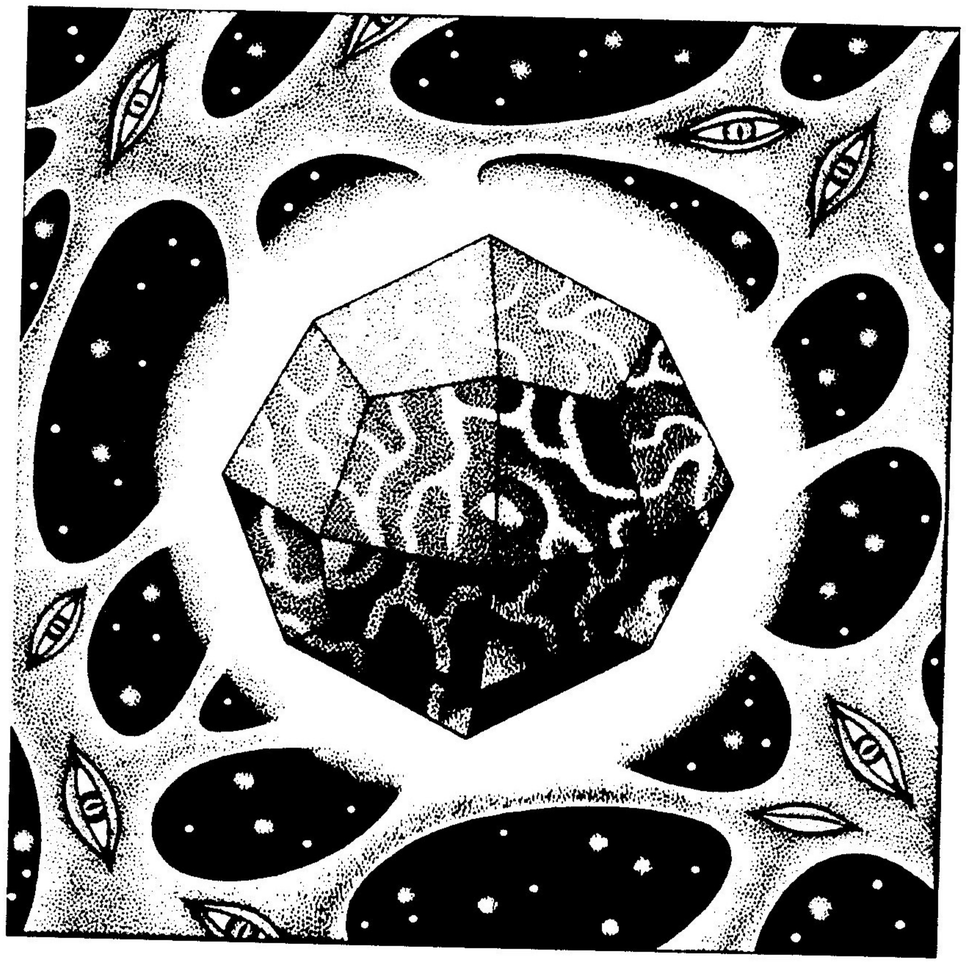




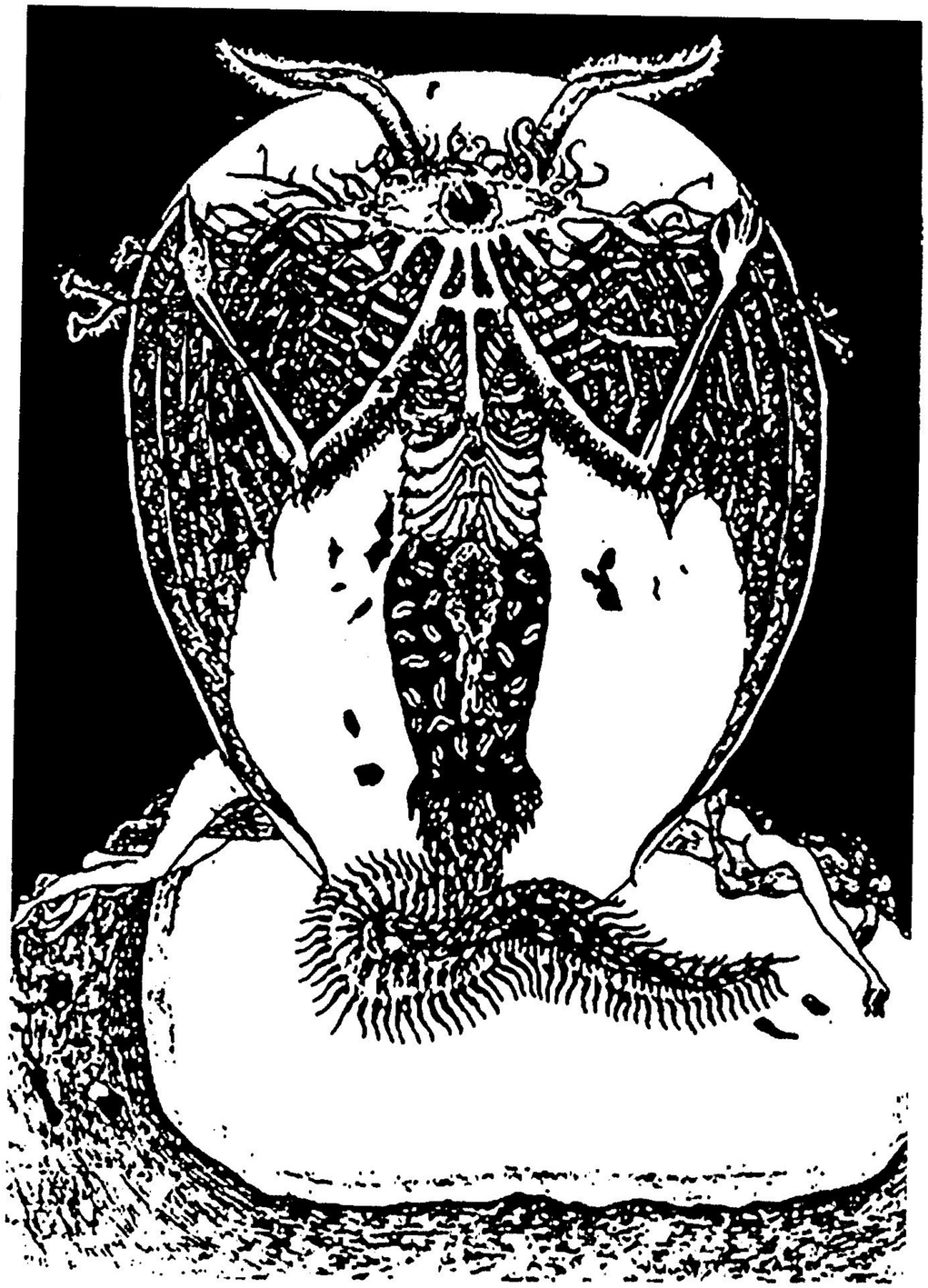




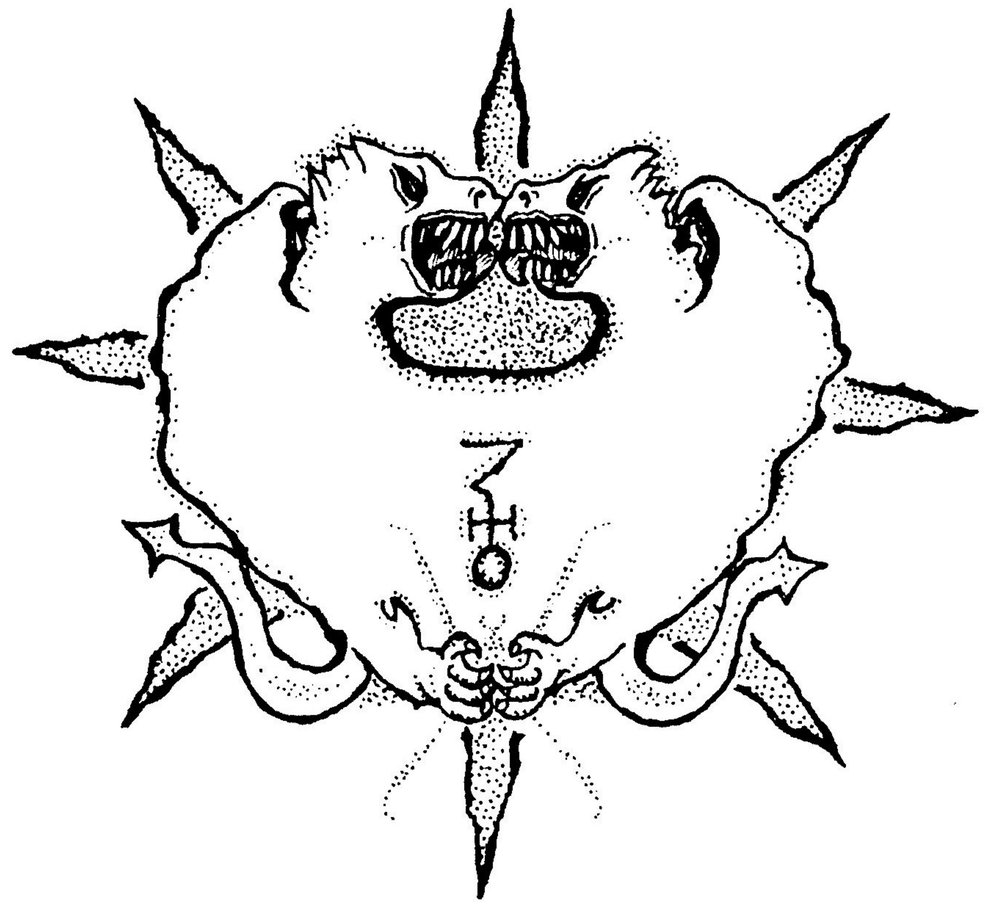








LIBER KOTH





Emanation of the Ego
A.O. Spare

ACKNOWLEDGMENTS

Many thanks, for help, advice, showing interest, or one thing & another, to my wife, Louise Sennitt; & Peter Smith, Douglas Grant, Phil Hine, John Beal, D.M. Mitchell, David Kerekes of Headpress, Starfire Publishing/Kenneth Grant, and Members past & present of The Esoteric Order of Dagon.

Dedication

To Peter Smith, friend & foremost scholar of the Necronomicon.

Introduction to the First Edition: Shadowing Forth

(1)

Similar to the mathematical equations of quantum theory, occult symbology and concomitant arcana are meant only to serve the purpose of describing magickal experiences and altered states of consciousness in a way which forms some degree of rational understanding to the prosaic mind. The symbology is meant to stand in for the absence of cognition, mediating and reducing the ineffable into more easily digestible packets of information. These symbols, often anthropomorphic in form, are the masks which reality adopts at the dictation of the ego. They are ultimately random, but only in the same sense that we ourselves are ultimately random.

Just as Quantum theory has in deductive terms penetrated to the heart of physical reality, occultists must advance to an equivalent point in *directly experiential terms*. After 100 years of the Theosophical/ceremonial scenario, with its cumbersome baggage of Judeo-Christian morality, it becomes obvious to an increasing number of dissenters that reality could not possible be so mundane as to subscribe to such patently anthropocentric projections.

As Austin Osman Spare exclaimed: "Now for Reality!" comprehending that the Self (the individual "I") is more truthfully a mask among a virtual infinity of possible masks—it is the Quanta whose wave can be located at any point in space-time, whose potential is endless. It can never really be just "this" or "that."

Traditional occult symbology is the language of Self-communication which typically colours magickal experimentation in the same way that the traditional symbols of mathematics colour the equations of Quantum theory. The important factor is not to get too tied up, as occultists have tended to in the past, with the form of the equations themselves. Qabalah, like math, is interesting but it is also, like math,

only a tool, not a thing in itself. Fortunately the tendency of occultists to mistake the map for the territory is slowly phasing-out, as magick learns lessons from science, and the traditional arcana are increasingly utilised to model reality rather than substitute it.

(2)

Part of the continuing problem which plagues magick is the tendency to supersede old values which smack of literalism only to replace them with psychological interpretations. Though psychology and personal psychoanalysis is useful and perhaps desirable, it is again only a paradigm, and it is a mistake to use it to explain away the mysteries of the universe in the vain belief that because the mind struggles to understand these mysteries it must be somehow, in all cases, inventing them. Like all perceptions, magickal experiences are filtered through, and coloured by, the human mind; how could it be otherwise? Magick as Applied Psychology has its place, but it is the beginning, not the end, of the long road to illumination.

(3)

There is a drawing by Austin Osman Spare entitled "Emanations of the Ego" which is rife with his curious and idiosyncratic symbology depicting the Centaur, an atavism, encountering strange winged beings formed from satyr-like faces which are frozen into masks of ecstasy. This is the transcendent self—the Quantum Reality self—with its lucid awareness of self-permutation; the transformation of consciousness through willed desire.

Spare's non-reliance on the traditional arcana of occultism, and his occasional borrowing from more obscure traditional sources, allowed him to formulate a highly personal, extremely powerful, approach to magick which is only now beginning to influence a wider contingent of modern practitioners. Spare was so far ahead of his time in his approach to magick that even now he is for the most part reviled and misunderstood. In reality, Spare understood the human mind's inability to directly comprehend reality, recognising that transcendent experiences could be reduced to meaninglessness not so much by the Golden Dawn-like tendency to overuse ready-made conceptual structures, but by the still prevalent tendency to interpret such experiences in the light of prosaic morality. As Quantum discoveries suggest, reality does not conform to mundane expectations akin to morality or "good sense," and it was in anticipating this view that Spare denounced all limits in an attempt to comprehend the incomprehensible. Like Crowley, his more conventional peer, Spare showed that the way forward meant totally abandoning the stifling morality and religious accretions which had attached themselves to occultism. His sinister reputation rested on the fact that he was true to himself and would accept no restrictions conferred by society's transient values; nor was he willing to respect the occult fraternity's sense of masonic decorum. He would not use belief to hold back reality. When you are serious about reality there can be no holding back.

(4)

That the question of prosaic morality and the gimcrack considerations of "white" and "black" magick should still seriously enter into the field of modern occultism is absurd. Only those people who are incapable of facing reality need to hold it back with blinkered beliefs about the immorality of "black" magick. Such warnings smack of repressed desire, and reveal a twisted psychology which mistrusts itself so completely that it automatically condemns others who claim to use such power with impunity, unable to accept there can be such purity of intention. These latter-day primitives also condemn sex and other natural pleasures, believing such functioning to be beneath their conception of the "spiritual" and therefore not worthy of consideration. If it is the task of the Great Work to become "whole," to comprehend all the facets of Self, to form the most perfect possible equation, how can anything be left out? How can we comprehend reality with so many puerile moral restrictions? Spare demonstrated that absolutely everything in the self's domain was intrinsic to understanding reality. Crowley echoed this when he announced: "The only sin is restriction."

(5)

Just as theoretical physics inventively uses the symbolic language of higher mathematics to comprehend the dimensional structures of hyperspace, magick employs its own symbolic language to describe the shadowing-forth of otherwise incomprehensible entities. It is via such successful invocations that an absence of the sense of individual self leads to a wider understanding of reality. When the

vessel is made empty the void is filled with something "other"; self touches self and the usefulness of the gnosis which results is only dependent on the appropriateness of the symbolic language. Like any form of communication, messages can, and often do, become garbled; there is nothing intrinsically sinister in this fact. Though it must be reiterated that magick is not merely applied psychology, such experiences are of course filtered through the psychological orientation of the individual. In other words, as we are told so often, we create our own reality. But this is an advantage, not a disadvantage, to the magician who, like Spare, is willing to push the boundaries to the limit. To such an individual none of this is "black" magick because the desire to touch a greater reality is pure, untrammelled by considerations of good and evil. It is in this sense, armed with the philosophical freedom of modern magickal praxis, that even in the depths of the abyss nothing can go wrong! With this attitude, free of the Sin of Restriction, we may explore paradigms which make others afraid of themselves.

(6)

The recently developed occult paradigm[1] based on H.P. Lovecraft's weird fictional cosmology (known popularly as the Cthulhu

[1] There was some exception taken by Michael Staley, the stimulating reviewer of the first edition of *Liber Koth* (see *Starfire* Vol. 2 No. 2) to my use of the word "paradigm" in relation to the vastly ancient powers masked by Lovecraft's (and others) conceptualisation of The Great Old Ones. In the context of the Introduction as a whole, I do not think this is meant as reductively as Mr. Staley presumed, in that, to me, there is no suggestion that to view The Great Old Ones as being "filtered" through the restricted "lens" of anthropocentric perceptual patterns in any way invalidates the notion that They "originate from remote depths of consciousness" (*Starfire*, Vol. 2 No. 2, pg. 189.) In fact, this is just what I am intimating throughout the Introduction.

Perhaps the confusion results from a misinterpretation of the word, Paradigm, which the O E D defines as "example" or even more fittingly in the present context, "pattern." My interpretation at the time was that such ancient forces do not, of course, really have the "personalities" or "forms" we prescribe to them, but yet these invultuations are more than just psychological symbols—therefore that such "paradigms" act only as a means to aid temporary cognition, giving us at least some idea (providing a pattern) of what we are dealing with. I do, however, think it is difficult to conceive of

Mythos) is a dynamic example of the type of "black" model which can expand the boundaries of perception, though it can produce an opposing effect of peculiarly claustrophobic terror. It is this dual-edge which makes it so interesting!

That an intrinsically "fictional" mythos can be utilised with such magickal expediency is a surprising fact to some sceptics. The point to remember is that even accepted "facts" have no other purpose than to model reality. It is therefore obvious that accepted "fiction" can also model reality if it is understood that, like all human-created paradigms, these things have *no ultimate meaning* in themselves. Taking a "fictional" world on board with all its trappings, with the aim of investing belief in it as a substitute for the "factual" world around us (the failing of so many occultists and almost all religious folk) is escapism at its worst. Such a tendency toward blind faith shows appalling ignorance in the light of current scientific and magickal discoveries.

With this in mind, we can understand how "fictional" models such as the Cthulhu Mythos can be used to broaden our perception of reality if they are utilised as a symbolic language, a way of mediating the very real energies which they represent. Only a dyed-in-the-wool occult traditionalist would argue that a "fictional" entity like Azathoth was somehow less "real" than, say, the High Priestess of the Tarot. The level of unsophistication in such a view is breathtaking! The question is not one of the ultimate reality of a particular equation after all, but what the equation is meant to represent. Both the "Azathoth" and the "High Priestess" equations predict the existence of something beyond the human mind to perceive directly. If correctly invoked, both register as a particular experience which ex-

Lovecraft's concepts engendering a workable magickal system which is not dependent upon existing, traditional systems (such as Qabalah) where they form a point for comparative study and praxis. Kenneth Grant's *Hecate's Fountain* (1992) exemplifies this approach, particularly in the section headed "Al in the Light of the Necronomicon Gnosis."

Finally, my starting position was that all manifestations are products of *maya*, and that there are no "Selves," only masks of "Self." Everything is a pattern, a temporary construct, or, if you will, a paradigm—and that is why Magick works!

pands the sense of self, enabling us to change ourselves and things around us, bringing us that much closer to reality.

(7)

The Lovecraftian Cthulhu Mythos entities are masks of chaos, abstractions indicating that the mind which conceived of them was struggling to form equations which would describe the experiences he was undergoing. Lovecraft's dreams were haunted by cosmic scenarios he found personally difficult to relate to: so much so that unlike Blavatsky, Von Liebenfels, and many other cosmological literalists, he presented his ideas in fictional form—this was in the realisation that although his conceptions had a strange validity for the times in which he lived (in fact, Lovecraft, like Spare, was ahead of his time in this instance) they were not acceptable as "realities" to his rational, sceptical mind. It is a demonstration of Lovecraft's superior intellect and mental strength that, unlike so many others, he could resist investing belief in his powerful conceptions without necessarily compromising their validity in philosophical and theoretical terms. This is a form of mental discipline which works well in conjunction with modern magickal praxis, and although it is doubtful Lovecraft would have approved, it is a discipline which can transform his nightmarish concepts into a coherent working system of magick, an extreme paradigm for extreme gnosis.

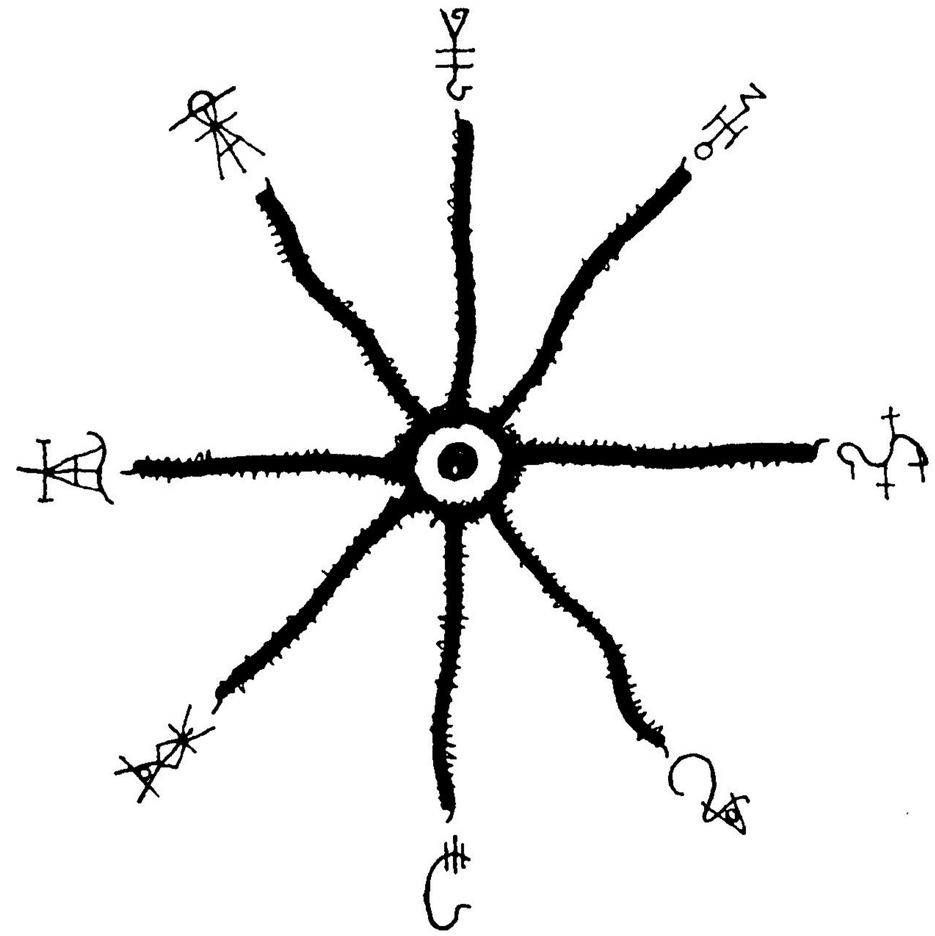
(8)

Freely interpreted, the Cthulhu Mythos is an especially useful magickal equation in that it strives to go beyond anthropocentricism, pushing back the conceptual limits which we place on reality. The masks of self which shadow-forth are strange, unfamiliar ones, and yet paradoxically there is something about them which we still recognise.

In an era of weak-willed conformity and blind-faith, still rife in even the most "advanced" fields of human inquiry, this is a paradigm through which we can learn more about reality. It offers enticing danger, cathartic power and a promise of transcendence.

These primal entities of the mythos pantheon are Beyond Good and Evil; they represent the self free of the "Sin of Restriction", mighty and unafraid.

Let us invoke Them, ourselves free of restriction, mighty and unafraid, with the cry: "Now For Reality!"



The Wheel of Koth

The Formulation of the Shadow

Sit or lay in any self-formulated *asana* of absolute silence. When comfort and balance of inner-breath is attained, begin the so-called "Middle-Pillar Exercise" visualising in descending order, the Crown (Kether, white light); the Throat (Da'ath, brilliant purple); the Solar Plexus (Tiphareth, gold); the Genitals (Yesod, glowing purple); the Feet (Malkuth, black). After a time, *reverse* this process. The shadow Self will rise up as a direct "mirroring" of the supine Self, its head appearing to rise up from where your supine Self's feet are positioned. Transfer consciousness to this eidolon whilst visualising the Sign of Koth. (This facilitates the necessary reversal of "normal" rules respecting formulae of invocation/evocation, as the Great Old Ones can, in one sense, be understood to be Cosmic Demons of Macrocosmic, as opposed to microcosmic, dimensions.) Your shadow, or "astral" Self, will now automatically travel to the Tower and the Eight-Sided Temple.

Liber Koth

KOTH (Kotha, "the Hollow One") is the Black Tower of Set which overlooks the Abyss, the world of shells (Hollow Ones). It is the place where dimensions meet, the place where "self" appears to become "other," the place of the union of opposites. It is revealed by the sign of KOTH—Chaos.

KOTH is the Tower of Chaos, the Secret Eye; the Eye which sees in dreams. It is the Tower which stands sentinel on the cross-roads of Life and Death. It is the place to BE-COME.

KOTH is the Tower which penetrates into the void; it is the phallus of Set; the yoni of Hathor. It is the Black Stone of Nyarlathotep; the appendage of Azathoth. It is the pylon of Eblis; the black lightning of Nodens.

KOTH is the High Temple of the Great Old Ones; it is the place where these solemn workings will unfold; it is the silent chamber where your voyage into self-reality begins.

KOTH is your portal, your gateway, your unshrinking view of the Desert of Set. It will be your One True abode for the duration of these conjurations.

Your view from the Tower of KOTH extends over the eight directions of Space-Time; the hub where you stand is at the centre of the eight-rayed wheel of Chaos.

The invocations begin with YOG-SOTHOTH (the infinite expansion of primal chaos) and proceed counter-clockwise until AZATHOTH (the infinite heart of blind idiot chaos) brings the system full circle...

1. Yog-Sothoth

The sigil of Yog-Sothoth (to be drawn in purple)



(All these workings take place in an "astrally" created Temple in the Tower of KOTH; the portal of True Dreaming which can be discovered by meditating on the sign of KOTH. In this Temple it is always night, there is endless unbroken silence, your conjurations take the form of unspoken mental commands.)

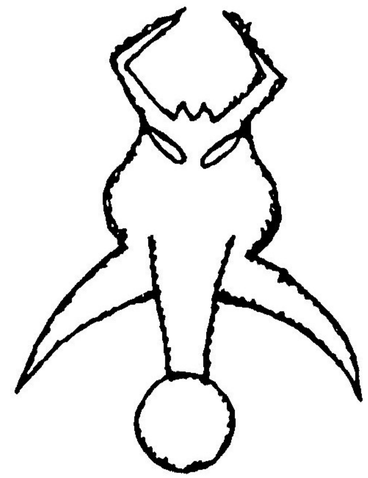
The darkness in the temple is almost tangibly thick, but it is nothing compared to the ink-black void which lays outside the portal; a darkness so complete it threatens to engulf the single dim candle by which you discern the sigil of Yog-Sothoth. You sit before this sigil, absent, a zombie, until the candle burns out and you are plunged into the ultimate shifting darkness. Resisting panic, you notice that the sigil you gazed at absently for so long has begun to form in the void before you, and you sense it glowing and gaining sentience before it too is plunged into the Night of Pan.

You float for an indeterminable time, feeling neither "this" nor "that," but gradually a sensation of awe overcomes you as you sense the presence of Yog-Sothoth; a vastness which seems to be in All Things At Once, undimensioned, the primal star slime of chaos; the ultimate daemon. You can do nothing to stop Yog-Sothoth invading you, somehow *absorbing* you, but you must lay your mind open to whatever might be communicated—only by shrinking away in terror at this point can the invokation become dangerous to withstand.

Notes: This is one of the most powerful invokations/meditations I have ever performed in terms of its effects on my personality and everyday perceptions. For some weeks afterward, I felt as though my "slate had been wiped clean": I had no doubts or fears; I was full of energy, creativity and enthusiasm—the only "down side" being that I suffered a bout of temporary amnesia in respect to some aspects of my past life (about which I was surprisingly unconcerned). This was accompanied by a period of no dreaming whatsoever; impossible perhaps, but I certainly hadn't the vaguest recollection of a single

dream for a whole two-week period! As soon as I started dreaming again my past began to flood back and I lost the keen edge of creativity and enthusiasm, these things returning to their normal level in a matter of days.

Many unbidden images, glyphs and sigils associated with Yog-Sothoth came to mind, the most persistent of which were: an intense black vulture carrying a shining disc, or a shield; the entity known as Black Eagle, an emissary of the Great Old Ones of whom A.O. Spare drew a portrait; a purple-brown leering face with facial tentacles, given the name Z'NAI[2]; and a "Sigil of Power":



said to "bring forth a nameless demon out of Hell which will carry-out whatever the magician Wills to Be."

Regarding Black Eagle, a mediumistic session was undertaken using a simple Ouja board. Though time-consuming and rather labo-

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[2] This is an anagram of ZAIN, the Aeon of Silence, related to Set and the Tunnels on the averse side of the Tree of Life. The sigil shows a Leaper of the Spheres, horned with power. Later investigations and evocations led to the obtaining of sex magick formulae connected with the glyph's inverted sickle "moon" over the circle, which was understood to represent the sun. Subsequent ritual congress reified the energies in the form of "dream logical," oracular speech seeming to emanate from an associated hollow, stone-like totem, which I had fashioned in the shape of the tentacular visage. Perhaps it is therefore not so surprising that Z'NAI = 68 = both "to be wise" and "emptiness," typical of the topsy-turvy, gnomic ethos of The Old Ones.

rious as a solitary procedure, I have had very interesting results with this method. Here is an excerpt from the "communication" I received (dated June 27, 1989).

"You are Black Eagle?"
YES.
"Have you anything to communicate to me?"
0+6+5 0+6+6,[3] OMMOT.
"Can you be more intelligible?"
I GUARD THE STONES.
"What are these stones?"
HOLLOW STONES, FULL OF ESSENCE.
"Who do they belong to?"
SYTH.
"What is there essence?"
ZRO.
"Zero? Nothing?"
YOGSYTH.
"YOG-SOTHOTH—are they standing stones?"
YES, THEY STAND AND FALL. THEY SHADOW OVER THE TIME OF MEN.
..."How did you gain this knowledge?"
CHETH, SELF.
"Cheth; what's that—8?"

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[3] This is a numerical formulae which had been used by a spirit to identify itself to me, and which I could count on as providing sound information. The spirit's name is Zomoz , and it was "supplied" to me as a servitor in the form of a dragon-like raven by the angel, Samael. (I have a long history of contact and association with the so-called "Fallen Angels.") Zomoz presented a series of sigils to me which went on to provide the core material upon which *Liber Koth* is based—see cover NOX #2 (Aug. 1986) where they first appeared in print.

Strange as it seems, a lot of the following material regarding Black Eagle and the "Hollow Stones"—which occurred independently of any mundane communication—also appears in a similar form in Kenneth Grant's *Outer Gateways*, thus emphasising the "objective" qualities of its provenance. In more recent years I have found a similar connection between some of my "inspired sources" and those discussed in works such as Andrew D. Chumbley's masterwork *Azoetia*, though I must emphasise that on this point Mr. Chumbley and myself are at friendly, but complete, variance.

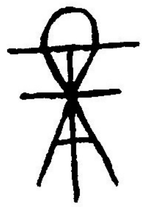
YES.
"Significance?"
YOU CALL IT CHAOS. A THRONE.
"...why are you named Black Eagle?"
MY WINGS FLY BACKWARDS TO THE BEGINNING. I AM THE FLIGHT OF SYTH OMMOT. FROM THIS HEIGHT I WATCH THE STONES.
"Can I see these stones too?"
NO MAN CAN SEE THEM. THEY ARE HOLLOW.
"...can you offer me any gift of your wisdom—can you bestow a Power on me?"
8.
"The number 8...?"
IT IS A POWER.

See the earlier note regarding Grant's *Outer Gateways*. Compare in particular *Outer Gateways'* third chapter with the communication from Black Eagle in the present work, and notice how the obscurities seem less obscure! The "Hollow Stones" relate once more to the Setian gnosis as both phallic "mark stones" along the system of daemonic ley-lines beneath the Desert of Set, the "concealers" of the qliphoth of Binah, and the image of the Tower itself, as the hollow centre of negative consciousness.

Almost everyone will agree there is much of interest here, though as in all such "communications" little is clear and a lot very much open to interpretation. However, the oblique mythos references, and the mysterious comments in general, seem to be self-consistent and coherent in terms of the symbology involved. (Incidentally, note that the present book was written *eight* years after this "communication" was received.)

2. Kadath

The sigil of Kadath (to be drawn in orange)



A single, dim flame illuminates the sigil of Kadath. You sit, naked, lotus-positioned, in the cold darkness of the temple, sensing the aeonic shift of the Wheel of Chaos as you gaze at the sigil; you intone the name of Kadath in your mind, plumbing the silent, cold wastes of the underworld. Through the portal a vista of pure devastation begins to emerge; the white darkness sweeping into The Nothingness which is yet Something. This is a creation which emanates from the void-winds of Yog-Sothoth coming; it is a wasteland on the boundary of the known universe, a conglomeration of dead souls, few in number, who are Pure and Silent enough to exist here. The egregore of these Beings is Kadath. The egregore approaches you now, inscrutable, indefinable, but the mask it projects is that of a withered little being[4], huge brain exposed in a semi-transparent head; its simple, childlike features belaying the burning intensity of its strange eyes. It touches you with its mind and your soul is swept away on a blast of icy, burning wind.

When at last you feel yourself returning, you open your eyes to find the temple in darkness.

Notes: Kadath seems to be a rational corollary of the experience engendered by the invokation of Yog-Sothoth. It is the mind groping for meaning and definition, but finding only the wasteland; an egoless wilderness which is clearly inhospitable to the vast majority of sentient life forms. Only the greatest of initiates can reside here at will, so close to the source of all.

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[4] This is the Lama of Leng known as Lam—a familiar mask of The Old Ones who facilitates the seemingly paradoxical function of providing communication between Humanity and the ineffably alien realms beyond Yuggoth.

Note that the formation of intelligible formulae in *Liber Koth* was perceived as flowing from this region, howling down through the "frozen desert" complexes behind the Da'athian Gateway.

3. Hastur

The sigil of Hastur (to be drawn in red)



The dark Wheel shifts to the next Aeon and the Temple is in readiness for the next phase.

You squat, cowled in black before the flame which reveals the sigil of Hastur. You send your consciousness through the portal into the blood-red freezing desert night; into the wasteland of ancient Hali, which once might have been a paradise, but is now as dry and yellow-black as a corpse, with the dripping blood suns that never fully rise and never fully set.

Moving across this deathly scene is a black titan windstorm, curiously silent in its merciless frenzy. It is the beating wings, the fluttering eyelid, of Great Hastur, the voice of the Old Ones, the Cry of Silence; He who stalks the spaces between the stars. As the cyclone that is His Being approaches, you are sucked into the vortex and taken into the Higher Dimensions of reality. Here, the howling silence speaks to you, the eyelid beats in rhythm to the pulsation of the stars, the abyss of space is charged with a terrible sentience; the Great God blows through you, and you crack open like a lightning-struck tree.

Notes: I found the Hastur invokation a terrible ordeal. On a previous occasion (October 19, 1987 to be precise) I had experienced the same sort of violent entity in the midst of high winds which devastated many areas of the country. Some of my friends and I had taken "magic mushrooms" and I had what can only be understatedly called a "bad trip" which resulted in my addled consciousness being lifted against my will into a veritable black hole of a tunnel which was somehow being constructed by ant-like demons. I understood

them to be called the DNNZ. It was no surprise to find out the number of this word is 111: the "Thick Darkness" of the abyss.

The Hastur invokation was similar to this experience. As I sensed myself gathered-up by the entity I had to fight to stop panicking, and then in all that terrible, suffocating darkness I felt myself being observed and I experienced a thrill of terror—*how could there be a living eye in there*? It really was like being hit by a thunderbolt.

Images and sigils associated with Hastur: A radiant black star associated "with the number 46" or "with the year 1946"; Earthquake; a dragon; a mummy with a featureless silver mask over its face, upon which is scrawled several sigils:



There were more figures, but these were the only ones I could "see" clearly. They seemed to be associated with the "true name of Hastur" which can "be read but not comprehended; seen but not understood." I associate these figures with good luck, because immediately after I "received" them I inherited several thousand pounds.

4. Nyarlathotep

The sigil of Nyarlathotep (to be drawn in indigo-black)



From the wastelands of Hali and the winds of Hastur emerges Nyarlathotep, emissary of the Great Old Ones. In ancient Khem he was known as Set; the Faceless One, the crawling chaos. He manifests as Nemesis; your Devil or Double. He is the Primal Night which eclipses the Daytime Self. He is perceived as the Enemy, but He must be welcomed as your Friend. He is the Dark Messenger whose silent cry will awaken your Secret Self.

The Temple is in darkness, though the brightness of flame is centred on a solitary dais before the portal, upon which stands a mirror. Narrow and simple in form, the mirror reflects your image

against the Black Night of the Abyss, which seems to crawl and shift beyond the Towers' portal.

You sit totally still, your body entirely covered in black; a black hood covering your head; a featureless black mask covering your face which admits sight through the left eye only. The sigil of Nyarlathotep has been painted on the mirror at eye-level. You begin to breathe in rhythm to the chaotic shifting of the reflected void into which you seem to disappear, until your awareness is centred only on the sigil. In the utter blackness of the pit, your absence of self-image begins to slowly form a shape which strives to define itself from the chaos of Hell-ish movement. Though indistinct at first, a writhing shadow-play of hideous tentacles, finally the image begins to coalesce into a human-like outline, until a mighty figure, radiating black light, stands in your stead.

It is Nyarlathotep—Self-triumphant in the knowledge that His message will be received! You hear him calling to you with you own inner-voice. In the Deep, something stirs.

Notes: In complete contradistinction to the Yog-Sothoth working, this period was full of extremely vivid, sometimes frightening, dreams. One dream which was particularly menacing was about a Black Lodge which held meetings in a disused Victorian sewer which had connections to an oriental secret society; the "Tong of the Black Dragon." The magickal totem of this group was a large black disc-shaped stone, crumbling at the edges and worn away in parts. There was the name of an entity connected with the group: ZOMMO, which was curiously also the name of the stone.

The vividness and intriguing quality of the dream encouraged me to take up the Ouja board again (session dated October 7, 1989):

"What is your name?"
OZ.
"Strength?"
YES.
"I wish to speak to ZOMMO."
OMMOZ.
"I see: OMM-OZ."
YES.

"Are you ZOMMO/OMMOZ?[5]"
YES.
"What are you; what is your nature?"
MANY LIMBS. A JEWELLED DAGGER.
"What is your signifying number?"
93.
"What connects you to me via my dream?"
MIRROR.
"The mirror of my invokation?"
ZAZAZ.
"Can you be clearer?"
HE IS THE OLD ONE WHO HOLDS A TRIDENT.
...
"What is the message of NYARLATHOTEP?"
IT IS UNSPOKEN. HE IS IT HIMSELF. HE AWAKENS THE ONE WHO HOLDS THE TRIDENT.
"What is the name of this 'one'?"
CHAOS. A THRONE. ZAZAZ.
"Is ZAZAZ the name?"
I DO NOT KNOW. HE AWAKENS.
"Can you give me any instructions?"
FIND THE TOWER.
"What is this Tower?"
KOTH OOLOO.
"Have you a power to give me?"
KNOWLEDGE OF THE STONE.

Again, it has to be said this "communication" is remarkable if only in its self-consistency. The mention of "Koth-Ooloo" allowed me to discover connections which contributed to the systemisation of these workings, and its relevance regarding the next phase of the invokations is obvious.

Images and glyphs associated with Nyarlathotep: A sort of sun-burnt old priest, ascetic-looking, with a conical hat; a monstrous face with facial tentacles (see above); a tarnished silver ring, half as long as a finger, culminating in a sharp point; a gigantic black centipede.

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[5] Also zazaz, which refers to Choronzon and the tenth aether of the Enochian system. See also the earlier note on Zomoz.

Another dream explained that the disc-shaped stone which belonged to the Black Lodge was a fossilised prehistoric centipede, coiled up in a spiral—the ancient eidolon of Nyarlathotep.

5. Cthulhu

The sigil of Cthulhu (to be drawn in black)



The aeonic wheel reaches its nadir and there is a gigantic shifting in the Black Abyss beyond the portal.

The sigil of Cthulhu is illuminated by one pale candle. As the shifting and pulsing becomes increasingly violent you feel yourself pulled through the vortex of the portal into the outer darkness. For a time there is nothing, a resounding absence of awareness, until, like someone awakening from a long, long sleep, you find yourself in a hellish terrain of ink-black ichor; the deep slime and mud of an island raised from the ocean-bed.

You follow a turgid path of sorts between ghastly ruined stones and pillars which depict strange aquatic lifeforms, until you reach a Temple, its ruined entranceway allowing you access into its dark interior. Inside the stench of aeons long death assails the nostrils, and the cloying decay is suffocating—and yet something stirs and vague thought-patterns begin to formulate into a haunting invokatory refrain: "*That is not Dead which can Eternal lie; And with strange Aeons even Death may Die.*"

The sibilant voice echoes in your mind as you wind your way further into the lair of darkness. Finally you come to a rough, stone door upon which is emblazoned the sigil of Cthulhu; It writhes, strangely sentient, and trident-like. At the whim of Something in the dark, the door awkwardly slides open and you enter into a cavernous chamber, beautiful in its ferocious asymmetry, glistening in deepest jade ran through with jet-black veins of marble. And at the centre of this terrible majesty sits Great Cthulhu Himself, Priest of the Old Ones. The dimensional strain He pulls on your perceptions seem to distort and displace the Angles of Space and Time, each displacement causing a shift in your perception, a radical change in con-

sciousness, so that every facet of Self is revealed and it is understood that in reality "Death" does not "Die"; that Self is Deathless and Eternal. This realisation is a multi-faceted Jewel in the mind which liberates you from the sleep of Aeons, awakening you to the full knowledge of past-present-future self-reality.

Notes: This experience only becomes one of "angles of madness" to those blinkered and afraid. The message of "self-knowledge" received in the Nyarlathotep working is the seed which is plunged into the deep, awakening the self to reality. Not everything which comes up from such depths smells of sweetness and light, a realisation stylised by the horrific and feral violence which balances the vertiginous upsurge of radical creativity in Lovecraft's story, "The Call of Cthulhu". The psychic energy Cthulhu represents is "Satanic" in this sense, and truly so to those who experience it unbidden and unaware. Confronted with such an unexpected, undiluted dose of self-awareness the majority of people recoil in horror, unable to withstand such knowledge. Like Satan in this regard, Cthulhu is a stern and uncompromising master. Those of impure intent and failing Will—Beware!

6. Tsathogua

The sigil of Tsathogua (to be drawn in dark green)



The PAN-orama beyond the portal of the Tower of Koth depicts a scene of poisonous marshland. You crouch before the sigil of Tsathogua; He who crawls from the Abyss; the Great Toad of the Hollow Stone. Your conjurations are a magickal masturbation; a shadow-play in the silence of the mind, your invokations are inherent in the sigil's vibrant form which streams through the portal into the mouth of Night.

You pass time in the silent darkness, sensing neither "this" nor "that," unaware of waiting for the sending of the sigil to be conceived. Then—the centre of Self focuses on the portal, through

which emerges a thick darkness; the coalescing of slime and shadows which is Tsathogua.

The Old One squats before you, a toad-like shape with monstrous appendages of writhing snakes; a gorgon-mask of shifting bat-like shadows. As you are surrounded and slowly engulfed by Him, you feel yourself slipping down and down into aeons of darkness, and though there seems to be nothing on which to purchase, suddenly you find yourself able to make a leap to the stars.

Notes: Now we reach a phase in the system characterised by more manifest beings, the chthonic, or earth-dwelling, progeny of the Great Old Ones who seek to procreate and achieve outer-expression in more "recognisable" terms. Tsathogua characterises the underworld of latent potential, the leap from nowhere; Shub-Niggurath is its expression in terms of wild and abandoned nature. In mystical terms Tsathogua is the magickal child of true genius sprung from the womb; Shub-Niggurath is growth free of the sin of restriction.

It is possible to communicate with Tsathogua directly. As a "spirit" He will make himself readily intelligible to the medium. Here is an excerpt from just such a "communication," (dated January 4, 1990.)

"How do you proliferate on earth?"
AS AND THROUGH THE CHILD.
"Is this sometimes what is known as a 'moonchild'?"
THE PLANET SATURN. HYPERION IS THE HOLLOW MOON, THE SECRET MOON: N'ZAI.
"I've heard that word before—what does it mean?"
IT IS A NAME AND A GREAT STILLNESS
...
ONLY THE CHILD BORN THROUGH ME WILL CONQUER. MEN WILL JUMP OR NEVER MOVE AT ALL[6].
...

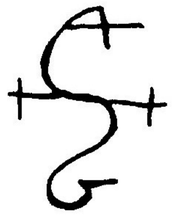
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[6] This seems to be a reference to the vastly powerful evolutionary leaps occurring *only* via mutation. Tsathogua represents the instantaneous leap of consciousness typical of the sudden influx of the "Nightside" energies which cause mutational shifts advancing "thousands of years in seconds," thus explaining the Aeonic Mysteries outside measured, sequential time. The qliphothic ergosphere of the Black Hole in cosmic consciousness!

"Have you Powers to give me?"
MUCH WILL BE YIELDED IN MY SERVICE.
CALLED EVIL BY MEN, MY CHILDREN MAKE MEN MOVE AT ONCE.
"What do you know of the hollow stones?"
ALL.
"What can be told?"
NONE. IT IS SILENCE.
"Can you point me in the right direction?"
418.[7]
"Anything more?"
A CIRCLE AWAITS.

7. Shub-Niggurath

The sigil of Shub-Niggurath (to be drawn in emerald)



You kneel before the sigil of Shub-Niggurath, the Black Goat of the Woods, spirit of the Black Earth. You are aware of a gathering of Shadow-Selves as you take a sharp knife and make a cut on your body, and as the blood oozes and is smeared on the lips (in silence) and on the sigil (a covenant of silence) you feel yourself being taken up by the circle of shadow-selves with which you begin to dance widdershins, in ecstasy and delight.

As the Sabbat of Selves turns ever faster, you become aware of a Great Presence in the centre of the circle; a Presence which is the hub of the wheel of ecstasy. Towering gigantically, a colossus of earth, animal, tree and blood, the Goat Lord Shub-Niggurath stands proud and Eternal in the midst of the delirium, moving with the circle so fast S/He seems to not be moving at all. S/He is the sum of the sabbat of selves, abandoned and free, rending and tearing the chains of matter, a ferocious primal visage, lips smeared with the

[7] The number of *Manifestation*, the Mani-stone (4+1+8=13); also "achad" = unity, etc. This points to the next cycle, that of Shub-Niggurath, being the nexus of manifestation/dissolution.

blood of ages. S/He is the Black Visage of the End. S/He is the Death-phase of the Aeons; the ultimate phase of matter on the rim of dissolution; the Egregore of All Things. The circle turns and turns until the darkness of exhaustion sends it whirling away, spinning out of sight and mind, but never stopping...

Notes: Free of restriction (the chains of matter) the sabbat of Shub-Niggurath represents the penultimate transformation of "Infinite Expansion" (Yog-Sothoth) into "Infinite Contraction" (Azathoth) and signals the death of the illusion of flesh. Shub-Niggurath is the master of all transcendent states; all life; all reality. Lord of this world, Shub-Niggurath is the ecstatic summation of all selves; the egregore of all living things; the magickal child grown perfect in freedom and bliss.

Master of reality, Shub-Niggurath represents the apex of earthly power (in whatever context) and makes readily available the means for the magician to scale to the heights of any chosen field; that is, if he cares to give up the tremendous amount of time and effort necessary to give flesh to such illusions... The Black Book of Shub-Niggurath contains a long list of failures who, unwarily, expected to get something for nothing!

8. Azathoth

The sigil of Azathoth (to be drawn in lilac)



You meditate on the sigil of Azathoth until its image is emblazoned in your mind, and only then do you lay spread-eagled on the Temple floor. Suddenly, without warning, you are sucked through the portal into the outer darkness, into the void of chaos itself; and as you scream inwardly the scream takes on the sound of the name Azathoth, and the Name is dragged from your mind as a silent scream, and although you cannot tell where you are, and you are being torn apart, and your selves fall like endless fragments of broken glass into the black-hole violence of the vortex, somewhere there is an infinite

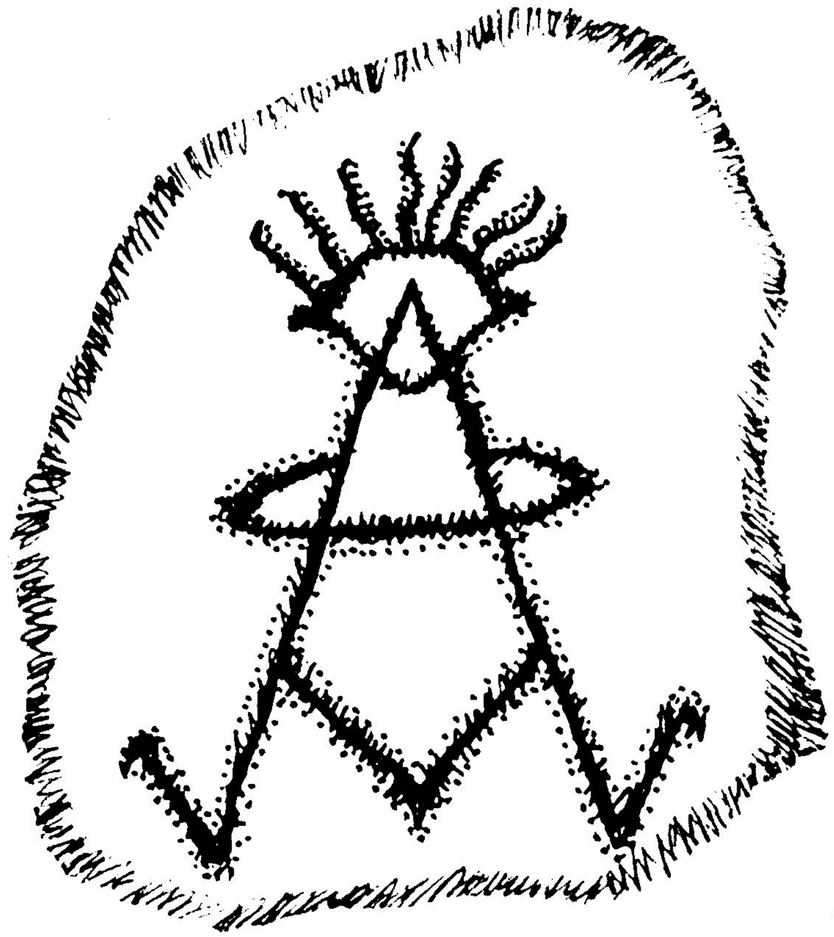
still centre; a nucleus that is unaffected by the chaos *because It is the Chaos Itself.*

It is to this blind, unknowing centre to which you are being pulled, as you are rended and torn apart by the circle of idiotic frenzy which forever orbits Its dead black nucleus—the orbit of the piping turmoil of pure matter being rended apart and for an infinitely brief moment transformed into something else, before being rended apart again. And on and on, through an eternity of instantaneous transformations toward the Centre of Infinite Chaos: Azathoth.

Notes: No one can undergo this experience unchanged. It is the culmination of the circle manifestation which the wheel of chaos (Koth) represents. The dissolution experienced in the Azathoth working (both the hub of the wheel and the closing of the cycle) gives rise to the explosive "rebirth" of Yog-Sothoth, where the cycle of aeons begins again. In the Tower of Koth, under the sign of Koth, ALL—SELF—REALITY is revealed.

"There is a Sign some dreamers wandered far afield have seen affixed above the archway of a certain Black Tower which standeth alone in the Twilight, and this is the Sign of Koth."

— The Necronomicon



The Sign of Koth