

The Demonic Bible

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Servant & Disciple of the Dark Lord

As revealed to him by his Unholy Guardian Demon,
the spirit Azael.

Preface

If power corrupts and absolute power corrupts absolutely, then the omnipotent creator of heaven and earth must be the most evil son-of-a-bitch who ever lived. Non-Christians, we are told, are damned to hell because they have not accepted Christ as their personal savior. Non-Catholics, we are told, are damned to hell because they have rejected God's Holy Church. And Catholics, we are told, are damned to hell for bowing down to and worshipping graven images. The irony of organized religious thought is the damnation of all, regardless of belief or quality of life.

It has often been said by scholars that devils are "fallen" gods, or deities men no longer worship. But then, are not gods simply devils men choose to worship? Could it be that Yahweh and Allah are simply more "politically correct" devils than Astaroth and Beelzebub? The followers of every religion have been condemned by others as "devil-worshippers" at some time or another. In the "tolerant" social climate of today, the Christian still condemns the Jew, the Jew still condemns the Muslim, and the Muslim still condemns the Christian. Each is willing to kill and commit heinous crimes in the name of his "god". Would it not be more honest for man to admit that he is a worshipper of devils and a believer in fairy tales? It is with these thoughts in mind that the Demonic Bible is written. Stop now at the horror of these words and cower in fear for your immortal soul, or read on and discover true and undefiled wisdom... for enlightenment speaks to the brave.

The Magical Art

In the course of a man's life, there are moments of clarity and there are moments of darkness. At his mental peak, he experiences great clarity of thought and profound realization. And at his low, he experiences depression, anger, or melancholy. Drugs, chemicals, foods and lifestyle changes may effect his thought processes in various ways. Disregarding for the moment the objective existence of spirits or demons, ritual magic is a way to control the mind. Without the use

of drugs or chemicals, the magician controls directly his level of conscious awareness. He experiences "being awake" mentally, a state which the mundane only experience after large amounts of coffee or other stimulants. The spirits or demons he calls upon exist within his subjective mind and respond to his invocations. As a magician progresses in the Magical Art, he gains control over his emotions and experiences more "peaks" than "lows".

The objective existence of spirits or demons does not need to be proven in order to show the effectiveness of magic. Parapsychologists have shown, through years of research and investigation which only the most cynical will deny, the definite existence of telepathy or mental communication. The human brain operates, like a radio, receiving the brain waves "broadcast" by others of similar frequency. For this reason, telepathy is most common among close friends or family members. A magician may be seen, then, as someone who has converted the "receiver" of his brain into a "transmitter." At first he may only be able to influence those who are on a similar "frequency" to his own or will have to learn how to change "frequency" in order to influence those on different "frequencies". But the more powerful his "transmitter" becomes, the more people he will be able to influence directly.

The quickest and most direct route to the brain is through the optic nerve. Mental transmissions from the brain are sent through the optic nerve to the eyes and out through the eye cavities. This is the origin of the "evil eye" and "fascination", as well as the expression "the eyes are the window to the soul." In the Middle Ages, witch-hunters used to remove the eyes of "witches" so that they would not be able to look upon them and curse them. Once a magician has acquired control of his own mental states (through ritual magic), and has converted the "receiver" in his brain into a "transmitter", he is able to "influence" rather than "be influenced". He may even feel contempt for those who are led around upon rash emotional whims without the slightest balance or direction.

Many people carry around with them subconscious masochistic tendencies, causing them to do things which will bring pain or misery upon themselves. In magical terminology, this is called a "curse". In its most severe form, the human mind becomes unbalanced, resulting in mental illness, paranoia, psychosis, or schizophrenia. Many people have "cursed" themselves or have been "cursed" by others, either intentionally or unintentionally. Wishing to place a curse on his enemy, an accomplished magician (someone who has mastered the mental states of his consciousness) may enter into a ritual chamber (enter into a "waking state" in which his mind is fully active), invoke a spirit of destruction (create the mental image of the spirit within his subjective mind), and command the spirit to go forth and destroy his enemy (send out the mental "transmission" of hate.) It matters not whether spirits exist objectively or not. They are real to the magician who invokes them and to the victim who suffers the force of the mental "transmission".

If spirits or demons exist objectively, as actual intelligent beings, then one might think that they would have more important things to do than appear before a "magic circle" and serve the whims of mere mortals. One might also think that there would then be one "correct" tradition of magic and one "true" pantheon of deities. This is not at all the case. All systems of magic use similar techniques and work relatively the same. The fact that magic based on the worship of pagan gods has the same efficiency as magic based on the Judaeo-Christian Caballa and Gnosticism, shows that it is the techniques used (and their effect upon the practitioner's mind) which accounts for magical powers and not the particular deities or spirits called upon.

Many spirits are accredited with giving knowledge of "arts and sciences". The "Lesser Key of Solomon", a book of goetic sorcery, lists 72 demons which Solomon allegedly bound inside a brazen vessel. This Cabalistic tale has its origin in the Babylonian legend of the 72 Lords of the Djin. The word demon comes from the Greek "daemon", an influencing spirit of intelligence. Djin (or genie) is also the root of the word "genius." Although the word "genius" is often used by the mundane, he who is called a "genius" is said to be under the influence of an intelligence, daemon, or genie. If demons do not exist objectively (only subjectively), then the question arises: how can we explain sudden knowledge acquired through contact with a spirit?

Parapsychologists, in the study of telepathy, clairvoyance, and precognition, have only been able to prove the existence of telepathy. The reason for this is that, while there is a great deal of evidence concerning the precognition of future events, it can always be attributed to telepathic communication. The same is true of clairvoyance and clairaudience. The clairvoyant who sees the spirit of a woman's dead grandfather standing beside her does not see the actual spirit of the man but, instead, reads the mind of the woman and, from the image of the man in her mind, imagines him as a spirit. In dealing with the question of "acquired" knowledge, we may consider that all knowledge humankind has acquired resides in someone's mind. Reading the mind of an unknown subject thousands of miles distant, the magician may acquire instant knowledge of various "arts and sciences". This does not prove the objective existence of demons, only the ability of the human mind to become a powerful "receiver" and "transmitter" of telepathic signals. Unlike the mundane, who are influenced continuously by thoughts which are not their own, the magician may "receive" the information he desires without being controlled by the desires or aims of others.

There is an interesting phenomena which occurs in magic and which involves the creation of thought-forms. The magician can create an image within his subjective mind and "impose" it upon the objective world so that it influences the subjective minds of all those individuals who come into contact with it. Objects may be charged with this magical energy and become "charmed" or "cursed". Within a magical group or coven a group-consciousness develops and acts as if it were an individual entity. These thought-forms are also responsible for buildings and locations assuming an aura; becoming "sacred", "holy", "defiled", "unholy", etc. Thought-forms were used by Egyptian magicians to guard burial chambers and resulted in the deaths of archeologists thousands of years later. This phenomena cannot be explained by telepathy but is rather a form of magnetism or mesmerism, concerning which much research has also been done. The question arises: If spirits or demons are invoked by the magician and exist within his subconscious mind, do they also assume an objective existence (as thought-forms) separate from the magician himself? Do gods and deities exist simply on account of man's belief in and worship of them as such? If this is, in fact, the case then the magician may use telepathic (and vocal) communication to communicate with (summon) all manner of gods, angels, and demons as well as to control the minds of other men.

Having given you a completely rational explanation for magic, I must now point out that magic will not work if it is approached from an intellectual perspective. The reason for this is that Magical Art is the domain of the right-side of the brain, the part responsible for artistic talent, and not the left-side of the brain, the part responsible for logic and reason. It is the subconscious mind, the irrational mind, the artistic mind with its dreams, fantasies, and intuitions which is responsible for the "reception" and "transmission" of these telepathic signals. Beneath the surface of man's conscious mind is a world of fantasy and wonder to which the rational mind is an "outcast". As long as the rational mind is excluded from the subconscious, it

will question the existence or importance of anything involving the subconscious to which it is not a part. Hence, the skeptic will question the validity of magic even when he is influenced subconsciously by the will of others. Only He who would practice the Magical Art need believe in its power.

The Dynamic Universe

In considering the true nature of God, one must first consider the nature of man and of the universe, for without understanding himself or the universe in which he lives how can man approach an understanding of God? Each man possesses a consciousness independent of any other creature. He is aware of a separation between himself and the world around him. He experiences images, sounds, scents, tastes, and physical forms through what he perceives as his physical body. He also experiences thoughts, emotions, and other phenomena which do not manifest either visibly or audibly but which influence him nonetheless and which he perceives as coming from "within" his consciousness.

From the earliest times, man has attempted to reconcile this condition of "separation from the universe". Early man, in terror of the images and sounds which bombarded him from all directions and of the earth which seemed ready to swallow him once more as if the universe itself realized that it had made a terrible mistake, scared of this thing called "life" and yet equally scared of death, began to imagine hideous gods and demons all about him. These monsters which roared with anger and surely had the power to destroy him would have to be appeased or else death could be imminent.

As man survived fire and flood, disease and famine, the anxiety he felt concerning his condition lessened. Man learned to live and even thrive in a hostile and evil world. Civilizations rose to power and raised up animistic deities as gods who now demanded worship and sacrifice in return for their beneficence and blessing. The threat was no longer against an individual man but against an entire society. To gain the favor of the gods, these deities had to be appeased or else famine, pestilence, or war might come upon a nation and destroy it.

Ultimately, the priests of many of these gods decided that their particular deity was the true god, that all other gods were devils, and that the followers of other gods had be converted or destroyed. Egypt was decimated by the Osirians as they attempted to eliminate the earlier religions. In the Middle East, the Hebrews went to war with the surrounding nations to annihilate them. Out of the cults of Baal and Osirus, Tammuz and Dmuzi, Mithra and Zoroaster, rose a sacrificial-god religion which would dominate Europe for centuries to come. The age of paganism had ended and the age of theocracy had begun. Long after the purpose of the gods they represented had passed, theocracies used their "divine" authority to wage religious wars against supposed "infidels" and persecutions of non-believers.

Many people today have rejected the established religions of the past. This is natural when you consider that, while society has changed, the teachings and doctrines of these religions have not changed in over a thousand years. Many cannot reconcile the values and beliefs of society with the values and beliefs

of the dominant religions within society. We are at a point in history where the dominant religions of the past will be displaced by religions whose values are in greater accordance with society's values today. This is why many people have sought out new religions and have turned to Wicca and new age philosophies or to alternative religious cults such as Heaven's Gate and the Solar Temple.

While cults devoted to new age mysticism or white light magic and spirituality have had some success among those seeking for "something, ... anything spiritual", due principally to Christianity's impoverishment of the ego and starvation of the intellect, they are ultimately no more relevant to today's society than the religions of the past. The world is searching for a religion which embraces the scientific knowledge of today, recognizes the psychological nature of man, and perceives the potential of man to achieve far more than he has already, while holding to ethical beliefs and values held by society today, and possessing a willingness to change those values and beliefs in accordance with future changes in society. Despite some individuals who see in Satanism nothing more than anti-Christianity, a depraved religion of blasphemy or an expression for anti-social desires and impulses, the emphasis of Satanism on the ego and the intellect and its recognition of man's ultimate potential has made it the one religion relevant in today's society.

But to return to the question at hand, what is the true nature of God? If, by God, one is referring not to a specific deity man has devised but to a controlling force or intellect within the universe, then it is clear to me that God, like the universe and everything within the universe, is in a continuous state of change and evolution. What I am suggesting is that God, like matter, energy, or consciousness, is "dynamic" not "static". Descartes said, "I think therefore I am," but is this really true? In that which I perceive as my "mind" there is a continuous stream of thoughts which flows through me like a river. But am I my thoughts or am I the thing in which my thoughts manifest? Is the river the water which fills the river, or is the river the rock and dirt over which the water flows? Or is "river" simply a name I have given to that which I perceive from the visual image of water moving over rock and dirt? And yet, a river from one moment to the next is not the same river, for the water in the river is not composed of the same water particles, and a man is not the same from one moment to the next, since his thoughts and impressions change with each passing moment.

If a man thinks for a moment that he has achieved enlightenment and understanding, the pool of thought he calls consciousness stagnates and, as a cess-pool, breeds worms and stenches like a swamp. The science of today is the superstition of tomorrow and the genius of today the know-nothing of tomorrow, for as the universe evolves towards ever greater levels of consciousness the very concept of truth, enlightenment, or wisdom changes with it. I AM not, but am becoming. The universe IS not, but is becoming. And if I, who possess consciousness, am becoming, then the consciousness which guides and/or controls the universe, from which my consciousness has its source, must also be becoming. The dialectic method of thesis/anti-thesis and synthesis is the process by which the universal dynamic evolves. I am not my flesh nor my blood. I am not my brain nor my body. In realizing that the "I AM" of my being is pure consciousness, I realize that I am God; I am the universe made manifest. And that which I call Lucifer, the embodiment of wisdom and enlightenment, is also changing, is also becoming. It is within me, it flows through me, it is what the "I AM" of my being is. I am Lucifer. I am Satan.

There is one thing common to all gods man has created. Every man-made god is static and unchanging. Yahweh resides in heaven, unchanging, unbending, the creator of the universe and all that it contains. Christ sits at the right hand

of God ready to judge the living and the dead. Zeus resides in Mount Olympus holding aloft the lightning bolt, his symbol of divine power. The values of society and the structure of its institutions are defined as "good." That which threatens society is defined as "evil." The definitions of good or evil change from nation to nation and from century to century. God is defined by that which is "static" and unchanging. That which is "dynamic", a potential threat to the status-quo such as war, revolution, political unrest, or social upheaval, is represented by the Devil. But, if the universe is dynamic not static and consciousness is NOT but is becoming then the devil, Satan, more accurately reflects the true nature of God than Christ, Yahweh, or any other image of God which man has defined.

The Sumerians believed the Dragon of Chaos, Tiamat, to be the mother of the gods. The gods brought order to Chaos, but they were themselves the children of Chaos and subject to its laws and conditions. The devil was not originally a "rebel" against the order of creation but, the beginning and the end, the source of all creation. "The dragon sleeps," we are told in the texts of old, "but shall awaken." In the alchemical treatise, the Kybalion, it is said that "the All is Mind" and "the Universe is Mental." The modern physicist, in accordance with this principle of alchemy that matter and energy are mental phenomena and that "everything vibrates", has stated that the electrons and protons within the atom are composed of waves with various charges and rates of vibration. The Universe is not, but is BECOMING! God is not, but is BECOMING! When Lucifer has risen, when man has become God, then it shall be known that the Aeon of Lucifer has begun.

Concerning Christianity

The earliest Christians approached Christianity as a philosophy compatible with other philosophical beliefs. The Gnostic Christians saw no conflict between the Christian religion and the mystery schools of Greece and Rome. Among the Celts, Christianity was adopted by the Druids and was practiced alongside the earlier pagan religion. The Greeks and Romans approached Christianity from an intellectual perspective. The scriptures were accepted within the context in which they had been written and were not interpreted as the literal Word of God.

The acceptance of Christianity as the official religion of Rome (and creation of the Roman Catholic Church) signaled the end of this intellectual Christianity and the start of a new authoritarian Christianity. In its rise to dominance, the Church proclaimed earlier pagan religions to be forms of devil-worship and condemned millions of innocent men, women, and children to death. Various Gnostic sects were among those executed. Intellectual freedom was suppressed and obedience to the Church was demanded.

With the Age of Enlightenment and the eventual separation of church and state, a new emotional Christianity took the place of the authoritarian Christianity. The new Christianity espoused faith in Jesus, the person, as the savior of man and the redeemer of the world. The Bible was accepted as the living Word of God by those claiming to be reborn in Christ. In emotional fervor many Christians would take up serpents, speak in tongues, and witness miracles performed by faith healers. This is the Christianity we have been left with today, a religion of blind faith and superstition - intolerant of all others faiths.

Many have rejected Christianity today because of what they see as the utter ridiculousness of its ceremonies and the complete ignorance of its followers. There is much wisdom to be found in Christian scripture, however, if one has the time to read the many books which have been published in the Bible. One should bear in mind that many other "holy books" have been written which have not been included in the Bible and that, in addition to "inspired" writings like the Bible and the Koran, there is much wisdom to be found in the writings of the many philosophers throughout history. Only by accepting the Bible for what it is, a book written by men and not the "living" Word of God, can one approach a true understanding of these scriptures.

Read from a "satanic" perspective, the Bible reveals itself as a history of Hebrew magicians and sorcerers. In a careful reading of the Bible, the prophets of the Old Testament are shown to be practitioners of the Black Arts and Jesus Christ, in his stance against hypocrisy and self-righteousness, is revealed as a great Satanic Priest and Black Magician. To the inquiring mind it is clear why the Magi of Persia (the Wise Men), were the first to acknowledge the birth of Christ, for through their Magical Art and the practice of Astrology, they recognized him as a naturally born magician. The eighteen lost years of his life were surely spent in the east studying the knowledge of the Magi. The practitioner of the Black Arts may be the truest Christian and he who would follow the Dark Path set out in this book the truest Apostle of Christ.

The Aeon of Lucifer

To the true sorcerer there is no "good" and no "evil"; there is only his WILL. This is the basis of Crowley's Law of Thelema. Those who interpret Crowley's law "do what thou WILL" as "do what you want" fail to understand that it is the magical WILL Crowley is referring to. What the sorcerer desires (or thinks that he desires) may not be the thing which his "higher self" has truly WILLED to occur. Expanding upon the Law of Thelema, Michael Aquino conceptualized and proclaimed the Word XEPEER, by which the sorcerer may "become" and ultimately attain his true WILL, and the realization of his "higher self". Without Thelema, Xepeper could never have been, for it is by THELEMA that XEPEER is possible.

XEPEER is the Egyptian word which means "to become". In this context, it means the achievement of one's higher self (what in Abramelin Magic is called the "Knowledge and Conversation of your Holy Guardian Angel.") Many "Aeon Strengthening" words were also spoken during the Aeon of Set. Magus Lewis conceptualized the cycle by which one "became" and declared it in the word REMANIFEST. Magus Flowers conceptualized the unknown, the hidden, and declared it in the word RUNA. As a traveler might walk for days and never reach the horizon, RUNA is that horizon. As a traveler might walk for days only to find that everywhere he sleeps is "here" not "there", REMANIFEST is "here". XEPEER is the process of "becoming"; RUNA is the horizon of all that is unknown and beyond your understanding; REMANIFEST is "here" (the point at which you have "manifested"); and XEM is "there" (the place to which your "higher self" is guiding you.) XEM may be any destination, but realizing that man's ultimate goal is to become God, XEM becomes DEITUS.

DEITUS is the achievement of the power of a God. To become a God, you must realize that you are a God. It has been commonly believed that God created the universe. It is actually the universe which is creating God. Satan is a metaphor for man. The rise of Lucifer is the rise of man to his eventual destiny. The Aeon of Lucifer did not destroy the Aeon of Set, but augmented it. Set is the "dynamic" of the universe, the source consciousness which - through man - is creating God. "The Word of the Aeon is - DEITUS - for man has become God, Lucifer has risen, the dragon has awoken, the gates have been flung wide and the heavens have been conquered. The Ancient Ones rule once more. By your WILL alone, the genetic code of man has been altered. By THELEMA and by XEPER, you are now DEITUS! A new race, a superior race, has been born. No longer shall you be called "Homo Sapien"; you are now "Homo Deitus"! No longer shall you be called Man for you have become God. You and your seed shall live immortal upon the earth, as gods upon the earth. The Aeon of Lucifer has begun! Nations of the earth bow down before my chosen ones. Men of the earth bow down before my chosen ones. Kings of the earth bow down before my chosen ones. You, who have served me faithfully, shall take your place as gods upon the earth!"

Each Aeon represents a stage in the non-natural evolution of man. DEITUS could not have been proclaimed as an Aeon enhancing word within the Aeon of Set since it changed this relationship between man and the universe. The Aeon of Isis was a time when man lived in close harmony with the natural world and the dominant religions involved the worship of nature (the pre-Christian pagan world.) The Aeon of Osirus, which followed it, was a time when man rejected the natural world, accepting self-denial and sacrifice of the flesh and body as the ideal. In the west, Christianity rose as a dominant religion during that time.

The Aeon of Osirus ended and the Aeon of Horus began April 4, 1904 when Aleister Crowley, Magus of the Aeon of Horus, uttered the Word THELEMA (the Greek word for Will). The WILL in this context was a magical WILL, for in the Aeon of Horus man would no longer be bound by the death-cults of the past. The Age of Satan began April 30, 1966 when Anton LaVey spoke the words "Indulgence instead of Abstinence," thus breaking the power of Christianity over its followers. With the Age of Satan, man was once again free to celebrate his carnal existence. The Aeon of Set began June 21, 1975 when Michael Aquino, Magus of the Aeon of Set, spoke the Word XEPER. In the Aeon of Set, man would seek to attain full realization of his "higher self".

The Aeon of Lucifer began May 5, 2000 with the declaration of the word DEITUS, an event coinciding with extensive research being conducted in genetic manipulation and increasing international cooperation between scientists on the "human genome project". In DEITUS, man need no longer "seek" his higher self for by THELEMA and by XEPER he has "attained" it. DEITUS depends upon THELEMA and XEPER just as XEPER depends upon INDULGENCE, THELEMA and RESTRICTION. Man must pass through each preceding Aeon in order to reach the current Aeon. DEITUS does not involve the dissolution of man's consciousness into "universal consciousness". By dissolving his consciousness into the "universal consciousness" he would be unable to act separately and distinctly upon the universe and would thus be unable to ever attain DEITUS.

DEITUS does not represent the end of "becoming" or the end of XEPER and REMANIFEST. To believe for a moment that he has reached the end of the road, that he has become a God, and that his journey is over, the sorcerer would be making a terrible mistake. The Aeon is itself "becoming" within the universe and the universe is itself expanding. By attaining DEITUS, the sorcerer realizes that man is "becoming a God" and accepts "his place as a god upon the earth." His

consciousness expands to the limits of the current Aeon and he then continues to XEPPER and REMANIFEST in direct relationship to the universe.

The sorcerer realizes that his consciousness and his will are a manifestation of the universal dynamic, which man calls SATAN. Having attained DEITUS, man becomes the very embodiment of SATAN. The dragon (a second consciousness which contains the knowledge of his ultimate purpose) awakens. As man becomes the embodiment of SATAN and rises to become a God, Lucifer arises, for the rise of Lucifer is a metaphor of man's ultimate purpose and direction. In DEITUS, you see not only the limits of the current Aeon, but become aware of future aeons which shall come into being as the universe evolves to ever greater levels of consciousness and man rises to his manifest destiny.

The Dynamic Consciousness

The universe is not logical. Existence is not logical and life is not logical. How can something come out of nothing? If ever there was nothing there should still be nothing. How can the universe be infinite? Yet nothing can exist outside of the universe. How can time be eternal? Yet nothing can exist outside of time. How can mass produce consciousness? If ever a man was not conscious he should still be unconscious. The order of the universe suggests the existence of a god but what created God? If energy cannot be created or destroyed then there is a finite amount but what created energy? The universe should not exist. Life should not exist. There is no logic.

The universe is not reality... It is only a dream. Consciousness alone exists. A single consciousness alone exists, isolated in a void of nothingness. There is no God. There is no other consciousness besides that of the One. It sleeps. It dreams. As it awakens from one dream, another dream begins. There is no reality for it to awake to. There is nothing outside of consciousness. The universe seems real to the characters in the dream but what they perceive as "self" does not exist. The consciousness of the many are the consciousness of the One. The lives of the many are the dreams of the One.

Deep within every man this knowledge resides. This is why man sees himself in others. What he hates in others is what he hates most in himself. What he fears in others is what he fears most in himself. What he loves in others is what he most wants to possess himself. How he treats his fellow man is a reflection of his true feelings towards his individual consciousness. Those who worship "God" are fools, for they deny the reality of the One which exists within them. Those who fear "God" are frightened of shadows for there is nothing beyond consciousness.

Descartes said, "I think therefore I am," but what is thought? Why should man give more credit to the pound of organic matter he calls his "brain" than he does to rock or dirt? Can matter or energy produce consciousness, can nerve cells within the brain "think" any more than stones upon the ground? If this were true then man would be nothing more than a robot following out his "programming" as designed by nature. That which decays and rots in the ground is not the source of consciousness. Consciousness animates the material but is not

governed by it. The source consciousness is all that exists. The One is all that is real.

A man's life is a river but what is a river? Is it the water which flows over rock and dirt, changing from moment to moment, or is it the riverbed over which the water flows, which changes also but over a much longer period of time. If the water is diverted, the river dries up and a new river is formed. Can that which never existed die? Can it spend eternity in bliss or in torment? Can it be reincarnated in another form? It cannot be said to die if it never existed. Only the consciousness which enlivened it exists. When consciousness is cut off by the end of flesh, it is diverted elsewhere creating new life. There is only consciousness and it is without end.

The mystic says "deny the ego, surrender yourself to the universal consciousness." This is folly for by rejecting one's own consciousness, the universal consciousness which animates the individual is also rejected. If I am God made manifest then my thoughts are the thoughts of a god and my actions are the actions of a god. My desires are the desires of a god and my Will is the Will of a god. If I am "good" or I am "evil" then I am a god of goodness or a god of wickedness. The sadomasochistic nature of the dynamic consciousness becomes evident as one considers that the source consciousness which animates all things manifests as both predator and prey. Whatever is within one's nature to do is within the nature of God to carry out. As Aleister Crowley wrote: Every man and every woman is a star; there is no sin in any action which is in accordance with one's will and desire. Every soul is a manifestation of the One, the One which is divided for love's sake and for the pleasure and pain of unique existence. The life of an individual is of no consequence; the source consciousness alone exists, experiencing the pleasure and torment of each life.

The Demonic Bible

The Demonic Bible is written upon parchment made from human flesh in ink made from human blood in a strange alien script, the language of the daemons, dark gods from a time before the creation of man. This dark book contains the magic of the Ancient Ones. Many of its rituals involve human sacrifice, cannibalism, rape, and torture. The Demonic Bible has been revealed, at least in part, to those sorcerers and magicians throughout history who have walked the Dark Path. These magicians have translated passages from the Demonic Bible into various languages, often changing certain words in order to hide the true nature of the work. The Grimoire of Abramelin the Mage, the Clavicula Solomonis, the Book of Shadows, and the Necronomicon are among the many books transcribed from the dread pages of the Demonic Bible.

The Demonic Bible was shown to the magician John Dee. Dee translated eighteen of the "demonic" keys from the strange demonic language in which the Demonic Bible is written. When Dee translated his Keys from the Demonic Bible he named them the Enochian Keys. They are not, as is commonly believed, named for the Enoch who "walked with God" but rather for Enoch, the son of Cain. Cain was the first man to perform the rituals of the Demonic Bible and he murdered his brother as a sacrifice to the Ancient Ones. His son, Enoch, was given to the serpent from birth. This demonic language revealed to Dee during his scrying experiments is

written in an ancient script which has been passed down for centuries by practitioners of the black arts (many of them unaware of its origins). This script has been called by various names, but is most commonly known today as the "theban script" or the "witch's alphabet".

The formulas in this book were revealed to me in part by my Unholy Guardian Demon, the spirit Azael, and also in part by Astaroth, Asmodeus, Moloch, and Beelzebub. This book includes many of the formulas given in the Demonic Bible but is not the entire Demonic Bible, the unholy book being thousands of pages in length in its entirety. When originally revealed to me by the spirit Azael, this work included only the crossing of four gates, corresponding with the four "Princes of Hell", and an extraneous book dealing with the invocation of the dead. I performed the rituals and experienced the "crossing of the gates" within extremely vivid and symbolic dreams. Since then the spirits have revealed additional rituals to me. This book has been a work in progress. It has evolved over the last ten years as I have progressed along the Dark Path. Rituals which enhanced the work have been added while rituals which did not have any noticeable benefit have been discarded. Having performed the rituals in this book countless times, I have been able to perfect the formula whereby the magician may attain knowledge and power beyond description.

Rituals dealing with the invocation of spirits of the dead and resurrection of corpses as well as magical seals, charms, and spells have been omitted from this book in order to avoid such things being used foolishly by those who have no interest in magic beyond the acquisition of wealth and the satisfaction of vain ambitions. If you desire it the spirits will reveal to you all manner of sorceries whereby you may attain that which you desire. This book provides the key to crossing the Gates of Hell and becoming one with the Forces of Darkness. Rather than give you spells, charms, and seals for material benefit, this book provides you with the means to acquire these things yourself.

Initial to performing these rituals, you must take a "Bath of Purification", a bath in salt water. The reason for this is that salt is a universal purgant. Taking a bath in salt water will remove any psychic influence, either "positive" or "negative". This will remove any curse or blessing and temporarily eliminate the presence of any spirit or demon. Fill your bath with hot water, throw a cup of rock salt into the bath, and then enter into the water. You must submerge your entire body in the water to ensure that all psychic influence is removed from you. Once done, you will be in a "neutral" starting position from which to begin these rites. It is important that you only do this once, preliminary to performing these rites. If you take another "Bath of Purification" later you will have to start the rituals over again.

On the same day that you take a "Bath of Purification", you must also wash the sheets and blankets from your bed, wash your clothes, and clean your ritual chamber and sleeping chamber. Quitting the bath, you must dry yourself with a clean towel and put on clean clothes. This initial process of "Consecration" is in accordance with all of the ancient grimoires involving ceremonial magic or the invocation of spirits. You must avoid, however, the temptation of becoming fanatical at this point concerning cleanliness. According to the Book of Leviticus, "if you touch anything that is unclean, sit upon anything that is unclean, or eat anything that is unclean you will become unclean." It is not absolute purity which is required but simply a washing off of external vibrations which may negatively influence these rites.

The question of whether or not anything is every really "clean" is an interesting one to consider. The moment you step out of the bath, psychic influences will begin to attach themselves to you. If you are psychically

attunes, you may be more aware than usual of these influences. Any "guardian" spirits or intelligence's you have acquired will be outside your bath awaiting your return. You may ask, what then is the point of the "Bath of Consecration"? External influences may never be completely neutralized, however, many influences will be eliminated, including those unwanted influences which are prone to hinder the operation of your rituals. The bath also serves as a separation between your old life and new life. As a new born infant emerges from the fluid of the womb to a new life, so will you emerge from the waters of Leviathan to be reborn in the image of Satan.

These rites do not require an altar, sword, dagger, bell, gong, robe, wand, or any other ritual implement. Although not essential to these rites, you may choose to burn candles and incense. If this is done, only black candles should be used. Any "dark" or "evil" incense may be used in these rituals but I recommend patchouli (graveyard dust). You will require a piece of paper, a pen, and a plate on which to place the burning parchment on the night you burn the pact giving your body, mind, and soul to Lucifer. You will also require a bowl of water on the night you perform the baptism (this is "unholy" water). You will further require a small jar of oil for your anointing on the night you receive your ordination (this is "unholy" anointing oil.) You may use any glass or cup as a "chalice". You may use any liquid as an "elixir" (I have often used coffee rather than liquor since coffee is a stimulant which I found enhances the work more than alcohol.) You may wear any clothing if you do not have a robe, although you may prefer to dress in black.

Each ritual builds upon the previous rituals. Each alignment you make requires that previous alignments have been made. Each gate you cross requires that previous gates have been crossed. You must perform these rites in the order they are presented and you must not perform them outside of the context in which they are here given. If you are an experienced sorcerer, you may choose to perform one ritual each night, i.e... "Renunciation & Proclamation" on the first night, "Lord's Prayer backwards" on the second night, "Pact giving body, mind, & soul" on the third night, etc. If you are less experienced, you may find it more beneficial to spend an entire lunar month crossing each gate and forming each alignment. If you cannot perform a ritual on a particular night, then continue where you left off on the following night. This is not a ritual which is performed within a ritual chamber for a determined length of time, but rather a magical operation which will take months, even years, to complete. You may, therefore, choose to begin these rites on a night of special magical significance such as Walpergisnaught (April 30) or Halloween (October 31). Or you may simply choose to begin around the full moon or the new moon.

The rituals can take any form you choose. It is not essential to shut out all outside light sources unless you are prone to distraction. You may adapt the rituals to your liking but they must be committed to memory. For this reason, I have left the invocations simple and repetitive. You will have no problem memorizing the invocations and can easily add your own embellishments when you enter the ritual chamber. The following is an example ritual working which a novice practitioner may wish to employ:

- * Set myself apart to the Dark Lord.
- * Become celibate, abstain from drugs and alcohol, eat less.
- * Study the occult every day, perform ritual every night.

[Beginning three nights before the full moon:]

Day 1: Shave my head, take Bath of Purification in salt water.

Day 2: Recite "Renunciation & Proclamation" three times.

Day 3: Recite "Lord's Prayer" backwards three times.

Night of the Full Moon: Burn pact giving body, mind, and soul to Lucifer.

[Beginning on the night of the full moon:]

1st lunar month: Invoke the Unholy Trinity

2nd lunar month: Invoke the Nine Lords of the Abyss

3st lunar month: Invoke my Unholy Guarian Demon.

4nd lunar month: Invoke Satan (the south, fire).

5rd lunar month: Invoke Lucifer (the east, air).

6th lunar month: Invoke Belial (the north, earth).

7th lunar month: Invoke Leviatan (the west, water).

8th lunar month: Perform "Ritual to Become the Devil Incarnate."

9th lunar month: Invoke Paimon (open the 1st lock of the abyss).

..... etc.

Nightly Ritual

1. Dress for ritual and make any preliminary preparations.

2. Enter ritual chamber; shut out all outside light sources.

3. Light candle(s).

4. Light incense; place incense in incense burner.

5. Wait a few minutes; allow the incense to fill the room; meditate upon intent of ritual.

6. Recite preliminary statement ("I have crossed the Gates of Hell... etc.").

7. Recite incantation three or more times; until satisfied that the alignment has been formed.

8. Drink from chalice as a sign of communion with the Forces of Darkness.

9. Extinguish candles; allow light to once again enter the ritual chamber.

In the performance of these rites you shall set yourself apart to the Forces of Darkness, consecrate your body as a temple to the Dark Lord, cross the Gates of Hell, and become one with the Forces of Darkness. This differs from all other systems of magic involving the invocation of spirits. White magicians stand inside protective pentagrams wearing protective amulets to shield themselves from the forces they call upon. In the Satanic Bible, Anton LaVey mocked the hypocrisy of those who attempted to protect themselves from the forces they called upon for aid. Satanic priests have known for many years that the "Forces of Darkness" could be invoked (or more correctly "evoked") into the sorcerer's body, but rituals of this type have never been made available to the aspiring witch or wizard because of the inherent danger in such rituals. In other rituals demons are invoked as external forces (friendly, perhaps, but external to the magician) which may be directed and controlled by the Satanist. Many less-experienced practitioners still fear these forces which they call upon as something alien to themselves and "evil". The adept practitioner realizes that these forces are not external (existing within the objective universe) but internal (existing within the sorcerer's subjective mind).

What will become apparent to the practitioner of these rites is that Satan, Lucifer, Belial, and Leviathan are aspects of the human psyche, archetypes which exist within the subconscious and subrational mind, not external beings which can in any way influence the magician to good or evil ends. The objective of this system of magic is not to "invoke" Satan to physical appearance (for that would be mere hallucination) but rather to become Satan (or to actualize that aspect of the psyche which is called "Satan"); not to "invoke" Lucifer but to become Lucifer; not to "invoke" Belial but to become Belial; not to "invoke" Leviathan but to become Leviathan. The purpose of these invocations is to achieve power, knowledge, and enlightenment by activating those parts of the brain which have been called the "Forces of Darkness".

Scientists realize that the average human being uses less than 10% of his brain. If a grimoire such as the Goetia of Solomon or the Grand Grimoire says that the spirit Dantalian "will declare the secrets of all Arts and Sciences" then by stimulating the area of brain called "Dantalian" you will understand things previously unknown to you. Just as many animals pass their "knowledge and experience" to their offspring through their genetic code, human beings have the ability to access "genetically transmitted" knowledge. If a grimoire says that the spirit Seere "will provide True revelations of things stolen or lost" then by invoking the spirit Seere an area of the brain largely responsible for psychic ability will be stimulated in the sorcerer and he will experience prophetic dreams. If a grimoire says that the spirit Sitri "enflameth the love of women" then the invocation of the spirit called Sitri will stimulate an area of the brain responsible for personal magnetism and charisma, making the sorcerer more attractive to members of the opposite sex.

Rituals from other systems of magic may be incorporated into the Demonic Bible, however, the rituals of the Demonic Bible may not be performed within another system of magic or within a group whose members have not all performed these rites and advanced to the same level. The reason for this is that the rituals of the Demonic Bible have a profound psychological effect upon the psyche. Improper use of these rituals could cause "demonic possession", "mental illness" or abnormal psychological states. Proceed cautiously through these rites taking each step in turn. If you are unsure that you have successfully formed an alignment or crossed a gate then continue to perform the same ritual until you are confident that you are ready to proceed to the following ritual. Do not be alarmed if you have extremely vivid and horrific dreams (or experience lucid dreaming) unless you begin to have recurring nightmares. It is not uncommon to have nightmares when you first begin these rites as your subconscious mind

reacts with horror to the "evil" it is witnessing. These dreams should be cathartic and act merely to purge the subconscious mind of any inherited guilts and inhibitions. Recurring nightmares, however, are a sign of deeply held fears and anxieties which could, through continued ritual activity, evolve into some form of neurosis.

Renunciation & Proclamation (recite three times)

I renounce God.

I renounce Jesus.

I renounce the angels and archangels.

I renounce the Holy Catholic Church.

I renounce all that is holy and all that is good.

I renounce all gods.

And I proclaim that Satan Lucifer is Lord of this World.

I proclaim that Satan Lucifer is God of the Earth.

I proclaim that Satan Lucifer is my Master.

(drink from chalice)

[NOTES: The renunciation of the "Holy Catholic Church" is not meant as a validation of its claim to apostolic succession as the "true" Church of God but rather as a statement of contempt for an organization which has allowed the deaths of millions of innocent people. The renunciation of "all that is holy and all that is good" is not a denial of personal ethics you may hold or of social laws and values, but rather a denial of moral codes imposed upon man by church of state.]

"Lord's Prayer" backwards (recite three times)

Nema! Livee morf su revilled tub

Noishaytpmet ootni ton suh deel

Suh tshaiga sapsert tath yeth

Vigrawf eu za sesapsert rua suh vigrawf.

Derb ilaid rua yed sith suh vig

Neveh ni si za thre ni

Nud eeb liw eyth

Muck mod-ngik eyth

Main eyth eeb dwohliah

Neveh ni tra chioo

Rertharf rua!

(drink from chalice)

Pact Giving Body, Mind, & Soul (write upon parchment, recite three times, then burn.)

I give my body to Lucifer.

I give my mind to Lucifer.

I give my soul to Lucifer.

My flesh is His Flesh.

My blood is His Blood.

(drink from chalice then say:)

Lucifer accept this, my sacrifice.

Consecration of Body in the name of Satan and Lucifer

I bless and consecrate these feet in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these legs in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these genitals in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this penis in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this abdomen in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this chest in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these buttocks in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this back in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these hands in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these arms in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these shoulders in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this neck in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these eyes in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this nose in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this mouth in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these ears in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate these cheeks in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this chin in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this forehead in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this face in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this head in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this body in the name of Satan and in the name of Lucifer. (repeat three times).

I bless and consecrate this body as a temple to the Dark Lord. (repeat three times).

I bless and consecrate this temple in the name of Satan and in the name of Lucifer. (repeat three times).

I set myself apart to the Dark Lord and to the Forces of Darkness. (repeat three times).

I bless and consecrate this body in the name of Satan and in the name of Lucifer. (repeat three times).

(drink from chalice)

Invocation of the Unholy Trinity

Unholy Trinity of Hell, I invoke thee.

Unholy Trinity of Hell, I summon thee.

Unholy Trinity of Hell, I conjure thee.

Come forth, Unholy Trinity of Hell, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Unholy Trinity of Hell, and manifest thyself.

Fill me with the Unholy Spirit.

Come forth, Unholy Trinity of Hell, and manifest thyself.

(drink from chalice)

Invocation of the Unholy Spirit

Unholy Spirit, I invoke thee.

Unholy Spirit, I summon thee.

Unholy Spirit, I conjure thee.

Come forth, Unholy Spirit, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Unholy Spirit, and manifest thyself.

Come forth, Unholy Spirit, and manifest thyself.

(drink from chalice)

Invocation of the Nine Lords of the Abyss

The Nine Great Lords of the Abyss, I invoke thee.

The Nine Great Lords of the Abyss, I summon thee.

The Nine Great Lords of the Abyss, I conjure thee.

Come forth, Nine Great Lords of the Abyss, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Nine Great Lords of the Abyss, and manifest thyself

Send unto me my Unholy Guardian Demon,

And come forth, Nine Great Lords of the Abyss, and manifest thyself

(drink from chalice)

Invocation of Your Unholy Guardian Demon

My Unholy Guardian Demon, I invoke thee.

My Unholy Guardian Demon, I summon thee.

My Unholy Guardian Demon, I conjure thee.

Come forth, my Unholy Guardian Demon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, my Unholy Guardian Demon, and manifest thyself.

Come forth, my Unholy Guardian Demon, and manifest thyself.

(drink from chalice)

Crossing the Gates of Hell

Invocation of Satan

To the south I call, and into the flames of Hell:

Satan, I invoke thee.

Satan, I summon thee.

Satan, I conjure thee.

Come forth, Satan, and manifest thyself

Within this body, within this temple which I have prepared.

Come forth, Satan, and manifest thyself.

Come forth, Satan, and manifest thyself.

Open wide the Gates of Hell that I may cross and become like you.

Open wide thy Gate that I may cross.

Come forth, Satan, and manifest thyself.

Come forth, Satan, and manifest thyself.

(drink from chalice)

Invocation of Lucifer

To the east I call, and into the air of enlightenment:

Lucifer, I invoke thee.

Lucifer, I summon thee.

Lucifer, I conjure thee.

Come forth, Lucifer, and manifest thyself

Within this body, within this temple which I have prepared.

Come forth, Lucifer, and manifest thyself.

Come forth, Lucifer, and manifest thyself.

Open wide the Gates of Hell that I may cross and become like you.

Open wide thy Gate that I may cross.

Come forth, Lucifer, and manifest thyself.

Come forth, Lucifer, and manifest thyself.

(drink from chalice)

Invocation of Belial

To the north I call, and to the depths of the earth:

Belial, I invoke thee.

Belial, I summon thee.

Belial, I conjure thee.

Come forth, Belial, and manifest thyself

Within this body, within this temple which I have prepared.

Come forth, Belial, and manifest thyself.

Come forth, Belial, and manifest thyself.

Open wide the Gates of Hell that I may cross and become like you.

Open wide thy Gate that I may cross.

Come forth, Belial, and manifest thyself.

Come forth, Belial, and manifest thyself.

(drink from chalice)

Invocation of Leviatan

To the west I call, and to the depths of the sea:

Leviatan, I invoke thee.

Leviatan, I summon thee.

Leviatan, I conjure thee.

Come forth, Leviatan, and manifest thyself

Within this body, within this temple which I have prepared.

Come forth, Leviatan, and manifest thyself.

Come forth, Leviatan, and manifest thyself.

Open wide the Gates of Hell that I may cross and become like you.

Open wide thy Gate that I may cross.

Come forth, Leviatan, and manifest thyself.

Come forth, Leviatan, and manifest thyself.

(drink from chalice)

Ritual to Become the Devil Incarnate

I am Satan; I am Lucifer;

I am the Devil Incarnate.

I am Belial; I am Leviatan;

I am the Devil Incarnate.

I am the south; I am the east;

I am the Devil Incarnate.

I am the north; I am the west;

I am the Devil Incarnate.

I am in fire; I am in air;

I am the Devil Incarnate.

I am in earth; I am in water;

I am the Devil Incarnate.

I am Satan; I am Lucifer;

I am the Devil Incarnate.

I am Belial; I am Leviatan;

I am the Devil Incarnate.

I am the Devil Incarnate.

(drink from chalice)

Opening the Nine Locks of the Abyss

Initial Statement

I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Within my hand I hold the keys to the locks of the Abyss.

I shall now open the Nine Locks of the Abyss by calling upon the Nine Great Lords of the Abyss.

I shall now open the Nine Locks of the Abyss by calling upon the Nine Great Lords of the Abyss.

Invocation of Paimon

Paimon, I invoke thee.

Paimon, I summon thee.

Paimon, I conjure thee.

Come forth, Paimon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Paimon, and manifest thyself.

Come forth, Paimon, and manifest thyself.

(drink from chalice then say:)

The first lock is open.

Invocation of Amaymon

Amaymon, I invoke thee.

Amaymon, I summon thee.

Amaymon, I conjure thee.

Come forth, Amaymon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Amaymon, and manifest thyself.

Come forth, Amaymon, and manifest thyself.

(drink from chalice then say:)

The second lock is open.

Invocation of Asmodeus

Asmodeus, I invoke thee.

Asmodeus, I summon thee.

Asmodeus, I conjure thee.

Come forth, Asmodeus, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Asmodeus, and manifest thyself.

Come forth, Asmodeus, and manifest thyself.

(drink from chalice then say:)

The third lock is open.

Invocation of Beelzebub

Beelzebub, I invoke thee.

Beelzebub, I summon thee.

Beelzebub, I conjure thee.

Come forth, Beelzebub, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Beelzebub, and manifest thyself.

Come forth, Beelzebub, and manifest thyself.

(Drink from chalice then say:)

The fourth lock is open.

Invocation of Astaroth

Astaroth, I invoke thee.

Astaroth, I summon thee.

Astaroth, I conjure thee.

Come forth, Astaroth, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Astaroth, and manifest thyself.

Come forth, Astaroth, and manifest thyself.

(drink from chalice then say:)

The fifth lock is open.

Invocation of Oriens

Oriens, I invoke thee.

Oriens, I summon thee.

Oriens, I conjure thee.

Come forth, Oriens, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Oriens, and manifest thyself.

Come forth, Oriens, and manifest thyself.

(drink from chalice then say:)

The sixth lock is open.

Invocation of Magot

Magot, I invoke thee.

Magot, I summon thee.

Magot, I conjure thee.

Come forth, Magot, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Magot, and manifest thyself.

Come forth, Magot, and manifest thyself.

(drink from chalice then say:)

The seventh lock is open.

Invocation of Dagon

Dagon, I invoke thee.

Dagon, I summon thee.

Dagon, I conjure thee.

Come forth, Dagon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Dagon, and manifest thyself.

Come forth, Dagon, and manifest thyself.

(drink from chalice then say:)

The eighth lock is open.

Invocation of Moloch

Moloch, I invoke thee.

Moloch, I summon thee.

Moloch, I conjure thee.

Come forth, Moloch, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Moloch, and manifest thyself.

Come forth, Moloch, and manifest thyself.

(drink from chalice then say:)

The ninth lock is open.

Final Statement

I have opened the Nine Locks of the Abyss.

The Abyss is open beneath me.

The Abyss is open around me.

The Abyss is open within me.

The Abyss is open within me.

I have opened the Nine Locks of the Abyss.

The Abyss is open within me.

Invocation of the Beast

Into the Abyss I call; to the depths of Hell I call; to the Beast of Revelation I call:

Beast of Revelation, I invoke thee.

Beast of Revelation, I summon thee.

Beast of Revelation, I conjure thee.

Come forth, Beast of Revelation, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Beast of Revelation, and manifest thyself.

Place thy mark upon me.

Come forth, Beast of Revelation, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviathan.

Come forth, Beast of Revelation, and manifest thyself.

(drink from chalice)

Invocation of the Whore of Babylon

Into the Abyss I call; to the depths of Hell I call; to the Whore of Babylon I call:

Whore of Babylon, I invoke thee.

Whore of Babylon, I summon thee.

Whore of Babylon, I conjure thee.

Come forth, Whore of Babylon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Whore of Babylon, and manifest thyself.

Ride upon me as you do upon the Beast.

Come forth, Whore of Babylon, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Whore of Babylon, and manifest thyself.

(drink from chalice)

Invocation of the dragon Choronzon

Into the Abyss I call; to the depths of Hell I call; to the dragon Choronzon I call:

Choronzon, I invoke thee.

Choronzon, I summon thee.

Choronzon, I conjure thee.

Come forth, Choronzon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Choronzon, and manifest thyself.

Come forth, Choronzon, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Choronzon, and manifest thyself.

(drink from chalice)

Invocation of the Antichrist

Into the Abyss I call; to the depths of Hell I call; to the Antichrist I call:

Antichrist, I invoke thee.

Antichrist, I summon thee.

Antichrist, I conjure thee.

Come forth, Antichrist, and manifest thyself
Within this body, this temple which I have prepared.

Come forth, Antichrist, and manifest thyself.

Come forth, Antichrist, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Antichrist, and manifest thyself.

(drink from chalice)

Invocation of Dracula (Ritual to Become a Vampire)

Dracula, I invoke thee.

Dracula, I summon thee.

Dracula, I conjure thee.

Come forth, Dracula, and manifest thyself
Within this body, this temple which I have prepared.

Come forth, Dracula, and manifest thyself.

Drink of my blood that I may become like you,
That I may become one of the undead, one with the Forces of Darkness.

Come forth, Dracula, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Dracula, and manifest thyself.

(drink from chalice)

Invocation of Lycanthrope (Ritual to Become a Werewolf)

Lycanthrope, I invoke thee.

Lycanthrope, I summon thee.

Lycanthrope, I conjure thee.

Come forth, Lycanthrope, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Lycanthrope, and manifest thyself.

Eat of my flesh that I may become like you,

That I may become one of the undead, one with the Forces of Darkness.

Come forth, Lycanthrope, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Lycanthrope, and manifest thyself.

(drink from chalice)

Invocation of Mormo (Ritual to Become a Ghoul)

Mormo, I invoke thee.

Mormo, I summon thee.

Mormo, I conjure thee.

Come forth, Mormo, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Mormo, and manifest thyself.

Drink of my blood and eat of my flesh that I may become like you,

That I may become one of the undead, one with the Forces of Darkness.

Come forth, Mormo, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Mormo, and manifest thyself.

(drink from chalice)

Invocation of Legion (Ritual to Become Demonically Possessed)

Legion, I invoke thee.

Legion, I summon thee.

Legion, I conjure thee.

Come forth, Legion, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Legion, and manifest thyself.

Enter into this body that I may become like you,

That I may become one with the Forces of Darkness.

Come forth, Legion, and manifest thyself.

For I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

Come forth, Legion, and manifest thyself.

(drink from chalice)

Death & Resurrection

Baptism

I give myself as a sacrifice upon the altar of Satan. (repeat three times.)

I descend into the underworld, crossing the River Styx; I enter the underworld.
(repeat three times.)

(dip forefinger of left hand in "unholy water", draw upside down cross upon forehead, then say:)

I am baptized in the River Styx and in the Flames of Hell. (repeat three times.)

Invocation of the Lord of the Underworld

I call upon the Lord of the Underworld, the Lord of the Dead.

Pluto, Hades, Anubis, Samhein, Kutha,

Lord of the Underworld, Lord of the Dead,

Come forth and manifest thyself.

Lord of the Underworld, I invoke thee.

Lord of the Underworld, I summon thee.

Lord of the Underworld, I conjure thee.

Come forth, Lord of the Underworld, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Lord of the Underworld, and manifest thyself.

Come forth, Lord of the Underworld, and manifest thyself.

Invocation of the Queen of the Underworld

I have called upon the Lord of the Underworld, the Lord of the Dead.

And by calling upon the Lord of the Underworld I have become the Lord of the Underworld.

I am Pluto; I am Hades; I am Anubis; I am Samhein; I am Kutha.

I sit upon the Throne of the Underworld as Lord of the Underworld and Lord of the Dead.

I take the Queen of the Underworld, the Queen of the Dead as my wife and as my lover.

Hela, Persephone, Proserpine, Ereshkigal,

Queen of the Underworld, Queen of the Dead

Come forth and manifest thyself.

Queen of the Underworld, I invoke thee.

Queen of the Underworld, I summon thee.

Queen of the Underworld, I conjure thee.

Come forth, Queen of the Underworld, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Queen of the Underworld, and manifest thyself.

Come forth, Queen of the Underworld, and manifest thyself.

Attach thyself unto me as my wife and as my lover.

Take me as thy husband and lover.

Come forth, Queen of the Underworld, and manifest thyself.

[NOTES: The female practitioner should adapt these rituals so that she "becomes" the Queen of the Underworld, the Queen of the Dead, and takes the Lord of the Underworld as her husband and lover. In either case, the ritual will be followed by a consummation of the marriage. To experience sexual union with non-physical entities you need only lie on your back in your bed with your arms at your side. You should be in a position in which you are completely relaxed and comfortable since you will have to remain in the exact position for several hours without moving. After ten to fifteen minutes without moving you will begin to feel the touch of non-visible hands. You will find that you are able to communicate with the non-physical entities in your mind. As you have intercourse with these beings, you may experience the feeling that you are "rocking" or "moving" within your body. This is a form of meditation and the feeling of "moving" out of your body (taken to the extreme of astral and physical separation) is commonly called Astral Projection.]

Ordination

I have given myself as a sacrifice upon the altar of Satan.

I have descended into the underworld, crossing the River Styx.

I have been baptized in the River Styx and in the Flames of Hell.

I have called upon the Lord of the Underworld, the Lord of the Dead,

And in calling upon the Lord of the Underworld, the Lord of the Dead,

I have become the Lord of the Underworld, the Lord of the Dead.

I have sat upon the Throne of the Underworld, as Lord of the Underworld and Lord of the Dead.

I have taken the Queen of the Underworld, the Queen of the Dead, as my wife and as my lover.

But I am reborn in the Image of Satan, as a living demon in the flesh.

(dip forefinger of left hand in "unholy anointing oil", draw inverted pentagram on forehead, then say:)

I am Ordained as a priest of the Dark Lord and as an Ambassador of His Infernal Empire.

Invocation of the Lord of the Earth

I call upon the Lord of the Earth, the Horned God of the Earth.

Pan, Bacchus, Dionysus, Kernunnos, Herne,

Lord of the Earth, Horned God of the Earth,

Come forth and manifest thyself.

Lord of the Earth, I invoke thee.

Lord of the Earth, I summon thee.

Lord of the Earth, I conjure thee.

Come forth, Lord of the Earth, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Lord of the Earth, and manifest thyself.

Come forth, Lord of the Earth, and manifest thyself.

Invocation of the Queen of the Earth

I have called upon the Lord of the Earth, the Horned God of the Earth.

And in calling upon the Lord of the Earth I have become the Horned God of the Earth.

I am Pan; I am Bacchus; I am Dionysus; I am Kernunnos; I am Herne.

I sit upon the Throne of the Infernal Empire, as Lord of the living and the dead.

I take the Queen of the Earth also as my wife and as my lover.

Ishtar, Inanna, Isis, Demeter, Ceres,

Queen of the Earth, Goddess of pleasure and fertility,

Come forth and manifest thyself.

Queen of the Earth, I invoke thee.

Queen of the Earth, I summon thee.

Queen of the Earth, I conjure thee.

Come forth, Queen of the Earth, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Queen of the Earth, and manifest thyself.

Come forth, Queen of the Earth, and manifest thyself.

Attach thyself unto me as my wife and as my lover.

Take me as thy husband and thy lover.

Come forth, Queen of the Earth, and manifest thyself.

[NOTES: Once again, the female practitioner will have to adapt these rituals so that she "becomes" the Queen of the Earth and takes the Horned God as her husband and lover. You will find that these rituals are easily adaptable to your particular situation. Where the male practitioner says, "I have crossed the Gates of Hell and have become the Devil Incarnate: I am Satan, I am Lucifer, I am Belial, and I am Leviathan," the female practitioner will say something similar to: "I have crossed the Gates of Hell and have become the Goddess of Darkness: I am Astaroth, I am Ishtar, I am Hela." The distinction between male and female entities need only be made, however, in the symbolic marriage to the "Forces of Darkness" and the male practitioner should not fear calling both male and female beings into himself. As a spiritual being, the sorcerer is neither male nor female. Only in the form which his physical body has taken is sex a consideration. Through transmigration of the soul, the sorcerer may choose incarnation in bodies of various races and sex. Many spirits and demons also choose to take male and female forms. For example, Astaroth (a male demon) is also Ishtar (a female demoness, originally the goddess of Babylon). The devil has been personified in art and in literature as an adrogenous being, with both the breasts of a woman and the erect penis of a man. To attain union with the "Forces of Darkness", the sorcerer will summon both male and female beings into himself. The marriage should be in the form of a male/female union, however, regardless of the practitioner's sexual inclinations since magical marriage follows a natural balance (yin/yang, anima/animus) which exists in the physical world.]

Crossing the Planetary Spheres

Initial Statement

I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviatan.

I shall now cross the Planetary Sphere, the seven spheres above the earth.

Invocation of Hecate

Hecate, I invoke thee.

Hecate, I summon thee.

Hecate, I conjure thee.

Come forth, Hecate, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Hecate, and manifest thyself.
Come forth, Hecate, and manifest thyself.
Open wide thy gate that I may cross.
Open wide thy gate that I may ascend the planetary spheres.
Come forth, Hecate, and manifest thyself.
Come forth, Hecate, and manifest thyself.
(drink from chalice, then say:) I have crossed the Lunar Sphere.

Invocation of Thoth

Thoth, I invoke thee.
Thoth, I summon thee.
Thoth, I conjure thee.
Come forth, Thoth, and manifest thyself
Within this body, this temple which I have prepared.
Come forth, Thoth, and manifest thyself.
Come forth, Thoth, and manifest thyself.
Open wide thy gate that I may cross.
Open wide thy gate that I may ascend the planetary spheres.
Come forth, Thoth, and manifest thyself.
Come forth, Thoth, and manifest thyself.
(drink from chalice, then say:) I have crossed the Mercurial Sphere.

Invocation of Ishtar

Ishtar, I invoke thee.
Ishtar, I summon thee.
Ishtar, I conjure thee.
Come forth, Ishtar, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Ishtar, and manifest thyself.

Come forth, Ishtar, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may ascend the planetary spheres.

Come forth, Ishtar, and manifest thyself.

Come forth, Ishtar, and manifest thyself.

(drink from chalice, then say:) I have crossed the Venusian Sphere.

Invocation of Azael

Azael, I invoke thee.

Azael, I summon thee.

Azael, I conjure thee.

Come forth, Azael, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Azael, and manifest thyself.

Come forth, Azael, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may ascend the planetary spheres.

Come forth, Azael, and manifest thyself.

Come forth, Azael, and manifest thyself.

(drink from chalice, then say:) I have crossed the Solar Sphere.

Invocation of Abaddon

Abaddon, I invoke thee.

Abaddon, I summon thee.

Abaddon, I conjure thee.

Come forth, Abaddon, and manifest thyself
Within this body, this temple which I have prepared.

Come forth, Abaddon, and manifest thyself.

Come forth, Abaddon, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may ascend the planetary spheres.

Come forth, Abaddon, and manifest thyself.

Come forth, Abaddon, and manifest thyself.

(drink from chalice, then say:) I have crossed the Martian Sphere.

Invocation of Marduk

Marduk, I invoke thee.

Marduk, I summon thee.

Marduk, I conjure thee.

Come forth, Marduk, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Marduk, and manifest thyself.

Come forth, Marduk, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may ascend the planetary spheres.

Come forth, Marduk, and manifest thyself.

Come forth, Marduk, and manifest thyself.

(drink from chalice, then say:) I have crossed the Jupiterian Sphere.

Invocation of Cronus

Cronus, I invoke thee.

Cronus, I summon thee.

Cronus, I conjure thee.

Come forth, Cronus, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Cronus, and manifest thyself.

Come forth, Cronus, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may ascend the planetary spheres.

Come forth, Cronus, and manifest thyself.

Come forth, Cronus, and manifest thyself.

(drink from chalice, then say:) I have crossed the Saturnian Sphere.

Ritual of Descent

Initial Statement

I have crossed the Planetary Spheres, the seven spheres above the earth.

I walk amongst the Azonei and the Igiggi,

The Unzoned Ones and the wanderers from the wastes beyond the stars.

I shall now perform the Ritual of Descent.

I shall now descend to the Realm of Chaos.

Invocation of Ereshkigal

Ereshkigal, I invoke thee.

Ereshkigal, I summon thee.

Ereshkigal, I conjure thee.

Come forth, Ereshkigal, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Ereshkigal, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Ereshkigal, and manifest thyself.

Come forth, Ereshkigal, and manifest thyself.

(drink from chalice)

Invocation of Azag-Thoth

Azag-Thoth, I invoke thee.

Azag-Thoth, I summon thee.

Azag-Thoth, I conjure thee.

Come forth, Azag-Thoth, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Azag-Thoth, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Azag-Thoth, and manifest thyself.

Come forth, Azag-Thoth, and manifest thyself.

(drink from chalice)

Invocation of Lillith

Lillith, I invoke thee.

Lillith, I summon thee.

Lillith, I conjure thee.

Come forth, Lillith, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Lillith, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Lillith, and manifest thyself.

Come forth, Lillith, and manifest thyself.

(drink from chalice)

Invocation of Nininghisa

Nininghisa, I invoke thee.

Nininghisa, I summon thee.

Nininghisa, I conjure thee.

Come forth, Nininghisa, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Nininghisa, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Nininghisa, and manifest thyself.

Come forth, Nininghisa, and manifest thyself.

(drink from chalice)

Invocation of Kingu

Kingu, I invoke thee.

Kingu, I summon thee.

Kingu, I conjure thee.

Come forth, Kingu, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Kingu, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Kingu, and manifest thyself.

Come forth, Kingu, and manifest thyself.

(drink from chalice)

Invocation of Ktullu

Ktullu, I invoke thee.

Ktullu, I summon thee.

Ktullu, I conjure thee.

Come forth, Ktullu, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Ktullu, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Ktullu, and manifest thyself.

Come forth, Ktullu, and manifest thyself.

(drink from chalice)

Invocation of Absu

Absu, I invoke thee.

Absu, I summon thee.

Absu, I conjure thee.

Come forth, Absu, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Absu, and manifest thyself.

Open wide thy gate that I may cross.

Open wide thy gate that I may descend to the Realm of Chaos.

Come forth, Absu, and manifest thyself.

Come forth, Absu, and manifest thyself.

(drink from chalice)

Invocation of Tiamat

I have performed the Ritual of Descent.

I have descended to the Realm of Chaos.

I have entered the Realm of Chaos.

I approach the Dragon of Chaos, the Ancient One.

Tiamat, Ancient One, Dragon of Chaos,

Mother of all the gods and demons of hell.

Mother of all the abominations of chaos.

Most ancient goddess.

Most ancient serpent.

Goddess of Darkness.

Serpent of Old.

Tiamat, I invoke thee.

Tiamat, I summon thee.

Tiamat, I conjure thee.

Awake! Arise! Come forth and manifest thyself!

Come forth to receive this sacrifice.

O Ancient One, I give you my body, my mind, and my soul.

O Ancient One, I give you my flesh and my blood.

O Ancient One, I give you my body and my spirit.

O Ancient One, I give you my life and the lives of my daughters, N. and N..

O Ancient One, I give you my life and the lives of my children and my grandchildren,

For all generations to come so that I and my descendants after me shall forever serve thee,

Shall forever serve the Forces of Darkness.

O Ancient One, I give you my seed, my progeny, and my family line,

So that all those who come after me, who are of my flesh an my blood,
Shall serve thee, shall worship thee, shall glorify thee.

O Ancient One, All that I have in this world I give unto thee.

And all that I shall ever receive I promise unto thee.

I vow myself unto thee.

I pledge myself unto thee.

I commit myself unto thee.

I do this of my own free will and volition,

Demanding nothing in return

I place myself completely and totally in thy charge, O Ancient One.

Tiamat, Most Ancient Goddess,

I give myself as a sacrifice unto thee.

For it is you alone that I love.

It is you alone that I desire.

It is you alone that my heart longs for.

O Ancient One, receive me as thy priest and thy servant.

O Tiamat, receive me as thy husband and thy lover.

O Ancient One, receive me as a sacrifice unto thee.

O Ancient One, receive me as a sacrifice unto thee.

Come forth, O Ancient One, to receive this sacrifice.

[Absu is the male dragon. Tiamat is the female dragon. In the Realm of Chaos they are as one. The sorcerer will give himself in marriage to Tiamat. The sorceress will give herself in marriage to Absu. In either case, the practitioner will attain union with the Dragon of Chaos, the Ancient One.]

Crossing the Nine Spheres

Initial Statement

I shall now cross the nine spheres, the nine angles between the worlds, and shall enter the 666th dimension.

Invocation of Set

Set, I invoke thee.

Set, I summon thee.

Set, I conjure thee.

Come forth, Set, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Set, and manifest thyself.

Come forth, Set, and manifest thyself.

(drink from chalice, then say:) I have crossed the first sphere, the first angle between the worlds.

Invocation of Tchort

Tchort, I invoke thee.

Tchort, I summon thee.

Tchort, I conjure thee.

Come forth, Tchort, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Tchort, and manifest thyself.

Come forth, Tchort, and manifest thyself.

(drink from chalice, then say:) I have crossed the second sphere, the second angle between the worlds.

Invocation of Shiva

Shiva, I invoke thee.

Shiva, I summon thee.

Shiva, I conjure thee.

Come forth, Shiva, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Shiva, and manifest thyself.

Come forth, Shiva, and manifest thyself.

(drink from chalice, then say:) I have crossed the third sphere, the third angle between the worlds.

Invocation of Kali

Kali, I invoke thee.

Kali, I summon thee.

Kali, I conjure thee.

Come forth, Kali, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Kali, and manifest thyself.

Come forth, Kali, and manifest thyself.

(drink from chalice, then say:) I have crossed the fourth sphere, the fourth angle between the worlds.

Invocation of Ahrimon

Ahrimon, I invoke thee.

Ahrimon, I summon thee.

Ahrimon, I conjure thee.

Come forth, Ahrimon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Ahrimon, and manifest thyself.

Come forth, Ahrimon, and manifest thyself.

(drink from chalice, then say:) I have crossed the fifth sphere, the fifth angle between the worlds.

Invocation of Gorgo

Gorgo, I invoke thee.

Gorgo, I summon thee.

Gorgo, I conjure thee.

Come forth, Gorgo, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Gorgo, and manifest thyself.

Come forth, Gorgo, and manifest thyself.

(drink from chalice, then say:) I have crossed the sixth sphere, the sixth angle between the worlds.

Invocation of Demogorgon

Demogorgon, I invoke thee.

Demogorgon, I summon thee.

Demogorgon, I conjure thee.

Come forth, Demogorgon, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Demogorgon, and manifest thyself.

Come forth, Demogorgon, and manifest thyself.

(drink from chalice, then say:) I have crossed the seventh sphere, the seventh angle between the worlds.

Invocation of Shaitan

Shaitan, I invoke thee.

Shaitan, I summon thee.

Shaitan, I conjure thee.

Come forth, Shaitan, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, Shaitan, and manifest thyself.

Come forth, Shaitan, and manifest thyself.

(drink from chalice, then say:) I have crossed the eighth sphere, the eighth angle between the worlds.

Invocation of MelekTaus

MelekTaus, I invoke thee.

MelekTaus, I summon thee.

MelekTaus, I conjure thee.

Come forth, MelekTaus, and manifest thyself

Within this body, this temple which I have prepared.

Come forth, MelekTaus, and manifest thyself.

Come forth, MelekTaus, and manifest thyself.

(drink from chalice, then say:) I have crossed the ninth sphere, the ninth angle between the worlds.

Entering the 666th Dimension

I have crossed the nine spheres, the nine angles between the worlds.

And have entered the 666th dimension.

I stand at the center of the universe and become a god upon the earth, a dark god upon the earth.

The Angelic or Demonic Keys

Traditionally, there are nine orders of angels. The first and highest order is Seraphim, the second is Cherubim, the third is Thrones, the fourth is Dominions, the fifth is Virtues, the sixth is Powers, the seventh is Principalities, the eighth is Archangels, and the ninth is Angels. These orders abide in the upper heavens (the lower heavens being the planetary spheres and fixed constellations.) Within each order exist both superior and inferior spirits. The eighteen keys are calls to the superior and inferior spirits in the nine angelic orders. The first and second keys call the superior and inferior spirits in the Order of Angels, the third and fourth keys call the superior and inferior spirits in the Order of Archangels, the fifth and sixth keys call the superior and inferior spirits in the Order of Principalities, and so on. By reciting the

Keys you will be, in effect, waging war on the heavens and making these spirits subject to your control. This is followed by the Call of the 30 Ayres. The Ayres are spirits which preside over the divisions of the earth and heavens. The Ayres exist beyond all that we comprehend as time and space and have, therefore, the power to change reality. By calling upon the Ayres, the magician may work directly upon the Aeonic Sphere itself. The magician who declares a law or speaks a "word" which changes the current Aeon or brings about the creation of a new Aeon, becomes a Magus.

The First Key

I reign over you sayeth the God of Justice in power exalted above the firmaments of wrath; in Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire, which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands; Whose seats I garnished with the fire of gathering and beautified your garments with admiration, to whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swore obedience and faith to him that liveth and triumpheth, whose beginning is not nor end cannot be, which shineth as a flame in the midst of your palace and rayngetteth amongst you as the balance of righteousness, and truth: Move therefore, and show yourselves. Open the Mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God; the true Worshipper of the Highest.

The Second Key

Can the wings of the winds understand your voices of wonder? O you the second of the first, Whom the burning flames have framed within the depths of my jaws, whom I have prepared as Cups for a wedding or as the flowers in their beauty for the Chamber of righteousness. Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds. For you are become a building such as is not but in the mind of the all powerful. Arise sayeth the First. Move therefore unto his Servants. Show yourselves in power and make me a strong Seer-of-things, for I am of him that liveth forever.

The Third Key

Behold sayeth your God, I am a Circle on Whose hands stand 12 Kingdoms. Six are the seats of living breath, the rest are as sharp sickles, or the horns of death wherein the Creatures of the earth are, and are not, Except in mine own hand, which sleep and shall rise. In the first I made you stuards and placed you in the 12 seats of government, giving unto every one of you power successively over the 456 true ages of time, to the intent that, from your highest vessels and the Corners of your governments, you might work my power, powring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the name of the same, your God, Lift up, I say, yourselves. Behold his mercies flourish and his Name is become mighty amongst us. In whom we say Move, Descend and apply yourselves unto us as unto partakers of the secret wisdom of your Creation.

The Fourth Key

I have set my feet in the South and have looked about me saying, are not the Thunders of increase numbered 33, which reign in the second Angle, under whom I have placed 9,639 Whom None hath yet numbered, but one, in whom the second beginning of things are and wax strong which also successively are the numbers of time; and their powers are as the first 456. Arise you sons of pleasure, and visit the earth: for I am the Lord your God, which is, and liveth. In the name of the Creator, Move, and shew yourselves as pleasant deliverers That you may praise him amongst the sons of men.

The Fifth Key

The mighty sounds have entered into the third angle, and are become as olives in the olive mount looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters, unto whom I fastened 19 pillars of gladness and gave them vessels to water the earth with her creatures, and they are the brothers of the first and second and the beginning of their own seats which are garnished with 69,636 continually burning lamps whose numbers are as the first, the ends, and the contents of time. Therefore come you and obey your creation, visit us in peace and comfort. Conclude us as receivers of your mysteries; for why? Our Lord and Master is all one.

The Sixth Key

The spirits of the 4th Angle are Nine, Mighty in the firmaments of waters, Whom the first hath planted, a torment to the wicked and a garland to the righteous giving unto them fiery darts to vanne the earth and 7,699 continually Workmen whose courses visit with comfort the earth and are in government and continuance as the second and the third. Wherefore hearken unto my voice. I have talked of you and I move you in power and presence, whose works shall be a song of honor and the praise of your God in your creation.

The Seventh Key

The East is a house of virgins singing praises amongst the flames of the first glory, wherein the Lord hath opened his mouth and they are become 28 Living dwellings in whom the strength of men rejoyceth and they are appareled with ornaments of brightness such as work wonders on all creatures Whose Kingdoms and continuance are as the third and fourth strong towers and places of comfort, the seats of mercy and continuance. O you Servants of Mercy, Move, Appear, sing praises unto the Creator, and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Eighth Key

The Midday of the first is as the third heaven made of 26 Hyacinth pillars in whom the Elders are become strong which I have prepared for my own righteousness sayth the Lord whose long continuance shall be as bucklers to the stooping Dragons and like unto the harvest of a widow. How many are there which remain in the glory of the earth which are and shall not see death until this house fall and the Dragon sink? Come away, for the Thunders have spoken. Come away, for the Crowns of the Temple and the coat of him that is, was, and shall be crowned are divided. Come appear to the terror of the earth and to our comfort and of such as are prepared.

The Ninth Key

A mighty guard of fire with two-edged swords flaming (which have 8 viols of wrath for two times and a half; whose wings are of wormwood, and of the marrow of salt,) have settled their feet in the West, and are measured with their 9,996 Ministers. These gather up the moss of the earth as the rich man doth his treasur: Cursed are they whose iniquities they are. In their eyes are millstones greater than the earth And from their mouths run seas of blood. Their heads are covered with diamond, and upon their heads are marble selves. Happy is he on whom they frown not. For why? The god of righteousness rejoiceth in them. Come away and not your Viols for the time is such as requireth comfort.

The Tenth Key

The Thunders of Judgment and Wrath are numbered and haborowed in the North in the likeness of an oak whose branches are 22 Nests of lamentation and weeping layd up for the earth which burn night and day and vomit out the heads of scorpions and live sulfur mingled with poison. These be the thunders that 5,678 times in the 24th part of a moment rore with a hundred mighty earthquakes and a thousand times as many surges which rest not neither know at any time here. One rock bringeth forth 1,000 even as the heart of man doth his thoughts. Wo wo wo wo wo yea wo be to the earth for her iniquity is, was, and shall be great. Come away but not your mighty sounds.

The Eleventh Key

The mighty seat groaned and there were 5 thunders which flew into the east and the eagle spake and cried with a loud voice, Come away, and they gathered themselves together in the house of death of whom it is measured and it is as they are whose number is 31. Come away, For I have prepared a place for you. Move therefore and shew yourselves, open the Mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Twelfth Key

O you that reign in the south and are the 28 lanterns of sorrow, bind up your girdles and visit us. Bring down your 3, 663 trained that the Lord may be

magnified whose name amongst you is Wrath. Move, I say, and shew yourselves open the mysteries of your Creation be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Thirteenth Key

Oh you swords of the south which have 42 eyes to stir up wrath of sin making men drunken which are empty; behold the promise of God and his power which is called amongst you a bitter sting. Move and shew yourselves, Open the mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Fourteenth Key

Oh you sons of fuy and daughters of the Just which sit upon 24 seats vexing all creatures of the earth with age; which have under you 1,636. Behold the voice of God, the promise of him which is called amongst you Fury, or Extreme Justice. Move and shew yourselves. Open the mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Fifteenth Key

O thou the governor of the first flame under whose wings are 6,739 which weave the earth with dryness; which knowest of the great name Righteousness and the seal of Honor. Move and shew yourselves. Open the mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Sixteenth Key

O thou second flame the house of Justice which hast thy beginning in glory, and shalt comfort the just, which walkest on the earth with 876 feet that understand and separate creatures; Great art thou in the God of stretch-forth-and-conquer. Move and shew yourselves. Open the mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Seventeenth Key

O thou third flame whose wings are thorns to stir up vexation, and hast 7,336 living lamps going before thee, whose God is Wrath in Anger. Gird up thy loynes and harken. Move and shew yourselves. Open the mysteries of your Creation. Be friendly unto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Eighteenth Key

O thou mighty light and burning flame of comfort which openest the glory of God to the center of the earth. In whom the 6,332 secrets of truth have their abiding which is called in thy Kingdom IOYE and is not to be measured, be thou a window of comfort unto me. Move and shew yourselves. Open the mysteries of your Creation. Be friendly nto me for I am the servant of the same, your God, the true worshipper of the Highest.

The Call of the 30 Ayres

Oh you [LIL] which dwell in the [first Ayre] are mighty in the parts of the Earth and execute the Judgment of the highest. To you it is said, behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens, which provided you for the government of the Earth, and her unspeakable variety furnishing you with a power of understanding to dispose all things according to the providence of him that sitteth on the Holy Throne and rose up in the beginning saying, The Earth let her be governed by her parts and let there be Division in her, that the glory of her may be always drunken and vexed in itself. Her course, let it run with the heavens, and as a handmaid let her serve them. One season Let it confound another, And let there be no creature upon or within her the same. All her members let them differ in their qualities, And let there be no one creature equal with another. The reasonable Creatures of Earth or Men let them vex and weed out one another, And the dwelling places, let them forget their names. The work of man and his pomp, let them be defaced. His buildings let them become Caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made Man. One while let her be known, and another while a stranger. Because she is the bed of an harlot, and the dwelling place of him that is fallen. O you heavens, arise, the lower heavens underneath you, Let them serve you. Govern those that govern. Cast down, cast down such as fall. Bring forth with those that increase, And destroy the rotten: No place let it remain in one number: Add and Diminish until the stars be numbered. Arise, Move and Appear before the covenant of his mouth which he hath sworn unto us in his Justice. Open the Mysteries of your Creation, and Make us partakers of undefiled knowledge.

The First Ayre: LIL The Eleventh Ayre: ICH The Twenty-first Ayre: ASP

The Second Ayre: ARN The Twelfth Ayre: LOE The Twenty-second Ayre: LIN

The Third Ayre: ZOM The Thirteenth Ayre: ZIM The Twenty-third Ayre: TOR

The Fourth Ayre: PAZ The Fourteenth Ayre: UTA The Twenty-fourth Ayre: NIA

The Fifth Ayre: LIT The Fifteenth Ayre: OXO The Twenty-fifth Ayre: UTI

The Sixth Ayre: MAZ The Sixteenth Ayre: LEA The Twenty-sixth Ayre: DES

The Seventh Ayre: DEO The Seventeenth Ayre: TAN The Twenty-seventh Ayre: ZAA

The Eighth Ayre: ZID The Eighteenth Ayre: ZEN The Twenty-eighth Ayre: BAG

The Ninth Ayre: ZIP The Nineteenth Ayre: POP The Twenty-ninth Ayre: RII

The Tenth Ayre: ZAX The Twentieth Ayre: CHR The Thirtieth Ayre: TEX

General Invocation for Calling Any of the Spirits

I call all the Forces of Darkness into myself,

Into this body, this temple which I have prepared and set apart to the Dark Lord.

I call all the Forces of Darkness into myself.

For I am the Unholy of Unholies.

I am the Abomination of Abominations.

I am the Devil born flesh upon the earth.

I am the Devil Incarnate upon the earth.

I have crossed the Gates of Hell and I have become the Devil Incarnate.

I am Satan; I am Lucifer; I am Belial; and I am Leviathan.

I call all the Forces of Darkness into myself.

I call all the Forces of Darkness into myself.

N. I invoke thee.

N. I summon thee.

N. I conjure thee.

Come forth, N. and manifest thyself,

Within this body, this temple which I have prepared.

Come forth N. and manifest thyself.

Come forth N. and manifest thyself.

(drink from chalice, then say:)

I call all the Forces of Darkness into myself.

I call all the Forces of Darkness into myself.

The Spirits Which May Be Called

This is a listing of the spirits which I have invoked using this formula. Their names are derived from various sources should you wish to consult further works

on mythology and demonology. Each name possesses a power in itself. It is not necessary for you to research a spirit before invoking it. There are countless other spirits which may be invoked and their names may be found in other books and grimoires.

Abraxas The Loa Baron Samedi Maman Brigitte Baron Cemetery Ea

Baron Cross Nibo Dracula Ogon Mormo Legion

Damballah Vodu Pazuzu Bitru Gelal Azazel

Lamia Humwawa Buer Prometheus Cybelle The Cambions

Thanatos Berith Caacrinolaas Aiwass Cacodemons Baron

Diana Catabolignes Rossier Aries Carreau Semjaza

Perrier Oliver Lycanthrope Junier Armaros Sarcueil

Baraqijel Fume-Bouche Pierre-le-Feu Carniveau Kokabel Terrier

Naamah Contellier Ezeqeel Behemoth Araziel Candelier

Shamsiel Oillette Sariel Belphegor Sabathan Garandier

Dolers Pierre-Fort Axaphat Prisier Kakos Lucesme

Bifrons The Qlipth Biffant Anamelech Bechard Mammon

Barquest Thamuz Barqu Hutjin Bar-Lgura Martinet

Bathym The Allrunes Bahaman Alu-demon Bachelor Nephthys

Amaymon Baalzephon Amduscious Baalberith Ayperor Mictian

Balan Loki Anarazel Mastema Baltazo O-Yama

Anneberg Baphomet T-an'mo Ansitif Yen-lo-Wang Bayemon

Nebo Ardat-Lile Ahpuch Bearded Demon Arioch Zepar

Erebus Rakshasa Zernebooch Rahu Nox Zapan

Selene The Paigoels Volac Nat Luna Zeabos

Mars Mictlan Zabulon Mandragoras Verdelet Mananan

Veltis Malphas Agathodemon The Jinn Ahazudemon The Ivunches

Ahriman The Ifrits Pwcca Alastor The Titans Aldinach

The Guccubu Alocer The Nephilim Alpiel The Diaka Abigor

Eblis Azazil Haris Diabolis Apepi Tiawath

Mictlantecutli Ahi The ConferentesAdramelech Chiton Beleth

Agares Leraie Morax Forcas Leonard Pluto

Adramelech Nergal Baal Abishai Vassago Samigina

Marbas Valephor Amon Barbatus Gusion Sitri

Eligos Zepar Botis Bathin Sallos Purson

Ipis Aim Naberius Glasyalabolis Bune Ronove

Forneus Gaap Foras Asmoday Mantus Furfur

Marchosias Stolas Phoenix Halphas Raum Focalor

Vepar Sabnoch Shax Vine Biphrons Uvall

Haagenti Crocell Balaam Aloces Camio Murmur

Orobas Gremory Ose Amy Oriax Vapula

Zagan Andres Haures Adrealphus Cimejes Decarabia

Seere Dantalion Andromalius Amduscious Molech Kraken

Euronymous Metzli Sabazios Coyote Mephistopheles Samnu

Sammuel Haborym Yaotzin Cimeries Midgard Tezcatlipoca

Nihasa Typhon Mania Shamad Fenriz Rimmon

Bile Bast Sekhmet Iblis

Here endeth the Demonic Bible

MAP OF THE SPHERES

THE AEONIC SPHERE THE AEON OF LUCIFER

THE AYRES

1 2 3 4 5 6 7 8 9 10

11 12 13 14 15 16 17 18 19 20

21 22 23 24 25 26 27 28 29 30

(The 30 division of the earth and the heavens)

THE UPPER HEAVENS

SERAPHIM: Spirits of the Order of Seraphim

CHERUBIM: Spirits of the Order of Cherubim

THRONES: Spirits of the Order of Thrones

DOMINIONS: Spirits of the Order of Dominions

VIRTUES: Spirits of the Order of Virtues

POWERS: Spirits of the Order of Powers

PRINCIPALITIES: Spirits of the Order of Principalities

ARCHANGELS: Spirits of the Order of Archangels

ANGELS: Spirits of the Order of Angels

THE LOWER HEAVENS

THE FIXED STARS (Zodiac) The AZONEI & the IGIGGI

1 2 3 4 5 6 7 8 9 10 11 12

(The twelve astrological divisions of the Zodiac)

THE ASTRAL SPHERES

SATURN: Spirits of the Saturnian Sphere

JUPITER: Spirits of the Jupiterian Sphere

MARS: Spirits of the Martian Sphere

SOL: Spirits of the Solar Sphere

VENUS: Spirits of the Venuscian Sphere

MERCURY: Spirits of the Mercurial Sphere

LUNA: Spirits of the Lunar Sphere

MATERIAL WORLD

WATCHTOWERS: NORTH, EAST, SOUTH, WEST,

Belial Lucifer Satan Leviatan

Elemental Spheres: EARTH, AIR, FIRE, WATER,

Elemental Spirits, Demons, Djin, & Intelligences

The Locks of the Abyss: 1 2 3 4 5 6 7 8 9

THE UNDERWORLD PLUTO, ANUBIS, SAMHEIN, KUTHA

Spirits of the Dead: Ghosts, Specters, Banshees, Poltergeists, etc.

Chaotic Spirits: ABOMINATIONS

ANCIENT ONE, DRAGON OF CHAOS

The Nine Angles: 1 2 3 4 5 6 7 8 9