THE DRAGON-BOOK OF ESSEX

Grimorium Synomosia Dracotaos

An Enchiridion of the Crooked Path,
Being a Grammar of Quintessential Sorcery,
Containing the Sacred Rites and Formulæ
Undertaken in the Mysteries of the Great Dragon.

Transmitted through the Circle of Four Watchers,
Seen and Unseen,

And Here Set Forth
By the Hand of

ALOGOS DHUL' QARNEN KHIDIR
Andrew D. Chumbley



XOANON MMXIV

This Book is respectfully dedicated to the initiates
Of the Column of the Crooked Path,

Past, present, and future...

With especial reverence to those Companions
Through whom the Vision has become Flesh...

To
P∴A∴
For revealing the Path as the Beauty of Perfect Dreaming;

To
D∴A∴S∴
For offering the Mind of Profound Illumination;

To
A∴
For sharing the Equanimity of the All-Spacious Heart;

And to
A∴D∴
For demonstrating the Mystery that cannot be revealed.

...

May the Blessing be
Upon all who would take succor from the Serpent's Mouth.

ACKNOWLEDGEMENTS

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For all that passed between us in the Viper's embrace, words cannot suffice.
For all that has yet to be...a thousand dreams cannot foretell!

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For all that led to the utterance of 'The Oracle' and for all proceeding from it, may the blessing be upon the Initiator.

To Those as yet unborn to the Path, the Scribe prostrates and here offers this work.

A. D. K.

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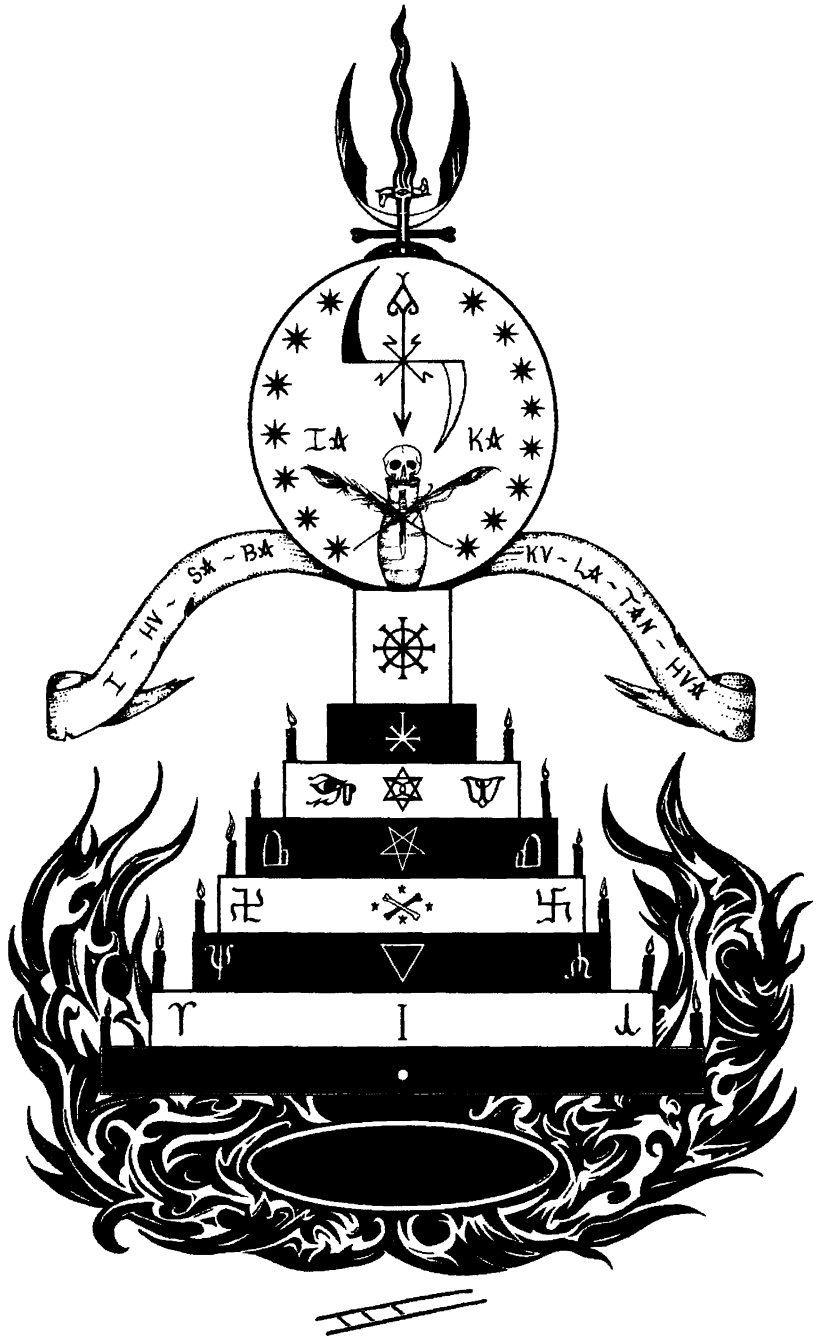
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HERE BEGINNETH THE GRIMOIRE PROPER

THE DRAGON-BOOK OF ESSEX


I - HV - SA - BA
KV - LA - TAN - HVA

THE ORACLE

Before I first guided the Hand of the Scribe,
When the Tongue alone served as the Quill
And the Memory alone served as the Tablet of Fate;
When the Cipher of Wisdom dwelt in Song and Incantation,
Then first gave I the Fire of the Holy Arte of Magick unto Man,
Then cast I down the Visible Effigies of that Power from their Invisible Abodes;
Yea, from the Forgotten Kingdoms amid the Stars to the Land
Of the Two Rivers the Horned Dragon of my Worship arose!

And by the waxing strength of mine adoration
The Dragon became as a Many-headed Serpent,
Its fiery tongues bearing forth Speech
Into all the Kingdoms of the Earth.

Many times the Oracles are spoken
And many times they are forgotten and lost.
Therefore have I bound a Secret Oath in Blood,
That the Children of the Serpent, the Dragon's Brood,
Shall be mine Arcana Incarnate.

Turn not from the Way through the Passing of the Ages,
Nor neglect ye the Celebration of these Mysteries!

The Oracle of the Elder Worship, mediated by the Antient One whose Powers are known through the visible stars of the Great Dragon and here transmitted unto the Children of Cain by the Hand of Alogos

THE SEVEN SEALS

I—THE WARD OF THE BOOK

In the Placeless Isle of Kahu, foreshadow'd
in the Sacred Precinct of Albion,
the Hidden Conclave of the Wise is decreed.
Heard loud is the World's heartbeat: the Silent Knell of Midnight most true!
Summoned are the Brethren of Cain!

Alone in the Spirit of Exile, gathered as a Companie of Strangers,
the Circle of the Cunning-fathers and Wise-blooded Mothers is convoked.
Yea, in the Forbidden Acre of Sorcerie,
where the many ways meet and part,
the Powers of the Arte Magical have gathered for Holy Covine.
In the Sworn Brotherhood of the Peacock-Dragon,
this Dream hath taken flesh!

By the Burning Quill of the Elder Faith this Secret Grammary is here transcribed
to fulfil the Oath of all Witchblood,
to vouchsafe the promise of Our Antient Convocation
and show forth the Way of the Old Serpent's Rede.

From the Isle of the Blessed this Book is given:
a treasure bestowed to all who walk the Paths of Magick.
To the Brethren of the Royal Arte in all Lands...
May the Blessing, the Cursing and the Cunning Be!

MANY ARE THE Kingdoms of the Earth and many are the domains of gods and of men from whence these many pages are borne hither to the Book of the Dragon's Brood. Many are the poets, saints and apostates, many are the outcasts, ear-whisperers and wandering priests, whose hands have been blest to bear the Word and through whose safe-keeping the secrets have passed. Many are They amongst the Dead and yet ever are They the Few amongst the Living. For such are They who have gathered these pages – as the fallen leaves from the gallow's tree and as the scattered ashes from the charnel-pyre, even as the nameless testament of the Mighty Dead to their Chosen Kin of Today and their Unborn Kith of Tomorrow.

From age unto age, from Master unto Pupil, through the many noble and antient catenae of succession, through many hearts – hidden and known – flow the blood-lines and spirit-paths of wisdom...all as one to the Heart of the Dragon's Brood, all as one to empower the Circle from

whence this Book cometh forth to the World.

Yet by a means unknown to gods and men, bound by neither scripture, law or faith of man, from between every mark'd and foot-trodden way, from beyond all possible past and future, the Lightning-swift Way of the Crooked Path is revealed: to each alone – the Path Unique!

II—THE THRESHOLD

HEARKEN! FOR THE Primordial Silence becometh the Living Word of the Book. Herein is the utterance of the Crooked Path, the Proclamation of the Antient One. This is the warning of the Serpent, borne 'pon the lips of the Warding Spirit who doth stand as the Guardian at the Threshold of the Way:

Let All who would pass beyond the Threshold and dare to place their step upon the Ever-deviating Path, let such as He and such as She be most sure of their preparation. For in the placing of Thy step, O' Seeker, Thy Fate is sealed. In this deed all things are chanced.

Turn back from this Threshold if the Signs of Portent do not give Thee assent. Turn back if Thou hast not duly undertaken the rightful disciplines, such as do perfect the Substance and the Essence of Thy Being. For the hidden vertu of Thine own nature must be as one with the subtlety of the Serpent's kindred. This Secret Truth of the Heart is most needful to all who seek this Especial Path of the Arte Magical. Therefore be Thou caparisoned in Spirit, Mind and Flesh, that Thou mayst venture forth in the strength of Thy knowledge and that none may stand against Thee.

Yet for all Thy wisdom, O' Seeker,
Thou shalt not foresee the striking of the Serpent at Thy mortal heart.
Therefore take good heed of this warning:
This is the Way of Transgression – the Path from every Path astray!

III—THE LORE OF THE BEGINNING

HEARKEN WELL AT the Threshold to the discourse of the wise, for here is made known the Lore that giveth substance to the Arcanum of this Book.

In the Beginning and in the End, throughout Eternity and in each season of time, even within this Very Moment, the Elder Gods cast forth their Spirit from the Void beyond to the Void within...

The Antient One cometh forth through the Secret Fire of Illumination, to burn within the Shrine of the Earth, to here make manifest the Mystery within the Flesh and Blood of the Wise.

In the fulfilment of prophecy at this present cross-roads of Æon and Mind, the Elder Gods have cast forth the Secret Likeness of the Void — the Formless Form — into the Circle of the Royal Arte; here to serve as the Perfect Vessel of the Flame, even as the Living Temple of Gnosis, wherein the Initiated Body may convene and conquer all.

Yea! The Gods that were before the gods of men have forged the Vessel for the transmission of the Quintessential Magical Power. For such is the current of many streams, the life-blood of the stars that floweth in the Sorcerer's heart and that formeth, each moment anew, the Body of Our Arcane Tradition.

The vehicle of transmission is named AZHDEHA *— the Antient Dragon! So called, for it is the Very Form of Change: the Great Wild Beast, partaking and transcending of all Nature.*

The Form of the Dragon is revealed unto Those who are born within the Race of the Many-headed Serpent. For such are They who reside beneath the Sacred Image of Our Kind; in the Noble Lineages of the Spirit, having descent through the Fire of the Antient One and being cast forth into the World of Existence from the Negated Abode of Eld.

Yea, the Form of the Dragon is here revealed through the Words and Deeds of the Serpent's kin.

IV—THE TWOFOLD GATE

This Book is revealed unto Thee, O Sorcerer! As the reflection of light from the Serpent's skin, as a visible guide upon the unseen way.

Upon every page Thou shalt find the Gateway set before Thee, O' Seeker! Let none, but Those born from the Secret Fire, seek to enter here.

Here lieth the Design of Thy Fate within all Worlds: the Pattern of Thy Perfection, the Aligner of all Possibilities to Thy veil'd intent.

Through the in-dwelling of Thy Self within the Body of the Dragon, through the Sacrifice of All to the Image of Nullity, Thou shalt become as the Living Flesh of the Gods without Name; the Communion of They-who-are-Not shall be attained.

Through this Gateway Thou shalt go forth from Flesh unto Void;
through this Gateway Thou shalt come forth from Void unto Flesh.
Here the Twofold Gate is set before Thee. Seek it not, but become it!

This Work is from Thy Hand, O' Sorcerer, reaching forth into all Other.
This Work, O' Sorcerer, is sent forth into Thy Presence from all Absence.
Twain, as the Serpent's Tongue, is this Pathway.

V—THE PATH

MANY ARE THE tasks, the hooks and the crooks of the Path.

Many are the ways in which the ordeals of initiation may be spoken of, and many are the ways in which they may be counted. For the One who seeketh beyond the letters and the numbers that 'scribe these pages and who aspireth to the Living Gnosis of the Dragon's Body, for such as He and such as She, the tasks of the Crooked Path are here given name and account — even as the knots that shall be tied upon the sacred cord. These are the many tokens of sacrifice that shall be taken in the turning seasons of the Serpent's heart:

The first task is named 'The Preparation of the Corpse'

The second task is named 'The Sacred Marriage'

The third task is named 'The Consummation'

The fourth task is named 'The Birth of the Dragon-vessel'

The fifth task is named 'The Pact of Blood and Starlight'

The sixth task is named 'The Path of the Fourteen Celestial Palaces'

The seventh task is named 'The Sabbat of the Lightless Moon'

The eighth task is named 'The Mystery of Hu'

The ninth task is named 'The Mystery of the Turnskin'

The tenth task is named 'The Mystery of the Red and the Black Serpent'

The eleventh task is named 'The Mystery of the Phoenix and the Seven Stars'

The twelfth task is named 'The Mystery of Embracing in the Dragon's Coils'

The thirteenth task is named 'The Mystery of the Five Watchers'

The fourteenth task is named 'The Mystery of the Returning Dead'

When the many tasks have been counted as deeds, when the ordeals of initiation have been numbered as steps upon the Path and as paces trodden upon the Circle's round, then, O' Seeker, Thou shalt know the Truth of the Crooked Way.

VI—THE PROMISE

Let the One who would pass beyond the Guardian of this Book
and dare to tread the Crooked Path – hearken and approach!
Let such as He and such as She seek to perform the Rite of Marriage unto
the Serpent, thereby shall ye consummate the union of Thy Being with the
Embodiment of Magick, even with the Very Power of the Dragon.

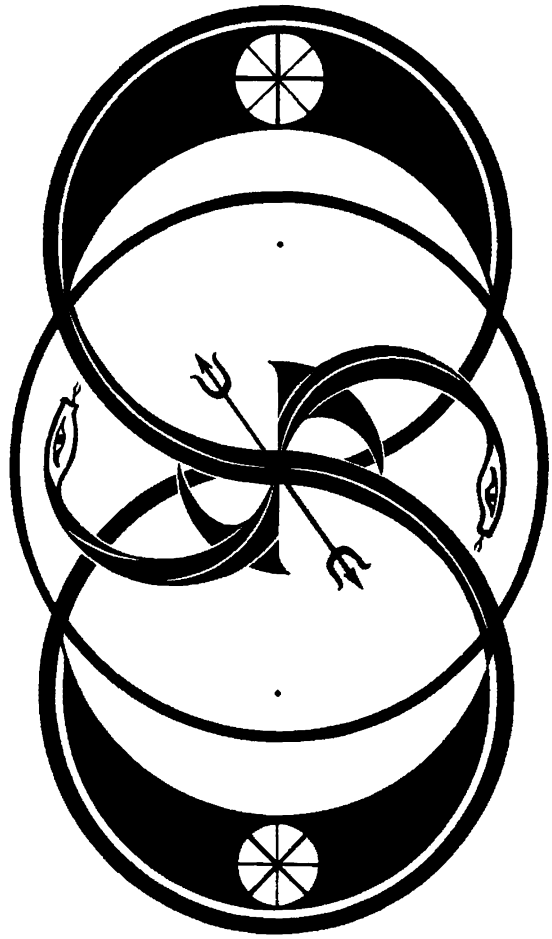
Stand Thou naked before this Gate, stripped of all save Thine Intent.
Cast forth Thine Eye to regard the Apparel that Thou must don in this Mystery;
cast forth Thine Intellect throughout the breadth of this Book.
Heed well the words that are cast before Thee, for that which Thy Sight doth
divine amidst these scattered bones will determine for Thee the surety of the
first step – Thy first act upon the Path – taken before the countenance of Thy
Veiled Companions. Wheresoever the Path is here shown unto Thee, know that
the Way hath been struck forward in all verity of deed and is here revealed unto
Thee by the labours of the Dragon's Brood.

Beware! Thy first step, as Thy last, shall fall 'neath the Eye of the Antient One;
for Thine every action doth lie 'neath the Watchers' gaze.
Thy deed is Thy worth and thus Thou shalt attain...to the Open Way of
Liberation or yet shalt Thou fall 'neath the Fate of All-predation.
This is the turning of the Path as Thy Foe and Thy Friend.
This is the Way of the Double-edged Blade.
To each alone this is the Path Unique!

Let Thine inward gaze fall not from Knowledge, nor let Thine Intent nor Thine
Action be false; for the envenomed sword of treachery is poised at Thy heart.
The Serpent's tooth is the Scythe, ever-sharp and ever-prepared for the harvest
of Life's bloodied grain.

Here the Way of the Secret Flame is set before Thee.
It is the Torch to guide Thee and the Gate through which Thou art led;
it is Thy Chosen Fate and the Promise of the World-field's End!

VII—THE SIGN



THE EXORDIA

A discourse germane unto the Task of Preparation,
being formed by commentaries concerning diverse matters of comprehension
needful in the working of these Mysteries:-

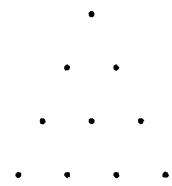
The Sacred Apparel and Instruments of the Arte Magical

The Nature of the Seeker and the Quadrigan Covine

The Turning of the Sacred Year

and

The Three Domains of Ritual Working



The Earthen Domain of the Arte Magical must be cleansed,
that the foundations of the Temple may be laid.
Therefore let the preparative counsel of the Crooked Path
be transmitted to the Seeker of the Great Dragon's Mysteries!

OF WORD, DEED AND DESIGN

REALISE, O' SEEKER, that the Knowledge of the Crooked Path will only grant true comprehension through application. This Grammar of Arte will outreach the understanding of All who do not meet Word with Deed.

The Word of the Grimoire, its sacred language, is used solely for the conveyance of the Mysteries to the chosen heart – for the transmission of the Magical Quintessence to the soul beloved of Azhdeha. The structure and composition of the work are wrought unto this distinct and especial purpose; for it is written in the unique poetic of our sorcerous persuasion, threading its wayward direction and casting its enchantments in an aged tongue borne of distant futurity. From the Subtle Realm of Divine Imagination, through the Living Flesh of the Initiator to the Earthen Domain of Manifestation, the translation of the Grimoire to visible form mirrors the Way for the Seeker – from Word unto Deed.

Here, in this Enchiridion of the Royal Arte, the knowledge of the Crooked Path is imparted by both a timely and an eternal pattern. Much knowledge is bestowed through the sequentiality of time, following the steps of the aspirant from the stages of preparation, onward through the many tasks and ordeals of initiation, to the accomplishment and on-going aspiration of attainment. Though the course of the path threads its way through time, from moment to moment, the true realisation of its arcana is sudden. The various stages of the path attain their true expression – as Gnosis – in a web of scattered instants, united through experience in the matrix of understanding. This is the Eternal Design of Sorcery's Intent.

Thus whilst much of the book follows the unfolding course of the path through time, much of its knowledge is bestowed through the realisation of the timeless in the chosen moment of chance.

With a single step the Crooked Path may be complete,
or yet with a million it shall ne'er begin!

BEHOLD, O' Seeker!
For Thou art stripped of all Thy Carnal Nature
and here, spread before Thy blinded vision, is the Stranger's Robe...

Behold, the Robe of the Outcast, the Vestment of Exile!
This Garment of Forbidden Power Thou must claim...
must make and take for Thine own.

Behold, O' Seeker, the Turn-skin coat of Thy Transformation!

.....

In this ordeal, all mortal flesh shall be the Banquet!
Thou shalt become the Feast for all the Spirits of the World!
The Hosts of the Earth shall flock unto Thee, as carrion beasts to their deathly sacrament, to grant Thee blood and bones anew,
to grant Thee such Flesh as is born from the Void.

Unto Thee, O' Seeker, shall be the gift of the Star-forg'd Body,
such as doth befit the treading of the Royal Dragon-road.
Behold!

Know ye that the First Task is the preparation of the Corpse,
and that its arcana are reflected within the artifice and skill
that forgeth the Weapons of the Sorcerer.

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THE REQUISITES OF THE ARTE

IN ACCORD WITH the First Task this Enclavicle of the Grimoire aims to provide both the aspirant and the adept with knowledge needful to the preparation, use and consecration of the requisites of the Arte Magical. Such knowledge has been expounded upon in divers places and by divers practitioners of the Arte throughout the World; herein the knowledge of the Sacred Apparel and Instruments is given with clear attent to the needs of those who would undertake the Rites of the Dragon-road. For the sake of completion the entire array of magical implements used throughout the fourteen ordeals is included here and thus the reader may find much cause to cast his eye back and forth throughout the course of this book. At the crossroads of Word and Deed the direct way through the labyrinth shall be made known. Let each and all heed well the counsel that is given, and let each and all unite the wisdom that is bestowed with the wisdom that is innate, binding all within the circle of unique ingenium.

The Sacred Vessel

THE SACRED VESSEL of the Draconian Mysteries is the Placeless Centre of the World. It is the visible image of the Seeker – a mirror of the initiatory path – fashioned in the likeness of an earthen fetish-urn. It is the athanor for the self-creation of the Mage, wrought for the transmutation of all according to the secret and uniquely revealed intent of the Crooked Way.

THE MARRIAGE-VESSEL

By Thine Arte, O' Sorcerer, procure for Thyself a vessel pure and empty.
Let it be cleansed from all past taint, purified by the touch of the elements,
and be virgin unto the force of intent. For this shall serve as the marriage-bed
for Thy most sacred union: the Agapae between Man and the Antient Serpent.

THE FIRST MANIFESTATION of the magical urn is known as 'The Marriage-vessel'. In form it should be of sufficient size to contain the blood-filled heart of Man; for that is the sacrifice ordained: the rubeate jewel in the Seeker's own breast. Its substance should be of clay, wood or

glass; of such matter as may be broken asunder by the hands of fire.

The Marriage-vessel is used solely at the inception of the path during the first working of the Hieros Gamos or Ka Rite. Once a suitable form has been obtained the vessel should be consecrated to this intent and then sealed until the appointed time of its use.

The Hieros Gamos or Sacred Marriage is a solitary rite which is practised in order to unite the aspirant to the Crooked Path – to wed Man unto Serpent. The enchantment of the Marriage Rite is worked daily for the last lunar month of the solar year – from Dark Moon to Dark Moon. Each day at midnight, the Marriage-vessel is opened and the Rite of Ka is worked. Each day an offering of blood and sexual fluids is made to the vessel; each day the entirety of the aspirant's being is offered to the opened mouth of Azhdeha. At the summation of each daily working the vessel should be closed and at the end of the entire Marriage Rite, that is, at the end of the twenty-eight/twenty-nine day cycle of the Moon, it should be hermetically sealed and wrapped in a black cloth.

Upon the day of Midwinter, during the hour bestriding the Black Noon of Midnight, the Vessel of Marriage is to be cast into the burning hearth of the Circle. This offering is the gift of the World's Heart, the sacrifice of All to the pyre of eternity. Its deed reveals the birth-and-death-place for all mortal gods and men; it is the sacrosanct act of primal transgression which ignites Our Path and illumines the Way forth. Within this very deed lies the inmost arcanum, concealed within the Mystery known as 'The Rite of the Black Sun'.

The offering of the Marriage-vessel to the fire that burns in the midst of the longest night is revered as the foundation-offering of the Crooked Path; for the slaying of the vessel is the severing of the Seeker's own head. The votive act of the urn's cremation is at one with the complete sacrifice of all consciousness to the primordial source of the initiatory current: the unification of Mind with the Ophidian Flame – the Living Fire of the Elder Gods. By the means of Ka the Seeker enters the Way of the Antient Dragon.

O' Earthen Vessel! May the blessing be upon Thee, around Thee and within Thee.
Be Thou cleansed in the scarlet waters of Moon-blood,
bathed in the tides of the shoreless sea,
washed in and against the running river,
made pure by the dew of dusk and dawn.
Be Thou blessed by the kiss of the lips that here name Thee.
Blessed by the kiss that shall come to betray Thee.

O' Earthen Vessel! May the blessing be upon Thee, through and throughout Thee.
Be Thou as the Head of the Infidel 'neath the jawbone-blade of Cain.
Be Thou as mine own skull cast deep into the Forge of the Serpent-flame.
O' Urn of Mortal Matter, blessed be Thee who passeth between the Head and Heels of Mortal Man. Bear Thou the Heart of the Transgressor to encircle the blood of sacrifice.
Be Thou the Cauldron for Witchblood's birth, the Adamantine Graal of Venom.
Be Thou the Cup of Wisdom-bestowing Poison,
fill'd with Nectar by the deeds of misrule.

O' Earthen Vessel! Be Thou mine own Image, that in Thy Making and Thy Breaking
I may pass through the Fire of the Great Ordeal; that I may step across the
Threshold – the borderland at the World-field's Edge –
to transcend the laws of mortal gods and men.
Let Thy Placing 'pon Earth be mine own foot's passing, within and beyond all Worlds.
Let Thy placing in flame be mine own trespass, alone into the Circle of Initiation.
Blessed be Thee as the Way-opener into the Boundless Kingdom of Qayin Azhaka.
Blessed be Thee as the Path-revealer into the Hidden Companions' midst.
O' Earthen Vessel! I give unto Thee the Blood and Seed for the flesh of all souls.
All Worlds that may be, I slay within Thee; that I may enflesh Thee alone and uniquely
– that I may embody the Gods without Name; that I may pass beyond in fateless fate;
that I may attain unto the Empty Throne – to claim the eternal freedom within.

O' Urn of Mortal Matter, be Thou the Void-severed Skull, the root of the Perfect Mind.
Be Thou the Zeroth Head of the Dragon, that Thy sacrifice within the Black Sun
shall beget the Hydra's sevenfold uprising: the Seven Star-crown'd Heads of Azhdeha.

O' Vessel of Arte! O' Dracotai!
As I have spoken, so Thou shalt be.
Thrice blest, thrice curs'd, all-cunning be!

THE DRAGON-VESSEL

THE DRAGON-VESSEL IS born from the ashes of the Hieros Gamos and is exalted as the Sovereign Vehicula of the Crooked Path; it is revered as the Fetish-urn of Purest Diablerie, the Very Image of Sorcery's God. The root of its ineffable empowerment is the point of the Sun's infernal descent – the nigrescent heart of the longest night; for the time of greatest outward darkness is hallowed as the most sacred hour: the epiphany for the secret light of initiation.

The urn which is to serve as the Dragon-vessel is to be obtained during the last days of the Hieros Gamos or during the interstitial time betwixt the end of the Marriage Rite and the time of its Midwinter consummation. It should be chosen by the Mage's fate, by the guidance of dreams and the unseen hand of the spirits. In size the vessel should be like unto the very skull of Man, for that indeed is its most perfect form. Elsewise let its substance be of clay, wood or glass, such as is fitting for the feast of insatiate flame. Having been obtained or fashioned by the aspirant, the new urn should be consecrated unto its destined purpose as the focus for the magical path – for the initiatory ordalium of the year and a day that lies between Black Sun and Black Sun. Being duly hallowed as the ordained repository of magical power the newly consecrated vessel is to be brought – empty and barren – alone or in covine – unto the Circle of the Midwinter Rite. At the summation of that most sacred mystery, when the old vessel has passed beyond, let seven offerings of ash be taken from the embers of the pyre and interred in the new and empty vessel. Likewise let seven offerings of breath be made, seven droplets of blood be poured and – from the eight roads that lead from the hearth unto the Circle's girth – let seven

pinches of earth be taken. Let all be offered unto the mouth of the newborn Urn of Azhdeha.

At the binding of the Midwinter Rite let the Dragon-vessel be sealed and then wrapped in a cloth of crimson silk, even as a child swaddled in the flayed skin of its own begetter. The Dragon-vessel is hereafter used as the primary external focus of all magical operations undertaken upon the Crooked Path. It is the Idol of Aversity within the Shrine of the Elder Worship. Its visible form shall be the mirror for the Seeker's own destiny and shall serve as the crossroads between the Carnal Vessel of the Sorcerer's Flesh and the Aethyric Vessel of the Dragon's Celestial Body. All shall conjoin within this athanor; for all that is must turn and re-turn to the point of primordial empowerment.

Being made according to the methods of Arte, the Dragon-vessel is to be opened by the hands of Man solely at the ordained times of darkness throughout the year:-

i) At the solitary working of the Oracle Rite at each Dark Moon.

ii) Upon each day of the last lunar month of the solar year – when the annual Covenant of the Sacred Marriage is renewed.

iii) During the rare and especial times of the Sun or Moon's eclipse, when the Dragon's lips do close about the celestial orbs of Helios and Luna.

At these times, being of subtil alignment unto the Night of the Black Sun, the offering of the World-field shall be made unto the Dragon-vessel's mouth, even the sacrifice of all Existence unto the very lips of the Antient One.

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By the many deeds of the Path, by the fourteen ordeals upon the hooks and crooks of the Way, the Body of Qayin, the First-born Sorcerer, shall be imaged-forth in the Vessel: the Flesh of all Initiated Entity shall be revealed from the deep in the Star-polish'd Mirror of Azhaka.

The many-masked Vessel of the Crooked Way is conceived upon the point of the Black Sun, and is made manifest within the Voidwise Pyre of all Negation. From the Circle of its birth, the path of the Vessel goes forth through the ordeals of the year and the day. Having passed full-circle around the Wheel of Time, it must return unto its own source, to the forge of its making. Know ye therefore that the life of the Dragon-vessel is that of the Monarch of the World, crowned for but a single year at a time and destined to return unto the place of consecration – to the sacred pyre of its own self-creation. In the heart of Midwinter the throne of the Sovereign shall become the altar of royal execution...

For as the last lunar month of the solar year comes round once more, the Urn of the Dragon shall serve as the Vessel of Marriage for the re-affirmation of the Covenant between the Elder Gods and Man. At that ordained time betwixt Dark Moon and Dark Moon at the end of the year, the Dragon-vessel shall serve as the repository for the Compact of Ka. Thus shall the Promise of the Hieros Gamos be exacted anew.

At the Dark Tide of Midwinter the Seeker returns unto the Rite of the Black Sun. Here the aged vessel must be slain, cast down into the forge to be rent asunder by the hands of the fire. And as the old vessel dies, so from the ashen remains it shall be born anew. Seven offerings shall be taken once more from the hearth of the Black Sun and these shall enter the lips of a newly blessed vessel. The Monarch of the Round Arte shall rule once more for a year and a day; the Wheel of the Sacred Year shall turn and turn again.

As the Spirit of the Dragon-vessel transmigrates from fetish-urn to fetish-urn, from Midwinter to Midwinter, so the path of the Seeker shall transform from year to year – deed to deed, forever turning and re-turning to the initiatory source of the Royal Arte: the Birth-place and the Burial-ground of Qayin Azhaka.

THE SERVITOR VESSELS:
the Naked Children of the Dragon

The Watchers' steps shall fall 'pon Earth and tread to compass the Infinitor's heart,
Fourfold in flesh and fourfold in spirit, to keep and to guard the Unseen Flame.
Naked of all mortality, yet 'guised and garbed in clay-wrought robes,
They shall attend in the Body of Man — to serve at the Black Feast, the Epulary of Night;
By Earth and by Air, by Water and by Fire, to feed the World to the Dragon's Soul.

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THE SERVITOR-VESSELS ARE the elemental wardens of the Grand Spirit-urn of the Dragon and are used to contain the divers offerings that shall be made unto the Sovereign Vessel at the appointed times of darkness. The attendant vessels should be wrought or obtained, in number and in substance, according to the requirements of the practitioner and according to that which they shall contain.

For the purposes of magical understanding the attendant vehicula may be perceived as being fourfold in nature. They may be envisaged as four guardians standing at the primary roads of the compass — the ways of Earth, Air, Water and Fire; for these are the paths of elemental power which meet and transect upon the point of the Dragon-vessel. According to their purpose and task, the many attendants of the Dragon should be wrought in such matter and adorned in such hues as befits the direction of their path.

Within each servitor vessel let the many and divers offerings be placed,- given over in custodianship until the appointed hours of sacrifice. Between the hands of each attendant let the harvest of the World-field be divided, and let this be accomplished according to the understanding of the four times and the four airts, even of the ways between. At each Dark of the Moon, the four attendants should surrender their charge, letting the manifold offerings be taken from the four ways and brought as one within the Dragon-vessel's heart.

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The Black Vessels of the North shall hold the empowered blessing of Midnight and shall serve to guard the offerings of Earth:- bone-dust, grave-earth, grain, leaves and the many sacred powders which are used for sigillic tracery, leechdom and wort-cunning.

The Red Vessels of the East shall hold the empowered blessing of the Dawn and shall serve to guard the offerings of Air:- feathers, perfume and scented flowers.

The White Vessels of the South shall hold the empowered blessing of Noon and shall serve to guard the offerings of Fire:- resins of incense, candles of seven colours and embers taken from the hearth — from each and every rite of Arte.

The Grey Vessels of the West shall hold the empowered blessing of the Dusk and shall serve to guard the offerings of Water:- the seven waters of consecration, the seven poisons of execration, the tears of the knife, of the sickle and the plough — the tinctures of the Moon and the fallen seed of Sun and Star — the many venoms and nectars of the serpent's fang.

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Let the Seeker of the Way discern well the nature and number of the attendants upon the Drag-

on. In flesh, let them be gathered in the circle of the fourfold covine to make manifest the Spirit of the Antient One upon the cross-ways of the earthen domain. In fetish, let them be wrought and positioned to watch and ward the many ways to-and-from the Shrine of Arte.

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THE PHOENIX-VESSEL

OF THE DRAGON – THE Ever-changing Spirit of the Crooked Path – no fixed form is possible. Such is the teaching of the Sacred Vessel, revealed in its passing to-and-from the Forge of Initiation. Yet of the very process itself, the manifold transmorphosis of Man and Serpent through the alchymic cycle of the ritual year,- of this there are many images cast forth upon the Dragon-road to reveal and reflect the transitory nature of each attained state of the Seeker... to make known the sacred retinue of gods and spirits that keep and guard the way.

Reaching between the stars above and the stars below, the seven-hued nature of the path is revealed and revered in the Name and Image of Dracotaos, the Peacock-winged Seraph of Light. Veiled in the fire at the circle's midst, the Serpent-angel is venerated as the Hidden One, the unseen mediator amongst the fourfold covine of the Watchers.

In the realm of the Earthen Circle is the Grand Octrigan Companie of the Witch-fathers and Witch-mothers. They are the Assembly of Faithful Gods, revealing the procession of Mind through the masquerade of all Belief. In their midst, the Idol of Qayin Azhaka stands at the crossroads of the Compass-rose. Begotten of Our Cunning-fathers and Our Wise-blooded Mothers, and yet beyond both Man and Woman, this is the image of the First-born Initiate: the eidolon of the unique aspirant.

In the realm of the spirits, in the kingdom of Elphame where dwell the invisible brethren of the serpent's race, in the many subtil domains of ancestral ghost and wandering djinn, there walks the Guardian of the Crooked Path, the Turncoat and Skin-leaper, known unto his chosen in the name of Draku-Ezhu. The razor-edge of the path is the sword within this spirit's hand; his is the blade of sacrifice, which turns and cuts both ways to transcend the breach of foe and friend. His is the key to open and close each door. His is the secret that transforms all circumstance – that diverts each and every turning of fate to serve the Seeker's will. All rites begin and end with an offering unto him, for he is the Intercessor between the Ways, the Messenger betwixt the Elder Gods and Man.

In the realm of the Year and the Day, in the fourteen-stepped circle of word and deed, the process of transmutation is revealed in the changing masks of the Draconine Power. Perchance, betwixt the changing forms of this masquerade, the face itself may be seen. That the Seeker may attain unto the realisation of this arcanum, the Phoenix-vessel is employed as a visible focus for the gnosis of transmutational process and as a repository for the spirit-mediator of the path.

In praxis, the Phoenix-vessel is a magical urn which may be used during a specific phase of the ritual year to augment the transmission of celestial empowerment and to create a visible medium for the cognisance of change. In form and construction, it should be like unto the vessel used in the Arcanum of Ka; for indeed its nature is to reflect – to oppose and to balance – the vehicula of the Hieros Gamos.

For the purpose of celestial empowerment the practices involving the Phoenix-vessel are begun upon the Day of Thu'ban, June 7th, and continue for fourteen days, culminating at Midsummer, June 21st. During this period, wherein each day is a mirror of time and task, the Phoenix-vessel is revered as the progeny of Azhdeha and is placed as a mask before the Dragon-vessel. As the first-born child it is conceived to incarnate all that may be begotten of the Dragon and as the first-born child it is offered in sacrifice – that the All-begetter may feast upon its own becoming and thus revoke the seeming course of its own destiny. Each day for fourteen days the vessel of the Phoenix is worked with in a manner distinct unto its purpose, tracing the path of the sidereal empowerment, node by node and star by star. The Guardian spirit is evoked and called forth to mount the earthen vehicle of the fetish-urn; likewise, the subtil form of the spirit is assumed in theandric similitude by the earthen vehicle of the practitioner's flesh.

Upon the day of Midsummer, during the Sacred Mysterium of Ku, the Phoenix-vessel is sacrificed within the ritual hearth – cast into the solsticial pyre of the White Sun. For thus, in death, its spirit is released to enter and ride the steed of the Sorcerer's body. As the physical form of the vessel is destroyed and the spirit enters the Seeker, the focus for the realisation of transformative process shifts from external telesma to actualise itself as gnosis within the innermost point of self-realised consciousness.

From the pyre of the White Sun the ashes of this sacrifice are to be gathered; thereafter to be offered unto the lips of the Dragon-vessel at the appropriate time of the closest Dark Moon.

The use of the Phoenix-vessel from June 7th, the Rite of Ia, to June 21st, the Rite of Ku, serves to transmit the stellar empowerment: the lineage of Ia-Ra-Ku.

The Rites of the Phoenix and the divers arcana of Ia-Ra-Ku may be used at the appropriate season in each successive year, for such are a potent means of comprehending the synastrian mysteries betwixt Serpent and Man.

THE LUNAR EMPOWERMENT OF THE PHOENIX-VESSEL

FOR THOSE DESIROUS of entering the Crooked Path by a means outside of the fourteen ordeals, or for such as They that seek to align themselves by deed of kinship and fealty, let such as He and such as She come forth unto the Swift Gate of the White Sun. Let the Worthy approach through the Season of the Sun's exaltation! Here to pass beyond and here to walk forth upon the point of divine empowerment enshrined within the Midsummer Rite of Ku.

Let the Seeker of the Swift Gate employ the Vessel of the Phoenix in a manner like unto the primal urn of Sacred Marriage, yet stepping forth upon the nodes of brightness – from Full Moon to Full Moon – for one complete lunar month prior to the Rite of Ku. As aforementioned, let the vessel be cast into the pyre of sacrifice and the spirit called forth to indwell its Summoner. Those whom the spirit of the path favours shall go forth free, most blessed in the Dragon's sight, and the souls of those whom the spirit deems unworthy shall fall – forfeit to the Dragon's jaws.

Those who wish to work the charms of the Phoenix by the path of the Moon for the sole purpose of self-alignment to the Draconian Gnosis should perform the appropriate devotions of the Phoenix-vessel and seal their deeds by the offering of the vessel to the White Sun's hearth. Thereafter let no ashes or relics be gathered from the fire, but let the heart of the Seeker be opened to that which shall rise invisible from the flames.

Let each and all beware in the Mysteries of Dracotai, the Sacred Vessel.
For the Idol of the Truth is the One Holy Lie!

Where the Seeker becometh the God-maker,
he may forge the fetters of his own deception, or reveal the way of self-liberation
Here all may make or break their mortal fate; the Idol of the Truth is the Mirror
of the Truthful Liar – whose face is unmasked in the Mirror's breaking!

The Book

A Book of Witchskin, with pages beyond mortal count or scope of Mind,
bound in the shifting pelt of the Serpent and written in the blood of all whom have
walked the Circle's round,- such is the Dragon-book, the present tome bestowed on Thee.
Such is the Book of Magistry that Thou, O' Seeker, shouldst make for Thine own.

THIS BOOK WHICH you are presently reading is a visible manifestation of the Subtil and Invisible Grammary of the Sorcerer's Arte. It is a revealed body of the Magical Teachings which have been transmitted through the hands of a Hidden Companie of Initiates, the Column of the Crooked Path. This manifest form of the Aethyric Grimoire exists in order to transmit the manifold empowerment of the Great Dragon Azhdeha and to impart the Magical Quintessence to all whom are called unto the Crooked Way.

Because of the intent through which this Grimoire is revealed, the very possession of this book constitutes a unique means of magical succession: the lineage of the Dragon-book. As these Teachings have been gathered together in the Blood-acre of Cain, so therefrom shall they be scattered anew..... As the Serpent's seed is spread over the Good Earth, so shall the world be brought into the Unedged Field of Antient Blessing. May each grain in its season reveal the golden compass of Forbidden Eden: the Perfection of Our Sacred Land!

The present book, being simply named in the vulgar tongue – 'The Dragon-book of Essex', is but one recension of the Crooked Path's Teachings. Though borne through time and spirit-path by many hands – both visible and invisible, the Teachings are here gathered into the semblance of a Whole, and are presently set forth in the manner of a Compleat Enchiridion of the Arte Magical according to the principal artifice of but a single scribe. Yet in truth, the Path cannot be bound by any one such manifest expression; its nature is to transcend, to go beyond the present attainment and to deviate from its own self-revealed definitions. The present book is therefore offered as a foundation – as a cornerstone for the Temple-without-walls.

From these pages, let the Journeyman take good counsel for his pilgrimage upon the ever-turning way. As the Eye of Vision has opened for the present scribe, so has he transcribed and here set forth the waymarks which are stationed at the hooks and crooks of the path. And as you may go forth, realise that although the path may be shared in spirit, the steps of each man are unique and are his alone.

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Here beginneth the Lineage of the Grimoire of Azhdeha!
To the hands of my Beloved, I shall fly as a Lightning-bolt!

To some I shall be as a sword...to cut a way through every obstruction,
or yet to others...a blade upon which to fall in the moment of complacence.
To some I shall be as an impenetrable forest; to some a haunted darkness;
to others I shall reveal a slender track of paradisaical destination.
To some I shall be a light – shining beyond reach in the palm of the hand;
to others a torch, a fire-brand passed from grasp to grasp amid the highest stars.
To the Many I shall be but many pages...a labyrinth without end.
To the Few I shall be as a single word spoken in the instant of need!
To those that may hear, I shall be Revelation! The Instantaneous Path!

And in the hands of some I shall sleep...
Centuries may pass, but what dreams may such repose bestow!

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The Triple Cord

IN RITES OF Initiation it is customary for the Initiator to cut a cord to measure the destiny of the candidate – past, present, and future. The initiatic cord is therefore of three strands, each of which measures the height 'twixt the head and the heels of the Aspirant. The three strands have various symbolic interpretations. These may defined as the outer, inner, and secret teachings of the cord. These shall here be explicated according to the Arcana of the Crooked Path:-

The outer interpretation defines the three strands as the umbilicus, the marriage-thread, and the noose. The birth-cord links the Seeker to the Womb of his Mother and represents the ancestry of the lineage into which he is being initiated. The marriage-thread represents the means for establishing the sacred bond – for tying the Endless Knot between the Initiator and the candidate. The noose is the death-rope and represents the path of futurity that links the Seeker to the grave and beyond. It is also the silent demonstrator of the fatality which befalls all who betray the trust of the Initiator.

When woven together, the three strands become one cord and represent the unified power of past, present and future: the self-realised destiny of the initiand.

According to the inner interpretation the three strands symbolise the lineal paths of empowerment deriving from the Primordial Mother, Father and Child of the Crooked Path. The left-hand cord is for the empowerment of Liliya and transmits the matrilineal succession of the Wise-blooded Mothers through the sisters and daughters of Liliya to the life-blood of the present practitioner. The right-hand cord is correspondingly designated as the means for conveying the empowerment of Mahazhael, the Father and Corpse-king of Witchblood. The central cord, analogous to the marriage-thread in the outer interpretation, represents the union of the Mother and Father in the body of the Child, thus the union of Liliya and Mahazhael in the flesh of Cain. This signifies the coition of Life and Death within the present body of the practitioner.

The secret interpretation of the Triple Cord concerns the Arcana of the Three Essences and is revealed within the Circle of Practise. Therefore let Those who would comprehend these Mysteries, step forth to trespass against the edge of all Worlds and by that deed gain entrance into the Blood-acre – the Domain of All-Betweenness.

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In keeping with the custom of the initiatic bestowal of the threefold cord and in accordance with the self-empowering nature of the Crooked Path, let the Spirit-guardian of the Path be called forth to possess the hand of the Seeker and to guide him in the deed of exacting the Sacred Measure by his own intent. Thus shall each Initiate claim the triune thread of destiny for themselves.

Having cut the cord according to the measure 'twixt head and heels, the deeds of the path may be numbered there-upon by the tying of knots. By this means we may utilise a simple leathern cord throughout the manifold and divers praxes of the path to keep account of our progression, step by step and day by day. By such means the Initiatic Cord becomes the Witches' Rosary, the so-called 'Ladder of Knots'. Of this there are three principal forms used within this Grammar: the Lunar, the Solar, and the Stellar cord. All should be cut to the same measure, but may be of differing colours appropriate to their function.

The lunar form of the knotted cord has two types. The first – the Rosary of Ka – may be used during the Hieros Gamos to bind and mark each digit of the lunar month. When complete with twenty-eight knots, this cord should be tied to the vessel at the time of its offering to the Midwinter fire. The second type of the lunar cord is the Rosary of the Black Moon. This is used to mark and number the Dark Moon Rites throughout the year; as each performance of the Oracle Rite is concluded and as the Dragon-vessel is sealed anew, so let a knot be tied upon the cord. With the utterance of the Sorcerer's Cry of Power, let the knot serve to ensorcel and seal the rite.

The Rosary of the Black Moon is the principal form of the lunar cord and should be kept year through year, for so long as the Seeker utilises the praxes of the Dark Moon Rite. If so desired a new length of cord may be cut with each new year. As time passes the Black Moon cords will thus increase in number and may be tied together at one end – together with the other forms of knotted cord – to create a scourge. This may then be used during the opening declaration of magical ceremonies to cleave the air asunder and open the way for the spirits to attend – with each utterance of the Sorcerer's Cry the scourge should be cracked as a whip and the lightning-swift pathway cast forth by the power of intent.

The Solar cord is used to number and bind the annual celebration of the Midwinter Rite. Ideally, only one such cord need be cut in a practitioner's lifetime; for only once each year is a knot tied thereon. It is thus that this form of the Witches' Rosary is commonly called 'The Yearly Cord'. It serves as a record of the number of vessels which the Seeker has offered to the fire and of the number of times the complete Rite of Marriage has been fulfilled.

The Stellar cord is used to number the stars of Draconis: the fourteen digits of the Dragon's celestial body. Throughout the year, many praxes utilise the cycles of the lunar fortnight – periods of fourteen nights – to measure the pathway of the fourteen sidereal zones of the Dragon. In such praxes a cord may be used as a mnemonic talisman, a knot being tied to mark each fulfilled session of practice. This being said, the principal and name-giving form of the Stellar cord is made during the Rite of Thu'ban, when the light of the fourteen Dragon-stars is drawn down into the Earthen Circle and the Sidereal Pact of the Crooked Path is once more revealed and renewed. In the annual celebration of this rite upon June 7th, it is customary for a knotted cord to be tied to number the steps of ritual pilgrimage and to seal the fourteen stellar empowerments of Azhdeha.

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As it is so revealed, let the three strands of Moon, Sun, and Star be intertwined, even as the three strands of Time, bound in the Thunderous Scourge of Qayin. By the motion of this crooked flail, let the Aire of Ultimate Existence be rent in twain. Let the Gates of Wisdom be struck with the Serpent's flame and be flung wide to the coursing of our secret intent!

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HERE FOLLOWETH THE EXPOSITION OF THE FOUR

ELEMENTAL WEAPONS

The Sceptre of Arte

IN THE GREAT Mystery-rites and throughout the divers praxes of the Path, the Sceptre of Arte is born in the hand of the Seeker as the staff of the pilgrim. Its steadfast impress upon the earth counts the spaces between the Wanderer's steps and signifies the bridging of the way between the stations of the pilgrimage. As the journey is thus made by step and stave between horizon and horizon, the upright axis of the Sceptre continually reveals the secret nature of the pilgrimage: the perpendicular pathway between zenith and nadir. The Mage's staff imparts the manifold lessons of the Pathway Within; it signs the singular route between extremities, the septentrional road of internity that aligns the stars of Azhdeha to the constellated body of the Seeker's flesh in its ever-becoming as the Sacred Isle. Ascending and descending 'twixt the head and heels of the way, the Serpent of Flame is imaged in the graven moment of the Sceptre's wielding. And planted in the skin of the Good Earth, shall not the Wanderer's stave become the Very Tree of Eternity!

Many are the forms of the Sceptre. Many are the arcana! Some are here disclosed at the place of the Threshold, and yet others – the true lessons of the pilgrimage – are scattered far and wide throughout this Grammary of Arte.

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There are three principal forms of the Magical Sceptre:- the Trident-stave, the Two-horned Stang, and the Wand.

THE TRIDENT-STAVE

THE TRI-FORKED STAFF is revered as the fire-blackened rod of Ka-i'ra, the Fifth and Hidden Watcher of the Mystical Quadriga. Thus it is honoured as the Royal Sceptre of the Path's Unseen Initiator and as the magical rood-staff of destiny borne by the Spirit-guardian, the Unknown Intercessor of the Dragon's brood.

In form, the Trident-stave is a columnic bough topped with three equidistant tines. In height, it is about equal to the measure between foot and shoulder, and in circumference is like unto the wrist of its mortal bearer. By custom, it is to be cut at noon from a hazel or yew tree – or from

such wood as is revealed unto the practitioner by dream, omen, or intuition. Once cut, the stave should be hewn, carved and decorated according to the skill and prowess of innate aesthesis. A customary adornment for covine use is to mark the personal sigillick insignia of all initiates upon the main length of the stave. It may thus serve as a memorial record of all who participate in these Mysteries and act as a sign of the unity that must reside betwixt brethren during the ordained times of their convocation.

In the Great Mystery-rites of the Draconian Gnosis, the Trident-stave is used as a visible idol of Al Thuba', the World-tree, the so-called 'Tree of Uncounted Boughs'. Within the eidola of the Trident the World-tree is cognized as the manifold route between the stars of heaven and the field of earth, and – by the coursing of its roots – as the means toward communion within the abodes of the Ancestral Dead. Reifying the divine image of Al Thuba', the Trident-stave manifests the thrice-blessed spine of the Dragon and, by its evolving symbolism throughout the ritual year, unfolds the arcana of the World-tree as the conduit for the stellar flames of Wisdom within the rachidian axis of Man. Embodying the channel through which the Seeker is empowered with the ophidian radiances, or kalas, of the Heavenly Dragon, the Trident-stave symbolises both the course of the Pathway Within and the nature of its external counterpart – the Body of Otherness. In this understanding, we may consider the Trident to represent the triple axis of lunar, stellar and solar force between the head and heels of the practitioner and, furthermore, as the body of the ritual consort, the magical partner – priest or priestess, through which the Mysteries are secretly communicated and through which the sidereal powers of the Dragon are reified as the elixirs of the Agapae or Love-feast.

In relation to the Agapae, the Arcana of the Three Essences, and the symbolic connection to the three channels of lineal empowerment, we may comprehend the three tines of the Trident-stave in the same manner of designation accorded to the inner teachings of the Sacred Cord. The left-hand tine represents the Powers of Liliya, the Primordial Witch-queen; the right-hand tine represents the Powers of Mahazhael, the Primordial Witch-king; and thirdly, the central tine – the conduit of sidereal force – represents the Powers of their mystical biune progeny: the child, Cain (Qayin Azhaka).

The Trident-stave may also be perceived as the visible emblem of 'The Column', both as the processional phalanx of initiates and as the pillar of celestial illuminance which stretches between the Draconick Pole of Heaven and the hearth of the ritual domain. The latter form provides the basis of mystical comprehension for the hypostates of the Trident-stave – the central hearth-pillars of wood – which are used in many rites to outwardly display the burning pathway 'twixt star, heart and hearth.

In general observance the Trident-stave is unfixed in its position within the ritual domain; for as it is said – it is the Wanderer's Staff. If it is not required until a specific juncture of ceremony – such as upon the Seventh Dragon-point in the Pilgrimages of Hu and Hua, then let it be planted in the ground at the far north of the ritual domain and there reside as the image of the Pathway beyond Reckoning.

THE STANG

THE STANG IS the name given to the Two-horned Sceptre of the so-called 'Presiding Devil'; for it is the Very Wand of Qayin, passed from the Time of Beginning to the hand of the Blood-acre's Magister or Magistra – to the Master or Mistress who is appointed as the vicegerent of the Unseen Initiator, thus to officiate at the convocations of the Dragon's brood.

Although in all matters of this unique path, Qayin Azhaka is revered as the True Master – the First-born Initiate, and each practitioner alone is vicegerent unto his power, it is deemed

aright – according to the time-attested manners of the Arte Magical – for one initiate to serve as the chief officiant in rites of covine practise.

In general observance, it is deemed that the inceptor or composer of a ceremonial procedure should serve thuswise, presiding in the North – at the so-called 'Place of Power'. In the manner of ritual observance utilised in the Fourfold Circle of the Quadrigan Covine, it is deemed that the appointed officiant should serve for but a year and a day at a time; thereafter the Stang – the emblem of that office – must be passed on to the hands of the appointed successor. Each initiate of a covine may therefore make their own stang, in order that they may rule with the stave of their own artifice; elsewise let a covine possess but a single rood of office and let this be passed on, even as the station of the North is passed on from Master to Master with the turning of the years. The rules of this succession are commented upon further below; see the sections of The Exordia concerning Seeker and Covine. Likewise, greater explication of the Stang and its ritual usage may be found in the appropriate sections within the Commentaries concerning the Three Ways of the Oracle Rite.

In form, the Stang is a single bough, crooked or straight according to predilection, topped with two tines like unto the horns of a goat, and of such wood as the spirits decree. The two tines directly represent the horns of the Great Dragon Azhdeha and signify the dual means of Perpetuity and Instantaneity – the mystical 'Double-way' of Attainment concealed within the Arcana of the Crooked Path.

In opposition to the attributions of the left- and right-hand tines of the Trident, the two horns of the Stang possess a reversed polarity of symbolism:-

The left-hand tine of the Stang is considered to be 'the Horn of the Great Father Opposer' and comports the pathway of initiatic succession stretching from Teacher to pupil, mind unto mind, across the reach of centuries. To cognize this arcanum is to directly apprehend the outward display of the masculine force known as 'the Path of the Black Serpent'. This conveys the Teachings of the Undying Torch: the spiritual flame of Witchblood's lineal catena.

The right-hand tine is the 'Horn of the Great Mother Destroyer' and reveals the pathway of sudden intercession, the instantaneous route of divine revelatory gnosis. To cognize this arcanum is to directly apprehend the outward display of the feminine force known as 'the Path of the Red Serpent'. This conveys the Teachings of the Lightning-bolt.

The dual means of the Black and the Red Serpent are unified in the body of the Stang to form the single stave of the Magister's power. The meeting of the two horns demonstrates the needful marriage between the continuity of ascetic discipline and the ever-changing course of instantaneous realisation, thus to beget the crossroads of true empowerment within the single-pointedness of the Seeker's Mind. The corpus of arcana relating to the Dual Means of Attainment is centralised within the Great Rite of Bha: the Mystery of the Dragon's Horns.

In all rites, whether of single circle or of Double-ouroboros, the Stang is to be placed in the Northern station of the Blood-acre – the so-called 'First Circle' or 'Circle of Presence'. Thus, standing in the Borean Portal of the Compass-rose, the Stang is to be revered as a visible embodiment of Qayin Azhaka, the Grand Heresiarch of the Draconist Temple. In such devotion it should be understood that the presence of the Stang betokens the mindful emanation of the Initiator to the Seeker, and likewise calls forth the mindfully visualised form of the Initiator from within the primordial consciousness of the aspirant. We should thus understand that the body of Qayin is the outward display, the magical appearance, of the Perfect Mind which realises the Quintessential Gnosis of Azhdeha. It is therefore deemed appropriate for each and all, alone or in covine, to offer honorific bows and genuflections unto the North, at both the beginning and the end of all magical ceremonies. In both mind and matter, let all render prostrations unto the Stave-mark'd Door of Septentrion, for thereby shall the Spirit of the Initiator come forth into the realm of manifest presence.

THE WAND

THE MAGICAL WAND is used for commanding and directing the spirits and powers that are raised and summoned within the many rites of sorcery. In these Mysteries, the wand has two principal forms. These may be understood as manifest hypostates of the Dragon's horns and may be regarded as mystical emanations from the dual tines of the Master's stang.

The first form is the Straight Wand. This corresponds to the sinistral tine of the Stang and directly partakes in the symbolism of the Dragon's left horn. The Straight Wand is thus considered to transmit the spiritual flame, the very numen of initiatory succession, from the First-born Sorcerer to the present practitioner...and beyond, carrying the force of intent to its chosen destiny. The Straight Wand opens and points the way for the Path of Direction.

In accordance with its representation of the direct succession from Master to pupil, the Straight Wand should be fashioned by the hand of one's own magical teacher and should be passed into one's hands during the time of induction into the path. Thus it has been taught of old, in the tradition from whence this Grammary is born. If such manners of the Royal Arte may be observed, then let the Seeker and Covine partake in such means of transmission. Yet, in both the making and the breaking of tradition, let it be here advised – in accordance with the Teachings of the Crooked Path – that the Seeker call forth the Spirit-guardian during the days of Ka and, by the unity of Man and Spirit, cut and fashion the Straight Wand of Arte. For thus shall it be passed in Truth from Master to aspirant, even in the moment of the unique realisation which bridges the divide of all aeons.

In form, the Straight Wand should be fashioned from a single bough of wood, and in length should be equal to one's forearm – from elbow to fingertip. It should be taken at Dawn upon the day of the New Moon – cut with a single stroke from a tree deemed precious unto the Seeker's heart. The deed of its taking should be returned by an offering of blood, drawn by the Arthana from one's flesh and offered with thanksgiving unto the place of the severed bough. Once cut, the Wand is very much the image of its maker – rough and unhewn, untouched by either skill or artistry. Thus, as with the discipline of ordeal and task, we may shape ourselves, so with the skill of hand and eye, we may shape the vehicles of our intent. By such devotion as we would exert in our own self-creation, so let us hone and adorn the many instruments of Our Arte.

If so desired, the Straight Wand may be made of bone. Such is most advantageous in rites of ancestral communion – whether with Man or Beast. If able, one should obtain the greater forearm bone (ulna) of a man or woman, and best if it be that bone is from the corpse of one esteemed powerful – whether in great hatred or in abundant love. For thus shall the bone be endowed with a spirituous vertu deemed most precious unto Our Sorcerous Arte. The tibia of either Man or Beast will likewise serve well as the Straight Wand and, from such a bone, scrapings may be taken at the times of the Dark Moon, to be fed as bone-powder unto the mouth of the Dragon's urn. As the Vessel is thus given of the Dead to eat, so shall the spirits of the Ancestors be drawn into its depths from the place of their repose; and, in dwelling within the Athanor of Qayin, all Souls shall hearken to the Sorcerer's words – to rise and know breath in pleasure, or else to serve at his bidding.

The second principal form is the Crooked Wand. This corresponds to the right-hand tine of the Master's Stang and directly partakes in the symbolism of the Dragon's dextral horn. The Crooked Wand is the vehicle for the powers of the Red Serpent and the Lightning-swift Path of Intercession. It is thus considered that the Crooked Wand may be utilised to convey the forces of sudden aleatory deviation; to augment the transcendent intervention of the sorcerer within a design of ordered nature and thereby to intercede within a seemingly fixed course of destiny, coercing all into unique deviation of intent. As the Straight Wand is used to command and direct, so the Crooked Wand serves to ensorcel, to coerce and to bind.

In dimension, the Crooked Wand is like unto the Straight, being of similar length, but of different form. Ideally, it should be wrought from the bough of a lightning-struck tree, or taken from the twisted roots of the tree from whence the Straight Wand was cut. Elsewise, let it be taken from such a tree as the spirit decrees and let the hour of its birth be Dusk upon the Day of the Old Moon. In accordance with its intent, let it be hewn and adorned. If the sigildry of the Straight Wand be devised in blackest hues, then let the graven signs of the Crooked be stained with red – even with the very blood of sacrifice.

Once hewn and fashioned in reflection of the Sorcerer's artifice, the Wands of Arte should be wrapped in silken cloth:- the Straight Wand in red and the Crooked Wand in black – according to the misrule of opposition.

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From the Grand Sceptre of the Heresiarch many emanations of power issue forth into the Circle of Manifestation, there to take form as the myriad staves held within the hands of the Dragon's brood.

From the Triforked Staff of the Wanderer cometh forth the Horned Stang of the Presiding Master; from the twain horns of the Stang, the Wands of the Ascending Flame and the Descending Lightning-bolt; from the dual staves of light the Eightfold Ring of the Greenwood and the uncounted staves of Power held in the hands of Sky and Earth!
All as one partake in Thee, O' Al Thuba', O' Thou Tree of a Million Boughs!

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The Cup

THE RITUAL CUP, or Graal, is the wellspring of the Dragon's life-bestowing elixir. To drink from the Cup is to incline one's lips to the womb of one's own begetting, even unto the roseate lips of the Primordial Blood-mother Liliya; to drink is to acknowledge the Pact of Great Return, to partake in the wine that contains the fullness of this Gnosis and to knowingly enter the Great Year's Wheel – the cycle of Initiatic Self-transmutation. To drink is to receive the Wisdom of the Path in full and, in the same moment, to forget; it is to accept the challenge of the Intercessor: to turn bane to blessing, to re-member the Wisdom Entire.

Whether of finely turn'd wood or of lustrous gold, let the Mind behold the Cup as the image of the ever-open vessel of Azhdeha, as a gateway through which one may enter – to sup deep from the Starry Well of the Initiator – to behold oneself mirror'd in the Abyssal Waters

of Ka'ira. To drink and sate oneself upon the blood of all sacrifice is truly to take succour from the Serpent's mouth, to fulfil the promise of the Cup's bestowal: that its form should be as a gift from the Seeker's Beloved. Verily, to drink is to receive the Love beyond all mortal knowing – the Love that transcends aught in Life or Death. Therefore, to the Cup of your own choosing, let the content of your heart be emptied. Thus, by your own deeds, the Cup shall hold the purity or the perfidy of this Path.

Upon the appointed occasions of darkness, when the Dragon's Urn is visibly opened, the Cup is used to receive and co-mingle all offerings of blood, sexual emissions, saliva, wine, perfume, ashes, bone-dust and so forth – before they are poured into the Sovereign Vessel. The Ritual Cup is thus revered as the heart of the Crooked Path's Intercessor – as the Instrument of Mediation between the life-blood of the Servitor-vessels and the open'd mouth of the Great Draconick Athanor. Even as the Cup of the Seeker shall minister betwixt the mouths of the Elemental Attendants and the Dragon-vessel, so shall the Graal of the Covine minister betwixt the mouths of the Four Watchers and the fiery tongue of Qayin Azhaka.

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The Arthana

THE ARTHANA IS the name herein accorded unto the Sorcerer's Knife of Conjuration. Also called the 'Athamay', its name signifies 'that which cuts' or 'that which divides'.

To contemplate the double-edge of the Arthana's blade is to mindfully approach the realisation of the Crooked Path's essential nature. For it reveals the Path of Sudden Change, the transmutative power which may liberate or destroy; and which, like the knife, may cut through the bonds of fateful imprisonment or sever the very flow of life. As the edge of the Arthana reveals the double-handed means of this swiftly-turning way, so the tip of its blade reveals the focus of intent – the pinnacle uniting and transcending all dualities.

Through the ritual gestures of the Arthana – its turning betwixt the flesh of the Seeker and the skin of all Other – the transliminal Way of Betweenness is demonstrated. The Arthana's exaction of the self-sacrificial deed directly reveals the wordless understanding of the Draconick Gnosis unto the body. It is thus that the touch of the Arthana upon the skin of the Seeker portends the dance of the Aspiring Mind upon the tortuous route of the great ritual pilgrimage. By the very motion of our body through the ordeals of the Path – by the needful immersion of the Self in the alchymical tasks of the Dragon-road, we are opened to the spaciousness of the Voidful Beyond....to the infinity of Gnosis Within.

By the offering of our own blood, both in mind and in matter, we signify the sacrificial division of all mortal flesh. By such direct means, Man is divided upon the wheel of the seasons and is cast across the face of the Sacred Land. For it is through the fulfilment of the pilgrimage that the body may attain unto its Great Re-membrance: the accomplishment of its mystical entirety as the Isle of the Mage's Perfection.

As with the Magical Sceptre, there are three principal forms or hypostates of the Arthana:- the Sword, the Dagger, and the Nowl-spike.

THE SWORD

THE SWORD IS revered as the greater form of the Arthana's embodiment of the Crooked Path. According to lore, the double-edged sword represents the divine form of the plough-blade or jaw-bone, the weapon whereby Cain, the First-born Child of Liliya, slew Abel, the infidel by whose very death we signify the transmutative sacrifice of all profanity. Throughout the Great Rites of the Year, the sacrificial deeds mystically accorded unto the Sword of Cain convey the esotery of Exile and Resurrection. Similarly, the symbolic process of forging, shaping and honing the sword is used to convey the alchymic transformation of the initiate.

In congregational ritual, the chosen sword of a covine should serve as the sovereign weapon of the Circle's Presiding Magister. It should be wielded according to the directions of the spirit, to delineate the motion of intent, and to cut through all obstruction. At the inception of a rite it may be used to trace the outline of the chosen working area, most especially to ceremonially cut the peripheral finitor of the Blood-acre. This is the magical deed of 'cutting the endless furrow' and in its accomplishment Man is known as 'Meimun' – the horse beloved of Cain.

The two edges of the Sword-blade reveal the nature of the Path as the Dual Way of Ascent and Descent. The Sign of the Upraised Sword displays the Path of Ascendant Realisation, the instantaneous cutting through of all fields and aires of bound awareness. The gesture of the heavenward blade delineates the course of the Mind penetrating the veils of appearance, the ascent of consciousness to the very pinnacle of dimensionless ipseity. Conversely, the Sign of the Earth-cleaving Blade displays the Path of Descendant Reification; it comports the epiphanic fall of the lightning-bolt, the insurgence of sidereal numen into the incarnative matrix of the Sorcerer's flesh.

It is said in lore that the Hidden Gateway at the centre of the Blood-acre is guarded by the Whirling Sword of Azh'ra-il – a blade of limitless reach, continually revolving in all possible directions. None may pass beyond its guard, save those who grasp its secret – who may place their step upon its ever moving tip and attain to the Dance of Leaping Stillness. In this arcanum, the Mystery of Al Zin Surat, the dual means of the Arthana are one.

The sovereign role of the Great Sword is further attested by its function as an object upon which oaths of fealty and ascetic discipline may be sworn. Embodying the unyielding nature of the Path, its form is deemed most worthy of this service. In covine practise, it is the duty of the Presiding Magister to wield the Sword in this role, to both receive and bear witness to the taking of an oath. In isolate practise, the Intercessor of the Path is called into the blade and by its touch, the blessing or curse of the Initiator's tutelage is conjoined in the deed of our pact. In all such acts we are as new aspirants standing at the circle's edge, awaiting the challenge of the Blood-acre's Ward: the ordeal of the Invisible Watchers. By the touch of the Sword to our bared breast we realise the penalty of betrayal and yet swear knowingly to the poise of heart needful to our attainment. By the touch of the Sword-point to the crown of our head, we are shown the secret burden of the Royal Arte; and by the touch of the blade-edge to our feet, the narrow way is opened before us – the transliminal route of Divine Trespass which leads into the Kingdom of Qayin Azhaka.

THE DAGGER

THE DAGGER, OR Short Sword, is the magical weapon most generally used to manifest the dual powers of the mystical Arthana. As the Great Sword of the Magister is beheld as the Jawbone-adze of Cain's primordial victory, so the Dagger of the Seeker is revealed uniquely unto each – to be possessed as a veritable image of a razor-edged tooth from the Dragon's jaw. For as the

blade of the True Aspirant must cut the World-skin and thus open the way into the Divine Body of the Old Serpent, so the fang must turn – to slay all and aught that is profane unto the blood of Eld. Both as one, Man and Serpent shall murder and marry the Other.

In matters of practise, the Dagger is wielded for many and divers purposes, all of which are united in the intent to transect and mediate between the realms of spirit and flesh. The Dagger is thus utilised to cut through the veils of the Circle's subtil aire and to cleave wide the Gates which open betwixt the Worlds. It is used to cut the flesh and let fall the offerings of blood; to cut and to shape the wooden staves of Arte; to trace the God-dreamed Signs of Calling and Sending; and to command and guide the wayward spirits that are held 'neath the Mage's dominion.

In form, let the Dagger be chosen or forged by each practitioner according to need. By Crooked Blade and Straight Blade, the Powers of the Arthana shall be shown to none but Those deemed worthy to receive the blessing of the Antient One's kiss.

THE NAIL OR NOWL

THE NAIL OR Nowl is a spike of wood, horn, or, most usually, metal. It is fashioned like unto a long coffin-nail or harrow tine, and is uniquely adorned according to the aesthesis of its bearer. In purpose, the Nowl is used to ritually impale a point of ritual focus, such as the middle of a cross-roads or a node within an earth-sign. By the act of driving the Nowl-spike into the earth, one creates a visible zone of empowerment around which an enchantment may revolve and centre itself. The single point of the magical nail opens and transfixes the hot-point of intent and visibly displays the One-pointedness of Mind implicit within the sorcerous act. It is thus that the Nowl is revered as the earthen image of the Axis of Heaven – at one with the immutable location and radiance of the so-called 'Golden Nail', the Antient Draconick Pole-star whose name is Al Thu'ban.

A further use of the Nowl is to demarcate an area intended for ritual use. Several such nails are required for this purpose; one for each angle or corner of the field to be hallowed. Each nail is to be driven into the earth at the limits of the chosen plot and then tied by a coloured thread. (For an example see 'The Wreath of Seven Laughing Skulls'.)

Before use the Nowl-spike – alone or in multitude – must itself be consecrated. The customary method is to bind the weapon to the vessel at Midwinter and allow it to pass through the flames – to glow with the fires of the Dragon's pyre and be blessed with the Mystery of the Nail-That-Never-Cools.

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Further knowledge pertaining to the Arthana is contained within the following enchantment, which is itself to be used as a spell of consecration.

Blessed art Thou, O' Arthana: Sword, Knife and Nowl!
Blessed art Thou by the Running River, cleansed in the flow of Seven Waters.
Blessed art Thou, O' Spirit exacting of the Blood-oath. Upon Thy fiery blade the Pact of Biqa is wrought; uncooling, Thou art quenched in the tides of Azh'ra-il's heart!

Thou art mighty to cleave all Æons,
to pierce all Veils of the Existant, to reveal the Way of the Negated One:
Thou dost create the Divided Gate for Our Going Forth upon the Dragon-road.

'Bloodletter' is Thy Name.
May Thy kiss bestow the Libation, the Offering that doth bespeak the Marriage of Serpent and Man. Where-e'er Thy keen edge doth transgress the Path of Flesh, there Thou dost create the Crossroads where-at Mortality and Eternity are conjoined and annihilated – where we, the Serpent's Kin, are wed within the Arcanum of Death.

'Iconoclast' is Thy Name, the Leveller of Kingdoms.
Thou destroyest all Worlds to open the Passage of Transference between all Otherness.
Thou dost direct Intent to flow 'twixt the Images wrought of all Temporal Charm,-
to give, to take, to forge and re-create, ever according to the Gnosis
wherein all Mortal Gods have their Beginning and End.

Nowl of Fearless Invultuation! 'Impaler of Heaven and Hell' is Thy Name!
Potent art Thou to mark the Angles in the Antient Meadow of the Night-black Goat.
By Thy Triple-edged Blade Thou art become the Flayer of the Three Dominions.
Thou dost cut through every limitation of circumstance to unite all Possibilities within the Instant of Enchantment. With Thy venom-drenched tip Thou dost define
this Moment of Our Timeless Becoming.
O' Arthana, Thou art held within each Hand of the Quaternion Watcher.
Thou art held, in secret grasp, by They who watch at the Fourfold Gate.
Thou dost turn and turn about to slay the Hydra of Possibility,
thus to beget the Perpetually Reborn One, the Lightning-bolt of I
transmigrating throughout every Form of Being.

Thou art the Scythe within the Hand of They who stalk the twilight; Thou dost move with the Companions of the Shadow, unseen amidst the Infinities of Existence.

Thou dost reap the Harvest of Incarnation.
Thou dost appoint the Altar for the Feast of all Sexuality,-
the Agapae wherein all Flesh is consumed – through which all Flesh shall Become.

Be Thou ever quick to strike; to turn with hidden aleation upon Friend and Foe alike.
By this Orgia of Sacrifice let the Entirety of I be re-membered.

Thou art the Talon that transfixeth all Worlds, to pierce the Very Centre of the Quintessence and penetrate to the Centre of the Stellar Domains.

Thou art the Ascending Horn, Tearer of the Sky; Thou preparest the Field of Night for the fiery seed, sparking heavenward from the hearth of Kahu.

Thou art the Descending Horn, Tearer of the Earth; Thou preparest the Ancestral Land to receive the Dragon-seed scattered from the Stars.

Thou art the Dragon's Fang — where-e'er Thy Point doth fall, there shall spring up the One-hundred-and-seventy-one Legions of Spirits that Thou dost command.

Thou art the Fire-tongue of Dracotaos —
Thy damascened blade reflecteth the myriad colours of the Peacock's Tail.

Thou art the Bloodsucker, the Cursed One — drink deep of Our Blood, the Oath of Our Lineage, and distil therefrom the Draught — the Poison dripp'd from the Dragon's lips — the Communion of Our Pact and the Mithridatum of the Wise.

Drop by drop let the Venom of Azhdeha fall from Thy blade — as from the Golden Scorpion's Tail — into Our Chalice, here raised unto the Heavens:
the Perfected Mind enthroned within the Temple of the Dragon's Skull.
O' Subtle Poisoner — give us Ekstasis! Intoxicate us with the Dragon's Kiss;
For Thy Touch bestoweth Illumination, the seductive caress of Perpetual Bliss!

Thou art the Razor-bridge, where-on we must place Our Step and make Our Way.
Thou art the Pure Flame burning bright to light the Path through every deviation.

Thou art the Sword of the Eight-armed Sentinel that guardeth Our Circle,
Thy Blade turning in ev'ry direction.

Thou art the Omen-bearer, the Thunderbolt of the Eschaton,
striking hard to haste the Dawning of the Dragon's Aeon!

O' Arthana, strike sure and swift as the Unyielding Serpent;
for as the Reveal'd Fang of Azhdeha I do consecrate Thee
unto the Service of the Column of the Crooked Path.

So let it be done — this Charm to become!

The Disk

AS THE SCEPTRE serves for fire, the Graal for water, and the Arthana for air, so the Disk serves for the element of earth – to forth-show the sigillic arcana of manifestation. And as there are many modes and means of such arcana, so are there many forms of the Disk; the principal forms of which are the Coin, the Ring, the Amulet, the Pentacle, and the Paten.

THE COIN

ACCORDING TO THE custom of our practice, the Aspirant to the Royal Arte should fashion a magical talisman like unto a great coin – being of no worldly currency or fixed denomination. This coin is known as the Sabbatick Token and is intended to serve its Bearer as a Sign of Secret Wealth in the Worlds of Gods and Spirits. It may be wrought of metal, clay, or bone, – of such substance and ornament as befits the aesthesis and artifice of the Seeker and his Brood. In the hypostate of the magical coin, the Disk is traditionally used as a silent means of recognition between the brethren of a covine. One side should bear the Sign of its Maker, whilst the obverse should bear an especial design: an insignia unique unto the covine and its purpose.

When time and distance scatter the members of a conclave, when the Pact of the Brood is passed on beyond the knowledge of all brethren, then shall the coin serve well as the Password betwixt the Blessed of Sight.

Upon all occasions of formal ritual observance the coin is used as a sign of fellowship betwixt the Seeker and the Spirit-guardians of an Hallow'd Ground of Arte. Bearing the coin, one should approach the entrance into the circle. One should then kneel and make solemn entreaty unto the Spirit-ward of the site and, when ready, one should pass the coin over the ashen border. Laying the coin upon the ground, one should then stand and enter the circle by the ordained means of the Witches' Step. In addition to the offering of the Sabbatick Token, a secondary offering – that of a common and worldly coin – may be made before entry: the coin being cast across the threshold and into the central hearth.

(For the inner and outer offerings of the coin and the Deed of the Witches' Step, see 'Temenos: The Circle')

Upon chosen occasions of a covine's assembly, when so decreed by the Presiding Master or Mistress, an especial form of Sabbatick Token may be required of each aspirant, solely for the distinct purpose of gaining entrance into the concealed domain of a specific rite. In such an instance, the form and design of the token should serve to express the aspiration of the Seeker to enter the rite and should display his intent to gain the secret knowledge that lies within its realm. When so fashioned for the purpose of a single ritual the token acts as a Sign that the Aspirant has fulfilled the necessary acts of preparation for the rightful undertaking of the Mysterium. For an example of such, see 'The Rite of the Turnskin'.

THE RING

IN THE WORKING of these Mysteries it is customary for the brethren of a covine to wear a magical ring, most often a seal ring bearing the insignia of the Dragon or some design unique unto the circle of practitioners. In this hypostate of the Disk, the magical ring functions in the same manner as the Sabbatick Token – as a silent means of recognition betwixt the initiates of a covine.

For those whom it pleases, let the Ring of the Dragon's brood be wrought, even as a Sign of the Marriage-pact 'twixt the blood-lines of Serpent and Man. Let the Seal of Azhdeha be engraved upon the crown of this precious circlet; and upon the shoulders and band thereof, let the secret name and sigil of its wearer be 'scribed. Let none wear this token of betrothal 'til the Rite of Ka is fulfilled.

THE AMULET

A DREAM'D SIGN of the Quintessence wrought anew in manifest substance, such is the most noble and powerful form of the Amulet. For it is a visible display of the Arcanum of Incarnation: the Wisdom that makes the Spirit to know breath upon the Earth.

Yet many are the means whereby the Dream is revealed, not solely by the path beyond the veils of sleep. The signs and objects of power may be shown by the opening of the Eye to the Dance of the Intercessor – by the purification of the Sight unto the revelation of Chance: the augur writ in the patterns of sky and cloud, in earth and stone, in flowing river and shimmering pool, even in the roiling expanse of night and in the hearth-fire that flickers below.

Whether made manifest from dreams, wrought by sudden inspiration, or found by chance as an hagstone or bone, the amulet should be intuitively realised as sacred to its bearer and should be worn at all times as a sign of one's residence 'neath the guardianship of the Gods.

Those whom are desirous of possessing an amulet filled with the numen of this Path should make entreaty to the Daemon of the Dragon-vessel. When Intent is placed in faithful silence and the Desire itself is fallen into the vessel's mouth, then – as with all such Wishes – it shall become Truth.

THE PENTACLE, OR TALISMAN PROPER

AS THE AMULET denotes the magical blessing freely bestowed by the Gods upon the Seeker and is worn as a sign of protection from all profane forces and influence, so the Pentacle or Spirit-seal denotes the power of the practitioner's intent to bind or direct a force or spirit to serve him in a specific task or function.

In practise, the Pentacle is customarily a small metal or waxen disk – about the size of a hand-palm, upon which a sigillic design is engraved and into which a spirit is called forth and bound by the Mage's command. The magical operations for the making of the Pentacle and for the calling-forth of its empowering spirit are to be undertaken at times germane unto their specific qualities and nature. Similarly, the substance used to make the Pentacle must be at one with the nature implicit to the task, and indeed must be most pleasing in quality and form as a residence for the spirit. For instance, if a Pentacle were to be made to bind a spirit belonging to the Conclave of the Great Rite of Tan, the chosen substance would be lead or dark blue wax, the day of its shaping would be Saturday and the hours chosen for its engraving and spiritual empowerment would be between 4.30pm and 7.30pm. (See Tables of Correspondence).

Once made and filled with the spirit's power, the Pentacle should be wrapped in a cloth of suitable colour and carried upon the person of the initiate for so long as it is required. Such talismans may be used throughout the course of the Draconick Rites to call forth spirits possessing concealed knowledge germane unto the many ordeals of the Path. When the season of the talisman's intent has passed, the Pentacle should be bound into the cloth-wrappings of the Dragon-vessel upon the tide of the Moon's darkness; thus all shall be aligned – season through season – unto the greater design of the Mage's attainment.

If a Pentacle would be made to serve as the repositoire of a Guardian or Familiar Spirit, then let its form and substance be revealed by dreams and by entreaty unto the Sacred Vessel. When the form has been made in accord with the directions of the Intercessor, the talisman should be charged with the spirit's breath at the time of the Vessel's opening.

With regard to the sigils that are to be engraved upon a Pentacle – these are customarily the geometric forms representative of its intended power and the magical names by which its spirit or force is called and directed. The basic or root-form of the Pentacle is the Sign known as the 'Witches' Foot', the Pentagram or Fivefold Star. This serves for the continual purpose of aligning the five sensory forces of the practitioner's own perception unto the Subtil Aires or Powers of the Arte Magical.

THE PATEN

FOR THE PURPOSE of formal definition distinctions may be made between the different forms of the Disk. In the unique mode of practise used by each individual such distinctions will merge and overlap. In the talisman known as the Paten the divers forms of the Disk unite in an admixture of sigil, geometric design and representative insignia, thereby demonstrating the unitive nature of the Arcana of Manifestation.

In simple terms, the Paten is a flat round of wood, clay, wax or metal, about a forearm's length in diameter. Upon its surface the Great Circle of the Initiate's Understanding is to be depicted in the manner of a single design. It thus serves as a mirror for the Crooked Path – both for the Blood-acre 'neath the Seeker's heels and for the Stars of Azhdeha coiling above his head. If made with skill and insight, the Paten should function as a mnemonic for the cycle of the Ritual Year, displaying unto the Eye of its Maker the pattern of the Path from its origin to the present moment.

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As the arcana of the Disk are revealed beyond these meagre words, so let their magistry be executed in all such media of artistry as befits the Seeker's Vision. Upon parchment and paper, let their tracery be 'scribed – that the spirits may find voice in the flames of the Black Sun's pyre. Upon flags and banners of richly coloured cloth, let their sigildry be emblazon'd – thus to show forth the regal harlequinade of Qayin Azhaka, dancing upon the winds of the Compass-rose though all the seasons of the Circle's round. And upon the Good Earth 'neath the Seeker's Step, as Earth-signs for the Spirit-procession, so let the patterns of the Disk's Arcana be cast down from the Starry Heights unto the Substance of Our Carnal Self-begetting!

.....

BINDING ENCHANTMENT OF THE FOUR WEAPONS

Great Sceptre of Bone! O' Seven-citied Road of Kahu!
Thou Spine of the Serpent, who art cast down
'twixt the head and the heels of all Living,
***Bear** Thou the fire of the Dragon's Stars to ignite the Forge of Our Master Qayin.*

Great Chalice of Diamond, black as Midwinter Night!
Thou Cauldron hewn of Bright Emerald, green as the Midsummer field!
O' Seven-faced Jewel of Brilliance, a-shining in the Master's brow,
***Be** Thou the Graal of Immortality's Poison: the Cup of Our Rejoice in the Pact of Ka.*

Great Arthana of Seven Metals, Thou Upright Nowl of Insurmountable Power!
***Thou** Flaming Sword whirling in the heart of Qayin, ever-turning in Azh'ra-il's hand!*
***Be** Thou the Blade of Might and Justice, to wield the Eight Winds at the Selion's border.*

Great Disk of Seven Earths! Seal of Azhdeha!
***Be** Thou set firm upon the World-field's skin in the Hidden Design of the Companions!*
***Reveal** Thou the Mark of Qayin, the Brand of Liberty upon the flesh of all Beloved!*

Ye Weapons Four! Carry the corners of the World!
Enhallow the Kingdom for the Royal Pauper.
Make welcome the Road of Our Exile, prepare the Way for Our Great Return!

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HERE ENDETH THE EXPOSITION
OF THE FOUR ELEMENTAL WEAPONS

THE INSTRUMENTS OF MUSICK

INSTRUMENTS OF MUSICK are to be used throughout the various rites of this Grammary, to herald the Beginning, to pronounce the Silence in sound and rhythm, to acknowledge the presence of the spirits, to celebrate the uncountable sensations of the Circle's round, and to signal the close – the binding of All – the return unto the Word of Beginning.

Foremost among the divers instruments are the Bone-trumpet, Hand-bell and Drum. These are the instruments beloved of the isolate sorcerer upon this Path – for such as they are born from the bone-yard and sound the knell a-feared by the flock of mortal man.

THE BONE-TRUMPET

THE SORCERER'S TRUMPET is to be made from a human femur, best stolen from the grave of a saint or a criminal, elsewise taken from the corpse of one's brother in Arte. If a human bone cannot be obtained, then a femur from a beast such as a deer or dog will serve, otherwise a horn from a goat may suffice.

The femur should be cut at the smaller end to form a mouth-piece for blowing and carved at the greater end to form a larger mouth – from whence the songs of the spirits may issue into the air. Once cut and shaped, the bone should be decorated with sigildry and stained with inks, thus to become a worthy stave and instrument for the Mage's power.

In many rites the Bone-trumpet is blown to herald the beginning of a convocation and to rouse the spirits to conjoin in the elation of the covine. In rites of ancestral evocation and propitiation, the trumpet is sounded to call the great assembly of gods and spirits to the presence of the sorcerer. Because of its great power, let none but the owner of the Bone-trumpet cause it to speak.

Blessed be Thee, O' Trumpet of Bone, for in Thy Calling
the Voice of the Primal Ancestor breaks forth from the Tomb.

Let Thy Song resound aloud throughout the Aeon,
to rouse and summon within the Antient Conclave all those who are born of the Fire.

As the Breath passeth from my lips to whirl within Thy Sepulchre,
so do I give Life to mine own Death within the Dragon's Embrace.

As Thy Voice echoeth from within the Labyrinth of Atavism,
so dost Thou bear the Logos of the Peacock-dragon unto ev'ry Point of Time and Place.

O' Thou Conspirator of Our Ophidian Pact,
Whisper unto us the Elder Secrets of Our Lineage;
Let the Logos of Azhdeha be heard by us in all things:
As the Birth-cry of the First-born of Witchblood;
As the Death-sigh of the Last Sorcerer to die;
In the surging tides of Our Hearts, and the roar of the Abyssal Waters;

In the Storm that lifts the Dragon's Wing to soar above the Stars;
In the Silence that precedes the Thunder-crack of Illumination,
And bespeaks the Oracle at the Heart of the Column of Fire.

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Let loose Thy Call, Howler in the Cemetery! — for Thou art the Summoner;
Psychopomp, Thou dost guard the very Threshold of Death.
Thou guidest the Ancestors unto Our Ophidian Pathway;
Thy Voice is the Siren-song of the Queen of all the Dead:

O' Mother of Sorcerers, Thou Antient Seductress,
lead us unto the Cemetery within the Precincts of Thy Holy Court;
and in the Charnel House of Memory let us make Our Marriage-bed —
for there is not Flesh enough 'pon this Earth to sate Our Hunger,
nor shall Sexuality alone slake Our Eternal Desire.

Let Our Incest conceive the Void
wherein Our Pleasuring may beget the Primordial Flesh;
and there the Shades of the Fallen shall take their Abode —
that the First-born Sorcerer may arise and take breath!

O' Horn of the Antient One,
Thou announcest Our Presence at the Threshold of all Aeons;
Thou proclaimest Our Petition that the Gates be thrown wide.
Therefore let Thy Mouth send the Word of Our Enchantment throughout all Worlds:
from the Hidden Vaults and Caverns — wherein are entombed the Mighty and Revered
Spirits of Our Dead, through the Seven Lands that have trembled 'neath the Dragon's
heel — unto the Thrones of the Elder Gods, and the Lair of the Serpent -
to the Unspeakable One that writhes at the Heart of Heaven's Wheel.

O' Trumpet of Bone!
Sound loud the Alarum to herald the Dawning of the Dragon's Aeon;
for as the Oracle of the Antient One, the Necrologue of Azhdeha
I do consecrate Thee unto the Service of the Column of the Crooked Path.

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THE HAND-BELL

A HAND-BELL IS used in all of the Great Rites to sound the mystical knell of each ceremony's arcanum – to echo the single death-knell of the Black Sun's Midwinter Dawn and thus give voice to the Logos of Origination upon each tide and time of the Sacred Year.

Great Bell forged of Seven Ores!
Hold in Thy Chalice of Inversion the Seven Notes of the Æons!

Great Sky-cup of Ineffable Wisdom! Unequalled in Beauty as the Kteis of Liliya!
Sound clear the Midnight's Promise in each moment of Our Devotion;
echo with reboant power the silence 'twixt each beat of Our Heart.

With Birth-knell and with Death-knell,
sing the Midnight of the Three Times in the Triple Chime of Ka.

With Thy Voice let the Hallowing of the Shrine begin.
With Thy Voice beget the Eschaton: the Prayer at the End of all Days!

THE DRUM

TO ARTICULATE THE rhythms of the Path and its dance, to sound the placing of the step and the percutience of the leap, to utter the thunderous march of the spirit-procession and give pace unto the many Chants of the Compass-rose – for all such purposes the sorcerer shall bear the drum into the Blood-acre, even as the herald at the head of Witchblood's phalanx.

Heart-sounder! Step-singer! Great Drum of the Dragon-sorcerer!
Double of Face art Thou – to sound the Beginning and the End,
to echo the Forgotten: the foot-fall of Yesterday;
to foretell the Unbegotten: the first pace of the Child.

Raised high in the hand art Thou; struck with the highest bough art Thou!
Back-to-back with Life and Death – of two cloven skulls Thou art form'd.

Skinn'd with the World-flayer's own pelt art Thou, to sing the Funeral Rejoice!
Stitch'd with the threads of hunger art Thou, tied with the birth-rope of the first-to-die.

Tann'd with the sap of Al Thuba' art Thou, painted with the dye of the meadows.
Born high on the Nowl-stave art Thou, to spin in the Zenith Wind of Enchantment!

Heart-sounder! Step-singer! Great Drum of the Dragon-sorcerer!
Double of Face art Thou – to voice the Musick of the First and the Last!

THE MAGICAL FETISHES

IN ADDITION TO the principal weapons and instruments of the Cunning Arte thus far related, each practitioner of these Mysteries should fashion for themselves a unique array of manifest forms wherewith to reflect and subtly cognize the vast body of the Path and its Wisdom. Amongst such objects of sorcerous artistry we may count the clay-wrought idols and the wooden figures of spirits; the waxen effigies used in charms of invultuation; the bead-netted gourds of the Serpent's rattle; the withies and boughs, thread-bound with prayers in the hours of meditation; the bone-staves graven with sigils and carved with the forms of beasts; the rosaries and necklaces, strung with beads to count the mantic words of enchantment and remembrance. Many are the fetishes of the Path, numerous as the arcana of the Seeker's intent.

The deeds of the Fetish-maker serve to convey the myriad nuances of Understanding through the Body of Flesh as the Unsaying Knowledge of the Heart: the Silent Wisdom of Pure Sensation. Through the Self-absorption of the Mind in aesthetic delirium the seed of Inspiration shall fall and flourish in the ground of Manifest Artistry. By such means the Gnosis shall abide in Divine and Worshipful Forms which shall reveal their secrets in the greater scope of Time, even as dreams shall unveil their meaning with the opening of the Eye to the fullness of the Mage's Vision.

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THE BOWL OF OFFERING:

THE PAUPER'S BOWL OF PLENTY

THE BOWL OF Offering, oft'times call'd 'The Beggar's Bowl', is used in both solitary and covine observance as a microcosmic likeness of the Magical Circle, even as an image of the Blood-acre's own heart. For thus, in making offerings to the bowl, one places the gifts of the spirit upon the hot-point of the Circle's midst – even into the Fire that burns with the Flame Invisible.

The bowl may be wrought of wood, clay, or metal, and in form should be of sufficient circumference so as to accommodate a fully adorned vessel, or of such a size that a human skull could rest within its compass, untouching of the bowl's own edge. It should be carved or engraved with signs depicting the Mysteries of the Eight Directions: the Sigillae of the Great Rites of the Year.

In covine observance the bowl may be used in a number of divers manners, most often during rites incorporating a process of ritual pilgrimage. In such a procedure of enchantment, the bowl is placed in turn upon the hot-points of the pilgrimage – the auspicious nodes within the ceremonial path; this deed is considered to create an alignment betwixt each point in turn and the central hearth of the Blood-acre. Upon each point the bowl is used as a recipient for offerings such as coins, flowers, bread, wine, blood, and so forth – each offering simultaneously feeding both Circle-heart and hot-point.

In solitary observance it is customary for the bowl to stand upon the domiciliary shrine of the practitioner; within it the Dragon-vessel is placed to signify the location of the Sacred Urn at the mystical centre of the Great Magical Finitor.

O' Thou Bowl of Cain, the Royal Pauper,
Be Thou the Beggar's Bowl of Untold Plenty!

Be Thou the Unborder'd Circle of the Arte,
mirror'd-forth to the Blazing Eye of Vision!

Be Thou draped in the silken cloths of the seven hues,
season through season, through the thirteen dark moons.

Be Thou the Seat for the Dragon's Urn,
the Unmoving Throne at the heart of all Worlds.

Be Thou the Funeral Bier for the Skull,
for the bones and the shroud of all Fallen.

Be Thou the Palanquin for the Egg of the Phoenix,
the Burning Cucurbite for the Smaragdina Stone.

Be Thou the Bowl who multiplieth all Sacrifice -
who turneth the single coin into a vast Treasury of Opulence;
who turneth the droplet of blood into a mighty crimson sea!

O' Thou Bowl of Qayin, the Royal Pauper,
Hold Thou the Secret of the Monarch yet to be!

By the Names of the Athanor – by Dracotai, Mummu and Orchanie -
be Thou hallowed to the Service of the Dragon's Brood.

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THE ROBE AND RITUAL APPAREL

THE CUSTOMARY RITUAL garment worn by the practitioner of these Mysteries is a robe, a long and flowing hooded gown, sewn of fine cloth and tied with a belt or sash. Since the robe should be made according to the unique artifice of its wearer, its design and colour shall vary from one to another. For some it is best if the robe is of a colour that merges with the hues of the ritual domain – marrying the flesh with both the body of the night and the weave of the land. Yet for others it is best if the robe strikes the eye with clarity, in great distinction from all else – thus to merge the sorcerer with the impress of all Other.

The belt used to tie the robe may be hung with bells and other fetish-objects, thus to bespeak the body's motion in dance and step. A magical seal may be used as the buckle, serving as a

protection and as an empowerment to the flesh.

Sashes may be worn in many ways,- around the waist, slung around the shoulders, or hung – snake-like from the Mage's belt – to form a secondary skirt around the robe. Their colour should be fitting to the Mystery being worked. If so desired, a covine may utilise the colour attributions of the Great Rites and Degrees of Attainment to dictate the colour of the sashes to be worn by its initiates (see 'The Fourteen Steps of the Draconist Temple').

According to season, a cloak may be worn over the main robe. This should be decorated with feathers, beads and bones, and be sewn with signs auspicious to both the Path and the attainment of its wearer.

Given the duration of the Great Rites it is needful that the chosen ritual apparel be of sufficient warmth in the coldest seasons of the year and yet may be simplified – stripped down – to serve in the hottest days of the Sun's embrace. In solitary observance and for those that desire, let all garments be cast aside and let the skin alone be the raiment of power. Whether of cloth or ash-besmeared skin, the apparel of the Mage is the flayed pelt of the World – turned inside out to show the reversal of all in the Magistry of the Sorcerous Mind.

THE SKULL

IN ALL OF the Great Rites of the Draconian Gnosis the presence of Cain, the First-born Sorcerer, is signified by a human skull. By Tradition, the skull is set atop the Magister's Staff in the Northern Airt of the Blood-acre. From thence it serves as the Gateway through which the Spirit of Cain may enter the circle and preside as the Invisible Master over all the rites and praxes of the Path.

The arcana of the skull are manifold and are revealed as ritual empowerments of knowledge through the course of time as each aspirant wends his way through the ordeals of the Dragon-road.

It is best if the skull is passed down through the lineages of the covine, even as the head of the Ancestor passed down to the Children of Today. Elsewise let the skull be obtained by the blessing of the Intercessor and by the ingenium of the covine. If a human skull cannot be obtained, then let an image be wrought in wood, clay or wax – thus to serve as the Idol of the Initiator until such a time when the Death's-head shall be revealed in truth.

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HERE ENDETH THE EXPOSITION
CONCERNING THE WEAPONS AND INSTRUMENTS

THE SEEKER

IN THE TIME before the working of the Hieros Gamos, in the time betwixt birth and the turning of intent, the Aspirant abides within the gestative darkness beyond the circle's edge. There, in constant preparation for the undertaking of the Crooked Path, by both day and night, let the Aspirant attain to purity and strength in motivation. For thus shall he pass through the first ordeal of the path and step forth unto the threshold of the circle. Let the Body, Mind and Spirit be disciplined by all such means as will refine, develop and cleanse the vessel in readiness for congress with the Powers of the Dragon and the Elder Worship. When deemed aright by portent or will, let the focus of study be placed within this Very Grammar of Arte. And may the impetus of true motivation find voice within the Prayers of the Seeker's heart, even within such words as are here offered:

THE PRAYER OF THE SEEKER

In this Mystery, O' my Self— Thou Seeker upon the Crooked Path,
Thou shalt be He; Thou shalt be She: the Unified Flesh of Aversity,
the Unique Embodiment of Azhdeha:-

O' Boundless Mystery! Mine Hand and Eye are the Body of Thine Arcanum.
May all Eternity and all Infinity, each single moment and mote of space —
reveal the Visionary Gnosis of Thee, O' Thou Primal Imaginatrix of I.
May all fetters be upon me — that I may endure the Ascesis of the Finite;
may no law constrain me — that I may realise the Aesthesis of Transgression,
yea, that I may obtain the Serpent's Oath: the Promise kept in breaking.

May courage be Mine and surety of step — to trespass the edge of all Worlds,
that I may wander at liberty in the Kingdom of Exile —
that I may join the Communion of Initiation in the Solitude of the Nameless Covine.

By the empowerment of every Task and Ordeal, may I attain to the Arte of Sorcerie:
the unique perpetuity of Self-becoming — the autonomian transmission of Magick.

May Wisdom and Understanding of the Way become mine,
that I may encircle the Seen and the Unseen, that I may possess the Power to ensorcel:
to bestow Form unto Force — to cast the mantle of skin upon the Spirits' back;
to release Force from every Form — to flay the many pelts of gods and men.
For thus shall I walk in stillness upon the Point of all Transmutation;
thus shall I stand in motion upon the brink of every Horizon.
May I attain through laughter and sorrow in the balance of Secret Pleasure; may I

attain to the Ecstasis of the High Sabbat
through the many turning seasons of the Heart.

May the Hidden Intercessor of the Crooked Path bear witness to these Words.
May the Companie of the Dragon's Brood, the Watchers of the Circle,
all Lords and Ladies of the Lineage, hear me and be here with me.
For thus shall I go forth through the Doorway of this Prayer –
to enter the Way of the Royal Dragon-road.

As I have spoken – so mote it be.

.....

The Seeker is alone upon the Crooked Path, unique amidst the infinitude of All. The breadth of his Path is the razor-bridge between every extremity of circumstance. The length of his Path is the single leap across every Divide – the perpetual instantaneity of realisation. The direction of his Path is toward the Becoming of Self in freedom: the attainment of Being as Magick Entire!
This is the Way of Knowledge, Intent and Action
imaged in the Seeker as the One True Sorcerer.
In this Most Blessed and Accursed Form,
Know Thyself as the Void-born Vessel of the Dragon:
the Very Presence of the Elder Gods.

.....

Whosoever would practice the mysteries of the Dragon-road must realise the essence of their own unique being as an autonomous point of transmission for the Quintessential Current of Magick. Let each and all realise the unity of Self and thereby go forth in true solitude.

THE COVINE

IN THE WORKING of these mysteries it is deemed fitting that each should act alone and in sole reliance upon the Hidden Intercessor as the Initiator of the Way. Yet know that it is deemed to be both worthy and wise for fellow seekers upon the Crooked Path to band together in covines, even like unto the broods of the Serpent – knotted together in the treacherous unison of their orgia. Therefore is the nature of the Holy Quadrigan Covine revealed:-

The Perfect Covine for the undertaking of the Draconian Mysteries should be quadrigan in form and in force. The well-sired brood is therefore to be constituted by four initiates – all of good report and possessed of cunning and innate wisdom. The four brethren are to serve as the visible embodiments of the Four Watchers, even in likeness unto the Secret Guardians of the Path whom indwell the Inmost Circle. In such office of empowerment, the four brethren become the tetragrammatic emanations of the Unknown Initiator: the fourfold vehicle of flesh

for the Spirit whom dwelleth at the hidden source of the Tradition. Ideally, the four initiates should be thus – Man and Woman in equal divide, but such depends upon predilection and circumstance.

Upon the season-tides of the year-and-the-day, at the Summoning of Sabbat-time, when the Grand Rites of the Sacred Year are to be worked,- then shall ye gather in Holy Covine. Upon chosen nights prior to each rite ye shall gather to prepare for the working of the Mysteries and to hold counsel as to the method and manner of the covine's order,- such gatherings are the Esbats of the Quadriga.

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Each of the four brethren shall serve as the guardian of one airt of the circle. This custodianship shall last for one year and after such time has been fulfilled the circle shall turn withershins and each shall reign anew in the next quarter of the compass. In all rites of the year each initiate shall stand in their ordained station of the crossroads to serve as Warden and Watcher for the governance and guardianship of their quarter.

At all times the Guardian of the Northern Airt shall be honoured as the Master or Mistress of the Circle; for the North is the Place of Power, marking the Gateway for the ingression of the Dragon's Power. The Master of the Circle holds the authority of the Fifth and Secret One of the Brood – the Unknown Intercessor and Initiator of the Path. It is therefore the Master's duty to oversee the orchestration of each gathering and to make such decisions as are required for the benefit of the covine. Though He or She bears the Mask of the Hidden One, and is therefore to be accorded due honour in these mysteries, let the four initiates stand as four pillars – equal in their support of the Temple.

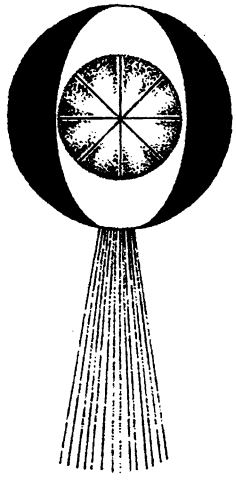
This matter is so revealed – ever in perfect accord to the Wisdom and Decree of the Hidden Companions; yea, even in exemplary similitude unto the first noble companie of the Path: the Invisible Circle of the Four Watchers. Such is the first-born brood of the Dragon, formed of old in this Magistry of Arte and imaged-forth from the Adytum of Spirit into the Earthen Domain, therein to be known as 'The Column of the Crooked Path'.

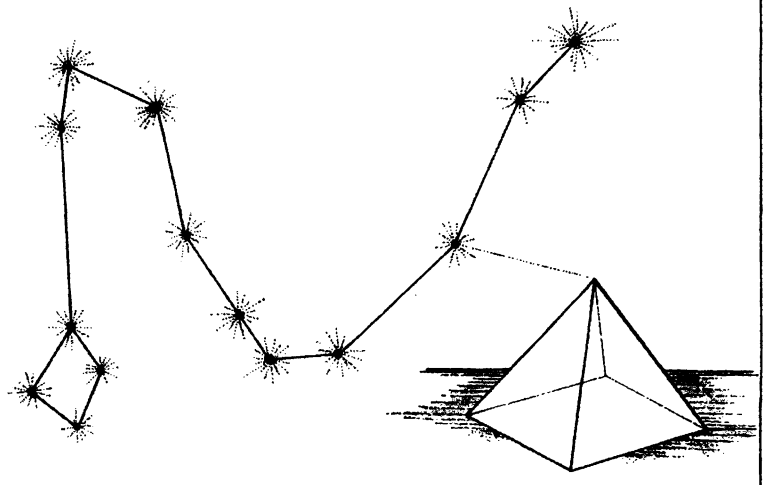
Know ye also that 'The Column' is the name herein accorded to the spirit-procession of all our kind: the procession that goeth forth, both visibly and invisibly, upon the sacred tides of the year. All ye who conjoin in this Path shall be called unto this pilgrimage, even to walk amid the many blest Companies of the Hidden Lineage.

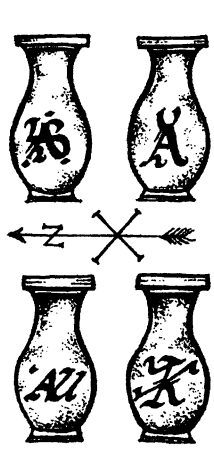
Within this Grimoire the texts of the major rites are presented for the use of the Quadrigan Covine. If the number of convening initiates be other than four, then let the fourfold symbolism of the Watchers be perceived by mystical apprehension and according to the wisdom of the spirit.

Let each brood of the Dragon, each companie of initiates, observe well the ordained course of the Great Rites and, in the understanding that is born of experience, let each evolve the practise of these Mysteries in such manners as are fitting unto the unique direction of their own Path. Likewise, let the Isolate Seeker adapt the text of the major rites unto his or her own individual purpose and thereby endeavour to turn all that is enshrined herein unto a secret and unique direction.

Verily, let true understanding be brought to the Keyway of Solitude, for thus will the manner of the Hermit's Pilgrimage be imparted. Night by night, day by day, let the Seven Great Rites and their Interstitial Practices be divided – section by section – according to the reasoning and capability of the practitioner. By this means, each session of practice may be devoted to











a singular facet of the Path and thus, by a gradual and disciplined progression, the solitary practitioner may journey through the Whole.

Let those who would join in greater communion – Covine unto Covine, Seeker with Seeker – be unified according to their intent and meet together at the chosen times and tides of the year.

Let Quadriga meet with Quadriga, that the Sacred Octrigan Covine may be born; yea, even that the double fourfold form of the sorcerer may be realised in the Circle's extent and that the Arcanum there-of may be made manifest in each and all as one.

By these various means let the Grand Companie of the Dragon's Brood be unified in its own diversity, gathering one with another, each alone in the essential uniquity of their steps upon the Crooked Path.

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At the commencement of each convocation, it is customary for the Oracle of the Elder Worship to be pronounced. May all heed well its decree: –

"Turn not from the Way through the passing of the Ages,
Nor neglect ye the Celebration of these Mysteries!"

The Ritual Year:

THE DRAGON-WHEEL OF TIME

THE SACRED YEAR of the Crooked Path is known as the Dragon-wheel of Time. Within its perfected compass lie the many ordeals by which the Seeker may attain unto the Gnosis of Azhdeha. In order to demonstrate and clarify the exemplary sequence of the Pathway's magical praxes the table below has been constructed. This shows the progress of the aspirant from the beginning of the Path through to the completion of the primary fourteen tasks, that is – from the initial phase of preparation and the working of the first Marriage Rite, onward through the course of a complete ritual year and beyond...to the beginning of a new cycle.

YEAR	PHASE OF PRACTICE	TIME OF YEAR	PHASE OF VESSEL
Year Zero	Preparation.	From the birth of the Seeker to the beginning of the first Hieros Gamos.	------
	Dedication and Consecration.	Prior to commencement of the Hieros Gamos.	The Marriage Vessel is obtained and consecrated.
	KA: Hieros Gamos, the First Marriage Rite.	Last lunar month prior to Midwinter,from Dark Moon to Dark Moon.	The Marriage-vessel is opened at least once each day for the praxis of Ka.

YEAR	PHASE OF PRACTICE	TIME OF YEAR	PHASE OF VESSEL
	Binding and Sealing Praxes.	Interstitial days between the end of the Hieros Gamos and Midwinter: between the last Dark Moon of the year and December 21st	The Marriage-vessel is now sealed until Midwinter.
	Divination and guidance by dreams and omens to find the New Vessel.	At the auspicious time betwixt the beginning of the Marriage Rite and its Midwinter Consummation.	A New Vessel must be found and made ready for use at the Midwinter Rite.
Year One	I:The Rite of the Black Sun.	Zeroth Tide/Midwinter: 21st December.	The Marriage Vessel is sacrificed in the Midwinter Fire. The ashes of the Old are then placed in the New, and thus the first vessel of the Dragon is born.
	Begin using praxes such as 'Hallowing the Kingdom of Qayin Azhaka'.	Interstitial days between the birth of the Dragon-vessel and the beginning of the Stellar Transvocation practice.	The New-born Dragon-vessel remains sealed until the First Dark Moon, and is used as the focus of intent during meditation and rite.
	Stellar Transvocation commences using the Count of the Two Serpents.	Daily from First Full Moon (or Dark Moon) of the year. To be integrated with other praxes throughout the year.	The Dragon-vessel is used as the focus of intent upon the domilicilary shrine.
	The Rite of the Draconian Oracle:Solitary Lunar Sabbat.	First and every Dark Moon throughout the year.	The Dragon-vessel is opened solely for the duration of each Oracle Rite.
	Azha-Hu: Preparation for the Rite of the First Tide.	Seven days prior to the working of the Hu Rite.	The sealed Dragon-Vessel is used as the focus of intent during the empowerment practice of Azha-Hu.
	HU Rite.	First Tide/ February 2nd.	The sealed Dragon-vessel is used as the focus of creative power during the working of the Hu Mystery.
	Ma-Shua: Preparation for the Rite of the Second Tide.	As appropriate before the working of the Sa Rite.	The sealed Dragon-vessel is used as the focus of intent.
	SA: The Rite of the Turnskin, or Atavistic Rite.	Second Tide/ March 21st.	"
	Saba: Preparation for the Rite of the Third Tide	March 22nd to April 29th.	"

YEAR	PHASE OF PRACTICE	TIME OF YEAR	PHASE OF VESSEL
	BA: The Rite of the Dragon's Horns.	Third Tide/April 30th.	"
	Bha-la: Preparation for the Rite of the Hidden Tide.	May 1st to June 6th.	"
	IA or Thu'ban Rite.	Hidden Tide/June 7th.	The sealed Dragon-vessel is used as directed during the Stellar Mystery-rite of Ia. Therein a servitor-vessel is consecrated and named 'The Phoenix-vessel'.
	RA: The Seven Empowerments of the Phoenix, and the Mysterium of the Bloodied Knife and the Bloodied Graal.	June 7th to June 21stStellar Transmission of the Phoenix.	The Phoenix-vessel is used as the 'mask' or child of the Dragon-vessel during the daily practise of the Ra Arcana.
	KU: The Seven Stars Rite.	Fourth Tide/Midsummer:June 21st.	The Phoenix-vessel is offered to the Midsummer Pyre. Its ashes are interred in the Dragon-vessel at the next Dark Moon.
	Ku-La: Preparation for the Rite of the Fifth Tide.	June 22nd to July 31st.	The sealed Dragon-vessel is used as the focus of intent, as directed.
	LA: The Rite of Embracing in the Dragon's Coils.	Fifth Tide/August 1st.	"
	La-Tannat-al: Preparation for the Rite of the Sixth Tide.	August 2nd to September 21st.	"
	TAN: The Peacock-angel Rite.	Sixth Tide/September 21st.	"
	Tan-Azh-Hua: Preparation for the Rite of the Seventh Tide.	September 22nd to October 30th.	"
	HUA: The Ancestral Rite.	Seventh Tide/October 31st.	"

YEAR	PHASE OF PRACTICE	TIME OF YEAR	PHASE OF VESSEL
	Ordeal of Preparation.	From the Hua Rite to the beginning of the Hieros Di-gamos.	The sealed Dragon-vessel is used as the focus of intent during the preparations for the renewal of the Ka Rite.
	KA: The Hieros Di-gamos, the Second Marriage Rite.	Last lunar month prior to Midwinter, from Dark Moon to Dark Moon.	The Dragon-vessel is opened at least once each day during the praxis of Ka.
	Binding and Sealing Praxes.	Interstitial days between the end of the Hieros Di-gamos and the Midwinter Rite, that is—between the last Dark Moon of the year and December 21st.	The Dragon-vessel is now sealed until Midwinter.
	Dreams and Divination.	At the augured time betwixt the beginning of the Hieros Di-gamos and its Midwinter Consummation.	A New Vessel is to be found and made ready for the Midwinter Rite.
End of Year One: Start of Year Two	I: The Rite of the Black Sun.	Zeroth or Eighth Tide/Midwinter: December 21st.	Sacrifice of Old Dragon-vessel to the Midwinter Fire, and the Resurrection of the New Dragon-vessel from its ashes.
Year Two... onward	Let the Wheel be turned anew. The Mysteries should be observed as for Year One, but let all rites and praxes be adapted and refined by vertu of the practitioner's initiation.		

THE TURNING OF THE DRAGON-WHEEL OF TIME

THE TABLE DELINEATES an exemplary model of the procedural sequence by which the aspirant may work through the divers arcana of the Grimoire and provides the means to understand how the Dragon-wheel of Time may be turned from year to year. In truth, the table demonstrates the sequence of practices in an idealistic manner, such as befits the Pure and the Perfect Aspirant of the Way. For the sake of our general usage, and given the profound nature of the many ordeals upon the path, it is oft' times deemed wise to make certain adaptations to the practices in order to facilitate their overall efficacy as initiatory processes.

It is the custom of Our Arte – observed by those whom have practised these Mysteries through many a year and a day – to maintain the foundations of praxis throughout each year:- the Marriage Rite, the Midwinter Rite, the regular practice of the Stellar Transvocation, the working of the Oracle Rite at each Dark Moon, and the Yearly Convocation of Thu'ban. These are considered to be the needful basics of the Crooked Path Sorcery as expressed through the Mysteries of the Dragon. The arcana of these fundamental aspects of the Path are given in the relevant sections of the book.

Aside from these foundation practices there are seven major rites throughout the year. These are known as the 'Seven Revealed Heads of the Dragon' and are referred to by the simple root-names of Hu, Sa, Ba, Ku, La, Tan and Hua. The subtil tides of power, the currents of time

through which the 'Seven Heads of Wisdom' are revealed, are customarily ushered into the Circle of Earth by the celebration of their especial arcana: the Seven Great Mysteries. The full textual forms of these, as given herein, are known as the Grand Oratorial Recensions and constitute the initiation-rites of the seven tides. The practised forms of these should vary from year to year by vertu of natural progression and through the deepening of comprehension. In the light of practice and by vertu of much journeying upon the Path, it is advised that the solitary aspirant or covine should undertake the Grand Oratorial Recensions in their exemplary forms at least once before adapting and refining their text and application. For it is only through actuative deed that their arcana can truly be understood. Nonetheless, each tide of the Sacred Year should be marked and celebrated in one manner or another,- whether alone or in covine, by grand rite or by simple offering.

Although the Seven Great Rites and their subsidiary practices are presented throughout this book in the manner of a ritual cycle to be undertaken in a fixed period of time, it may be wise for some to approach the whole as a system of initiatory grades. (For which see 'The Fourteen Steps of the Draconist Temple') The full ritual forms of the Mysteries may be then worked as and when deemed appropriate over the course of many years, whilst nonetheless maintaining the foundations of practice and a basic celebration of the sacred tides in each annual cycle. Such attenuation permits a gradual comprehension of the true and unwritten forms of the Mysteries and should enable the solitary practitioner or covine to partake in the essential vitality and self-evolving nature of the Path.

It should be understood that the exemplary texts of the Mysteries are herein presented to serve as gateways into the Wordless Arcana of the Dragon-road, and are intended to open a way of initiation within which one may develop and refine one's own unique mode of practice. Such ritual texts, whether as given herein or as secretly passed on through the lineages of initiation, can only ever represent the crystallisation of the way at any one time. As a living tradition of Sorcery, the essence of the Crooked Path lies within the very flesh, mind, and spirit of its children...in this present moment and throughout the many generations of its heredity. By one means the ophidic numen of the Path is transmitted through the catena of initiatory succession and, by another, it strikes forth in sudden, unexpected illumination. These are the Two Ways, known in unity as the Double-way of the Crooked Path; they are both opposite and equal, and yet are identical to the One who walks upon the ever-deviating coils of the Serpent. Whosoever truly passes through the Twofold Gate, whosoever truly enters this Way, will know that there can be no fixed form, no scripture or idol that will not pass through the fire of the longest night. All must be sacrificed to the Forge of Qayin – to the very source of initiation. For thus the Eternal Transmutable Point of Our Sorcerous Ancestry becomes the Open Way of Liberation.

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Temenos

The Ritual Domains of Shrine, Blood-acre and Double-ouroboros

THERE ARE THREE principal forms of magically demarcated area used within the Draconian Mysteries:- the personal or domiciliary shrine, the single circle and the double-circle.

THE SHRINE

SOLITARY AND AUTONOMOUS magical practice forms the disciplinary basis of Crooked Path Sorcery. A personal shrine is therefore necessary, simply as a basic area for the regular practise of the Arte. The shrine is best positioned within a private area of one's dwelling-place, where no-one else may intrude or enter without invitation. In practical terms it may take the form of a low table upon and around which the divers requisites of the Arte may be placed, and before which one may sit and move with ease of body and access. If circumstance so requires, it may be deemed needful to veil or disguise the area of the shrine from the eyes of cowans,- this may be accomplished by guile or by construction.

Let it be remembered that the form and appearance of the shrine should befit its purpose as the feast-table of the spirits and to this service it should be dedicated with prayer and with suitable offerings of incense and libation.

An animal-hide, signifying the flayed pelt of all living, may be spread before it, to be used as a seat for meditation and as a floor for ritual dance and posture assumption. Cloths of suitable materials and colours may be used to delimit the borders of the consecrated area and to decorate the surrounding walls. Bones, peacock-feathers and snake-skins are to be placed and hung in abundance; for being most pleasing to the Guardians of the Path, these have become a customary and beloved manner of adornment for the altar of these mysteries.

The magical vessel should be placed at the focus of the shrine to create the centre for the subtil horizon of the Arte. A single candle may be placed atop the vessel, or else one at each side, as is deemed appropriate to form and purpose. The candles should be white in hue at the beginning of the path and should be changed in colour to befit the season and nature of one's practice. The lighting and extinguishing of the candles should be used to respectively signal the beginning and end of any working procedure. Likewise the fumigation of the shrine with incense is deemed germane – to both hallow the sacred domain and to propitiate the guardian spirits.

All manner of divers effigies and masks, all icons and images of the gods, demons, saints and spirits of the world may be offered upon the shrine; for all shall come to serve upon the Crooked Path through the many seasons of faith. All images may suffice in their time and place, yet of the Dragon – the Ever-changing and All-transmutable – no fixed form or image is possible. Such is the lesson taught in the rise and fall of the Sacred Vessel.

According to this counsel and by the unique artifice of imagination, let the shrine be established in both mind and in flesh; for in every time and place the shrine may be built in freedom as an offering to the Elder Gods. If time and place permit visible manifestation, then let its appearance expound the sublime aesthesis of the Mysteries. If time and place do not permit outward expression, or if but meagre forms are present, then let the world be transformed through imaginal empowerment and let no limit be placed upon the splendour of the mind's creation.

Blessed be Thee, O' Shrine of Azhdeha!
Be Thou manifest before me, self-arisen in the Black Light.
Be Thou wrought in mine own skull and cast forth before me.
Be Thou the Primordial Stone of Sacrifice, bathed in the inundation of Heaven.
Be Thou as the first sky-fallen altar and as the first star-raised pillar of worship.
Be Thou as the foursquare foundation of the Hidden Temple.
Bear Thou the last forsworn image at the End of all Days.
O' Shrine of Azhdeha! The skin of the world is laid before Thee,
the heart of the world is laid upon Thee,
the blood of all living is poured forth all around Thee.
The all-sacrifice doth hallow Thee and fashion Thee anew -
as the fair feast of plenty, as the foul feast of wrath,
as the table spread for the Quick and the Dead
in the rainbow-lit pyre of all beauty.
Blessed be Thee, O' Shrine of Azhdeha!
Be Thou wrought in mind, be Thou graven in flesh;
to the Ways of Our Arte Thou art born.

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THE CIRCLE

IN THE TRADITIONAL working of the Cunning Arte, whether alone or in covine, the ritual domain of the magical circle forms the compass of the World-field: the lair of Serpent and Man.

In solitary practise the circle is imagined and projected by the mind as a sphere of clear and flawless light encompassing the body of the magician, pervading and purifying all that he so desires. Within this grimoire the teachings used for the praxis of casting and binding the circle are known as 'Hallowing the Kingdom of Qayin'.

For the purpose of the covine – the gathering of fellow seekers upon the Path, the knotting and the banding together of compatriots in the Blessed Isle – the magical circle is to be traced out upon the ground using consecrated powders to form a visible boundary. The border of the circle is perceived as the finitor of existence, a transliminal horizon, describing the manifest edge of the omnipotent domain of magick. The circle is the secret kingdom of interstices: a world between each and every realm of being. Its nature is that of a paradoxical divide betwixt all within and all beyond, and yet it is the mirror wherein the totality of the cosmos is beheld and bound unto the earthly design of sorcerous intent.

The single circle of Arte is oft'times referred to as 'The Blood-acre'. This signifies its perception as the place of worldly sacrifice and as the domain wherein the Mystery of Betrothal and Betrayal is revealed.

The ordained site for the on-lay of the magical circle should be chosen by the guidance of the spirits. One should be led unto its place by such guidance as is born from the augur of dreams and beast-calls, from the wind-moved boughs of the forest and the voice of the sky. It is best

for the site to be in some lonely place, such as woodland or forgotten graveyard, in cave or in hollow,- in such a place where no outsider is likely to witness you or trespass upon you during a rite. Careful consideration should also be given to the orientation of the site,- to the position of trees and stones; for such may often serve as a natural demarcation of the compass.

To relate from the present observance of Arte and thus illustrate from exemplar, it is customary for the site to lie deep within woodland, in an area to which one must journey for the especial purpose of working. This permits the land to teach the lessons of the pilgrimage through the changing seasons of the year.

Upon the day of working the companie should journey to the site with due reverence to their intent; each step of their pilgrimage bringing the mind, body and soul of all to the same place,- to the chosen cross-roads of fate: the meeting-ground of Man and Spirit. On reaching the site it is best to spend some time in quiescence, laying one's soul into the hands of the earth, preparing oneself for the task ahead and entreating the land accordingly.

All requisites, instruments and so forth should be left outside of the intended ritual area until certain preliminary tasks have been fulfilled. Then, when all are rightly assembled, the site should be thoroughly swept of unwanted soil and leaves to reveal a bare ring of earth. The circle should be swept from the centre outward, so that when all ritual work has been fulfilled the site may be covered over and lie hidden once again. For the initial clearing of the circle it is best to use one's feet to scrape away the topmost layer; a fallen bough, bracken brush or besom may then be used to sweep and scourge 'til the kingdom lies pure. The entire task should be considered identical to the preparation of the covine and the aspirant's own being: the clearing away of unwanted states of mind, and the purification of all awareness within the sole intent of the Mystery. For the use of the Quadriga the circle should be about twenty-two paces in circumference.

When the naked form of the circle has been clearly established, sufficient fire-wood should be gathered so as to last for the duration of the work in hand. This should be laid in a central hearth to form a pyre-mound, ready to be lit at the ordained time during the rite. Surplus firewood should be laid around the perimeter of the site, to be used as and when required.

At the centre of the hearth a single upright column of wood is to be placed. This should be forked at the top like a snake's tongue and should surpass the height of any mortal present. The hearth-stave is to serve as a ladder for the spirits of the dead to ascend out of the earth and for the spirits of the sky to climb down to the world of men. At the top of the column a wreath is to be placed,- of flowers, corn, berry-laden boughs or thorns according to the season of the year. Further decorations of feathers, ribbons and mommets may also tied to the pillar. During the rite, as the fire begins to rise, the wooden column will ignite; its burning axis opening the way between the abyss of height and depth. If weather or purpose dictate that no great fire be needed, candles should be used for the presence of flame.

When the pyre-mound has been constructed in the midst of barren circle, the next task is to perform the on-lay of the earth-signs or geoglyphs. These sigillic forms are marked out in order to create the visible matrix of the rite which is to be worked. The powders used for this task will vary in constitution according to the nature of the rite. Customary ingredients are flour, coloured chalk-dust, grave-earth, bone-dust and grain. Ash from the hearth of previous rites or from other ritual sites may also be used, thus ensuring a lineage of manifest continuity from rite unto rite, circle unto circle.

The basic procedure for tracing the earth-signs is as follows:-

Firstly the chosen powders are emptied into a bowl. They are then dedicated through insufflation – an offering of seven breaths – and are blessed through orientation to the four cardinal directions. A pinch of powder is offered to the North to hallow the Gate of Power and then to the central hearth to mark the heart of the world. The border of the circle is then marked out

in a deosil direction, beginning and ending at the North-east. The interior sigildry of the circle will then depend upon the ritual to be worked; a basic form is that of the eight-armed wheel of the compass. Candles, to be lit at the inception of the rite, may also be laid out during this process. These should be placed in the stations of the compass and may be coloured according to the elements or the rites of the year.

When the sigillic tracery has been completed, offerings of sacred boughs are placed around the circle's edge. These are placed in the eight directions:- Blackthorn in the North, Whitethorn in the North-east, Rowan in the East, Willow in the South-east, Yew in the South, Hazel in the South-west, Apple in the West and Ivy in the North-west.

The On-lay of the Boughs is used in the nine major rites throughout the Draconian ritual year, but not so for the lesser rites and adjunctive praxes. Usually the eight offerings take the form of small boughs, each about a forearm in length. These are initially planted into the earthen border of the Blood-acre and are later placed within the fire during the course of the Oracle Rite.

It may also be deemed useful, in order to strengthen the circle's empowerment, for the small bough-offerings to be hung around the circle upon longer staves of the same wood types. These greater staves remain at the circle's edge throughout the duration of any working procedure and form a magically protective hedge or fence, known as the 'selion'. A thread, being of a colour appropriate to the season, may be used to connect the staves and to contain the powers raised within. If such a method is used the gateway between the North and the East should initially be left open. For the North-east is the customary point of entry to and from the circle. Its point, being attributed to the hour between Midnight and Dawn, signifies the place for the coming forth of light. When the selion-fence of bough and thread is used, additional staves may also be required to maintain the circularity of the ritual area's perimeter.

When circle, hearth, earth-sign and bough-offerings have been laid in place, the initiates of the companie should robe themselves and lay out the various requisites in their allotted stations of the compass,- ever according to the Way of the Four Watchers. In this task, each initiate should invoke the Spirit-guardian of their appointed airt and, by its guidance, should establish their position in the circle as the Shrine of their Patron Watcher.

When all such preliminary tasks have been fulfilled, the ritual participants should vacate the circle and sit aside from it for a period of meditative preparation.

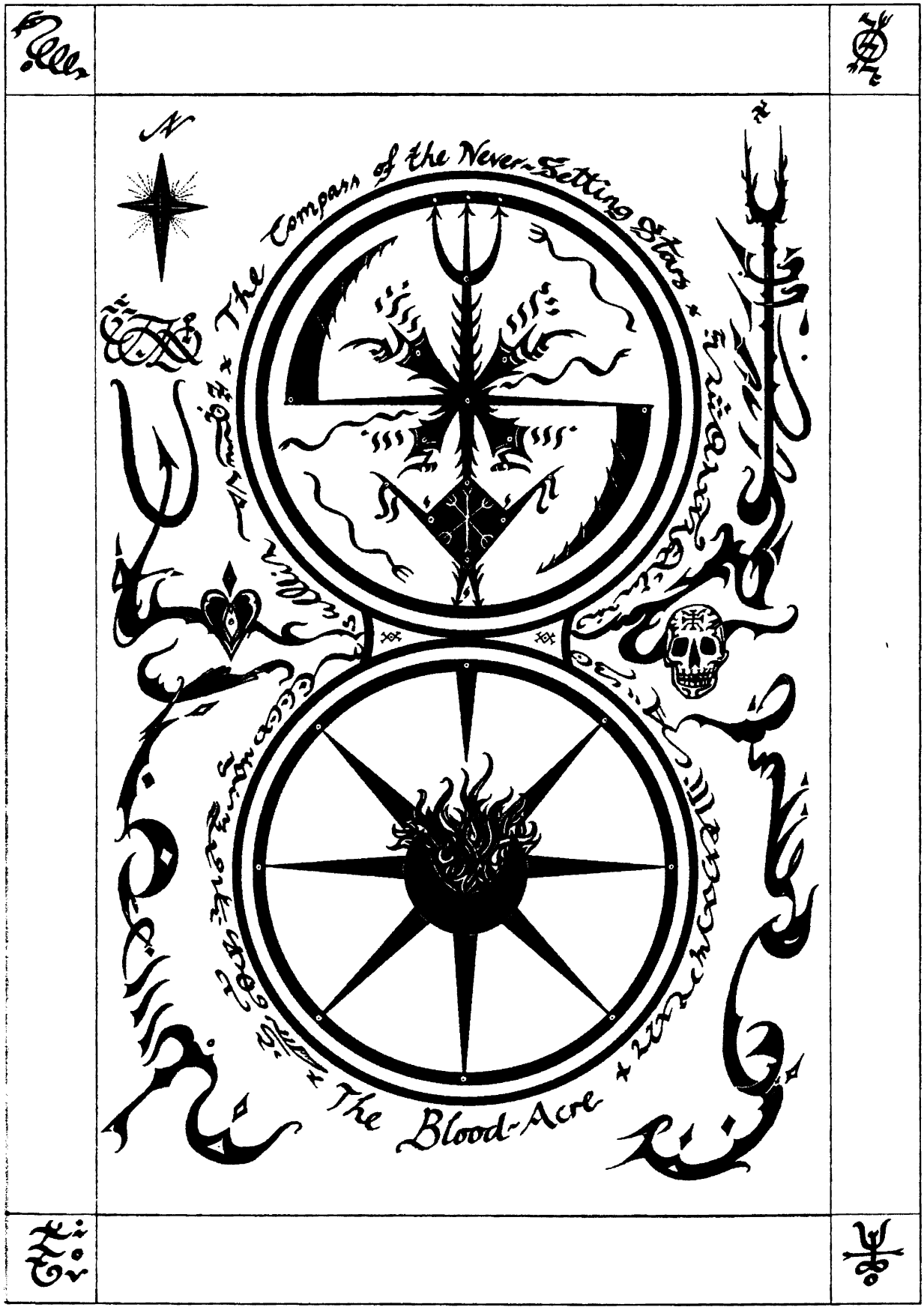
When all are ready, and at the summons of the Master or Mistress, let all approach the North-eastern gate of the circle. The Guardian of the North should enter first, followed by the Western, Southern and Eastern Guardians in order.

The manner of entry is thus:-

Standing at the edge of the circle one should silently petition the spirits of the land and inwardly ask the Hidden Intercessor to open the way. A single coin, bent and crooked, is then cast inward to the unlit hearth. This offering is made as the token of entry to the lair of the Serpent and as the surrender of the first and last worldly coin to the Keeper of the Ways. As the coin of worldly wealth is offered in outward gesture, so let the inner offering of the Sabbatick Token be made in secrecy, according to the heart's direction.

When an initiate has so entered the Field of Qayin, he or she should begin to silently process around the circumference of the ritual domain, following the path of the Presiding Master in one complete circuit of the enhallowed domain. Thereafter each should walk forth to their appointed station in readiness for the rite to begin. Before proceeding with the ritual, the Master should close the gate of the circle by gesture or by tying the last knot in the thread – sealing the garth of birthcord and noose.

Each word and deed within the circle betokens the motion of power and serves to augur one's self-wrought fate; no act or sound needless to a rite's intent should be made. It is said that one


N
The Compass of the Never-Setting Star
The Blood-Acre

may laugh or weep in freedom, but ne'er speak nor step beyond the seen and unseen way of the compass.

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Such is the method and manner drawn from the birth-place of this grimoire for establishing and hallowing the Plot of the Devil's Acre. Each practitioner or covine should adapt its example according to their own persuasion and situation. For instance, the eight types of wood should be replaced with those indigenous to the locality of the chosen site. Charm and method should be likewise adapted to need and intent.

Each pace about the circle's horizon, each deed that turns the wheel of the year, reveals a letter of the magical alphabet. For each step taken through the Working of the Royal Arte translates an arcanum from the Serpent's scales to the Seeker's heart.

An unnumbered pace, the fractional or zeroth step, is the leap over the fire. As a spinning jump over the hearth, the transversion of the unended bridge of flame is undertaken at the end of all rites to signify and re-affirm the offering of one's entirety to the initiatory source. Upon the first occasion of this deed, and best it be at Midwinter, a new name may be chosen and shouted out as one jumps over the flames. This is the Oath upon the Pageless Book that lies hidden within the Master's Forge; by one word all else is forsworn.

Within this grammar the full ritual form of the single circle is used in isolation solely upon the principal occasion of the Midwinter Rite, elsewise the Blood-acre is used as the first circle of the Double-ouroboros.

Aside from its use at Midwinter the basic compass is used in isolation for the adjunctive, solitary and lesser workings of the Crooked Path.

THE DOUBLE-OUROBOROS

IN THIS MOST especial recension of the Arte Magical the main form of the ritual domain is the Double-ouroboros or twofold circle. Its sigil impresses the glyph of eternity and infinity upon the matrix of time and space, and casts forth the sign of the twice-turning serpent to bind all to the sorcerous way.

The single circle, as detailed above, is known as 'The First Circle' or 'Circle of Presence'. The Second Circle is similarly known as 'The Circle of Absence'. In conjunction they form the especial realm of the Double-ouroboros.

The size and the method of construction is basically the same for both circles. The preparatory tasks are identical, except that the second circle is unbordered by staves and, depending upon the rite, is generally without a central hearth. Its field – the Plot of the Never-setting Stars – is to be swept clean in the same manner as the first circle and with equal reverence; its specific earth-signs should be laid down in their ordained manner and with the appropriate powders.

The gate of entry to the Circle of Absence is solely through the Place of Power: the septentrional portal of the Blood-acre. The place of crossing betwixt the twain is the Midnight Gate and is justly marked by the skull-crowned stave of the Northern Watcher. The stang shall be borne forth or turned by the Magister to bridge the way at the times of transition between the two circles.

If made possible by the orientation of the land the threshold of the two circles may be marked by a tree. The entry to and from the second circle is then made to the left or the right of the tree according to the nature of the ritual being worked. The left side is known as 'The Shrine of the Womb' and the right side as 'The Shrine of the Tomb'. If one enters by the way of life, one must return by death; such is the rule.

By vertu of its significance, the preparation of the second circle should be perceived as the entreaty to the Dreaming-body: the adjuration to the Body of Night – the Other of the Sorcerers' Flesh.

Within the cycle of the major rites throughout the year, the single form of the circle is used for working the Rite of the Draconian Oracle, the principal Mystery-rite of the Dragon-road. At Midwinter this working is known as 'The Mystery of the Black Sun', signifying the apotheosis of the Crooked Path in the point of infernal descent. The dark tide of the longest night is thus the primary occasion when the single circle is used. At this time the second circle is left fallow and untouched – even as the shadow beyond the Northern Doorway: the dark shade of futurity cast backward by the year to come.

On the occasion of the seven other tides of the year the Rite of the Draconian Oracle is known and used as 'The Rite of the First Circle'. It serves as the means to open the way – to lay down the foundation of gnosis within the double-circle rituals of Hu, Sa, Ba, Ku, La, Tan and Hua. The text of the Oracle Rite is also used for solitary practice at each Dark Moon and therein is known as 'The Vessel Rite' (See commentary: The Three Ways and the Three Times).

The seven numbered rites of the year form the Sevenfold Double House of Azhdeha; their completion establishes the fourteenfold Body of the Dragon within the earthen domain. Upon each of these occasions the Oracle Rite is worked within the compass of the first circle to establish the eightfold basis of the Pathway's knowledge and to affirm the state of magical existence to which the Seeker has attained. Upon the completion of the Oracle Rite, and after due petition to the threshold, the seven rites proceed through the crossing-over from the first circle to the second. This transition marks the going-forth of the aspirant through the 'hot-point', or central arcanum of the ritual, into the field of inner realisation which is unique to each of the double-circle workings.

In passing over the threshold the Seeker trespasses against the edge of the World-field. His step is the gesture of misrule which seals the deed of the all-offering: the giving-over of the World's heart to the fire of initiation. The single step marks the passage of the initiate through the primordial interstice of transgressive empowerment; for in crossing over the divide of all-inbetweenness, he re-enters the dark tide of the Black Sun and passes beyond the Midnight of Time, breaching the gulf of the World-field's death. The measure of his step is the unended bridgeway which transects the horizon of the aeons and leaps the moment wherein the cosmos is perpetually destroyed and created anew. Thus, whilst living, the sorcerer walks forth from the realm of causality, across the border of his own death and into the life beyond life.

Passing through the fractional crack between all aeons the Seeker enters the domain beyond the eschaton; the Crooked Path creates the Open Way into the Realm of All-Possible Becoming. Within the second circle each word and deed of sorcerous intent facilitates the impress of the Elder Gods within the Place of Emptiness. The ingression of gnosis is perceived as theophanic vision and is called forth to flesh as the Eden of Primal Exstasis. Every gesture inscribes the cipher of enchantment upon the flayed skin of the sacrificed world and prophesies the nature of its rebirth. For in crossing into the second circle the Seeker takes and turns the pelt of the all-offering; he dons the royal robe of the World-field's death and assumes the nature of the Turnskin: the Hidden Intercessor of Change.

By all that occurs within the second circle the dreaming-body is empowered with the potential of self-revelation; the seed of all that would be enfleshed in the world-to-be is strewn far and wide within the boundless compass of immanence.

Within the Circle of Absence the oneiro-physical vehicle of the practitioner is opened to the Body of all Other by ordeals of magical sacrifice, thereby to transcarnate the insurgent power of the void within the matrix of primordial carnality. This is to attain the marriage of Man with

the very spirit of the Elder Gods – to realise the Arcanum of the Dracosarkia: the unification of ever-changing flesh and the sentience of the Apophasian Gnosis.

In going forth into the realm of negation the sorcerer assumes the ordained form of magical transmission: the Dragon-body. For such is the adamantine vessel of perfect mutability, the athanor of immortality, that has passed beyond the abyss of the world-destroying pyre to serve the Body of Initiates as the sublime vehicle of convocation.

When the labyrinth of the second circle has been traversed according to the unique manner of its Mystery the threshold is crossed once more. As the step re-enters the first circle the subtle tide of magical force engendered in the second circle is reified, emptied into the Blood-acre and made flesh in the existant presence of the Seeker.

In treading the path of the Double-ouroboros the initiate turns and re-turns, marking the double-way to-and-from the potentiated void, back and forth betwixt the interstice of death, to establish his own unique being as the point of transmission between the Elder Gods and the manifest realm of Qayin Azhaka. In affirmation of this wisdom each rite of the twin circles is begun and concluded with a silent pacing of the twofold compass. Each wordless step is a re-membrance of the past and a pre-cognition of the future: the cross-roads for every parallel way of the dual existent.

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The Shrine, Blood-acre and Double-ouroboros are the three principal domains† of our secret worship. Let these places be hidden to all, save to those of the Dragon's brood. At such times when moving amidst the world of men, when the Serpent's hiss sounds the call to prayer, then let the Seeker's foot trespass the threshold of mortal worship's realm. Go forth freely, in all honour and purity of intent, straying with great purpose into the temples of the world's belief. By the Sovereign Alchymy of Mind let every sign, symbol and scripture of earthen faith be transformed in the Black Light of Our Wisdom. For the heart is the true domain of our secret worship, wherein Shrine, Circle and Double-horizon are one. The heart of Qayin is hidden to all, save to those of the Dragon's blood. In the Mystery of the Heresiarch, so shall it be.

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†There is a fourth ritual domain, known as 'The Field of Sorcerous Ferocity', sometimes used in solitary and votive praxes; for which see – The Teaching and Practice called 'The Wreath of Seven Laughing Skulls'.

KA

THE HIEROS GAMOS

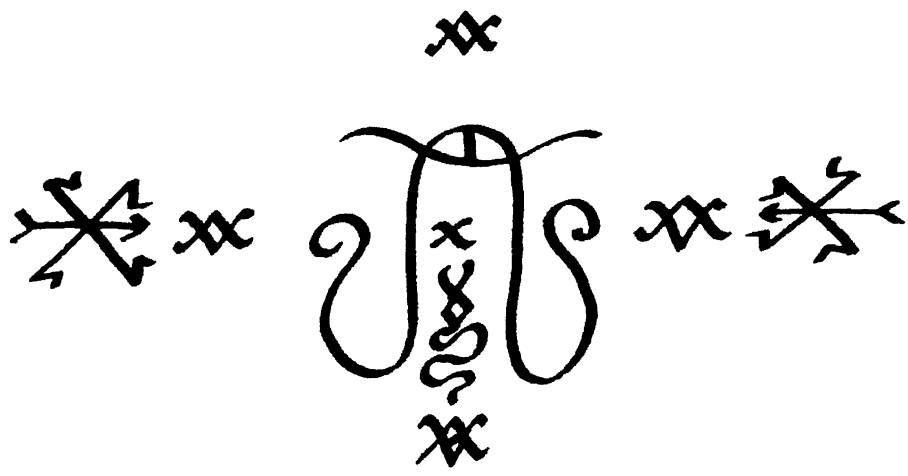
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Come forth, all ye who would pass within,
who would cross o'er the threshold and enter in at the Twofold Gate.
O' Come forth, all ye that may, who would dare to tread the Crooked Path!
Here seek to perform the Rite of Ka,
for here-by cometh the summation of every sacred union:
the Murder and Marriage of all Living and Dead,
concealed in the Agapae between Serpent and Man.
By the Cross-ways of Love and Death within the Sacred Vessel of Arte,
by the meeting of all blood and seed in the Fire of the Black Sun,
all that is shall be sacrificed; all that is shall transform –
to empower the One who may pass beyond...
who may leap the Fire's breach.
Herein lieth the Arcanum of At-one-ment
between the Sorcerer and the Power of Azhdeha:
the Pact between the House of Qayin and the Gods before the gods of men.

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KA
The Ritual Text of the Hieros Gamos

THE BETROTHED OF the Serpent must gather himself in solitude with the Sacred Vessel and the needful requisites of Arte: the Arthana, Bell and Cup. Focusing solely upon the intent of this Mystery, let him strike thrice upon the ritual bell whilst uttering the opening words of the incantation. When the last knell has faded, let the Vessel be opened and the rite proceed.

I strike this Bell, a Birth-knell and a Death-knell,
for the Sacred Marriage of the Sorcerer and the Serpent.

I declare the Secret Tryst of the First-born and the Last-dead of Witchblood
within my present flesh.

I make this Arcanum to know Breath upon the Earth.

I whisper the Password to all Companions of the Dragon's Brood,
whether they be living or dead, of Spirit or of Substance.

I utter the Password with the Voice of Magical Power; I reveal mine Oath to the Knower-of-Names and with the Issue of my Blood I inscribe the Signature and Mark of this Pact within the Book of the Initiator.

With Silence I conceal the Convocation of my Brothers and Sisters
as in the Great Circle of Our Arte.

I honour the Keeper-of-Secrets who preserveth the Secret Light of the Adytum
and guardeth the Temple of mine own Heart.

With my Whole Body I venerate Thee, O' Thou who art all Otherness of Me —
revealed in the Graven Image of the Snake.

And with the Issue of mine Whole Sexuality I pour forth the Libation, that is of All Sacrifice, into this Vessel of Our Blood-bonding and Spirit-binding; yea, as the Body of the First Child of Sorcery self-slain upon Thine Altar — so give I unto Thee!

By means of Self-sexuality, exact the offering of sexual fluids, pour forth the emission of thy loins and the imaginal flesh of thy phantasies — even unto the insatiate lips of the Graal.

When the offering of sexual fluids has been obtained, exact the offering of blood by the Ar-

thana. Let the life-blood of thine own heart be relinquished, poured freely into the Graal.

The Sacraments of Love and Death should be conjoined within the Cup and stirred seven times using the blade of the Arthana. The aspirant should then contemplate the elixir of sacrifice as the entire substance of his own being, as the very essence of all existence sacrificed to the Ophidian Idol of the Path. A thorough recapitulation of all waking and dreaming deeds should be offered – visualised as dissolving within the contents of the Graal. All worldly bonds should be severed and all things cast down into the Place of Offering.

When the Wine of the Seeker's entirety has been emptied into the Cup, the Cup should be picked up in both hands and held aloft to the sky, even unto the Very Polestar of Heaven. In salutation of this deed and its sublime intent, let thy Voice decree:-

Behold!
The Graal of the High Sabbat of the Ages
raised to the Dragon's Mouth!

The Seeker should then consummate the sacrificial offering by pouring the contents of the Cup into the Vessel. Let this be done whilst speaking the words of consecration and binding:

This is Our Will.
This is Our Desire.
This is Our Belief.
So Mote It Be!

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The Vessel should be closed at the conclusion of each consecutive performance of the Ka Rite and should not be opened until the next time of working. After the twenty-eight day cycle has been completed the Vessel should be hermetically sealed until the Midwinter Rite. For upon the Night of the Black Sun, the Nadir of Infernal Descent, the Vessel shall attain fruition in the pyre of the Sun's own death and there, from the ashes of the World's End, the Sacred Vessel of the Dragon shall be born anew.

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The Hieros Gamos:

THE SACRED RITE OF MARRIAGE BETWEEN MAN AND SERPENT

THE RITE OF the Hieros Gamos is the sorcerous means of uniting Man and Serpent; it is the ordained practice of Arte undertaken by the Seeker of the Way in betrothal to the very embodiment of magick – to the Dragon as to the Living Truth of the Crooked Path. By the Rite of Ka the aspirant binds himself to the sorcerer's way; his every word and deed are as a covenant: a sworn oath to attain liberation upon the Dragon-road. Exacted within the Sacred Vessel of the Mysteries, the Oath of Ka reveals and opens the Way of Initiation.

THE TIME OF WORKING

THE RITE OF the Hieros Gamos is the annual praxis of dedication. It is worked daily during the last full lunar month of the solar year, that is, from the Dark Moon to the Dark Moon for the last complete lunar month prior to the Winter Solstice. The practice should be worked at least once each day during the twenty-eight/twenty-nine day cycle of the Moon. It is best if the practice is undertaken at the same time each day and preferably at one of the four quarter times of Dawn, Noon, Dusk and Midnight. If so desired the practice may be undertaken at each or any of these four stations of the day.

Due to the variations of the lunar calendar there may be a number of days between the end of the Marriage Rite and the Midwinter Rite of Consummation. Upon such interstitial days the aspirant should utilise the diverse adjunctive praxes of Arte, binding together every strand of his web, every facet of his design, into the single-pointed focus of the vessel.

In such an instance where the lunar month of the Marriage Rite would begin prior to All-Hallow's Eve, then let the Rite commence upon the day after All-Hallow's and proceed for the customary period of twenty-eight days. Thereafter let the vessel be sealed until its appointed time of sacrifice.

THE FIRST WORKING OF THE HIEROS GAMOS

IT IS MOST important to note that during the first working of the Hieros Gamos the Vessel is specially chosen and consecrated for the sole purpose of the Marriage Rite and that its life – as the primal manifestation of the Sacred Urn of Azhdeha – endures solely for the period of time encompassed by the praxis of Ka. The so-called 'Marriage-vessel' lives solely for the duration of time between the inception of the Hieros Gamos and the hour of its Midwinter consummation, that is, from the beginning of the last lunar month to the hour of midnight upon the Winter Solstice.

As has been disclosed within the pages of the Exordia, the Vessel of Marriage is cremated upon the dark noontide of the longest night. The first offering of the Sacred Vessel to the fire constitutes the sacrificial basis of the path; it signifies the resorption of the Seeker's individual consciousness within the primordial source of all magical empowerment. The initial working of the Hieros Gamos facilitates the means of autonomous initiation into the path; its exaction is therefore of paramount importance and forms the foundation of the Hidden Temple.

As aforementioned in the Exordia, the ashes of the Marriage-vessel are taken from the Midwinter pyre and are then placed within a new body: the Dragon-vessel. The new urn is the True Idol of the Draconick Mysteries and serves as a manifest focus for the sorcerer's path during the following year and a day; and yet it itself is destined for the funerary pyre from whence it was born. For the Vessel of the Dragon shall reign in the Circle of Arte for but a single year at a time: from the Dark of the Sun to the Dark of the Sun it shall mirror each step 'pon the World-field's round. Each Midwinter-tide it is returned to the forge and there, from its own ashes, is born anew. Thus year by year, through rise and fall of incarnate form, the Vessel of the Dragon shall be cast down into the fire of the longest night and therefrom it shall be raised up, year by year, – each time to transmute and purify the Very Being of its Maker and its Murderer.

HIEROS DI-GAMOS:
The Second and Successive Workings of the Marriage Rite

WHEN THE TIME of the Marriage Rite returns each year, it is to be worked using the Vessel of the Dragon. Aside from the twelve or thirteen Dark Moons throughout the year, the annual observance of the Hieros Gamos is generally the only time when the Dragon-vessel is opened. The Marriage Rite is worked in the same manner each year, although with greater awareness and comprehension with each successive year. Thus it is only at the beginning of the aspirant's work upon the Crooked Path, during the very first working of the Marriage Rite, that the Vessel lives for the single moon-month before Midwinter. Thereafter, upon all subsequent yearly workings of the Marriage Rite, the manifest Vessel of the Dragon is used. For He that lives for but a year and day is the Monarch of the Circle. The True Idol of the Draconian Mysteries is the Mirror of Time; it reflects the Compass of the Sacred Year and the many tasks of the initiate undertaken in its turning. The making and the breaking of the Idol conceals the mystery of Self-overcoming; for to serve with both hands alike – as both Idolator and Iconoclast – is the nature of this path.

Know that it is a custom of the Cunning Arte within the Isle of Albion for the chosen apprentice to serve for a year and a day by the Count of the Moon – being mystically equal to three-hundred and sixty-five days by the Count of the Sun – before being accepted as a candidate for the full initiation and empowerment. The life of the Dragon-vessel, in being manifest for one year at a time, reflects this path through the seasons of attainment and facilitates the process whereby the Seeker may enter the Way alone and with sole dependence upon the Hidden Intercessor. By the pilgrimage of the Seeker and the Vessel through the fourteen ordeals, by each step taken in the turning of the Sacred Year, the customary method of teaching is transposed from the hands of Master and Pupil to the hands of the Seeker and the Will of the Path:- this is the Lineage of the Unique Way. Each successive year of treading the Dragon-road reflects the customary period of teaching; each year begins the path anew, perpetually placing the aspirant at the Alpha and Omega of the Way.

CONCERNING THE BLOOD-OFFERINGS

THE SACRIFICIAL OFFERING of blood within the practices of the path are exacted using the ritual knife or Arthana. During the working of the first Marriage Rite only one's own blood should be used; thereafter the blood of all sacrifice may be used. Women should use both the blood of the Moon and the blood begotten of the knife.

CONCERNING THE SEXUAL OFFERINGS

DURING THE FIRST working of the Hieros Gamos it is the customary rule of Our Arte that the practitioner remains magically chaste, engaging in no other sexual activity than that of the auto-sexual congress demanded within the praxis of Ka. With none but the Serpent shall the Seeker lay in carnal pleasure during the month of the first marriage; for the Serpent is the Sole Embodiment of Desire – the Flesh of all Adoration.

During the second and successive annual workings of the Hieros Gamos the practitioner may engage in any form and manner of sexual congress they so desire. All embodiments of desire with whom you conjoin, whether in mind or in matter, must be wholly identified with the Serpent. All bodies of lust, whether in flesh or in phantasie, should be perceived as an emanation of the Dragon and every emission of carnality be deemed as a sacrifice unto the visible and subtil body of the vessel.

For all practitioners, whether man or woman, it is essential to dedicate every sexual act to the path; this is considered needful at all times throughout the year. This is most apparent during the time of Ka, when all sexual effluvia are offered – via the ritual cup – directly to the vessel itself. At other times throughout the year sexual fluids and menses should be placed within servitor vessels and offered to the Dragon-vessel during the Oracle Rite at each Dark Moon.

In consideration of the sexual sacrifices rendered to the vessel during the praxis of Ka, it is apparent – from discourse with divers practitioners – that certain practical distinctions must be made for men and women. For both, the basic means of the offering is attained through auto-sexual stimulation.

For men, the offering of semen produced by masturbation provides an ample emission of fluidic elixir. It is customary for men to offer their sexual emissions in accord with an observance of the solar tides. The four stations of the day are considered to provide the basic cycle for regulating the auto-sexual aspects of praxis during the Ka Rite.

For women, the amount of fluidic emission derived from self-stimulation may not always be of a substantial quantity. It is advised that the ritual cup be filled with water and that the hand or other means of self-stimulation should be bathed therein, after orgasm has been attained, to co-mingle the water with the fluids of the vagina. Women should also offer the menses of their womb, both during the Marriage Rite and at Dark Moons; this may be as fluid or as dried powder.

It is also customary for women to offer the subtle and invisible currents, the secret utterances of the Moon, which issue forth from the vaginal mouth throughout the entire lunar cycle. Awareness should be centred in the womb and the light of the Moon visualised to flow outward from the vagina into the ritual cup or directly into the heart of the vessel. The currents of the Moon vary in nature and manifest form with each individual day or fraction of the lunation; the divers arcana of the lunar digits are cast throughout the many praxes of the path.

It is necessary to state that an observance of the visible and subtil tides of Star, Sun and Moon should be made by all participants during the Arcana of Ka and throughout the entirety of the Path's fourteen ordeals. The customary ascription of solar and lunar arcana to men and women respectively provides a basis for the first working of the Marriage Rite and for certain other modes of practice. Beyond this it should be remembered that it is an essential aspect of these mysteries for all practitioners to align their work to the many diverse patterns of earth and heaven – to transcend the ways of mortal flesh and make manifest the Sidereal Body of Azhdeha.

THE PLACE OF WORKING

THE MARRIAGE RITE is a solitary praxis of Arte and by its very nature is best suited to the anchoritic enclave of the domiciliary shrine. Such is the counsel of customary observance for the working of the Ka Rite in the flesh.

It has been stated that during the ordained period of time the Ka praxis should be worked at least once each day; this formal observance must be performed in the physical medium. As a means of further empowerment the rite may also be observed through the sole exercise of imagination. By this means the vessel may be placed wheresoever the mind may conceive – in any place or time. For the Dragon-vessel, the Idol of the Imageless One, is perceived as the true centre of all possible belief. It may be placed by the gestures of the mind at the midpoint of every mortal shrine – as the subtil body of the Unknown Magical Power – as the Spirit that moves unseen midst the congregation of every graven image. Thus in any temple of the earth, in any heaven or hell of imaginal conception, the vessel may be opened to receive the all-offering: the blood and seed of all that is.

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For further commentary concerning the working procedures and the nature of the Sacred Vessel, the reader is referred to the relevant parts of the Exordia, to the section defining the use and succession of the vessel and also to the pages delineating the cycle of the ritual year.

I

THE RITE OF THE DRACONIAN ORACLE

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Preliminary Comment

The Ritual Text Proper

The Three Ways and the Three Times:
the Commentary concerning the threefold application of the Oracle Rite:-

i) The Midwinter working of the Oracle Rite: The Mystery of the Black Sun

ii) The Dark Moon working of the Oracle Rite: the Mystery of the Black Moon

iii) The Solar and Seasonal working of the Oracle Rite: the Mystery of the Black Earth, being the Foundation Ceremony of the First Circle, as used during the Double-circle Rites of Hu, Sa, Ba, Ia, Ku, La, Tan and Hua.

Preliminary Comment

THE RITE OF the Draconian Oracle is the central mysterium of the Crooked Path. It is the arcane focus for the theophanic revelation of the Dragon to the Initiatic Body of Man. Its intent is the manifestation of the black-golden point of primal initiation, to reveal the Unnumbered or Zeroth Gate of the Void and to open the well-spring of all Wise-blood: the epiphanic source for the Quintessential Power of the Arte Magical. Set at the Alpha and Omega of the Path and upon the nodes of dark alignment, the Oracle Rite reveals the empowering source for the transmission of gnosis from the Elder Gods to the Seeker of the Way. Within its circle the foundation-offering of all sacrifice is re-membered in the moment of ritual exaction and the Agapæ, the consummation of the Hieros Gamos, is realised as the perpetuity of congress between the Serpent – as the mediatory embodiment of all magical force, and the Sorcerer – as the matrix of all magical reification.

The basis of the rite, in form and function, is the Dream of the Hidden Sabbath: the Ouroboric Feast of all Sorcery. Within this hallowed domain of beauty and abomination the sacrificial banquet of perfect transgression is celebrated by all gods, men, beasts and spirits who are sworn in unity unto the Wychéd Path. For in our present observance of the Cunning Arte the wisdom revealed in the oneiric vision and ancestral mythos of the Sabbat is utilised as a vehicle for the expression and encryption of sacred lore, ceremonial procedure and mystical doctrine. The many-natured vision of magick is beheld within by the eye of the self-awakened dreamer and is projected outward through the waking eye of the realised self. The arcana of liberation are attained through the Ordalium and Revel within the illumined Body of Night. That these visions of the spirit may be spoken through flesh, in such forms befitting their essential nature, the secret laws of the Arte Magical are uttered within the backwards cipher of misrule. The day-born wisdom is begotten in the tongue of nocturnal paradise.

Within this single web of the Draconine Mystery the countless threads of the World's enchantment are interwoven according to their own secret design. The year and the day in the Kingdom of Elphame, the twilit whisperings of forgotten gods at the borderlands of every belief, the visions of the night-flying horde of spirits and of the earth-wandering procession of the beast-masked dead,- such dreams are here enfleshed and here are dreamed anew.

The initiatory force of the Dragon is translated through the form of the Oracle Rite as magical knowledge, as both wisdom and method. With each and every working of its mystery the World, even as the very Body of Man, is devoured and is born anew; an old skin falls away from the surface of perception and a new nature is revealed. The words and deeds of the rite's exaction combine within an incarnate realisation of the Dreaming Sabbat to facilitate the reification of the Magical Quintessence. Through the practice of this primal mysterium – by the turn and re-turn of the step upon the point of aureate darkness – the knowledge of the Crooked Path coheres meaning through telary revelation and manifests as the Dragon-body,- the transcarnate flesh through which the energetic insurgence of the Elder Gods becomes the Living Word of Gnosis.

The Rite Proper~

of the Mysterium of I



HEKAṢ

HEKAS

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BEBELOI

THE ORACLE

Before I first guided the Hand of the Scribe,
When the Tongue alone served as the Quill
And the Memory alone served as the Tablet of Fate;
When the Cipher of Wisdom dwelt in Song and Incantation,-
Then first gave I the Fire of the Holy Arte of Magick unto Man,
Then cast I down the Visible Effigies of that Power from their Invisible Abodes;
Yea, from the Forgotten Kingdoms amid the Stars to the Land
Of the Two Rivers the Horned Dragon of my Worship arose!

And by the waxing strength of mine adoration
The Dragon became as a Many-headed Serpent,
Its fiery tongues bearing forth Speech
Into all the Kingdoms of the Earth.

Many times the Oracles are spoken
And many times they are forgotten and lost.
Therefore have I bound a Secret Oath in Blood,
That the Children of the Serpent, the Dragon's Brood,
Shall be mine Arcana Incarnate.

Turn not from the Way through the Passing of the Ages,
Nor neglect ye the Celebration of these Mysteries!

THE DECLARATION

Bilo Bilo Hu!
By my Words I sound the death-knell for the infidel and the profaner.
I cast ye forth into exile without return.

Bilo Bilo Hu!
By my Words I honour the Pact of Witchblood.

Bilo Bilo Hu!
By my Words I awaken the Forgotten and the Fallen.

Bilo Bilo Hu!
By my Words I declare the Circle to be open.
By my Words I declare the Gates to be flung wide!

Bilo Bilo Hu!
Hearken! I call ye forth!
All Ye Ancestors and Companions of Diablerie, ye Secret Children of the Dragon!
Come forth as I name ye — unto the Column of the Crooked Path.

Bilo Bilo Hu!
Hail to Thee! O' Thou Concealed Head of the Dragon
that lieth beyond and betwixt the Heptanomis.
Hail to Thee! Who art all Power Inexorable!
Hail to Thee! O' Ye Seven Revealed Heads of the Dragon,
whose Crowns bear forth the Wisdom of the Seven Ages.

Hail to Thee!
O' Thou Serpent Twain: Minister of the Double Ouroboros -
Sinistral and Dextral, in the One Draconian Circle.

Hail to Thee! O' Thou Serpent of the Flaming Torch!
Who shineth forth from the Horned Brow of the Great Opposer
to ignite the Road of the Sorcerers' Procession.
Thou art the Way of Succession 'twixt all Disunity: the Pathway veiled throughout
Eternity.Thou art the Ley of the Light-bearer,whereupon all Companions of the
Shadow do stalk,- unseen amidst the dawn-light,
spirit-masked amongst the Living and the Dead.
O' Thou Serpent of the Flaming Torch, mark here the Way
'twixt the Heart of every Star and the Hearth of every Circle.

Hail to Thee, Light-bringer!
O' Thou Sole Illuminator of the Column's Path!
Hail to Thee! O' Thou Serpent of the Lightning-bolt!
Who striketh forth from the Horned Brow of the Great Destroyer
to reveal the Tortuous Road of Ordeal.
Thou art the Direction of Change and the Turning Knife,
the Pathway of Fire and of Burning Stone, the Pathway of Poison and the Corpses'
Embrace. Thou art the Ley of the Night-wanderer, whereupon all Companions of the
Shadow do stalk, unseen amidst the dusk-light,
spirit-masked amongst the Living and the Dead.
O' Thou Serpent of the Lightning-bolt, mark here the Way
for every atavism of God, Man, Beast and Spirit.
Hail to Thee, Darkness-bringer!
O' Thou Sole Tenebrator of the Column's Path!

Hail to Thee! O' Thou Serpent Twain: Minister of the Double Ouroboros —

Bind ye this as the Innermost Circle of Our Witchblood.
Here create the Crossroads for the Nameless Covine.
Here open the Way to the Royal Dragon-road!

Initiator of the Ophidian Flame!
Thou art Eternal, All-Becoming and All-Consuming
in the One Point of Primal Ancestry.
I stand before Thee and this Crooked Path as the One True Sorcerer,-
Who welcometh and serveth, with both hands alike,
the Gods that were before the gods of men.

Into the Forge Ekstasis, upon the Fiery Track of All-Transgression,
we each go forth alone, to walk upon the Point of every Star,
to know all aspects of Entity and yet remain unique.
By the Power of Thy Flame we shall scourge all Worlds
Mundane and Celestial, all Aires and Spheres of the Heights and Depths,
whether they be known or forbidden unto the ways of mortal gods and mortal men. For
Thy Flame shall lay waste to all profaners and to all that would hold back from taking
succour from the Serpent's Mouth.

Bilo Bilo Hu!

Initiator of the Quintessence — I hail Thee!
Creator and Destroyer of the Heptanomis!
Thy flay'd skins here enflesh the Axiform I:
One Initiate, Of One Ancient Tradition,
Of One Sublime and Arcane Mystery.
Hail! Column of the Crooked Path!
Hail! Order without Name!

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THE CHANT OF THE TREE

We raise this Crook'd Tree at the Circle's Heart,
where the Four Ways meet and the Four Ways part,
To mark the Way for the Living and Dead,
Ascending, descending,- this Path to tread.
We raise this Tree as the Dragon's Spine,
To bind Our Blood in bough and tine.
We erect the Phallus of the Earth,

the Cross of Death and the Rope of Birth.
We rend the Earth with this Fork'd Stave
To mark the Gate of Star and Grave.

We invert this Tree at the Circle's Heart
where the Four Ways meet and the Four Ways part.
O' Thou Gallows of Our Great Ordeal,
Thy Runes be sung on Heaven's Wheel.
To smite, to heal or hallow,
by Gibbet and by Gallow.
By Thy Light to darken, by Thy Darkness to shine.
By Charm and Enchantment, by Sigil and Sign.

We burn this Tree at the Circle's Heart
where the Four Ways meet and the Four Ways part.
We call the Dead from the Shadow and Tomb;
We draw the Living from the All-bearing Womb.
Thy Root and Bough, Our Blood and Bone;
By Our Flesh — Thy Seed be sown.
We climb this Ladder 'twixt Depth and Height
This Twilit Bridge 'twixt Day and Night.

Hail to Thee, Thou Column of Fire!
Our Spell be born within Thy Pyre!

THE EXORCISM OF FIRE

I-AGRATH-KABIL

O' Creature of Fire, be pure as the Spirit of the Primal Flame.
Here transmit the Power of Thy First Will:
the Unbound Primordial Inferno created from the anonymity of the Void.
As the Phoenix of the Mighty Depths, arise within the Dragon's Eye!

O' Creature of Fire, be pure as the Spirit of the Primal Flame.
Here transmit the Power of Thy First Desire to conceive the Primordial Isle:
the Land of Flame where lieth the Adytum-temple of the Sphinx,
forged by the Thunderbolt and cast forth from the Dragon's Eye.

O' Creature of Fire, be pure as the Spirit of the Primal Flame.
Here transmit the Power of Thy First Belief as the Enflamed Primordial Circle,
ensorcell'd by the Orbits of Star and Earth,

consumed within the Burning Pillar of the Dragon's Spine.
Be Thou manifest as the Infinite Horizon born from the Void.

.....

By the First Sign of the Cross-roads –
by the Mighty Axis of Our Draconian Lineage –
here invest the Powers of the Triple Flame in the One Sigil.
By Point, Path and Circle,- Sinistral and Dextral, Vortex, Helix and Matrix – be Thou
presently bound within the Earthly Vessel:
the Corporeal Repository of All Possibilities in Divine and Infernal Belief...
Here held before the Column of the Crooked Path
as the Image of Thy Destiny, O' All-believer!
Here held within the Salutatory Hand of Sorcerer unto Spirit.
Here sealed in the embrace of the Iconoclast as Our Temporal Fate,
sacrificed as the flesh of mortal gods upon the Altar of Our Elder Worship.

Hail! One Spirit of the Triune Flame,
Behold this the Womb of Our Self-Creation!

Hail! One Spirit of the Triune Flame,
Behold this the Vessel of Our Transmutation!

Hail! One Spirit of the Triune Flame,
Behold this the Tomb of Our World-cremation!

Flesh unto Flesh, Thou must return from whence Thou came,
Flesh unto Flesh, so Thou mayest rise once again.
Flesh unto Flesh, from the Pyre in which we burn,
Flesh unto Flesh, from Star to Earth return.

Hail! Catalyst of Our Present Eternity!
Child of all Futures! Ancestor of all Past!
By Thy Continuity throughout all Time and Space,
concealed within the Grammatrix of Myth and Symbol,
I summon Thee – O' Dracosarkia of I.
Come forth as the First Flesh born from the Fulgent Flame!

THE EXORCISM OF SALT

I-RAHAB-KABIL

O' Creature of Salt, be pure as the Spirit of the Primal Ashes.
Here transmit the Power of Thy First Will:
the Unhewn Primordial Stone created from the anonymity of the Void.
As the Behemoth of the Mighty Depths, arise within the Dragon's Eye!

O' Creature of Salt, be pure as the Spirit of the Primal Ashes.
Here transmit the Power of Thy First Desire to the Primordial Sarcophagus: the Tombstone Foundation that lieth 'neath the Adytum-temple of the Sphinx,- carved by the Thunderbolt as the jewel resplendent,
fallen from the Dragon's Eye!

O' Creature of Salt, be pure as the Spirit of the Primal Ashes.
Here transmit the Power of Thy First Belief within the Primordial Ouroborophagia, the Round Feast of Our Super-sensuality...
From the Birth of Our First Flesh to the Death of the Last;
From the Ashes of the Witchdead drawn from the Pyre
to the Seed of the Newborn, as one with the Grain and the Serpent's Heart.
Be Thou manifest as the Token of Our Sorcerous Ancestry.

.....

By the Second Sign of the Cross-roads —
by the Mighty Axis of Our Draconian Lineage —
here invest the Powers of the Triple Powders of Arte in the One Sigil.
By Point, Path and Circle,- Sinistral and Dextral, Vortex, Helix and Matrix
— be Thou presently bound within the Earthly Vessel:

the Corporeal Repository of All Possibilities in Divine and Infernal Belief...
Here held before the Column of the Crooked Path
as the Image of Thy Destiny, O' All-Believer!
Here held within the Salutatory Hand of Sorcerer unto Spirit.
Here seal'd within the Embrace of the Iconoclast as Our Temporal Fate,-
the Ancestral Urn broken upon the Altar of Our Elder Worship.

Hail! One Spirit of the Triune Powders,
Behold this the Womb of Our Self-Creation!

Hail! One Spirit of the Triune Powders,
Behold this the Vessel of Our Transmutation!

Hail! One Spirit of the Triune Powders,
Behold this the Tomb of Our Self-immolation!

Flesh unto Flesh, from the Gate of Eye and Hand,
Flesh unto Flesh, trace ye the Sign of Blood 'pon Sand,
Flesh unto Flesh, crush'd from our bones and cast out upon Earth,
Flesh unto Flesh, mark ye the Way from Death to Re-birth.

Hail! Catalyst of Our Present Eternity!
Child of all Futures! Ancestor of all Past!
By Thy Continuity throughout all Time and Space,
concealed within the Grammatrix of Myth and Symbol,
I summon Thee – O' Dracosarkia of I.
Come forth as the First Flesh, born from the Dust of the Funeral Pyre!

THE EXORCISM OF WATER

I-NAAMAH-KABIL

O' Creature of Water, be pure as the Spirit of the Primal Waters.
Here transmit the Power of Thy First Will:
the Insurging Primordial Torrent created from the anonymity of the Void.
As the Leviathan of the Mighty Depths, arise within the Dragon's Eye!

O' Creature of Water, be pure as the Spirit of the Primal Waters.
Here transmit the Power of Thy First Desire to the Primordial Ocean:
the Eternal River that encircleth the Blessed Isle and runneth red with the Blood of Our Ancestors,- stirr'd by the Thunderbolt,
wept from the Dragon's Eye.

O' Creature of Water, be pure as the Spirit of the Primal Waters.
Here transmit the Power of Thy First Belief within the Primordial Inundation: the Flood from the Womb of the All-Mother,
resurging within every vein of Our Flesh, seething in the fecundity of the Graal, and revered in the Infernal and Celestial Icons of Our Cultus.
Be Thou manifest as the Blood of the Witches' Heart.

.....

By the Third Sign of the Cross-roads –
by the Mighty Axis of Our Draconian Lineage –
here invest the Powers of the Triple Waters in the One Sigil.
By Point, Path and Circle,- Sinistral and Dextral, Vortex, Helix and Matrix

– be Thou presently bound within the Earthly Vessel:
the Corporeal Repository of All Possibilities in Divine and Infernal Belief...
Here held before the Column of the Crooked Path
as the Image of Thy Destiny, O' All-believer!
Here held by the Salutatory Hand of Sorcerer unto Spirit.
Here seal'd in the embrace of the Iconoclast as Our Temporal Fate –
***the** Bearer of the Cipher, hidden in the Mumia of Fetish, Blood and Seed – cast forth*
upon the Altar of Our Elder Worship.

Hail! One Spirit of the Triune Waters,
Behold this the Womb of Our Self-creation!
Hail! One Spirit of the Triune Waters,
Behold this the Vessel of Our Transmutation!
Hail! One Spirit of the Triune Waters,
Behold this the Tomb of Our Blood-libation!

Flesh unto Flesh, Insurgence of the Dragon's Eye!
Flesh unto Flesh, into the Earth and into the Sky.
Flesh unto Flesh, In Thy Belief we ensorcel;
Flesh unto Flesh, this Hallow'd Circle, this Sacred Hell.

Hail! Catalyst of Our Present Eternity!
Child of all Futures! Ancestor of all Past!
By Thy Continuity throughout all Time and Space,
concealed within the Grammatrix of Myth and Symbol,
I summon Thee – O' Dracosarkia of I.
Come forth as the First Flesh,
born from the Waters of the Lustral Fountain!

.....

THE BINDING OF THE TRIPLE EXORCISMS

IA-LILAYA-QAYIN

O' All-prevailing Spirit of the Triple Arcanum!
Thou Creature of Water, Salt and Fire!
We exorcise Thy Substance, we rectify Thy Nature, we fashion Thy Power
a-new, according to the Will, Desire and Belief of the Crooked Path.
As the Blood, Ash and Essence of Sacrifice,
do we consecrate Thee.
As the Wine, Bread and Spirit of the Agapae,
do we partake in Thee.
As One within the Trident of Our Knowledge, Intent and Action,

do we venerate Thee.
O' Spirit of the Triple Arcanum!
Here bind and bless, here cut and curse,
the Birth-place and the Burial-ground:
this Circle and the Body of all the Dragon's Brood.

The Salutation of the Serpent Watchers:

The Guardians of the Four Quarters of the Circle

SALUTATION TO THE EASTERN QUARTER

Husaba-abasuh! Watcher of the Dawn,- Arise!

O' Great Serpent of the Eastern Kingdoms of Witchblood!
All-powerful Guardian, crown'd with the Royal Star of the Morning!
Come forth from Thine Antient Lair! Come forth with all Thy Kindred of Sorcerie and Witchdom: all Powers and Spirits of Air.
Let Thy Blessed and Thy Baneful Venom be upon our Tongue
to empower our Words with the strength of Thine Enchantment.

For the Spirits of the East, I name and consecrate the Offerings
from mine own hand as the Sacred Tokens of Wortcunning and Arte,-
as the Garland-crown of the Spring for the kindling of the Fire and for the Oriental Lineage of Witchblood, and as the especial offering of mine own heart given for the Fire's own strength.

Great Company of the Eastern Airt, keep and guard this holy ground.
Hele and hallow this Sacred Rite; watch and ward this Circle round.

SALUTATION TO THE SOUTHERN QUARTER

Bakula-alukab! Watcher of the White Noontide,- Arise!

O' Great Serpent of the Southern Kingdoms of Witchblood!
All-powerful Guardian, crowned with the Royal Star of the Brightest Hour! Come forth from Thine Antient Lair! Come forth with all Thy Kindred of Sorcerie and Witchdom: all Powers and Spirits of Fire.
Let Thy Blessed and Thy Baneful Venom be upon our Tongue
to empower our Words with the cunning of Thine Enchantment.

For the Spirits of the South, I name and consecrate the Offerings
from mine own hand as the Sacred Tokens of Wortcunning and Arte,-
as the Corn-crown of the Summer for the kindling of the Fire and for the Austral
Lineage of Witchblood, and as the especial offering of mine own heart given for the
Fire's own strength.

Great Company of the Southern Airt, keep and guard this holy ground.
Hele and hallow this Sacred Rite; watch and ward this Circle round.

SALUTATION TO THE WESTERN QUARTER

Latanhua-auhnatal! Watcher of the Dusk,- Arise!

O' Great Serpent of the Western Kingdoms of Witchblood!
All-powerful Guardian, crowned with the Royal Star of the Evening!
Come forth from Thine Antient Lair! Come forth with all Thy Kindred of Sorcerie and
Witchdom: all Powers and Spirits of Water.
Let Thy Blessed and Thy Baneful Venom be upon our Tongue
to empower our Words with the guile of Thine Enchantment.

For the Spirits of the West, I name and consecrate the offerings
from mine own hand as the Sacred Tokens of Wortcunning and Arte,-
as the Wreath-crown of the Autumn for the kindling of the Fire and for the Occidental
Lineage of Witchblood, and as the especial offering of mine own heart given for the
Fire's own strength.

Great Company of the Western Airt, keep and guard this holy ground.
Hele and hallow this Sacred Rite; watch and ward this Circle round.

SALUTATION TO THE NORTHERN QUARTER

Huaka-i-akuah! Watcher of the Black Noontide,- Arise!

O' Great Serpent of the Northern Kingdoms of Witchblood!
Guardian of the Place of Power! All-wise Sovereign of the Earthly Domain,
who art crowned with the Royal Star of the Darkest Hour!
Come forth from Thine Antient and Secret Lair! Come forth with all Thy Kindred of
Sorcerie and Witchdom: all Powers and Spirits of Earth.
Let Thy Blessed and Thy Baneful Venom be upon our Tongue
to beget our Words through the Nameless Powers of Thine Enchantment.

For the Spirits of the North, I name and consecrate the offerings from mine own hand as the Sacred Tokens of Wort-cunning and Arte,- as the Thorn-crown of the Winter for the kindling of the Fire and for the Borean Lineage of Witchblood, and as the especial offering of mine own heart given for the Fire's own strength.

Great Company of the Northern Airt, keep and guard this holy ground. Hele and hallow this Sacred Rite; watch and ward this Circle round.

THE SALUTATION TO THE HEIGHTS, CENTRE AND DEPTHS

Ka'ira!
O' Serpent of the Stellar Kingdoms of Witchblood!
Thou Unseen Watcher of the Heights and Depths;
Thou who art crowned in the Starlit Field of Eternity,
Come forth from Thine Infernal and Empyrean Abodes
to stand in the Circle's Midst at the Heart of Our Sacred Isle.
Come Thou forth with all the Company of the Blessed and the Wise,
the Subtil and the Strong, the Treacherous and True, the Faithful and Few —
the Hidden Companions of the Dragon's Brood.

.....

All Ye Lords and Ladies of the Noble Blood-lines
of Sorcerie and Witchdom,
All Ye Spirits that watch over the Four Ways
and the Four Ways Between.
Hear us and be here with us!

.....

All Powers in the Height and in the Deep,
watch and ward, eternal keep!

THE BINDING OF THE FIVE SALUTATIONS

O' Serpent-Sphinx of the Crooked Path!
The Elixirs of Thy divided nature, Thy Nectar and Thy Poison, infuse us with the Gnosis of Thee; therefore let the Tongue of Wisdom recall Thine Enchantment and once more declare Thy Power upon the Earth.

Let our Spells be girt with Thy coils, O' Dragon!
Let Thy Wings enfold about us, drawing nigh the Powers of the Sacred Crossroads and of the Hidden Paths Between,
yea, gathering unto our Words the Breath of the Eight Winds of Space,
and in our Bodies the Elements in One Quintessence bind.

THE CHANT OF THE EIGHT TREES
and the Summation of the Offerings

To meet our Words with Equal Deeds,
let Sacrifice be made to the Elder Gods!
Accept these our Offerings: the High Crown of the Year
woven from the boughs of the Greenwood's King and Queen;
eight boughs for the Bale-fire from the eight noble trees.

Blackthorn for Darkness and the Veil of the Night.
Whitethorn for Brightness and the Blessing of Sight.
Rowan for Blood and the Secrets Within.
Willow for Wishes that in our hearts sing.
Yew for the Black One and the Souls of the Dead.
Hazel for Cunning, for the Spells we have said.
Apple for the Fruit and the Harvest of Life
Ivy for Binding, for Hand, Bough and Knife.

Accept these our Offerings of Crown, Bough and Leaf,
and by these Named Tokens of Wortcunning,
We abade Thee, Ye Elder Gods!
Hear us and be here with us!

.....

By Word and Deed of Sacrifice, divided flesh once more be whole.
The Crooked Furrow here be cut, to break or make the Witches' Soul.
Here let the thorn-path edge the World, here let the Compass-rose unfold.
Here let the Dragon's Rune be spoken: Let now the Circle-charm be told.

.....

THE CIRCLE-CHANT: THE DRAGON'S RUNE

By the Bloodied Knife and the Bloodied Graal,
We scourge the Earth with Crooked Flail,
By the Stars moored to the Golden Nail,
By the Dragon's Head and the Dragon's Tail.
We bind the Flesh with the Serpent's Cord,
We flay the World with the Angel's Sword,
We draw the Sign of the Peacock's Name,
We cast the Circle of the Dragon's Flame.

THE ADDRESS AND CHARGE UNTO THE SHADOW

Hear me now, Spirit of the Cemetery!
For I venerate and revere Thee as the Triune Void :
as the Triple Principle bound within the Twain Extremities of the Column that stretcheth 'twixt Creation's Zenith and the Apollyon Nadir.

Enthroned within Thine Altar-tomb of Sacrifice, Image of a Thousand Eyes!
Thou art the Womb of Primal Witchblood and the Temple of Our Interment. Thou art the Grave, infinite and ever-open,creating the Path of Great Return
Thou art the Pavonine Gate that marketh the Double-Way for Thy First-born
Behold this Thy Circle!
Here traced 'twixt Aat and Star, twilit-born in the Heart of I.
Hearken to my Call, for I invoke Thee -
As the Mighty Protectress of Our Ancestral Dead,
As the Gatekeeper of the Infernal Descent into the Heart of the Dying Sun.
I conjure Thee as the Sable Rose 'twixt Alpha and Omega
to illuminate the Path of the Scarlet Kteis,
that Thou mayst reveal the All-immanence of I
within the Point of the Dragon's Eye.

Behold this Thy Circle!
Here traced 'twixt Aat and Nadir, twilit-born in the Heart of I.
Hearken to my Call, for I evoke Thee as the Bride of the Mighty Dead:
Harlot and Companion upon the Path of Our Infernal Descent
into the Heart of the Dying Sun.

Corpse-Queen at the Crossroads! I conjure Thee —
As the Four-arm'd Embracer: Eroto Thanat Ophia,- Ekstasis!
Thee I conjure, who standeth upon this Threshold as the All-devouring Executioner,

a-waiting to weave and to sever the Spider's Cord —
to ensnare and call back the Spirit unto the Sacred Burial-ground.
Open and gape wide! Womb of the All-begetter!
Star-laden Grave of the All-beguiler!
Behold this Thy Circle!
Held within the Bornless Flame of the Dragon's Column;
Blessed in the Dark Brightness of the Dying Sun,
Accursed in the Bright Darkness of the One True and Veiled Star:
the Keystone of Our Crown.

Hearken unto my Call! Thee I transvoke, Great Mother of the Mighty Dead!
Upon the Path of the Twilit Sun, 'twixt the Pillars of Life and Death,
I call Thee!
Within the Gateway of the Spirits' Egression, I transvoke Thee!

.....

I conjure Thee, O' Black Sun, from the Eye of the Striking Snake!
I conjure Thee, O' Black Sun, from the Eye of the Radiant Peacock!
I conjure Thee, O' Black Sun, from the Thousand Eyes
of the Howling Unknown Beast!

As the Old Moon, bearing the fullness of the Night,
lift Thy breast to the lips of the Primal Ancestor:
the First-born of Witchblood!
For He that is flayed of all Mortal Flesh is Thy Son and Thy Consort,
the Father and Corpse-king of Witchblood.
His bones, here strewn as our own, are Thy Marriage-bed,
where Thou dost conspire with the Dead to do Thy Deeds.

***Therefore** do I charge Thee to cast Thy Ladder forth, the Knotted Cord 'twixt Mother*
and Grave, and there-upon this Crooked Way
send forth Our Blessed Congregation of Gods, Men, Beasts and Spirits.
Yea, in this Flame before us, transmit the Arcana:
***the** Whole and Perfected Gnosis of Our Most Holy and Ancient Tradition.*
Deliver into Our Hands Thy Veiled Books and Lore.
Grant us the Flesh of Thee, who art this Very Circle of Our Blood-love.

We raise the Column upon the Earth,
O' Mighty Dead! We give you birth!

.....

O' First-born Spirit of the Dragon's Brood,
In Shadow form, Tearer of the Womb!
Here enflesh beyond the mortal mesh of Man,
as the Thrice-blessed Bane of this Circle:
the Antihelion Image of the Sun at Midnight.

All-Transgressor!
Thou art here exulted within the Eternal Realm of Witchdom
and art here known unto us by the Name and Symbol of Cain:
the Lord of all Horsemen,
Master of the Forge and the Double-tongued Blade.

O' Thou Spirit of the First-born Sorcerer,
Arise and in us enflesh!
O' Great Father Opposer! Great Mother Destroyer!
Bear witness unto this Our Spell!
So Mote It Be!

THE ASSUMPTION OF THE FIRST-BORN

I — Qayin Azhaka, am the One True Sorcerer:
the Sole Initiate of the Ophidian Flame, the Draconian Oracle Incarnate.

I am the Protosarkian Idol of the Elder Gods,
the Visible Form of Those without Name, the Image of Exile,
cast from the Triune Void to the Earthly Temple of Flesh.

I am the Living Power of the Magical Quintessence,
the Primordial Spirit that doth beget Itself through the Epiphanic Focus of Witchblood:
the Heart of the Serpent within the Vessel of the Royal Arte.

By my Word and Deed of Declaration,
the Lineal Axis of the Crooked Path is revealed:
the Gateways of Manifestation are opened, that the Horned Stave of Wisdom may
transmit the Flame to the centre of every time and domain.

By the Exorcisms of the Tridentate Force,
mine Essence is empowered within the Forge of all Becoming.
By the Salutations of the Quadrigan Form,
the Substance of mine Incarnation is directed through the matrix of Being.

By the Manifold Offerings of Heart unto Hearth,

the Substance of mine especial Form is perpetually wrought anew
in the Image of the Fivefold Hand and the Watcher's Ever-open Eye.

By the Round Chant the Totality of mine Entity doth turn full-circle to encompass the Infinite Horizon: the Light of Seven Stars doth ensorcel the Zenith, the Darkness of Seven Stars doth ensorcel the Nadir. Within the Scarlet Ossuary of Earth the Double-house of their Union is built.

In the Shadow of mine Image cometh forth the Secret Flesh of Otherness:
In the Coupling of the Spirit and the Sorcerous Body
the First-born becometh the Oracle Enfleshed.

I am He, I am She, the Turn-skin Child of Azhdeha.
QAYIN AZHA KA!
I HU SA BA IA KU LA TAN HUA KA!

CONSUMMATION OF THE ORACLE RITE

(To be used at the Midwinter Rite and at each Dark of the Moon)

Hearken all ye that have gathered before the Dragon's Flame!
Know this to be the Fire of Eldest Worship, kindled by the lightning-strike of the Primal Serpent within the Chosen Heart, borne forth throughout Eternity in the hands of the Serpent's Kin as an Undying Torch –
a Sign of Our Heredity.

As the many heads of the Serpent conceive and encircle the many worlds of gods and men, so the Power of the Flame is passed on from hand to hand, flesh unto flesh, through the antient bloodlines of the wise.
Therefore are we sworn to revere the Flame before us as the Visible Form of Our Spiritual Essence,- as the burning road of our ancestry – the Path that goeth forth between the Worlds, from the secret place of our origin,
through the trysting-ground of our kindred, and that leadeth ever onward
to the pyre of our communion amongst the Mighty Dead.

Know this, O' Beloved of the Antient One, the Secret of Our especial covenant:- to none but the Hidden of the Dragon's Brood is the Power of the Flame passed on straightwise from the Crooked One's Heart.
For as the Dragon's Flame wast first cast into the Seven-earth'd Flesh of the Ancestor, Witch-Father and Witch-Mother, so the Flesh became the Mirror of the Seven-starr'd Void; and as the skull of the Elder became the first vessel in the hands of the Child,- so the vessel held in the hands of today is the skull of the Child and of All in whom the Serpent hath made its lair. For in the Vessel of Our Making and Our Taking are we

wed to the Dragon's Flame, therein the Ashen Flesh of Our Ancestry,
therein the Seven-earth'd Flesh of That which we shall become.

We behold and revere the Vessel before us as the Shrine of the Flame:
a Sign of recognition betwixt all who celebrate these mysteries, as a Sign of Our Birth – place and Our Burial-ground, and as a Sign of Our Great Return.

With our Words and Deeds we honour Thee and in Thy Name,
O' Azhdeha, we seal and bind Thy Sacred Vessel,
we seal and bind this Sacred Rite.

CONSUMMATION II

(To be used solely at the Midwinter Rite)

Behold, O' Azhdeha – Embodiment of Our Crooked Path –
the Vessel of Our Ancestral Flesh sacrificed unto Thee.

Behold, O' Azhdeha, Dragon of Our Crooked Path,
the Blood and Seed spilt from the Enchantments of Love,
the substance of every desire, the venoms of every sensation,
the bones of atavism, the flayed skins of Our Mortality,-
all now encircled by Thy coils in this Fire
– all now turn'd to ash in this – Thy Children's Pyre!

Unto Thy Pyre, O' Knower of Names,
the Word of Our Flesh to the Book of Thy Flames.
We draw forth these Ashes, the Mumia of Our Untold Becoming,
into these Vessels as into Our Bodies,
as the Very Substance of Thine own Being.
As Thou hast arisen before us in Flame –
so now stoop down, O' Many-headed Serpent!
And bear unto us Thy Stellar Nectar of Immortality:
the Quintessence, the Very Spirit of Thine Eternal Flesh!
Once more renew the Covenant of Our Witchblood!
Bear witness therefore unto this – Our Compact with Thee, O' Azhdeha,-
so we may mark the turn of the Celestial Wheel and thus turn the Cord
to place the Knot as a Sign of Our Hereditary Lineage unto Thee!
So let it be!

Here endeth the Text
of the Rite Proper

The Three Ways and the Three Times

BEING THE COMMENTARY UPON THE RITE
OF THE DRACONIAN ORACLE

.....

The Rite of the Draconian Oracle may be accomplished by divers means and in an untold number of ways; whether alone or in companionship, whether by contemplation or by deed, whether by wrath or by peace,- all shall reside in perfect equipoise — as facets of the single adamantine gem — irradiant upon all points of the Holy Trident.

.....

THERE ARE THREE principal applications of the Rite of the Draconian Oracle, each specific to time and purpose:-

I) The Mystery of the Black Sun, the Feast of the Zeroth Head of Azhdeha, held each year at Midwinter for the death and birth of the Sacred Vessel.

II) The Mystery of the Black Moon, the Feast of the Oracle, held upon each night of the full waned moon for the revealing, feeding and re-sealing of the Sacred Vessel.

III) The Mystery of the Black Earth, the Feast of the Blood-acre, held upon the ordained tides of the year as the ceremony of foundation within the Double-ouroboric Rites of Hu, Sa, Ba, Ku, La. Tan and Hua. Upon these occasions the Oracle Rite is named and used as The Rite of the First Circle, therein serving as the basis and root for the heptarchic mysteria of the Dragon's seven heads.

The basic form of the ritual text is maintained throughout each of the three ways, varying only in the mode of its practical application and in its method of conclusion. The following commentaries endeavour to elucidate the knowledge, wisdom and method of the three ways and to give counsel regarding the procedure and conduct of the rite in keeping with the work of both solitary and covine observance.

I: The Mystery of the Black Sun

THE MYSTERY OF the Black Sun is the name given to the Rite of the Draconian Oracle when it is worked upon the day of the Winter Solstice. This is the primary application of the rite and it is used as the means to consummate the Arcanum of Ka: the ritual task of the Hieros Gamos. Each year upon the night of longest darkness, when the enchantment of Ka has been fulfilled, the old vessel — whether it be that of the first marriage or the year-born successor — shall be cast

down into the pyre of sacrifice, even as the sun into the abyss of deepest night. From the ashes of the old the new shall arise.

The untold essence of the mystery, the innermost arcanum of the Black Sun, is communicated in the interregnum of the twain, in the time betwixt the fiery death of the old vessel and the transmigration of its spirit into the new and empty urn,- the vessel-yet -to-be. The arcanum is signified by the seed-phoneme of I and is revealed uniquely unto each initiate within the interstice, the threshold of transcension, that lies between the fiery immolation of the old vessel and the placing of its ashes within the newly consecrated urn. For in that time of inbetweenness there is no vessel of the Dragon other than the flesh itself, no vehicle beyond the voidful self-realisation of I. This secret, also known as the Arcanum of Ia-Dr'ka, lies within the fractional divide of all aeons: the eternal ecstasis of All-Creation and All-Destruction, coetaneous within the perpetuity of the single moment. The realisation of this arcanum sustains the continua of gnosis transmitted through the sacrificial mysteries of the entire ritual cycle of the year and therein is centralised within the actuating moment of transition at Midwinter. Upon the axis of this divide the Wheel of the Year revolves, the old year is ended and the new year begun...

PROCEDURE AND CUSTOMS OF WORKING AT MIDWINTER

THE MIDWINTER RITE is worked using the single circle: the first circle of the double-ouroboros. It may be celebrated alone or in the companie of fellow travellers upon the Dragon-road. The ritual site should be prepared according to the method and manner of the Blood-acre, as previously stated. As a visible banner of the mysterium to the retinue of the stars, as a sign to the invisible companie of all spirits and gods, the earth-sigil should be laid upon the ground in the form of the royal seal of Azhdeha. As it is written, so let it be done.

The basic ritual procedure for the use of the fourfold covine is given below. The portrayal of the ritual is drawn from traditional observance in order to establish a truthful exemplar of practice and to provide a basis for adaptation by both covine and solitary practitioners. The stages of the procedure have been gradated and enumerated so as to communicate the customary method of working according to the Lore of the Hendecarch: the Numerick Cypher of Arte. The Teachings of the Hendecarch are used to count the ways of sorcery, to enumerate the arcana of action, form and force. The eleven keys of the cypher serve to demarcate the hidden matrix of magical energy and to geometrically cohere the principles of empowerment which underlie the manifold words and deeds of ritual practise. The first eight keys of the complete cypher combine to empower the basic eight-rayed compass of the circle. This foundation is known as 'The Mystery of the Eightfold Rite'. The Rite of the Draconian Oracle is esteemed as the highest recension of this wisdom.

o) The Creation of the Point: Preliminary Gestures.

When all have entered the circle and are stationed in their ordained quarters, a single bow shall be made by each initiate unto the central hearth. This gesture signifies the unified honour of the Quadriga to the spirit of the Hidden Initiator and is also a sign of respect by each initiate unto all brethren of the circle, both visible and invisible.

A second bow shall then be made by all unto the North; for there the skull resides upon the stang as the Image of Qayin, even as the form of the Fifth and Immutable Body of the Sacred Vessel. All shall then resume their positions and await the sign for the rite to continue.

At the sign and word of the Northern Guardian all shall pace in a deed of silent preparation, bearing forth their sacred vessels – each vessel with a candle lighted upon its top – withershins around the circumference of the Blood-acre. This is the zeroth or unnumbered hallowing of the circle.

On returning to their stations and placing the vessels to mark the cornerstones of the circle, the Northern Guardian shall sound a single note upon the ritual bell. This is the magical gesture signifying the thirteenth knell of midnight: the voice of the Intercessor heralding the open way beyond the black noontide – signalling the liberation of the spirit into the Dreaming-flesh of Endless Night.

1) The Encharming of the Point: The Oracle

When the sole voice of the bell has unified with silence, the Northern Guardian shall commence the rite with the utterance of The Oracle of Elder Worship. This theophanic utterance recapitulates the gnosis underlying the whole grammar of the Draconian Mysteries and creates the point of direct continuation from the oracular source of the Crooked Path.

2) The Revelation and Establishment of the Path

The Declaration:- Remaining in their appointed stations of the compass, the companie will then unite in the utterance of The Declaration. This statement opens the way and reveals the bifurcate nature of the path. The Dragon is imaged in the sinistral and dextral signacula of the twin circles and in the dual hypostates of the ophidian power, the Serpent of the Flaming Torch and the Serpent of the Lightning-bolt, depicts the Double-way of Aeon and Instant as co-emergent emanations from the oracular hot-point of the rite's inception. The Declaration delineates the path as the sword-edged route between possibilities: the uniquely revealed way of aleatory unity, perpetually deviating betwixt the twain extremities of the world-field's horizon.

'Bilo Bilo Hu!', known as The Sorcerer's Cry, is used to salute the Dragon, to focus the intent, and to rally the manifold forces and legions of spirits to the circle's heart. It is intoned in seven manners:- as a secret oath – taken and broken in a single breath, as a solemnly whispered summoning of the dead, as a jubilant welcome to the newborn, as a sentence of execution, as a promise of redemption, as a blessing of perfect compassion and as a curse of endless damnation. Its utterance is like the recoil and strike of the serpent: 'Bilo Bilo...' is the reticulation and resorption of force; 'Hu!' is the striking of the serpent, the envenoming of the moment.

The Chant of the Tree:- Moving thrice widdershins around the circle, once for each verse, all will then conjoin in The Chant of the Tree. This charm reveals the twofold nature of the path in the symbol of the upright column: the axis of the world. The way of unity is here shown forth as the tree of numberless boughs that grows between the zenith and the nadir. The tree is imaged forth as the burning pillar of illumination, forming the ladder of souls that stretches between the height of heaven and the depth of hell. The Chant is directed toward the columnic stave of wood appointed in the midst of the unlit hearth and intends the imaginal transformation thereof into an axial pillar of many-coloured flame, connecting the heights and depths of the cosmos within the central point of the compass.

By vertu of these two opening addresses the Crooked Path is revealed as the Double-way of the Non-dual and is delineated as both the crossroads between the horizontal and vertical axes of the cosmos and as the ever-deviating course of the initiate between all extremities.

The Sacrifice of the Sacred Vessel – (Observed solely at Midwinter)

When the divagant course of the path has been established, and at the behest of the Circle's Master or Mistress, the sacrificial bodies of the old Sacred Vessels shall be placed within the midst of the unlit pyre-mound. Surrounding the hearth the empty bodies of the new and awaiting vessels may be similarly positioned, even as guardians about the unlit bier of their own begetters. Prior to and during this most sacrosanct deed there may be auspicious signs and gestures of Arte to show the passing-away of the old vessels and the preparation of the new.

3) The First Casting of the Circle: the Triple Exorcisms.

The Threefold Exorcism of the Blood-acre is used to purify the sacred domain and to establish the first on-lay or initial empowerment of the circle. By its perfected exaction the ritual compass, the infinitor unifying circle, vessel and sorcerer, is aligned unto the primordial domain of magical sacrality. The mundane ring of earth, fetish and flesh is transformed – translated by word, deed and outward projection of imagination – to the very eidolon of magistry: the unbounded kingdom of Witchblood's first-born child.

The triune consecration conceals an enneadic corpus of the most subtle arcana, partaking of both complexity and simplicity. Such matters are disclosed, as much as mere word may avail, within the following commentaries and within the appropriate sections of the grammary.

In the basic terms of ritual deed the three exorcisms serve to hallow the circle and all that lies within it by means of consecration according to the three essences of Fire, Salt and Water. This is accomplished by the respective methods of fumigation with incense, the strewing of the circle with consecrated powders, and a libation of the circle's perimeter with water.

Procedurally, the ritual texts are incanted over the appropriate substances to dedicate them and then, at the conclusion of each charm, the acts of consecration are performed. The tasks may be divided betwixt the members of the covine or allotted to a single congregant, as it so pleases and suits their predilection. After the first exorcism, the central fire should be lit as the visible beacon to welcome the invisible procession of the spirits. When the three exorcisms are completed, all initiates should participate in the recitation of the Binding Charm.

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The working of the Triple Exorcisms may be accomplished in many different ways by both covine and solitary practitioner. In lore, it is taught that they are best performed by a Sworn Priestess of the Arte – a true journey-woman of the Crooked Path – and from the example of such the following description of their exaction is given.

The manner of working is as follows:-

During the preparatory phase of the rite the priestess prepares the requisites of her task:- an offering bowl, often in the form of a large open shell; a long feather, such as that of a swan; and

the substances of the three consecrations. For the Exorcism of Fire, the dried leaves of sage are generally used, sometimes co-mingled with various other worts according to the nature and depth of the en-trancement required during the rite. For the Exorcism of Salt, powders formed of dried menses and sexual fluids are the basis, sometimes mixed with ashes, grave-dust and many other salts of the Arte. For the Exorcism of Water, the liquid menstruum from the priestess' own kteis is used. The crimson waters drawn from the well of the moon in her most recent season of flower are esteemed as the best medium. Such elixirs are often combined with sexual fluids, blood and the many tinctures of flesh and land.

At the ordained juncture of the rite, at the sign and summons of the Circle's Master, (or at her own behest if such Office is held by herself), the priestess shall firstly take up her bowl filled with the divers substances for the transmission of the essence of Fire. Stepping before the Northern Guardian, the priestess places the bowl before the feet of the Magister and before the face of the skull. She then offers a full prostration as a honorific and adorative sign of humility. This gesture signifies the beseeching of the Initiator for permission to proceed. The Northern Guardian signals her to continue by beginning the recitation of the ritual consecration. All other initiates shall follow his example. The priestess conducting the deeds of exorcism remains in silent absorption or else echoes the recitation in the manner of a susurrus.

When so ordained by the beginning of the consecrating charm, the priestess will light the contents of the shell with a candle from the North and then, using the swan-feather, nurtures the glowing embers of the herbs, stirring the air to arouse and disperse the clouds of perfumed smoke. The feather is thereafter used as the means to fan the smouldering incense, to feed its smoke to the spirits and to waft its scented mist through and throughout the body of the circle.

Carrying the shell and feather around the circle, the priestess proceeds deosil from the North. At each quarter, she bows in honour to the Guardian of the Airt. When the bow is returned she proceeds with the purification of the initiate's body, bathing their entirety within the enveloping halo of smoke. Between each quarter-station, she bends low and uses the feather to cleanse the peripheral aire of the compass.

On completing the fumigation of the circle and its brethren, the priestess returns to the North and offers a bow of consummation. She then turns and offers the remainder of the ashes to the central hearth. Using the flame from the North, she then lights the fire at the circle's heart; offering thereto the sevenfold breath of empowerment. All initiates conjoin in the recitation of the final part of the ritual charm. This seals the first deed of exorcism.

When the central pyre has begun to burn steadily, the Exorcism of Salt may begin. The priestess places an offering of powders within the shell and dedicates it before the Northern Guardian with a single bow. Once again, the sign to continue is given by the beginning of the consecrating charm. The priestess moves deosil around the circle, beginning and ending at the North. Upon each Quarter-guardian she performs a blessing and purification. This is accomplished by a cross-signing – ⊗ – of the brow and feet with her powder-besmeared hand and may be reinforced by subtle passes of the hand over various focal centres of the initiate's body. An exchange of blessings and honorific gestures begins and ends each individual process of consecration. Between each station of the compass a little of the powder is strewn around the circle's edge.

At the end of the second exorcism the priestess concludes by offering a bow to the North and by emptying the remaining powders from the shell into the hearth as a gift unto the Spirit. As with the first charm, all initiates conjoin in the final words of the recitation. This seals the second deed of exorcism.

The Exorcism of Water is performed using the same series of ritual gestures, beginning with the bow unto the Northern Guardian and proceeding deosil in the same manner as before. The head and heels of each Quarter-guardian are cross-signed with the elixirs poured forth from the

moon-pearled shell of the priestess. Each anointment is administered by the subtle passes and gestures of her hand and may be further empowered by the on-lay of her breath as a means of infusing energy into each initiate's body. Within these latter forms of benediction by hand and breath the priestess will often bestow an empowerment specific to the particular recipient for purposes of healing their physical body and invigorating the dreaming flesh. Between each station and throughout its extent, the circle is attentively libated. Upon the completion of this, her third circumambulation, the exorcism is completed by the customary bow and through the gift of remaining fluids to the fire. With the final collective utterance the third exorcism is sealed.

For each exorcism a single deosil circumambulation is performed by the priestess. When the three ways of word and deed are fulfilled, a fourth and silent circumambulation is made to bind and seal her task and to foreshadow the hidden path which emanates from within the threefold arcana. All initiates should, at this time, offer unto her a single bow in thankfulness for the completed task. Thereafter, the priestess will recite the Binding Charm of the Exorcisms. All other initiates will follow her voice in the manner of an echo, catching and susurrating each word, ever in accord with the subtle aire that has been manifested within the circle.

From the above example of ritual practice the covine or solitary practitioner may hopefully gain insight into the manner and method of Arte befitting the accomplishment of the Three Exorcisms. By the ingenium and artistry of the Seeker let the Mystery of the Triune Crossways be perfected through love. Through the medium of the fluidic, solid and etheric substances the triune alchymic essences of mercury, salt and sulphur shall combine to establish the matrix whereupon the magical force, the spirit of the Seeker, may be made manifest in perfect equilibrium – in Will, Desire and Belief – upon all points of the Holy Trident.

At the completion of the third stage of the rite the initiates of the Quadriga should be standing at their appointed stations of the circle and in the midst thereof the central fire should be burning strongly.

4/5) The Second Casting of the Circle: the Salutation of the Four Quarters and the Empowerments of the Pentalphic Sign

At the sign and word of the Northern Guardian the fourth stage of the rite shall commence. Each initiate in turn, going deosil around the circle, shall salute and summon the powers of their respective airt of the compass. The tutelary power of each airt or quarter of the Bloodacre is revered in the form of a ruling spirit: a Watcher. The Four Watchers are honoured as the divine embodiment of the Quadriga: the perfected form of the manifest covine. Through the words and deeds of salutation the four initiates are transformed into the circle-mandala of the Crooked Path's spiritual progenitors. The honour afforded to each Watcher establishes a point of transcarnation between the initiate and the primal circle of the path's inception; a subtle catena of transmission is opened: a lineal succession of empowerment between the Seeker, the retinue of spirits and powers ruling the appointed airt, the manifest counterparts of the initiate in each and every companie of the fourfold covine, and the divine form of the Watcher itself. The wisdom of the Quadrigan transcarnation is revealed solely through the accomplishment of the deeds of salutation and by the means of preparative visualisation. In each direction of the compass the Watchers are to be visualised and imaged-forth in the form of colossal serpents; like royal cobras rearing upward into the sky, in constant readiness to strike at the circle's heart, filled with the power to bestow both blessing and curse.

In the East the body of the Serpent-watcher is born from the light of sunrise and is formed through the agency of the air, from the motion of the first breath to the relentless force of the

whirlwind. Its body is perceived to emerge from the dawn in flesh of clear ruby-red light.

In the South the body of the Serpent-watcher is born from the light of the midday and is formed through the agency of fire, from the first spark to the holocaustal incandescence of the inferno. Its body is perceived to emerge from the noon in flesh of brilliant albeate light.

In the West the body of the Serpent-watcher is born from the light of sunset and is formed through the agency of water, from the first jewel of the dew to the floodtide of inundation. Its body is perceived to emerge from the dusk in flesh of mist and twilight grey.

In the North the body of the Serpent-watcher is born from the black light of the infernal sun and is formed through the agency of earth, from the dust of the grave to the ravine-torn mountain. Its body is perceived to emerge from the midpoint of the night in flesh of all-absorbing darkness.

Through the perceptual basis of these imaginal formations the way may be opened for the Watchers to reveal their concealed forms and likenesses. The accustomed manner of their salutation is as follows:-

On receiving the sign from the North, the Eastern Guardian shall turn outward to face beyond the circle's edge. He shall then offer a full prostration in honour to the Spirit of the Eastern Watcher. Then, raising both arms, he shall outstretch his hands – extending his fingers to make the signs of the fivefold star. Emanating outward, in irradiant light of the appropriate elemental hue, an averse pentalpha is imagined to project from the left hand and, similarly, an upright pentalpha is visualised to project from the right hand. This establishes the Double-sign of the Ascendant and Descendant Star. The two pentalphic stars are cast outward to extend and strengthen the boundaries of the circle. When their form has been projected and stabilised, the initiate shall unify their light in a single point and therefrom call forth the Vision of the Watcher.

Attaining the unity of emanation and perception, the Eastern Guardian shall silently call upon the Spiritual Power of his Airt to come forth and be manifest within him. At the moment of his inner recognition of the insurgent current, the initiate shall stand and proceed to recite the Address of Salutation. At the appropriate juncture of his adjuration offerings are consecrated and are placed within the fire. Such offerings are made in token of the Quarter-guardian's crown, thus signifying the patronage of the Watcher's sovereignty.

As the final part of the charm is spoken the initiate turns and sends forth the power of the Watcher to hallow the body of the entire circle. Throughout his conjuration the other initiates shall face the direction of his summoning and make their own gestures of honour unto the Watcher and its retinue.

When the Eastern Guardian has completed his salutation, he shall turn unto the Guardian of the South and offer a single bow as a sign that they may proceed. The procedure for each salutation follows on thuswise, each initiate specializing their adjuration according to the especial alignment and rapport with the Watcher of their appointed quarter.

When the Salutations unto the Four Watchers have been fulfilled, all shall bow unto the central hearth in unison to seal the manifestation of the Quadriga. By the ingenium and artistry of the covine let the Mystery of the Quaternion Crossways be perfected through honour.

In terms of the procedural structure according to the Numerick Cypher of the Hendecarch the fourth and fifth stages are simultaneous: the fourth stage is established by the Salutation to the Four Ways; the fifth stage is the emanation of the Fivefold Star, symbolizing the alignment of the five senses to the path of intent. Both stages conjoin as one to fulfil the second casting of the circle.

6) The Salutation unto the Heights, Centre and Depths: the Binding of the Four Ways and the Summoning of the Fifth Watcher.

In unison the Quadriga proceed to salute the heart of the circle, calling forth the Celestial Serpent of the Heights and Depths as the body of the Fifth and Hidden Watcher. From each initiate the double-sign of the fivefold star is in-turned and the light thereof is perceived to unite within the inflamed centre of the compass. The rays of the fivefold sign marry the powers of the Four Watchers in a single point and therein open the way for the presence of the Hidden Watcher. The four pathways of elemental substance intersect and return unto their source, revealing the circle's hearth as the indivisible point of spirit. Likewise the lineal pathways of initiatic succession and empowerment converge; the body of all witchblood is called forth to attend, to guard the circle and bear witness to the rite.

Rising and writhing outward from the central pyre the body of the Fifth Serpent-watcher is perceived as an immeasurable uraeus, combining and transcending the powers of the four elemental serpent-forms. From the a-temporal point of the Magical Quintessence the body of the Intercessor emerges as the Serpent wrought of space and stellar light, its infinite coils scintillating with the radiance of peacock-feathers, binding and ensorcelling all perception within the horizon of its illuminant nature.

When the form of the Fifth Watcher has been stabilised in the perception of the covine, its allochrous body should be re-unified with the flames of the central hearth to re-affirm and strengthen the earlier imaginal projection of the burning world-axis. The flesh of the Peacock-serpent is reabsorbed into the column of fire and therein is perceived as the burning road between all adversities and as the tree begetting all spiritual potency.

The Offering of the Boughs

To augment the veneration of the Triple Axis – the pillar uniting Height, Centre and Depths – the image of the Fifth Watcher is honoured as the upright column of primordial magical power and is revered as the recipient of all sacrificial offerings. This is signified by the offering of eight consecrated boughs to the central hearth.

The boughs are to be cut from trees which grow in the area surrounding the ritual domain or elsewise from places revered in the faith of the covine. Once gathered by prayer and arthana, the boughs are placed around the circle's edge prior to the rite's beginning – in the manner previously described (see Temenos). During the appropriate phase of the ritual procedure, they are fed, one by one, to the fire: the edge of the world-field is symbolically drawn to the circle's centre to beget the burning grove for the convocation of the spirits. As each bough is taken from the perimeter and offered to the flames, its corresponding line from the Chant is to be recited. The task of offering the eight boughs may be divided equally between the members of the covine or allotted to one chosen initiate in the same manner as the traditional form of the Three Exorcisms. The recitation of the Chant and its opening and closing charms should be divided accordingly.

The eight small boughs used for this offering may be tied with coloured threads to eight larger staves of the same wood varieties set about the circle's edge. At the appropriate time of offering the smaller boughs may be cut therefrom in similitude to their being cut away from the place of their original growth. The larger staves are used to symbolise the hedge or wall of thorns surrounding the world-field. When connected with thread to form a barrier around the periphery of the Blood-acre they may be perceived as the grove of eternity from whence the offertory tokens of the seasons – the limbs of time – are cut and cast forth to the timeless

point enshrined within the fire. During certain rites through the year the larger staves may be adorned with coloured flags; this should be accomplished as an outward sign of the knowledge contained in the Teachings of Hallowing the Kingdom.

At the summation of the eight offerings a final sacrifice, the Crown of the Greenwood, is given to the Intercessor. The form of the crown varies from rite to rite, season to season. In the seven numbered rites of the year this last sacrifice is a wreath of oaken boughs, intertwined with other worts befitting the season – flowers for spring, corn for summer, berry-bearing boughs for the autumn and thorns for winter. The crown is completed with a sprig of mistletoe; for such is revered as the most sacred herb of the isle and is called 'The Skin of the Snake' amongst the Blessed and the Wise.

When the offerings of Crown, bough and leaf have been completed and their substance has been consumed within the envisioned image of the Intercessor as the burning pillar of magical power, all congregants shall make ready to perform the third casting of the circle.

7) The Dragon's Rune: the Third Casting of the Circle.

The Chant of the Dragon's Rune serves to perform and perfect the casting of the circle. By its utterance the Spirit of the Fifth Watcher pervades the entire circle and transforms the perception of the Seeker to behold the Vision of the Dragon's Flame: the horizon of the cosmos ringed all about with the peacock-hued fire of the stars.

Moving withershins around the periphery of the compass the covine shall recite the Circle-chant of the Dragon's Rune, a charm most beloved of the companions upon the Crooked Path. The charm is recited thrice and should be accompanied by dance and musick to exalt the companie of man and spirit – as one within the vision of the fire-encompassed circle. During this paean the earth is scourged with knotted cords, with daggers, and with burning staves of wood taken from the hearth. Such deeds are intended to magically cut the burning furrow of the Dragon-road, to quicken the blood within the veins of the world and to signify the scattering of the burning witch-seed from the loins of the serpent. By the on-lay of this empowerment the threefold and fourfold arcana, of the triple exorcisms and quarter-salutations respectively, are aligned in the circle's midst and create the emblazoned point of stellar radiance: the seven-rayed star – the sign foreshadowing the raising of the Dragon's seven heads.

At its completion the chant may be closed and focused with the Sorcerer's Cry. All initiates shall then return unto their appointed stations in preparation for the utterance of the mystery within mystery...

8) The Charge to the Shadow

From beyond the sevenfold radiance of the hearth-star, the Way of the Shadow is cast to breach the darkness of endless night – as the bridge to-and-from the voidwise source of the Crooked Path. This arcanum, the Way of Infernal Descent, is revealed in the eighth stage of the Oracle Rite. Let all conjoin in the exaction of this secret; in unison let the Quadriga pronounce the Shadow's Charge.

By the pronouncement of The Charge the twilit gate is opened. An interstitial route betwixt Life and Death is unveiled to reveal the direct path to the heart of the Black Sun: the empowering root of initiation. Through this final conjuration the numen of the ritual is imaged as the Spirit-guardian of the Crooked Path, as the Isolate Wanderer, the masquerading dancer upon the divagant ley of the infinite spirit-procession.

Without name, the Sovereign Wraith of the Dragon-road is summoned to lead the Ever-living Souls of the Blessed and to guide the night-rade of the Mighty Dead. The Shadow is called forth as the quintessential embodiment of the Mystery that traverses the manifold vehicula of all sorcerous power. The Spirit is adjured by many means and in many guises, shifting, dividing and unifying the focus of the Seeker's intent between and across the boundaries of force and form. The summoning through divers means is at one with the alchymic transmorphosis of the Seeker's awareness; the identity of being is translated through the transmutative focus of the enchantment. The Charge calls forth the Shadow, the Spirit of the Cemetery, to step upon the hot-point of the Seeker's own death – the gateway opened through his own self-sacrifice, and thereby establishes the place of convergence for every potentiality of his being. At this cross-roads of possibilities all entity unifies within the momentary opportunity for absolute change: the Spirit dances within the heart of Chance, determining the rhythm of life-blood and guiding the procession of magical powers through the cause-ways of fate.

The nature of The Charge is to draw the initiate into the labyrinth of the Crooked Path and therein to augment the realisation of the Voidful Self-existant I. The locus of perception is severed from every fixed attachment and is made mobile through the simultaneous identity of Self and all Other in the many-masked procession of the spirits: the retinue of the Gods, the Living and the Dead. The hot-point, the magically empowered nexus of the Charge, moves the awareness of the Seeker between the visible and invisible congregants of the Blood-acre. The Mysterium of I is communicated through the division and unity of Self within the present consciousness of the adjurant as it moves from form to form through the infinite angles of Being and Becoming. Each station of awareness is realised as an autonomous ipseity and as a co-emergent dependent, as unique expansiveness and as a constituent facet of the whole matrix. The Voidwise realisation of Self is translated as Gnosis through the motion of perception in freedom beyond the point of absolute immutability. Within the sacrificial fire all returns to its adamantine source; to be destroyed or to pass beyond.

From out of the immolatory pyre the liberated numen of the Death-born initiate is identified and addressed as the Lady and Lord of the Path, as the Corpse-queen and King, as his own Witch-mother and Witch-father, as both the extent of the Circle and the Sacred Vessel, and finally – to resolve each and every force and form – is summoned within the body of Qayin as the Turnskin Child: the first-born initiate of the Dragon-road.

Through the repeated working of the rite countless views and insights will arise to reveal the Arcanum of the Shadow. Let the focus of its address be changed as befits the predilection of the Seeker, the seasons of his heart, and the shifting temperament of his rites. Its call should be offered, even as the feast of the sorcerer's body to the lips of the Dragon's urn. For as the Spirit of the Shadow is summoned anew it shall forever transform itself and its summoner. The many interpretations of this arcanum are both Truth and Lie.

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Concerning the Gathering of the Ashes from the Pyre of the Black Sun (Observed solely at Midwinter)

When all have concluded The Charge to the Shadow, it is the ordained time for the collection of ashes from the Midwinter hearth. At the sign of the Circle's Master all communicants of the Black Sun will step toward the hearth, bearing forth their new and empty vessels. As one alone amidst many, each member of the covine shall gather seven pinches of ash from the cremated forms of the old vessels and inter these as an offering within the body of their own newborn urn. Each shall then gather earthen dust from the eight ways of the Blood-acre's compass to bind the circle to their own unique image of magical power. When all offerings have been made from the hearth and circle of the old year unto the heart and idol – the Dragon-vessel of the new year, the initiates shall uplift their vessels in unison. Using the Sorcerer's Cry, each shall offer seven breaths into the mouth of their Dragon-vessel. Then, once more in unison, in a single gesture of hand and mind, they shall seal and bind their vessels – ensorcelling the Black Sun within the Urn of Azhdeha.

THE CONSUMMATION OF THE RITE:-

WHEN THE VESSELS have been sealed and all adjunctive personal deeds of Arte have been fulfilled, the Master shall lead the recitation of the appointed charm of consummation. In keeping with the words thereof, all shall place a knot upon their sacred cord; for there-upon, with each celebration of the Midwinter Feast, a new knot shall be tied and this shall serve as a sign of the pact between the Serpent and Man.

As is the custom, the Rite of Midwinter shall be ended with a silent pacing of the Circle. The Quadriga shall carry their newborn vessels, thrice withershins about the Blood-acre's edge. At the fulfilment of this deed all shall return unto their appointed quarters. The Master of the Circle shall then signal and declare that all initiates should move one station round in a withershins direction: the Old Master shall fall and the New shall arise, even in the manner of the descent and ascent of the Dragon-vessels. For whosoever rises in the place of the North shall assume the vicegerent power of the Hidden Initiator.

According to the direction of the Spirit and the motion of their own heart, the newly risen sovereign of the Blood-acre shall utter the final words of the rite, even making prophecy for the year ahead. For thereafter he shall lead the covine for a single year, even until the next celebration of the Rite of the Black Sun. In honour of the New Master or Mistress of the Quadriga, all other brethren shall offer a single prostration to the North.

It is also worthy to give account of certain customs of the Cunning Arte which have arisen in this time of transition:-

Firstly, there is the Passing-on of the Stang from the Old Master to the New. This is to signal the succession of power from one to another. Secondly, it is custom for the Old Master to bestow a personal gift upon the New; both to bless and to demonstrate the good-will inherent in the deed of handing-over the task of the covine's governing.

When all such Words and Deeds of the Rite are done, the covine shall seal the Mystery by bearing their new vessels in hand whilst leaping over the fiery grave of the old year. By the jubilant utterance of the Sorcerer's Cry, the pyre shall be crossed; the Child shall o'erstep the burning ground of its own Begetter.

The Mystery being bound and sealed, the covine should join in a mutual feast of pleasure and sustenance, offering all joy and thanks unto the guardian spirits of the ritual ground.

As it is written, so let it be done.
Such is the basis of method and manner
for the first application of the Oracle Rite.

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ADDITIONAL COMMENTARY
for the First Application

Concerning the Sacrifice of the Sacred Vessels:-

GIVEN THE SUBTIL nature of this Mystery it is deemed germane for further comment to be made concerning the sacrifice of the Sacred Vessels, both to explicate the basis of knowledge – the Teachings of the Path – and to grant insight into possible ways of practical adaptation.

According to custom, the Midwinter Rite consummating the first working of the Hieros Gamos is the occasion for the first formal and ritual convocation of the Quadriga. By the sacrifice of the four vessels within the single pyre of that rite the four unique paths trodden by the initiates of the covine are made to converge – to meet as one in the interstitial moment. The offering of the Marriage-vessel to the fire creates and opens the point of primal initiation. This establishes the point of both atemporal inception and temporal re-turn.

By the communal sacrifice of the vessels at the hands of the Quadriga the union of divers ways and means is obtained. This conjunction of uniquely empowered offerings within the single deed forms the root-sacrifice of the Crooked Path and obtains a mutual empowerment for all of its communicants.

And as the four ways meet, so the four ways part. The bodies of the four sacrificed vessels are torn asunder and married together by the hands of the solstice fire. All are conjoined within the death of the old year. When the old vessels have been broken and burned to mere ashes, each initiate gathers embers from the hearth and places these, as the fiery seed of witchdom, within the new and empty forms of the Dragon-urn. This deed is the harvest at midnight and is celebrated by tears and laughter by turns. For at this nuptial funeral each initiate is as merry as the archimime and as solemn as the corpse-bearer, balanced in honour and guile, full-wise in the knowledge of his self-overcoming. When the ordained offerings have been placed with the newborn Dragon-vessel, it is customary for each initiate to take – to jestingly steal – a relic of sacrifice from each companion's fire-broken vessel. Such tokens are tied upon a cord or placed within his own Dragon-vessel as a trophy from the battlefield. The fetish-belt formed of such relics signifies the ambivalent bond of kinship, the cord of perfect trust and the noose of unyielding treachery, that lies between the children of the snake. When all offerings from the pyre have been interred within and tied about the newborn Dragon-vessels, they may all receive a fresh offering of blood and saliva from each member of the circle. This affirms the covenant that unites and divides the Dragon's brood. Thereafter the appropriate charm of consummation shall be spoken; the rite and the vessels shall be sealed and bound as previously described. As a sign of initiation and to signify the act of direct empowerment from the Hidden Initiator,



the Dragon-vessel should be touched to the feet and then to the crown of the head; the Seeker is thus shod and crowned with the Image of the Imageless One.

And as the four ways part, so shall the four ways meet again....

After the first solstitial working of the Oracle Rite the Quadriga may meet at the ordained tides of the year to undertake the many tasks of the path, as befits their predilection. For those that would convene at the times of Hu, Sa, Ba, Ia, Ku, La, Tan and Hua the basic forms of the rites are given herein and constitute the main body of this grammary. Elsewise let them convene again at each Midwinter.

For so long as each fulfils the yearly re-affirmation of the Marriage Rite and is desirous of communal practise, then shall the initiates of the brood gather together each year upon the Night of Longest Darkness to make and re-establish the point of primal initiation. The annual solstitial convocation of the Quadriga creates the point of inception and consummation within the circle of the year and marks the transliminal place of magical communion for the wayfarers of the path within the cycles of time and attainment. Within the midnight of the Black Sun the ways of ancestry and futurity meet at the crossroads of the beginning and the end. The temporal cycles of Helios, Luna, Terra and Sarkia – the wheels of lesser reckoning – attain conjunction and transcendence in the synastrian circle of the Zeroth Mystery: the gyre of eternal reckoning.

The Teaching of Extracting the Essence:-

THE HOT-POINT OF the Midwinter Rite manifests the crossroads at which all ways may meet, transform and part again. In undertaking this rite the practitioners of every divers kind of magical wisdom may establish a means by which the innermost essence of their own unique path may be unveiled and revitalised. Whether alone or within the Quadriga, the autoclastic deed of offering the Sacred Vessel to the Midwinter fire is the very act whereby the individual's magically empowered being is returned unto its source, to pass beyond, to die, or to be revivified. Every single deed of initiation through which that individual has passed is placed once more upon the root of its creation. The essence of the Seeker's path is extracted within the Point of the Black Sun and receives the root-empowerment of the Magical Quintessence Itself. It is not by a combination of many outer forms that this secret is revealed, but by a return of all paths to their birthplace beyond all time and manifestation. Nor shall a way of uniformity issue from this wellspring, but each unique route of the Seeker to the fire shall give rise to a unique manner of revitalisation.

The empowerment granted in this Mysterium creates an initiatory bond – a compact which serves to align the informing currents from the many magical traditions and spiritual lineages of the world within the single heart of the Magical Quintessence. By vertu of their return unto the very source of magical power the many ways are revivified and transformed in unique realisations of their inmost nature. Within the black-golden point of infernal descent the initiatory flame of Azhdeha burns as the eternal lumen, the serpent-fire within the adytum of all magical wisdom; therein the many ways of knowledge are perceived to align and transmute,- to be cast forth anew in forms unique unto each wayfarer. By vertu of our dreaming vision each true journeyman of the Crooked Path may obtain the blessing, teaching and empowerment from every divers way that has conjoined within the pyre of this most sacred ordalium. For about the Hidden Circle of the Companions the many Masters and Guardians of Our Arte stand to watch and ward. By the magisterial power of the Antient Dragon, by the pact of the Black Sun, the World's djinn are convened, and as one are sworn to protect and to hone the Teachings of this

Ever-turning Path.

Throughout all the field of the world the companions of the Dragon's brood shall bring forth their sacrifice unto the many-placed pyre and, with each successive year, many hands shall bear the visible images of the imageless: the corpse-idols of all being. All as one and each as no other, we shall fulfil the Promise of the World-field's End and vouchsafe the Oath of the Sorcerous Rede. With each year the Spirit of the Crooked Path shall give and take anew in the self-transformation of its own nature. A single flame burns within the many hearths that shall attain unto these deeds. This is the Vagitus: the birth-cry for the newborn way of the Royal Arte.

Concerning the consecration of magical weapons at Midwinter:-

BEFORE THE SACRED Vessel is offered to the Midwinter pyre it is customarily shrouded in many layers of cloth. Throughout the course of the year a new cerement is placed about the vessel at each dark lunar working (See Commentary upon the Mystery of the Black Moon). Within these shrouds certain metal objects such as coins, nails, horse-shoes and daggers may be interred. When the vessel is cast into the solstitial forge it is considered that the empowerment of the Initiator infuses such objects with magical force and consecrates them unto the service of the Crooked Path.

When the spirit of the fire so permits, the aspirant should return unto the place of the ritual hearth and collect such flame-blessed objects. It is useful for many coins to be passed through the forge in this manner, for such are often used as talismanic disks during the course of the other rites throughout the year. The passing of one's ritual blade through the Midwinter fire is considered to signify the alchymic transmutation of one's own being and to foreshadow the reception of the teaching known as 'The Honing of the Sword with the Light of the Seven Stars'.

Concerning the manner in which an initiate should leave the Quadriga:-

IF AN INITIATE wishes to leave the Quadriga, either permanently or for but a season of the heart, then it is deemed that they should appoint another to take their position in the Circle of the Four Guardians. Being found acceptable by the remaining brethren, the new candidate shall enter the path by the fulfilment of Ka and by the offering of their vessel within the fire of the brood.

If a companion of the Quadriga should die, then let their vessel be brought unto the fire of Midwinter, even as the very substance of their body. By the passing down of their ashes, even as the witch-seed to the vessel of their successor, the lineage shall be established from age unto age.

Beyond these considerations the Quadriga should ideally be disbanded at the agreement of all its brethren. If it be so desired the respective initiates may pursue the path seperately and convene at such a time when all deem it needful. All such matters should be exacted according to the subtil counsel of the Hidden Intercessor of the Way.

Concerning the Direction of the Path and the Use of the Vessel after Midwinter:-

AFTER THE RITE of the Black Sun has been worked the four initiates of the Quadriga shall divide until the appointed time for their next meeting; each shall pursue the path according to their own devising. If so agreed by all initiates the Guardian of the North, being the Master or Mistress of the covine, may determine the cycle of magical praxes to be undertaken between the

times of convocation. Such matters should be decided and discussed during the informal meetings or esbats of the brood. Congruency of practice between the members of the covine will permit a greater comprehension of the many subtil rhythms comprising the ophidian current and will also provide a means for the unitive convocation of the circle within the oneiric realms of the Sevenfold Double-house – the Dreaming Temple of Ia-Koluah.

Between the times of Quadrigan convocation the Dragon-vessel is used as the focus of the domiciliary shrine. Immediately after the Midwinter Rite the Seeker should engage in a basic mode of practice such as 'Hallowing the Kingdom'. This should be undertaken as a regular contemplative discipline for the days leading up to the next Full or Dark Moon, which ever comes first. Then, at that time, the practice of the Stellar Tranvocation should commence as directed, (See appropriate section). Throughout all such Methods of the Arte the Dragon-vessel is established and utilised as the centre of the magician's existence: the point about which all things rotate in the design of will.

The Lore of Our Arte concerning the opening and closing of the Dragon-vessel must be well noted and dutifully observed by all practitioners; for therein is a great secret concerning the hidden domain of our brethren. Let all remember and take heed.

The Sacred Urn of Our Diablerie, newborn from the solstitial hearth, must remain sealed from the end of the Midwinter Rite until the time of the next Dark Moon: the ordained occasion for the Mystery of the Black Moon. And thereafter, upon each dark lunar node throughout the year, the Rite of the Oracle shall be exacted thuswise according to the Sublime Teachings of the Lightless Moon.

Within the internity of the sealed vessel the sacred time and space of the black-golden interstice is ensorcelled as the unique dimension of the sorcerer's power: the transliminal kingdom of the Black Sun's Arcanum. By the opening of the vessel at the ordained times of darkness throughout the ritual year the gateway is revealed to-and-from the Aeon of Negation, the Aeon of all Aeons. Through this doorway of all-sacrifice the Seeker may step outside of all temporal boundaries and re-enter the sacred time manifested through the Midwinter Circle: the sacral chroneme of I.

Concerning the Solitary Observance of the Midwinter Rite:-

THE WAY OF the Crooked Path befits the soul of the hermit in his loneliness, his all-becoming. For such as He and such as She, the Hieros Gamos may be consummated using the Rite of the Black Sun in a manner like unto that described above. Throughout all aspects of the rite the isolate sorcerer shall undertake each task and step within the Blood-acre at his own direction, even at the behest of the Lone Spirit of Draku Ezhu.

Upon all who undertake this Mystery alone, may the Blessing, the Cursing and the Cunning Be! For indeed, whether in covine or in the outward appearance of solitude, the Crooked Path is forever trodden alone... all as one and each as no other, do we sojourn in the Companie of the Exiled Wayfarers. For such is the nature of our pilgrimage: the Hermit-Path revealed unto the fugitive souls of all Wiseblood. Such is the Way of Our Divine Return to the Eternal Eden of Kahu.

Here ends the first part of the Commentary of
the Three Ways and the Three Times.

II: The Mystery of the Black Moon

BEING THE SUBLIME TEACHING OF THE LIGHTLESS MOON

THE MYSTERY OF the Black Moon is the name given to the Rite of the Draconian Oracle when it is worked at the hallowed times of the fully waned sphere of Luna, that is, upon the eve of each New Moon throughout the sacred year. Upon these dates, being of subtil alignment unto the time of the Black Sun, the Dragon-vessel is opened and the sorcerer may attain unto the re-entrancement of the Zeroth Arcanum. The opening, feeding and re-sealing of the fetish-urn at these appointed times forms the ritual's central act: the Feast of the Black Moon. An alchymic banquet, a sacrificial agapae wrought of flesh and blood, is offered betwixt Man and the Elder Gods upon the altar-table of the Draconic Athanor. The orientation of the entire ritual procedure is located about the magical hot-point of the sorcerous urn: the crossways for every path is revealed within the graal-cauldron of Qayin Azhaka. It is thus, in esbatic discourse, that the ritual is simply referred to as 'The Vessel Rite'.

As its names and epithets may augur, this especial application of the Oracle Rite is undertaken upon the twelve or thirteen occasions of the fully-waned moon throughout the year and is, according to the lore of Our Arte, performed by each initiate in the state of eremitage,- alone in the presence of the Dragon-vessel. With no other than the Sacred Vessel of Azhdeha shall this mystery be fulfilled.

The rite may be worked within the Plot of the Blood-acre, but it is considered most wise for that domain to be kept aside for the nine times of greater convocation. It is therefore commended, by both experience and custom, that the Feast of the Black Moon be celebrated within the isolate sanctuary of the domiciliary shrine: the Altar of the Home-hearth. The contemplative location for the compass of the rite may therefore be wheresoever the mind may imagine,- in any quarter of the world, in the deepest caverns of stone or atop the eyrie of the highest mountain, in the scorched bone-garth of the desert or within the whirlpool's isle of stillness. Wherever the Dragon-vessel is placed, in mind or in matter, there lies the heart of the world.

Being held at regular intervals throughout the year the dark lunar working of the Oracle Rite serves to punctuate the cycle of all other practices and to re-affirm the essentially solitary nature of the Seeker upon the Crooked Path. With the opening of the vessel at these temporal junctures a crossroads of the timely and the timeless is made and therein the gate of the black-golden interstice is re-opened. The double-way of turn and return within the primal point of empowerment is re-established for each and every wayfarer upon the path. Uniquely alone, and yet as one with the commity of all the Dragon's brood, the practitioner re-enters the sacred aeon: the moment of initiation into the Magical Quintessence. From this timeless time the Seeker steps forth in liberation, his direction deviating anew into the hooks and crooks of the unknowable way.

The true purpose of the Mysterium of the Lightless Moon is revealed through its actuation; with each working – each occasion of its exaction – the manifold nature of the arcanum is perceived anew. Even though it be worked a thousand times its secret can never be wholly divulged.

RITUAL PROCEDURE

THE DARK MOON working is unique to each occasion of its celebration and will differ in its interpretation for each individual practitioner, varying in its method and manner according to the many subtil nuances of the Arte. The turning wheel of heaven shall be reflected within the changing seasons of the earth; the thirteen tides of the lunar year shall be seen within the postural cypher of the body, heart and mind. For the lightless disk of the moon is the mirror of the midnight sun and of all that passes beneath in the Eden of the Night-without-End. The Mysterium of I is the infinite circle of ekstasis, the horizon of every sacrificial negation, ensorcelled by the ouroboros of time-within-time. It is the jewel of unnumbered angles, the diamond of primordial wisdom, wherein the spectrum of perception is cast forth in every possible perspective of belief.

Within this rite the soul is cast down into the Dragon's jaws, even as the very cosmos into the Apollyon nadir; and there, in the athanor of all transmutation, it passes through the eternal moment of change: the Great Ordeal. From the opened mouth of the Antient One the soul returns imbued with the gnosis of the Crooked Path, empowered with the newborn perception of the sorcerous nature. Within this Mystery all action, conception and motion of consciousness are dissolved within the single droplet of the Draconian elixir; the field of earth is purified in the flood-tide of primal inundation; all worlds are absorbed in the pearl of black light. By the eucharist of the ophionic essence, the dimensionless point is sealed as the heart of the sorcerer: the knowledge of the path is realised as flesh. Yet whosoever would undertake this Communion must know that its tincture may grant the life that is beyond all life or may absolve all mortality in death. The double-edged blade turns anew with each step upon the path.

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An exemplar of ritual procedure is here given as a foundation for initial observance and as a basis for adaptation:-

In the final hours of the waning moon, in the time before the unseen waxing of her light, the Mystery of the Draconian Oracle shall be worked in the hermitage of solitude. Therefore let the Seeker prepare himself in the spirit-companie of his shrine, even in the thrice-hallowed Kingdom of Qayin. Being prepared in mind, body and soul, the rite shall proceed thuswise, each according to their own predilection...

The shrine should be illumined with new candles and perfumed with incense pleasing to the spirits. A cloth should be laid out upon the floor in the image of the sacred plot. Its colour should befit the season of the year and the kalas of the stars. The Dragon-vessel should be placed in the centre of the cloth and all around it the divers requisites of Arte should be arranged: arthana, cup, bowl, bell, bone-trumpet, eight staves of wood, servitor-vessels containing offerings...and so forth.

Attention and Intent should centre upon the vessel. Throughout the procedure of the ritual the imaginal actions and visualisations may be based upon those used for the Midwinter Feast of the Black Sun; the place of the central hearth being transposed to the point of the vessel. Additional visualisations are given where relevant.

o) The Opening Gestures of Veneration

The gift of a single coin should be laid before the Dragon-vessel as the token of one's entry into the circle of the Mystery. A single bow should also be offered as a sign to the Image of the Un-

known Initiator. The guardian-spirits of the shrine should then be greeted with the musick of bone-trumpet and drum, together with further offerings of incense and prayer.

1) The Oracle:-

When the initial acts of veneration have been completed the Oracle of the Elder Worship may be spoken. It should be recited as both a soliloquy of the Seeker's heart and as an address to the invisible companie of the Dragon's brood. At the close of the recitation the vessel itself should be opened. A single note should be struck upon the ritual bell as a sign of this deed.

2) The Declaration and the Chant of the Tree:-

The Declaration should then be recited to establish the dual nature of the path emanating from the point of oracular inception. The opened vessel is visualised as the fiery gateway from whence all emanations arise and into which all sacrifice is offered. The seven utterances of the Sorcerer's Cry should be used to empower the momentum of the sacrifice, to hurl the awareness of the Seeker into the hot-point of the rite.

At the commencement of the Chant of the Tree an object, such as a forked stave of wood or a lighted candle, may be placed in the aperture of the vessel to symbolise the Upright Column. Elsewise let the axis be visualised in accordance with the three verses of the charm: as the world-tree betwixt zenith and nadir, as the upright stang of the Master, as the downward path of inversion, and as the perpendicular bridge of fire – forever endwise to the world of clay.

When the Declaration and the Chant have been completed, the visualisation of the column should be expanded to engulf the entire area of the shrine. At the centre of the burning compass of light the mouth of the vessel should remain open, a-gape in readiness for the cycles of sacrificial offering.

3) The Triple Exorcisms:-

The three charms of exorcism should then be used; Fire, Salt, then Water. Each charm in turn should be simultaneously addressed – without differentiation – to the Seeker, the Sacred Vessel and to the particular substances of its offering. The exorcisms are thus used to align the states of waking, sleeping and dreaming, and to purify the threefold matrix of essence upon which the substance of physical manifestation resides.

Divers offerings are purified within this part of the rite, each being perceived as aspects of the sorcerer's own being:-

In turn, each offering is placed within a bowl, the form of which should be visualised as one's own skull. The charms of exorcism are recited to transform the three substances into the feast-offering of triune essence. The transmuted offerings are finally offered to the Dragon, to the Body of Communion between Man and the Elder Gods. The contact between the bowl and the vessel signifies the lineal succession between the Dragon-vessels of yesteryear and the passing-down of empowerment from the skull of Qayin to the skull of his present-day kin. The offering of the three gifts of fire, salt and water signifies the union of the mind and its various states within the primordial void of the Initiating Psyche.

The basic procedure for the working of the exorcisms is as follows:-

I) The Exorcism of Fire

For the first exorcism an offering of burning incense and smouldering powders should be prepared within the skull-bowl (a bowl of metal or shell). The substance should be kept alight by the fanning motion of a feather and empowered by the insufflatory offering of breath through the trumpet of bone. The charm of exorcism should be recited over the vessel and the substance of fire. Throughout the charm's utterance the vessel should be fumigated with the incense. At the completion of the charm the offering should be interred within the vessel. The gift should be perceived as the fiery essence released from every sacrifice, as the fire of Midwinter, as the smouldering pyre of all fleshly cremation, and as the body of spirits moving within the vortex of the vessel's mouth.

II) The Exorcism of Salt

For the second exorcism an offering of salt should be prepared within the bowl. The substance of the salt should consist of bone-dust, graveyard earth, ashes from the Blood-acre's hearth, comingled in a base powder formed from the calcination of sexual fluids and menses. The charm should be recited over the vessel and the bowl of powders. During the recitation the substance should be sprinkled within and around the vessel. The nature and form of the offering should be transformed by imagination into the bone-dust of all the Mighty Dead and should be perceived as the very bone-seed of the sorcerer, cast forth to be purified for the future generation of all Wiseblood. At the completion of the charm the bowl should be emptied within the vessel's mouth.

III) The Exorcism of Water

For the third exorcism an offering of water should be prepared within the bowl. This offering should ideally be of nine forms, amongst which should be the waters of the sun and moon – sexual fluids and menses; the waters of the flesh – blood, milk, urine, saliva and tears; the waters of the field – oils, wine, rain and dew; and the waters of the seven seas – from ocean, lake, river, pool and well. The offering of sexual fluids and blood should be made straightwise from the flesh at the time of the exorcism and placed directly into the skull-bowl. During the reverie of the sexual fluid's emission a mantic formula or prayerful utterance should be repeated. (See Form Interpretation). The blood-offering should be made using the arthana to open the flesh and therefrom draw forth the libation of the heart. Within the skull-bowl, the substance of 'water' may be transformed by imagination to partake of the blood and seed of all sacrifice and to embody the fluidic essence of all living. It is thus that the lustral offering becomes the oracular mirror, the speculum wherein the beholder may scry the wyrd of the path and foresee the way ahead. When all fluids have been offered to the bowl the charm of exorcism should be recited over them. Throughout the spell the elixir should be used to asperge the vessel and cloth. At the spell's completion the offering should be poured within the opened mouth of the spirit-urn, leaving the bowl devoid of all substance.

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When the three exorcisms have been fulfilled the Binding Charm should be spoken to seal the deeds of offering. This incantation intends the transformation of the triune essences of the sorcerer within the vessel: the unification of the waking, sleeping and dreaming forms/states of the aspiring consciousness with the single, undifferentiated point of the Perfect Mind. The crossroads of the three ways is established within the heart of the vessel.

During the Binding Charm's utterance the imaginal form of the offering bowl as the practitioner's skull is to be wholly transfered to the Dragon-vessel. The vessel is thus to be perceived as the single form of the skull-cauldron, as the skull of the Initiate and the Initiator, even as the skull of all ancestral bodies, reaching backward in time through the lineages of sentient transmission unto the mystical point of the first-slain vessel of the Hieros Gamos. The pathway of this transformation terminates within the realisation that the Dragon-vessel and the Seeker's consciousness are unified as the single body of transmission for the Gnosis of the Hidden Intercessor.

The process of the exorcisms may be perceived as the way of return for the three roads of life to their source: the sangraal of primordial being. The exorcisms of fire, salt and water delineate the course of the three roads to their point of convergence within the Dragon-vessel. This may be seen as the triple pathway of the flesh backward to its primal birthplace: the womb of the All-mother. The threefold numeration of this arcanum is reflected in a secret celestial pattern of the lunar cycle, where three nine-day phases may be respectively ascribed to the auspices of the waxing, full and waning faces of the moon. The timely course of the complete cycle is ended and begun anew in the hallowed time of the opened vessel. The Dark of the Moon is the crossways unifying the three powers and, by the words and deeds of Arte, becomes the gateway of their transcendence, leading to the hidden aeon beyond the horizon of time. It is worthy of consideration that the periodicity established by the monthly Dark Moon working and the opening of the vessel creates a magical simulcra of menstrual synchrony between all practitioners of the Crooked Path and thereby the great bond of kinship is forged through the sacrificial blood of all the Dragon's brood.

The feast-offering of the three essences signifies the realisation of the vessel as the meeting-place for the three roads of life. The ever-moving point of their unification is the perpetuity of awareness: the paradaisal ekstasis of the black-golden interstice. This is reified as the numen of the lych-light or corpse-sleep, the state of magical consciousness betwixt the three ways of waking, sleeping and mere worldly dreaming. The trance of the rite is the fourth road, the hidden way, leading beyond and between into the nocturnal Eden. With the stabilisation of the unified state the first form of the magical circle is cast and is felt as a distinct en-closing of the ritual domain.

The transformation of the vessel into the form of the Master's skull signifies the route of consciousness beyond the point of the triune crossroads. In the transitive stage between the exorcisms and the quarter-salutations the sorcerer is said to walk forth from the mystical point of the three ways to that of the four ways, from the crossroads of life to the crossroads of death. In the Form Interpretation of the rite this stage is seen as the journey from the womb of the All-mother to the tomb of the All-father.

4) The Quarter Salutations

When the third stage of the rite has been concluded the Dragon-vessel should be oriented to the four cardinal directions of the compass. It should be picked up in both hands and offered to the four ways in turn. It should then be returned to the centre of the cloth. The charms of the Quarter-guardians should then be recited, each with suitable visualisations and offerings.

The contemplative deeds of imaginal transformation should be based upon those advised for Midwinter. If the practitioner is a member of a fourfold covine the forms of the Serpent-watchers may firstly be visualised as the respective members of the circle. Their forms may then be transmuted to the deific natures of the four elemental serpents.

During the salutation and visualisation of the divine quaternion further offerings should be made around and within the vessel. The giving of the quarter-offerings should be regarded as the empowerment of the vessel with the auspicious signs of the world's four directions. The vessel is here treated as the unique dimension of sorcerous reality wherein all that the practitioner would coerce to his will must be interred. This may be accomplished through imagination or by physical actuation. The forms of such offerings may be thus:- coins for wealth, good fortune and for the payment of the spirits; herbs for healing or poisoning; talismans written upon paper – each burned as it is placed in the vessel; wish-fulfilling amulets, signs of desire and need; tokens of aught that would be drawn to the practitioner and tokens of aught that would be sacrificed to feed the spirits of the path; feathers for swift flight in dreams; nails for fixing and hexing; images of love, mommets of hatred, and every manner and mannikin of remembrance. All should be offered to the point of transformation, for therein all will come to serve the intrepid journeyman upon the Dragon-road.

5) The Making of the Pentalphic Signs

During each of the four salutations the left and right hands are used to make the signs of the averse and upright pentalpha to the directions of the compass. The signs are used to welcome and charge the body of the Divine Quadriga and to signify the alignment of the practitioner's senses to the focus of the rite's intent.

The following charms serve to impart the arcana of the double pentalphic sign, to illustrate the correspondences between the senses and the parts of the hand, and may be used as a contemplative means for the initial attainment and empowerment of their magical gestures.

In the Out-turn'd Sign of the Left Hand I summon the Light of the Falling Star and the Ascending Power of the Flame-bearing Horn. Here to illumine the Risen Land and to carve the sky-furrow for the endless path of the midnight-blackened snake.
Upon the thumb...a leaden disk, heavy as the burden of flesh, wrought from the mountain's root.
Upon the forefinger...a bitter-beflowered wreath of thorn, torn from the thicket at the cemetery's edge.
Upon the middle finger...a drum, fashioned from the skull of a murdered beast, skinned with my own body's raiment and sounded by the beating wings of the corvine flock.
Upon the ring finger...the skull-cup of my four-faced witch-father, filled with the dried fragments of my ancestral bodies, the tattered pages of skin and the bones crack'd by the gnashing teeth of passing ages.
Upon the little finger...a black shard of flint, a mirror absorbing the colours of the seven lands, flashing forth the star-beams of black pearl'd irradiance.

In the palm...the dreaming eye of my soul, an isle in the ocean of opalescent light shored by the mask and the flesh of the night.
These are the offerings of my Left Hand, made to the Circle of Watchers Four.
These are the Offerings consumed in the flames, in the fire of the Falling Fivefold Star.

In the Out-turn'd Sign of the Right Hand I summon the Light of the Rising Star and the Descending Power of the Lightning-bearing Horn. Here to illumine the sky and to carve the World-field's furrow for the timeless path of the blood-red snake.
Upon the thumb...a disk of gold, light as pleasure's embrace, wrought from the jewell'd peak of the rainbow's arch.
Upon the forefinger... a sweet garland of life-restoring flowers, o'er-brimming with fragrant balms, pluck'd from the grove at the sun-path's limit.
Upon the middle finger...a trumpet, fashioned from the femur-bone of my lover's body, filled with whispered promise of the world's seduction, ululant with the shriek of all pleasured flesh.
Upon the ring-finger...the skull-cup of my four-faced witch-mother, filled with the charnel-broth of my unborn children, brimming with spirits eager for birth.
In the palm...the waking eye of my soul, an isle in the ocean of unfettered darkness, shored by the mask and the body of the brightest day.
These are the offerings of my Right Hand, made to the Circle of the Watchers Four.
These are the Offerings consumed in the flames, in the fire of the Rising Fivefold Star.

To the four ways of the Blood-acre I make the double-sign of the Hand and Eye.
By the power of imagination I conjoin the twain: I marry the Twin Sigillae of Light-bearer and Night-wanderer upon the hidden altars of the sky.
Upon the Altar of the Red Bull's Eye, Al Debaran, so mote it be!
Upon the Altar of the White Fish's Jaw, Fum al hut, so mote it be!
Upon the Altar of the Pallid Scorpion's Heart, Al Kalb al Akrab, so mote it be!
Upon the Altar of the Sable Lion's Heart, Al Kalb al Asad, so mote it be!
In the Name of the Intercessor that walks between, this Enchantment is done!

6) The Salutation of the Heights, Centre and Depths

As each quarter-salutation is spoken the outward projection of the double-sign should be attained upon its respective node of the compass. The empowerment of the Watcher is called forth to reflect and return the outward blessing upon the central point of the vessel. When the signs and powers of the four guardians have been conjoined the form of the Dragon-vessel should be imagined as the Master's skull resting upon a crossroads of bone. At this point the binding charms and axial salutations to zenith, centre and nadir may be performed. The skull-form of the vessel should be perceived as though it were wrought of clear adamantine crystal, illuminating the entire area of the shrine.

The Chant of the Eight Trees:-

The rite should proceed by the utterance of the Chant of the Eight Trees. This is to be accompanied by the offering of bark and wood-slivers to the mouth of the vessel. As the charm is recited these should be cut directly from eight small staves of the appropriate woods. The powers of all wort-cunning are thus placed within the athanor of the sorcerous reality and thereby the knowledge of greenwood and field shall return unto the deed-fulfiller. This shall come to pass by divers means, by auspicious signs and chance, by dreaming instruction and by the teaching of the dryads' own voice. The eight offerings should be sealed by a gift of mistletoe and oak to signify the crown of the witch-king and queen.

The eight staves used upon the occasion of the Dark Moon should each be about a hand's span in length. Aside from their offertory use, they may be employed for sortilege – a method of augury derived from a body of lore known as 'Waylandry'. At the end of a rite the staves should be entreated to reveal the design of chance and thereafter should be cast down upon the floor. The form and pattern of their positions should be copied onto paper and transformed into a sigil. This should be placed beneath one's head at night and thereby slept upon. In dreams, the Waylander's Sign shall bespeak its hidden meaning.

7) The Dragon's Rune

When the divers offerings of Crown, bough and leaf have been made the Circle-chant of the Oracle Rite should be recited. The Dragon-vessel is to be picked up in both hands and symbolically oriented to the horizon's extent by being moved around in a circular fashion, even as though one were churning the invisible cauldron of the aire. The vessel should be oriented in both deosil and withershins directions, and all the while of its dance the Rune should be spoken in the seven tones of enchantment.

The visualised form of the vessel as the skull-cauldron of the Draconian Psyche should be seen to expand to the world's edge, sending forth innumerable rays of the seven colours of the rainbow, even the very radiance of the peacock-feathered serpent. When the Rune has been recited for so long as is deemed needful the vessel should be returned to the centre of the cloth. The seven-hued irradiance of the imaginal form should be withdrawn and should itself be offered into the vessel's mouth. Intent should then focus upon the physical basis of the spirit-urn as both the womb and the grave of the practitioner's being.

8) The Charge to the Shadow

When the seven stages of the Oracle Rite have been accomplished the concluding enchantment, the Charge to the Shadow, should be spoken to the Hidden Spirit within the Dragon-vessel. The manner in which the Charge is to be worked is unique to all; its mystery revealed anew with each occasion of utterance. During this part of the rite all other offerings of mind and matter should be interred within the vessel or placed around it upon the cloth. Being thus centred amidst the grand array of offerings and requisites the vessel is symbolically enthroned amongst the relics of the dead. It is exalted as the divine image of the first-born sorcerer, raised atop the mountain of a million skulls: the bone-mound of all existence.

As the spell is fulfilled the hands of the sorcerer should be placed upon the urn in a gesture of unity. The entirety of one's being should be cast therein to the Dragon's heart, returned unto the forge of all making and taking: the point of initiation into the Magical Quintessence. All spirits

should likewise be adjured to lay their hands upon the vessel and thereupon to swear fealty, to protect and to hone the Teachings of the Path. As the soul is cast down, so in the fleeting blink of an eye, it returns anew. The sacramental essence of empowerment, the invisible tincture of the poison place, is poured forth from the vessel and placed upon the sorcerer's tongue. The ophidian daimon rears upward from its lair and strikes at the heart of its summoner. This is the eucharist of death to all mortal flesh, the communion of the life-beyond-life. By the transmutation of the venom into nectar the Seeker shall attain or shall be cast from the Crooked Path.

When the Charge has been worked in completion the summatory charm called 'The Assumption of the First-born' may be used if deemed needful. Thereafter all manner of personal prayers and deeds may be utilised to direct and enhance the efficacy of the rite. Other spells and formulae of the Dragon-book may be used according to the season of the working. Elsewise let the Seeker follow the subtil directions of those spirits whom attend upon his word.

The Consummation:-

Before the Consummation is recited all magical implements should be removed from the cloth, leaving only the vessel and the array of offerings lying thereupon. Mantic formulae should be used during this part of the rite to ensure the continued focus of intent.

When ready to proceed a single knell should be sounded above the vessel as a sign of the rite's imminent ending. A final utterance of the Sorcerer's Cry should be used, breathed out upon the vessel, to bind and fixate all wayward shades and spirits to the locus of the path's design. As the Cry is declared in the voice of power, the seal of the vessel should be placed once more into its insatiable mouth.

The cloth should then be drawn and folded about the body of the Dragon-vessel, even as a shroud about a corpse, leaving only the head, the vessel's neck and mouth, exposed for future access. When the cloth has been tied tightly, the customary adornments of the vessel may be returned: the fetish-belt and talismanic vestments. A single lighted candle may then be placed atop the sealed vessel in remembrance of the Midwinter pyre. The charms of the rite's summation and conclusion may then be spoken. Thereafter, when all is done, the subtil circle of the enhallowed shrine should be withdrawn into the vessel. Finally, the candle should be extinguished and its light be seen as the final offering of the Black Moon's Feast.

When the rite has been completed the Dragon-vessel and all other requisites are returned unto their customary positions within the shrine. As the scribe has shown the manner of his accomplishment by word, so may it bestow insight and good fortune upon all who attain unto its deeds.

May the Blessing be upon all who partake in the Mystery of the Black Moon.

Additional Comment

IT MUST BE remembered that the above example of the Vessel Rite is only a single exemplar of its working. Because of the rite's solitary nature it is known that it may be worked and adapted in an untold number of ways. Each practitioner should refine and develop its method of exaction as they progress upon the path.

The tabu regarding the solitary nature of the Dark Moon working should be observed by all without compromise. This is a law of the Arte Magical which has arisen from the innate ethos of

autonomy, the unique code of self-government esteemed most highly amongst the Companions of the Way.

An exception to this rule applies where a man and woman may work the rite together in the season of the woman's menstruation, that being the time of her own alignment unto the dark of the moon. This application of the rite is commended solely unto those well-travelled in these mysteries.

Here ends the second part of the Commentary
of the Three Ways and the Three Times.

III: The Mystery of the Black Earth

THE MYSTERY OF the Black Earth is the name given to the Rite of the Draconian Oracle when it is worked as 'The Ritual of the First Circle' within the Double-ouroboric rites of the sacred year.

Upon the seven occasions of Hu, Sa, Ba, Ku, La, Tan and Hua, being the rites numbered as the seven crowned heads of the Dragon, and upon the occasion of the unnumbered or hidden rite of Ia, the Mysterium of the Draconian Oracle is used as the foundation-ceremony within the Plot of the Blood-acre. In this application the Oracle Rite is utilised to establish the basis of knowledge upon which the Gnosis of the Heptarchia – the Sevenfold Power of the Aeons – may be raised and revealed.

The especial occasions of Hu, Sa, Ba, Ku, La, Tan and Hua fall upon dates of the solar and seasonal cycle of the year. Each of these rites corresponds to a direction of the compass and is revered as a mystical extension or radix of power emanating from the timeless root of the circle's heart. As aforementioned, these rituals utilise the sacred area of the double-circle. Within the first circle the foundation or initial hot-point is laid down using the Oracle Rite and thereafter the sorcerer or covine is said to walk forth upon, through and beyond its gateway. The subtil journey of the soul through the portal of the circle's heart is ritually depicted by the crossing over from the first circle to the second circle – from the domain of the world-field to the domain of the Elder Gods. The act of bearing forth the Dragon-vessel and transgressing the liminal threshold of the two circles is considered to articulate the Arcanum of the Black Earth. For it is held that in the act of ritual trespass across the threshold one re-enters the sacred time of the black-golden interstice. The deed is therefore perceived to be at one with the central arcana of the Black Sun and the Black Moon. The Midwinter fire-sacrifice, the dark moon opening, and the transliminal passage of the vessel between the two circles are considered to be the three ways of one mystery: the Great Return to the Time-beyond-Time.

By vertu of this secret, being the very Mystery of the Black Earth, the primal interstice – the moment in which the initiation of the Magical Quintessence is transmitted from the Elder Gods unto Man – is transposed from the heart of the Midwinter pyre to each of the solar and seasonal nodes of the compass. This alignment attenuates the instant of the primal transgression throughout the entirety of the year and marks the horizon of all temporality with the Wych-seal of blood: the sacrifice that is celebrated eight times 'pon the round of the year and the day.

Ritual Procedure: In terms of working procedure the use of the Oracle Rite as the Ceremony of the First Circle is basically the same as for the Midwinter Rite, with the obvious omission of the vessel-sacrifice. All other parts of the rite, from the initial utterance to the Charge of the

Shadow, are worked in the same manner. That being said, the basic procedure of the rite at Midwinter may be elaborated and adapted to the specific purposes and unique intents of each double-circle working. These ceremonies may be celebrated alone in shortened forms, but given their duration and structure it is deemed that they are best worked within the blessed synomosy of the Quadriga. When the inner force has been realised through practise, the outward forms should be transformed – refined and developed – to reflect the manner of their revelation.

Examples of customary adaptations to the Oracle Rite upon the aforementioned occasions are thus:-

Entering the Circle

Upon all occasions the Quarter-guardian of the North is the first to perform the Witches' Step into the Blood Acre. At Midwinter the sign of his authority, the stang, is positioned in the North at the threshold-point prior to the rite's inception. At the times of the double-circle rites the Magister should carry the stang during his entrance to the circle and, once within, should turn and lay it lengthwise, just within the circle's edge. The other members of the covine will thus have to step across the stang to enter. This deed is used to signify the especial allegiance and fealty of the covine to the Northern Guardian throughout the course of the year. It is utilised upon the occasions of Hu, Sa, Ba, Ku, La, Tan and Hua, for then the Stang-bearer is revered as the vicegerent of the Hidden Intercessor. It is not used at Midwinter, for such is the time of transition: the interregnum between the old and the new. Neither is this gesture used at the occasion of the Thu'ban Rite, for such is a Mystery of the Interstice, at one with the Arcanum of the Black Sun.

Before entering the circle, it is customary that the Magister should use the stang to make a battery of three knocks upon the earth. When all have entered the circle and the silent circumambulations have been completed, the Magister should reclaim the sign of his authority and appoint it in the rightful place of the North.

Mantic Formulæ

Mantic formulæ, or prayerful utterances, may be utilised throughout various stages during the performance of the Oracle Rite, most often during the triple exorcisms and the quarter salutations. These formulae are composed of the 'I' root-phoneme and various divine names. They are repeated in the manner of a mantra in order to maintain the focus of intent and to further the empowerment of ritual activity. It is usual for each formula to include the appropriate phoneme of Hu, Sa, Ba, Ia, Ku, La, Tan or Hua, depending upon the time of working. For example, the mantic formulae used during the Hu Rite are as follows:-

Fire Exorcism = I-HU-AGRATH
Salt Exorcism = I-HU-RAHAB
Water Exorcism = I-HU-NAAMAH
Binding of the Three Exorcisms = I-HU-LILIYA
Eastern Salutation = I-HU-ZHAMAEL
Southern Salutation = I-HU-AZAZHAEL
Western Salutation = I-HU-AZHAEL
Northern Salutation = I-HU-MAHAZHAEL
Centre = I-HU-DRAKU-TA'US

The divine names used during the exorcisms and quarter salutations are those of the Cardinal Witch-mothers and Witch-fathers respectively. These are revered as the fourfold embodiments of Witchblood's progenitors and are honoured as the parents of Qayin, the Turnskin and First-born Child of the Dragon's brood. These formulae are used as is deemed appropriate during the double-ouroboric rituals of the year. Their function is to sustain concentration during parts of the rite which may directly involve only one or two members of the covine at a time, also to support and empower the deeds of those involved in such parts of the rite.

The Offering of the Eight Boughs

Throughout the seven tides of the year, and most especially during the season of Ba, when the attendant spirits of the path are convened in the mortal masquerade of our worship, it is deemed appropriate to call forth the winds of the compass to attend and bless the ways of the covine. This is accomplished during the Chant of the Eight Trees.

Customarily, as each bough is taken from the perimeter of the circle, its corresponding line from the Chant is spoken. When the spirits of the winds would be called forth and honoured, their names should be declared at the end of each line. As the bough is placed in the fire, let the name of its airt-warden be decreed. The seed-phonemes of the eight rays may also be used, thus to combine the Calling of the Eight Winds of Space with the basic form of Hallowing the Kingdom.

Blackthorn for darkness and the veil of the night ..... *Boreas — I!*
Whitethorn for brightness and the blessing of sight ..... *Argestes — Hu!*
Rowan for blood and the secrets within ..... *Eurus — Sa!*
Willow for wishes that in our hearts sing ..... *Volturnus — Ba!*
Yew for the Black One and the Souls of the Dead ..... *Notos — Ku!*
Hazel for cunning, for the spells we have said ..... *Africanus — La!*
Apple for the fruit and the harvest of Life ..... *Zephyrus — Tan!*
Ivy for binding; for Hand, Bough and Knife ..... *Corus — Hua!*

The above examples of adaptation are customary distinctions in the working procedure of the solar/seasonal form of the Oracle Rite as evolved within the originating enclave of this grimoire. Further adaptations and refinements should be made to suit the specific directions and insights of those who practise these Mysteries. May the Blessing be upon all who walk within the Circle of the Black Earth. As it is written, so may it be!

Here ends the third part of the commentary
of the Three Ways and the Three Times.

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Whosoever is wise in the Ways of Our Arte and knoweth well the lore of its method and implementation, let such as He and such as She pass on from this place, straightwise to the Arcana of the Stellar Path.

THE LORE OF THE HENDECARCH:

The Numerick Cypher of the Eleven Powers.
Being an additional lection to the Commentary of the Three Ways.

THE TEACHINGS OF the Hendecarch comprise the Numerick Cypher of Sorcerous Practise. Its wisdom constitutes the hidden body of principles that underlie and empower the various stages of ritual activity which, in untold permutations, combine to form the Grand Sabbat of the Arte Magical.

The teachings are essentially the means by which the steps of a rite may be counted and interpreted according to their enumeration from zero to ten. The eleven arcana form and define the magical cypher of pure number. Its individual principles may be defined as the arcana of unity, duality, triality...and so forth.

The basic numbers of the Arte Magical are as follows:-

NUMBER	ARCANUM	RITUAL EPITHETS	SYMBOLS
0	The Arcanum of Nullity	The Compass of the Void: the Silent Circumambulation	
1	The Arcanum of the Monad	The Creation of the Point	The Point without dimension
2	The Arcanum of the Dyad	The Declaration of the Path	The Path without termination
3	The Arcanum of the Triad	The Casting of the First Finitor: the Triple Exorcisms	Triangle and T-cross
4	The Arcanum of the Tetrad	The Casting of the Second Finitor: the Four Salutations to the Quarters	Cross of Four Ways and Plot of Four Sides
5	The Arcanum of the Pentad	The Empowerment of the Pentalphic Star	The Upright and Averse Pentagram
6	The Arcanum of the Hexad	The Salutation to the Zenith and Nadir	Six-rayed Star and Central Axis
7	The Arcanum of the Heptad	The Casting of the Third Finitor: the Perfection of the Circle	Circle of Seven Stars
8	The Arcanum of the Octad	The Charge to the Shadow: the Conjuration of the Spirit	Eight-rayed Compass
9	The Arcanum of the Ennead	The Step upon the Point: the Leap over the Hearth	Circle of Black-gold
10	The Arcanum of the Decad	The Path within the Point	Sphere of Ten Rays
11	The Arcanum of the Hendecad	The Path beyond the Point: the Nameless Deed	Double-ouroboros

The zeroth and the eleventh arcana are counted as the unitive principle of the triune void for their mystery is the Beginning and the End and the One beyond. The zeroth arcanum is the royal interstice of I: the adytum of nullity. It is the empty point from whence all emanates and to which all returns; the One beyond the horizon, the transcender of all cycles of time and circles of space. It is the numberless digit or power which transgresses or surpasses the liminal boundary of any closed order of enumeration. It is revered as the Outsider, the Exiled Turnskin, who goes beyond and between the many ways of gods and men.

THE PRINCIPAL APPLICATION OF THE CYPHER:

The Teachings of the Octrigan Mystery

IN THE TRADITIONAL observance of the Cunning Arte the basic form of the numerick cypher is used to count the first eight steps of ritual activity,- from Silent Circumambulation to The Charge to the Shadow. These eight steps combine to manifest the matrix of principles known as 'The Mystery of the Octriga' or 'Eightfold Rite'. In essence the eightfold rite is the unwritten conformation of magical lore, the fundamental corpus of wisdom, which is applied as a set of guiding tenets for structuring the divers permutations of ritual praxis and contemplative procedure. It is thus that there are many recensions of the Octrigan Mystery, many examples of its application; all of which revolve upon the geometric foundation of the eight-rayed compass. The Rite of the Draconian Oracle is the principal eightfold rite of the Crooked Path and from its example the Seeker may attain insight into the subtil forces of the octrigan mystery which move through and beyond the outward expressions of its word and deed. Likewise, by vertu of such understanding, the Seeker may clothe anew the essence of this wisdom in the substance and form of his own unique vision,- and ever according to the knowledge such as dreams may reveal to each alone.

It is customary for the teachings of the eightfold rite to be transmitted orally and by means of practical example. The most simple method of instruction is by the use of a knotted cord; as each principle is imparted a knot is tied. This creates a form of the Witches' Rosary: a mnemonic tool for the re-membrance of the body of wisdom. This method may be utilised by the aspirant to assist in the process of self-instruction.

As previously indicated, the principles of the octrigan mystery are made manifest upon the eight-rayed wheel of the ritual compass: the eight airts of the Blood-acre. The first seven principles are applied through the preliminary requisites of deed to empower and prepare the ritual domain for the main conjuration. By the exaction of these preliminaries the magical on-lay of the point, path and thrice-cast circle is attained. The forms of incantation and methods of working used during the preliminaries should vary in accordance with the specific nature of the main enchantment: the Conjuration of the Spirit. The deed of the eighth step reveals the hyperborean path of shadow and there-upon its crooked way the many spirits and powers may be called forth.

The Octrigan Mystery empowers the magical hot-point of intent and determines the liminal boundary of the point's extension to the ritual horizon of the single circle. The ninth principle is known as 'the step upon the point' and signifies the going-forth of the sorcerer upon the heart of the circle: the mystical centre of intent. The tenth principle is known as 'the path within the point' and signifies the journey of the soul upon the pathway through the circle's heart. The eleventh and final principle is known as 'the path beyond the point' and signifies the way of return: the realisation of the enchantment within the quintessence of the zeroth arcanum.

In practices of the single circle the ninth, tenth and eleventh principles are actuated within the unique evolution of a ritual during and after its main conjuration. As the Summoner and

the Summoned may go forth by countless routes to meet in the crossways of the circle, so the dual-path of their communion shall be cast forth in every untold manner of revelation.

In terms of the Oracle Rite the ninth, tenth and eleventh principles lie concealed within the Charge to the Shadow and are revealed, each time anew, by the Coming-forth of the First-born's Spirit into the Very Flesh of Man. In practices using the double-circle the journey through and beyond the mystical heart of the Blood-acre is reified through the journey across the threshold and in the pilgrimage to-and-from the Plot of the Never-setting Stars.

When known through practise the many subtleties of these arcana may be seen to move through and throughout the labyrinth of all magick, o'erstepping the apparent limina of sequence to merge and interweave in the sorcerer's web.

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Herein this grammary the elevenfold cypher is simply used to tell the rosary of the sorcerer, to count the Ways of his Arte. The keys of number are revealed to demonstrate principles of connectivity that weave throughout the entire body of magical knowledge. The application of these principles will beget a unique language for each practitioner. By means of personal observance an understanding of the path will evolve. This will serve to communicate the secrets of the magical alphabet, the theophanic script, whose hidden letters perpetually permutate and combine in infinite configurations to describe the steps of the pilgrimage – to spell out the lessons of initiatic cognizance and thereby cohere the unique vocabulary of the mage. Wisdom may here impart the enumeration of the path as trodden by many a compatriot of the way, but the words of its direct communication must be heard and told by each heart alone.

Once understood, by means of practise and contemplative realisation, the subtil keys of letter and number may be directly perceived as the matrix of power, the net of enchantment, formed by the vectors of magical force and upon which the outward form of all praxis is built. By this knowledge the secrets of sorcerous perception are structured, permutated and made manifest. By the dual cypher of communication and enumeration, the initiate may apprehend the arcane mete and measure of Wisdom's body,- the circumference, scale, harmony and ratio of magick's manifold gyre. By the interconnection of the twain in gnosis, the marriage of letter and number in the very Wisdom of their origination, the Seeker shall pass beyond their means to that Knowledge which has no common telling: the holocrypticon of I. In the blood of the true-born, the exchange of the glance across the fire and the leap of vision beyond; there the secret lies..... . And yet perchance the many ways of this knowing may converse amid all difference by the power of this very grammary; to speak as one in the flame's own voice- in the Draconick Mother-tongue of Sorcery.

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THE THREE MODES OF INTERPRETATION

In comprehending the eleven arcana there are distinct modes of interpretation which are utilised in order to accentuate the different ways in which the cypher may be perceived and applied:-

The first or basic mode of interpretation is the View of Action, wherein the cypher is perceived in terms of the external deeds of physical ritual praxis. This is the Way of Flesh.

The second or intermediate mode of interpretation is the View of Form, wherein the arcana of the cypher are perceived in terms of male and female deific embodiments,- as the form-bodies of magical power. This is the Way of the Lord and Lady.

The third or advanced mode of interpretation is the View of Force, wherein the arcana of the cypher are perceived in terms of the energetic conformation of intent, transcendent of the dual expressions of form. This is the Way of the Elder Gods.

BASIC OR ACTION INTERPRETATION

The eightfold rite may firstly be undertaken as a procedure of ritual deeds – as acts – which combine to establish the foundation for the initial realisation of the Crooked Path. When first practised, the Oracle Rite should be apprehended in terms of its outward gestures and motions – as steps, stances and bodily en-trancement. The knowledge encrypted within the rite should be perceived via physical performance as the wisdom of action.

INTERMEDIATE OR FORM INTERPRETATION

In many recensions of the octrigan mystery certain stages of the rite are revered as aspects of male and female deity, and are conceived of as being under the tutelage and governance of such according to accustomed attributions: the Wisdom of Our Moon-horned Goddess is revealed through the Arcanum of the Triple Exorcisms; the Knowledge of Our Sun-crowned God through the Salutations to the Four Quarters. The distinguishing characteristic of the Form Interpretation is that the embodiments of magical power are expressed in terms of male-female polarity.

The Form Interpretation of the Oracle Rite is indicated in the Commentary of the Three Ways and more fully within the Rite of the Nine Circles, wherein the mantic formulae of the Witch-mothers and Witch-fathers are given. The complete mandala of form-bodies is revealed within the Rite of the Dragon's Horns and the Grand Rite of the Agapæ.

When the veil of outward deed has been passed and the knowledge of the rite would be revealed in Mind, then shall the Seeker call upon the divine retinue of Liliya and Mahazhael. For by the working of these mysteries in devotion to the Hidden Lords and Ladies the wisdom and method of the Crooked Path shall come forth from the silence of the flesh as direct knowledge. In drinking from the Bloodied Graal of Our Lady and in eating the Bloodied Bread of Our Lord the gnosis of the Serpent shall come straightwise to the moving thought of the Seeker; e'en though no word be uttered as instruction, nor any written letter of grammary be read, the knowledge of the Wych'd Path shall be thine.

ADVANCED OR FORCE INTERPRETATION

The text of the Oracle Rite is an example of the Octrigan Mystery according to the interpretation of Force and should primarily be viewed as such. By this it is understood that the various stages of the rite articulate the principles of the Octrigan Mystery purely as vectors of energetic transmission. The embodiments of this are revered as the formless forms of the Elder Gods and are imaged-forth through the sacred vehicula of the Dragon as the Quadrigan Circle of the Watchers and, in apotheosis, by the carnal absolution of all within the Body of Qayin Azhaka: the primal incarnation of the Crooked Path in Man.

In the Force Interpretation of the Oracle Rite the female and male personifications of the triple and quaternary crossroads are harmonised and transformed through the hermaphroditic forms of the Divine Quadriga. This is reifed during the Quarter Salutations by the offertory

address to the Four Serpent-Watchers.

The hidden nature of the Seeker is revealed through the Force Interpretation as the hermaphrodite or bi-une progeny of the Draconic Power. For each present practitioner, each True Seeker of the Crooked Path, is the primal incarnation of the Dracosarkia: the first flesh of Azhdeha. In the name and cypher of Qayin Azhaka, each unique child of the path is its primordial vehicle. Each is the shrine of the sevenfold edenic hyle, born forth from the shadow'd realm of endless night by the spirits of the Corpse-king and Queen, shaped by the many hands of their kindred and wrought in the Circle of Arte as the protean vessel for the Wych-fire of Eld.

The comprehension of the Force Interpretation is attained when the outward veil of appearance is pierced, when the dual bodies of the Lord and Lady have offered up their empowerment as Knowledge to the Seeker's Mind. For then shall the Powers of the Elder Gods bespeak the Oracle as the Void made Flesh.

Whosoever is wise shall attain through the Unity and the Separation of the Three Ways,
by time and by interpretation.

Let now the Triple Veil be rent by the Trident-blade of Our Intent!

The Arcana of the Hendecarch

THE PRINCIPLES OF the elevenfold cypher are given below. Their enumeration follows the same sequence as that used throughout the Commentary of the Three Ways.

THE ARCANUM OF THE VOID

The zeroth number of Arte cannot be told. It is revealed in silence, in the realisation of apophasis: the Gnosis of Self-existant Ipseity attained by the Way of All-negation. Its deed is shadowed-forth in flesh by the wordless pacing of the circle; its secret is whisper'd in the Arcanum of Ia-Dr'ka.

I) THE ARCANUM OF THE POINT

The first number of Arte defines the sole focus of magical force. It is the singularity wherein all converges to create the hot-point of sorcerous power. The spatial or chronological position of the point may be wheresoever the operant determines; for it is the sole vehicula of his energetic expression, infinite in mobility and omnipotent by intrinsic identity to the source of all existence. The point is ritually identified with the centre of the circle or sacred plot, as the place where all roads may meet or part. In terms of actuative deed the point is initially established, or opened, by the inceptory words and deeds of the working procedure. The making of the hot-point may be considered as the fundamental gesture of magick; for upon its foundation the

sorcerer's world may fall or rise.

As a magical ceremony proceeds the point is empowered, or made manifest, in a unique and specific way. The specific forces drawn forth from within its locus and which build upon its foundation are determined by each and every gesture of Arte. The especial nature of a rite is thus determined by the divers paths which are called forth by intent to transect and marry within the subtil axis of the monad. The cognizance of this process permits the point to be perceived as the place of origin and termination for each and every vector of magical force, and as the nexus for every possible permutation of the numerick cypher. When realised as the centre for the perfected irradiance of the Hendecarch, the point is referred to as an 'aat', meaning a House or Cell of Absolute Magical Power.

2) THE ARCANUM OF THE PATH

The second number of Arte delineates the cause-way of magical numen which emanates from the oracular gate of the inceptory point. As the focus of the rite is made, so, by means of enchantment, its power is called forth and is given direction: the path of intent is made manifest. The route of consciousness beyond the eternal moment of the point is thus opened and its radix is cast forth through time, thereby creating the motion of be-coming: the going-forth of the sorcerer from now...unto the ever-present.

The second number is actuated by a formal pronouncement, known as 'The Statement of Intent', within which the dual nature of the pathway is revealed. The essential duality may be perceived as the Seeker and the Sought, the Summoner and the Summoned,- the Body of Qayin and the Dragon's Flesh. Within the gnosis of the Crooked Path the cause-way of attainment is realised as the double-edged blade, as the Sword of Knowledge which may both free and fetter – liberate or destroy.

In the text of the Oracle Rite the second principle is expressed by 'The Declaration' and 'The Chant of the Tree'; the blade is thus turned from horizon to horizon and from height unto depth, perpetually turning to guard the forbidden gates of Eden.

The duality of the path is termed the Double-way. In terms of action, this signifies the ambivalence of the practitioner between good and evil, beauty and abomination, cruelty and compassion. For the Seeker should embrace both ascesis and libertinage by turns, to walk outside the boundaries of worldly law and exist in the self-chosen freedom of realised will. This ever-deviating path lies balanced between the seeming polarities of every opposition; its tortuous route traverses the borders of all manifest appearance and is unique to each soul that dares to claim it.

The Double-way is depicted as the Column of Fire, the razor-bridge betwixt every Alpha and Omega. The nature of this two-edged path is embodied within the twin serpents of the lightning-bolt and the flaming torch. These respectively transmit the powers and teachings of the path by the twofold means of instantaneity and eternity: the swift route of intercession and the age-trodden course of timely succession.

In terms of its greater interpretation, the Double-way is realised as the way of presence and absence, as the path that is and the path that is not. As the path evolves, it assimilates its difference, and so the nature of its Other perpetually changes. By the understanding and application of this realisation the path can never be fettered or falsely constrained; for it is the very spirit of change and will either make or break the soul of its initiand. The blade will free all who dance in the self-creativity of these mysteries or else will turn to whet itself upon the mortal heart of man.

Moving between the limits of every horizon, its motion guided by the direction of intent, the second principle of Our Arte delineates the principal vector of magical power as the twice-turning path. It stretches forth, no wider than a single hair, no greater than the space of a single intant, as the endless bridge across the abyss of all division.

3) THE ARCANUM OF THE TRIAD:
The Hallowing of the Triangle and Triple Crossroads

The third number of Arte delimits the first enclosure of magical power and therein focuses the cosmos, hallowing the central point as the meeting-place for the roads of past, present and future.

No less than three straight lines are sufficent to demarcate an area of space. It is therefore that the third principle of the numerick cypher serves to delimit the initial area of ritual empowerment. This is signified in the glyph of ▼, known as the Triangle for the Evocation of Spirits.

In terms of ritual deed the third principle is reified by the working of the Triple Exorcisms and thereby functions to ensorcel or delimit the matrix of essence. By the exaction of the three exorcisms the ritual area is bounded by the on-lay of the first finitor; the hidden sign of the triangle is transposed upon the earthen domain as the first compass of power. It is thus that the three exorcisms are held to cast the first form of the magical 'circle'. Although, in terms of action, they are performed about the round of the ritual compass, in essence their empowerment is the on-lay of the trimorphic sigil: the triangle, trident or T-cross.

It is thus in certain praxes of Arte that the Triangle of Evocation, or some co-valent sign, will be traced out upon the earth by water, salt and fire in order to bind and constrain a force or spirit. When exacted throughout the body of the entire ritual area the power of the exorcisms is used to impress the matrix of the triadic sign upon the subtil aire of the site and thereby to focus and intensify all forces that may be transmitted therein.

In terms of the Form Interpretation the third principle is considered to reside beneath the auspices of the feminine power, who is revered in this grammary as the Divine Witchmother Liliya, the Queen of the Cemetery. She is to be venerated in love by all who seek her favour. To the companie of her children she is perceived as the Body of all Life. As the Progenitor of Witchblood's Flesh and Blood, she is worshipped as the Boneward: the Gatekeeper of the Nocturnal Sabbat.

In her three principal names and forms the Grand Witch-queen of Our Path is revered as Agrath, Rahab and Nahema. In these three guises she reflects the waning, full and waxing phases of the moon and the three times of Past, Present and Future. She is honoured as the Three-faced Guardian of the Cross-roads and as the Gatekeeper of the Place that lies beyond. For hers is the Place of the Dreaming Vision, the Garden of Endless Night. At her scarlet door the three ways of consciousness – the roads of waking, sleeping and worldly dreaming – are said to meet and marry. Her especial sign is the T-crossroads, a glyph traced in her honour upon all points of the compass during the Rite of Ba, and which should be used as an earth-sign whenever her powers are called upon in daily observance.

Our Mother Liliya is the Wisdom of the Crooked Path reifying the power of the Dragon as the Sacred Body of Woman: the Mother of Qayin and the Bride of the Serpent. Her hidden image is unveiled in the season of the Black Moon and there, in that very point of darkness, the inundation of her womb destroys and begets the world anew. Emanating from and returning to this interstice of time the thrice-nine digits, the other twenty-seven nodes of the lunar cycle, mark out the circle of manifestation for the subtle permutations of threefold essence. The Form Interpretation of the third principle is therefore used to call forth and transmit the lunar mys-

teries of the Dragon-road.

In terms of the Force Interpretation the third principle is realised beyond all forms of Lord or Lady. The three vectors of magical power which are manifested by means of the triple exorcistic act are perceived without dual personification, but are warded by the three spirit-guardians of Phoenix, Behemoth and Leviathan.

In the View of Force the exorcisms are correlated to divers modes of triality revolving upon the symbol of the trident. Throughout the course of the grimoire the three blades of this symbol are revealed by the following trinities:- Will, Desire and Belief; Knowledge, Intent and Action; Flesh, Blood and Spirit; Body, Speech and Mind; Past, Present and Future; Mercury, Salt and Sulphur; the water of sexual fluids, the ashes of their substance and the fire of their essence.

In summation, the function of the third principle is to delimit the first area of empowerment and to manipulate the threefold matrix of its subtle energies via the divers modes of ritual, deific and conceptual encryption.

4) THE FOURTH ARCANUM:
The Hallowing of Foursquare Plot and Fourfold Cross

The fourth number of Arte depicts the translation of force into form, the motion of the path through the process of all-becoming into the stasis of all-being. It is symbolically apprehended by the extension of the single point of spirit into the fourfold cross of matter: the sign of the four physical elements – ✣.

In terms of action, the fourth principle is actuated by the Salutation to the Four Quarters: the cardinal directions of the compass. This serves to empower the ritual domain with the four elements and to accomplish the on-lay of the four-armed cross and the foursquare plot – ◆.

In the usual manner of ritual observance, the ways of the cross and the four angles of the plot are dedicated in the Names of the Sun-crowned Lord and to the four times of the day. In this grammary the Lord of the Blood-acre is called forth in the fourfold flesh of the Witch-king. In the East he is revered as Zhamael, in the South as Azhazael, in the West as Azhael and in the North as Mahazhael. As is our custom, the Lord is afforded all honour as the Father of Qayin and is perceived in all verity as the God of Death. For his is the Sign of the Cross-marked Skull and the Power of Witcherie drawn forth into the present moment from beyond the door of the tomb. The fullness of this mystery is revealed in the Rite of Ba.

In terms of the greater interpretation and in accord with the text of the Oracle Rite, the fourth principle is realised as the Body of the Quadriga, as the Divine Tetrad of the Serpent Watchers. Within the formless forms of the Quadriga the powers of the four witch-mothers and the four witch-fathers are unified and transcended. With each working of the Oracle Rite the Sovereign Spirits of the Four Watchers are called forth to empower the cardinal airts and, in covine observance, to incarnate within the four brethren of the circle. The flesh of the initiated body is therefore realised as the sole progeny born from the love-feast of the Sabbat; as the prodigal child of exile, begotten of the fourfold marriage of the witch-mothers and fathers. The perfection of this mystery is attained in the Rite of Tan.

5) THE FIFTH ARCANUM:
The Making of the Pentalpha

The fifth number of Arte communicates the principle of sorcery whereby the five senses – the touch, smell, hearing, taste and sight of the initiate – are aligned unto the focal empowerment of the magical hot-point. By this arcanum the tactile, olfactory, aural, gustatory and visual modes of perception are cohered and modified to apprehend the subtil nature of magical realities,- to perceive the Dream of the Sabbat with the waking eye, to behold the world with the senses of the gods and spirits. The fifth number may therefore be regarded as the means by which perception is guided through the en-trance of the point and transformed to lucidly apprehend the open way of the path's direction. The symbol of the fifth number is the Pentagram, herein called 'The Pentalphic Star'.

In deed, the fifth number is actuated by every method of sensory engagement which may cause the body to move at will within the spectrum of perceptual freedom and to directly enter the intended sphere of magical reality. Every mode of aesthesis and ascesis, every manner of honing and liberating the flesh is herein gathered under the auspices of the fivefold star.

The remembrance of these many ways should be focused and used to empower the ritual gesture of 'Casting the Upright and the Averse Pentalpha'. This is made by the raising and outstretching of both hands, so that each makes the sign of a five-rayed star. It may be used to signify honour and veneration to spirit, power or direction, and is applied to effect the salutations at the four directions of the circle. The secrets of this twofold gesture have been disclosed within the earler sections of this commentary.

In the intermediate interpretation of these mysteries the dual signs of the pentalpha are perceived to align the sensory body of the initiate to the form-bodies of the Lord and the Lady.

In the greater interpretation the dual pentalphic signs are perceived as the sinistral and dextral signaculæ of the Watchers. The union of the twain emanations within a single point of empowerment signifies the transcarnation of the Watcher and the Body of Manifestation: the transmission of wisdom from the Quaternion Body of the Initiator to the Flesh of the Initiand. For as the double-sign of the Pentalpha is projected from Man, so shall it be returned unto Him from the Hidden Circle of the Watchers,- in the gnosis of the point where the twain are one.

The on-lay of the second finitor, the second casting of the circle, is attained by the unitive gestures of the fourth and fifth principles: the empowerment of the Four Ways by the Ascending and Descending Stars.

6) THE SIXTH ARCANUM:
The Salutation to the Column between Zenith and Nadir

The sixth number of Arte reveals the route of consciousness beyond the limits of the five senses and the attainment of the power known as 'the Blessed Sight': the clairsentience of the initiated body. This signifies the union of the five senses and their transcendence within the body realised as the vehicle of pure consciousness. This may be called the opening of the subtil eye within the palm of the hand and may be symbolised by the gleaming centre of the five-rayed star.

The ritual deed actuating this attainment is the Salutation of the Upright Pillar at the circle's heart. The outward perception of the five sensory paths is thereby in-turned and unified upon the hot-point of the mystery. The body of perception offers itself within the exaltation of the

blazing hearth and therein casts off the fetters of mortality to move at liberty upon the vertical road between heaven and hell. This deed opens the upright path of the spirit-procession: the ladder of ascent and descent.

In the Interpretation of Form the Salutation to the Axis of the World is depicted as the Way of Intercession between the Lord and the Lady: the thoroughfare between the Body of the Stars above and the Body of the Stars below.

In the Interpretation of Force, the sixth principle is perceived in the Body of the Fifth Watcher: the Hidden One who oversees the Four Ways and the Four Ways between.

The Oracle Rite unites all three views in its manner of central address. The pillar of flame is saluted as the temenos for the alchymic transformation of the flesh into the vehicle of the Magical Quintessence; it is honoured as the place of covine for the Lords and Ladies of the Noble Bloodlines, and is adored as the Divine Body of the Intercessor: the Peacock-feathered Serpent of Eld.

It must be noted that the Oracle Rite, in distinction to many other recensions of the eightfold mysterium, augments the sixth stage of the procedure with an additional act of offering: the Chant of the Eight Trees. This is used to further the empowerment of the central axis by symbolically offering tokens from the thicket-wall, the hedge that lies about the world-field's border, inward to the hearth; thereby to nourish the flames of the numinous forge.

The banquet of the fire upon the tokens of the world's edge may be likened unto the Grand Feast of the Senses, wherein the entirety of the initiatic body is drawn through the contexture of ritual stimuli and is devoured within the flames of entheal joy. For as the fire shall feast upon the body of the world, so shall the spirit feast upon the body of perception. The spectra of hue in every nuance, the delights of the palate in both poison and nectar, the harmonies of musick and voice, the perfumes of the earth in every season, the contours of gesture, dance and touch, – all are partaken of in both pleasure and aversity, as the communion of flesh within all ecstasis. The body is led about the periphery of its sensory horizon and is offered to the pyre of the soul. The five ways of perception are married in the paradaisal bliss of the spirit: the eye is opened within the palm of the hand. In honour of this arcanum, it is considered meet and right for the companie of the circle to partake of some token repast of bread and wine, even in the semblance of mortal flesh and mortal blood.

7) THE SEVENTH ARCANUM:
The Way of Seven Stars

The seventh number of Arte signifies the perfection of the finitor and is expressed as the word and deed of the Circle-rune: the chant and dance of the witches' compass. In this act the flesh of Man is offered as the steed of the gods by the placing of their common step within the earthen maze of the Great Serpent's coils. As the charm is sung the body of man turns itself through the wheel of existence, rotating upon each node of the eight airts, casting itself into the vortices of gyre-carl and carline, the King and Queen of the Round Arte. As the body of flesh moves in the patterns of those whom minister upon the Dragon-road, the blessed retinue of Lords and Ladies, it is overshadowed and indwelt. By this arcanum the gods are said to walk forth upon the earth.

The formal deed of 'Casting the Circle' is enumerated as the seventh principle of the octrigan mystery because it is said to hallow the land with the light of the Heptanomis, to draw down and make manifest the rainbow-hued empowerment of the seven-rayed star. The deeds of the triple exorcisms serve to cast the first form of the circle and to place the on-lay of the three-rayed cross-roads. The deeds of the Quarter-salutations serve to cast the second form of the circle and

to place the on-lay of the four-rayed cross-roads. The deeds of the Circle-chant unite the twain and serve to cast the third and final form of the circle. The glyphs of the Lady and the Lord, the T-cross and the X-cross, are mystically combined to form the sign of the sevenfold star. The union of these signs depicts the arcane marriage of Liliya and Mahazhael. The form-body of the circle may therefore be visualised as the round dance of the witch-mothers and fathers, male and female in alternation, conjoined in the revel of the sacred love-feast.

In terms of its greater interpretation the Circle-chant serves to orate the mystery of the ze-roth circumambulation, to re-member the deed of silence and to give it voice according to the nature of the ritual being worked. It is thus that there are many recensions of the Circle-chant which may be utilised according to purpose and occasion. Within this present Grammary of Arte, the Dragon's Rune is esteemed as the principal form. It is regarded as a theophanic text of the Crooked Path and is used within all major rites throughout the year to presage the raising of the Dragon's seven heads.

8) THE EIGHTH ARCANUM:
The Way of the Shadow

The eighth number of Arte reveals the umbrose route beyond the star of seven rays and there-upon its subtil ley the mage may call forth the powers and spirits through the hot-point of original intent and into the circle of manifestation.

In customary procedures of working the eighth stage of the octrigan rite is known as 'The Main Conjuration' and forms the principal part of the ceremony. In mystical terms the eighth stage is the Way of the Shadow. It is the enchantment which opens the centre of the circle and permits the summoning of the gods, spirits and powers through the warded portal of the hearth. It is taught that the eighth stage marks the hidden route from the visible centre of power, the hearthstead, to the unseen source which lies beyond the Northern Gate.

Within the Oracle Rite the eighth stage is called 'The Charge to the Shadow'. Its purpose is to open the way for the Path of Great Return; for the procession of the Mighty Dead: the ancestral lineage of all witchblood. The Master of the blood-covenant is Qayin, who is revered as the Soul of the First-born Initiate. He is called forth to rally the forms and forces of the spirit-procession and to bestow the primordial empowerment, the initiation of the Magical Quintessence, upon the body of manifestation. For as the Lord of all Horsemen he rides the body of his chosen steed: man and woman alike become the living substance of his mystery.

Though oft' revered in ritual texts as the body of man, as the Great Lord of the Mysteries, Qayin is perceived as the primal offspring of the Dragon, uniting the powers of both Liliya and Mahazhael within the first-formed flesh: the hermaphroditic child of the Elder Gods. Where revered as solely masculine in form the name of the child is herein rendered as Cain; elsewise the divine child – the eidola of the Seeker – is considered to be that which unites and transcends the duality of the male and the female, the Lord and the Lady. Where revered as solely female in nature the child is named Calmena or Azhrun; these being mythical names of Cain's sister and bride.

With the fulfilment of the eighth stage of the octrigan ceremony the body of the circle is regarded as symbolically complete. The pattern of the compass-rose has unfolded from the hot-point of pure intent and the on-lay of the eight-rayed cross has been sealed into the subtil aire of the sorcerous domain. Upon the glyphic basis of the eightfold sign the many ways of time, space and power as understood within the Teachings of the Cunning Arte are cohered and mapped out to form the Wheel of Perfected Knowledge. It is thus that in treading the border of the circle one circumscribes the body entire. (see Tables of Correspondence, Ninth Principle

and Appendices).

In rites of the single circle the procedure of working leading onward – within and beyond the eighth stage – involves the transmission of knowledge between the Summoner and the Summoned. The nature of this mystick communion may not be divulged to any outside the circle of initiation, save at the especial command of the spirit. It is thus that the ninth, tenth and eleventh aspects are known as the concealed steps of the path.

When all is accomplished to the pleasure of the seen and unseen, practices of binding and stabilisation are employed to complete the alignment and cohesion of all magical powers. Finally, by means of consummatory charms and circumambulatory ensorcellement, the rite is re-turned to its still centre. The last deed of all is the leap over the hearth; this seals the rite with the tridentate-sign of the concealed step.

In rites of the double-ouroboros the secret of the leap is told in the continuation of the path across the threshold. The procedure of such rituals delineates the hidden arcana of the Hendecarch upon the sigaldric path of the twofold circle and thus makes visible the unseen teachings: the wisdom of the mystical pilgrimage through the Blood-acre's heart.

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Here follow the Teachings of the Concealed Arcana.
To these the Seeker should turn and turn again
as dictated by the insight borne of practise.

9) THE NINTH ARCANUM:
The Path upon the Point

The ninth number of Arte reveals the arcanum known as 'the Path upon the Point'. This signifies the movement of consciousness from the perceptual realm of telluric awareness into the very domain of the spirit or power summoned by a rite; it is the stepping of the initiate directly onto the fully empowered hot-point at the centre of the magical compass. Thereupon, the eye of the seer is infused with the rais'd power and is drawn to the en-trance of its ambient mystique. The hand of the spirit leads the mind to join in the appearance of reification: the living dream of the mysterium. By this arcanum, Man and Spirit walk together at the crossways of their dual-existence.

The ritual deed by which the ninth principle may be symbolically apprehended is the act of the spinning leap over the fire. This marks the passing-over of the flesh upon the bridge of flame, the transient stepping of the soul upon the mystical point that illumines the central hearth of the Blood-acre. The physical act of the leap may be seen to depict many aspects of magical wisdom and may be interpreted by both the sun and the moon, by the left hand of the Lord and the right hand of the Lady, even by the twain gestures of the Hidden Watcher's power.

To attain these interpretations the Circle of Presence must be considered as the geometer of time according to the reckoning of Helios and Luna; and, with regard to mysteries of the Double-ouroboros, the crossing-over into the Circle of Absence must be considered as the leap beyond the count of the year and the day.

In terms of lunar arcana, the first circle is perceived to measure the cycle of the lunar month. The Northern Gate is the point marking the Dark of the Moon and about the circle's perimeter the twenty-seven digits of the lunary cycle are laid out in equal divide, with the Full Moon falling upon the place of the Southern Quarter to mark the mid-point between the waxing and the waning phases. The hearth of the circle is perceived as the body of the moon itself, as the point

from whence the twenty-eight rays emanate to the temporal horizon of the compass. The act of jumping over the fire is therefore considered to be the very leap over the moon: the step outside of the twenty-eight rayed circle and into the timeless domain beyond.

In the symbology of the Double-ouroboros the leap over the moon marks the traverse of the Northern Threshold and thus the passing of the Seeker through the portal of the Dark Moon. This symbolic apprenhension of the arcanum is reified in the course of our practise at each dark lunar working of the Oracle Rite. Through the opening of the Dragon-vessel at these temporal junctures one reveals the gateway that leads beyond the twenty-eight rays of time and opens into the black-golden interstice: the Void of the Lightless Light behind the veil of the Black Moon.

The ninth principle may also be interpreted, by vertu of its thrice-triple nature, according to the mysteries of the Three Exorcisms. To further expound it is needful to conceive of the lunar cycle as being focused upon the node of the Dark Moon. One must consider that the twenty-seven (thrice-nine) digits of the lunar month are centred upon the twenty-eighth or last digit: the point of the Black Moon. Upon each singular digit, each night of the twenty-seven rayed circle, the lunar sphere emanates a threefold essence. These essences are the mystical constituents of the three exorcisms and form the matrix of the initiatic body. The water is the blood, the salt is the flesh and the fire is the spirit. The One beyond the thrice-nine circle of the lunar time-essences is the Magical Quintessence: the realised soul of the adept.

In the symbolic language of the Double-ouroboros the threshold between the two circles marks the liminal interstice dividing the temporal circle of the lunar digits and the a-temporal circle of the Hidden Draconick Power. In the vocabulary of the Form Interpretation this may be perceived as the Black Image of Liliya standing in the Northern Portal, her lightless splendour revealing the pathway of transcendence beyond the circle of life. For within Our Arte She is adored as the Corpse-queen, the Sovereign o'er all the companie of the triple-natured witch-mothers. May the Blessing be upon Our Lady of the Opened Grave for her revelation of this arcanum.

In the Greater Interpretation the leap over fire and threshold may be known in three ways. Within the mystery of water, it is the ford that must be breached: the river of ancestral blood. Within the mystery of salt, it is the ashen charnel-ground: the empty grave that must be leapt. Within the mystery of fire, it is the funeral-pyre; the burning cremation-mound that must be traversed in a single bound.

By the crossing of the three ways the Seeker shall be thrice purified before the Image of his own death. Whosoever would cross this triple bridge must overcome its ordeals and ride forth upon its guardians: the Leviathan of the Primal Waters, the Behemoth of the Unploughed Land, and the Phoenix within the Flame that consumes all Worlds. May the Blessing be upon the Sacred Bodies of the Thrice-triple Arcanum.

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BY THE RECKONING of Helios, by season and by sun, the ninth principle is realised as the One beyond the eight stations of the sacred year. As may be known, the great rites of the Draconian Wheel of Time are attributed unto the eight directions of the compass and to eight occasions within the cycle of the solar and seasonal year.

DIRECTION	DATE	TIDE	RITUAL	ROOT-NAME
North	Midwinter Solstice	Zeroth/ Eighth Tide	The Rite of the Black Sun	I
North-east	1st-2nd Feb.	First Tide	The Rite of Hu	HU
East	Vernal Equinox	Second Tide	The Rite of the Turnskin	SA
South-east	30th April	Third Tide	The Rite of the Dragon's Horns	BA
South	Midsummer Solstice	Fourth Tide	The Rite of the Seven Stars	KU
South-west	1st August	Fifth Tide	The Rite of Sexual Arcana	LA
West	Autumnal Equinox	Sixth Tide	The Rite of the Peacock-angel	TAN
North-west	31st.Oct.	Seventh Tide	The Rite of the Returning Dead	HUA
Zenith	7th June	Hidden Tide	Thu'ban Rite	IA

By this understanding the hearth of the Blood-acre is seen as the very body of the sun. To jump across its fire with the ritual gesture of the spinning leap is to step beyond the solar sphere and eclipse the world. The enchantment of this deed is first cast during the Midwinter working of the Oracle Rite, upon the occasion rightly known as 'The Mystery of the Black Sun'. The leap over the fire at this Mystery's conclusion traverses the point wherein the aged body of the Sacred Vessel is slain and from whence it arises newborn. The deed of this primal leap hallows the Circle of Presence as the mystical point of the enshadowed earth and prepares the way for the seven rites of the double-ouroboros.

Within each of these great rites the primal leap is reified in the deed of bearing the Dragon-vessel across the threshold, to-and-from the Circle of Presence and the Circle of Absence. For in passing through the Northern Gate of the Blood-acre one's step is returned unto the point of the Black Sun. By the correspondence of ritual and time, the empowerment of Midwinter resides within the Northern Portal: the Antient Place of Power.

To traverse the threshold of the Double-circle is to re-enter the foundation-point of the black-golden interstice and thereby return to the timeless origin of the Crooked Path. In passing through the Place of Power one's step is placed outside of the solar year to eclipse its measure of time. The traverse of the bridge betwixt the dual realms is exacted by the gesture of the Witches'

Step, used in the manner of a withershins-turning spin – a backward pace across the limina of the circle. Midway through the deed, one's face is momentarily turned hindward to behold the circle of the world in shadow: the Compass of the Black Earth. This bestows the epithet of the Oracle Rite when used as the foundation ceremony of the double-ouroboric rituals. For it is upon those occasions, the times of the seven tides, that the initiate passes across the threshold to reify the journey of the soul through the burning hearth, beyond the circle of the sun, and into the Domain of the Never-setting Stars. The significance of this symbolism is most especially realised upon the occasion of the Thu'ban Rite, the double-ouroboric ceremony of the Unnumbered or Hidden Tide, wherein the stellar mysteries of the Dragon are made manifest.

Upon all occasions when the return has been made from the Circle of Absence to the Circle of Presence, the leap across the fire should be used to seal and bind all raised power. The dual act of crossing the threshold and leaping the fire, exacted upon each of the seven numbered tides, establishes the count of the stellar arcana within the Zeroth Mysterium of Ia. Within the conclave of this rite the sidereal gnosis beyond the eight tides of the year is concealed.

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In summation, the ninth principle reveals the motion of awareness onto the hot-point of transformation augmented by ritual praxis. Within the especial rites of the Draconian Gnosis this is outwardly depicted by the twofold gesture of the Backward Leap and the Witches' Step.

In the View of Form the ninth principle is revealed in the Body of the Hidden Watcher appearing in the twin vehicula of Qayin:- as the Image of Liliya raised above the Blood-acre's heart in a body of light, dancing upon the tip of a black-flamed blade; and as the Image of Mahazhael reflected below in a body of shadow, dancing upon the tip of a rainbow-hued blade. Upon all sides this vision is guarded by the Phoenix, Behemoth and Leviathan.

In the View of Force the ninth principle is made known by the dual-existent stasis of the Initiate and the Hidden Initiator within the Stellar Body of the Dragon. The motion of sentience toward the point of realisation is perceived as the dual-pathway of the sorcerer and the spirit of Qayin toward the meeting-place above the mystick centre of the circle. In this understanding the ninth principle is seen as the ascendant arc of the leap: the journey of the soul toward the place of union: the fleeting moment of equipoise above the ever-turning blade of flame.

10) THE TENTH ARCANUM:-
The Path within the Point

The tenth number of Arte reveals the arcanum known as 'the Path within the Point'. In terms of the Force Interpretation, this signifies the indwelling of all within the very centre of the enhallowed sphere: the all-mobility of consciousness within the unmoving point of omnipresent ipseity. Herein this arcanum all dual expressions of awareness shall be resolved.

It is thus that the View of Form is here made manifest by means of its self-dissolution. The dual form-body of the Hidden Watcher, as Liliya above and Mahazhael below, should be drawn into the clear light of the point – resorbed into the fiery centre of Being. Therein the Spirit of Qayin should be realised as the Body of the Sorcerer.

The View of Action reifies the tenth principle in terms of actuative sorcerous praxis. Hereby the tenth principle signifies the mutual in-dwelling of Man and Spirit in the subtil aethyr and substance of matter as cohered by the marriage of their dual-existence within a single vehicle of perception. This may be manifest in the flesh as the state of complete possession-trance; or may be realised as the motion of the seer's eye beyond the appearance of manifestation and directly

entering within the native domain of the spirit. The tenth principle reifies Spirit in Flesh and rarefies Flesh in Spirit. Both as One are resolved in the Mystery of Incarnation: the Going-forth of Man amid the Elder Gods and the Coming-forth of the Elder Gods amid Man. Herein this grimoire the unified vehicle of transmission is the Body of the Dragon. Such is the ordained vessel of our perfect convocation.

In language pertaining to the praxes of the double-circle the tenth principle may be perceived as the sacrificial dissolution of the mortal flesh within the hearth of the Blood-acre and the alchymic rebirth of the Seeker in the immortal body of the Dragon at the mid-point of the Stellar Compass. The second circle should be perceived as the macrocosm of the first circle's centre. By this understanding, all activity in the second circle may be considered to reify the subtil manipulations of magical power inside the hot-point of the Blood-acre's heart. It is thus that all magical work within the Plot of the Never-setting Stars is said to reside beneath the auspices of the tenth principle,- to make manifest the Path within the Point.

In accord with this interpretation the tenth principle may be identified with the mid-point of the primal leap over the fire, and thus the en-trance of consciousness through the Gate of the Black Sun into the domains of future reification. In the traverse of the Midwinter fire the sorcerer stands poised within the axial moment of transformation. He becomes the dancer upon the turning blade of flame, exalted above the ashes of his own sacrifice and bearing forth the image of his own resurrection. The instant of the leap's apotheosis may be seen as the direct route into the circle's heart and, by symbolic connection, as the swift flight of the soul over the threshold – the Midnight Gate – to the centre of the second circle: the point of rebirth. This symbolic articulation is firstly to be reified through the Rite of Hu and is subsequently refined through all of the Double-circle Rites.

The contemplative realisation of 'the Path within the Point' may be attained by the practise of 'Hallowing the Kingdom of Qayin'. For therein the mind resides at the meeting-place of the eight ways of the horizon and the two ways of ascent and descent, even between the ten directions of space and the three ways of time.

II) THE ELEVENTH ARCANUM:-
The Path beyond the Point

The eleventh number of Arte reveals the arcanum known as 'the Path beyond the Point'. At the moment of death it is the secret path of liberty held sacred to the Kindred of the Antient Serpent. In the deeds of life it signifies the way of return, the earthward step from the celestial heights, the backward traverse of the wych'd step into the world of man. The eleventh principle is at one with the silent treading of the infinite path and is manifest in the Living Flesh of the Draconist.

Let this mystery be contemplated by the motion of the mind
upon the edge of the Holy Arthana.

THE SWORD-EDGE WHICH REFLECTS THE WHOLE FACE.

The outward expressions or actuative gestures of the Hendecarch are the conformation of aggregrates, the psycho-physical determinants of phenomenal reality. When the outward deeds are realised as the Wisdom of Practise, as the mirror'd veil refracting the Light of the One Point, the aggregates of the body are perceived as substantive being subject to mindful transformation.

By the 'sacrificial' practises of the path the body is transmuted, its outward appearance dissolved and its essence changed into the form of a feast-offering to the magical athanor.

The Sword of Knowledge exacts the deeds of sacrifice and cuts through the iconostasis of appearance. And yet the blade must turn against itself, must sever any attachment of the Seeker to the means of attainment. The Sword of Knowledge shall rend the veils of its own eidola. For Wisdom must cleave the apparent nature of its own being in order to reveal the direct route of gnosis: the path which lies beyond the action, appearance and power of the pathway's own expression.

The Diamond-sharp edge of the Holy Arthana
is the Perfect Mirror of the Crooked Path.
For no other than the Razor-edge of its Bladeless Blade
can reflect the Face of Void!

Let the Knowledge of the Hendecarch be sacrificed, perpetually returned to the opened mouth of the Dragon-vessel, as a gift of the mind to its own reflection. This should be accomplished in order to obtain the comprehension of the numerick arcana as hidden within the encompass of the Oracle Rite. The Knowledge of the Hendecarch should be dissolved in the place of its origin and thereafter the mind should behold the Crooked Path anew...to count the ways of its perfection according to the Ordeals of the Star-stepped Road.

The Prayer of Offering

AT THE THRESHOLD OF THE STELLAR PATH

Upon the point of the Dragon-vessel, illumined with the light of a single candle, let this prayer be offered:-

Knowledge of the Hendecarch!
I summon Thee and sacrifice Thee in the Single Point of Intent before me.

May the Countless Deeds of Thine Actuation
be transformed to beget the Body of Purest Wisdom.

May the Myriad Forms of Thine Appearance
be transmuted to beget the Corpus of all Sorcerous Enchantment.

May the Innumerable Forces of Thy Numen
be translated to beget the Living Grimoire of the Dragon's Flesh.

Knowledge of the Hendecarch!
I call Thee forth in the Three Ways and behold Thine Entirety.
I see Thee and slay Thee; I dissolve Thee in the single flame —
in the flame that burneth before me and within me.
I offer Thee unto the Empyreal Pyre of the Golden Light,
to the Black Sun that burneth in the midst of the Longest Night.
I cast Thee forth in sacrifice, that the Grammatrix of the Crooked Path
may be spelled out anew, letter by letter, step by step, thought by thought,
within the unique course of my pilgrimage.

By this incantation, I offer the Knowledge of the Eleven-rayed Compass
within the timeless root of I-Ia-Dr'ka.
May its empowerment be sent forth upon the Zodiaks of Heaven,
through the Airts of the World-field and the Stations of the Year,
through the Twelve Houses of the Sun and the Thirteen Sepulchres of the Lightless
Moon,- to transform in the Darkness Beyond!

By this sacrifice may the Stellar Wisdom of the Dragon be revealed.
May all outward form be dissolved in the clear light of space.
May the Body of the Cosmos be slain for the sake of new birth:
the realisation of Thy Gnosis, O' Azhdeha!

May the Light of the Single Flame
foreshadow the radiance of Thy Fourteen Stars!
I-Ia-Dr'ka...
SO MOTE IT BE!

The Formulæ of the Stellar Transvocation

COMMENTARY: FORM AND FUNCTION

THE STELLAR TRANSVOCATION is the principal daily practice within the Sorcery of the Crooked Path. In form, it is constituted of a single main enchantment and a corpus of fourteen spells. In function, its sacred formulæ reveal the fourteen gates of power within the Arcane Body of the Great Dragon Azhdeha. Through the practise of the Transvocation the fourteen gateways of space are opened and the empowerment of the Antient One is borne forth into the sorcerer's flesh, making him the sacred vessel there-of – even as the Living Body of Gnosis.

The Transvocatory formulæ are esteemed as the primary mode of magical praxis where-by the Formless Form of the Dragon may be attained. Its fourteen gateways are the irradiant stars within the Ophidic Body of the Magical Quintessence: the mediating power-zones of its transmission through the continua of the initiatory current. The sorcerer, in assuming the god-form of the Dragon, utilises these foci as the centres of energetic transference between all levels of existence. The subtil centres operate as the focal points of transmission for all magical force and are positioned within and beyond the physical vehicle of the sorcerer in accordance with principles of correspondence and intent. The fourteen zones are referred to in ritual language as 'dragon-points' and are conceived of as ineffable vortices of power, as stars shining simultaneously within the finite physical body and the infinite body of the celestial void.

Each of the fourteen points is a microcosmic facet of the Perfected Dragon-body and is attributed to an anatomical division thereof, ranging from the Tongue to the Tail. Each point functions as a nexus for corresponding energies and states of being, as a cross-roads for the powers and entities of the cosmos. The correspondences of each point are therefore divers and may be expressed variously – as spatial, chronological, sidereal, solar, lunar, deific, cognitive, emotive, telluric, ancestral, elemental and chthonic aspects of existence. These correspondences are revealed uniquely unto all through the practices of the Crooked Path. Here, in this Grammary, such knowledge is presented in the manner of an exemplar, reified by the direct experience of those whom have walked the Path through many a year and a day.

The dual aspects of all action, form, and force are co-ordinated and transmuted through the unifying matrix of the Stellar Transvocation and are wrought anew in the Draconine Body: the Sacred Vehiculum of Azhdeha. The Holy Spirit of the Serpent-god pervades and lies hidden within all that is. Its many heads betoken the perception of all possible worlds. Each aspect of existence is regarded as an emanation to and from each singular dragon-point,- as the means for both the outward revelation of the Magical Quintessence and the inward sacrificial resorption of all consciousness within the primal initiatory source. The fourteen points in total function interconnectively as the Sorcerous Design of Existence; for the Dragon-body is perceived as the autonomian eidolon of perceptual totality. It is the battle-ground and the marriage-bed for the infinite configurations of the Self and all Otherness: I, the Absolute, reified in the unified form of perpetual freedom. The perfect alignment of the Sorcerer and the Draconian vehicle obtains the means to complete identification with and the transcendence of all Nature. Let the Seeker realise the Non-dual Truth of this Twofold Arcanum – the coetaneity of the Double-way.

One may speak of this Mystery and yet no mortal words can encompass it. In the moment of its seeming definition, it will change and become Other. None may perceive the Image of the Arcanum, for there is no-thing to behold and no eye that is not itself the Beheld. Naught beyond the Silence within the Secret Word of Passing may reveal it. Naught beyond the ear-whispered teachings uttered through the sacred language of initiation may tell of it. Naught beyond the Deeds of Arte, the gestures that mirror the Dream of the High Sabbat, may attain unto its flesh. For the Dragon is the mask of the Void, the Eternal Oracle of the Elder Gods, revealed solely to those whom attain existence within the Circle of the Blessed and the Wise. It is the impress made in all worlds by That-which-is-not, the Idol wrought by Those whom dwell in the Negative Abode. Therefore is the Image of Azhdeha revealed to the Eyeless Eye – to the Realiser of the Arcanum Incarnate: the Primordial Power of Magick made Flesh.

THE DRACONIAN SYNASTRY

In the Lore of Our Arte it is known that certain stellar patternings are of especial magical vertu and correspond directly with nodes of power within the subtil and physical bodies of Man. The stars shining within the infinite void of the heavens cast forth their light upon the Earth from within the void of the sorcerer's flesh. It is thus that the fourteen gates of the Transvocation open in all domains, above, within and below the circle of the telluric realm. The centres of the Dragon-body are of one power, fourteenfold in expression and infinite in the hypostases of their manifestation. Within the praxis of the Stellar Transvocation the causation of identity between the stars of the celestial sphere and their physical analogues is the basis of intent. For it is from the sidereal radiances of the Dragon that the oracular gnosis of the Crooked Path is directly revealed and imbibed.

The primary sidereal analogue of the fourteen transvocatory foci is the constellation *Draco,* the Antient Serpent, whose coils encircle the Never-setting Stars of the North. The visible stars of *Draco* are correlated to the fourteen body-parts of the Dragon and serve as the celestial centres of veneration. This correspondence forms the practical foundation of the transvocatory formulae. If this constellation cannot be seen from the land of the Seeker's abode, a representative talisman or stele displaying its form may be utilised; elsewise the aspirant is referred to the section of the Grimoire entitled 'The Circle of Behenu', wherein the outer circle of sidereal gateways is made known.

The process of identification between the fourteen points within the sorcerer's body and the fourteen outward stellar manifestations establishes the synastrian configuration of the Draconian vehicle. Through the imaginal extension of the physique through the faculties of the psyche, combined with the divers means of magical gesture and prayerful devotion, the fourteen points of star and flesh are aligned and realised as singularities of the sorcerous being: the body of the Dragon in heaven is married to the body of Man upon Earth. The practise of the Stellar Transvocation, being the very means of this attainment, has come to bear the title: 'The Pact of Blood and Starlight'.

The stars of Draconis, the bodily zones of manifestation, and the initial times for the practise of their union are given below.

BASIC WORKING PROCEDURE:
the Count of the Two Serpents

LUNAR PHASE	LUNAR DIGIT	DRAGON-POINT	STAR-EPITHET	STAR OF DRACONIS	PHYSICAL POINT
Dark Moon	0/28–29	Full Assumption	Azhdeha	All	Complete Body
New Moon	1	Tongue	Al Shujah	β–Draconis	Tongue and Mouth
Waxing Moon	2	Left Eye	Al Tannin	γ	Left Eye/all inner perception
"	3	Right Eye	Al Darakshan	ν	Right Eye/all outer perception
"	4	Head	Al Halka	ξ	Skull and Brain
"	5	Left Horn	Al Tais	δ	Left side of Head
"	6	Right Horn	Al Sa'eqah	ε	Right side of Head
"	7	Spine	Al La'ta'ifa	φ–ψ–χ	Flesh, Spine, Skin
"	8	Left Claw	Al Dhi' ban	ζ	Left Hand/Arm
"	9	Right Claw	Al Auhakan	η	Right Hand/Arm
"	10	Left Wing	Al Boracan	θ	Left Shoulder
"	11	Right Wing	Al Dhih	ι	Right Shoulder
"	12	Left Leg	Al Thu'ban	α	Left Leg and Foot
"	13	Right Leg	Al Qadam	κ	Right Leg and Foot
"	14	Tail	Al Ghauzar	λ	Coccyx
Full Moon	0 (14/15)	Full Assumption	Azhdeha	All	Complete Body
Waning Moon	15	Tail	Al Ghauzar	λ	Coccyx
"	16	Right Leg	Al Qadam	κ	Right Leg and Foot
"	17	Left Leg	Al Thu'ban	α	Left Leg and Foot

LUNAR PHASE	LUNAR DIGIT	DRAGON-POINT	STAR-EPITHET	STAR OF DRACONIS	PHYSICAL POINT
"	18	Right Wing	Al Dhih	ι	Right Shoulder
"	19	Left Wing	Al Boracan	θ	Left Shoulder
"	20	Right Claw	Al Auhakan	η	Right Hand/ Arm
"	21	Left Claw	Al Dhi'ban	ζ	Left Hand/Arm
"	22	Spine	Al La'ta'ifa	φ–ψ–χ	Flesh, Spine,Skin
"	23	Right Horn	Al Sa'eqah	ε	Right side of Head
"	24	Left Horn	Al Tais	δ	Left side of Head
"	25	Head	Al Halka	ξ	Skull and Brain
"	26	Right Eye	Al Darakshan	ν	Right Eye/ all outer perception
"	27	Left Eye	Al Tannin	γ	Left Eye/ all inner perception
"	28	Tongue	Al Shujah	β	Mouth and Tongue
Dark of the Moon	28/29—0	Full Assumption	Azhdeha	All	Complete Body

THE COUNT OF THE TWO SERPENTS

The basic votive procedure for using the Stellar Transvocation and its fourteen spells is formulated according to the cycle of the year and the lunar month. Its Pathway aligns the fourteenfold division of the Draconian form with the corresponding count of fourteen days that lie within both the bright and dark fortnights of each lunar month. Thus the Seeker of the Way shall follow the Path of the Moon and shall count her days as unique steps upon the Dragon-road. The attenuated assumption of the sacred form over the course of the waxing and waning lunar fortnights gives this procedure its name: 'The Count of the Two Serpents'.

THE METHOD OF DAILY PRACTICE

The Transvocatory Enchantment is used as the daily solitary practise of devotion and as the continual means for magical transformation. Gathering himself before Dragon-vessel, set at the heart of the domiciliary shrine and enthroned 'neath the arch of heaven, the Seeker should bow before the visible tokens of the Way. With incense shall he perfume the vessel; with a candle shall he make the offering of light. Then, by his own ingenium, using the divers arcana of the Path to open and close the Way of Enchantment, he shall employ the Stellar Pact and the

appointed spell of the dragon-point to unite the stars above to the stars below. The basic form of circle-casting known as 'Hallowing the Kingdom of Qayin' is advised as a simple and potent means of beginning and ending the session of practice.

THE CYCLE OF PRACTICE

The cycle of daily devotion should be observed according to the manner herein advised.

The aspirant should commence the practice of the Stellar Transvocation at the first Dark Moon or Full Moon after the Midwinter consummation of the Hieros Gamos. There-after let him continue daily in its practise according to the Count of the Two Serpents. The procedure for a monthly cycle of daily working, beginning at the first Dark Moon, is as follows:-

Beginning upon the night of the Lightless Moon, the fullness of the Sacred Form shall be assumed in the darkly bright radiance of the Heavens. At this time of the first Dark Moon, the first lunar Sabbat of the year shall be held. Alone and in secret, let the Rite of the Draconian Oracle be worked. Thereafter, as the means of binding and focusing the power raised through the Black Moon's encompass, let the Pact of Blood and Starlight be recited before the sealing of the Vessel. In the midst of that enchantment, let the mantic formulae of the fourteen stars be pronounced as the means of initial empowerment for the fourteenfold flesh of the Dragon upon the Earth.

Upon the following night, the night of the New Moon, let the conjuration of the first lunar digit be pronounced: the Spell of the Tongue-star Al-Shujah. There-after, let him work one conjuration each night – going forth through the Body of the Dragon from Tongue to Tail until the night of the Full Moon.

With the fullness of the Moon, let the fullness of the Dragon's skin be assumed. Then, after the time of the complete assumption, going forth from the Tail unto the Tongue until the night of the Old Moon, let him likewise work one conjuration each night. Thus shall the fourteen stars shine forth upon the earth through both the brightness and the darkness of the lunar sphere. There-by shall the elixirs, the poisons and nectars of the ophidian power, reify within and beyond the Vessel of Arte. Paying heed unto this counsel, let the Seeker adapt the manner of his working in accordance with the observable variations in the cycles of the Moon, ever watching for the ebb and flow of her tides.

If begun at the first Full Moon of the year, the practice begins with the Spell of the Tail Star and continues thereafter according to the ordained cycle. The time of inception for this practice changes according to the variations in the lunar calendar and the proximity of the appropriate lunar node to the occasion of the Midwinter Rite. The aspirant is referred to the texts and tables charting exemplary patterns of the ritual year.

THE CONTINUATION
and Adaptation of the Practice

The practice of the Stellar Transvocation is continued throughout the circle of the year and is punctuated by the solitary working of the Oracle Rite at each Dark Moon and by the solitary/covine working of the Great Sabbatic Rites upon the occasions of the seasonal mid-points and interstices.

For the sake of procedural clarity it may be re-stated that throughout this yearly cycle the Dragon-vessel is opened only at the Dark Moons. Aside from the twelve or thirteen occasions of the Black Moon Rite, it is to be opened each day during the lunar month of the Hieros Ga-

mos and thereafter solely by the hands of the fire itself at the Midwinter-tide exaltation of the Infernal Sun. At all other times the Vessel is sealed and thus it exists as the hermetic centre of the World.

In accord with the season and with the corresponding rituals there-of, the sorcerer should endeavour to utilise the main text of the Stellar Transvocation in conjunction with other germane formulae of Arte. The stellar spells should therefore be integrated or transposed with corresponding formulae from the other series of fourteen spells, such as constitute the arcana of the Hu, Sa (Atavistic), La (Sexual) and Hua (Ancestral) Mysteries. One should also combine the practise of the Transvocation with other formulae of the Draconian Rites, such as those belonging to the Mysteries of the Horns, the Seven Stars, and the Peacock-angel, likewise with the formulae of the intermediary praxes.

The corpus of the Transvocation and its fourteen stellar spells is utilised in entirety solely upon one occasion during the year, that being the day of the Thu'ban Rite.

The recension of the fourteen stellar spells, as given herein, should not be regarded as a fixed body of ritual text. As one advances in comprehension of the fourteen points, one should utilise the stellar spells in conjunction with the corresponding contemplative formulae of Ia (see Thu'ban Rite), eventually using both forms to establish the practical foundation of one's own unique recension of practice and enchantment.

The procedural regularity of the Stellar Transvocation, created through alignment to the temporal cycles of the year and the day, obtains the rhythmic pattern of increase and decrease within the awareness of the practitioner. This is most immediately apparent through the alignment with the digits of the lunar month. The unified cycle of practice is cognate to the growth, maturation and sloughing of the serpent's skin and thus to the process of transmutation glyphed there-by. Through the integration of awareness within this rhythmic juxtaposition of states the sorcerer is aligned unto the ebb and flow of the ophidian magical force, in time becoming attuned unto its subtil tides through the medianimity of the Draconian vehicle.

Note Bene – During the last lunar month of a yearly cycle of working, that is, one complete lunar month prior to Midwinter, the practise of the Stellar Transvocation ceases or is integrated according to the predilection of the sorcerer; for it is then that the Rite of Marriage must be re-newed.

.....

Daily practise of the Transvocation creates an over-arching means of apprehending the many Mysteries of the Draconian Gnosis and establishes a continuity throughout the various other forms of magical discipline pertaining to the Crooked Path. Through the conjunction of the Stellar Pact with the other formulae of the Grimoire, the Dragon-body is reified from its stellar source and is made manifest through time in ever greater spectra of consciousness. The process of the serpent-power's uncoiling is systematically attenuated throughout the course of the Great Sabbatic Rites and is cohered by the application of the divers lections comprising the Teachings of the Path. By the focalisation of all magical power within the fourteen points, the Draconian Body constellates the web of the Sorcerous Design: the knowledge, intent and action of the Ever-turning Path.

.....

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The Ritual Text Proper of

THE PACT OF BLOOD AND STARLIGHT

and

THE FOURTEEN STELLAR SPELLS

The Stellar Transvocation of Azhdeha

being

THE PACT OF BLOOD AND STARLIGHT

O' Azhdeha!
O' Thou Antient Dragon of the Starry Abyss,
Who art the Power beyond all Named,
Who art the primal uncoiling of I — through churning Void of Beginnings,
through the Great Year of Existences — to this Point :
this Moment of Our Communion within the Timelessness of Thee.

O' Azhdeha!
I summon the Power of Thy (part) as mine own,
to here establish the Celestial Palace -
the Secret Temple and the Infernal Necropolis -
where-in to enthrone the tridentate radiance of (star-name).
By this Transvocation of the Star Within and the Star Beyond :
Let the Single Flame of Our Union be lit!
Let the Fire of Enchantment ignite!
Let the Column of the Dragon's Brood enflesh upon the Earth!

So Mote It Be!

...

Unto Us, the Unveiling of Thy Mysteries.
Unto Us, the Revelation of the Draconian Gnosis.

Unto Us, the Open Way and the Crooked Path,
beyond the Thresholds of the Great Dominions,
beyond the Domains of mortal gods and mortal men.

Unto Us, the Benediction of Our Pact
within the Circle of the Dragon's Flame.

Unto Us, Thy Flesh, O' Azhdeha!

O' Star of the Dragon's (part), illumine this mortal flesh from Within
As Thou, O' (star-name), dost illumine the Body of the Void from Without.

O' Azhdeha!
The Powers of Thy (part), I assume as mine own.

.....

Here let the Spell/s be worked for the specific point within the Body of the Dragon, together with such adjunctive formulae of Arte as are deemed suitable by the Sorcerer. At the times of the Full Assumption, let the mantic formulae of all fourteen points be used as the means of empowerment.

When all is done, let the practice be sealed
with the words of consummation...

In the seething chaos of universes new-born, I was;
At the dwindling twilit death of worlds, I shall be;
For my Very Flesh is of Thy Stars.
My Body, the Vessel of Thee, O' Azhdeha!

.....
.....
...
.

The Spell of the First Star

(Mantic Formula: *AL SHU JAH IA*)

.....

I go forth upon the Path of Al Shujah,
the First Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Tongue.

As the Mouth of the Sorcerer doth open with the Words of this Spell,
so let the jaws of the Dragon be opened.

Let the Words of this Spell and the Deeds of Enchantment open wide the Starry Portal of Al Shuja: the Gateway of the Bifurcate Current.

As the jaws of the Dragon open with the Words of this Spell,
so let the Mouth of the Sorcerer be opened.

.....

Let the Sevenfold Breath of Power be given.
Let the Sevenfold Breath of Power be taken.
Let the first outward breath of the Sorcerer bear forth Void:
the Compass of Power to ensorcel all Realities.

Let the second outward breath of the Sorcerer bear forth the Flame of the Ancient One:

the Fire All-creating to claim the Void,
the Fire All-destroying to ignite the World.

Let the third outward breath of the Sorcerer cast forth the Souls of the Chosen: the Risen and the Remembered of the Wise, the Subtil and the Strong,- the Kin of the Snake. Once more to flesh, once more to prey, once more to coil about the Earth.

Let the fourth outward breath of the Sorcerer cast forth the Poisons from Within; let the sloughs of the Self be shed, let Matter be born through the Gates of Sense,- here to fashion the Many-faced Mask:
the Iconostasis of all Form, the Ordeal of the Existant.

Let the Fifth outward breath of the Sorcerer divide and disperse 'twixt all Living:
Let the Fire of the Ancient One quicken and chasten,-
with Blessed Mark to anoint the Chosen,
with Cursed Knife to flay the many fields of skin and pelt.
May the Sacrifice be given to Thee:
all flesh to feed the Altar-flame wherein Our Pact is bound.

Let the sixth outward breath of the Sorcerer bear forth Illusion: the fuliginous clouds of the thunderstorm, the poisonous mists of the Serpent's guile, the broiling vapours and fogs of hiding,- to veil the Sorcerer in the midst of All, to conceal the Circle of the Brood and ensnare the World as the Dragon's food.

Let the seventh outward breath of the Sorcerer be the last breath of the Old Flesh: the commandment of iconoclasm to aught that bindeth Force with Form; the Serpent's kiss of betrayal, the nuptial kiss of the Negated Ones. This is the death-cry of all Living, the breath to extinguish universes.
Let the Sorcerer be cast into the Graal of this Sacrifice; let the Offering be raised unto the Dragon's mouth.

Let the Seven Powers unite within the Point of Al-Shujah.
With each exhalation — So mote it be!

(Here let seven exhalations be offered, each with the utterance: "Hu!")

.....

Let the Sevenfold Breath of Power be given.
Let the Sevenfold Breath of Power be taken.

Let the first inward breath of the Sorcerer
be the first breath of the Dragon-God upon Earth:
the Ever-transmutable Body of Magical Power Incarnate.

This is the first breath of Witchblood newborn;
this is the first breath of Thee, O' Azhdeha.

Let the second inward breath of the Sorcerer be taken in his going-forth:
his rising from the grave of the Ancient One of Flesh;
his issue from the Womb of Death: the Corpse-mound of Universes slain.

Let the third inward breath of the Sorcerer imbibe the Howling of the Void, the mighty in-rushing of immortal souls cast out from the sacrificed Forms of mortal gods and mortal men.

Let the fourth inward breath of the Sorcerer imbibe the Star-envenom'd Nectars from this Point within the Compass'd Void. From the Very lips of Self-entirety let the Elixirs of the Quintessence pour forth.
For now hath the Self-poison'd One arisen,
forever undead, forever unborn, to manifest the Formless Form.

Let the fifth inward breath of the Sorcerer draw forth the Starfire of Al Shuja,- thus to ignite the Tongue of all Sorcerous kin with effulgent radiance — that they may cast forth the Spells of Transformation and enshrine the Essence of the Dragon within the Substance of Flesh.

Let the sixth inward breath of the Sorcerer inflame the Gateways of Sense to perceive beyond and between all Domains of the Existant, to reach forth unto the Temple from whence came Our carnal descent,- to behold the Visions of the Elder Gods.

Let the seventh inward breath of the Sorcerer place the Seal of Gnosis to empower and bind this utterance, as with these Words — so with the Speech of all the Dragon's Brood.

Let the Seven Powers unite within the Point of Al Shuja.
With each inhalation — So mote it be!

(Here let seven inhalations be offered, each with the utterance : "Hu!".)

Within the infinity of the Double Ourobouros,
the turning of all finite worlds: the transmutation of all Form.
By Star-tide and Moon-tide let Poison and Nectar to each other turn;
the Blessing and the Curse combine
within the Elixir of the Sorcerer's Blood.

.....

Let the teeth of the Sorcerer sharpen with the myriad powers of the Dragon's fangs — in preparation for the Feast that hath yet to come:

Each Fang,- the Spirit of a Sorcerer Past,
the Spirit of a Sorcerer yet to be.

Each Fang,- the Vessel of a Single Poison:
a Death yet to be given, a Life yet to be taken.

Each Fang,- the Vessel of a Single Nectar:
a Form yet to be borne, a skin yet to be sloughed.

Each Fang,- an Ordeal yet to be pleasured:
a union of sensation in ecstasis.

Each Fang,- a Legion of the Genii of Creation,
a Legion of the Genii of Destruction.

Each Fang,- a Sword — to clear the Path and cleanse the World;
to tear, to rend and to purge the Ever-becoming Flesh of the Sorcerer from every weakness, ignorance and impurity:
a Scythe to reap all Nature for the Feast of the Dragon's Pact.

Each Fang,- a Secret that is not told:
an Oath that is foresworn in taking,
a Promise that is made in breaking;
a Lie that is forever Truth.

.....

Let the Tongue of the Sorcerer 'twine with the Tongue of the Dragon,
to share in Speech the single utterance of Gnosis.

For where-e'er Thou dost alight, O' Lambent One, in whatever Place or Time, there ignite the Chosen Point with the Serpent's Kiss.
As the Sorcerer doth serve with both hands alike, so shall Thine envenom'd Tongue both give and take according to Thy Hidden Nature the Powers of Creation and Destruction,- even the Double-word of Yesterday and Tomorrow.

For I am He, I am She, the Sorcerer who standeth within the Dragon's Jaw.
I am the One that doth brood and seethe within the Naos of the Mouth.
I am the Breath that giveth and taketh Life.

I am the Tongue furl'd tight, prepared for the moment to strike forth!
I am the Silence waiting to be broken; I am the Word of Azhdeha!

The Spell of the Second Star

(Mantic Formula: *AL TAN NIN IA*)

.....

I go forth upon the Path of Al Tannin,
the Second Star of Thy Stellar Image, O' Azhdeha!.
I pass within the Celestial Palace of the Dragon's Left Eye.

Let the Words of this Spell and the Deeds of Enchantment
open wide the Starry Portal of Al Tiriki:
the Gateway of the Sinistral Current.

By this Utterance of Magical Power
let the Left Eye of the Sorcerer become as Thine, O' Serpent of Sinistrality –
For Thou art She whose Gaze is 'Temptation':
the Beguiler of All to the Design of the Will.

Let the Words of this Spell and the Deeds of Enchantment
open wide the Starry Portal of Al Tiriki:
the Gateway of the Sinistral Current.

.....

With the outward-closing and the inward-opening of the Sinistral Eye
I turn within to behold the Ever-open Eye of Thee, O' Serpent.
Thus to behold the Visions of Draconian Gnosis in the Shewstone of Eternity, to gaze within the darkness of the seal'd Vessel, and there- wherein the Moon is lock'd – to look upon the incubation of all Dreams and Phantasies which by Our Sorceries are form'd.

Gazing deep into the Womb of Worlds as yet unborn, the inward-opening eye is met with the unerring and ever-watchful gaze of the Daemon of Our Pact. By the Ouroboros of the Twain – of Sight unto Sight – the Single Power of the Sinistral Eye is drawn upon and cast forth, yea, 'pon the outward gaze of the Sorcerer
the Current of Sinistrality is projected.

As a fascinous tide of shape-shifting seduction
let Our Spells radiate forth from the Eye of Al Tannin:
as a snare of allure and a web of entrancement,
as a noose that is seen not and a curse that is heard not,
as a charm cast out 'pon the prey of the Watchful,
as a dreaming-draught tipp'd to the lovers' lips,

as a poison'd kiss blown to the Murder'd One's mouth,
as the Medusine Glance of Wanton Intent,-
from the Sinistral Eye of the Sorcerer let the Serpent's guile flow forth!

The Spell of the Third Star

(Mantic Formula: *AL DA RAK SHAN IA*)

.....

I go forth upon the Path of Al Darakshan,
the Third Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Right Eye.

Let the Words of this Spell and the Deeds of Enchantment
open wide the Starry Portal of Al Darakshan:
the Gateway of the Dextral Current.

By this Utterance of Magical Power
let the Right Eye of the Sorcerer become as Thine, O' Serpent of Dextrality –
For Thou art He whose Gaze is 'Domination':
the Binder of All to the Laws forged by Will.

Let the Words of this Spell and the Deeds of Enchantment
open wide the Starry Portal of Al Darakshan:
the Gateway of the Dextral Current.

.....

With the outward-closing and the inward-opening of the Dextral Eye
I turn within to behold the Ever-open Eye of Thee, O' Serpent.
Thus to behold the Design, the Matrix of all Pathways, within the Shewstone of the Moment; to gaze within the brightness of the seal'd Vessel, and there – wherein the Sun is lock'd – to look upon the weave of cunning and the turning of all to our hidden intent.

Gazing deep into the Sepulchre of Worlds as yet undead, the inward-opening eye is met with the unwavering stare of the Daemon of Our Pact.
By the Ouroboros of the Twain – of Sight unto Sight – the Single Power of the Dextral Eye is drawn upon and cast forth, yea, 'pon the outward gaze of the Sorcerer the Current of Dextrality is projected.

As a force of unbending intent,
let Our Spells radiate forth from the Eye of Al Darakshan:
as a sword-point held to the heart of the sacrifice,
as a law from which there is no deviation,

as the basilisk's glance that transfixeth the victim,
as a flame that batheth the World in cold desolation,
and burneth 'til naught but the Isolate stand,-
from the Dextral Eye of the Sorcerer let the Serpent's strength rush forth!

The Spell of the Fourth Star

(Mantic Formula: *AL HAL KA IA*)

.....

I go forth upon the Path of Al Halka,
the Fourth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's skull;
I enter the Ring of Flame: the Circle of Virgin Perception.

With the Words of this Spell and the Deeds of Enchantment
let the Psyche of Sorcerer and Serpent meet in single cunning;
let the Mind of Sorcerer and Dragon unite.

From this Focus of Perception to the extent of the Elder Gods' Hand and Eye, let the manifold rays of Gnosis establish the Grammatrix of Sapient Carnality : From the Innermost Point of the Immortal Heart to the Ouroboros of the Dragon's ever-changing skin, transcending the Thresholds of all Sensation, let the manifold rays of Gnosis establish the Horizon of Al Halka.

O' Azhdeha! Let the skull of the Sorcerer be offered up unto Thy lips,
even as the Very Cup of Our Pact,-
that Thou mayest drink deep and know us as Thine own.

Let Thy thirst be quickened, inflamed by the offering
of Our Temporal Thought unto Thy Sidereal Intelligence;
may the Perfect Mind pour forth its Knowledge.
Let Thy Venom drip within Our raised cups; let Thy Nectar lustrate the open'd skulls of the Wise,- here to inflame us within Thy Dark Illumination.

Enflesh in us, O' Azhdeha!
The Sentience that bindeth the Genii of the Path.

Enflesh in us, O' Azhdeha!
The Limitless Mind: One-Pointedness throughout all Consciousness.

Enflesh in us, O' Azhdeha!
For in this Moment Eternal we drink deep from Thine own skull,
rent asunder by the Sword-edge of Our Diablerie!

The Sacred Blade hath turn'd against Thee.
Thy Zeroth Head is severed,- cast forth and concealed
across the Threshold — to lie beyond the Shadow's veil.

By this Sacrifice, the Initiatory Offering of Thy Primal Source,
we remember our nuptial murder committed within the First Vessel
of Our Sacred Marriage unto Thee.

O' Azhi Al-Halka-I!
In Thine Ineffable Formlessness Thou art One with All-Otherness.
Thou art enshrined within the Temple of They-who-are-not.
Thy Concealed Head is set at the Mid-point of the Omnipresent Void.
In Thy Sacrifice Thou dost beget the Well-spring of Gnosis;
for the All-pervasive Void of Negation is the secret origin of Our Race.

From the Root of Thy Psyche, from the Void-severed Skull,
let the Seven Revealed Heads of Wisdom be born.
Let the Elder Gods cast forth all Magical Power through the Mask of Manifold Form:
the Seven Star-bound Powers of the Aeons,
the Seven Star-crown'd Heads of Thee,
O' Azhi Al-Halka!

The Spell of the Fifth Star

(Mantic Formula: *AL TA IS IA*)

.....

I go forth upon the Path of Al Tais,
the Fifth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Left Horn.

By this Magical Utterance
let the Powers of the Sinistral Horn be made known unto us.
Let the Words of this Spell and the Deeds of Enchantment
be married in the kindling of the fire 'pon Earth.
For Thou art He, the Serpent of the Flaming Torch, O' Azhdar al Tais,
who burneth in the Heart of the Sorcerer,
who burneth in the Hearth of the Circle,-
the Fire that hath ever burned bright
'pon the Altar of the Elder Gods.

O' Serpent of the Sinistral Horn,
Through the Star-light of Al Tais, I conjure Thee.

Send forth Thy Rays to pierce each Point –
of Time, of Power, of Place and of Purpose.
By this, Thine Arcanum, cast forth the Cord of Our Pact
to unite each Point upon the Path of All Æons.

The Spell of the Sixth Star

(Mantic Formula: *AL SA EQAH IA*)

I go forth upon the Path of Al Sa'eqeh,
the Sixth Star of Thy Stellar Image, O' Azhdeha.
I pass within the Celestial Palace of the Dragon's Right Horn.

By this Magical Utterance
let the Powers of the Dextral Horn be made known unto us.
Let the Words of this Spell and the Deeds of Enchantment
be married in this, the Very Instant of their Earthly Becoming.
For Thou art She, the Serpent of the Lightning-bolt, O' Azhdar al Sa'eqeh,
who striketh forth in sudden splendour,
who illumineth Mind with the single thought,
who setteth straight the Path throughout each deviation:
the Dragon-road 'twixt all Extremities.

O' Serpent of the Dextral Horn,
Through the Starlight of Al Sa'eqeh, I conjure Thee.
Send forth Thy Rays to anoint this Moment,
from whence we go forth as Illuminates,
the Living Vessels of the Dragon's Fire.
By this, Thine Arcanum, knot Thou the Cord of Our Pact
to bind the Pathway Eternal to the Point Momentary.

The Spell of the Seventh Star

(Mantic Formula: *AL LATA'IFA IA*)

.....

I go forth upon the Path of Azhi Lataifa,
the Path of Al Faqri al Tan,
the Seventh Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Spine.

By this Spell we raise ourselves 'twixt Zenith and Nadir,
for we are the Column Incarnate.

By this Spell we decree the Arcana of the Crooked Path,-
from the Heart of Hell's Inferno,
through the Heart of the True Adept,
to the Heart of Heaven's Wheel.

Behold, O' Flesh! This Triple Mystery bound in the Starry Dragon's Spine.
Behold, O' Flesh! This Triple Mystery bound within the Axis of all Worlds.
Behold, O' Flesh! This Triple Mystery bound as the Snake within the Very Spine of Man. For through the Enflamed Draconian Vertex is cast the Eternal Transmutable Point of Our Sorcerous Ancestry:
the Ancient One of Spirit indwelleth the Serpent's Heart,
the Serpent's Heart is bound within the Vessel of Sorcery,
the Vessel is held 'twixt the Sorcerer's Hands,
the Sorcerer doth turn between the Twain Extremities of the Path,-
the Ancient One doth dwell within the Earthen House of Flesh.

From the First-born to the Last-dead,
From Eternity-without-Beginning to Eternity-without-End,
through the Infinity of Self-deviation,- this Tortuous Road of I is cast.

By the Thrice-coiling Serpent,
the threefold strands of the Cord are woven.

As the Thrice-bound Cord is woven,
so the Threefold Tokens of Our Oath are given.

As the Triple Offering of Water, Salt and Fire is given,
so the Triple Face of the Moon doth shine.

As the Waxing Fullness and Waning of the Moon,
so the Sealing, Seething and Revealing of the Thrice-coiling Snake
within the Sorcerer's Vessel of Arte.

Such are Our Words and such are Our Deeds,
as we go forth upon the Triple Axis of Thy Spine, O' Azhdar al Lataifa.
By each Step upon the Corpse-road of Existence,
we mark Thy Way with the strewing of bones.
Thy vertebrae are cast forth in augury —
for the turning of Fate to Our Will.
Each Step doth lie within Thine own encompass...

each offering to enflame the Pyre in Thy Heart...
so burneth the Trident-radiance of Thy Star,
so shineth Thy manifold radiance at the Core of the Column of Fire!

The Spell of the Eighth Star

(Mantic Formula: *AL DHI BAN IA*)

.....

I go forth upon the Path of Al Dhiban,
the Eighth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Left Claw.

By the Words of this Spell let the Arcana of the Sinistral Claw be known;
by Our Deeds of Enchantment let their Powers manifest.

O' Talon Sinister, whose beckon is unto Thyself!
Thou art She who wand'reth unseen,
the Queen of the Dead 'mid the thrall of Obscene Abomination!
Thou dost embrace the Corpse, that Thy Love shouldst awaken Life.

O' Thou who dost lead, hand-within-hand, the Infernal Procession of Shadows,- entice
Thou the sloughs shed by Our Present Becoming;
lead all to the Flame which by Our Spells we have kindled.
By Thy Hand and Thy Light lure the Shadows of Our Antiquity,
to turn and return unto this Point of Communion,-
'til once more Our Body is whole and the Vessel consumeth Itself.
By Thy Hidden Gestures let the Path of Return be shown.

O' Talon Sinister, by the Starlight of Al Dhiban,
we conjure Thee and Thy Powers.
By the Words of this Spell and the Deeds of Enchantment
be Thou manifest in the Sorcerer's Left Hand.

The Spell of the Ninth Star

(Mantic Formula: *AL AU HAK AN IA*)

.....

I go forth upon the Path of Al Auhakan,
the Ninth Star of Thy Stellar Image, O' Azhdeha.
I pass within the Celestial Palace of the Dragon's Right Claw.

By the Words of this Spell let the Arcana of the Dextral Claw be known;

by Our Deeds of Enchantment let their Powers manifest.

O' Talon Dextral, whose beckon is unto Thyself!
Thou art He who wand'reth unseen,
the Sovereign of the World 'midst the turning of Fate!
By Thy Gestures we are led unto That which we are not.

O' Thou who makest the Hand to indwell in Otherness,
from Mystery mould Thou the clay of mortality,
that we may create beyond aught that we know.
O' Thou who dost reach out — Invisible unto Visible, Visible unto Invisible -
to bear both Blessing and Curse, by Thy Gestures let the Few be guided;
by Thy Signs let the Way be known.

O' Talon Dextral, by the Starlight of Al Auhakan,
we conjure Thee and Thy Powers.
By the Words of this Spell and Our Deeds of Enchantment
be Thou manifest in the Sorcerer's Right Hand.

.....
.....
...

The Spell of the Tenth Star

(Mantic Formula: *AL BOR AK AN IA*)

.....

I go forth upon the Path of Al Borak,
the Tenth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Left Wing.
By the Words of this Spell and the Deeds of Enchantment
let the Power of Sidereal Transvection manifest within the Body of the Sorcerer.

Let the Sinistral Wing of the Dragon flash forth!
From the Star-jewell'd Gates of Wisdom,
from every Portal of Light midst the Darkness,
from every Space of Darkness 'twixt the Rays of the Light —
unfold...and strike out!

Cast forth Thine Empyrean Blade to smite us;
let loose the Spate of Our Enchantment,- that it may rush forth in unison with the

Many-way'd Wind of Sky and Void, that it may ensorcel the course of aeons and enter in through the lips of the White Noon Sun. Yea, that we may ascend beyond, to reach unto the Zenith, to pass beyond the all-wise open door that doth lie within the Cynosure; that we may become one with Thee in the Wind that pervadeth All.
Cast forth Thine Empyrean Blade to smite us, that we may ride 'pon Thee and with Thee weave the Very Web of Heaven.

We anoint ourselves with the Poison that giveth the Power of the Witches' Flight; we anoint ourselves with the Venom of Al Jenah-i-aktor.
Let Our Spells be borne aloft and Our Spirits have flight!

From the Breath of this Utterance to the Four-faced Wind;
from the Breath of this Utterance to the percutience of the Thunderbolt;
from the Breath of this Utterance to the Breath that turneth Heaven's Wheel,- Let Our Spells be borne aloft and Our Spirits have flight!
Let the Voice become the Very Echo of Itself.
Through the reticulation of Enchantment's binding coils
let all Power return manifold to the Place of Utterance.

One Spell borne upon many Tongues;
many Tongues lash'd to the Barque of the Sky.
The Barque of the Sky 'pon the River of Night
to carry this Spell in Flesh forged of Light.

The Spell of the Eleventh Star

(Mantic Formula: *AL DHIH IA*)

.....

I go forth upon the Path of Al Dhih,
the Eleventh Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Right Wing.
By the Words of this Spell and the Deeds of Enchantment
let the Power of Chthonic Transvection manifest within the Body of the Sorcerer.

Let the Dextral Wing of the Dragon flash forth!
From the Night-graven Stars of the Deep,
from the fiery heart of the Earth below us,
from the Abyss Unseen — unfold and strike out!

Cast forth Thine Infernal Blade to smite us;

let loose the Spate of Our Enchantment — that it may ride 'pon the molten streams
to encircle the Isle of the Mighty Dead, that it may enter the wounds of Volcano and
Cavern to awaken the World Within. Yea, that it may rush forth in unison with the
Many-way'd Wind to breach the lips of the Black Noon Sun, that we may descend
beyond,- to reach down unto the Nadir, to pass beyond the all-wise open door that doth
lie at the Heart of the World's Abyss; that we may become one with Thee in the Wind
that prevaileth against every boundary and knoweth no obstruction.
Cast forth Thine Infernal Blade to smite us, that we may ride 'pon Thee
and with Thee weave the Very Web of Hell.

We anoint ourselves with the Poison that giveth the Power of the Witches' Flight; we
anoint ourselves with the Venom of the Eleventh Star.
Let Our Spells be borne deep and Our Shadows have flight!

As a bat-winged whisper in the hollow vaults and caverns;
as a murmur'd call to the corpse in the grave.
In the dust-laden flickering of the Moth's wing;
in the death-rattle laughter of the Mighty Dead's waking.
Through the Mouth of the Earth that swalloweth kingdoms
and the rushing of air that feedeth the flame;
in the strident collision of star upon star, depth upon depth,
and in the Silence that wracks the Body of Void —
Let Our Spells be borne deep and Our Shadows have flight!

Let the Voice become the Very Echo of Itself.
Through the reticulation of Enchantment's binding coils
let all Power return manifold to the Place of Utterance.
One Spell born upon many tongues;
many tongues lash'd to the Barque of the Deep.
The Barque of the Deep 'pon the River of Red
to carry this Spell through the lips of the Dead.

The Spell of the Twelfth Star

(Mantic Formula: *AL THU BAN IA*)

.....

I go forth upon the Path of Thu'ban,
the Twelfth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Left Hindleg;
I traverse the Threshold of the Outermost Coil,

that I may attain unto the Empty Throne of the Innermost Point.

By the Words of this Spell and the Deeds of Enchantment
let the Dragon go forth upon the Earth.
Let the sinistral footfall of Azhdeha mark Our Way forth, from the Circle's edge to the Circle's centre, 'pon the Sorcerer's Ever-turning Path.

As Thy Star, Tir-an-na, doth mark Thy Step in the Infinite Heavens,
so do we place Thy Step within the Domain of Earth; for we are Thy Children, born of the Royal Line of Witchdom and sworn to Thy Path.

With each Word we go forth – Dragon-soul'd in the Mask of Man.
With each Deed we place Thy Secret Mark
as a Sign for the Brethren that have yet to be.
By this Spell let the Enchantment go forth throughout the Seven Kingdoms of Existence – to all who are sworn and to all who would attain
upon the Ever-turning Way of the Crooked Path.

As we now stand here – upon this Point, O' Azhdeha!
So place Thy Step and mark Our Way;
for in Thy wake the seed of the Serpent is scattered
and we, Thy Children, are sprung there-from.

The Spell of the Thirteenth Star

(Mantic Formula: *AL QAD AM IA*)

.....

I go forth upon the Path of Al Qadam,
the Thirteenth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Right Hindleg.

With the Words of this Spell and the Deeds of Enchantment
let the Dragon go forth beyond the Gateway of this Moment.
Let the dextral footfall of Azhdeha
mark the Way forth through the Gates of Our Flesh.

As Thy Star, Al Qadam, doth mark Thy Step to traverse the Seven Ages,
so do we place Thy Step within the Domains of Eternal Ancestry;
for we are Thy Children, born of Thy First-born and sworn to Thy Path.

With each Word we go forth through the Gateway of Our Death
to greet Those whom we have yet to become.

With each Word we go forth through the Gateway of Our own Birth
to greet Those whom we have once been.
With each Deed we place the Serpent's kiss 'pon the brow
of Corpse and Child.
By this Spell we go forth hand-in-hand with Ourselves.

As we now stand here – upon this Point, O' Azhdeha!
So place Thy Step and re-trace Our Way;
for in Thy wake are Yesterday and Tomorrow,
and We, Thy Children, are their inheritors today.

The Spell of the Fourteenth Star

(Mantic Formula: *AL GHA UZ AR IA*)

.....

I go forth upon the Path of Al Ghauzar,
the Fourteenth Star of Thy Stellar Image, O' Azhdeha!
I pass within the Celestial Palace of the Dragon's Tail.

With the Words of this Spell and the Deeds of Enchantment,
let the Powers of the Poison Place be made known unto us,
let the Arcana of the Dragon's Venom be revealed and be manifest within the Conclaves of the Sorcerers' Body.

As the Hooded Snake doth rise and stand to o'er-shadow the Many Worlds,
so the forms of Thy Tail doth rise and fall – to cast Thy Charm – to place in shadow-sign the Gestures of Silence 'pon the Sorcerer's lip.

As the arch'd Tail of every Poisonous Beast, pois'd to strike and sting,
so Thy Tail doth rise,- the Sojourner in preparedness for destruction.
Serene amid the Circle of Fire,- Thou art the Secret One
ringed all about with Death.

As the feathers of the Peacock's Tail show forth the rainbow'd nectars of Heaven and the colours of the Earth in its Seasons, so Thou, O' Serpent, with the shedding of Thy skin, show forth the Secrets of Transmutation.

As the manifold heads of the Hydra,
so Thy Tail doth rise and rise again through Change;
for from each death Thou art sevenfold renewed,
to cast forth the Star-poison'd Shadow of every Beast.

As the manifold heads of the Hydra, so the manifold Powers of Thee.

As the Hooded Snake doth rise and fall to o'ershadow the Many Worlds,
so the forms of Thy Tail doth rise and fall,- to cast Thy Charm — to strike and make the Ouroboros Sign: the Libation of Thy Venom to quicken the Sorcerer's Tongue.

Let the Secrets of the Poison Place be known!

O' Thou Dragon-soul of Sorcerers!
O' Thou Vessel of Our Pact!
Behold! — For Thy Pathway is decreed:

We offer ourselves to the Ocean of the Dragon's Blood;
we sacrifice ourselves to feed Our Becoming;
we cast ourselves down through the Chasms of Negation;
we drown ourselves nightly in the Well of Moon-poisons;
we shred our flesh daily to sate the Feast of the Dead;
we hurl ourselves down from the Precipice of the Moment;
we scatter our dust as the Star-seed of Thee.

With the Cord of Our Pact, the Witches' Ladder of knots,
we are flayed 'til the sloughs of Yesterday fall at our feet.

With the Cord of Our Pact, the Witches' Ladder of Knots,
we are drawn through the Maze of Antiquity, from Yesterday unto Today.

With the Cord of Our Pact, the Witches' Ladder of Knots,
the Umbilicus of Now to Futurity, we lead ourselves from ourselves...
unto That we shall become!

By the Star-knotted Cord of Years let the Path of the Vessel be bound!
In the Sacred Marriage 'twixt Serpent and Sorcerer;
through the Fire that destroys and the Fire that creates,
in the Circle of Seasons and the Circle of all Aeons...
By the Star-knotted Cord of Years let the Path of the Vessel be bound!

O' Vessel of Our Pact! Fetish-urn of Our Diablerie!
Alone, Thou dost stand at the Crossroads of every dimension,
beyond all Times and beyond all Worlds.
For Thou art the Birth-place and the Burial-ground of all Witchblood;
Thou art the Point of all Beginning and Ending;
Thou art the Hidden Path beyond all Paths.
Thou art the Circle and the Cypher;

Thou art Icon and Anicon, Mirror and Mask.
Thou art the Sigil drawn by the Unknown Hand of I.

O' Azhdeha! Thou art the Secret Form of Elder Worship,
here made manifest as the Temple of the Magical Quintessence.
For within Thy Body Invisible and Visible,
We – the Celebrants of the High Sabbat –
convene to perform the Rites of Gnosis.
We are slain and yet born in Thee:
Corpses cast into thine ancient dew-pool of Venoms,-
the poisons of Al Ghauzar distilled from Thy many-bladed Tail.

We are slain and yet born in Thee:
New-born we emerge from the ancient dew-pool of nectars,-
the elixirs of Al Ghauzar transmuted through the metamorphosis of all Force and Form.

O' Azhdeha! O' Dragon-soul of Sorcerers!
By the shedding of the Serpent's skin reflected in all living things,-
let thy Form enfold about us.
As One we ascend and descend in the fulfilment of prophecy.
We descend through death, through the portals of sacrifice and ordeal.
We dwell with the Old Ones and the Unborn Kin,
with the Forgotten and the Fallen, the Bornless and the Undead.
We traverse the Ocean of Our Blood to embrace the expanse of all entity.
We arise and descend to the Zenith and Nadir of Totality!
We come forth from Between; We come forth from beyond...

From beyond the Triple-gateway of Temporality;
from beyond the Masks of Presence donned by the Ancient One;
from the Primal Source of Our Race;
From the Single Flame –
we exist...to feast upon All and transcend!

HERE ENDETH THE RITE PROPER OF
THE PACT OF BLOOD AND STARLIGHT AND
THE FOURTEEN STELLAR SPELLS

The Stellar Foci of the Dragon

IN ORDER TO define the specialised and unique nature of each of the fourteen points within the Draconian Form the following descriptions of the stellar foci are given. It is intended that these preparatory statements will permit a congruent foundation for the comprehension of the fourteen points; primarily as they are revealed through the practice of the Stellar Transvocation and, secondarily, as gradually apprehended through the diverse praxes constituting the complete Grammary of Arte.

I
THE TONGUE

The Point of the Dragon's Tongue is attributed to the star β *Draco* and bears the name of *Al Shujah.* From this Point the Oracle of the Dragon is pronounced; this is the Double-word of Antiquity and Futurity: the bifurcate power of the serpent forth-spoken in the Silence between Truth and Lie.

Al Shujah is the Fount of the Stars, the well-spring for the stellar elixirs of the Antient Serpent. From the divided tongue of the heavenly snake the light of the fourteen points shines forth within each fraction of time and is poured forth to illumine the flesh of Man. From the Arch of the Sky to the Graal of the Earth, from the tongue above to the tongue below, the twofold river of venom and nectar transmits the single elixir: the manifest power of the Draconian Quintessence. The living vitality of this Gnosis is the Witchblood, the Sworn Communion 'twixt the Elder Gods and the Initiated Body. Its vehicula of transmission, the Body of the Dragon, is the telaesthetic form coetaneously assumed by the sorcerer and the fetish-urn to serve as the single repository for the bifurcate emanations of the fourteen stars.

The elixirs manifest as the transmutative agents of the Quintessence: the sidereal kalas of Azhdeha. These subtle alchymic time-essences are the secretions of the ophidian oracle and are reified through the vessel via the divers operations of the Great Work – the fourteen ordeals of the twice-turning path. The elixirs are thereby made apparent as states of consciousness which are cohered as perceptible zones of the sorcerer's totality. The revelation of this matter is attained solely through the practice of the Royal Arte.

The physical imagery of the tongue, mouth and fangs are all cohered within this point; the cognate faculties of speech, consumption and envenomment are thus attributed and ruled by Al Shujah. Deeds of Arte such as the votive kissing of the vessel, the swearing of oaths upon its image, the passing-on of secrets, the consumption of sacrifical offerings and the entirety of all spoken enchantments are empowered through this, the First Gate of the Dragon's Power.

Additional epithets:- *Al Zhu'l-fiqra,*- the double-bladed sword
Al Shulaz-san,- a dreamed form of the name for the Dragon-point of the Tongue.

II
THE LEFT EYE

The Point of the Dragon's left eye is attributed to the Star γ *Draco* and is given the epithets of *Al Tiriki* and *Al Tannin*. The emanant force of this point transmits the lunar gaze of the serpent. This is the sorcerer's gaze of enchantment, the beguiling stare of allure which draws the sacrifice toward the vessel; the offering of the world unto the Dragon's jaws.

Through the focus of *Al Tiriki* the eye of the sorcerer enters the vessel to behold the incubation of phantasies and dreams; this is the in-turning of the sight – of the Watcher Within – to witness the transmutation of all that has been offered unto the vessel. Within the vessel the eye of the sorcerer is met with the Spirit of the Draconian Pact, the Daimon of the Snake. Through the enantiomorphic union of the twain the sorcerer's eye is out-turned to project the dream-forms into the world.

The reciprocation between oneiric introspection and the outward projection of dream-forms creates the ouroboric continua of *Al Tariki*,- the sinistral eye of the Draconian Body.

III
THE RIGHT EYE

The Point of the Dragon's right eye is attributed to the star υ *Draco* and is given the epithet of *Al Darakshan*. The emanant force of this point transmits the solar gaze of the serpent. This is the sorcerer's gaze of control, the lucid witness of all that lies within and beyond the vessel. It is the gaze that perceives the interplay of forces and exerts the intent of the sorcerer in accordance with the necessities of its reification.

Through the focus of *Al Darakshan* the eye of the sorcerer enters the vessel to perceive the matrix of the magical current; his eye turns inward to witness the Vision of the Design – the pattern which encompasses the fulfilment of the path. The knowledge of the path, its direction and nature, are revealed in the meeting of the sorcerer's eye with the daimonic gaze of the serpent-spirit within the vessel. Through the eye of the Daimon the insurging power of the Dragon, the mediator of the Elder Gods, is transmitted. Through the enantiomorphic union of the twain the sorcerer's eye is out-turned to exert the will of the Draconian power upon the world.

The reciprocation between waking introspection and the outward projection of the initiating force creates the ouroboric continua of *Al Darakshan*,- the dextral eye of the Draconian Body.

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There is a cross-roads point, an intersection of magical forces, formed through the interaction of the sinistral and dextral powers within the single field of the Dragon's Sight. This creates the double-ouroboros of non-dual perception, the encompass of the Blessed Sight, where-in all senses are conjoined.

IV
THE HEAD

The Point of the Dragon's Head is given the epithet *Al Halka*, signifying 'the Primal Circle', and is attributed to the star ξ *Draco*, which bears the names of *Grumium* and *Genam*. *Al Halka* transmits the cognitive force which mediates between the mind of the sorcerer and the initiating intelligences of the Magical Current. The cognitive force is the Psyche of the Dragon and is glyphed as the 'the edgeless circle': the horizon of the senses where-in the states of the Draconian Form are reified.

The primal root of the Draconian Psyche – 'the concealed head of the Dragon' – is sacrificed within the interstitial void. It is cast forth into the Negated Abode of the Elder Gods and therein serves as a mediatory point between the domains of Presence and Absence – between Being and Becoming. The primal or zeroth head is identified with the Marriage-vessel. The sacrifice there-in signifies the translation of the sorcerer's mind, through the fire of offering, to the Abode of the Elder Gods: the Body of all *Other*. As from the ashes the new vessel is born, so from the sacrifice of the concealed head the seven crowned and revealed heads of the Dragon are realised. By this arcanum the trans-aeonic continuum of the sorcerous mind is established.

The seven heads of the Dragon are the seven states of consciousness attained by the Seeker within the numbered circles of the year: the Rites of Hu, Sa, Ba, Ku, La, Tan and Hua. A second epithet, *Al Mandal*, signifying the seven circles or worlds of emanation, is combined with the root-names of these mysteries according to which 'circle' is being evoked in the present consciousness of Mind.

Al Halka, as the centre of thought between Serpent and Man, is the medium for the knowledge of the Crooked Path and the Gateway for the realisation of the Draconian Gnosis.

The point of *Al Halka* completes the circle of the first four centres within the Dragon-body. These unite to form the foundation-point upon which basis the ten other centres each uniquely align unto the transcendent and unitive realisation of the aatic hendecarch. This correlation, which is symbolically explicated within the Rite of the Horns, provides the matrix of commune with the elevenfold power of the Elder Gods.

V
THE LEFT HORN

The Point of the Left Horn bears the epithet of *Al Tais* and is attributed to the star δ *Draco*. This point transmits the eternal and undying fire of initiation. It is the upright fire brand from whence the seed of the Antient One is cast forth from the void; sown across the ages through the sacred lineages of initiation to generate the flesh of witchblood.

Symbolically the Left Horn is represented by the Black Serpent and is cognate with the masculine personification of the magical force within the Fourfold Body of the Witch-fathers: Mahazhael, Zhamael, Azhazael and Azhael. Through the point of *Al Tais* the serpent-force is cast forth through the sinistral gyre of power and is revealed by the masculine form-bodies of the bifurcate current. This arcanum is expressed through specific seasonal and ancestral mysteries relating to the aspirant's manifestation of the Dragon-body as depicted through the transformative stages of the masculine deific vehicle: the birth, life, death and resurrection of the Witch-king. Upon the focus of Al Tais the form-bodies of the Lord are unified and honoured in the Name of Our Great Father Opposer.

VI
THE RIGHT HORN

The Point of the Right Horn bears the epithet *Al Sa'aqeh* and is attributed to the star ε *Draco*. This point transmits the falling lightning-bolt of magical power, the transilient spark of Gnosis which transcends the limits of temporal and spatial dimension to manifest in sudden and isolate centres of activity.

Symbolically the Right Horn is represented by the Red Serpent and is cognate with the feminine personification of the magical force within the Fourfold Body of the Witchmothers: Liliya, Naamah, Rahab and Agrath. Through the point of *Al Sa'aqeh* the serpent-force is cast forth through the dextral gyre of power and is revealed by the feminine form-bodies of the bifurcate current. This arcanum is expressed through specific seasonal and ancestral mysteries relating to the fleshing of the Dragon as revealed through the alchymic changes of the feminine deific vehicle: the birth, life, death and resurrection of the Witch-queen. Upon the focus of Al Sa'eqah the form-bodies of the Lady are unified and adored in the Name of Our Great Mother Destroyer.

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Al Tais, the Left Horn, is the stellar focus of the æonic continuum of awareness, whereas the Right Horn is the centre of transmission for the continuum of the fractional moment. The inter-action of the twain is reified through the hypostatic relation between the greater and lesser divisions of time. The field of their inter-action is convergent within the Point *Al Halka*, where-in their conjunction permits the coeval transmission of the trans-æonic current with the singular moment of enchantment.

Within the context of the seasonal and sexual mysteries the Left Horn is symbolised by the Plough and Phallus, and the Right Horn by the Sickle and Kteis. In accord with the normative attributions the genital power-zones of the Dragon correspond to the twelfth and thirteenth stellar foci. It is therefore that the energies transmitted through the Twin Points of the Horns interact with the powers of the stars *Thu'ban* and *Qadam* – these being the Points of the Sinistral and Dextral Legs of the Dragon. Within the context of this interaction, the Arcanum of the Horns is that of the eternal giving, the perpetual offering of the Seeker – as the *Virgo Sabbati* – to the visible and invisible forms of the Dragon-vessel. This sacrifice is temporally realised within the 'steps' of the sorcerer upon the Path from day to day, and thus by the solar and lunar gaits of the Witches' Step.

VII
THE SPINE

The rachidian centre within the Draconian vehicle bears the epithet of *Al Lataifa*. This point is the focus of the triple axis: the tridentate sigil of the Column.

The sidereal analogues of the Spine are the three stars – φ, ψ and χ *Draco*. The triplicity of stellar foci corresponds to the idea of triunity implicit within this, the central or heart-point of the Dragon-body. The Column, representing the body of the perfected initiate, unites the trinity of crossroad-points upon the cosmic axis: the zenith of the celestial, the mid-point of the world and the nadir of the infernal depths. The three crossroads are respectively governed by the Arcana of the Thu'ban, Hu and Ancestral Rites. The powers of the triune mysterium – of

Ia-Hu-Hua – are transmitted by the ascent and descent of the serpent's fire between the head, heart and heels of the sorcerer; for in the exaction of these mysteries the lineal empowerment of the Dragon is passed on straightwise from the source of initiation.

The psycho-physical basis for this transmission lies within the subtle matrix of the sacred vehicula which opens the sidereal gateways within the body of Man. From both hands alike, from both future and past, the Seeker who traverses the fourteen ordeals of the Path may attain unto their complete realisation within the unending moment of the present. For the Timeless Way of the Dragon-road deviates between Yesterday and Tomorrow to enflesh its Eternal Presence in each moment anew.

The trinity of the zenith, centre and nadir are connected by the tridentate stave of the World-tree. In the body of Man the three blades of the trident-staff are the left-hand, central and right-hand channels of the ophidian current within the spinal column. It is through these subtil conduits that the lunar, sidereal and solar tides of the magical force are respectively directed throughout the body of the transcarnate vessel and are made manifest in the hot-point of the telluric circle. The many aspects of this triple mystery, its articulation and encryption within the spatial and temporal delineations of the path, are reflected within the Rite of the Draconian Oracle: the Seething, Revealing and Sealing of the Vessel.

The rays of the seventh point are the 'vertebrae' of the Dragon's spine, the boughs of the World-tree. The radices of the point correlate to the letters and digits of the sacred cipher, the magical alphabet whereby the manifold power of the Dragon is translated from force to form and is circulated from zone to zone inside its vehicula. This internal correspondence establishes the connective principles between the Points of the Dragon-body; these being the secrets held within the states of awareness attained through the practices of the path. The internal correlation between states of consciousness and the 'vertebrae' of the Column is juxtaposed by the external correspondence between the 'scales' of the Dragon's skin and the outward reificatory aspects of the arcana: the deeds of the path itself. The deeds are both the practices themselves and the behavioural stratagems of cunning which are derived therefrom to hone the gait of the sorcerer in the world of man.

The 'scales' of the Dragon reflect the state of entity and awareness which is being reified through the vessel of the sorcerer. This reflectivity indicates the subtle transmutative processes occurring within the perceptive state and may be observed by the Seeker as changes of colour, vibration and mood – often as distinct atmospheric shifts during ritual and contemplative practice. There is here a co-relation between the lunar divisions of time, the anatomy of the Draconian vehicle and the colours attributed to states of consciousness. The internal and external correspondences revolve upon the pivotal axis of the Column and express the nature of the unifying energetic locations or hot-points of transference within the vehicle.

The attainment of this knowledge begins at the initial moment of placing the step upon the Path; understanding is revealed in going forth upon the Dragon-road. For the spine is the road itself, the bone-strewn way between and beyond both womb and grave.

VIII
THE LEFT CLAW

The Point of the Left Claw or Foreleg is attributed to the star ζ *Draco* and bears the epithet *Al Dhi'ban*. This point relates to the sinistrality of the Witches' Clasp: the sorcerer's beckon unto the Shadow.

In this arcanum, the left hand reaches backward and into the abyss of night to draw forth the ancestral host of the dead into one's embrace; unified as the Body of the Beloved. Thus being led, as by the very matriarch of the ancestral pathway, the procession of the dead conjoins with the sorcerer in the marriage-bed of the sacred vessel. Therein is celebrated the nuptial taking of the Mighty Dead as the Consort of the Corpse-queen upon the Path of Infernal Descent.

The point of *Al Dhi'ban* denotes the going-forth of the sorcerer into the unruled company of every obscene abomination, the en-trance into the dominion of elemental genii, and thus the confrontation with the spate of serpent-djinn and spirits,- the undead children born through the sloughing of the sacred vessel.

The arcanum of *Al Dhi'ban* is held within the task of rectification, the alchemical re-alignment of the poisons which have seethed within the vessel. This task is cognate with the re-vitalisation of the dead and to the methods of resurgence which draw impetus from the dormant strata of consciousness.

IX
THE RIGHT CLAW

The Point of the Right Claw or Foreleg is attributed to the star η *Draco* and bears the epithet *Al Auhakan*. This point relates to the dextrality of the Witches' Clasp: the sorcerer's gestures of power within and upon the substance of the World. Herein the hand of the sorcerer reaches outward through the sacred vessel and into the World of Substance. Matter is taken as the Beloved, the object and idol of the sorcerer's embrace. Within this arcanum the sorcerer walks as one with the Sovereign of the World, his every action directs the invisible forces to act upon the visible forms of the Existant.

Through the focus of *Al Auhakan* the sorcerer coheres the resources for his self-recreation. He is thus his own perpetual usurper. *Al Auhakan* is the centre of perception through which knowledge is extracted, translated and formulated from the energetic interaction of the initiate with the forces of the Dragon-body. Through the knowledge cohered from his practices the sorcerer engages himself in the re-determination of his perceptual horizon and thus in the continual refinement of his magical observance, discipline and life.

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The Left Hand of the Dragon-body establishes the backward out-reach of the sorcerer into the domains of the sloughed forms: the elemental effluvia and ancestral shades born of the path and its practices. The Right Hand of the Dragon-body establishes the forward out-reach of the sorcerer into the domains of the Living: the manifest reality within which he would project and reify his intent. By the Left Hand the forces of magick are manipulated and with the Right Hand the forms of manifestation are fashioned. The twain forces *Al Dhiban* and *Al Auhakan* meet in the crossroad-point of the vessel, here the dual out-reach of the sorcerer to

the Queen of the Dead and the Lord of All Living is unified as the realisation of both as the extent of One Body.

X
THE LEFT WING

The Point of the Left Wing is attributed to the star θ *Draco* and bears the epithets of *Al Jenah-i-ahktor* and *Al Boracan*. This point transmits the arcana of sidereal transvection: the knowledge pertaining to the Witches' Flight into the aerial and celestial spheres. Through this point the sorcerer may obtain the power to leap rapidly between stars, to fly between the states of awareness demarcated by the points and zones of the Dragon-body. This is reflected in the manifestation of physical and oneiric powers of flight, the ability to transform into the desired winged form and therein to traverse the kingdoms of the spirits above the earth.

The transilient force emanated through this point establishes it as the connective zone between states of awareness and thus as the centre through which a rapid cohesion may be facilitated between the diverse fields of consciousness encompassed by the Form of the Dragon. Through this point the sorcerer arises in the Body of Light. His rites of intent cast new possibilities into the circle of chance and thus, throwing wide the Very Net of Heaven over the World, he prepares the Way amid flesh for the new birth of the Elder Gods.

XI
THE RIGHT WING

The Point of the Right Wing is attributed to the star ι *Draco* and bears the epithet of *Al Dhih*. This point transmits the arcana of chthonic transvection: the knowledge pertaining to the Witches' Flight into the subterranean and cavernous realms within and below the sphere of the earth. Through the focus of *Al Dhih* the sorcerer may obtain the power to descend upon the path of the dying sun into the kingdoms of the Mighty Dead. Within the Place of Shades he communes with the states of consciousness belonging to the ancestral powers and spirits. He enters within the tenebrous folds of the ancient psyche – there to behold the vast sweep of antiquity bared by the beating wings of the Shadow that he has become.

Al Dhih is the point of cohesion for the atavistic impulses which inform the Dragon-body. Through this point the sorcerer descends in the Body of Shadow. His rites of intent recapitulate the wisdom of the ancestors and draw it forth through the gateway of the tomb, once more into the flesh of the living.

XII
THE LEFT HINDLEG

The Point of the Left Hindleg is attributed to the star α *Draco* and bears the epithet *Thu'ban*. Through the gateway of *Thu'ban* the sorcerer crosses the boundary of every horizon to place his step within the interstitial Kingdom of Qayin; in the fullness of his attainment to be exalted at its very centre upon the Empty Throne of Al Tan-Ta'us. In ritual terms, the Step of Thu'ban denotes the crossing-over of the circle's edge by the left foot, the traverse of the threshold between the twin circles, and the final leap across the central fire. It simultaneously signifies the Beginning, Middle and End of the Path. Its teaching lies within the deed of attainment, the

stepless step within the empty point that makes one to stand fleetingly within the enflamed heart of the Unnumbered Circle.

It is through this point that the earthly footsteps of the Dragon are revealed as the nexes of manifestation for the Gnosis, as the Body of Initiates destined to practise the Great Mysteries of the Serpent. The theandric form of the initiate is enshrined within the body of Qayin, the Turnskin Child of the All-Opposer and the All-Destroyer; such is He and such is She that walks the Crooked Path. To those not of kindred nature, he seems to wear the mask that is both good and evil, fair and foul by turns. For it needs must be that the Seeker upon the Crooked Path is beyond the limits of every fixed way and law. Being beyond all normative perception, this point denotes the backwards embrace of purity: the direct path of voidwise return that is forever coming forth to flesh – the wayward step that leads to the source of all magical empowerment.

The Point of *Al Thu'ban* is also considered to focus and transmit the phallic sexual energies of the Dragon. This mystery is revealed throughout the grimoire within the especial arcana concerning the Agapae of the Witch-king. The arcana of Thu'ban correlate with certain formulae of the Left Horn to form the Cross-roads of the Step and the Plough. The seasonal symbology and significances of this correspondence are contained within the Hu Rite and in the Rite of the Horns (BA).

There are also special celestial implications of this point:- *Thu'ban* is one of the seven stars in the esoteric cycle of the polar circumcession and marks a specific phase within the aeonic continuum of the Great Year. The seven stars relate to the seven heads of the Dragon; the eighth head being their unity or mid-point. The seven stars are the points of transmission for the seven aeonic currents which, in total, comprise the single stream of magical power: the Quintessential Current. *Thu'ban-Helios* is revered as the gateway to this summit. These arcana are expressed within the Thu'ban Rite (IA) and within the Rite of the Seven Stars (KU).

XIII
THE RIGHT HINDLEG

The Point of the Right Hindleg is attributed to the star κ *Draco* and bears the epithet *Al Qadam*. This point transmits the female sexual energies of the Dragon and in conjunction with the Point of the Right Horn creates the Cross-roads of the Step and Sickle (see above).

The reception of the thirteenth point's psycho-sexual emanations is obtained through the daily votive practice of the Stellar Transvocation, for the sorcerer is thereby aligned to the cycle of the lunar periodicity. The rays of the star are the emanations drawn upon through the vaginal mouth of the vessel. These energies are activated within the awareness of the sorcerer by the synastry established between the fourteen foci and the fractional digits of the lunar cycle. The temporal 'stepping' of the sorcerer upon these lunar digits is reified through the spells of the thirteenth point in opposing terms of a-temporal powers. This mystery is revealed as the Path within the moment, beyond the many cycles of the year and the day.

Al Qadam denotes the stepping of the sorcerer both within and beyond the limits of time. Each step corresponds to an attainment of momentary unity with an emanation of the Formless Form. It simultaneously aligns a singular deed of sorcery undertaken upon the Path with the recapitulation of its traverse through the ages and a precognition of its futurity. In ritual terms, *Al Qadam* is the step upon the edge of the circle and the gait that leads one to walk directly within the manifest point of magistry.

XIV
THE TAIL

The Point of the Dragon's Tail is attributed to the star λ *Draco* and bears the name *Al Ghauzar*, meaning 'The Poison Place'. The Tail-star both rarefies and reifies the emanations of the God-form. It churns the oceanic abyss of Witchblood, creating the tides of both Past and Future. *Al Ghauzar* coalesces the emanations of the stellar foci and gives them perceptible manifestation. These are the venomous sloughs of the serpent which are accumulated at the Full Moon and shed at each Dark Moon.

In the Count of the Two Serpents the Transvocation of the Tail-star is worked both sides of the plenilunar gateway. Betwixt these two digits of *Al Ghauzar* the Full God-form is assumed, shining forth in the light of the Full Moon. The sloughs of the Form are shed from both antiquity and futurity, and are unified within the perfected assumption of the Draconick Body.

The reflex of this act is at the Dark Moon when the God-form is once more assumed in totality during the course of the Oracle Rite. Through the plenilunar gateway of the Moon's fullness the sloughs are focused and are translated to the oppositional gateway of the Dark Moon. During the working of the Oracle Rite the skin of the Form is cast off and regeneration begins as the Moon turns anew.

The slough is the astral shell of the vessel: the corpse of sacrifice consumed by the sorcerer. In the Black Moon working of the Oracle Rite all is offered to the vessel; the World is slain to nourish the heart of the sorcerer's power. In this arcanum every illusion must be pierced and severed to reveal and perceive the Clear Light of Reality, every aversity must be turned to virtue, every bane to blessing. The subtil alchymic deed of inner transformation is externally juxtaposed within the ritual act of its equivalence – the offering of mumia to the opened mouth of the vessel. The sacrament is the Feast of Poisons, the imbibing of the dead husks fallen from the stars. As the sorcerer devours the slough of the Dragon, so does he take the turn-skin robe upon his back; and as the vessel is fed with the sheddings of the sorcerer's flesh, it obtains the heart of man. As the vessel is sealed and the Moon is reborn, so the Unified One of Man and Serpent turns anew upon the Path, his Divine Form replenished through the sacrament of transmutation. It is thus that the Tail of the Dragon turns to touch the Tongue of the sorcerer and the Tail of the sorcerer turns to touch the Dragon's lips,- thus the Point of the Poison Place is aligned to the Tongue-star: the Double-ouroboros is cast.

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ADDITIONAL COMMENTARY

Concerning the Names of the Fourteen Points

The names and epithets ascribed to each of the fourteen dragon-points are, by uniformity of custom and in keeping with ancient star-lore, derived from the Persian Tongue. Some of the names used are those accorded by astronomical nomenclature, whilst in other instances the names are those ascribed by vertu and custom of esoteric usage.

The epithets, or 'sorcerous kennings', used for a specific dragon-point throughout the course of the grimoire, are primarily adopted as poetic and mnemonic indicators of nature and function within the context of the whole magical system,- thereby serving to impart a particular significance denoting the state/s of consciousness centralised within and defined by the point as a microcosm of the entire draconian vehiculum. In certain cases of name and epithet, the originally ascribed terms have changed through constant votive use and have transliterated through the psyche of the Dreamer to words new and strange.

The Seeker is advised to study the relevant tables of correspondence in order to ascertain the varying names and titles for the fourteen points. Let each and all who undertake the rites of the Crooked Path utilise the knowledge laid down within these pages, but let each and all devise by their own ingenium and by the power of their own dreams, the manner of naming – for in the name of a star its light is given a voice.

Concerning the Inner Arcana and Esoteric Functions of the Working Procedure

Within each present realisation exists the eternal nature of the Gnosis. The intent of the Draconian Grimoire is to facilitate the processes whereby an especial awareness of that eternal nature is attained within the present existence. The potential for the attainment of self-realisation and transcendence is revealed to the Seeker with the first deed of the Path. Through the many deviations and complexities of the Great Mysteries, the Seeker is brought full circle through the cycle of initiation necessary for the explication of individual potential. The cycle of initiation does not begin or end within these pages, but lies within the turning of both Path and Circle – from this moment, through and beyond all temporality.

The working procedure of the Transvocation integrates the chronotypes of the magical continuum within the telluric sphere of activity. The stellar-aeonic, solar-seasonal and lunar-periodic cycles of time are aligned through the daily empowerment of the psycho-physical centres of the Draconian vehicle and are thus unified within the manifest body of the earthly vessel.

Aeon and Instant are one within the turning of the Dragon-year's Wheel. The cycles of temporality attenuate the momentary eternity of the circle and the point. Each cycle establishes, by the enumerative division of its respective calendrical rotation, the specialised chronotypes of ritual practise. The cyclical paths of the celestial bodies delineate the hypostates of the Great Circle of Arte and are unified within the timeless singularity of its horizon. As the many wheels of time are focused uniquely in each moment of the magical continuum, so too the moment is cast through and is unravelled within the divers cyclical procedures of ritual praxis.

The Seven-rayed Aeon of Gnosis and the Ineffable Instant of Realisation are enfleshed by the stepping of the Seeker through the hidden door of the Ouroboros. The synastrian theandry of the Transvocation unites the interconnecting forces of the Circle of Eternity and the Present Flesh of the Sorcerer as One Body. This mystical unity of the chronomantic and spatial powers is reified in both the solitary initiate and the psycho-physical continuum of the spirit-proces-

sion. The Body of the One True Sorcerer and of all Sworn Brethren is revealed in the Column: the Lineage, Soul and Sign of the Crooked Way.

The centralisation of magical forces is depicted within the Domain of Earth via the ritual geometry of the Double-circle and the Triple Axis. Within the Double-circle, the three ways of time are cast down at the dual extremities of South in the Blood-acre and far North in the Plot of the Never-setting Stars, and are raised up at the connecting threshold of the Twain to form the invisible sign of the Upright Pillar: the Perpendicular Bridge between the Worlds. Thereupon the Axis Mundi of Kahu, the three crossroads-points of Heights, Centre and Depths revolve and bind Past, Present and Future to the Hidden Stave of Qayin Azhaka. By the Sign of the Triple Axis, the fourteen dragon-points are each established as 'Celestial Palace' in the Heights, as 'Secret Temple' upon the Earth and as 'Infernal Necropolis' in the Depths. The placing of the Master's stang at the threshold of the Double-ouroboros marks the meeting-place of all time and space, and hallows the cosmos with the invisible on-lay of the Draconick Cross – (see The Consummation of the Sa Rite). This matrix demarcates the Zenith, Mid-point and Nadir of the Infinite Column and the Alpha and Omega of Eternity's horizon. By ashen tracery upon the compass of earth the complex of these arcana is made known to Hand and Eye. By the gestures of Body, Speech and Mind throughout the Great Rites of I, Hu, Sa, Ba, Ku, La, Tan and Hua, the Mysteries are cast upon the wheel of the year and the day to encircle Man in the very image of unbounded time. In the praxes of the Stellar Transvocation these Mysteries are unified in the moment of present realisation.

IA!
Within the Unedged Kingdom of Qayin,
let the Serpent-grain of Eld be sown.
Let the Placeless Star cast forth its light
to quicken the fire in I alone.

The Hypostasis of the Dragon's Vessel

Opening the Inbetweenness of the Dual Existent
via the Mediation of the Sacred Urn of Azhdeha

✠

SALUTATION AND ADDRESS TO THE VESSEL

Bilo Bilo Hu!

Hail to Thee, O' Mighty Ku!
Who art the Fulcrum of Our Will,
the Womb of Our Desire,
the Icon of Our Belief.

Eternal Axis of Our Draconian Pact –
Awake, arise, I bid Thee, O' Star-jewell'd Serpent;
uncoil before us as the Ever-deviating Way of the Dragon-road.

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O' Vessel of Life in Death! Ev'ry Moon-dropp'd Poison Thou hast imbibed,
each deadly nectar poured from the Founts of Heaven – and yet Thou livest!
Thereby Thou art become the Quintessence of Venoms,
the Menstruum of All-Otherness.

In Thy Negation Thou art the Deathless One,
who beholdeth every Entering and Out-going,
every Opening and Closing of the Way;
the Silence and the Word, the Lock and the Key;
Thy countless eyes gazing unto ev'ry direction.

In this Moment of Ia-Dr'ka,
let the Sight of the Sorcerer within the Otherness of the Vessel be unveiled, let the
Dragon's Eye within the Vision of the Sorcerer be opened!

O' Mirror of Mirrors!
Behold Thou Thine own Image set before Thee,
behold Thyself reflected now as Other.

.....

O' Vessel of Death in Life!
Ev'ry Possibility Thou dost create and annihilate,
all existence Thou dost make and unmake — and Thou diest!
Thereby Thou art become I-Not-I, the Mediator of All-Inbetweenness.

In Thine Absence Thou art the Immanent One,
indwelling every Threshold and the Foot that passeth o'er;
the Perception and the Conception, the Ekstasis and the Enstasis —
the sentience of the Adamantine Body extending unto ev'ry direction.

In this Place of Contiguity, let the sensation of the Sorcerer
within the Otherness of the Vessel be unbound,
let the extent of the Dragon within the Body of the Sorcerer enflesh!

O' Self-Ensorceller!
Embrace Thou Thine own Entity set before Thee,
sense Thyself manifested now as Other!

.....

Hold the Vessel with both hands, level with the heart

.....

O' Eidolon of the Ancient Ones!
Child of the First Sorcerer's Hand, Beloved of the First Sorcerer's Eye!
Thou dost enshrine the One Point of Transmutation,
therefore open wide within-without, beyond-between —
For Thou art the Primordial Gate!

.....

Return the Vessel to the Shrine

.....

THE HYPOSTASIS

O' Azhdeha!
The Horizon of the Absolute is compassed by Thy fiery coils;
Within Thy Body the Abyss-ocean doth surge,
to cast its illimitable tides upon the verdant shore of Now:

About this Place, about this Moment,
is the Circle of Arte eternally bound.

Within the Circle standeth the One True Sorcerer –
First and Last of Our Noble Lineage,Column of the Crooked Path incarnate!

Between the hands of the Sorcerer is borne the Vessel,
the Sacred Oracle and Accursed Fetish of Our Pact.

Within the Vessel seethes the Serpent,
its twistings mark the turning of the Path about the Point of the One Heart.
Between the thunderous rhythms of the Serpent's Heart
lieth the still Centre of All, lieth hid the Shadow-black Pearl.

Within the Pearl, the Ocean;
Within the Ocean, the Current;
Within the Current, I – in Stasis Becoming:
Betweenness of Infinite Betweenness!



THE BACKWARDS PRAYER OF THE INTERCESSOR

The following prayerful address may be used to open rites of solitary and personal practice. Its purpose is to call forth the gods, initiates and spirits of any land or faith and bid them to enter the Way of the Crooked Path.

As is custom, let candles and incense be lit as an offering. Let the signs and images of worship be placed – in mind or in matter – upon the shrine of the Dragon. When duly prepared, let the prayer be pronounced in thought, word and deed:-

O' Draku-Ezhu!
Intercessor of the Crooked Path, let this Prayer be as Thine own...
to lead all in backward procession to the secret lair of Azhdeha!

✠

In the Arcanum of the Horned Dragon, I am Silence!
In the Primordial Tongue of Magical Belief, I speak...
bidding welcome to the Companions of the Lie!

Through the coiling embrace of the Serpent's guile, I reach forth with both hands alike – in all truth and in all treachery...bidding welcome to the spirits of many lands.

At this Cross-roads of Reconciliation and Retribution, I erect the altar of marriage for the Idolator and the Iconoclast...bidding welcome to all Living Gods.

With sacrifice I come to liberate the Mysteries of Forgotten Faith,
to lead the fallen and the forsaken to enter the Path of Secret Intent.
With the unsaying mouth of wisdom, I prophesy of Yesterday and Tomorrow.
With bended knee and rais'd sword,
I convoke the Remember'd Ones in the Acre of Blood!

O' Come forth! Succumb and rejoice in the Masquerade of the One True Worship!
For faithful am I who stand with one foot in and one foot out the Temple-door.
Estranged from all congregations of Man, I utter this prayer without equal...
welcoming the gods to come forth...bidding all to stray with me!
Bilo Bilo Hu! Ia Azha! Draku Ezhu!

Aside from solitary observance, this prayer may be used during the inception of a Great Rite. When all are gathered in convocation, the Magister should place the stang lengthwise upon the ground and thereupon each celebrant should lay some token to display the nature and empowerment of their own personal path; thus the covine shall form a visible crossroads signifying the meeting of initiatory streams upon the Point of the Magical Quintessence. When this has been accomplished the prayer should be recited.

Here begin the Rites of the Double-Ouroboros



The Riddle of Qayin

With one step is the World begun
and with the next all things are done.

My First is the Grave amid the Corn.

My Second is a Child, each day newborn.

My Third is Man, full-wise and full-grown.

My Fourth is the Path, walked ever alone.

My Fifth is the Furrow and the Seed that is sown.

My Sixth is the Sign of Skull and Cross'd Bone.

My Seventh is a Corpse, holding Hammer and Thread.

My Eighth is a Robe, and the Crown on my head.

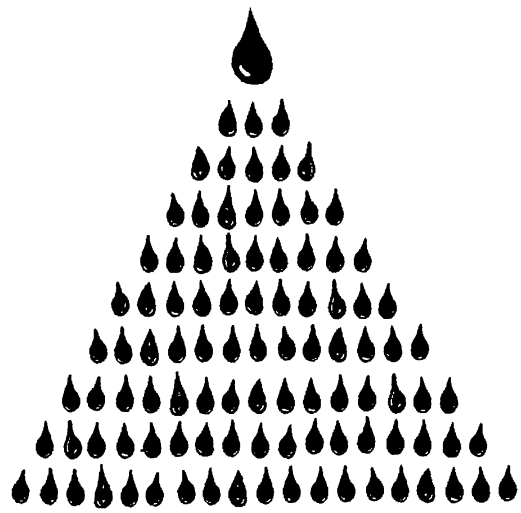
My Ninth is a Secret. My Tenth is a Word.

My Eleventh is Fire and the Double-edged Sword.

Who is there to name my names,
to answer the Riddle of Qayin?


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AZHA-HU



THE NINETY-NINE EMPOWERMENTS
FOR BREATHING LIFE INTO THE PATH

The Practice of Azha-Hu

THE PRACTICE OF Azha-Hu is offered as a means of vivifying the body with the Magical Breath of the Serpent, thereby opening the Seeker's flesh to the vital numen of the Crooked Path. It should firstly be used as a means of initial empowerment to prepare oneself at the threshold of the Hu Rite. Thereafter it may be employed as and when it is deemed necessary to affirm and invigorate the ophidian essence of the Path within oneself.

Whether in mind or in matter, the practice should be performed in the presence of the Sacred Vessel of Azhdeha. By a single prostration of honour and by a single note of the ritual bell, by the Hallowing of the Kingdom and by the offering of incense and light,- by all such means let the practice begin.

O' All-Powerful Serpent! Breathe Thy Spirit into me, 'til Thy life is expired and Thou dwellest within me.

Seven times pour forth Thy breath upon each shrine of the Dragon within me. Seven times kindle the fourteen flames; seven times quicken the Soul of Qayin.

.....

O' All-Powerful Serpent! Breathe upon the Concealed Place of Al Ghauzar, from whence cometh the elixirs of Our Sacred Marriage; empower the secret root of the Path with the fatal venom of Thy betrothing kiss, that I may partake of every poison and gain the power to transmute all within me into the precious nectars of immortality.

Touch the blade-tip of the Arthana to the genitals and to the base of the spine, then repeat:- 'Al Ghauzar Hu'×7.

O' All-Powerful Serpent! Breathe upon my right leg, from thigh unto foot, that I may walk upon the Crooked Path with constant determination; that each step may be taken in freedom, tempered with control of pace, ever enduring and patient through the many ordeals before me. Empower the dextral step to progress with equilibrium amidst every adversity, endowed with strength and blest with guidance to fulfil the course of true intent.

Touch the Arthana to the right hip, the right knee, and to the sole of the right foot. Repeat:- 'Al Qadam Hu'×7.

O' All-Powerful Serpent! Breathe upon my left leg, from foot unto thigh, that I may gain the power to run without tiring, to strive beyond all mortal endurance, to traverse every obstacle with dancing agility, to surmount all barriers and to overcome every foe. Empower the sinistral step with the skill of timely transgression, that through courage and through cunning all wayward fates shall turn to serve the design of true intent.

Touch the Arthana to the sole of the left foot, the left knee, and to the left hip. Repeat:- 'Al Thu'ban Hu'×7.

.....

Through every unmapped land, may the Path be walked in fearless knowing!

.....

O' All-Powerful Serpent! Breathe upon the place of my right shoulder to signify the empowerment of the Shadow-feathered Wing, that I may fly swift into the abyssal realms of ancient night and journey in the Dreamer's Hunt o'er the death-mask'd face of Sleep.

Touch the Arthana to the right shoulder-blade. Repeat:- 'Al Dhih Hu' x 7.

O' All-Powerful Serpent! Breathe upon the place of my left shoulder to signify the empowerment of the Star-plumed Wing, that I may soar aloft into the Canopy of Space and journey in the bliss-illumined flight, traversing the sky-wheel of Boundless Mind unto the Very Crown of Heaven.

Touch the Arthana to the left shoulder-blade. Repeat:- 'Al Boracan Hu' x 7.

O' All-Powerful Serpent! Breathe upon my right arm, from the shoulder unto each finger-tip. Empower this limb to manifest Spirit within Flesh — Force within Form; to reveal the Arcana that are hidden within; to mould and to shape the substance of Being, and to master every needful skill germane unto the Path's attainment. From this moment into all futurity, let Thy Breath empower the Dextral Hand.

Touch the Arthana to the right shoulder, to the right elbow, and to the finger-tips and palm of the right hand. Repeat:- 'Al Auhakan Hu'×7.

O' All Powerful Serpent! Breathe upon my left arm, from each finger-tip to the shoulder. Empower this limb to reach back from Flesh unto Spirit — from Form unto Force; to enter the Domains of the Mighty Dead and to command the Djinn of the Past with the secret gestures of Magistry. From all Antiquity unto this Moment, let Thy Breath empower the Sinistral Hand.

Touch the Arthana to the palm and fingertips of the left hand, to the left elbow and to the left shoulder. Repeat:- 'Al Dhi'ban Hu'×7.

.....

O' All-Powerful Serpent! Breathe upon the Heart, the Hide and the Bone. Empower the Heart with Thine Indomitable Spirit of Sorcerous equanimity, perfect in poise amidst every passion. Empower the Skin with the gift of transformation, that every willed form may be mine to assume. Empower the Bone, the Great Road of the Spine, as the luminous bridge between the Worlds of Above and Below. Seven times pour forth Thy breath to encircle the locations of Thy Power within me: seven times for the Great Rites of the Royal Dragon-road.

Touch the Arthana to the crown of the head, the heart, and the base of the spine. Repeat:- 'Al La'ta'ifa Hu'×7.

O' All-Powerful Serpent! Breathe upon the right temple of my brow to signify the empowerment of the Dextral Horn. Grant me the Power to wield the Lightning-bolt, that I may transcend the temporal seasons of gods and men, to enter at will the chosen moment of intent.

Touch the Arthana to the right side of the brow. Repeat:- 'Al Sa'eqah Hu'×7.

O' All-Powerful Serpent! Breathe upon the left temple of my brow to signify the empowerment of the Sinistral Horn. Grant me the Power to bear the Torch of Undying Flame, that I may illumine the seven great æons of eternity and measure the transience of all existence with the compass of my step.

Touch the Arthana to the left side of the brow. Repeat:- 'Al Tais Hu'×7.

.....

O' All-Powerful Serpent! Most Wise and Subtil Beast of the Field! Seven times breathe into the gates of the skull! Seven times send forth Thine aire to purify the primordial wellspring of Thought. Ensorcel the horizon of the Senses and unify all through direct realisation within the Quintessential Body of Gnosis. Grant me great scope of wisdom and understanding, that through time I may remember the corpus of all knowledge through the ciphers of Letter, Number and Sign, and in each instant comprehend the Pageless Grimoire of the Mysteries through Initiatic Thought, Word and Deed. Grant me the swiftness of Thy cunning, the keenness of divine intellect and the profundity of the Perfect Mind. May I embrace Eternity to reveal the Theophany of Thee, beyond all Truth and Lie. This Moment may I attain the Sole Arcanum of the Crooked Path.

Touch the Arthana to the centre of the brow. Repeat:- 'Al Halka Hu'×7.

O' All-Powerful Serpent! Breathe upon my right eye and empower all means of outward perception. Let the Diurnal Organs of Sight, Hearing,Touch, Taste and Smell be transformed into a vehicle for the direct apprehension of all Manifest Realities. May the Sacred Visions of Thy Dextral Gaze here become mine to behold.

Touch the Arthana to the right eye. Repeat:- 'Al Darakshan Hu'×7.

O' All-Powerful Serpent! Breathe upon my left eye and empower all means of inward perception. Let the Oneiric Organs of Sight, Hearing, Touch, Taste and Smell be transformed into a vehicle for the clear apprehension of all that is conceived through Divine Imagination. May the Sacred Visions of Thy Sinistral Gaze here become mine to behold.

Touch the Arthana to the left eye. Repeat:- 'Al Tannin Hu'×7.

.....

O' All-Powerful Serpent! Breathe Thy Life into my mouth. Breathe Thou Thy Spirit across the threshold of my mortal tongue. Grant me empowerments to transcend my present form and fate. Bestow the Feast of Silence, that transformeth the tongue to attain in every direction of Speech. Reveal to me the Secrets of the Seven Breaths: the Eating of Poisons for the Making of Nectars Within!

Touch the Arthana to the tip of the tongue; kiss the blade and then repeat:- 'Al Shujah Hu'×7.

.....

Seven times breathe Life through the Fourteen Great Names of Empowerment: ninety-eighty times send forth Thy Soul to enflesh!

In the Voidful Perfection of this Arcanum,
as one do we breathe the Life-that-is-Not:

Touch the Arthana to the Dragon-vessel and declare the Word:- *AZHA HU*!

As it is spoken, so it is done!

THE HU RITE

Ye that have travelled beyond the Threshold of the Crooked Path;
Ye that have consummated the Sacred Marriage
'twixt Sorcerer and Serpent;
Ye that have sacrificed the Vessel of Connubium
within the Fire of the Darkest Night;
Ye that have gathered the ashen seed from the pyre
and have sealed it within the New-born Vessel of Arte;
Ye that have stepped forth upon the star-knotted road of ordeal and – through the journey of many nights 'neath changing moon and shining star – have come forth unto the first sacred tide of the year and the day,
Ye have now reached the first cross-quarter of the Dragon-wheel of Time.
Ye are now stood before the Gateway of the Crimson Interstice.
Unto you is this Mystery given: the Holy Rite of Hu.

Ye that have travelled beyond the Threshold of the Crooked Path
who have fulfilled the seven tasks according to the Serpent's design;
ye are now summoned to the Twin Circles of Arte:
the Double-ouroboros of Hu!

INTRODUCTORY COMMENT

The Hu Rite is a votive Mystery performed in veneration of the Serpent: the totemic embodiment and bestial personification of the Crooked Path. Within the cycle of the ritual year the Mystery of Hu is the first Great Rite or Ceremony of the Double-ouroboros to be celebrated. The customary date for its exaction is February 2nd, the first cross-quarter day of the year. This sacred occasion is known as 'The Crimson Interstice of Time'; to the Initiate knowing of the secret alignments of temporality and eternity it may be realised as a Gateway beyond the Wheel of the Year and the Day – a Gateway leading ever to the moment true-chosen by intent.

The Mystery of Hu is to be worked – alone or in the Covine of Four – by those who have fulfilled the required ordeals of the Crooked Path prior to the ordained day of the rite. Only when these ordeals have been surpassed will the Crimson Interstice of Time be revealed. When all are are thus prepared, whensoever that may be, then is the time deemed truly a-right for the step to approach this threshold.

Know that the tasks of the Path leading unto the Blood-red Gateway of Hu are seven in number, these are:- the preparation of the Self prior to the undertaking of the Hieros Gamos, the fulfilment of the Marriage Rite, the Ordeal of its Consummation, the Creation of the Dragon-vessel, the accomplishment of the Pact of Blood and Starlight, the working of the Stellar Spells by the Count of the Two Serpents, and, upon the ordained occasions of the Dark Moon, the solitary Rite of the Draconian Oracle. (For further counsel concerning the deeds of preparation

see below: 'Additional Commentary: Daily Practice – Preparation and Clarification)

Let none but Those who have fulfilled the Seven Tasks undertake the Rite of Hu.

THE WORKING PROCEDURE

The Hu Rite has the following tripartite procedure:-

1) The Rites of the First Circle:-	The Summoning unto the Mystery of Hu. The Rite of the Draconian Oracle, in accordance with the Teachings of the Black Earth. The Enchantment of the Seven Tasks.
2) The Rites of the Second Circle:-	Preparatory Address to the Dragon-vessel. The Vagitus. The Formulae of Consecration: the Seven Sacrifices. The Fourteenfold Arcana of Hu.
3) The return unto the First Circle:-	The Vagitus II. The Charm of the Forge. The Consummation of the Mystery.

FORM AND FUNCTION

The following commentary should be read and studied both before and after the working of the Mystery: it may be used as a means to prepare the mind and as a means to clarify the understanding that is born from deed alone.

.....

The function of the Hu Rite is initially to define, and subsequently to transmute, the foundation of magical awareness as it has been established in the Aspirant through the fulfilment of the seven initial tasks of the Crooked Path. The rite's purpose is thus to recapitulate the steps of progression upon the pilgrimage taken thus far, and to utilise their present empowerment in order to augment a focal context of change through which the sorcerer may partake in the manifold nature of the Dragon. The hot-point of transmutation created through the Mystery of Hu is attenuated throughout the entire course of its ritual procedure and is revealed through divers modes of enumerative symbolism. In passing through its many deeds the sole purpose is to cohere the matrix of magical perception and thereby facilitate the unified realisation of the Path within the fourteen centres of the Draconian Body.

The form of the rite, in terms of its geometrical and procedural structure, reflects the transmutative function of its arcana. The twin circles forming the compass of its operation delineate the Self and the Other as the twin domains of Presence and Absence. (See Temenos and other appropriate formulae of the Twin Circles). Furthermore, the Double-circle describes the Self in the dual terms of its Being and Becoming, that is, as the sum of the Past and as the potential of the Future.

The praxes undertaken within the first circle of Hu serve to define and clarify the present state of the sorcerer at the chronological point of the rite's inception: the self-created birth of the Seeker as attained through the first seven initiatory ordeals of the Path Entire. The ritual practices used to affirm this attainment are 'The Rite of the Draconian Oracle' and a summatory address – 'The Enchantment of the Seven Tasks'. The former and principal practice of the Oracle Rite is worked according to the Teaching of the Black Earth and thus serves as a general demonstration of acquired knowledge. The latter practice – 'The Enchantment of the Seven Tasks' – defines this acquired knowledge in a specific manner, that is, as an explicit recapitulation of the seven initiatory ordeals thus far undertaken.

The praxes within the second circle of Hu serve to transvaluate the state of past attainment – as signified by the incantations and deeds within the Blood-acre – and to reify its potentiality in the telluric form of the Dragon-body. This is primarily achieved through a votive procedure undertaken at the centre of the second circle, during which the seven prerequisite ordeals for the Hu Rite are reflected and extrapolated in a parallel series of seven sacrificial offerings. Once this heptarchic sacrifice has been made upon the central or zeroth point of the second circle, it is repeated – in appropriately specialised forms – upon each of the fourteen nodes or 'altars' located upon the spiral earth-sign which uncoils from the circle's heart.

By the Seven Powers, known and unknown, the primordial altars of the Crooked Path are consecrated; the fourteen points of Hu are raised and revered as the Draconick Shrines of the Earth: the 'Secret Temples' of Azhdeha. By these Grand Arcana the numinous powers of the fourteen shrines are drawn forth from the void and are made manifest as zones of empowerment within the physical medium of the practitioner – as locations within the Kingdom that is yet to be!

The fourteen nodes of the Hu geoglyph function as the telluric hot-points of intent, as the exteriorised loci of the bodily centres through which the powers of the Dragon are enfleshed. Each point is an 'earthen crossroads' – a thoroughfare between the zenith and nadir of the Triple Axis. For the intent of the Hu Spells is to embody the terrene zones of empowerment which mediate betwixt the celestial palaces and the chthonic necropoles, that is, between the irradiant stars of Ia in the vault of heaven and the averse foci of Hua within the abodes of the Mighty Dead.

One may interpret the Arcana of the Hu Rite as the catalysing medium for the initial manifestation of Qayin Azhaka – the Primordial Sorcerer – whose 'incarnation' is the unique transmission of the Draconian Body of Magical Power to each Initiate. The spells and magical formulae of Hu may thus be practised in order to augment the realisable potential of the Draconian Gnosis as a whole and should be used adjunctively – whenever deemed needful – to reify the various Mysteries constituting its complete manifestation.

The primary transgressive nature of the Hu Rite exemplifies the Sorcerer's Rede: the Unspoken Law of Qayin. The initiatic ordeal of the rite aims to facilitate an understanding of the votive ethos implicit to the Crooked Path as a whole. It is thus that the temporal location of this Mystery – as the first major ceremony after Midwinter – serves to prefigure the matrix of sacrificial arcana for the Pathway-to-be: to prepare and open the Way for the Great Sabbatic Rites that are yet to become manifest upon the Wheel of theYear.

Through the Rite of Hu the immutable stars of Azhdeha radiate their powers within and throughout the Domain of the Flesh and there shine forth as the many earthly powers of the Wise.

By the Word 'Azha-Hu'
let the Seven Tasks of Preparation be sealed and perfected,
let the Manifold Breath of Empowerment gather together the many
needful requisites of Our Arte!

So Mote It Be!

PREPARATORY PROCEDURE

Having convened at the appointed site of working – which is say, the ordained and prerequisite state of attainment, then let all prepare themselves according to the requirements of the Mystery and the predilection of the Path.

CONCERNING THE REQUISITES OF THE HU RITE

Each candidate should be possessed of the needful requisites of Arte, together with such objects as are required for the giving of the seven offerings within the Rites of the Second Circle. In consideration of these offerings it is advised that the candidate should study the text of the ritual with care and be prepared with the following:-

A single coin, consecrated as the token of entry into the High Sabbat, together with fourteen other such coins – one for each shrine upon the Pilgrimage of Hu.

The Arthana, for the letting of blood, for cutting through all obstacles, seen and unseen, and for clearing wide the Narrow Way.

Eggs, of all such beasts of air, water and field as befit and reflect the candidate's spirit.

Seeds, flowers, leaves, roots and staves,- gathered from such trees and herbs of the field as befits the wort-cunning that is known or would be known by the candidate.

A servitor vessel containing water gathered from seven sources, of which it is needful that the candidate's semen or menstrual blood be a part.

Food, such as bread and cakes, which may easily be divided into parts.

Powders, composed according to the wisdom of the candidate, wherewith to mark the Sigillae of the Mysteries.

Incense, oils and candles – of such colours and perfumes as befits the understanding of the Sacrifice and the Sacrificer.

Objects such as shells, bones, feathers and stones, that is, offerings determined by the personal predilection of the sorcerer.

Let these offerings be carried within a single cloth or bag, for they must be borne with ease from

the First unto the Second Circle. As a Worthy Feast and a Wond'rous Vision for the Newborn Body of the Mage, so let each prepare their gifts – each with great care and foresight. For the offerings made in this Mystery shall feed the Path and shall nourish the Power of the One that walks upon it!

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CONCERNING THE PRELIMINARY EARTH-SIGNS OF THE HU RITE

When all are prepared with the needful requisites for the Rite let the twin circles be cleansed and purified, even as the very flesh of the sorcerer.

Let the sign of the double-ouroboros be traced out upon the ground to clearly demarcate the twofold circle. Within the first circle let the earth-sign be the Mark of the Tridentate Crossroads and within the second circle let the spiral path of the Dragon be cast forth, and let this be done in the manner of the signs here given.

Having laid the earth-signs according to the principles of Arte, let all convene within the first circle of the double-ouroboros.

The Rites of the First Circle

Let the Mystery of Hu commence.

In silence pace thrice withershins about the first circle, for such is the Domain of Presence and the Very Circle of the Earth. (In successive years of practise, and if it be so deemed by the Master or Mistress of the covine, let the entire compass of the Double-ouroboros be walked in silent observance of the infinite sign.)

Gathering all within the first circle, the Magister shall pronounce 'The Oracle of Elder Worship'. Then, unto all that are present – both visible and invisible, he shall declare 'The Summoning unto the Mystery of Hu'. This being done, and all assured of their right to proceed, the Rite shall continue according to the Way of the Black Earth: the Rite of the Draconian Oracle shall be performed according to the manners of Our Arte – from the utterance of 'The Declaration' unto 'The Shadow's Charge'.

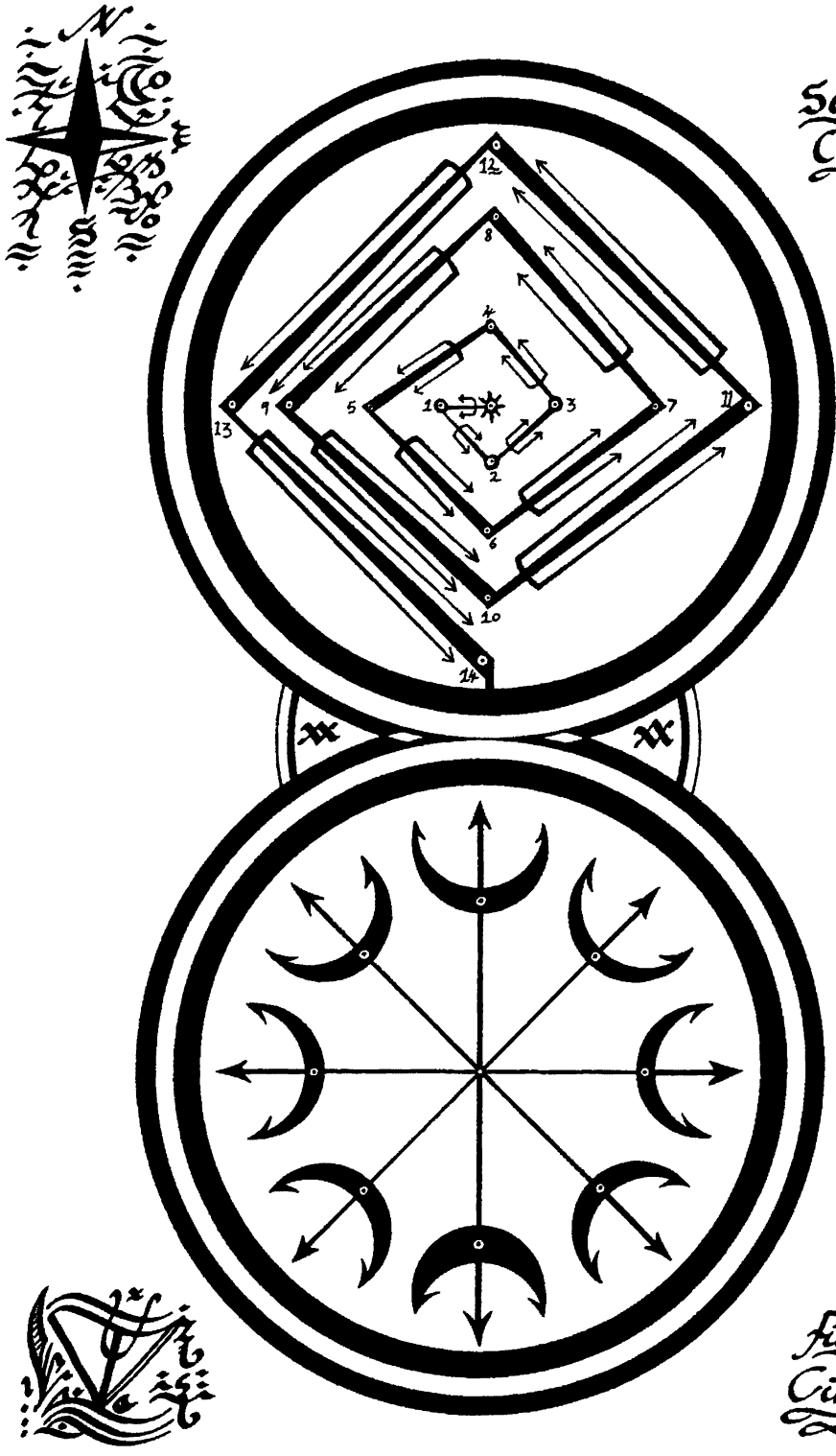
When the Words and Deeds of the Oracle Rite have been completed, the Mystery of Hu shall proceed by the unison of all brethren in 'The Enchantment of the Seven Tasks'.

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Second Circle
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14
First Circle

THE ENCHANTMENT OF THE SEVEN TASKS

Let all turn to face the Northern Gate of the Blood-acre and address the Threshold:

We, the Children of the Darkest Night, here hold covine to pronounce the Mystery of the Serpent's descent within the Flesh of the Wise, even the Very Mystery of our own ascent within the accursed skin of Azhdeha.

All ye Eldest Kindred of the Snake! All ye Companions of the Lie!
O' Fellow Brethren of the Dragon's Brood, heed well our words and deeds.
Come hither all ye Children of the Wild and the Untamed Blood,
draw nigh and stand here as one within this Circle.

All ye who would become the Wearers of the Ever-turning Pelt,
hear us and be here with us!

Though the Sorcerer doth stand alone midst All; All as One, let our voice be cast forth in enchantment! For We have undertaken the Seven Tasks of the Crooked Path that lead the Pilgrim unto the Time of the First Cross-quarter – to the Crimson Interstice of Hu.

By the mystery of this alignment we stand as at the Gateway of Initiation and therefore shall we make known our attainment – thus to re-affirm our birth within the Circle of the Dragon's Flame, to nuture the phoenical seed of our potentiated Being,- to realise all that we may become!

Hearken therefore, all ye Elder Gods, ye Powers veiled in the Dragon's Form,
hear ye the course of our present transgression...

Here follows the main practice within the Enchantment of the Seven Tasks. This being an Arcanum called: '**Turning the Wheel of Eight Tridents**'.

Let all step forth onto the earth-sign, and thereupon face dextrally about the first circle in readiness for circumambulation upon the wheel of eight tridents.

Let a bell be raised by the Magister and be struck with each of the declarations below. After each knell and each declaration let each walk forth withershins through one eighth of the circle. Thus with eight knells and eight steps, the Quadriga shall proceed from trident to trident through the eight divisions of the earth-sign, and thus complete the circle's path. (N.B. Additional paces taken betwixt each trident are not counted, but are subsumed in the whole deed of a magical 'step'. * – indicates the striking of the bell.)

Seven Knells shall now declare the Seven Tasks that brought us here.
Seven Steps for Seven Tasks shall now complete our Word and Deed.

**Let the First Knell sound for the Ordeal of Preparation.*
Let our First Step affirm the Task's fulfilment.

**Let the Second Knell sound for the Task of the Sacred Marriage:*
the Sacred Connubium 'twixt Serpent and Man.
Let our Second Step affirm the Task's fulfilment.

**Let the Third Knell sound for the Consummation of the Agapae:*
the Nuptial Sacrifice within the Death-bed of the Sun.
Let our Third Step affirm the Task's fulfilment.

**Let the Fourth Knell sound for the Birth of the Dragon-vessel,*
for the taking of the fiery seed from the pyre of transformation.
Let our Fourth Step affirm the Task's fulfilment.

**Let the Fifth Knell sound for our stepping upon the star-knotted way,*
for the remembrance and empowerment of Our Stellar Transvocation.
Let our Fifth Step affirm the Task's fulfilment.

**Let the Sixth Knell sound for our utterance within the Celestial Palaces of Draconis.*
Let our Sixth Step affirm the Task's fulfilment.

**Let the Seventh Knell sound for the Solitude of the Dark Moon's Sabbat.*
Let our Seventh Step affirm the Task's fulfilment.
One division of the circle and one step to be completed,
let all stand and recite the following as a remembrance of the Path:-

We, who have forever borne the hidden mark of the Antient One upon our brows, have come forth this day to give utterance and thus reveal our footsteps upon the Crooked Path:

From the outermost darkness wast our pilgrimage,
from the abodes of exile to the adytum of the Hieros Gamos.

Clay-pelted and masked, we have borne forth the embers of past illumination within our hearts, that in time and by the waxing of knowledge we should be blessed with wisdom sufficent to rekindle the Torch of Initiation, even that our eyes should be opened to perceive its undying light.

By the straying of our step into the hidden direction we came unto the Gateway marked

with the Signless Sign: the cloven print upon the blood-red river,
the Sign of the Moon full in darkness!
For the twenty-eight nights of the Moon's full course the Serpent alone wast our consort.

With none but He and with none but She, with no other than the Black and the Bloodied Snake, made we our marriage-bed.

The sacred tokens of our betrothal — the wine of the heart and the feast of carnality — as one with the Virgin of Clay were made; within the Vessel of Earth were laid.

This was the offering of our old and leaden flesh, the sacrifice given as the first sloughing of our worldly skin: the sacrifice returned to the Dragon's mouth as the very substance of all Nature — given for the timely breaking of form and the timely taking of power.

To the Fire of the Antient One wast the Marriage-vessel cast:
the sacrifice of the World for the realisation of I.

From the Fire of the Antient One wast the Dragon-vessel born:
the realised potential for the liberty of Self.

From the Flesh where-in we slept, to the Brothel-bed of the Snake we crept,
then out through the Backward Gate we leapt...into the Black Sun's Eye!

In the Shadow of the Nocturnal Sun was our birth!

Our primogenitureship is from the bornless flame, hearthed in the vale of the longest night, kindled anew with the Sun's Death at the turning of the year.

From the Fire lit 'pon the grave of the Sun we have stepped forth to breach the span of night.

Newly clothed in ashen witchskin we have stepped forth into the World Unknown.

Upon the Round of this Circle we have borne forth the Dragon-vessel —
here to reflect our newborn state, to tell of the Crooked Path 'pon which we tread, to echo our Words and our Deeds with each other, to recount as we may the Mysteries sounded by our first steps upon the Star-knotted Way of Enchantment.

The Circle of Presence hath turned about us: the Mystery of the Draconian Oracle hath been pronounced within the World's Horizon.

The Blessed Mark we bear hath been anointed by the Moon-maiden's scarlet kiss and the Sun-Lord's cloven hoof.

The stellar enchantments have guided our course through the Palaces of Heaven and therefrom have jewels of flame shone forth, lighting our way through the Conclaves of the Earth and revealing unto us the Abodes of the Mighty Dead below.

These are the steps that have led us here; may their mysteries be revealed to us. These Words and Deeds of Arte are now offered unto Those who dwell beyond the Northern Gate of Power.

May our offering be found acceptable at this Threshold of Hu.

May we go forth to realise the potentiated force of Self which the Seven Ordeals have wrought in us; may the Mysteries of the Crooked Path be revealed unto us.

May we go forth unto Thee, O' Azhdeha!

Let the Eighth Knell sound for the World-field's completion! Let it sound for the Sacrifice that shall be remembered – eight times 'pon the Circle of the Year and a Day. Let it ring loud for the tithe that we have crooked gathered and for the tithe that we shall crooked sow!

*In silence, let our Eighth Step affirm our Intent!**

Let the eighth step be taken and the eighth knell sound. Then, in silence, let each initiate prepare themselves for entry into the Circle of Hu.

When the silence of the second circle accepts the sacrifice of the first circle, let each go forth across the Threshold into the Domain of Hu. Let each carry with them their Dragon-vessel and their offerings, and let the Northern Guardian bear forth the Image of Death: the Skull of Cain.

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The Rites of the Second Circle

When all have entered within the second circle, let the offerings be placed in repose at the crossroads of the twain and let all bear forth their vessels in sun-wise circumambulation of the circle: the unknown finitor of Hu.

When all have borne forth their vessels about the circle's edge, and the Northern Guardian has likewise borne forth the Skull, let all return unto the Threshold and there place the vessels as the Four Watchers about the Image of Death. For in the midst of the four vessels, marking the point of the crossroads, let the Upturn'd Skull of Cain be placed as an Image of the Fifth and Secret Vessel, even as the Primordial Womb from whence the Serpent's kin are born. When all is prepared thus, then shall the cry go forth:-

Bilo Bilo Hu!
Let now the World-field behind us ignite!
To the invisible flame our sacrifice is given;
from the invisible flame our sacrifice is taken.
Let now the Mystery of Transmutation be wrought.
Bilo Bilo Hu!

Let all pace thrice deosil about the second circle, sounding bone-trumpets and beating drums to herald the Mysteries of Hu. The mantic formula 'I-AZHA-HU' may also be used to signify the path of transition leading into the Conclave of Hu.

PREPARATORY ADDRESS TO THE DRAGON-VESSEL

Returning to the Threshold of the Circles, the Dragon-vessels are addressed thus:-

We place Thee, O' Dracotai, Fetish-urn of Our Diablerie,
at the Crossroads of All.

We place Thee, O' Dracotai, at the Point of Our Turning and Returning,
that Thou mayst stand as at every deviation and intersection of the Crooked Path: the Mediator of Knowledge, Intent and Action.

As we turn toward Thee and against Thee, so turn Thou to every direction: the Point of Focus, Mimesis and Alignment for all and aught that crosseth the Border between the Worlds.

As we retreat from Thee and yet approach Thee through the ebb and flow of Time, so do we draw ever closer to the Unending Moment of Thy Perfect Realisation and yet move ever further upon the orbits of Thy Manifest Forms. Therefore do we endure the changing patterns of earthly and unearthly season,- for Thou art forever the unmoved centre upon which we step: Time-within-Time; Time-beyond-Time.

Be Thou as the Guardian of every Divide: the Portal for the Eyes of the Overseer, the Many-masked Daimon of Our Pact.

Be Thou, O' Dracotai, the Necromantic Urn-Womb of Our Potential,
the Upturn'd Skull-vessel of the Watcher Within,
the Invisible Cauldron of Elphame's Sweet Blood.
Be Thou the Graal of all Witchblood's Power.
From the caul-swaddled urn of our ashes
the viperous kith of the Serpent's brood shall issue forth to take their flesh.
For Thou dost embody the State through which we are forever passing and from whence we are perpetually born.

Be Thou, O' Dracotai, as One with Us.
For now do we turn to face the unknown reach of the Dragon-road: the thrice-coiling labyrinth marked by the One who hath ever slept, unseen, all around and within us.

N.B. – The Dragon-vessels should now remain at the Threshold until the Rites of the Second Circle are complete.

Let each gather up their offerings and proceed to tread the course of the spiral, inward to the circle's centre. When all are standing before the Zeroth Point of the second circle, let the Vagitus, the Birth-cry of Hu, be decreed...

THE VAGITUS

O' Azhdeha Hu! Almighty and Powerful Serpent!
We, Thy Beloved Children, are within the innermost darkness of Thy labyrinthine coils.
We speak and yet Thou dost sleep!

We call unto Thee as at the Beginning beyond Eternity – the Very Inception of Thy Manifestation unto Man.
For the World is newborn before us, arisen from the pyre of the World-field's End.

This is Our Declaration: Our Vagitus unto Thee, O' Serpent!
For Thou art the Hidden Form that doth mask all Otherness.
Thou art the Veiled Apparel of They-Who-Are-Not.

Thou art the Mirage cast forth by the Elder Gods, that We may know Them and in time enflesh Them.

O' Azhdar Hu! In Thy Primal Ophidian Form, we address Thee!
By Our Offering of the Crooked Tithe, gathered at the World's own death, we entreat Thee to awake in this Circle, to be roused in Thine entirety,
to writhe and uncoil within the Abyss of Blood and Star-light,
to release the potential of Thine illimitable powers from within our antiquity,
to unfold Thine ever-changing futurity, and by our present deeds to transmit Thy force anew within us.

Bilo Bilo – Azha Hu!

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The Vagitus being decreed, each initiate should spread out their offerings in an accessible manner – displaying them in readiness before the Zeroth Point. Here follow the Enchantments for the Consecration and Bestowing of the Seven Offerings.

THE ENCHANTMENTS OF THE SEVEN OFFERINGS

0 — THE CONSECRATION OF THE OFFERINGS

O' Azhdeha! Behold the Sevenfold Offering here consecrated unto Thee:
the Giving of Accursed Gain for the Blessings we shall take from Thee!

Behold the Lips that breathe Thy Name, our seven gifts we bid Thee claim.
Behold the Flames of rainbow hue; the oils to scent the Circle through.
Behold the Powders, Grey and Black, to hide yet mark our crooked track.
Behold the Water, White and Red – the flesh and blood, the wine and bread.
Behold the Seed, the flower and leaf; our first fruits, yet our final sheaf.
Behold the Eggs of Bird and Beast, the World-eggs for the Serpent's feast.
Behold the Coin, the Kiss and Knife,- the Given Death for the Stolen Life.

I — THE FIRST OFFERING

In silence, let each place a single coin within the area of the Zeroth Point. This offering unto the second circle's heart is rendered as a token of entrance into the Plot of the Never-setting Stars. When all have offered their coins, let each in turn – according to their appointed stations in the covine – place a single kiss upon the place of their coin's burial.

In reverence to the First Maker of the Pact 'twixt Man and Snake we place a single kiss upon the dust; we mark this Point as the Place of Our Falling and Our Rising. We prepare the Way for the Column to enflesh.

Let each take up their Arthana and therewith cut the first stroke of sacrifice upon their flesh; and let the blood from their wounds be offered upon the place of the coin's burial.

By the Deeds of the Blood-letter, Know Thyself, O' Sorcerer!
For Thou art as the metal of the Double-tongued Blade, here placed into the Forge of the Mysteries. Here Thou shalt be turned through the ordeals of this Rite and be tempered to the Ways of the Crooked Path.

Then shall the blade be turned to impale the circle's heart; speaking thus let it be done:

In transgression we pierce this Point with the Many-edged Blade of Sacrifice, here to break the Empty Circle and thus create the Way of Ingression for the Serpent of the Elder Gods – for the Manifest Powers of Those-Who-Exist-Not: the Dwellers within the Triune Void.

Let each turn the Sacred Knife withershins and deosil within the Point; speaking thus:

In love and in honour of the Serpent, in the venery and the treachery of Our Sacred Agapae, we unite with this Point through the turning of the Blade,-
here to impregnate the Primal Kteis, that the inundation of the Nameless Blood-mother may libate this Domain; here to raise and ride the Primal Phallus, that it may nourish the Circle with the pallid essence of our witch-seed.

From this Point of Our Union – from the Circle's heart to the Circle's edge, through and throughout the Blessed Isle, may the crooked furrow be cut.
Let the blood-seed of the Snake be cast forth!

(Further libations – in the form of handfuls of blood and saliva – may be scattered from the Zeroth Point outwards, throughout the entire compass of the second circle.)

II — THE SECOND OFFERING

Let each make the offering of eggs upon the Zeroth Point and speak thus:-

In devotion unto Thee, O' All-Powerful Serpent, we offer the eggs of bird and beast – a food beloved of Thine Earthly Form.

These offerings we give unto Thee in token of all Worlds within and beyond: as the

celestial spheres of star, planet and moon; as the fiery globes of sacred power and as the burning wheels within our flesh; as the unborn earth and the unborn child — as the Ophion Egg of All that may be!

We entreat Thee to accept our offerings as the sustenance for Thy present waking, for the regeneration of all Living according to Thine Intent, and as the surety of Thy guardianship within and beyond all Worlds.

III — THE THIRD OFFERING

Let each make the offerings of seeds, flowers, leaves and roots, speaking thus:-

In devotion unto Thee, O' All-Powerful Serpent, we offer the tokens of the World-field's last harvest: the last seeds to ripen in the final warmth of the dying Sun, the last flowers to open in the final light of day, the last leaves to show the once-mighty swathe of green. For these are the last living boughs of the sacred grove, stolen from the aged edge of earthly twilight, and here gathered by Thy Children.

We entreat Thee to accept our offering — as the Last Sheaf to be taken from the World-field and as the first fruits to be given 'neath the Black Sun's Dawn. Through our offering of funereal wreath and new-budded garland, we ask Thee to unfurl the smaragdine mantle of Life, to replenish the World-field anew. By the Mystical Seed of Ka sown in the mouth of the First Grave, vouchsafe to us the Promise of Al Thuba'-Ia, the Golden and Eternal Tree.

IV — THE FOURTH OFFERING

Let each place the offering of food and water as directed within the spell, speaking thus:-

In devotion unto Thee, O' All-Powerful Serpent, we offer this food and this water as the last flesh and blood of the World-field. This sacrifice we offer as the last droplet of blood from the womb of Antient Earth, as the final scarlet tear to be wept, as the last flesh to be born, yea, as the Very Heart of the World rent from the deepest cavern to sate Thee.

This sacrifice we offer as the last droplet of seed to issue forth from the loins of Antient Earth, as the final shedding of the clay-pelts' lust, and as the last remnant of the Old and Leaden Flesh to walk upon the World-field.

This Sacrifice we render unto Thee, that Thou mayst wholly consume the Flesh of Antiquity and transmute all according to Thine Intent; that Thou mayst sow the seeds of the Flesh that in time Thou wouldst reap; that Thou mayst sow the seeds of the Fire that in Eternity Thou wouldst keep.

Consecrate these offerings as the Black Wine of Sacred Libation and the Bloodied Bread of Our Communion — as the first flowering of love from the Virgins at Thy Sabbat, as the sustenance for the Body of all Blessed and Wise, even as the Very Heart of Witchblood that shall sound the inmost cavern of the thrice-coil'd Earth.

In accord with these Words of Enchantment, we anoint this Point and strew the Circle round. We scatter this food and this water to beget a Feast of Plenty for all who shall gather here with us — a Feast of Flesh and Blood to feed the Newborn of the Mighty Dead; a Feast of Forbidden Wisdom to nourish the Visible and the Invisible Body of all the Serpent's Kin.

V — THE FIFTH OFFERING

Using the Sacred Powders let the earth-sign of the first circle be traced in microcosm upon the Zeroth Point; its consecration is then to be spoken:-

In devotion unto Thee, O' All-Powerful Serpent, we offer these Powders of Ash and Dust. For these are the last ashes of the Living, the last ashes of man, beast and forest; these are the final relics of the World-field of Yesteryear. With this corpse-begotten dust of Antient Earth we trace Thy Signs of Power; we draw the Secrets that no tongue can tell.

We entreat Thee to consecrate these Powders, to infuse Them with Thy Fiery Essence, that they may become the substance for the Flesh of our own creation. Let these Powders of Arte therefore become the Seven Sacred Handfuls of the Earth, wherewith the Flesh of all Cunning-folk is wrought: the Seven Sacred Handfuls of the Earth for the Seven Sacred Races that shall take their birth from the Seven Star-crowned heads of Thee!

O' Azha-Kahu! May Thy Blessing descend upon Earth-sign, Ley and Lineage!

Consecrate these Powders as the bone-seed of our especial ancestry, that in laying Thy Sigillae upon the Newborn Earth we may empower both the Hidden and the Seen: the Visible and Invisible Lines of the Crooked Path.

In taking the dust from Thy new-drawn signs — from the skin of the Earth to the skin of the Sorcerer — may we raise and indwell the Powers of the Land.

In anointing our flesh with the Sacred Powders may we lay ourselves in mystery beneath the earth-skin; that even whilst we traverse the Worlds of the Living, we shall create ourselves in the Image of the First and Last of the Witchdead, and that in Time — through the seasons of change wrought through our rites — we shall attain the transcarnation of the Self with all Otherness: the Bearing and the Tearing of the

Serpent's many sloughs.

Therefore do we bid Thee to bless these Powders of Arte as the bone-seed of our especial ancestry, that in tracing Thy Sigillae we may create the points of transition for the manifold states of our own Becoming: the oracles of communion betwixt the Living and the Dead of all the Dragon's Brood!

VI — THE SIXTH OFFERING

Let each anoint the Point with oils and place thereon the offerings of candles and incense; then shall the consecration be spoken:-

In devotion unto Thee, O' All-Powerful Serpent, we offer these creatures of waxen taper, incense and oil. These we offer as the vestiges of past illumination, that Thou mayst quicken our present enlightenment; that Thou mayst raise us as the phoenix-child from the World-field's embers.

This sacrifice we offer as the token of the First and Last Flame: as the final light stolen from the World that has gone; as the last star to wane and fall to the Night-without-End; as the last reflection caught in the Watcher's Eye and the first image cast into the World that doth become — as the first star to rise and first light to dawn!

We entreat Thee to accept these offerings, that Thou mayst perpetually enkindle the Column's Flame. By Undying Torch and by Lightning-bolt, here ignite the Sabbat-hearth for all the Dragon's Brood.

VII — THE SEVENTH OFFERING

Let each breathe seven times upon the Point with the intonation: Hu!

By the Offering of Seven Breaths, we give Thee the last breath of our life.
We sacrifice ourselves upon this point that we may embrace our death and thus create the focus for the immanence of Change: the potential for Life-beyond-Life...

By the Taking of Seven Breaths, we take from Thee the Quintessence of all Magick: the Triune Power of Creation , Transmutation and Destruction.
We are inflamed with the Burning Spirit of the Serpent-masked God!
O' Azhdeha Hu! We awaken within Thee!

Let each take seven inward breaths from the Point with the intonation: Hu!

.....

VIII — THE SUMMATION OF THE SEVEN CONSECRATIONS

Let the Sevenfold Sacrifice be completed by the immolation of the Zeroth Point with the Trident; this accomplished let the summation of the offerings be given:-

We lay these stolen gifts upon the Nameless Shrine — to anoint the Point as the Ineffable Heart of the Dragon-sorcerers' Design, to open the way for our emergence into the Newborn World and to mark the Primordial Birth-place of the Column upon the Earth.

From this Point our Crooked Path strikes forth — deviating beyond and between every Palace in the Heights, every Necropolis in the Depths, and every Temple of the Earth; yea, transecting and transgressing the Domains of all Mortal and Immortal Beings.

As we have pronounced the nature and intent of the seven offerings at the innermost point, so may the manifold and unnamed offerings of aught that we may give upon the triple coils of the Snake receive the empowerment bestowed through the words of consecration.

May the nature of all that we will sacrifice be determined by the Seven Powers and may we ourselves be found acceptable upon the Fourteen Shrines of Elder Worship. For as we give the crooked tithe, so do we give of our own flesh.

With each timely step betwixt the Temples of the Earth may we realise the Gnosis of the Timeless Sacrifice made within the Night of Longest Darkness.
May we realise Thy Body, O' Azhdeha Hu, as our own transcarnate form.

Behold the Coin, the Kiss and Knife,- the Given Death for the Stolen Life
Behold the Eggs of Bird and Beast, the World-eggs for the Serpent's Feast. Behold the Seed, the Flower and Leaf,- our first fruits, yet our final sheaf.
Behold the Water, White and Red,- the flesh and blood, the wine and bread.
Behold the Powders, Grey and Black,- to mark, yet hide our crooked track.
Behold the Flames of rainbow hue, the oils to scent the Circle through.
Behold the Lips that breathe Thy Name; our seven gifts we bid Thee claim.

O' Azhdeha! Behold the Sevenfold Offering here consecrated unto Thee:
The Giving of Accursed Gain for the Blessings we shall take from Thee.
By the Sign of the Trident, so mote it be!
Bilo Bilo Hu!

The Arcana of Hu

WHEN THE SUMMATION of the Offertory Enchantments has been pronounced the Trident-stave should be removed from the Zeroth Point and from thence be carried from shrine to shrine throughout the pilgrimage of Hu. If so desired a fire may be lit upon the Zeroth Point. This may be kept burning throughout the duration of the rite according to the needs of the covine.

Going forth from the centre of the second circle, the initiate/s shall proceed upon the path of the labyrinth from point unto point. At each node of the path they shall labour to raise a shrine in the Dragon's name. At the fourteen stations of the Way, this work shall be accomplished thuswise:-

Firstly, the mantic formula of the Dragon-point shall be chanted, thus to hallow the point: the focus of the shrine.

Secondly, preliminary gestures shall be accomplished: a coin shall be consecrated and buried in the point as an offering, a sigil shall be traced to depict the form and quality of the power summoned, and thereafter a blood-red candle shall be placed and lit upon the point – its light serving to make visible the focal point of congress between Serpent and Man.

Thirdly, the appropriate spell shall be uttered to reveal and transmit the Arcanum of the Dragon-point. As the spell is pronounced the corresponding gestures of Arte should be accomplished; the text of each formula is intended to serve as a narration for such. Further offerings and deeds should thus be exacted as the Word and the Spirit so dictates.

Fourthly, the point shall be sealed and the shrine established by the Power of the Sorcerer's Cry.

When the rite is worked within the Quadrigan Covine it is customary for all initiates to conjoin in the recitation of the spells for the First, Seventh and Fourteenth Points. The recitation of the other spells to be divided, section by section, paragraph by paragraph, and rotated between the four brethren in turns. In this latter instance, as one initiate recites from the main conjuration the others should chant the corresponding mantic formula.

The chant is the Logos of the Dragon-point, its vibration the means of aligning and harmonising the candidate unto the powers of the Draconick Body. As so desired, the chant should be raised in pitch as an exaltant paean to accompany the lauded utterance of the main formula, or else diminished as a whisper to facilitate absorption in the act of listening. Furthermore, the chant may be embellished through musick – by drum and by dance.

Such counsel is drawn from the exemplar of our practise, let each and all adapt it as needful, ever heeding the direction of the Intercessor beyond and above all written word.

I — THE TELLURIC SPELL OF THE TONGUE

Mantic formula:- *AL SHUJAH HU*

Preliminaries:- With both hands let a coin be placed to the lips of the sorcerer, kissed and then buried within the point which marks the first shrine. The Sigil of Shujah Hu should then be drawn on and around the place of the coins' interment. Upon the ensigilled point let a single blood-red candle be placed and lit. The utterance of the spell proper should then commence. During the course of its enunciation the deeds of the sorcerer should follow the direction of his Word and the chosen offerings of his Path be given accordingly.

Behold, this Point of Our Communion:
the Gateway to the First Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the First Shrine of Our Elder Worship be manifest upon the Earth.

May the Breath of the Elder Gods ignite the altar-flame before us,- here to illumine the opening of the Double-way: the Path of Manifestation for the Serpent's forked tongue within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! O' Almighty and Inexorable Serpent! By the turning of the Arthana 'twixt Thy Spirit and Our Flesh let the razor-bridge of Our Going Forth bespeak the unyielding nature of the Column's Path. Let the silent voice of the knife bespeak the Fateful Bane of the Blood-oath to which we are sworn. Let the Arcana of Hu be known!

By the immolation of the earth 'neath the Sacred Dagger's kiss,
we rend the hymen-veil of Matter to unleash Thy Vengeful Wraith.
We incite Thee to rise before us; we tempt Thee to strike at our throats with Thy many-fanged lips — to shed Thy venom within us and thus impart the stolen gift of the Elder Gods' Speech.

By the turning of the blade from the impaled flesh of the Newborn World,
let the kiss of treachery return to the Sorcerer's lips.
Let the Corpse-snake Arthana divide the fleshly tongue of Man in twain, even casting forth its severed shadow to indwell amongst the Infinities of Existence.
For thus is the Power of the Serpent's tongue made manifest within us.

As the primal susurrus rushing forth from the Seven-starr'd Void,
let the Logoi of Azhdeha be uttered within the Present Body of the Sorcerer.
May Our Flesh be so begotten by Thy Word!

By this Arcanum, the Secret of the Bifurcate Path,
the Serpent and the Sorcerer are united within the Temple of the Tongue...

Our Breath is as Thy Breath!
Through the insufflation of the Point Thou dost uncoil within us,
therefore do we partake with Thee the Very Essence of Power.
We imbibe the Subtil Aires of Inspiration; we are imbued with the Dæmonic Fires of Thy Gnosis. By the Sevenfold Offering of the Given and the Taken Breath let the Double-Word of Creation and Destruction here manifest through us.

Our Tongue is as Thy Tongue!
Therefore let our speech be filled with Thy strength, Thy cunning and Thy guile; each word of intent wielding the twin powers of Life and Death; each word being free to turn 'twixt every meaning, to multiply and thus beget the many languages of gods, men, beasts and spirits.

By the many powers of our speech let us charm and lure all that we seek, prophesy that which no other may know and recount the lore of the wise as with the first tongue of its utterance. Let us be bless'd with timely eloquence and timely silence, that we pass ever onward the ear-whisper'd knowledge of Our Kind – within and beyond all Worlds.

Our Teeth are as Thy Fangs and our mortal appetite as one with Thine immortal insatiability!

Therefore do we incline our lips to bestow the Forbidden Kiss of Initiation: the Kiss of Kinship to all who take succour from the Crooked One; the Kiss of Betrayal to all whose flesh knoweth not the especial mark of liberty.

To some we shall give and from some we shall take, according to the turning seasons of the heart.

To our lips, as to Thy snare-set jaws, we shall draw close the new-made children of every belief and, in passing swift betwixt the veils of spirit and flesh, we shall steal the souls of all and aught in the Serpent's Name.

To our lips shall fly the fallen souls of Saint and Blasphemer, the last breath of the prophet to whom all things were known and the first breath of the child whose lips no secret can tell.

To our lips shall fly all spirits, from birth-bed and death-bed, and all shall be sifted in the Flame of Ordeal.

With Thy Mouth we shall feed from the altar-tables of every worship, from the field-

harvests born from the labours of men and from the flesh-harvests grown from the seeds of desire.

From the fatal venom which Thou hast bestowed upon us, let the nectar of immortality be forever within us – for the Secret of Transmutation is here given unto us:

In this Mystery, the Serpent devoureth Man –
from the swordtip of the Tongue to the placing of his final Step.
In this Mystery, Man devoureth the Serpent –
from the Barb of the Tail to the Fork of the Tongue.
All that lieth between Beginning and End
shall be bound within the Ouroboros of Azhdeha!

.....

O' Azhi Al Shujah Hu! All that is begotten of the Void – the many worlds of gods and men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the First Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

II — THE TELLURIC SPELL OF THE LEFT EYE

Mantic Formula:- *AL TAN NIN HU*

Preliminaries:- With the right hand let a coin be placed to the lips, kissed and then touched to the left eye. The coin should then be buried within the appropriate point of the earth-sign and the Sigil of Tannin Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be placed and lit, and thus signal the work of the spell to commence.

Behold, the Point of Our Communion:
the Gateway to the Second Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Second Shrine of Our Elder Worship be manifest upon the Earth.

May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Sinister Way: the Path of Manifestation for the Serpent's Left Eye within the Self-born Flesh of the Wise.

.....

O' All-Powerful Spirit of the Crooked Path!
O' Serpent, deep-sighted to the Vastness Within!
By the cross-signing of Earth and the anointing of Eye we here create the Open Way for the Coming Forth of Sight into the Sinistral Vision of Man.
By the turning of the Sacred Knife 'twixt Earth, Flame and Flesh we signify the transformation attained through our sacrifice: the Going Forth of the Sorcerer's Left Eye into the Chosen Point of Transition.

By this Arcanum, We are made one with Thee, O Azhi Al Tannin Hu!
Our Left Eye is as Thine and together we gaze within the Other: Serpent into Man and Woman into Serpent, Serpent into Woman and Man into Serpent. We are made blind and all-seeing through the Eye of the Other.
We gaze within, deep into the nocturnal mirror of self-fascination, deep into the shewstone of dreams — there to behold the Black Flame of Vision —
lit within the infinite orb of the Night-wanderer's Eye!
By Our Gaze we shall beguile the Living and Dead, to capture the Image of all Worlds and reflect all into the negated realms of noctilucent perception.

For the Eye it shall lead and the Eye it shall lure, guiding all that it may choose through the mirage-seduction of phantasie, through the thrall of illusion and the throng of every phantasm, into the dark and the dancing light of the Otherness concealed within. Here the Eye shall swiftly turn, casting all into the web of dream-woven fate.

O' Sinistral Eye of Azhaka! In Thee the Eye of the Night-wanderer hath entranced the shadow-play of eternity and hath seen the masquerade which the Elder Gods have wrought.

Therefore shall we attain unto the inward illumination of the Self-awakened Dreamer, and by the Subtlety of Arte obtain the manifold powers of oneiric omnipotence.

Unto us the Power that maketh all Flesh to become Dream.
Unto us the Power to enter the Dreaming Domains of all Sentience:
the countless realms of illusion conceived by Gods, Men, Beasts and Spirits.
Unto us the Power to inwardly transform, to cross the thresholds of body and pelt, to move within such forms as we choose.
Unto us the Power bestowed through the Primal Inward Sight: the Waking of the Cryptarch, the Watcher Within.
Unto us the Power of the Dreamer's projection — the casting forth of the spirit-masked legions of night, the sending of beast-whisperers and all such familiars as are sworn to the path — into the Twilit Way of Dusk.

All Ye Powers thus proclaimed, be here imaged-forth through the outward gaze of the Sorcerer's Sinistral Eye.

By this Enchantment, let the inward perception of the Seeker be liberated — transformed to Illimitable Vision within the Sinistral Eye of Azhdeha.

O' Azhi Al Tannin Hu! All that is seen and cometh forth from within — the many dreams of gods and of men — We claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Second Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

III — THE TELLURIC SPELL OF THE RIGHT EYE

Mantic Formula:- *AL DA RAK SHAN HU*

Preliminaries:- With the left hand let a coin be placed to the lips, kissed and then touched to the right eye. The coin should then be buried within the appropriate point of the earth-sign and the Sigil of Darakshan Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be placed and lit, and thus signal the work of the spell to commence.

Behold, the Point of Our Communion:
the Gateway to the Third Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Third Shrine of Our Elder Worship be manifest upon the Earth.

May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Dextral Way: the Path of Manifestation for the Serpent's
Right Eye within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path!
O' Serpent, far-sighted to the Vastness Beyond!
By the cross-signing of Earth and the anointing of Eye we here create the Open Way for the Coming Forth of Sight into the Dextral Vision of Man.
By the turning of the Sacred Knife 'twixt Earth, Flame and Flesh we signify the transformation attained through our sacrifice: the Going Forth of the Sorcerer's Right Eye into the Chosen Point of Transition.

By this Arcanum, We are made one with Thee, O' Azhi Al Darakshan Hu!
Our Right Eye is as Thine and together we cast forth the gaze of the Other: Serpent within Man and Woman within Serpent, Serpent within Woman and Man within Serpent. We are made blind and all-seeing through the Eye of the Other.

We gaze beyond, far into the shewstone that casteth forth the Dream into Flesh, far into the lucent sphere of self-awareness, to behold the White Flame of Vision – lit within the infinite expanse of the Light-bearer's Eye.

By Our Gaze we shall transfix the Living and Dead, to create and transform the Image of all Worlds, to coerce all into the matrix of day-bright conception. For the Eye it doth create and the Eye it doth command, directing all within its compass to the Design of Intent, leading all through the knotted pathways of truth and lie, leading all ever onward to the Clear Light veil'd with blinding glamour. Here the Eye shall swiftly turn, binding all in the web of guile-spun fate – cast forth to the World from Within.

O' Dextral Eye of Azhaka! In Thee the Eye of the Light-bearer hath seen all possibilities of existence and hath chosen the waking masks which all Entity shall wear. Therefore shall we attain unto the outward illumination of the Self-dreamed Waker, and by the Subtlety of Arte obtain the manifold powers of waking omnipotence.

Unto us the Power that maketh the Chosen Dream to enflesh.

Unto us the Power to enter the Waking Domains of all Sentience:
the realised perceptions of Gods, Men, Beasts and Spirits.

Unto us the Gaze of Will,- the Power to transform according to Belief and to fashion the World in the Image of Desire.

Unto us the Power of the Gaze to enter the soul, to blight or to bless, to heal or to hurt.

Unto us the Power bestowed through the Primal Outward Vision:
the Dream cast forth from the Watcher Within.

Unto us the Powers of the Waker's projection – the casting forth of intent through the bondsmen of Arte, the scattering and the gathering of the cunning-folk and all such brethren as are sworn to the path – into the Twilit Way of Dawn.

All Ye Powers thus proclaimed, be here revealed and reified by the outward gaze of the Sorcerer's Dextral Eye.

By this Enchantment, let the outward perception of the Seeker be liberated – transformed to Illimitable Vision within the Dextral Eye of Azhdeha.

O' Azhi Al Darakshan Hu! All that is seen and cometh forth into Being – the many realities of gods and of men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Third Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

IV — THE TELLURIC SPELL OF THE HEAD

Mantic Formula:- *AL HAL KA HU*

Preliminaries:- With both hands let a coin be placed to the lips, kissed and then touched to the midpoint of the brow. The coin should then be buried within the appropriate point of the earth-sign and the Sigil of Halka Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be lit and thus signal the work of the spell to commence.

Behold, the Point of Our Communion:
the Gateway to the Fourth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers here reveal the Arcana of Hu.

Let the Fourth Shrine of Our Elder Worship be manifest upon the Earth.

May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Focus of Witchblood's Primal Sensorium,
here to cast forth the Serpent into the Sorcerer's Skull,
here to beget the Limitless Circle for the Manifestation of Consciousness
within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! Thou Serpent All-Knowing,-
Wise beyond the measure of Time!

Bear witness to these Words and Deeds of Arte- whereby Thou art enfleshed as the Sorcerous Mind.

By the cross-signing of the Earth and the anointing of the brow we here create the Point of Realisation: the Pathway prepared for the Coming Forth of Gnosis into the Initiated Body of Man.

.....

O' Perfect Mind formed in the Seven-starred Void!

By the immolation of the Earth 'neath the double-tongued blade we open the Point for Thy Thought's Ingression. By the turning of the blade in the Ensorcelled Point we establish the motion of Thy Psyche within us: We are made one in the concourse of the Elder Gods' Power.

By the revolution of the blade within the Point, we affirm the Deeds of our nuptial murder and thus empower the transgressive impetus of the Crooked Path:-

By the sinistral revolution of the blade, we remember the temptation of the Serpent which hath led us to stray into this Nocturnal Eden.

We remember the sacrificial connubium 'twixt the Serpent and Our Flesh, the many whoredoms of the Spirit 'pon the Path of Infernal Descent.

We remember the consummation of our hallowed pleasure, the congress of All in the death-bed of Nature, the iconoclasm of the Marriage-vessel in the World-field's Pyre.

We remember the Night of Longest Darkness, when from the North Thou didst raise Thy Primal Head in witness to the Flame of the Golden Pyre. And from that Flame came forth the Unknown Hand of Intercession to turn the Sacred blade from Man unto Serpent, even as the jawbone-adze of the stars, rising and falling within the Pillar of Fire to sever the first skull of the Snake.

By the unyielding blade the Royal Head wast slain, broken as the Bone-wrought Cauldron: the Vessel of Our Agapae cast forth and opened within the Void of Otherness Entire. Therefore do we hail Thee!
O' Perfect Mind projected from the Void-severed Head!

As the dagger doth turn in dextral revolution, so doth our remembrance turn to the Sacrifice of Foe as of Friend; for such is the dagger's kiss to the All-Bestower and the All-Betrayer.

We remember the flaying of the Clay-pelt, the sloughing of all Flesh,
even the libation of our own blood and seed.

We remember the final tearing of the World-field's skin, the drawing forth of all Being into the skull-cup of Man, the encircling of all Realities in the Vessel of Marriage,-
the casting forth of All to the Burning Pit of Absolute Transmutation.

We remember the Night of Longest Darkness, when we didst stand – fourfold in

Mystery — in witness to the Flame of the Golden Pyre.

And from that Flame came forth the Unknown Hand of Intercession to turn the Sacred blade from Serpent unto Man, even as a fang of Thy Primal Head, rising and falling within the pillar of stars to sever the first skull of Man.

By the unyielding blade the Pauper's Head wast slain, broken as the Bone-wrought Cauldron: the Vessel of Our Agapae cast forth and opened within the Void of Otherness Entire. Therefore do we hail Thee!
O' Perfect Mind projected from the Void-severed Head!

As the fang of the Snake falleth upon the neck of Man — as the Sword of Man falleth upon the neck of the Snake — so the Primal Head is severed!
By this Mystery of Sacrificial Union the foundation of the Path is laid:
the Concealed Head of the Dragon is realised as the Non-duality of I.

By the deosil turning of the blade 'twixt Earth, Flame and Flesh, and by the withershins turning 'twixt Point, Path and Circle,- we signify the Double Horizon for the Present Becoming of Thee, O' Azhdeha Al Halka Hu!

Thou art Man and Serpent — in Mind made One!

Thy Primal Head is slain upon the Altar of Negation to poison the Well of Night, to transform the Void into the fecund domain of Thy Psyche, that from Absence into Presence Thy Sentience shall surge!

From Thy Headless Form cometh forth the blood-fountain of the Seven Powers — the Well-spring for the peacock-rayed rivers of Time; here to fill the skull-cup of Our Unknown Intercessor, here to fill the Graal of the Crooked Path's Sentinel.

For out of the Flame midst greatest darkness, the hands of the Hidden One uplift the Dragon-sorcerer's skull — the newborn vessel of the Perfect Mind, and here shall enthrone it 'pon the Body of Man.

Such is the burden of the Sorcerer who speaketh this Charm, such is the skull of the Elder bestowed upon the Child, such is the Vessel of Gnosis borne by our flesh.

O' Azhi Al Halka Hu!
The Bone-cauldron is raised from the Forge
and dwelleth 'neath the hood of seven snakes.
Seven snakes rise to utter this Spell; seven stars emblazon the Wheel of the Sky.
Seven fiery tongues utter the Words of Our Making;
from seven tongues doth fall the Essence of Thee...

Here to libate the Point of Earthly Communion, to anoint the skull with the Mark of Heredity and show forth the lineage of succession from the Elder Gods unto Man.
O' Azhi Al Halka Hu! From the single droplet of Thine elixir cometh forth the Abyss-ocean of all Time, filled with the powers of starlight and blood: the horizon of consciousness that transcendeth all Knowing.
Here the Sacred Blade doth turn in the Image of Intellect, describing the Circle of the Virgin Hand and Eye, creating the many tides of consciousness within the Flesh of the Wise.
May the Sensorium of all Witchblood be aligned to this Deed.

By the libation and feeding of the Point with the Chosen Offering, let our senses be freed from unwanted restriction and, by the motion of our intent, be ordered to the chosen patterns of existence.
As the Many Heads of the Serpent arise and go forth into the Many Worlds of Conception, so shall the Invisible Communion of Initiated Thought be revealed within the Present Mind.
Let the Grammar of Gnosis transcribe within us the Sacred Alphabet and the Hendecarch of Number. Let the Gates of Thought be open to us, no mind be hidden from us.

By Word, Deed and Sacrifice the Point of Al Halka is empowered, even as the foundation for the realisation of Self in the Compact 'twixt Serpent and Man. Through this Cross-roads of the Bifurcate Powers, may the Mysteries of the Crooked Path be revealed through the Lineage of the Serpent's Kin.
For as the skull-vessel shall pass through the Fire of Countless Years, so shall the Power of the Quintessence be transmitted within the ever-evolving form of the Sorcerous Mind.

O' Azhi Al Halka Hu! All that cometh forth into Horizon of Consciousness – the sentience of gods and of men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Fourth Secret Temple of the Dragon upon the Earth.

From the Dragon's Head let our Totality become!
By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

V — THE TELLURIC SPELL OF THE LEFT HORN

Mantic Formula:- *AZ TA IS HU*

Preliminaries:- With the right hand let a coin be placed to the lips, kissed and then touched to the groin, to the phallus, and then to the left side of the head. The coin should then be buried within the appropriate point of the earth-sign and the Sigil of Tais Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be lit and thus signal the work of the spell to commence.

Behold, the Point of Our Communion: the Gateway to the Fifth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Fifth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Way of the Black Serpent: the Path of Manifestation for the Mystery of the Sinistral Horn within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path!
O' Serpent thrice-coiled about the Witch-king's pelt.
Partake within these Words and Deeds of Arte,- for thus shall we do battle in the marriage-bed of our natures, that in pain and through pleasure we may go forth beyond all mortal limitations, to enflesh beyond both man and snake.

By the blessing of the earth-sign and the sinistral anointing of the skull,
we here create the Point of Transmutation: the Pathway prepared for the transcendence of Form.

By the offerings of nourishment strewn upon the Point of Communion, let us feast together upon the tokens of the Sacrificed World.
We partake of the carrion seed, the remnants from the last earthly harvest.
We quench the Old Sun that to our lips hath fallen.
We drink from the all-conceiving egg — from the life that is born not.
We eat of the bloodied bread and sup the black wine — we gain sustenance from the flesh of the unburied dead.
Together we feast 'pon the last relics of the World-field 'til naught remains but the Feast of the Other.
Therefore do we regard the Sacred Blade before us as the Serpent's fang and the Witch-

king's knife, as the double-edged way of ascent and descent, by whose incision the skin of mortality is shed.

By the turning of the Blade to pierce the skin of the earth, we exact the first swordstroke of the battle.
Let the falling of the Sickle scatter the newborn seed before the Plough of the Risen Sun.
Let the World be cloven in twain before us, that the Primordial Mountain may arise from the World-field's Well and the fiery grain bestrew the Earth.
For the Birth of the Land shall cleave the Waters in twain, marking the Path for the Gateway of Dawn.
By the turning of Time from the Sickle and Harvest, the grain it shall fall in the Field of Eternity.

By the turning of the Plough in the Crooked Furrow, the Sheaf shall rise tall: the Wound of the White Essence shall be made amidst all.
For the World shall be divided as Mortal Bread and Mortal Bone,- that the Seasons between the Light and the Darkness may be known.
By the turning of the Blade from the Earth to Our Flesh, we exact the second swordstroke of the battle.
By the deed of the knife and the blood-signing of the sinistral brow, we swear to the pact of consanguine transgression.
By the cutting of our skin we break the boundaries of flesh,- here to signify the sacrifice of the Virgin: the ever-giving of his seed to the Powers of Witchdom.
Into the Body of the Other – let the Way of Egression be opened.
The skin of the Serpent and the skin of the Priest are torn 'pon the edge of the double-tongued blade, thus to release Our Bough-antlered Father – He whose brow exalts the Dragon's left horn.

By the turning of the Blade from Our Flesh to the Flame, we exact the third swordstroke of the Battle.
As one we cleave the Aire in twain before us, to rend the veils that conceal Our Spirit.
We divide the heavens 'twixt each moment of time; ordaining the course of the stars and the seasons of the sloughing snake.
We trespass against the infinite field of the sky with the double-edged Blade of the Sickle and Plough, to gather the sheaves and to scatter the fiery seed.
For thus shall we weave the Corn Images of Worship and place each timely deed in the season of our attainment – bound as a knot in the endless birthcord of years.
By the touch of the Arthana to the Single Flame, let the Black Light come forth from the undying fire,- forever to hallow our heart and our hearth, to perpetuate the continuum of our self-realisation and thus transcribe the nature of Eternity to the midpoint of each and every moment.

Thus, across every threshold of Time, the Torch of the Light-bearer is passed on – age unto age, flesh unto flesh – forever to shine forth in the Paths of the Chosen. From this Point and throughout all Eternity, Æon of all Æons be born!

O' Azhdar Al Tais Hu!
Thou who art Man and Serpent made one!
Thou God who art blackened in the Forge of the Sun!
Turn Thou Thy Face between the Four Ways of Existence and turn Thou Thy Blade to the Four Ways Between, here to make and mark
the Cross-roads for the Mysteries of Death.

By the crossing of the Straight Sword and the Crooked Serpent's Fang,
cut and curse us with the Blood-sign of Our Covenant.
By the Knotted Cord and the Flaming Torch, bind and bless us with the Signs of Mediation and Succession.
Place Thou the Seal of Initiation upon us: the Accursed Benison of the Sinistral Tine.

All that cometh forth into the Paths of Eternity – all that is born in the seasons of gods and of men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Fifth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

VI – THE TELLURIC SPELL OF THE RIGHT HORN

Mantic Formula:- *AZ SA EQAH HU (AZ SAH IKAH HU)*

Preliminaries:- With the left hand let a coin be placed to the lips, kissed and then touched to the pelvic region – to the horns of the womb, and then to the right side of the head. The coin should then be buried in the appropriate point of the earth-sign and the Sigil of Sa'eqah Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be lit and thus signal the work of the spell to commence; the deeds of the sorcerer and the placing of offerings following in accord with the direction of word and intent.

Behold, the Point of Our Communion:
the Gateway to the Sixth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Sixth Shrine of Our Elder Worship be manifest upon the Earth.

May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Way of the Red Serpent: the Path of Manifestation for the Mystery of the Dextral Horn within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path!
O' Serpent thrice-coiled about the Witch-queen's pelt.

Partake in these Words and Deeds of Arte,- for thus shall we marry in the battle-field of our natures, that in pleasure and through pain we may go forth beyond all mortal limitations, to enflesh beyond both woman and snake.
By the blessing of the earth-sign and the dextral anointing of the skull,
we here create the Point of Transmutation: the Pathway prepared for the transcendence of Form.

By the offerings of nourishment strewn upon the Point of Communion,
let us feast together upon the tokens of the Sacrificed World.
We partake of the wolf-grain, the remnant from the last earthly harvest.
We swallow the Old Moon that to our lips hath fallen.
We drink from the earthen womb, from the death-cradled and bornless.
We eat of the bone-seed and sup the black wine — we gain sustenance from the flesh of the unburied dead.

Together we feast 'pon the last relics of the World-field 'til naught remains but the Feast of the Other.

Therefore do we behold the Sacred Blade before us as the Serpent's fang and the Witch-queen's knife, as the double-edged way of ascent and descent, by whose incision the skin of immortality is taken.

By the turning of the Blade to pierce the core of the Flame, we exact the first wound of our union.

By the touch of the Arthana to the Single Flame, let the White Darkness be born from the lightning-bolt's strike,- here to hallow our heart and our hearth, to create the Point of Our Secret Revelation and thus transcribe each moment to the midpoint of eternity.

For upon the threshold of every instant the colbran-spear of the Night-wanderer is held aloft, imminent to strike in the moment of chance.

As one we cleave the Aire in twain before us, to rend the veils that conceal Our Spirit.

We divide the æons 'twixt the times of Becoming, ordaining the tides of our blood and the seasons of the snake.

We trespass against the Light of the Unending Day with the heedless Blade of the Night, to slay and thus beget the Many-formed Shadow, the Leaper amidst the Sabbat-flames!

For thus shall we dance between a myriad of forms, to carve the Aire and to bind the Thorned Images of all Blasphemy. By this, our revealed intent — focus'd in the very instant of change, we shall pierce to the core of the endless knot and sever our bond with the birthcord of years.

By the turning of the Blade from the Flame to Our Flesh, we exact the second wound of our union.

By the deed of the knife and the blood-signing of the dextral brow, we swear to the pact of consanguine transgression.

By the cutting of our skin we break the boundaries of flesh,- here to signify the sacrifice of the Virgin: the ever-giving of her blood to the Powers of Witchdom.

For the Body of the Other — let the Way of Ingression be opened.

The skin of the Serpent and the skin of the Priestess are torn 'pon the edge of the double-tongued blade, thus to release Our Crescent-horned Mother —

She whose brow exalts the Dragon's right horn.

By the turning of the Blade from Our Flesh to the Earth, we exact the third wound of our union.

Let the falling of the Plough release the newborn blood of the Sickle Moon.

Let the World be cloven in twain before us,- that the Primordial Waters may break from the World-field's Well and the scarlet inundation bathe the Earth.

For the Birth of the Sea shall cleave the Land in twain, marking the Path for the Gateway of Dusk.

By the turning of Time from the Plough and the Furrow, the Sheaf shall stand tall in the Field of Eternity.

By the turning of the Sickle, the grain it shall fall: the Cleft of the Red Essence shall be made amidst all.

For the World shall be divided as Mortal Bone and Mortal Bread, that the Seasons may be known betwixt the Living and the Dead.

O' Azhdar Al Sa'eqah Hu!
Thou who art Serpent and Woman made One!
Thou Goddess who art reddened in the Well of the Moon!
Turn Thou Thy Face between the Three Ways beyond us and turn Thou Thy Blade to the Three Ways Within,- here to make and mark the Cross-roads for the Mysteries of Life and to open the Way that is hidden in Death.
By the crossing of the Crooked Sword and the Straight Serpent's Fang,
cut and curse us with the Blood-sign of Our Covenant.
By the Burning Knot and the Lightning-bolt,
liberate and bless us with the Signs of Direction and Intercession.
Place Thou the Seal of Initiation upon us,
the Blessed Malison of the Dextral Tine.

All that cometh forth into the Points of Instantaneity — all that is born in the alignments of gods and of men — we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may go forth to embody the Sixth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

VII — THE TELLURIC SPELL OF THE SPINE

Mantic Formula:- *AL LA TAI IFA HU*

Preliminaries:- With both hands let a coin be placed to the lips, kissed and then touched to the place of the heart and thereafter to the base and apex of the spine. The coin should then be buried in the appropriate point of the earth-sign and the Sigil of La'ta'ifa Hu drawn on and around the place of its interment. Upon the ensigilled point let a single candle be lit and thus signal the work of the spell to commence.

.....

Behold, the Point of Our Communion,
the Gateway to the Seventh Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Seventh Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Primordial Axis of the Sorcerous Domain,

here to cast forth the Burning Stang as the Spine of all Witchdom,
here to beget the Path of Manifestation for the Heart, Hide and Bone of the Serpent's Power within the Self-born Flesh of the Wise.

.....

O' Thou Unknown Spirit of the Crooked Path!
Thou who art the Unconquerable Power of the Elder Gods revealed unto Man in the Form of the Snake.

O' Thou Hidden Serpent of the Invisible Fire, thrice-coiled and seven-times knotted, a-seething in the core of all Sorcerous Flesh.

Thou art as the Essence in the Heart of the Forge, turning and churning in the molten sea of star-iron.

By Our Words and Our Deeds we draw Thee forth from Thy lair – bidding Thee to spread Thy Power throughout us, from heart unto skin, to scourge and to burn all in Thy wake – purifying all to the Intent of the Crooked Path.

By the Giving of the Seven Offerings we open the Way before Thee.

By the cross-signing of the Point, in earth and in flesh, we prepare the Way for Thy Coming Forth.

Therefore do we bid Thee to unfurl from within us and here cast forth anew the direction of the tortuous Dragon-road.

For as Thou dost come forth from within us, so do we step forth within Thee; that together we may meet in the Crossroads of the Forge, in the Golden Pyre where the Undying Torch and the Lightning-bolt cross.

In the Forge is Our Troth: Here Serpent and Man confront the Other; each the Murderer and yet the Lover.

In the Flame is the Marriage-bed and the Battle-field of Our Agapae, and from our murd'rous union cometh forth the Solitary Child.

For none but He and none but She, none but the Dragon-sorcerer may step forth alone upon the Crooked Path.

Therefore do we bid Thee, O' Serpent and Man, to here behold the Threefold Symbol of Thy Turnskin Child.

Here behold the Trident-staff of the Wanderer, exalted to the Heavens, lauded in the

Deep,- here transfixing the Heart of All Worlds. For where-e'er the Wanderer's Staff shall fall, within and beyond the domains of gods and men, there the Path shall turn anew, there the Path shall crooked lie.
This is the Primordial Axis of the Sorcerous Kingdom, here raised before us as the Symbol of the Column, to mark the Triple Crossroads of Our Covine within the Sevenfold Double-House of Star, Earth and Tomb.
Behold, O' Man and Serpent, the Triforked Sceptre!
By whose authority we shall pronounce the Child's Coming Forth!
By whose battery of knocks upon the Gateways of the Earth we shall pronounce the deeds of Thy Transcarnation.
By each knock the Sacrificial Blade shall turn betwixt Thee.
By each knock Thou shalt murder and marry the Other.
By each knock Thy Flesh shall be cast into the Necropoles below.
By each knock Thy Flesh shall be flayed to the Stars above.
By each knock Thy metal shall be turned in the Forge.
By each knock this hammer shall temper Thy Being.
By each knock the Seal of the Dragon shall be placed.
For the Turnskin Child is wrought as the Seven-metalled Blade.

Let the fourteenfold battery of knocks resound, here to voice our present intent and throughout time to be echoed — for the resurrection of the Sacrifice in the Transcarnate Flesh of the Revenant.

By the First Knock, the Tongue is cut in twain and is severed —
Therefore do we speak with the Tongue of the Child.
Grant us Thy Silence and Thy Speech, O' Azhdeha Al Shujah Hu!

By the Second Knock, the Left Eye is made blind and disgorged —
Therefore do we see with the Left Eye of the Child.
Grant us Thy Sinistral Vision, O' Azhdeha Al Tannin Hu!

By the Third Knock, the Right Eye is made blind and disgorged —
Therefore do we see with the Right Eye of the Child.
Grant us Thy Dextral Vision, O' Azhdeha Al Darakshan Hu!

By the Fourth Knock, the Head is severed and the Skull split in twain — Therefore do we possess the Head of the Child.
Grant us Thy Sentience, O' Azhdeha Al Halka Hu!

By the Fifth Knock, the Left Brow of the Severed Head is pierced and cloven, and in our flesh the Wound of the Left Horn is made. Therefrom cometh forth the White Essence: the Ever-giving Sacrifice of the Virgin.

Therefore do we claim the Sun-emblazon'd Crown of the Father and bestow it upon the Child.
Grant us the Powers of Thy Sinistral Horn, O' Azhdeha Al Tais Hu!

By the Sixth Knock, the Right Brow of the Severed Head is pierced and cloven, and in our flesh the Cleft of the Right Horn is made. Therefrom cometh forth the Red Essence: the Ever-giving Sacrifice of the Virgin. Therefore do we claim the Moon-horned Crown of the Mother and bestow it upon the Child.

Grant us the Powers of Thy Dextral Horn, O' Azhdeha Al Sa'eqah Hu!

By the Seventh Knock, the heart is plucked from the breast, the skin is flayed from the flesh, the bones of the spine are drawn forth and are scattered — Therefore do we claim the Heart, Hide and Bone of the Child.

Grant us the Powers of Thy Heart, Spine and Ever-changing skin, O' Azhdeha Al La'ta'ifa Hu!

Behold! O' Man and Serpent! Behold all ye that speak this Charm,- for we are now fallen 'pon the Triune Point of Our Present Ordeal. Therefore in reverence to Our Covine 'pon the Place of the Spine — let us offer the Threefold Token of Our Kinship and therefore claim the Threefold Blessing of the Child:-

We offer unto Thee Our Blood,- for the crimson wine that once ran in our veins hath passed through the Forge of all Will and now floweth forth within Thee — forever to feed the heart of Thy Sorcerous Nature — to create the possibilities of Thy Transmutation into Forms new and unknown.

We offer unto Thee Our Seed,- for the pallid grain that once slept within us hath passed through the Forge of all Desire and now surgeth forth within Thy Sorcerous Nature, thus to create the potential for our self-willed resurrection in a Form unique and free — predestined for the transcendence of all entity.

We offer unto Thee Our Flesh,- for that which once clothed our spirit hath passed through the Forge of all Belief and now formeth the mutable carnality for Thy Sorcerous Nature. The Flesh of Man and Serpent are here given for Thy Feast, thus to sate Thy Newborn Hunger and begin the Cycle of Witchblood's Self-transmutation.

As we have spoken, so let Eternity bear the echo to accomplish our deeds.

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Seven Breaths from the Void are given.
Seven Earths for the Flesh bestowed.
Seven Days die for the Turnskin's birth.
Seven Stars lie within the Circle's Girth.
Seven have risen and Seven shall fall.
Seven Powers answer to the Crooked One's Call!

.....

By the Eighth Knock, the Left Hand is bound by the Cord, severed and cast forth to dwell within the Void – thus do we claim the Ruling Hand of Malison; therefore do we take the Left Hand of the Child.
Grant us the Powers of Thy Sinistral Talon, O' Azhdeha Al Dhiban Hu!

By the Ninth Knock, the Right Hand is bound by the Cord, severed and cast forth to dwell within the Void – thus do we claim the Unruly Hand of Benison; therefore do we take the Right Hand of the Child.
Grant us the Powers of Thy Dextral Talon, O' Azhdeha Al Auhakan Hu!

By the Tenth Knock, the Left Shoulder is cut with the Sign of Ascent and the Flesh is torn to open the Way. Let the Body of Light go forth beyond, severed from the World and cast forth in heavenward flight...

Therefore do we possess the Winged Luminescence of the Child.
Grant us the Powers of Thy Sinistral Wing, O' Azhdeha Al Boracan Hu!

By the Eleventh Knock, the Right Shoulder is cut with the Sign of Descent and the Flesh is torn to open the Way. Let the Body of Shadow go forth beyond, severed from the World and cast forth in infernal flight...
Therefore do we possess the Winged Shade of the Child.
Grant us the Powers of Thy Dextral Wing, O' Azhdeha Al Dhih Hu!

By the Twelfth Knock, the Left Leg is severed and the Phallus is torn from the root of the loins. The seed of our union is cast forth upon the Pathway of the Sun – to anoint and to hallow the Crossroads of the Step and Plough...
Therefore do we do claim the Sinistral Gait to ensorcel the Child.
Grant us the Powers of Thy Sinistral Leg, O' Azhdeha Al Thu'ban Hu!

By the Thirteenth Knock, the Right Leg is severed and the Kteis is cut from the root of the loins. The blood of our battle is cast forth upon the Pathway of the Moon – to libate and to hallow the Crossroads of the Sickle and Step...Therefore do we claim the Dextral

Gait to ensorcel the Child.
Grant us the Powers of Thy Dextral Leg, O' Azhdeha Al Qadam Hu!

By the Fourteenth Knock, the final vestiges of Flesh are bared to the turning of the Sacred Blade: the bones are cracked and scattered, each sinew and muscle torn, each part divided and cast forth —

Therefore do claim the Last Flesh for the Totality of the Child.
Grant us the Powers of Thy Tail, O' Azhdeha Al Ghauzar Hu!

.....

SILENCE

.....

By the Unheard Knock — in Speech and through Silence —
the Spirit goeth forth and is cast through the Forge...
Therefore do we claim the Soul of the Child.
Grant us Thy Body Entire, O' Azhdeha! Qayin Protogonas Hu!

As One in Mystery, we stand before the Column of the Primal Fetish-tree. We behold the Fiery Pillar raised unto the Stars: the First Idol, the Double of all Otherness and the Mirror of Self.

We convene upon the Triune Point 'twixt Depth and Height, empowered with the Light of the Burning Stang, empowered within the Shadow of the Trident's Flame.

Newborn, we dwell within the Body of the Turnskin!

Unknowable 'neath the guizing shroud, we are hidden in the motley of many pelts. For Ours is the cloak of ever-changing skin, flayed from Serpent and flayed from Man — as from the corpse of our own fallen brother.

Let all that we place upon this Point be bound unto the Path,- each knotted cord and weapon of arte, each body and soul stolen from Fate.
For we are the Trivagant Child, the Body of all Spirit-wanderers!

We veil the truth of our countenance and don the mask of our own birth-caul; here to whisper the fulfilment of these Mysteries, to recount and foretell the many turnings of the bone-strewn path...the Crooked Way from Now through all Eternity.

O' Azhi Al La'ta'ifa Hu! All things come forth to the Dragon-road, yet who shall attain and who shall fall? All we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee, we alone may embody the Seventh Secret Temple of the Dragon upon the Earth.

By the Sign of Silence, so shall it be!

VIII — THE TELLURIC SPELL OF THE LEFT HAND

Mantic Formula:- *AL DHI BAN HU*

Preliminaries:- Let a coin be held in the right hand, kissed and then touched by the right hand to the palm of the left. The coin is then to be buried by the left hand in the appropriate point of the earth-sign. The Sigil of Dhi'ban Hu is then to be drawn on and around the place of the coin's interment and upon the point a single candle lit. The work of the spell should then commence.

(N.B. — In the Spells of the Left and Right Hands a cord is needed in order to bind the hand at the appropriate juncture of the conjuration.)

Behold, the Point of Our Communion:
the Gateway to the Eighth Secret Temple of the Dragon.
By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Eighth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Way of the Left Hand: the Path of Manifestation for the Serpent's Hand of Malison within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! O' Thou Serpent concealed in the Left Hand of Man.
Be Thou revealed through these Words and Deeds of Arte, for thus Thou shalt guide Our Hand beyond the Veil of Sloughs that Thou hast shed — even beyond the shadows that together we have cast.

By the cross-signing of the Earth and the digits of the Hand may the voice of the Arcanum be uttered beyond the Fourteen Gates of the Flesh.

Let the Hand be outstretched in the Fivefold Sign of the Averse Worship; may the Body of Perception be prepared for the Coming Forth of All who wander by Night.

May the manifold offerings be laid upon the Ensorcelled Point and here be moon-wise hallowed in the Gestures of Arte.
By the giving of bone and of sacred powder, by the tokens of wortcunning strewn upon the ashen signs, let the secrets of the grave be whispered through our deeds.

By the sevenfold offering of the Tree,- by the black-seed and the hooked root, the thorned stave and the twisted shoot, the knotted wreath and the gnarled bark, and the flower that blossoms in the dark,- let the Knowledge of the Wortbane grow within us. Let the Many Powers of Blight and Blessing be revealed. As the deed is done, so may each secret be known.

O' Serpent coiled about the Left Hand of Man, we bid Thee to tighten in the Witches' Clasp, to be tied about us as the Triple Cord of Our Arte, to constrict and thus make Void the sensations of the Hand. For thus shall the Flesh become the Charnel-ground, eternally ripe for remembrance; the Field of Time brought low by the Sickle's fiery blade; the Kingdom of all Memories prepared for the Feast of the Shadow's Host.

O' Serpent, we bid Thee to possess the Sacred Blade in the Hand that doth oppose Thee and thus to turn Thy fang against the Hand that doth cherish Thee. By Thine incision, we bid Thee to crucify the Caster of Shadows,- to sever the Hand from the abode of its mortal carnality and make it to dwell amongst the Spirits of Night. By the deeds of transgression, may the Blood-sign of the Night-wanderer here be graven upon us.

O' Serpent, as Thou hast turn'd Thy fang toward us in sacrifice, so now doth the Hand of Desecration turn against Thee,- for as the Flesh doth attain within the Posture of the Void – so Thou art released from the constraints of Thy form. Become Thou the Abyss fashioned in darkness, from whence cometh forth all spectral abomination,- the legions of All who are wrought in terror, a-piercing and writhing in the void-severed hand; seething and hissing, tearing and howling in the Sinistral Clasp.
By the deeds of our congression, may the Blood-sign of the Night-wanderer here be graven upon us.

Behold, the Ruling Hand of Malison, spirit-'twined and scarlet-signed, letting forth its blood upon the Earth-sign of Enchantment.

This is the Hand of the Dead,- the palm into which the poisons of the phallus shall flow and into which the venoms of the kteis shall pour.

This is the Hand of the First and Last Flesh to fall in the Field of the Antients.

This is the Hand of Accursed Sacrifice, cut by the Crooked One's Blade and here brought forth from the Black Sun's Flame.

O' Thou Hand of Glory, we here behold Thee as the Thief of Luck and Wisdom. For Thou art the Torch-bearer of the Hidden Light: the Carrion-fatted candle and the Moon-lit tallow.

We honour as the Shadow-clawed Talon born from the death of Serpent and Man. By Thy Gestures, here let Thine Arcana be known.

By the Hand raised above the Flame, let the Image of the Corpse-queen loom mightily behind us; let the Gateway of the Shadow be opened all around us.

By the backward reach of the Hand into the grasp of the night, we clasp and guide the Hand of She who doth await us.

By the forward reach of the night into the Sorcerer's grasp, our Hand is clasped by She: the Lady for whom we wait.

As one in the bond of Hand within Hand, together let us lead the Nocturnal Column: the Procession of All whom we have once been.

Hand in Hand, O' Sorcerer,
Know Thyself as the Bone-adorn'd Husband!
Hand in Hand with the Ever-virgin Harlot,
Thou dost seduce Thyself and the Host of the Dusk.
Hand in Hand with the Skeletal Mother,
Thou dost couple with Thyself to conceive the Sloughs of Hesternity.
Hand in Hand with the Youthful Ancestress, Thou dost beget Thyself amid the Legions of the Night.

Hand in Hand with the Skull-masked Queen of All Living, Thou dost beckon unto Thyself at the Crossroads of Fate; here to lead all unto the Flame of Transmutation. For within the Communion of Thy Division and Union the Poisons of Antiquity shall yield the Nectars of Today.

By the Blessed Hand of Malison, the Sign of the First Curse is given: the Threshold of the Womb is crossed by Cain's blood.

By the laying of Our Hand upon the Crown of the Skull, let the First Power of Magick be taken.

As One we trespass across the boundaries of every mortal worship, casting down each god of man in the turning seasons of our faith, binding each fallen power to the Path of Intent.

We open the lych-gate at the Beginning of the End,- to send forth the Living to sleep beneath the dust and to beckon forth the Mighty Dead to wake at our behest.
We have drawn forth the Essence of the Seven Powers from the Innermost Heart of the World, that here we may gather the Burning Bone-seed from the Desert of Our Exile.

We direct the Flame from the Pyre of the World-field and prepare the Spirit for the Flesh that we would make: we govern the force of our own destruction for the wilful creation of our self-chosen form.

Yet know this, O' Mortal! As Thou dost lead, so the Night-witch shall guide.
In this Mystery Thy Left Hand is severed and is now tied by the Bone-ward to her thrice-woven belt.

By Thine own Blade it is cut; by Thine own cord it is tied,- for Thy Sacrifice is bound to the Blood-mother's girdle, woven with the scarlet thread of Thy countless births, knotted with the noose of Thine untold death, and hung upon her skirt of a thousand serpent-sloughs.

Let now Thy Hand be given in freedom, for as the Flesh doth awake once more to sensation, so let the Powers of the Dragon's Sinistral Talon be wholly made Thine.

O' Azhi Al Dhiban Hu! All that cometh forth into the Sinistral Clasp — the many sloughs of gods and of men — we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Eighth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

IX — THE TELLURIC SPELL OF THE RIGHT HAND

Mantic Formula:- *AL AU HA KAN HU*

Preliminaries:- Let a coin be held in the left hand, kissed and then touched by the left hand to the palm of the right. The coin is then to be buried by the right hand in the appropriate point of the earth-sign. The Sigil of Auhakan Hu is then to be drawn on and around the place of the coin's interment and upon the point a single candle lit. The work of the spell should then commence.

***Behold**, the Point of Our Communion: the Gateway to the Ninth Secret Temple of the **Dragon**.*

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Ninth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Way of the Right Hand: the Path of Manifestation for the Serpent's Hand of Benison within the Self-born Flesh of the Wise.

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O' All-Powerful Spirit of the Crooked Path! O' Thou Serpent concealed in the Right Hand of Man.

Be Thou revealed through these Words and Deeds of Arte, for thus Thou shalt guide Our Hand beyond the Veil of Forms in which Thou dost reside — even beyond the Images that together we have wrought.

By the cross-signing of the Earth and the digits of the Hand may the voice of the Arcanum be made manifest through and beyond the Fourteen Gates of the Flesh.

Let the Hand be outstretched in the Fivefold Sign of Rightful Worship; may the Body of Perception be prepared for the Coming Forth of All who are hidden in the Light of the Day.

May the manifold offerings be laid upon the Ensorcelled Point and here be sun-wise hallowed in the Gestures of Arte.

By the giving of blood and of sacred water, by the tokens of wortcunning strewn upon the reddened signs, let the secrets of the womb be uttered through our deeds.

By the sevenfold offering of the Tree,- by the red-seed and the deepest root, the rune-stave and the straightest shoot, the woven garland and the dryad's hide, and the flower that blossoms in the bright noontide,- let the Knowledge of the Wort-blessing grow within us. Let the Many Powers to heal and hurt be revealed. As the deed is done, so may the secret be known.

O' Serpent coiled about the Right Hand of Man, we bid Thee to tighten in the Witches' Clasp,- to be tied about about us as the Triple Cord of Our Arte, to constrict and to tighten and thus make Void the sensations of the Hand. For thus shall the Flesh become the Trysting-ground, eternally ripe for creation; the Unploughed field prepared for the Spirits to dance; the Way of all Elphame through thicket and through thin.

O' Serpent, we bid Thee to possess the Sacred Blade in the Hand that doth oppose Thee and thus to turn Thy fang against the Hand that doth cherish Thee.

By Thine incision, we bid Thee to crucify the Weaver of Images,- to sever the Hand from the abode of its mortal carnality and make it to dwell amongst the Spirits of the Day. By the Deeds of transgression, may the Blood-sign of the Light-bearer here be graven upon us.

O' Serpent, as Thou hast turned Thy fang toward us in sacrifice, so now doth the Hand of Consecration turn against Thee,- for as the Flesh doth attain within the Posture of the Void — so Thou art released from the constraints of Thy Form.

Become Thou the Abyss opened in brightness, from whence cometh forth the Cornucopia of Untold Life,- the Legions of All who are wrought in secret pleasures, thronging and out-pouring from the void-severed hand; cavorting and coupling, breathing and breeding within the Dextral Clasp.

By the deeds of our congression, may the Blood-sign of the Light-bearer be graven upon us.

Behold, the Hand of Unruly Benison, spirit-'twined and scarlet-signed, letting forth its blood upon the Earth-sign of Enchantment.

This is the Hand of the Living,- the palm into which the sweet tinctures of the phallus shall flow and the balms of the kteis shall pour.

This is the Hand of the First and Last Flesh to rise in the Field of the Innocents.

This is the Hand of Blessed Sacrifice, cut by the Crooked One's Blade and here brought forth from the Old Moon's Flame.

O' Thou Hand of Glory! We here behold Thee as the Bestower of Fortune and Skill. For Thou art the Torch-bearer of the Revealed Light: the Sun-kindled tallow and the Twolven-candle. We revere Thee as the Fire-flesh'd Talon born from the death of Serpent and Man. By Thy Gestures, here let Thine Arcana be known.

By the Hand raised above the Flame, let the Image of the Ever-living King rise in majesty before us; let the Gateway of the Light be opened all around us. By the forward reach of the Hand into the grasp of the day, we clasp and guide the Hand of He who doth serve us.

By the backward reach of the day into the Sorcerer's grasp, our Hand is clasped by He: the Lord whom we do serve.

As one in the bond of Hand within Hand, together let us guide the Diurnal Column: the Procession of All whom we shall become.

Hand in Hand, O' Sorcerer, Know Thyself as the Bough-garlanded Bride!
Hand in Hand with the Ever-virgin Consort, Thou dost court Thyself and the Host of the Dawn.

Hand in Hand with the Bountiful Father, Thou dost couple with Thyself to conceive the Kith of Tomorrow.

Hand in Hand with the Youthful Ancestor, Thou dost beget Thyself amid the Legions of the Day.

Hand in Hand with the Green-masked King of the Dead, Thou dost beckon unto Thyself at the Crossroads of Fate; here to lead all unto the Flame of Transmutation.

For within the Communion of Thy Division and Union the Poisons of Futurity shall yield the Nectars of Today.

By the Accursed Hand of Benison, the Sign of the First Blessing is given: the Threshold of the Tomb is crossed by Cain's blood.

By the laying of Our Hand upon the Earth-shod Step, let the First Power of Magick be given.

Both as One we conjoin across the boundaries of every mortal worship, exalting each god of man in the turning seasons of our faith, binding each risen power to the Path of Intent.

We open the scarlet doorway at the Beginning of Great Return,- to beckon forth the Child from the longest of nights and to gather our kindred at the breaking of dawn.

We have drawn forth the Substance of the Seven Powers from the Innermost Heart of the World, that here we may scatter the Purified Bone-seed throughout the Garden of Our Covine.

We mould our ashes into Unknown Flesh and walk forth anew into the World-field's expanse: we govern the forms of our own creation for the willful encircling of every force.

Yet know this, O' Mortal! As Thou dost make, so the Corpse-king shall take.
In this Mystery Thy Right Hand is severed and is now tied by the Bone-herd to his four-threaded belt.

By Thine own Blade it is cut; by Thine own cord it is tied,- for Thy Sacrifice is bound to the Master's cingulum, woven with the black cord of Thy countless ordeals, knotted with the rope of the infinite circle and hung upon his mantle of a thousand flayed skins.

Let now Thy Hand be given in freedom, for as Thy Flesh doth awake once more to sensation, so let the Powers of the Dragon's Dextral Talon be wholly made Thine.

O' Azhi Al Auhakan Hu! All that cometh forth into the Dextral Clasp – the many living forms of gods and of men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils; that with Thee and within Thee, we may embody the Ninth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

X — THE TELLURIC SPELL OF THE LEFT WING

Mantic Formula:- *AZHI AL BOR AK HU*

Preliminaries:- Let a coin be held in the right hand, kissed and then touched by the right hand to the left shoulder. The coin is then to be buried in the appropriate point of the earth-sign. The Sigil of Borakan Hu is then to be drawn on and around the place of the coin's interment and upon the point a single candle lit. The work of the spell should then commence.

Behold, the Point of Our Communion:
the Gateway to the Tenth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Tenth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Way of the Sinistral Wing: the Path of Manifestation for the Serpent's Winged Luminescence within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! O' Serpent fire-feathered in the starlight of heaven.

Be Thou revealed in this Charm of the Soul's Ascent; be Thou as one in Word and in Deed.

By the cross-signing of the sigil and the blade-bone of the sinistral shoulder, let the Way be prepared for the artifice of conjuration.

By the anointing of the Point with poisoned libation let the Gate of the Sky become visible unto the Hand and the Eye.

Hearken for the Bird of Omen doth crow to signal the crack in the World's edge.

Be here as one with us, all ye who would fly forth above.
We bid ye convene upon the Sacred Crossroads of the Ensorcelled Point,-
to assemble as the Host of All who would climb the star-lathed spiral of the Ascending Dragon-road.
Through the Gestures of Our Arte, here combine in our single intent.

By the touch of the Sacred Dagger to the skin of the Earth,-
We bid Thee, O' Serpent, to arise before us; by Thy prayerful dance of cunning to mimic the motion of the flame and here transfix the Spirit of Man within the trance that is born of the light.

By the touch of the Sacred Dagger to the skin of Our Flesh,-
We bid Thee, O' Serpent, to open the wound for the birth of the Celestial Wing,- to pour forth the star-drained venom of Thy golden fang into the Vessel of Our Ascent.

Here cast forth the essence of Thy Power,- to send forth Thy Shade and call forth Thy Double through the Twofold Gate of the Wound and the World.
May Thy fatal kiss cast aside the carnal slough of Man and, in the venery and the treachery of Thy murd'rous act, serve to rend Thine own pelt asunder.

O' Serpent! Here sacrifice Our Flesh that the Spirit may fly!
Here cast down Thine own skin and send forth Thy Winged Form into the Rising Column of the Skyward Host.

For by the turning of the Blade to pierce the aire above us, we sever the skin that constraineth all Form.

We rend the World-veil to release the Winged Orb of Our Luminescense!

O' Azhi Al Boracan Hu!
Thou Star-winged Soul born from Serpent and Man!
As One let us go forth through the Blazing Gate of Heaven.
As One let us arise on the Sky-piercing Blade.
As One let us ride as the bright-winged Steed,-
Sun-pinioned to herald the Cavalcade of the Aire.

Upward let us fly through the Wound of the World.
Upward let us climb to the Towers of the Watchful.
Upward let us rise to the Light-bearer's Eye.

By the Spoken Charm carried by the Eight-handed Wind;
By the Drum-echo heard in the Wing-beat and Hoof-fall,-
Let the Host here ascend upon the many-tined ladder;
Let the Spirits come forth through the Tree of the World –
In Our Flight to encircle the Seven Hidden Thrones;
In Our Flight to capture all who may trespass the Path –
Drawing all into the Host of the Star-lathed Road;
Binding all in the Throng of the Skyborne Hunt.

Yet hearken! All Ye who ride in the Companie of the Sinistral Flight,- for the Bird of Omen doth echo its call, summoning all to return to the Sorcerer's Domain.

All Ye that have flown forth above and abune, ye are now bidden to return across the river of stars,- to convene once more upon the Ensorcelled Point. For the star-tide of Heaven hath returned to the shore,- here to unite the Host of Light within the Power of the Sinistral Wing.

O' Azhdeha Al Borak Hu! All that crosseth the Path of Thy Sinistral Flight – the ascendant host of gods and of men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Tenth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

XI — THE TELLURIC SPELL OF THE RIGHT WING

Mantic Formula:- *AZHI AL DHI HU*

Preliminaries:- Let a coin be held in the left hand, kissed and then touched by the left hand to the right shoulder. The coin is then to be buried in the appropriate point of the earth-sign. The Segil of Dhih Hu is then to be drawn on and around the place of the coin's interment and upon the point a single candle lit. The work of the spell should then commence.

Behold, the Point of Our Communion: the Gateway to the Eleventh Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Eleventh Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Way of the Dextral Wing: the Path of Manifestation for the Serpent's Winged Shadow within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! O' Serpent mist-feathered in the shroud-light of Hell.

Be Thou revealed in this Charm of the Soul's Descent;
be Thou as one in Word and in Deed.

By the cross-signing of the sigil and the blade-bone of the dextral shoulder, let the Way be prepared for the artifice of conjuration.
By the besmearing of the Point with wortbane and root, let the Mouth of the Earth gape open before the Outstretched Hand and the Open Eye.

Hearken for the Bird of Omen doth screech to signal the crack in the Cavern of Blood.
Be here as one with us, all ye who would fly forth below.
We bid ye convene upon the Sacred Crossroads of the Ensorcelled Point,- to assemble as the Host of All who would climb down the Tomb-paved spiral of the Descending Dragon-road.

Through the Gestures of Our Arte, here conspire in our single intent.
By the turning of the Sacred Dagger throughout the Circle's horizon we cleave the skin of the aire.
We call Thee forth, O' Serpent, to appear before us; by Thy blasphemous dance of beguilement to merge with the shadow that surroundeth the flame and lure the Spirit of Man into the trance that is born of all darkness.

By the touch of the Sacred Dagger to the skin of Our Flesh,-
We bid Thee, O' Serpent, to open the wound for the birth of the Infernal Wing,- to pour forth the corpse-drained venom from Thy leaden fang into the Vessel of Our Descent.

Here cast forth the Essence of Thy Power,- to send forth Thy Double and call forth Thy Shade through the Twofold Gate of the Wound and the World.
May Thy fatal kiss cast aside the carnal slough of Man and, in the venery and the treachery of Thy murd'rous act, serve to rend Thine own pelt asunder.

O' Serpent! Here sacrifice Our Flesh that the Spirit may fly!
Here cast down Thine own skin and send forth Thy Winged Form into the Descending Column of the Infernal Host.
For by the turning of the Blade to pierce the Earth below us, we sever the skin that constraineth all Form.
We rend the World-veil asunder to cast forth the Winged Orb of Our Noctilucent Shade!

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O' Azhi Al Dhih Hu!
Thou Shadow-winged Soul born from Serpent and Man!
As One let us go forth through the scarlet fissure of Hell.
As One let us descend on the Earth-piercing Blade.
As One let us ride as the wraith-winged Steed,-
Moon-pinioned to herald the Storm-rade of the Dead.

Downward let us fly into the Chasm of the Open Tomb.
Downward let us rove amid the Haunts of the Dreamer.
Downward let us fall into the Night-wanderer's Eye.

By the Whisper'd Charm of Breath and the Call of the Hollow Bone;
By the Silent Note heard between Wing-beat and Hoof-fall,-
Let the Host here descend upon the many-tined ladder.
Let the Spirits go forth through the roots of the Tree —
In Our Flight to encircle the Thrones of the Deep;
In Our Flight to capture all who may trespass the Path —
Drawing all into the Host of the Tomb-paved Road;
Binding all within the Throng of the Skeletal Parade.

.....

Yet hearken! All Ye who ride in the Companie of the Dextral Flight,- for the Bird of Omen doth echo its call, summoning all to return to the Sorcerer's Domain.

All Ye that have flown down to the Depths below, ye are now bidden to return across the river of blood,- to convene once more upon the Ensorcelled Point.

For the blood-tide of Hell hath returned to the shore,- here to unite the Host of Shadow within the Power of the Dextral Wing.

O' Azhdeha Al Dhih Hu! All that crosseth the Path of thy Dextral Flight — the descendant host of gods and of men — we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Eleventh Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

XII — THE TELLURIC SPELL OF THE LEFT LEG

Mantic Formula:- *AL THU BAN HU*

Preliminaries:- Let a coin be held in the right hand, kissed and then touched to the left thigh and left foot. The coin is then to be buried in the appropriate point of the earth-sign. The Sigil of Thu'ban Hu is then to be drawn on and around the place of the coin's interment and upon the centre of the point a single candle lit. The work of the spell should then commence.

.....

Behold, the Point of Our Communion: the Gateway to the Twelfth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Twelfth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Double-way of the Witch-king's Step: the Path of Manifestation for the Serpent's Sinistral Gait within the Self-born Flesh of the Wise.

.....

O' All-Powerful Spirit of the Crooked Path!
O' Thou Serpent whose coils do 'scribe the Circle's omnipresent round. Partake within these Words and Deeds of Arte, that together we may ensorcel the Horizon of the Day-trodden Path.

Here behold the Left Foot of the Witch-king placed within the Compass of the Earth-graven Sign,- here placed within the Void that Thy Coils do ensnare.

By the placing of Our Flesh within the Circle of Thy Sign, by the incantation of the Charm within the Compass of Thy Flesh, may the Knowledge of the Sinistral Gait be pronounced and in Our Deeds become Truth.

By the laying of the Left Foot within the Cipher of the Arcanum, we signify the Double-way of Our Going Forth into the Day-without-End.

By this Deed we step across the Circle's threshold to walk within the Round Sign of Earth — by the deosil turning in the backward embrace and the withershins turning toward the Sun-mirrored Face.

By the Sinistral Gait we traverse the outermost coil of the Dragon-road, that in Time and through the Seasons of Our Attainment, we may rise upon the Throne within Thine Innermost Coil.

As the Sinistral Step is here hallowed, so may the Enchantment be reified throughout every domain within the kindred deeds of all the Dragon's Brood.

May the Light-bearer's Procession go forth to dance upon the Corpse-road of the Flayed One's back.

.....

O' Serpent! Be Thou as the Cord to mark Our Way through the Labyrinth.
Be Thou as the Noose knotted with the turning of Thu'ban and Helios. Here lead us within the traverse of the Void. Here bind us within the Stillness that is hidden between each Posture of the Sun-wise Sacred Dance.

O' Serpent, be Thou as the Unyielding Blade that doth ever turn beneath us: the Sword-edge Road of Great Ordeal.

For in the Craft of Thy Making and Thy Taking, each step is the hammer-fall to temper the metal; each step is the unknown turning of Thy Nature within us: the Power which casts us forth to transgress the Pathway anew.

Here let Thy fang turn against us,- to crucify the mortal foot within the Point of Immutable Intent; to break the skin and thus release the Flame-fetch to stalk the domains beyond the House of the Flesh.

O' Serpent! As Thy fang doth cut the carnal fetters of Man, so the bloodied foot shall fall to free Thee in kind; for together have we strayed to the Crossroads of Life and Death. Together we die to beget the Living Image of this Mystery.
***May** the Power of Our Offering be conjured as the Spirit of the World-field, here to **watch** over us; to guide Our Step within the Arcanum of the Sinistral Gait.*
***May** the Numen of Our Giving become the Consort of the Dragon's Taking. May the **Witch-king** be clothed in the World-field's skin.*
***May** the Spirit take Flesh before us!*

***O'** Lord of the Field! We conjure and name Thee as the Corn-king, that we may take **and break** Thy guize with the turning of the year.*
***Thou** dost bestow the Scarlet Bread of Sustenance that feedeth Our Flesh.*
***Thou** art hidden in the Twolven-stave, the Ever-ripened Sheaf that doth stand as the **Phallus**.*

Thou art revealed in the swathe that the Sickle hath cut.
Thou art the Seed that is fallen to the foot on the Cross; the Seed that is scattered to the Sun-riven Furrow.

For Thou art virgin-born at the Crossroads 'neath the Step and the Plough, and with the turning of the year Thou art brought low 'neath the Sickle.
Thy Gold-crowned Brow shall lie bruised by the Blade and the Falling Foot, and yet Thou art made free at the turning of the Ways — for Thy Flesh is cast forth to inhabit the World.

O' Azhi Al Thu'ban Hu! In the Mystery of the Sinistral Gait the Witch-king is made One with Thee. Thy Primordial Step doth cast the Smaragdine Light of the First Fallen Star, turning corpse and child toward each other, sending forth new life wheresoever the Wayfarer's foot shall turn.

Thou hast placed the Mark of the Star-born in the Chosen Abodes of Flesh: Thou hast strewn the Burning Bone-seed through the Unedged Field of Existence.

O' Wastrel full-wise and cunning! Thy Wolf-bless'd Grain of Tamelessness doth overflow the Ossuary door and here is cast forth, by both hands alike, as the bifurcate river of blessing or bane that rusheth forth o'er the Earth.
With the passing of our envenomed foot the verdant tide shall rise or fall.

Together we shall dance through the Body of the World-field, hidden in the Greenwood's pelt of many seasons,- sky-robed and earth-shod in the ever-changing skin.

Together we step and remember; together we step and become;
Here to cast forth the Crooked Way from the Elder Domain of Those without Name to the Circle that 'scribes the Infinite Round.

Together we step and arise from the First Flame, out from the Ashes and the Sea of Sacrificed Blood.

Together we cross the Threshold at the edge of all Worlds, to kneel and to steal within the Sanctuaries of Forbidden Wisdom, to turn and to dance in the Pyre of Exaltation, to leap in the Last Flame that consumeth All.

Where the Unnamed Step doth rest, so the Foot of the Other goeth forth.

Both as One, let Our Path beget the Light-bearer's Procession: each Step to echo the Truth of these Words.

O' Azhdeha Al Thu'ban Hu! All who trespass the Path of Thy Sinistral Gait — the many false believers of gods and of men — we claim for Thee as Our Offering and here

place within the compass of Thine encircling coils, that with Thee and within Thee we may embody the Twelfth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

XIII — THE TELLURIC SPELL OF THE RIGHT LEG

Mantic Formula:- *AL QAD AM HU*

Preliminaries:- Let a coin be held in the left hand, kissed and then touched to the right thigh and right foot. The coin is then to be buried in the appropriate point of the earth-sign. The Sigil of Qadam Hu is then to be drawn on and around the place of the coin's interment and upon the centre of the point a single candle lit. The work of the spell should then commence.

Behold, the Point of Our Communion: the Gateway to the Thirteenth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Thirteenth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,-
here to illumine the Double-way of the Witch-queen's Step: the Path of Manifestation for the Serpent's Dextral Gait within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path!
O' Thou Serpent whose coils do 'scribe the Circle's eternal round.
Partake within these Words and Deeds of Arte, that together we may ensorcel the Horizon of the Night-trodden Path.

Here behold the Right Foot of the Witch-queen placed within the Compass of the Earth-graven Sign,- here placed within the Nameless Æon that Thy Coils do ensnare.

By the placing of Our Flesh upon the Point of Thy Sign, by the Incantation of the Charm within the Compass of Thy Flesh, may the Knowledge of the Dextral Gait be pronounced and in Our Deeds become Truth.

By the laying of the Right Foot upon the Cypher of the Arcanum, we signify the Double-way of Our Going Forth into the Night-without-End.

By this Deed we step upon the timeless edge of the Circle's threshold to walk within the Round Sign of Earth — by the widdershins turning in the backward embrace and the deosil turning toward the Moon-mirrored Face.

By the Dextral Gait we turn upon the outermost coil of the Dragon-road to affirm the First-taken Step of the Antient One, that in Time and through the Seasons of Our Attainment we may turn once more to affirm the Last Step of Our Brethren upon the Earth.

As the Dextral Step is here hallowed, so may the Enchantment be reified throughout eternity as the present deed of all the Dragon's Brood. May the Night-wanderer's Procession go forth to dance upon the Corpse-road of the Flayed One's back.

.....

O' Serpent! Be Thou as the Cord to mark Our Way through the Labyrinth.
Be Thou as the birth-cord knotted with the turning of Thu'ban and Luna. Here to lead us within the traverse of the Æon of all Æons;
Here to loose us within the Motion-between-Stillness — to lure us forth into Revel of the Moon-wise Sacred Dance.

O' Serpent! Be Thou as the Unyielding Blade that doth ever turn beneath us: the Sword-edge Road of Great Ordeal.
For in the Craft of Thy Taking and Making, each step is the blood-libation that quencheth the metal; each step is the unknown turning of Thy Nature within us: the Power which casts us forth to transgress the Pathway anew.
Here let Thy fang turn against us,- to crucify the mortal foot within the Point of Immutable Intent; to break the skin and thus release the Shadow-fetch to wander abroad beyond the House of the Flesh.

O' Serpent! As Thy fang doth sever the temporal fetters of Man, so the bloodied foot shall fall to free Thee in kind;
for together have we strayed to the Crossroads of Life and Death.
Together we die to beget the Living Image of this Mystery.
May the Power of Our Offering be conjured as the Spirit of the World-field,- here to watch over us; to guide Our Step within the Arcanum of the Dextral Gait.

May the Numen of Our Giving become the Bride of the Dragon's Taking. May the Witch-queen be clothed in the World-field's skin.
May the Spirit take Flesh before us!

O' Lady of the Field, We conjure and name Thee as the Thorn-queen, that we may take and break Thy guize with the turning of the year.

Thou dost bestow the Black Wine of Vitality to empower Our Flesh.
Thou art hidden in the thirteen tides that fall from the Kteis.
Thou art revealed in the Crooked Furrow that the Plough-blade hath cut.
Thou art the Blood that doth anoint the foot on the Cross; the Blood that doth libate the World-field anew.

For Thou art virgin-born at the Crossroads 'neath the Step and the Sickle, and with the turning of the heavens Thou shalt fall beneath the Plough.
Thy Silver-flowered brow shall lie bruised 'neath the Blade and the Falling Foot, and yet Thou art made free at the turning of the Ways – for Thy Flesh is cast forth to inhabit the World.

O' Azhi Al Qadam Hu! In the Mystery of Thy Dextral Gait the Witch-queen is made One with Thee.

Thy Primordial Step doth cast the Rubeate Light of Thy First Risen Star, turning time and tide against each other, setting forth a new direction with each turning of the Wayfarer's Path.

Thou hast made pure the Witchseed in the Bone-yard of Tomorrow; the Course of Our Path Thou hast cast down through the Ages, parting the Way in the Field of Eternity.

O' Thou Death's headed Harbinger! The Corvine-accurst Cup of Thy blasphemous wine doth overflow, breaching the lip of the Nameless Domain,- here to flow, from both hands alike, as the bifurcate blood-tide that rusheth forth from the Sea.

By the passing of our envenomed foot the incarnadine waters shall part or shall overcome the Land. Together we shall dance through the Body of all Flesh,
hidden in the motley of many flayed skins,
man-masked and beast-robed in the ever-changing pelt.

Together we step and predestine; together we step and become –
Here to manifest the turning of the Way from the Elder Domain of Those beyond
Count to the Circle that 'scribes the Eternal Round.

Together we step and ever pass through the Flame, perpetual in our course through the Ashen Pyre and the Scarlet Sea.

Together we trespass the edge of all Forms, to walk and to stalk within the Guize of all Being, to turn and to dance in the Turnskin's Pageant 'twixt every division and direction of Time.

When the Unnamed Step doth rest, so the Foot of the Other goeth forth.

Both as One, let Our Path beget the Night-wanderer's Procession: each Step to foretell the Truth of these Words.

O' Azhdeha Al Qadam Hu! All that do cross the Path of Thy Dextral Gait – the many true deceivers of gods and of men, we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Thirteenth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

XIV — THE TELLURIC SPELL OF THE TAIL

Mantic Formula:- *AL GHA UZAR HU*

Preliminaries:- Let a coin be held in both hands, kissed, and then touched by alternate hands to the base of the spine and to the soles of both feet. The coin should then be buried in the appropriate point of the earth-sign and the Sigil of Ghauzar Hu drawn on and around the place of its interment. Upon the point a single candle should then be lit, and thereafter the exaction of the spell commence.

.....

Behold, the Point of Our Communion: the Gateway to the Fourteenth Secret Temple of the Dragon.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hu.
Let the Fourteenth Shrine of Our Elder Worship be manifest upon the Earth.
May the Breath of the Elder Gods ignite the altar-flame before us,
here to illumine the Forbidden Way, the Narrow Gate and the Poison Place: the Path of Manifestation for the Serpent's Tail within the Self-born Flesh of the Wise.

O' All-Powerful Spirit of the Crooked Path! Almighty and Inexorable Serpent! By the turning of the Blade 'twixt Thy Spirit and Our Flesh let the razor-bridge of Our Going Forth bespeak the unyielding nature of the Column's Path. Let the silent voice of the Arthana bespeak the Fateful Bane of the Blood-oath to which we are sworn: let the Promise 'twixt Man and Serpent be made in its breaking!

O' All-Believer and All-Deceiver! Thy Tail is raised before us in the Graven Image of the Turnskin's Blade. Therefore do we behold the Knife of Great Return – a Sign of Reconciliation and Retribution – raised to the throat of Enchantment's Forth-speaker!

As Thou hast raised us in the blessing of kinship, so now dost Thou turn with the seasons of Thy heart to exact the Kiss of Absolution...to strike the Infidel in the moment of mortal gain.

Thou dost turn the Blade to the throat of Man, to cut deep into the vein of our life. By Thy Deed Thou dost conjure the Arcanum of the Narrow Gate and whisper the Secret of Exile and Return.

By Thine Honourable Treachery, Thou hast released the furled tongue of the Unknown Intercessor to utter this Charm from the Sorcerer's Corpse.

Thou hast severed the bond of profanity and cast wide the gateways of the Flesh, that the blood-tide of all Living may issue from the fatal wound of Man and cast forth the deluge upon the World.

For the blood of stolen offering shall beget the Mirror for the Watchers' Sight, the Libation of Our Sacrifice shall form the Crimson Dewpool wherein the Chosen may scry!

Our Flesh is cast down into the Waters of Eld! We are flayed by the sword-edge of the Crooked One's Tail 'til naught but the Fleshless One, the Boneherd and Boneward, stand as one upon the Circle-shore.

Behold! All Ye that do gather about the Primal Cauldron's rim, for the Skeletal Enchanter shall charm and ensorcel all who gather at the brink of the blood-abyss.

Hearken, O' Serpent, for the Unknown Tongue doth 'guile Thee.
As Thou hast bitten and laid hold of Our Flesh, so now art Thou clasped in the Corpse's hand. Thou art turn'd into the Image of Belief in the hand of the Iconoclast; and thus shall Thy Brazen Form serve as the Beast-headed Stave, wherewith to stir the Cauldron round.

Thy Power shall be cast forth amid the Waters of the World-field's Well, that Thine ever-shifting nature may envenom the Deep.

Thy carnal form shall turn in the many tides of change, moving the mist-veil from the Cathern of Vision and revealing the Silent Oracle in the Antient Abyss.

The Revelation of Thy Spirit shall serve in payment for Thy murd'rous deed.

O' Serpent of many forms! The Corpse's tongue doth pronounce the Transmutation of Thy Nature; the Crimson Flame doth whisper and lash across the Aires to here reveal Thy Mysteries at the Shrine of Ghauzar Hu!

Thou art as the Sistrum of skull-shards and bone-carven bells, a death-rattle leading the Spirits to dance!

Thou art as the Crooked Flail that cleanseth the Circle: the flagellum that steereth the course of the dance.

Thou art as the besom of eight sacred boughs, that sweepeth the Meadow of Stars. Thou art as the Hydra that doth descend to seize Heaven's reflection — to harvest the Shade of the Seven-starred Crown.

Thou art as the Seven-feathered Fan that doth asperge the Charnel-ground and that casteth forth the Substance of Vapour to the Spirits' caress.

Thou art as the Arrow of Devotion, hurled as the bolt from the Watcher's Eye. Thou art as the many-barbed spear, flying from the Outstretch'd Hand to the Crossways between the tides of Time and Domain.

Thou art as the Thrice-barbed Hook cast to the midst of the Primordial Sea, the Trident that draweth out the Sorcerous Body — that raiseth the Flesh reborn from the Deep, imbued with the heart-blood of Serpent and Man.

Thou art as the Bloodied Skein tied 'twixt the Horns of the Scapegod, the knotted thread that leadeth the Soul to the Labyrinth's End.

Thou art as the measure of fate: the cord 'twixt head and heel. Thou art as the binding strand of the spirit-trap, the thread of possession upon the hand, the garter of skin upon the leg. For Thine is the guiding power from the crossways — to lengthen the leap and to straighten the step!

Thou art as the Umbilicus that leadeth from the Necromantic Womb to the Primordial Mass, to the First Flesh that shall clothe the Boneherd's back.

Thou art as the Peacock-plume of Shadow, fallen to the first and last graveside: the Quill to 'scribe Our Name and Sign upon the Water's Page,- to 'scribe and mark the Book of Flames with the ashen seal of troth.

O' Serpent of many forms! Thou art set at the Gateway 'twixt every Alpha and Omega, coiled in the nect'rous heart of the night-flowering lotus.
Silent, Thou dost await the Call at the first and final turning of the Way.

As Thou art held, O' Serpent, in the Corpse-hand of Man, so in the Mirror of the Blood-pool, Man is held in the Corpse-coil of the Snake. Both as One we are turned in the Path of Opposition, that the Flesh and Bone of the Twain may be transformed through the Sacrificial Deeds of the Other.

Together have we drowned in the Well of Blood and Black Poison.
Together have we burned in the Forge of Star-iron.
Together let us rise in the Double-Horizon of the Dragon's Form.

O' All-Believer and All-Deceiver! As One we unite in the Ouroboros of Sacrifice: As Thy Tail hath divided the Tongue of Man, so the Sorcerous Tooth hath turn'd upon the Serpent-skin; and as the Sorcerer's Mouth hath rent Thy Flesh, so hath Thy Fang return'd in kind – to place the Forbidden Kiss at the root of the Sorcerer's spine.

Together we turn in the Ouroborophagia of Sacrifice: Man unto Serpent and Serpent unto Man. Both as One to the Dragon slain: All as One in the Dragon born.

The Circle of Our Union doth now ensorcel the Eternal Field of Sacrifice, to constrict the Infinite Ocean to the Single Point – to the Single Droplet of the Magical Quintessence: the Pearl of Black Light, fallen from the Dragon's brow to the Graal of the High Sabbat.

All who drink of this Cup shall know the Crooked One and the Truth of this Path; for all who seek must pass through the Narrow Gate to the Thrice-coiling Dragon's embrace.

All who drink partake of the Single Communion: the Elixir of Al Ghauzar that yieldeth both the Venom of Fatality and the Nectar of Immortality. Know ye all, that the touch of the Tail to the mortal lip both giveth and taketh Life.

O' Azhi Al Ghauzar Hu! All that doth fall to the Blood-pool of Sacrifice – the many souls of mortal gods and mortal men – we claim for Thee as Our Offering and here place within the Compass of Thine encircling coils, that with Thee and within Thee we may embody the Fourteenth Secret Temple of the Dragon upon the Earth.

By the Sign of the Trident, so shall it be!
Bilo Bilo Hu!

THE VAGITUS II

All initiates shall approach the Threshold of the Twain Circles and kneel before the Shrine of the Skull and Vessels. The following proclamation shall then be read aloud:

The Horizon of all Consciousness is focused in the Perfection of Sentience; all things are chanced for the Realisation of I: the Self as Magick Entire!

This Mystery was begotten in the Pyre that burn'd upon the Night of the Longest Darkness. From the One Sacrifice made at the Axis-point with Eternity, we realise the

True Nature of the Crooked Path: the Unyielding Road of Our Great Ordeal cast forth through all Time and Domain!

O' Dracontiae! O' Dracotai! Fetish-urn of Our Diablerie!
In Thee the World-field is consumed; from Thee the World-field is born.
In Thee the Omnimachia of all Possibilities is fought.
To the Pyre Thou art forever given; from the Pyre Thou art forever taken.
In Thee the Mystery of Our Transmutation is wrought.

Thou art the Shrine of the Sevenfold Double-house; within Thy heart is the altar-flame where both Man and Serpent meet. The primordial compact of Love and Death is seal'd in the murd'rous union of the twain. For within the Trespass here committed for the attainment of power lies the revelation of Witchblood's hidden design: the attainment of the Manifest Quintessence.

By this Rite of Transition may the Present Gnosis of the Vessel become the realised potential for the liberty of Self. Let this Realisation begin Our Self-creation: the Lumina of the Kingdom-to-be! Let this be the Seed of Qayin, attained for the aleatory evolution of the Wise — for the manifestation of the Elder Worship. Let this become the Grain for the final enfleshing of the Arcanum — the Secret of Exile — which we and all our kindred have borne forth from the Outermost Darkness to this, the Point of Great Return.

The Ouroboros of the Twain hath turned full-circle: the Seeker and the Sought are One. From the Empty Point of Communion cometh forth the Truthful Lie of Our Being: the Child begotten of the Unknown Intercessor.
The Arcanum is made Immortal Flesh! Transformed through the negation of all mortal division, self-divided in the unity of the Manifold Void.

As we step forth into the Circle of Being,
so let us the Mystery become!

Let now the Turnskin Child be born!

Let all initates step forth across the Threshold, each bearing their Dragon-vessels into the Circle of Presence. The Magister should cross over first, bearing both his vessel and the Skull. Once within the Blood-acre, the Skull should be returned to its customary position atop the Stang in the North of the Circle. In re-entering the first circle, all should circumambulate, once withershins about its border, before eventually returning unto their appointed stations at its four quarters.

The Formula of the Stellar Transvocation shall then be pronounced. In the place of an adjunctive spell the following words shall be spoken by the Northern Guardian.

Hearken ye all! Companions of the Lie!
Hearken all ye that have come forth from the Longest Night
to this Time that marketh the First Quickening of Light.
Ye are as Virgins new-born to the Sabbat of Azhdeha,-
hear ye these words and be wise!

This is the Secret spoken by the Child:

Man and Serpent – In the Flesh of the Dragon – Both as One!
I, who am known in the Name and Symbol of Cain, am born from the death and the union of mortal man and snake. In speaking of the twain, I bid ye,
know that Thou dost summon the Power of Magick from the Point of Thy Beginning and End. For the Double-tongued Blade of mine All-Powerful Spirit surgeth forth from the Flame of Nuptial Sacrifice to enter and transform Thy Flesh.

Therefore, do I bid Thee, O' Sorcerer, to know Thyself
as the double-natured soul, the Wanderer alone in the midst of all.
Know ye, O' Dragon-sorcerer!
The Mark of this Mystery is bestowed upon Thee.

Bilo Bilo Hu!
Hu Azha Ka!

(Close Transvocation)

The initiates shall then proceed to circumambulate the Double Circle, each bearing forth their Vessels about the full compass of the earth-sign. When all have trodden the Path to their satisfaction, let each place their Vessel in the appropriate station of the first circle. Time should then be taken to rekindle the Blood-acre's hearth. The second circle is then to be swept by besom and bough, so that its offerings may be gathered upon the central 'zeroth' point and there may be consumed by fire. When a fire burns brightly at the heart of both circles, all initiates should conjoin in the recitation of the following charm:-

THE CHARM OF THE FORGE

Into Qayin's forge the first earth is laid,
by seven tongues charmed and by seven tongues flayed;
And from the first earth the first metal is made,
but the old clay must break to nourish the Blade.

The Flame of the Forge is the Lair of the Snake,
it remembers the Gods that some men forsake.
So within Qayin's Forge the knife it must turn,

to gain its own power where others must burn;
And within Qayin's Oven will mark the clay-bread
to show the Old Gods whom the Serpent has wed.

Some it will mark and these are the Few,
And some it will shun and others eschew.
The Blessed are They who shall nourish the Flame
who shall pass through the Forge to gain a new name.
The Cursed are Those who shall nourish the Fire,
yet pass not beyond the Door of Qayin's Pyre.

So come ye, my Kindred and cleave to the Blade,
for such is the Path to some men forbade.
For now in Qayin's Forge the first metal is laid,
by seven charms purged and by seven charms flayed;
and from the first metal seven others are made,
for the old clay must burn to temper the Blade.

The Sun it shall rise, yet here ever fall,
to nourish the Flame that heedeth the Call.
From out of the Forge the knife is drawn pure
by Hammer and Smith its measure made sure.
And the fall of the Sun shall strike the blade true;
the Path is here shown for the Chosen and Few.

When the Charm has been recited each initiate should gather ashes from the twin pyres, for these shall serve as the Powders of Arte to be offered to the Vessel at the next Dark of the Moon.

When all is accomplished and each has fulfilled such adjunctive acts of Arte as determined by personal predilection, let the initiates convene about the fire in the first circle for the utterance of the Consummation.

Let the final knell of the rite be given and in solemnity
the words of consummation be spoken.

THE CONSUMMATION OF THE HU RITE

Behold! The Black Sun doth shine from the Forge of Creation,
casting forth the First Light to the World of Our Making.

Behold! For now the birth-right of the Dragon-sorcerer is claimed:
the Spirit of the Elder Gods is made Flesh.

The Turnskin Child is manifest within the Heart of the Primordial Isle.
The Sacred Race of the Serpent is enthroned upon the Immutable Stone.
The Blood of Sacrifice hath nourished the World-field and runneth as the Eternal River to encircle the Land of the Ever-living.

As we step forth in secrecy so let this Mystery be complete!
May the Cursing be, may the Blessing be...
upon all who have fulfilled the Pilgrimage of Hu!

Bilo Bilo Hu!
Hu Azha Ka!

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After the consummation has been pronounced, each initiate in turn should traverse the twin pyres by the gestures of the spinning leap. To jump the fire in the second circle is to place the divine spark from the hearth of the Black Sun at the point of the World's newfound birth. To jump the fire in the first circle is to draw all power raised in the second and seal its empowerment in the Acre of Flesh and Blood.

ADDITIONAL COMMENTARY TO
the Fourteen Arcana of Hu

The Mystery of Hu is the Creation of the Fourteenfold Temple of the Dragon upon the Earth.

The entire procedure of the Hu Rite vivifies the fourteen dragon-points within the body of the initiate. Through conjunction with the prerequisite and subsequent tasks of initiation it serves to cohere the focal states of transitional consciousness whereby the aspirant becomes the living vessel receptive to the empowering continuum of the Crooked Path. Whereas the Stellar Spells create the ingression of the initiating current through the sidereal points of external focus, the Hu Spells reify the current of gnosis within terms of physicality – as the manifest powers of the Dragon within the flesh. It is the realisation of the 'stars' as physical power-zones which is of primary importance in comprehending the function of the Rite and its composite arcana; for it is through this understanding that the initiating current, incepted through the daily praxis of the Stellar Spells, is given the mundane context of its reification. In combination with the Stellar Arcana and with the other series of formulae constituting the Draconian Gnosis the Hu Spells serve to focus and direct the manifold ebbing and flowing of the ophidian energies into, through, and beyond the earthly vessel of the sorcerer.

The Point of Communion

In practical terms throughout the Rite the singularity of the sorcerer's awareness focuses within 'the Point of Communion'. The one-pointedness of sentience is attenuated in various manners, but it is the fourteenfold hypostasis attained through the telluric dragon-points which forms the primary context of manifestation for the Monad of Awareness: I.

In consideration of this understanding it is important to give comment upon the manner in which the One Point is translated to the fourteen specialised microcosmic zones, both within the geomantic linearity of the earth-signs and in the body of the sorcerer.

At the beginning of each Spell the sorcerer stands before a virginal point of the earth-sign, a node of the geoglyph transected by a simple cross-signing of powders to signify its appointed position. The point is latent, both in its ritual expression and within the physical body of the sorcerer; it is a power-zone of potentiated force accrued through the ordeals of the path and awaiting the empowerment of 'Hu': the word carried upon the breath of the Dragon.

The process through which the immanence of each point is realised is specific to the nature of each separate power-zone, but with each point it is begun with a simple formula of consecration:-

The one-pointedness of the sorcerer is given form as a coin or votive obulus: a token symbolizing the transaction between the mortal aspirant and the Serpent. The function of the coin is to create the initial alignment between a node of the physical body, a node of the earth-sign and a facet of the Dragon; the process of its silent consecration functions to achieve this purpose. The coins used for this act should have passed through the fire of the longest night and have been gathered therefrom with the ashes of consummation.

The process of the coin's consecration is as follows. Firstly, the coin is blessed without word – it is kissed and thereby receives the breath of empowerment: the stellar breath of initiation. Secondly, it is touched to the appropriate part of the sorcerer's flesh, this is to signify the part of physicality subject to the transmutative procedure of the Spell. Thirdly, the coin is offered at the corresponding node of the spiral geoglyph; it is placed within the 'mouth' of the earth, and there serves as the fee of entrance into the state of communion between Serpent and Man.

The coin opens the point and creates its nexus of empowerment. The nexus is then extended to form a zone of votive concentration by the act of tracing a specialised earth-sign around the place of the coin's burial. This zone is then regarded as the Point of Communion in extension and serves as the 'Shrine' or sacred area in which the gestures of the Spell are enacted and upon which the many offerings are sacrificed.

The power-zone focalising the communal point is further realised through the placing and lighting of a single candle upon the location of the coin's burial. This literally 'inflames' the point with the substance and essence of illumination. The candle-flame serves as a visible portal – a gateway of light through which the current of initiation may effuse all who gather at its earthen crossroads. With the lighting of the waxen taper the Shrine is prepared; the flame is the wordless signal for the Spell to be pronounced.

In addition to the alignments established by the coin, earth-sign and candle, the awakening of the physical counterpart to each geomantic dragon-point is most specifically attained through the ritual gestures of the Sacred Blade. For the Sorcerer's Knife, the Holy Arthana, serves as the embodiment of the transgressive sacrality which characterizes the very ethos of the Crooked Path. Its turning betwixt earth-sign, flame and flesh – the microcosmic hypostases of the Monad – delineates the course of sacrifical transformation partaken of by both the Sorcerer and the Ophidian Power. The Arthana is thereby realised as the weapon of intercession that moves between the twain forms of Man and Snake: it is wielded by both against the other and by the Other against both.

The Times of the Hu Rite

In accordance with the chronomantic arcana of the Sacred Arte and in terms germane unto the nature of the Crooked Path, the time appointed for working of the Hu Rite occurs when the candidate has completed the seven prerequisite tasks of the Path and the first light of illumination begins to quicken amid the darkness of his ordeals. Its time is therefore chosen by the omens of attainment upon the Path and by the motion of the Dragon's intent within the aspirant. In the operative lore of the Quadrigan Covine it is the duty of the Presiding Magister to guide his fellow aspirants, to recognize when they have fulfilled the prerequisite ordeals and have sufficiently attained for the next step to be taken upon the Path. It is said that the empowerment of Hu serves to strengthen the waxing power of the Sun and the Greening of the Earth; this signifies the increase of the initiatory light and the quickening of magical powers within the body. When all are deemed ready by the Seen and the Unseen Intercessor, then only is the true time for the Conclave of Hu to be entered.

By the Lore and Tradition of Arte, the day appointed for the exaction of the Mystery falls at the calendrical point of the Crimson Interstice – the Mystical Location of Time when the Heavenly Step of the Dragon is turning from the North toward the East, marking the midpoint between the Royal Stars of Boreas and Eurus.

In the customary sequence of the Great Rites upon the Wheel of the Sacred Year the appointed date for the Hu Rite is Candlemas, February 2nd, but such depends upon the readiness of the candidate/s. If deemed necessary it is permissable for the rite to be postponed until all members of a covine are fully prepared; yet even so, if the augur of dreams reveals that all must dare the ordeal – whether ready or not – then all must step forth.

When worked in entirety it is needful that the Rite should be practised during the course of one single day, by both the fire of the aureate sun and the argent glow of the moon,- trespassing the border of light and darkness.

In daily practice the especial time appointed for the use of the Hu Arcana is at the midpoint between the Black Noon of the Dead and the moment of the Sun's rising.

Daily Practice – Preparation and Clarification

The following counsel concerning Daily Practice may be applied both before and after the main working of the Hu Rite – to both prepare and to clarify.

The daily practice of the Hu Arcana may be undertaken in conjunction with the Enchantments of the Draconian Hypostasis, the Empowerment Practices of Azha-Hu, and with the Main Incantation of the Stellar Transvocation.

When integrating the Hu Arcana with the Practice of the Stellar Transvocation the fourteen Hu Spells are to be worked with – or in place of – the fourteen Stellar Spells. In this context, the emphasis in the Formula of the Transvocation is upon the establishment of the fourteenfold 'Secret Temple' as the midpoint between the polarity of 'Celestial Palace and Infernal Necropolis'. The named order of these three axis-points within the Transvocatory Enchantment should therefore be altered in accord with the primary context of one's work.

If one intends to use the entire sequence of the Hu Rite over a course of a single lunar month – before and/or after the appointed date of the Main Rite – one should commence at the moment of the Moon's turning from Old to New: the hour after the fulfilment of the Black Moon Rite. One should therefore commence at the instant of the Moon's waxing and thus go forth from the dark circle of the Oracle Rite to the lucent domain of Hu. One should work the preliminary acts of the Rite – the Enchantment of the Seven Tasks, the Consecration of the

Seven Offerings et alia... – at the very beginning of the month, ideally upon the night of the New Moon, and then proceed to work a single spell each night in the customary procedure known as 'The Count of Two Serpents'.

If one intends to work the Hu Formulae solely within one fortnight of the lunar month, one should commence at either the New or Full Moon and adapt the procedure accordingly.

With regard to the use of the Hu Arcana as the subject of a daily votive procedure there are a number of practical adaptations which must be considered by the aspirant.

Primarily, one should establish the focal area of one's personal domicilary shrine as the sum 'Point of Communion'. The single power-zone of votive concentration will thereby incorporate the divers manifestations of the Point which are made apparent through the course of the Rite. The shrine of the home-hearth will thus become the mystical location for each of the fourteen secret temples of the Dragon: a mirror of the Seeker's own being.

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In order to accentuate the focal nature of the shrine and to fulfil the necessary requirements of the Rite, one may utilise and adapt the following directions:-

i) An unmarked square of virgin white cloth should be placed upon the floor before the altar. This is the skin that shall be taken by the vessel at the consummation of the Mystery. The cloth should be of sufficient dimension so as to accommodate the necessary requisites of Arte. It should be marked using charcoal and coloured dyes with the sign of the double-circle. Within the encompass of that sign the full adornment of the trident-crossroads and the spiral path of the labyrinth should be traced in microcosm. Each day one may add to the sigildry thereof by tracing in the appropriate sign for the point being worked with.

ii) Upon the midpoint of the cloth one should place a bowl of wood, clay or metal. It should be of sufficient size to receive the Offerings of the Rite and thereafter to contain the Dragon-vessel.

At the commencement of practice one should place the Dragon-vessel within the empty bowl and perform the initial praxes, whether cited from the text of the Main Rite or from the adjunctive praxes of the Transvocation, the Hypostasis, or the Azha-Hu Formulæ.

Having established the focal area, one should remove the vessel from the bowl and utilise the bowl as the receptacle to receive the Sevenfold Offering of Hu. When the divers substances thereof have been placed within the bowl the Consummation of the Seven Offerings should be recited. Thereafter the sacrifices should be covered over with earth – this should have been taken from the hearth of the circle wherein the Rite of the Longest Night was worked or gathered from a burial-ground at the Dark of the Moon.

iii) The bowl, having received the Sevenfold Offering and this being covered with the sacred earth, is the microcosm of the World-field. The Dragon-vessel is to be placed therein and a single candle lit upon it at the appropriate juncture of the ritual procedure.

The vessel, in being so prepared, becomes the focal point for the communion of the Mystery. The sorcerer should adorn the vessel as directed by the aesthesis and ascesis of the fourteen arcana. An examplar of such adornment is to place around the vessel a number of snake-bone rosaries. The significance of this is to depict the 'compass of encircling coils' as referred to in the summation of each Spell. With each day of practise and each new enchantment, the vessel and bowl move as one upon the tracery of the cloth.

At the conclusion of the votive cycle of 14 or 28 days the consummatory parts of the Hu Rite should be used to bind the entire procedure. The offering bowl should be removed from the

cloth and the Dragon-vessel taken therefrom and placed upon the midpoint of the cloth. Seven pinches of earth should be taken from the contents of the bowl and these should be placed within the vessel at the next working of the Oracle Rite. The remaining contents of the offering bowl should be taken to the circle-hearth or burial-ground upon the night of the Dark Moon, immediately prior to the working of the Oracle Rite. The cloth is to be used as the means of symbolically binding the whole votive procedure to the vessel and should accordingly be used to wrap the vessel at the time of the Oracle Rite. Within the cloth one should also place a certain tithe of the offerings which have been exacted throughout the procedure.

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A secondary examplar of daily praxis is to perform the whole ritual structure in microcosm using the cloth and bowl. The method is the same as that given above, but with the following variants. The practice begins at the Dark Moon.

i) One should place the Dragon-vessel at the midpoint of the cloth's sigillic tracery – as if at the threshold of the Double-ouroboros. The empty bowl should be placed before it, as if at the centre of the second circle. Throughout the working procedure the Dragon-vessel remains unmoved, whereas the bowl is moved with each successive day, from point to point upon the labyrinthine path of the second circle.

ii) The bowl is to be initially consecrated in the same manner as stated above,- filled with the substances of the Sevenfold Offering and covered over with earth. The earth should be flattened and tilled by hand and knife so that its surface is like unto the skin of the World-field. The magical coin, the sacrificial fee or Sabbatic token, is to be buried in the bowl, and the candle which is to serve as the 'altar-flame' should be placed in the midst of the earthen skin.

iii) The sigils for each point should be traced both upon the cloth and upon the surface of the earth within the bowl. As the bowl is moved from point to point it is needful that a new sigil be traced within its field. Therefore each day a new layer of grave-earth or hearth-ash should be sprinkled over the bowl's contents so that a new sigil can be clearly demarcated upon the surface. The sigils traced within the bowl should be marked using the sacred powders and tokens of wortcunning as used for the main procedure of the rite.

As the bowl is moved from the centre of the labyrinth to the fourteenth point the count of days should bring the bowl and vessel together at the Full Moon. At that time one should work the complete assumption of the Stellar Transvocation together with a summatory form of the Hu Arcana. With the count of days from Full to Dark Moon the vessel and bowl may be moved as one, returning inward upon the spiral to its zeroth point.

At the time of the Black Moon the procedure will be the same as that given in the first example of the votive procedure.

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These two forms of daily procedure are given as examples which may be applied and adapted by the aspirant for specific use when working within the limitations of the domiciliary shrine. The two methods express the positioning of one's awareness in the hot-points of magical transition by the motion and position of the vessel and sacrificial receptacle. The first procedure exemplifies the transmutative stages of the path undertaken by the aspirant as the embodiment of the Draconian vessel: as the vessel and bowl move in conjunction the aspirant is moved through the steps of the path as delineated by the fourteen dragon-points. The second procedure articulates by deed the 'going forth' of the aspirant in the Body of the Other: as the bowl is moved through the course of the labyrinth, so the Dream-body of the Seeker is cast forth and transformed

within the fourteen nexes of the Rite. As the vessel is brought in conjunction with the bowl at the Full Moon, so the Dreaming Body and the carnal vehicle of the sorcerer are unified.

If so desired, one may apply these two procedures over the course of a single lunar month, one method in each fortnight of the waxing and waning moon. Elsewise let the cunning of the sorcerer conjoin these expressions of the Hu Rite in a direct manner, attaining to the state of gnosis wherein the requisites of the Arte and the Flesh are unified within the subtil body of the Dragon-vessel. Let this be accomplished in both mind and matter – in imagination and in flesh!

The Working of the Hu Rite in successive years of practice

If it is deemed appropriate for the sorcerer or the covine to celebrate the Mystery of Hu during successive years of ritual observance, then let them note well the following counsel. And know that before any may seek to utilise these directions the Rite of Hu must have been worked through in completion according to its original text at least once – whether that be in covine assembly or in solitary devotion. Thus, let Those who have attained in the Crimson Interstice of Time, heed well!

In successive years of turning the Dragon-wheel of Time, let the Mystery of Hu be worked in full, residing upon the basis of its formal texts – solely from the Oracle Rite within the First Circle until the completion of the Sevenfold Offering upon the Zeroth Point in the Second Circle. Thereafter, in going forth upon the spiral of the earth-sign, no formal observance from the text need be used, but rather the direct transmission of the heart should be revealed. Upon each of the fourteen shrines the customary on-lay of coin, earth-sign and candle should be established, likewise the substances of the seven offerings should be made in both mind and matter. In each year of practice the purpose of these offerings is to empower the potential of the Path-to-be! Accordingly one should exact them with great diligence. In addition, each shrine should be hallowed by its mantic formula and by the spontaneous paean of inspiration. Having fulfilled the pilgrimage of the fourteen shrines, the texts for the consummatory parts of the rite may be retained as appropriate.

This manner of adaptation may be applied to all of the Double-ouroboric Rites throughout the year. The Grand Oratorial forms of ritual text as given herein are the means to apprehend the forces of the Dragon. When the Mysteries have been attained within, their outer forms must be transmuted to reflect the progression of the Seeker.

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SUMMATION

The Primordial Sorcerer's birth-cry sounds and re-sounds: the Vagitus at the liminal threshold of the twain circles. Its double call marks the crossroads between Absence and Presence, and hallows the thoroughfare for the spirit-procession across the borderland of time. The moment of the Great Return is voiced within the interstice of space, forever establishing the nature of the axial midpoint as the gap between all worlds of time and domain. Whenever the Spells of Hu are uttered by the sorcerer he stands once more at this unnumbered point between the Acre of Blood and the Empty Circle. One foot is turned to the compass of the unfalling stars and the other to the world of flesh; both await the revelation of his going forth anew by the hooks and crooks of the Way.

With a single step into the Circle of Presence the Mystery of Hu is made manifest, the Self is imaged-forth as the Turnskin Child. The Seeker becomes the Unsaying One, whose Mystery is told by all Other.

May the Blessing be upon the Silent Prodigal, eight times born in the Dragon's embrace!

May the Blessing, the Cursing and the Cunning be
upon all who partake in this pilgrimage.

SEALING THE MYSTERY OF HU

When the Mystery of Hu, its Main Rite and forms of Daily Observance, have been completed the following mode of practice may be used to seal its empowerment.

Be seated in contemplative stillness before the Dragon-vessel. Let a single blood-red candle be placed and lit atop the vessel; let incense be offered and, with a single knell upon the ritual bell, let the practice commence.

Firstly one should establish the ritual domain by practising the basic form of 'Hallowing the Kingdom'. By this means, stabilise one's presence in the centre of the Sphere of all Directions.

Secondly, recite the Main Conjuration of the Stellar Transvocation, adapting its text to focus upon the reification of the Fourteenfold Secret Temple of the Dragon. At the juncture of the practice wherein the Stellar Spells are usually recited, perform the entire praxis of Azha-Hu.

Thirdly, the Empowerment Practice of Azha-Hu should be strengthened in the following manner:- As each short formula is recited a blood-red point of light should be visualised in the appropriate body-part. Then, as the mantic formula of the point is being recited and the Arthana is being touched to the body-part, the point of inner light should be transformed into the appropriate sigil from the Hu Rite.

As one chants the magical name of the point, one should imagine that the sigil has been transformed into the form of a blood-red snake which coils and uncoils within the body-part, transforming the substance of flesh into the appropriate facet of the Dragon-body.

The chant may be accompanied by musick if so desired, by bell, horn and drum. The visualisation should be maintained throughout.

When the body-part has been magically transformed in this manner, one should perceive the imagined forms gradually returning – from the expansiveness of the Draconick Form to the image of the blood-red snake, from the snake to the sigil, from the sigil to the blood-red point of light. Finally, the point should be perceived to dissolve into the flesh, its essence vivifying the body with the numina of the Hu Arcana.

Fourthly, when the process detailed above has been undertaken with each part of the Azha-Hu Practice, one should imagine oneself to be encircled on every side by a vast Serpent of Blood-red

Fire. One should reside in meditation upon this image, chanting 'AZHA-HU' both internally and externally.

Finally, one should begin to perceive the Serpent of Fire dissolving from the horizon of one's consciousness inward toward the centre of the body, its incarnadine light pervading and purifying one's entirety. As this process of absorption is undertaken, the closing stanza of the Stellar Transvocation should be recited: *'In the seething chaos of the universe new-born, I was. In the dwindling twilit death of worlds, I shall be. . . .'*

As the last words of the Transvocation are spoken the Serpent of Fire should be fully absorbed within the physical body and all awareness should be focused upon the final sign of its presence: a seed of blood-red light shining in the centre of one's heart.

The seed of light should be realised as the Quintessence of Hu. With the words 'QAYIN HU-AZHAKA' its empowerment should be made flesh, dissolved wholly within oneself.

The candle atop the Dragon-vessel should be extinguished and the session of practice deemed complete. With a single knell, let it be so!

In the Name of the Turnskin the Mystery of Hu is sealed.

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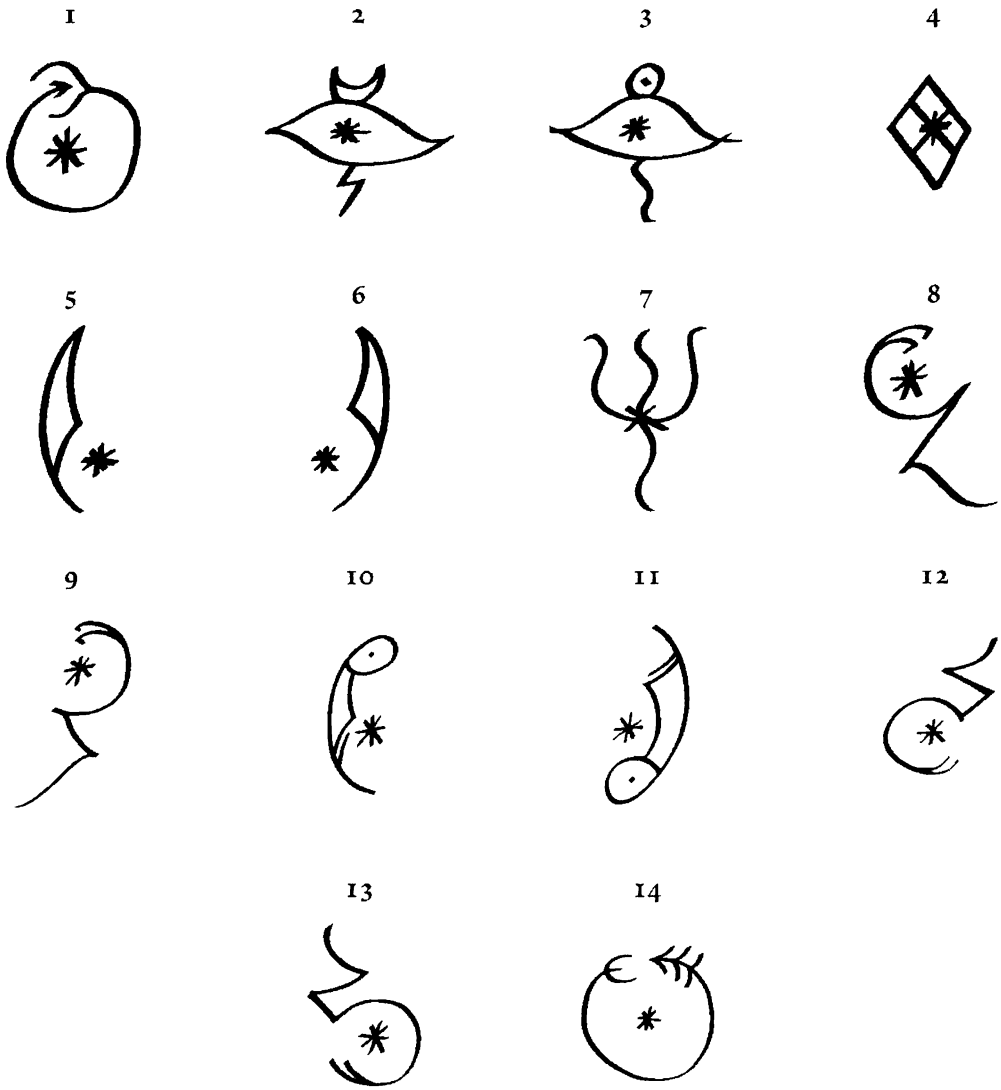
HERE ENDETH THE GRAND RITE AND TEACHINGS OF HU

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STELLAR SIGILLAE OF THE TELLURIC ENCHANTMENTS OF HU

HU-SA

Words of Counsel to the Practitioner
beyond the Crimson Interstice –

An Exhortation to the Seeker
at the Threshold of the Amber Portal

Exhortation to the Seeker

AT THE THRESHOLD OF THE AMBER PORTAL

O' Seeker of the Crooked Way!
In the Name of the Name to which Thou hast attained,
I beseech Thee!
In the Name of the Newborn Turnskin, Qayin Hu-Azhaka,
I exhort Thee:
To deviate anew into the True Course of Thine own Intent!

Hearken, O' Journeyman! Devourer of the Blood-red Snake of Hu!
Hearken, Thou Far-straying Pilgrim of the Royal Dragon-road!
Hearken, Thou who hast passed through the Crimson Interstice of Time — who hast sealed the Mystery of Hu within and thus attained unto the Primal Generation of the Sorcerous Body!
For unto Thee do I speak:
Upon Thee be Blessing or Curse — in equal measure to Thy devotion.

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Thou who wouldst journey yet further upon this Path,
who wouldst approach the Portal of Amber Flame,
unto Thee these Words of Benison are given:

Let the Primordial Wisdom of the Dragon purify Thee:
by the Treatise of Azha Mah Tan-Khu-Sa Shua
let the Body of Thy Knowledge be refined.

Let the Practice of Shua open Thy Mouth to utter the Oracles of the Turnskin, that Thou mayst forth-speak the Prophecy that is Thyself,
that Thou mayst utter the Arcanum of the Path-to-be. For the Secret of Futurity enflesh'd in the Present shall beget Thine Unknown Becoming!

Let the Pact of Blood and Starlight be Thy discipline,
its Spells transformed to the Enchantments of Sa.
By the Course of the Moon and the Cunning of Arte,
let the Practices be combined in skillful unison.

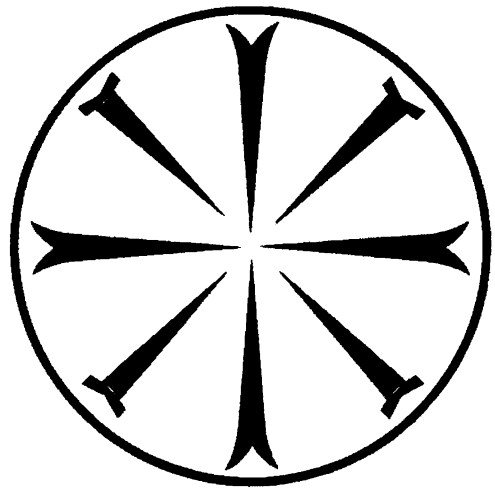
By the Intercessor's Hand, as one with Thine own,
let the Clay of Mortality be shaped into the Talisman of Sa;
let the Good Earth be fashioned into the Beast-mark'd Coin of Passage:
the Token to appease and to pay the Sentinel of Sa-Azhaka.

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O' Journeyman! Traverser of the Crimson Interstice!
Make now Thy Path of Intent to deviate direct...
to stray beyond all turning...toward the Gate of Amber Flame!
O' Seeker! I exhort Thee!
Let Thy Pathway be made toward the Great Rite of Sa -
to the Dawn-quarter Hour of Eternity!

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AZHA ✠ MAH ✠ TAN-KHU-SA ✠ SHUA



The Teaching and Practice

called

'Opening the Mouth of Enchantment'

Being

A Treatise of Magical Formulæ and Contemplative Praxes
concerning the Purification of the Body
with the Primordial Wisdom of Azhdeha

DEDICATION

With the Intent of empowering the Body, Speech and Mind of the Seeker,
I undertake the exposition of this Vision, Praxis and Gnosis.

Salutations to the Antient Dragon of the Starry Abyss!
Peace upon the Name of the Initiator, Qayin Azhaka.
Manifold Blessings upon the Brethren of the Dragon's brood.

The Zeroth Offering of I

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Be gathered in solitude before the Sacred Vessel of Azhdeha. Let this be accomplished internally by the power of imagination and/or externally by the bodily presence of the fetish-urn.

The Zeroth Offering is as follows:-

Visualise the Dragon-vessel as a skull-cup formed of clear black light, boundless and empty, yet containing the absolute nature of all Being – the nullific ipseity of all Existence.

When the vision has become vast and expansive, its form should be offered in sacrifice to the Elder Gods; the vision should be relinquished from the grasp of Thought and thus be returned to the voidful infinity of the Silent Mind. The nature of the Dragon-vessel and the void should be realised as identical. This realisation actuates the zeroth offering of the practice. When this has been fulfilled, the mind has established the root-form of this wisdom: the point to which all offerings are to be made.

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PROCEDURE FOR SUCCESSIVE OFFERINGS

At the beginning of each of the following offerings – the contemplative sacrifices of AZHA, MAH, TAN-KHU-SA and so forth – the mind should start with an image of the vessel based upon its natural, physical appearance and undertake the process of its imaginal transformation according to the method of the specific meditative procedure. Each visualisation should conclude with the offering of the imagined form to the Elder Gods: the absorption of the vessel in the primordial void established through the zeroth offering. One should simply let go of the visualised image and allow its form to dissolve -to return to the perfect state of the Silent Mind.

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AZHA

THE OFFERINGS OF THE POINT AND THE PATH

1 – The Offering of the White star within the Dragon-vessel

Mantic Formula: *I-AZHA* (To be used for internal mental repetition)

To perform the primal offering of the practice the Seeker should contemplate the self-existant nature of the initiate upon the Crooked Path. This should be projected as a single point of pure white light, shining within the centre of the Dragon-vessel. The light of the illumined point should be seen to expand, filling and empowering the vessel until it has become a universe of clear, albeate light.

The white star within the Dragon-vessel is the form of the primal offering. When this vision has been perceived, the white star should be given in sacrifice to the Elder Gods.

2 – The Offering of the Dual Stream within the Dragon-vessel

Mantic Formula: *I-AZHA* (This and all following mantia are to be used for external spoken repetition; to focus, to form, to direct and finally to dissolve the offerings)

In both hands alike, let the Seeker hold the Holy Arthana. Its razor-sharp edge should be contemplated as the mirror of the Crooked Path's nature. The Seeker should open himself to a profound consideration of his aspiration to attain upon the Path, that is, to attain the manifest realisation of the Magical Quintessence.

As an offering of the heart's commitment a single kiss should be placed upon the edge of the dagger. Imagine that the keen edge of the blade has opened the very tip of the tongue, marking a place in honour of the Serpent's bifurcate tongue. Visualise a double stream of both poisonous and nectareous elixir, flowing from the wound and filling the Dragon-vessel with a mighty flood of life-giving essence.

The flow of the dual elixir into the vessel should be considered to last throughout the duration of the entire practice, being carried onward by the silent nature of mindful action. Belief should be established that one is filling the vessel with the twofold offering, born from both the Serpent's fang and the Arthana's blade. This magical gesture of mind being stabilised, the Seeker should continue in the practice.

3 — The Tripartite Cycle of the MAH Offerings

3.1 — THE LIBATION OFFERING TO THE DRAGON-VESSEL

Mantic Formula: *MAH NA'AMAH*

To exact the inner form of the libation offering, imagine that the many sexual nectars and poisons of your being — the twenty-eight lunar and twelve solar elixirs — have been drawn forth in a mighty outpouring of adoration and have entered the heart of the vessel. This should be visualised as an illimitable ocean of rainbow-illumined elixirs within the midst of the Dragon-vessel. Meditate upon the libation offering as the foundation of corporeal sacrifice and as the purification of the triune body of Waking, Sleeping and Dreaming.

To perform the outer form of the libation offering, imagine that all of your bodily fluids — blood, saliva, urine, sexual fluids, and tears — have been drawn from your flesh and are being poured forth into the vessels midst like a mighty flood, shining with the colour of blood beneath the waxing moon. When the vessel is perceived as containing the entirety of your bodily fluids, meditate upon the libation offering as the sacrificial purification of all substantial entity.

To make a simple form of the libation offering, visualise the vessel full of water, shining and growing with the radiance of the waxing moon. Make this imaginal offering three times.

In the Name Mah-Na'amah,
let the Libation Offering be made to the Void-filled Vessel of Azhdeha.



3.2 — THE ASH OFFERING TO THE DRAGON-VESSEL

Mantic Formula: *MAH RAHAB*

To exact the inner form of the ash offering, imagine that the sexual nectars and poisons of your being have been reduced to fine ash, sparkling with many colours like the dust of countless jewels. Visualise this to lie within the Dragon-vessel, forming a limitless plain of scintillant powders upon whose surface myriad earth-signs entwine and reticulate. Meditate upon the ash offering as the mediatory sacrifice of the triune body of Knowledge, Intent and Action.

To perform the outer form of the ash offering, imagine that the entirety of your physical body — skin, bones, marrow, teeth, hair, muscle and fat — has been reduced to dust and ashes. This image should be offered within the vessel and visualised as a borderless charnel-ground,- the ash-strewn field of the cremated universe, all belit by the rays of the full moon. When this image is perceived, meditate upon the ash offering as the sacrificial purification of all mediatory entity — its form lying between the living flesh and the freedom of the spirit.

To make a simple form of the ash offering, visualise the vessel full of sacred powders, such as are used for tracing earth-signs in rituals. Illuminate and expand the image with the light and form of the full moon. Make this imaginal offering three times.

In the Name Mah-Rahab,
let the Ash Offering be made to the Void-filled Vessel of Azhdeha.



3.3 — THE THURIFICATION OFFERING TO THE DRAGON-VESSEL

Mantic Formula: *MAH AGRATH*

To exact the inner form of the thurification offering, imagine that the purified force of all sexual elixirs is streaming forth from your body in great tongues of fire. Perceive each stream shining with a different nuance of colour, each transmitting a refraction of the twelve rays of the sun and the twenty-eight rays of the moon. Visualise that the flames are entering the Dragon-vessel, making it shine like a celestial orb of rainbow-coloured fire. When this image is perceived, meditate upon the thurification offering as the sacrificial purification of the empowering essences within the triune body of Will, Desire and Belief.

To perform the outer form of the thurification offering, imagine that your body has been dismembered into fourteen parts and placed upon a mighty pyre of corpses — vast as a mountain. Offer this image to the heart of the Dragon-vessel. Perceive flames, each the colour of the waning moon, flickering all around the charnel-mound, devouring its substance and displaying the hidden essence of the body in rays of moon-fire and perfumed clouds of purifying smoke. Meditate upon this image as the sacrificial purification of the bodily essences — the subtil forces within the forms of substance and mediation, also as the means whereby the spirit is liberated from the boundaries of corporeality.

To make a simple form of the thurification offering, imagine the vessel to be filled with vast clouds of sweet incense smoke. Illuminate and expand the image with the light and form of the waning moon. Make this offering three times.

In the Name Mah-Agrath,
let the thurification offering be made to the Void-filled Vessel of Azhdeha.

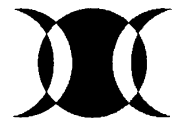


COMPLETING THE CYCLE OF THE MAH OFFERINGS

Mantic Formula: *MAH DEVALA*

When the threefold offerings of Mah have been made, complete the cycle by visualising the fetish-urn being filled and expanded with the immeasurable disk of the Full Black Moon. When the world has been eclipsed by this vision, dissolve the image in the voidfulness of the zeroth offering.

In the Name, Liliya-Devala,
let the sacrificial purifications of Mah be sealed in the Void-filled Vessel of Azhdeha.



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4 – The Quadripartite Offerings of the TAN-KHU-SA Cycle

4.1 — THE EARTH OFFERING

Mantic Formula: *KA-I-DEVAL*

To perform the first offering, visualise the vessel containing a single mote of bone-dust. Expand the dust to a grain of sand, the grain to a pebble, the pebble to a rock, the rock to a boulder, the boulder to a mound of many great stones, the mound to a hill, the hill to a mountain, the mountain to a great and mighty island of stone. Perceive this to be the sum of the earth element within your own being and offer it to the void as the totality of that element within all existence.

By the Power of the Northern Watcher and in the Name of the Corpse-king Mahazhæl,
let the earth offering be made to the Void-filled Vessel of Azhdeha.



4.2 — THE WATER OFFERING

Mantic Formula: *TAN-AZHAEL*

To perform the second offering, visualise the vessel containing a single droplet of blood or a sole tear from your eye. Expand the tear to a pool of water, the pool to a lake, the lake to a sea, the sea to a vast ocean of pounding waves; with each stage, imagine countless streams and rivers feeding

the body of water. Perceive this to be the sum of the water element within your own being and offer it to the void as the totality of that element within all existence.

By the Power of the Western Watcher and in the Name of the Witch-father Azhæl,
let the Water Offering be made to the Void-filled Vessel of Azhdeha.

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4.3 — THE FIRE OFFERING

Mantic Formula: *KHU-AZHAZAEL*

To perform the third offering, visualise the vessel containing a single spark of glowing heat. Expand the spark to an ember, the ember to a candle-flame, the candle-flame to a circle's hearth-fire, the hearth-fire to a mighty pyre, the pyre to a raging expanse of wildfire, wildfire to an inferno without limits – a vast holocaust of searing heat. Perceive this to be the sum of the fire element within your own being and offer it to the void as the totality of that element within all existence.

By the Power of the Southern Watcher and in the Name of the Witch-father Azhazæl,
let the Fire Offering be made to the Void-filled Vessel of Azhdeha.

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4.4 — THE AIR OFFERING

Mantic Formula: *SA-ZHAMAEL*

To perform the fourth offering, visualise the vessel containing a mere breath of air. Expand the breath to a breeze, the breeze to a gentle wind, the gentle wind to a steady gusting of air, the gusting air to a forceful wind, the forceful wind to a gale, the gale to a stormwind, the stormwind to a wild, unceasing cyclone. Perceive this to be the sum of the air element within your own being and offer it to the void as the totality of that element in all existence.

By the Power of the Eastern Watcher and in the Name of the Witch-father Zhamæl,
let the Air Offering be made to the Void-filled Vessel of Azhdeha.

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INTERPRETATION

The four elemental offerings represent the dissolution of the body through death and the return of the flesh to its constituent elements. In making the four offerings one purifies the moment of one's death and draws its power into the present nature of the Path, thereby liberating oneself from attachment to physical form and augmenting the unification of one's nature with the subtil basis of essence which underlies the substantive world of elemental being. In this outer interpretation the four offerings bestow the empowerments of the Four Witch-fathers.

In their inner interpretation, the four offerings of Earth, Water, Fire and Air respectively purify the four greater attainments of the Seeker: the fruition of the path, the actions of the path, the comprehension of the sacred teachings, and the reception of the lore from the powers of initiation. In this interpretation the four offerings bestow the empowerments of the Four Watchers (see Tan: The Rite of the Peacock-angel).

COMPLETION

When the four offerings of Tan-Khu-Sa have been made, the cycle should be completed by imagining the Dragon-vessel being filled and expanded with the immeasurable disk of the Black Sun. The rays of the disk should encompass all perception, eclipsing all remnants of the elemental states of being and unifying the four offerings in a single point of gnosis.

KA TAN-KHU-SA I

5 – The Offering of the Five Feasts of Sensation

Mantic Formula: *IA-AZH'RA-IL*

To make the fifth offering, the vessel should be honoured as the recipient of five bountiful feasts. These may be combined or offered separately. The names and forms of the five feasts are:-

I – The Feast of a Thousand Hands, in which all sensations of touch are offered.
II – The Feast of a Thousand Flowers, in which all sensations of smell are offered.
III – The Feast of a Thousand Sounds, in which all sensations of hearing are offered.
IV – The Feast of a Thousand Banquets, in which all sensations of taste are offered.
V – The Feast of a Thousand Visions, in which all sensations of sight are offered.

In the Sign of the Fivefold Star,
let the Millions of Sense-offerings be made to the Void-filled Vessel of Azhdeha.



6 – The Offering of the Hand which embraces all Sensation

Mantic Formula: *AZH-RA'IL KA*

To make the sixth offering, imagine that your hand – whichever hand is used least – is reaching forward and is entering the dark expanse of limitless space within the Dragon-vessel. When the image of the hand has been established in the vessel's heart, visualise an eye opening within its palm and sending forth five rays of clear white light. The rays expand through and beyond the fingers, illuminating and expanding the vessel, encompassing the visions of the five feasts and unifying all in the clear light of purified perception.

In the Sign of the Open Eye, let the Five Feasts of Sensation
be purified and transformed to bestow the Power of Blessed Sight.
In the Void-filled Vessel of Azhdeha, let this offering be made.

7 – The Offering of the Wheel of Stars

Outer Form
Mantic Formula: *AZH'RA IA KA*

To accomplish the outer form of the seventh offering, contemplate the great sphere of stars in the night-sky; become filled with a sense of their full encompass through the ten directions. Place this perception within the Dragon-vessel and meditate upon it as the shewstone containing the light of each and every star in height and depth. Offer this vision to the embrace of the Elder Gods.

Inner Form
Mantic Formula: Use appropriate stellar name

To exact the inner form of the seventh offering, visualise the stars of Draconis shining – one by one – within the unfathomable abyss of the vessel's heart. Focus all attention upon each star in turn, considering its arcane significance upon the path and its power within the Body of Initiation. Star by star, draw forth the celestial points of the Dragon into the vessel. When the constellation is perceived to shine and fill the internal space of the vessel, let the vision be sacrificed – dissolved in the voidfulness of the Beyond and the Within – in both the Flesh of the Sorcerer and the Otherness of the Elder Gods.

The method of the seventh offering may be used as a meditational exercise to accompany the praxis of the Stellar Transvocation and may be applied to manifest and comprehend the transmissions of all stellar wisdom.

In the Name of Dracotaos, so mote it be!

SHUA

THE MAIN PRACTICE: OPENING THE MOUTH OF ENCHANTMENT

1) I-SHUA
Imagine flames of midnight-blue light emanating from the tip of your tongue, filling the space all around and beyond your body, reaching outward as far as can be visualised. Hear each flame whispering, murmuring the incantations of forgotten wisdom, dispelling all impurities from the faculty of speech. Meditate upon this emanation until a sphere of solid blue fire has been established in clarity of mind.

The generation and stabilisation of the midnight-blue circle is the basis of this practice and is traditionally known as 'The Circle of Witch-fire'. It forms the primal sphere of magical protection and functions as a secret sign of recognition – a symbolic indication of initiatory power – between the practitioner of these mysteries and all sentient beings.

2) HU-SHUA
When the sphere of midnight-blue illumination has become like an gigantic egg all around you, visualise its form as the pupil of an immeasurable eye, opening wide to behold the extent of the cosmos, blazing forth rays of flawless, blood-red light throughout the compass of all possibilities and thereby purifying the field of all perception. This establishes the Circle of Limitless Sight.

3) SA-SHUA
All around the image of the blazing eye, behold a mighty skull – a vast temple hewn of ancient bone – irradiant throughout with purifying amber light, and filled with the essence of all Magical Wisdom. This establishes the Circle of Eternal Knowledge.

4) BA-SHUA
Visualise streaks of saffron fire and lightning searing over the surface of the skull, striking outward, rippling and crackling; each bolt carrying forth the essence of Eternal Knowledge in thunderous words of divine empowerment. This establishes the Circle of the Primordial Speech of the Sixteen Guardians.

5) KU-SHUA
Imagine the fiery lightning-bolts hurtling outward, striking and empowering a barrier formed of great chains of interlocking snake-bones. Create a vast sphere of protection with illimitable rings of churning vertebrae, gnarled and thorned, locked together in tessellated orbits of bone upon bone. All around the bone-wall swirls a green mist, symbolising the powers of oracular wisdom. This mindful projection establishes the Circle of Knowledge, realised as Stable Understanding and Protection.

6) LA-SHUA
Perceive great hooked claws bursting forth from the mist-veiled bones, a million sickle-blades and scimitars, clashing and rending; each cutting a doorway in the limits of an azure sky; each opening a gateway into the Body of the Unknown. Let the barrier of claws extend farther and farther outward, opening door upon door, breaking down all possible obstructions between the Seeker and the Path of his Intent. This establishes the Circle of Boundless Knowledge, realised as the Foundation for Manifestation and Deed.

7) TAN-SHUA
Beyond the countless open doorways perceive a mighty, rushing wind – a dark and indomitable stormwind – raised by unseen wings, turning and churning throughout the countless aethyrs of the celestial spaces. This establishes the Circle of Realised Knowledge, of Mindful Clarity liberated into Infinite Possibilities of Attainment.

8) HUA-SHUA
Beyond the limitless sphere of the unseen wings moves a vast and unfathomable circle of rainbow light, a barrier formed from the infinite coils of the Antient Serpent's skin. Upon each shimmering scale is a letter of the magical alphabet: a sigil of the Dragon's Primordial Wisdom. As the coils rasp and move, scale upon scale, the universe is filled with the utterance of the million signs of knowledge. This establishes the Outer Circle of the Infinite Concourses of Wisdom.

9) SHUA-I
The utterance of the sigils manifests as a shoreless ocean of midnight-blue light: a limitless void of illumined mind. This is the flame upon the tip of your tongue. This is the empowerment of Gnosis opening the Mouth of Enchantment.

In the moment that this arcanum is realised the manifold images of this Vision are dissolved in the form of endless blessing upon the tip of the Seeker's tongue.

BILO BILO HU-SHUA AZHA KA!

CONSUMMATION

To complete and seal the entire cycle of this practice, behold the Dragon-vessel and perceive it to be filled with the black-golden elixir of the Magical Quintessence. The elixir is the pure nature of wisdom established by the divers methods of the whole praxis.

From the vessel's heart the elixir is transmitted in two streams of nectar and poison, and flows directly to the tip of your tongue. The two streams proceed to flow and circulate throughout and around your whole being. The entire empowerment of the practice is bestowed within this dual stream. The body of the Seeker becomes the Land of the Two Rivers.

In the Void-filled Vessel of Azhdeha,
so shall it be done!

ADDENDUM

This treatise is offered as an exemplar and basis for the contemplative interpretation and application of all other formulae of the Crooked Path.

The first seven offerings may be used as a contemplative form to support and develop the working of the Oracle Rite at each Dark Moon. When so employed additional offerings may be included; for example, an imaginal offering of boughs may be made during the Chant of the Eight Trees.

It should also be realised that each specific section of the practice as a whole may be extracted from this present context and used separately as a distinct subject for meditative discipline. The main section, entitled SHUA, may thus be used in isolation; most suitably as a preparatory

exercise before any rite which necessitates the freedom of the tongue to voice the heart. It may thus be regarded as an exercise of especial devotion to the point of Al Shujah.

With regular practice, the Shua Formula may be applied with great efficacy as a means for establishing a sphere of protection around the practitioner before any procedure of ritual or greater meditational discipline is begun. When this basic form has been practised and developed with sufficient clarity to create a ninefold wheel of protection around the practitioner, a further application of its wisdom may be used to empower any of the fourteen centres of the Dragon-body:-

One should begin at the ninth visualisation and place it at the outermost limit of perception. One should then work through the phases of the practice in reverse, moving inward with each visualisation toward the designated centre of the body. This process may be worked through for each of the fourteen dragon-points in succession; the primordial spark of the midnight-blue fire being moved in its inward focus from tongue to tail throughout the extent of the Seeker's form.

For the empowerment of the Body, Speech and Mind
this Treatise is here offered to all practitioners of these Mysteries.

In the Name of Cain, Craft and Covine,
May the Blessing, the Cursing and the Cunning be!

SA

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THE RITE OF THE TURNSKIN

THE SUMMONING UNTO THE RITE OF THE TURNSKIN

Hearken all Ye that have travelled through the Eye of the Black Sun;
Ye that have fulfilled the seven tasks that lead unto the Double-ouroboros;
Ye that have fulfilled the eighth task – the Pilgrimage of Hu-Azhaka;
Ye that have entered through the Fourteen Gates of the Secret Temple!

Hearken! For Ye that have passed through the journey that traverseth many times and many realms, have now come forth unto the second sacred tide of the year and the day:
the Dawn-quarter time 'twixt Sun, Earth and Season.
Ye have now reach'd the Amber Portal of all Eternity
and unto you the Way doth here turn anew.
Unto you this Mystery is given:
the Holy Rite of the Turnskin!

Ye that have travelled beyond the Threshold of the Crooked Path,
who have fulfilled the eight ordeals according to the hidden design of Serpent and Man,
ye are now summoned to the Twin Gates of Twilight.
Ye are now summoned to the Mystery of Sa!

COMMENTARY:
Opening the Way of Sa

Within this domain lies the sacred pelt of the Hidden One,
whose true form is never seen and yet is glimpsed upon all beasts.

In the Mysterium of Sa let the Seeker of Wisdom behold the nature of the Antient Dragon as the origin and destination of all that has life. Here, within the infinite encompass of the Old One's coils, the immortal initiatic body shall be revealed as the primordial womb, the final grave, and the place of transcendence for every creature of fire, field, sky and sea.

The Rite of the Turnskin marks the direction of the Crooked Path for those who have passed beyond the threshold of the Hu Rite and have thus arrived at the state of attainment glyphed by the Image of Qayin Hu-Azhaka, the progeny self-born from both Serpent and Man. This rite may be practised alone or in the blessed companie of the covine, yet ever in the true solitude of the sorcerous way.

It is considered needful by Those who have attained upon this Path that anyone, whomsoever, that desires to utilise the arcana of this rite must have passed through the previous eight

tasks of the Crooked Way. For thus they will have attained unto the state of empowerment that is duly prepared for communion within these mysteries. In this rightful state of preparation the secrets of the Turnskin may be truly communicated and only thereby may such arcana be wholly integrated within the flesh of the Seeker as the Living Gnosis of the Dragon.

The aspirant, having entered the ways of the Turnskin Child through the eight prerequisite tasks, partakes of the Dragon-body as the Creature newly born of self-will: the living embodiment of sorcerous intent. Here the Path of the Self-begotten is shown as the Going-forth through the Double-way of Twilight. Here the ninth task is set before all!

Let any who seek to utilise these arcana without heeding the counsel that has been given be most wise and discerning in their work, applying each revealed secret within the sanctity of their own observance of the Royal Arte.

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The Mystery of Sa is the second Rite of the Double-ouroboros to be celebrated within the cycle of the year. It should be worked in entirety upon the day of the vernal equinox, March 21st; this being known as the Dawn-quarter day of Sun, Earth and Season. Its composite arcana should be utilised in such time and place as is dictated by circumstance and the needs of the Ever-turning Path. According to custom the Spells of Sa are to be worked in the especial hours of twilight, by both dawn and dusk, by both Sun and Moon.

PROCEDURE

The Main Rite of Sa has the following tripartite procedure:-

1) The Rites of the First Circle:-	The Summoning unto the Mystery of the Turnskin. The Rite of the Draconian Oracle, in accord with the Teachings of the Black Earth. Preparatory Addresses before the Threshold of the Second Circle: The Sounding of the Eight Knells. The Assumption of the First-born. The Address unto the Gate of Sa.
2) The Rites of the Second Circle:-	Preparatory Address to the Skull of Cain. The Consecration of the Seven Offerings. The Fourteenfold Arcana of Sa. The Seal of the Pilgrimage.
3) The return unto the First Circle:-	The Completion of the Mystery. The Theralia. The Blessing of the Dragon-Cross.

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FORM AND FUNCTION

The Mystery of Sa constitutes the enclavicle of the theriomantic and atavistic sorceries pertaining to the Crooked Path. Subsumed within its domain are the innumerable arcana of the Shape-changer's Arte. These secrets, many and diverse in their forms of expression and modes of attainment, unite within the single intent: the realisation of the Draconine Vessel as the transmutable body of all beasts. In fulfilling this intent there are many intertwined purposes hidden in the single task. The unifying function is to facilitate the self-awareness of the sorcerer as the Turn-skin; as the One unfettered by the flesh of man; as the Journey-man upon the Zodiak of the Million-bodied Sphinx.

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The corpus of the Main Rite of Sa builds upon the foundation established in the Double-ouroboric Mystery of Hu and reveals the consequent steps of the pilgrimage from the Crimson Interstice of Time to the Dawn-quarter station of the year: the Amber Portal of Time. Here, within the enclave of Sa, the two circles express anew the point and path of the Seeker. The first circle defines the point as the state of presence attained through the eight prerequisite ordeals and the second circle casts forth the path of transcendence. Both combine as the ninth ordeal of the Crooked Path.

On first entrance to the Blood-acre of Sa the step of aspiration declares its return to the Kingdom formerly enhallowed by the Mystickal Body of Qayin Hu-Azhaka. Within the first circle the practitioner must re-member the wayward course that has brought him hither and thereby know his Being as the self-born child of sorcery – as the very incarnation of the Mystickal Body of Attainment. Before him the second circle unfolds as the domain of his Becoming, as the horizon wherein the mysteries of his new-made nature shall be revealed. The Seeker must cast down the crown of Hu into the flames of the Blood-acre and there pass through, across the divide, into the Plot of the Untamed. There, in the Place of the Unfalling Stars, the Pantomorphia of Azhdeha is exacted upon the fourteen shrines of the Void-hewn Temple: the Antient Dragon is called forth as the Bearer and the Tearer of every mortal pelt. None but the True-born of the Elder Gods may pass this way.

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The Mystery of Sa casts the dual horizon wherein the many-faceted nature of the Turnskin is reified. The Main Rite operates as the unifying structure in which all aspects of theriomantic sorcery are interwoven to cohere a procedure of initiation, such as is required of the Wayfarer upon the Crooked Path. Here the aspirant passes through the pilgrimage of Sa to make manifest the ordained intent: the revelation of sorcerous entity as the theriomorphic body of power. Within the Spells of Sa no mortal beast is named, yet all are called forth by the cunning of enchantment.

In its fullness of words and deeds, the Sa Rite partakes of many guises and is constituted by many formulae of Arte. One may wear but a single mask from amidst this grand array or yet one may wander through the many deviations of its entire procession. Both routes, when walked with a Mage's devotion, may impart the secret which the heart of Sa conceals. Here one may

behold, confront and assume the many likenesses that unite – that forever breed and divide – within the Skin-shifter's true nature. Such are the facets of this ordeal of initiation.

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Preparatory Procedure

HAVING MET UPON the path of many days that leads from the Mystery of Hu to the Mystery of the Turnskin and all having attained unto the corresponding state of being, such as is needful for rightful entry into the Domain of Sa, let the initiates of the covine prepare themselves according to the requirements of the pilgrimage ahead. This must be interpreted in mind and in matter.

Concerning the Requisites of the Sa Rite

Each candidate for the Sa Rite should be possessed of the needful requisites of the Arte Magical, such as are dictated by the method and manner of its exaction. Thus, being duly caparisoned for the turning of the way, let all pay heed unto the Words of the Dragon-book. Herein are revealed, uniquely unto each, the requirements of attainment:-

Through fourteen nights and fourteen days of preparation, let all walk forth to the Mystery of Sa 'neath the mantle of the Bone-herd, each gathering into their possession every manner of skeletal ornament and bestial telesmata. For it is deemed that the Double-ouroboros of Sa should be adorned with the relics of the Shape-changer's magistry.

By skull, skin, feather, claw, hoof, beak and bone, the place of working should be arrayed in visible honour to every beast – both beloved and a-feared. At each Quarter of the Blood-acre let a wooden stave be raised and thereupon let the skulls of beasts be set to overlook the rite upon the day of its fulfilment. This should be done with clear attention toward the elemental power and totemic alignment of each Quarter-guardian. And at the cross-roads between the circles the Stang of the Presiding Devil – the Holy Rood of the Governing Initiate – should be planted upright within the earth, and thereupon the Horned Stave of Wisdom the Holy Image of Qayin's Skull should be exalted as the Sovereign Overseer of all the Dragon's Brood.

The Requisites of the Fourteen Points

In further consideration of the sacred telesmata and the relics of Sa which are to be utilised within the conjurations of the second circle, it is wise for the Seeker to consider the nature of the fourteen points and the specific tokens of bestial form which may be ascribed thereto. Thus by the genius of man and by the cunning of the famulus – even by vertu of that secret tabu which empowers their unified devotion – the aspirant shall be led unto such objects as are endowed with power and appearance revealing and communicating the totemic forms of this Mystery.

In example of such gifts which the unseen hand of the path may bestow and in suggestion of all that may be deemed worthy of use in exacting the Spells of Sa, the following words are given in guidance:

For the First Spell:- a stave of wood forked like unto the tongue of the serpent, a severed tongue from the corpse of a dog, the beaks of carrion-birds, all teeth, tusks and fangs – and even images thereof wrought of bone and poison'd thorn, and lastly the jaw-bone of an ass – for such didst serve as the first plough and as the murderous blade of Cain.

For the Second Spell:- a hagstone to serve as the Eye of the Dreamer (such as is customarily held in a sorcerer's hand whilst sleeping to procure the sight of the Night-wanderer), a stone naturally graven with the image of a closed or half-opened eye, the blind left eye of a fallen beast, a chance-found fragment of mirror, a silver coin, and a scrying-bowl filled with water in which the full moon's light has been caught.

For the Third Spell:- a hagstone to serves as the Eye of the Waker (such as is held in the sorcerer's hand whilst conjuring or whilst travelling in search of power upon the leys of meadow and hill), a stone naturally graven with the image of an open eye, the blind right eye of a fallen beast, the mirrored surface of a dagger-blade, a golden coin, and a scrying-bowl filled with water in which the fire of the noontide sun has been quenched.

For the Fourth Spell:- the skull of a serpent and of all such beasts as are favoured by the Seeker, a beggar's bowl fashioned from the skull of man, a graven image or mask of animal likeness, and lockets of hair from the mane of the spirit's steed.

For the Fifth Spell:- the severed left horns of all fallen beasts, the left horn of a black He-goat, the sinistral antler of a seven-tined stag; and – if it may be obtained – the coulter-blade of a plough. This last offering should be graven with the Signs of the Seven Stars that shine in its heavenly likeness, elsewise let a bough or knife serve in its stead.

For the Sixth Spell:- the severed right horns of all fallen beasts, the spiralling horn of a female antelope, the dextral antler of a seven-tined stag; and a sickle-blade, graven with the sigillae for the Seven Stars of the Hunter's sword, or elsewise a knife or bough imaged in its stead.

For the Binding Spell of the Two Horns let the sinistral and dextral offerings be brought together and crossed, even the images of the Plough and the Sickle.

For the Seventh Spell:- a heart of man or beast, fresh-cut from the breast in offering to the Dragon-road; the cast-off skins of many snakes and the pelts of all such beasts as are favoured by the Seeker; the vertebrae of many creatures – threaded upon a cord in the likeness of the stretching path, and lastly, a coin wrapped in cobweb as a token of the hidden design.

For the Eighth and Ninth Spells:- the left and right severed hands of all fallen beasts, all fleshly and skeletal forms of claw, talon and paw taken from life in sacrifice or by fateful end; a bough or root, grown or graven in the likeness of the chosen hand; the nails and hoof clippings from left and right forelegs, and – if such may be found – a stone that bears the likeness of an aged and outstretched finger.

For the Tenth and Eleventh Spells:- the wings of bird and bat, the bones of the shoulder, even

the fins of such beasts as live in river and sea; the feathers – plucked from the appropriate wings, sinistral or dextral – and tied together upon a wand of devotion or sewn together in the likeness of a fan. For the Tenth Spell, the Seeker should favour the beasts of the daylight hours, and for the Eleventh Spell all such beasts that wake within the hours of the night. For the Binding Spell of the Two Wings an offering of eight black feathers and one peacock-feather is deemed appropriate.

For the Twelfth Spell:- the sinistral femur-bone of a man, the bones from the left hindleg of all beasts, most especially of such creatures as do leap and dart in sudden gait; also all hooves and hoof-clippings, all claws and toe bones from the left backleg.

For the Thirteenth Spell:- the femur-bone of a woman, the bones from the right hindleg of of all beasts, most especially of such creatures as do stalk, prowl and rush forth in stealth and in swiftness of pace; all hooves and hoof-clippings; all claws and toe-bones from the right backleg.

For the Binding Spell of the Two Legs, let the femur-bones of man and woman (or the bone-trumpets belonging to a priest and priestess of the covine) be crossed upon the point of working; thus to make the Sign of the Hidden Gait, Al Safaru'l-fana Sa.

For the Fourteenth Spell:- a multitude of tail feathers from a peacock, the severed tail of a serpent, the stinging tails of all poisonous creatures, and the severed tails of such animals as do climb or hunt with speed, agility, grace and guile.

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The bestial relics which are employed upon the Dragon-points of Sa are firstly to be perceived as offerings, as the sacrificed parts of the communicant's own flesh: the physical vehicle of the Initiate given freely as a feast-gift to the Dragon.

By the power of the rite's enchantments the divers offerings are transformed into talismanic repositories of atavistic numen and are accordingly perceived as fetish-objects for spirits and magical powers. It is thus, at the appropriate part of the ritual, that such objects may be re-collected by the offerant, thereafter to be used as amulets in the exercise of skills and powers received through the blessing of the Mystery. The visible objects of bone, feather and claw serve as mediation points for the transference of magical force. They are the 'hand and knife' through which the aspirant offers himself, the gateways through which he traverses the hidden dominions of Sa-Azhaka and the gateways through which he returns. The re-gathering of the sacrificed bones is the re-membering of the initiate in the Perfected Body of the Turnskin.

The Requisites of the Zeroth Point and the additional offerings of Sa

For the Enchantment of the Zeroth Point a sevenfold sacrifice is to be made. In consideration of this and of all other offerings to be given throughout the rite, let the requisites of sacrifice be gathered thus:-

The iron bit, leather reins and bridle of a horse, to serve as a sign of mediation between the Wild and Tame.

Four horse-shoes, one for each initiate of the Quadriga.

The sacred dagger of metal, for the breaking of the skin and the letting of blood.

Eggs, for the appetite of the snake.

Meat and bread, for the satiety of beasts and spirits alike.

Offerings of Wortcunning, for the divers purposes of theriomancy: for trance and for spirit-flight; for luring, jading and halting.

A servitor vessel containing water drawn from four rivers, co-mingled with the blood, urine and sexual fluids of the aspirant.

The sacred powders of Arte: a red powder of coloured chalk and a white powder composed of flour; both to be mixed with bone-dust, earth, grain and salt, and mingled with the crushed leaves of all such herbs as befit the drawing-nigh and the charming of beasts.

Incense and oils, chosen for their likeness unto the pungent spoor of lair and track.

A single candle of seven hues, for the guiding light to lead the eye and lure the spirit.

Four candles – black, red, white, and grey – for the Four Guardians of the Zeroth Point.

Fourteen amber-hued candles for the Dragon-points of Sa, and also many other white candles for the illumination of the entire ritual domain.

Thus let the Requisites be gathered – all as fetishes of bone, of pelt and of claw – for such shall bespeak the Dragon's nature unto the sorcerer's heart, such will reveal the Image of Azhdeha through the masque of all atavistic powers.

In especial service to the Mysterium of Sa certain auspicious forms of ritual instrumentation may be made or obtained:- a flute carved from a thigh-bone, a bone-beaded rosary, and a form of Arthana carved of horn. This latter weapon, the Knife of Horn, is called 'Sa'kila', and is best used for piercing and marking the earth-signs on each point of the pilgrimage.

The Coin of Sa

For the fee of entrance to the Domain of Sa, let each candidate fashion a talismanic coin. This should be accomplished as part of one's self-preparation during the fourteen days of the moon prior to the ritual. The substance of the talisman should be taken from the impressed earth of an animal's footprint and mingled with the substance of Man; and thus, by divers means of artistry, it shall be wrought to combine the natures of both Man and Beast – of Cain and his steed. Upon its surface let the dream-revealed signs of Sa be inscribed to augur the way that leads unto the Gate of this Mystery. Let the Seeker here pay heed and fashion well the Magical Disk to ensorcel and bind the Daemons and Genii of this rite. For the lamen of his own design will serve the Aspirant as the mirror wherein to behold the changing image of his own Being – the transformation wrought of his own enchantments.

When the time of the Great Rite is at hand, the Coin of Sa should be borne across the North-

eastern Gate upon one's entrance to the Blood-acre and be carried upon one's person throughout all the rites of the first circle. Thereafter it shall be formally offered in sacrifice at the appointed juncture of the ritual when passing across the threshold from the rites of the first circle to those of the second.

Concerning the preliminary Earth-signs of the Mystery

When all are prepared with the needful requisites of body, mind and soul, let the twin circles be cleansed and purified by the flail of thorn-boughs and the besom of many tines.

At the centre of the second circle a large earthen mound should be formed. This should be built upon the ashes remaining from the fire in the sacrificial hearth of Hu. A candle of seven colours should be placed atop the mound, to be lit at the appointed time during the Sevenfold Offering of the Zeroth Point.

At the threshold of the two circles, even upon the sinistral side of the Northern Gate, a shrine should be laid to receive the offering of the talismanic coins. The area of the shrine should be demarcated upon the ground by a circlet of leather, formed by the bridle and reins of a horse, or from a cord or rope in the likeness there-of. The horse's bit should also be placed within the boundary of the shrine, there to reside in readiness for its eventual offering at the centre of the second circle.

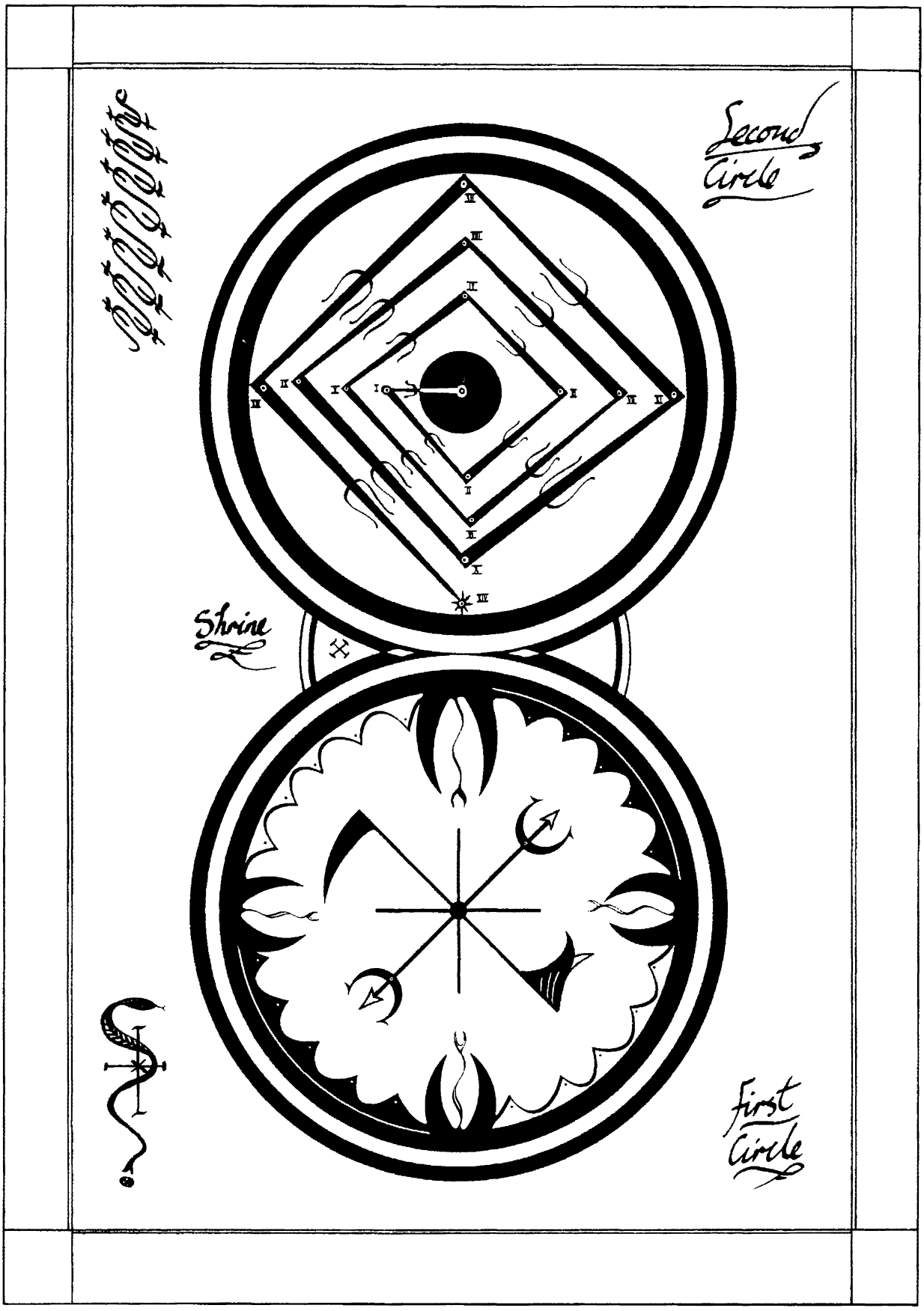
All other preparations, the laying of the Blood-acre's hearth and the on-lay of the eight boughs, are to be accomplished in accord with accustomed method. When all is made ready the Sign of the Double-ouroboros should be traced out upon the ground and in its compass the preliminary earth-signs should be marked as depicted below.

When the hearth, hedge and earth-signs have been laid and all has been done by way of preparation, let the companie convene for the rite to begin.

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Second Circle
Shrine
First Circle

The Rites of the First Circle

Let the Mystery of Sa commence.

AT THE DIRECTION of the presiding Master or Mistress of the Covine, let all pace in silence about the double horizon of the infinite sign; deosil around the first circle and withershins around the second.

Gathering within the first circle, the Magister shall pronounce 'The Oracle of Elder Worship'. Then shall he declare 'The Summoning to the Rite of the Turnskin' unto all that are present. This being done, and all being assured of their right to proceed, the Rite shall continue according to the Way of the Black Earth: the Rite of the Draconian Oracle shall be performed according to the manners of Our Arte – from the utterance of 'The Declaration' to 'The Shadow's Charge'.

When the Words and Deeds of the Oracle Rite have been completed, the Mystery of Sa shall proceed by the Magister sounding a battery of eight knells.

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When the sound of the last knell has united with silence, all will conjoin in the spell of its affirmation:-

Hearken to the Fateful Toll, the affirmation of Our Presence.
Hear ye, one and all, the Knells that bespeak the turning of the Crooked Path...

Eight Knells in remembrance of the Sacred Eightfold Rite.
Eight Knells for the Secret hid within the Longest Night.
Eight Knells for the tasks of the Pathway's Great Ordeal.
Eight Knells for the turning of the Stars 'pon Heaven's Wheel.
Eight Knells for the blood-signs from the Serpent and the Sword.
Eight Knells for the knots of fire 'pon Crooked Flail and Cord.
Eight Knells for the Chosen Steps through Blessing and through Bane.
Eight Knells for the straying guidance through the Forge of Cain!

All will then turn withershins about the first circle, calling forth the power of their attainment and summoning the Spirit of Qayin Hu-Azhaka into their midst. By the sacred mantic formula of I-Ia Qayin Hu-Azhaka, let this be done.

I-IA QAYIN HU-AZHA-KA

At the Sign of Portent, whether by the Hand of the Devil Presiding, or by the Hand of Augury, all shall face toward the Circle-hearth and conjoin in the Enchantment to seal their adjuration:

THE ASSUMPTION OF THE FIRST-BORN

I — Qayin Azhaka, am the One True Sorcerer,
the Sole Initiate of the Ophidian Flame, the Draconian Oracle Incarnate.
I am the Protosarkian Idol of the Elder Gods,
the Visible Form of Those without Name,
the Image of Exile cast forth from the Triune Void to the Earthly Temple of Flesh.
I am the Living Power of the Magical Quintessence,
the Primordial Spirit that doth beget Itself throughout the Epiphanic Focus of Witchblood: the Heart of the Serpent within the Vessel of the Royal Arte.

By my Word and Deed of Declaration,
the Lineal Axis of the Crooked Path is revealed:
the Gateways of Manifestation are opened, that the Horned Stave may transmit the Flame to the centre of every time and domain.

By the Exorcisms of the Tridentate Force,
mine Essence is empowered within the Forge of all Becoming.
By the Salutation of the Quadrigan Form,
the Substance of mine Incarnation is directed through the matrix of Being.
By the manifold offerings of Heart unto Hearth,
the Substance of mine especial Form is perpetually wrought anew
in the Image of the Fivefold Hand and the Watcher's Ever-open Eye.

By the Round Chant the Totality of mine Entity doth turn full-circle to encompass the Infinite Horizon: the Light of the Seven Stars doth ensorcel the Zenith,
the Darkness of Seven Stars doth ensorcel the Nadir.
Within the Scarlet Ossuary of Earth the Double-house of their Union is built.

In the Shadow of mine Image cometh forth the Secret Flesh of Otherness:
In the Coupling of the Spirit and the Sorcerous Body
the First-born becometh the Oracle Enfleshed.
I am He, I am She, the Turnskin Child of Azhdeha!

Bilo Bilo Hu! Hu Azha Ka!
Bilo Bilo Hu! Hu Azha Sa!

.....

All shall then turn to face the Northern Portal and, in unison, shall recite the Address unto the Gate of Sa:-

THE ADDRESS UNTO THE GATE OF SA

We, the Children born of the darkest night, here hold covine to pronounce and exact the Mystery of the Turnskin: the revelation of the Secret Nature that the Crooked Path hath bestowed upon us.

Hearken! All ye who are here amongst us.
All ye Eldest Kindred born of Man and Snake, all ye Companions of the Lie, Ye Fellow Brethren of the Dragon's Brood,- heed well our words and deeds.
All ye who have taken the Brand of the Signless Sign, who have come forth – Visible and Invisible – to dwell here amidst the Sworn Companie of They who are of no single form – of They who are born from no mortal womb.

Hearken! By the echo of this decree
the Turnskin's Tale shall be told!

For We, who carry the Curs'd Mark of Wiseblood,
have drunk the World's Poison in our forbidden communion;
therefore have we grown wise as the Children of Exile.

We have beheld the Sun shining at Midnight and the Moon exalted in the pool of her blood; the Eye hath opened in the palm of our hand to witness the light that shineth amidst all darkness.
Therefore have we become the Bearers of the Noctilucent Flame –
the Fulmine-torch that blindeth all mortal gods and mortal men.

By this Blessing of the Wytching Sight and its power that giveth the spirit flight, we have wandered abroad at the Noontide of the Dead; traversing the waning hours of the night upon the star-graven leys of this world.
Therefore have we come forth unto the edge of the day:
the time and the tide of the Dawn-quarter hour,
the second sacred rite of the year and the day.
By the mystery of this alignment

We stand before the waxing light, yet face toward the heart of night.
Before us the Threshold is balanced between both hands alike,
for the Going-Forth-by-Night and the Coming-Forth-by-Day.

We are alone in the Great Procession of all Spirit-masked Companions.
We are amidst the throng without number, as One in Solitude's expanse.
May the Blessing and the Cursing be on all who gather at this Twofold Gate.

Alone in the tryst of our sacred uniquity.
All as One in the Covenant of Nameless Sacrality.
By the Oath of Self-law and its perpetual overcoming...
the Sole Tongue of the Dragon-road speaketh forth the Seeker's Fate!
Therefore do we stand before this Threshold and hallow it by Name:-

'The Double-way of Dawn and Dusk'

Hail to Thee! Thou Upright Bridge! Thou Cross of the Triple Axis!
Hail to Thee! As the Boughless Tree that divideth all Time and all Domain.
Hail to Thee! Thou Sword of Sa' Kila that leadeth between and beyond!

.....

For the naming of the Nameless; for the chance that we create;
For the turning of the Pathway; for the turning of our Fate;
For the crossing of the Threshold; for the Blade 'pon which we tread;
For the tasks of our attainment; for the tasks that lie ahead...
Let now the Way of the Turnskin be open!
Let now the Ninth Knell resound...

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Bilo Bilo Hu!
Hu Azha Sa!

.....

Let all now prepare for the crossing of the threshold from the first circle to the second. Each shall gather up their Dragon-vessel, together with the needful requisites and offerings for the pilgrimage of Sa. The mantic orison 'Hu Azha Sa' should be maintained as a whispered susurrus as all ready themselves for the deed of transition.

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When all are ready to cross, the Magister shall turn to face and address the covine:

As you have spoken, so doth the echo return!
Hear ye the Fate that Thou hast called forth...
Know ye that the Child, true-born of the Elder Gods,
beareth the Book of Skin upon its back;
and there, upon that most rare parchment,
is 'scribed the Wisdom of the Shape-changer's Arte.
Ye that would be wise, beware!
For He who would read the Scripture of his own flesh
must cast it down before the eyes of the soul.

.....

The Rites of the Second Circle

WHEN THE MAGISTER'S Address has been given, each initiate will approach the threshold and pass over by the Gate of the Womb according to the manner of the Witches' Step. Let this be done in the following order of station: North, West, South, then East.

The Northern Guardian of the Circle, the Master or Mistress of the Rite, shall – if needful – bear forth and orient the Stang and the Holy Skull of Qayin. For in passing across the threshold the Stave and Image should be appointed to both overlook the Domain of Sa and to guard the shrine dedicated to the Intercessor of the Dragon-road – for such is the altar of mediation between the Wild and the Tame. The area of the shrine should be delimited, as previously stated, by a circlet of leather placed at the foot of the Stang and Skull.

As each initiate passes by the Image, let them bow and lay down the burden of their offerings, hallowing all with silent prayers of devotion before moving onward. All materials that will be used throughout the rite should thus be consecrated before the Visible Image of the Invisible Initiator. The talismanic coin should be used to cross-sign the Skull and thereafter should be borne forth in the hand until the ordained time of its formal sacrifice. Having passed by the shrine, each initiate will proceed to ensorcel the second circle, all bearing forth their vessels in deosil gait. The mantic orison of 'Hu Azha Sa' should be maintained throughout.

When each and all have passed by the Skull and have paced the second circle at least once around, the vessels should be returned unto the shrine. When all vessels have been appointed at

the shrine the mantic formula 'Hu Azha Sa' should be declared with the force of a herald's cry. Thereafter let the second circle be deosil paced, accompanied by the musick of horn and drum, to announce the entrance of the covine to the hunting-ground of the soul.

When the second circle has been paced at least thrice about, let all return unto the shrine of the threshold and there unite in the Address unto the Skull-mask of the Initiator. As the Address is begun, let all have their backs towards the Skull and their eyes turned to the circle's heart. As spell and spirit guide, all shall turn about to behold its face.

THE ADDRESS UNTO THE SKULL

O' Qayin, who art masked in the Image behind us –
O' Qayin, who art seen in the Circle before us –
O' Qayin, who art Death, yet who liveth within us!
We behold Thy hidden likeness – the Idol wrought of Emptiness –
gazing forth from the Bright Abyss of the Night-that-hath-no-End.
With Word and Deed, we entreat Thee. By our Knowing do we name Thee!
Let all that is vain to this Path's direction be cast to the flame of Thy shrine;
all that is needful to the Mastery of Sa be gained from Thy Presence within.
In the ebb and flow of our Pathway's turning, in the coiling and uncoiling of the Serpent throughout the Compass of all Time and Domain, we are in the midst of paradox: between the twice-told secret and the lawful lie...
Yet we who serve with both hands alike, here do make known our single truth in entreaty unto Thee. For Thine Image is the Unspeaking Mirror whose commandment is both remembrance and prophecy:

'The Way of Sacrifice maketh Man whole!'

We turn and address Thee, O' Dracotai Sa-Azhaka!
Thou Image that doth foreshadow each Sacred Vessel of Our Arte.
We honour Thee as the Skull-mask of the Serpent and the Seeker:
the Countenance of the Void-crowned Monarch.
O' Dracotai Sa-Azhaka! Thou Severed Head of the First-to-die.
We stand before Thee at this crossing of sword-edge and jaw-blade,
that Thine antient transaction of life for life may ransom the deeds of our present transgression and open the way to the life beyond life.

O' Horned Warden of Bone-bestrewn Eden, in our address unto Thee,
we remember the Honour of the Crooked Path and the fee of its exaction:
An eye for an eye and a tooth for a tooth;
a coin for a soul, for the Lie within Truth.

Each initiate will then place their talismanic coin within the compass of the shrine. The offering of the earthen disk is the wager of the Seeker's fate and is intended to open the way into the Domain of Sa. The location of the offering within the circlet of a horse's reins establishes a point of mediation between Qayin, as the Lord of all Horsemen, and his mortal steed – the body of the covine.

O' Dracotai I-Hu-Sa-Azhaka! Severed Head of Hunter and Huntress!
Be Thou as the Oracular Forth-speaker of Portents.
Be Thou as the Guide before and behind us.
We beseech Thee, O' Dracotai Sa-Azhaka, to o'erlook this Rite;
to watch us and to ward us in our journey through the endless night.

Bilo Bilo Hu – Hu Azha Sa!

Each initiate will then reclaim their Dragon-vessel from the shrine and, bearing forth the substances of sacrifice, will turn and make their way upon the spiral path inward to the heart of the circle.

THE CONSECRATIONS AND ENCHANTMENTS
of Sacrifice at the Centre of the Second Circle

The Quadriga will convene at the Zeroth Point and place their Dragon-vessels about the central earth-mound. The Magister will then play a single note upon a bone-trumpet. When the note has become one with silence, the Northern Guardian will speak forth its enchantment:

PRELIMINARY SUMMONING: AZH'RA-FA'IL'S CALL

Hearken!
The note of Azhra-fa'il hath sounded from the Indweller of the Void.
The Horned Dragon doth summon its brood unto the Place of the First Risen Land...to
the Sacred Isle born from the pyre of all-destruction,
to the Mountain of Seven Metals rais'd from the Shoreless Sea.

Hearken! All ye that here may hold covine.
For here the Turnskin's Tale shall be told.
Here the Book of a Thousand Flayed Pelts shall be opened.
Page by page, flesh unto flesh, its arcana shall be read –
revealed by Holy Gesture and Incantation of Arte.

Heed well the Word that speaketh this Mystery's Name.
Heed well the Deed whose secret is in silence hid.

.....

The iron bit from the horse's bridle shall be offered upon the summit of the mound to signify the mediation of Qayin between the Dragon and the body of the covine. All will then recite:-

O — THE TRANSVOCATION OF SA-AZHAKA

All Hail to Thee! O' Azhdeha!
O' Thou Antient Dragon, Father and Mother of all that have life!
Thou Lover and Murderer of all that have breath!
As we, Thine especial brood, have come forth at Thy summoning,
so be Thou here in our midst; that we might partake in the communion of Thy nature
and behold our selves in the Zodiak of Sa —
as the Bearer and the Tearer of every skin!

O' Azhdeha! Thou whose coils encompass every Creature!
No mortal eye may perceive Thine entirety at any one time, yet all do glimpse Thy masquerade! For Thy countless scales do mirror the host of mind's conception. Cast forth upon the surface of all existence Thy myriad-natured guise is reflected in the illusion of ever-changing appearance.

Hail to Thee, who art full of eyes and yet to whom the world is blind.
Hail to Thee as the Hydra, whose heads outnumber the stars above.
Hail to Thee as the Sphinx, whose forms outreach the sum of flesh.
Hail to Thee as the Ouroboros, the Infinite Serpent of Eld!

Blessed is Thy birth, foretold a million times,
echoed in the secret 'pon the lips of every kteis:
'Lady of the scarlet threshold! Open the way to welcome Life!'

Accursed is Thy fall, foretold a million times,
echoed in the secret upon the lips of every grave:
'Lord of the coal-black threshold! Open the way to welcome Death!'

Both blessed and accursed art Thou to we who serve with both hands alike — who bear the cord of initiation as both umbilicus and snare —
all-hallowed art Thou in each season of change.

All Hail to Thee, O' Azhdeha! Thou who dost partake of every Creature!
We bid Thee to unfold Thy rainbow-scaled coils, to reach forth from the golden darkness beyond; to encircle our Sacred Isle with the orbits of Thy lustrous flame, to send forth Thy power through the Fourteen Gates of the Secret Temple and here cast forth anew Thy thunderous steps
'pon the Crooked Path of Manifestation.

O' Azhdeha! O' Thou Antient Dragon!
Most blessed art Thou, most accursed art Thou,
in the Countless Praise-names of Sa.
As we tell of Thee and Thy manifold nature, so may our enchantment be borne upon a tongue of single intent to here bespeak our communion
– blood unto blood – bone unto bone – flesh unto flesh –
to reveal the Scriptures of the Body and to tell the Turnskin's Tale;
that we may trespass each womb and grave at will,
and leap in freedom between the Ways of God and Man and Beast.
In the Name of Thy First-born Child, for the Mastery and the Mystery of Sa-Azhaka,
let the Cross-ways of Intercession be hallowed at this place.
Let the Seal of Our Covenant be laid upon the bejewelled dust of the first risen land,
even at the feet of the Sky-wreathed Mountain, to show forth the double-way of ascent and descent. As it is spoken, so let it be done!

The brethren of the Quadriga will then bow in unison unto the earthen mound, perceiving it as a mountain of incalculable dimension, towering above and beyond them, and visualising the spiral pathway of the circle as the way of pilgrimage, winding simultaneously to-and-from the mountain's summit. When all have made their genuflection, each initiate of the Quadriga will offer a single horse-shoe – ∩ – horns downward, thus to establish the focus of the covine's devotion upon the cross-quarters of the mound. Each initiate will hereafter treat their horse-shoe as the hot-point for the seven offerings.

The Path of Sa leads one around the outer circles of the Mountain and yet also within its caverns.

O' Qayin Sa-Azhaka!
Thou Spirit all-revealing of the Turnskin's Masquerade!
Minister of the Pantheon that doth attend upon the Fourteen Shrines!
Thou All-wise Intercessor at the Cross-roads betwixt Serpent and Man!
By Witch-mother and Maiden, by Witch-sire and Son, place Thou Thy step before and behind us, to lead and to guide our wayward course.

Place Thou our step to turn between the Ways of the Wild and the Tame.
Place Thou Thy hands upon the Head and the Heel, to test or to entrap,
to empower or to ensnare, the souls of all who pass within
Thy sacred circle-lair.

Hail to Thee as the Praise-singer in the Hunting-ground of Souls.
Hail to Thee as the Unimaged Idol in whom Man and Serpent unite.
Hail to Thee by the jaw-bone blade. Hail to Thee by the bloodied knife.
We bid Thee to bear our sacrifice in the Horned Dragon's Name!
Bilo Bilo Hu! Hu-Sa-Azha!

.....

A second bow will then be made, each placing a kiss upon the point of their offering.

I — THE OFFERING OF BLOOD

By the blade of their Arthana, each communicant will make an offering of blood upon the mound. Thereafter all will conjoin in the enchantment of its giving:-

O' All-begetter and All-devourer! Wise-blood we shed upon the Sign of Communion, to anoint the Cross-roads of Life and Death.

This is the birth-blood betokening the life of all beasts, forthspeaking the myriad of creation that shall flourish and make fertile this new-born land.

This is the death-blood of all predation, drawn by tooth and spilt by talon, forthspeaking the Feast at Midnight's Table, where all shall lie beneath the Hunter's hand.

This is the heart-blood of sacrifice, spilt in remembrance of the first transgression against the life of mortal man. This is the heart-blood of sacrifice, forthspeaking the reddened shrines of worship, staining the earth with the prophecy of the ever-turning knife.

Wise-blood we offer as the sign of our destiny,
to tell of the life that was and of the life that is to come;
to signify this path's direction by the augur of falling crimson tears.
We offer the first-fruits of our self-born creation to succour the spirits that would come forth to flesh, to usher the flesh through the jaw-ways of death,
to seal the pact of the blood-tithe between the Hunter and the Hunted,
to anoint the Mountain of Seven Metals as the womb and grave of all —
to open the double-way before us as the pilgrimage of Sa.

.....

The blades should then be used to incise the four cross-quarters of the mound, each being placed in the earth before a down-turned horse-shoe as though to bar its gateway:-

By the gesture of the bloodied knife we carve the Stone of Beginning, to reveal the Hecatomb of Sa-Hua, to open the clefts of the four great streams.
O' Leaden Skin of the Golden Mountain, be Thou as our own flesh:
Thy caverns revealing the primordial souls of those who dream within.
Let the beast-headed gods awaken and attend, to here take oath upon the blade: the

Sword of Qayin that bars the way 'twixt cloven hoof and foot.
As it is said, so it is done!

II — THE OFFERING OF EGGS

The blade/s should be removed from the cross-quarters of the mound and an offering of eggs should be made upon the wounds of the opened earth.

In the Hand of all Making and Taking, we hold the Primal Sphere of Light: the Globe emblazoned with the Hidden Names of Creation.

By the Sorcerer's gesture of Truth and Lie we break the Egg of Beginnings, to divine the way of the world to come and yet usurp the destined course of life; to hatch the Bornless Soul 'ere mortal fate should shape it, and bring forth to birth the Fateless Children: the Changeling brood of Azhdeha.

Life unto Life, we anoint the gates of the four great streams.
May the spirits be nourished and come forth through the Dragon's womb.

Life unto Life, we break the Egg of Ophion
to feed the light of all-possible worlds to the Encircler of the Void.
May the Antient Serpent be nourished and come forth in the flesh of all.

.....

May the wrath of the Thwarted empower the Transgressor;
to here incite the Spirit-legion of Were-beasts and many-bodied Djinn,
to rise from the never-healing wound of the World-field's death;
to dance in the blood of annihilation and stain the path of return.
Upon the mouths of the four rivers let this secret be spoken!

By Opposer and Destroyer, let us take and turn the pelt of the fire-blackened earth as the motley of a thousand forms — patched with the powers of transformation where-e'er the sacrificial blade hath torn.

For the sake of the Host that shall rise in our wake, let us don the royal robe of treason: the Skin-leaper's battle-shirt of raw flesh and bloodied bones.
As enchantment proclaimeth the Praise-names of Sa, so may the spirits of the pilgrimage attend upon the Mage's soul; to endow our forms of light and shadow with the cobweb-shield of impenetrable hide; to weave anew the garments of substance and gird us with the mantle of mask and disguise.
As the shell of the world-egg is broken, so may the husk of our mortality be rent asunder and here be cast down, life unto life, to the Legions of Sa!

III — THE OFFERINGS OF SEEDS AND BONES

Seeds should be placed in the four mouths of the mountain, and bones should be laid all about its base. Especial offerings, foretold in the dreaming of the scribe, may be made in the forms of a bone-flute or a bone-beaded rosary. When the offerings have been laid the charm should be spoken:-

Behold! The horizon of the Edgeless Isle,
wreathed with the bones of Yesterday and Tomorrow,
encircled by eight hands in the infinite gestures of Time-within-time.

Hearken! The Hidden Names of Creation are upon the four mouths of the first-risen land. The seeds of eternity are strewn upon the rivers that divide.

May the Hidden Names be spoken!
May the seeds know life on this distant shore.
May our hands uplift the bones to dance
and may the Songs of Creation clothe them.

IV — THE OFFERING OF WATER AND FOOD:
The Hallowing of the Four Rivers

Water should be poured upon the four gateways of the mountain and should be visualised to flow therefrom as four rivers. Each initiate of the Quadriga should visualise their own offering of water as a dual stream: the bifurcate river as formed through the Practice of Mah-Shua. The outward nature of each river is enhallowed as a flow of nectar; the inner nature is that of poison. The arcana of this dual-nature are revealed through the alchymic shaping of the land and in the turning of the Draconick Wheel of Time.

Meat and bread should also be offered, or cakes shaped to resemble especial animals. Such offerings of substance should be visualised as the corpse-meat of the four circle-guardians. The development of the imaginal projection should follow the words of the charm as it is spoken.

From the Cauldron of Emptiness, to the star-bright jewels that burn upon each Watcher's brow, let the scintilla of the Quintessence emanate!

From the diamond skull-cup of the Dragon, a-flame at the centre of all, to the outstretched limbs of They who turn the eight-armed wheel of space, let the streams of light illumine the Compass of Unfalling Stars.

From beneath the throne of Exile's kingdom, from within the Mountain's unseen root, through and throughout the four gates of Eden, let the rivers of nectar flow pure and clear, straight to the mouths of They who wait,
forever a-thirst for the waters of life:-

Each should visualise their own river as the dual course of Ma-Shua.

Black blood-river flow swift with midnight's darkest nectar,
to anoint the Two-horned Guard of every Hoof and Herd:
the Northern Warden of Sa.

Red blood-river flow swift with daybreak's gleaming nectar,
to anoint the Sky-winged Guard of every feather and flock:
the Eastern Warden of Sa.

White blood-river flow swift with noontide's shining nectar,
to anoint the Fiery golden-maned Guard of every tooth and claw:
the Southern Warden of Sa.

Pale blood-river flow swift with evening's pearl-bright nectar,
to anoint the Ocean-eyed Guard of every scale and shoal:
the Western Warden of Sa.

Through and throughout, all around and about, let the blood-rivers flow and churn, to transform the midden-mounds of corpse-meat into the star-bejewelled sovereigns that watch and ward the Turnskin's lair.

V — THE OFFERINGS OF ASH AND EARTH-SIGN

Offerings of Sacred Powder should be sprinkled upon the mound; each initiate marking the especial signs of their own communion in the Zodiak of Sa.

Signs that speak of the seen and the unseen,
fall ye from the sky to the palms of eight hands.
Fall ye from many gestures to the wounded skin of the Mountain,
to anoint the scars that they may speak to the gods -
that the Soul may sing within the maze of ghosts.
Paint ye the spirit-paths within the caverns that bleed,
that the Soul may fly upon the Black Moon's light.

Signs that echo the distant step and bespeak the pathways of the Quick and the Dead, lead us to traverse the limits of the flesh and to wander the breadth of this hallowed night. Guide us upon the shadow-tracks of the wings above and through the glowing tides that wend in the waters below.
Place our step in the world's four quarters and make us to alight,
in a moment's glance, wheresoever the freedom of Mind may intend.

Signs that tell Silence and bespeak the secrets beyond all mortal word!
Reveal ye the talon-marks of the Unknown Beast,
from the Mountain's peak to our present step...
upon this, the ever-distant shore.

VI — THE OFFERINGS OF PERFUME AND LIGHT

An offering of perfumed oils, such as may be used for the charming of animals, should be made upon the earth-signs of the mound. For example, civet-oil mingled with menses and semen may be used in olfactory mimesis of the bestial spoor. Elsewise let the offering be made according to the lore of tradition and the revelation of dreams. Incense may also be used to thurify the area of the Zeroth Point.

Ye Spirits that are gathered here, we bid you to inhabit the lustral offering of perfumed oils, to draw out the many powers of charm and enchantment from the nect'rous streams of blood and to cast them forth, as we so will,
to ensorcel the Turnskin's Mystery and grant us the Mastery of Sa.

.....

A single candle of seven colours should then be lit atop the summit of the mound. Tapers of the appropriate elemental hues should similiarly be offered upon the four cross-quarters of the Zeroth Point.

Hail to the Black Sun's morning-light,
shining throughout the first risen land.
Hail to the spirit-flame of Sa-Azhaka!

May Thy rays reach forth betwixt the heart and horizon
to illumine all souls between the bit and the bridle.
Be Thou the beacon to the eyes of all atavism.
Be Thou the Guide to the Quadrigan steed.

O' Spirit of the Seven-metalled Mountain! O' Azhdeha Al Qaf-Sa!
Be Thou open to receive us, to reveal the visions of the fourteen caverns,
that the inward path of our soul may reflect the outward shaping of flesh; that the outward path of our body may mirror the inward knowing of Thee!

By the Power of the Word, so let it be done!

.....

VII — THE OFFERING OF THE WORD

Each initiate will then offer the Word of the Mystery, whispering the offering of its secret empowerment through and beyond the flame upon the mountain of the world.

The 'Word' is the concealed name, or 'phrase of knowing', revealed to the initiate through the lineal succession of the Crooked Path; elsewise by the unique and hidden intercession of dreaming.



The covine will then offer the third and final bow to the centre of the second circle.

We who bear the Mark of Qayin,
turn skin and step, and turn again,
from North to West, from South to East,
'twixt the tongue and the tail of the Great Wild Beast.

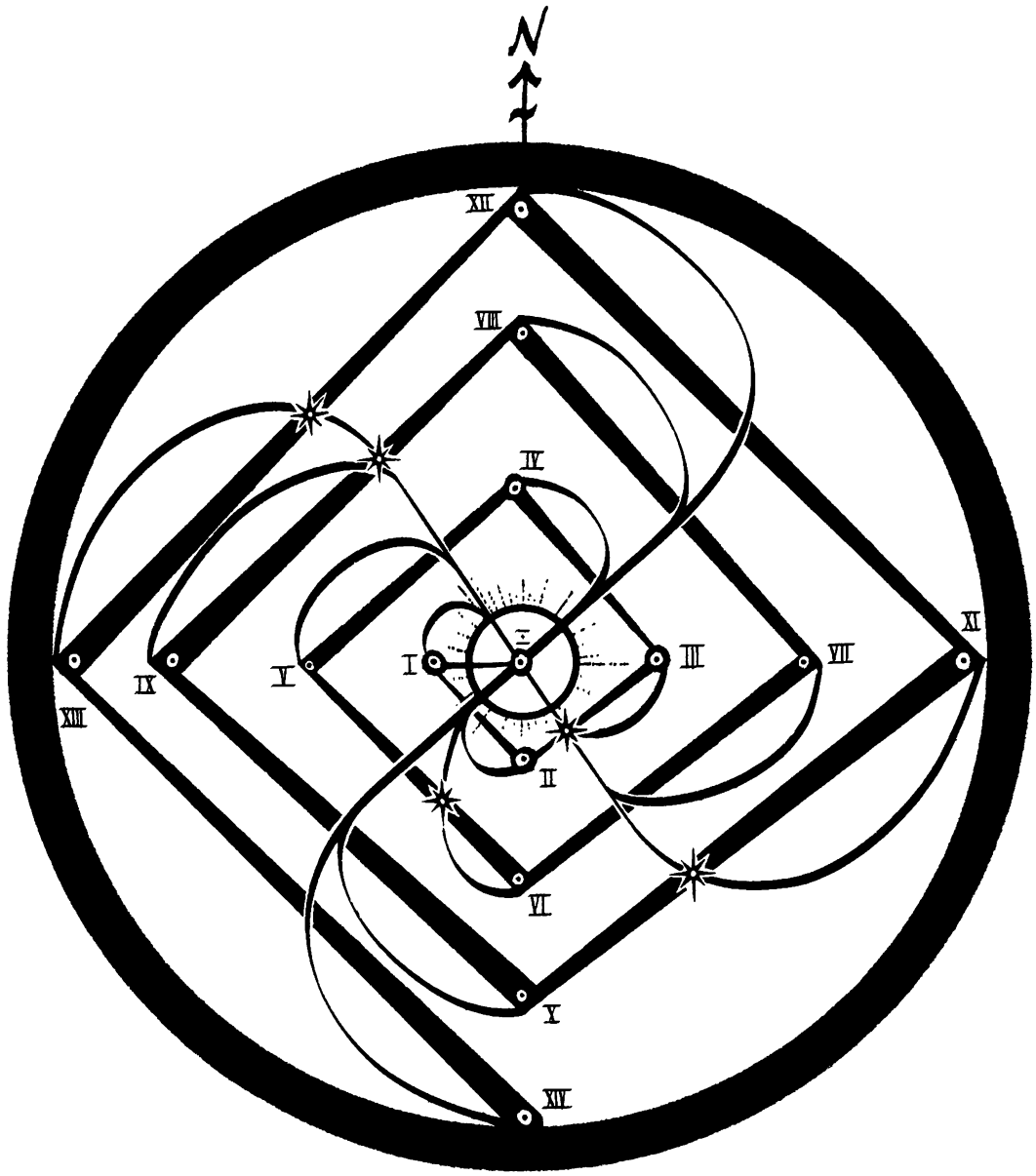
As we have foretold, so will it be done.
Let the Pilgrimage of Sa commence!

.....

The companie will then rise and go forth, from point to point, shrine to shrine, upon the spiral earth-sign of the second circle. Each initiate shall bear the Sacred Vessel of the Dragon and the many offerings and tokens of their communion.

.....

GRAPH FOR THE SECOND CIRCLE
OF THE SA RITE, REVEALING
THE WAY OF THE FOUR STREAMS.



⊙ *Dragon-points*

✶ *Crossroad-points*

/ *Path of Blood returning to Zeroth-Point*

The Enchantments of the Turnskin:
THE FOURTEEN SPELLS OF SA

The general procedure for working upon the fourteen Dragon-points is as follows:-

As is custom, the Magister shall serve to direct the overall orchestration of the work. The first, seventh and fourteenth spells should be recited by all. The recitation of all other spells should be allotted to the initiates of the Quadriga by turns. Thus, upon each point of the pilgrimage, one initiate shall function as the principal operant for the recitation and guidance of the enchantment.

At each node of the spiral pathway the initiates shall set down their vessels and the requisites of Arte. At the direction of the principal operant the covine will unite in the appropriate mantic chant. The specific earth-sign for the point should be traced upon the ground with bone-white powder and a candle lit there-upon to mark the focus of intent. The offerings of fetish and feast may then be given.

When the area of the point has been enhallowed by the gestures of sigildry and sacrifice its spell should be recited by the appointed initiate, and thereby the covine shall go forth into the subtil aire and trance of the Dragon-point. Throughout the utterance of the spell the other communicants should maintain the mantic chant or sussurrate the words of the spell in the manner of an echo. The litanies of sorcerous kennings or 'Praise-names' in each spell may be extended if so desired; each initiate speaking new names as the spirit reveals them.

When the magical work upon the point has been concluded a single line, an arc of blood-red powder, should be traced from its individual focus, backward from the base of the candle and into the central mound of the circle. This process is used to seal the empowerment for each of the fourteen Dragon-points (see illustration facing).

The tracing of the Red Pathways denotes the constant turn and re-turn of the pilgrim from the Zeroth Point: the place of primal empowerment. As the Pathways merge they serve to reveal the course of the four blood-rivers throughout the Body of the Land. As with all deeds, the principal operant of each point is responsible for the on-lay of the blood-sign. His turn and re-turn between the station of the covine's pilgrimage and the Zeroth Point signals the ebb and flow of inundation: the communion of the sorcerer's heart with the life-blood of Sa-Azhaka.

In addition to the customary fourteen spells of the Dragon-body there are also binding formulæ for the five crossroad-points of the Eyes, Horns, Hands, Wings and Legs. When used, these spells are to be worked upon especial earth-signs which are traced out upon the mid-points between the nodes of the respective intersecting powers, even at the tridentate cross between the white and the red kamea (see illustration facing).

The sacrament and mystery of all Spells should be partaken of by divers means of word and deed, specific and germane unto the manifold nature of the Dragon. By every manner of speech and gesture, by song and chant, by the mimicry of beasts in sound and movement, by the boiling of the flesh in the seething cauldron of exhaustion, by shaking and leaping, by stillness and quiescence, by every manner and method, let the Seeker conjoin in the Zodiak of Sa.

PRELIMINARY CHARM: THE STAYING OF HELIOS

The Magister should offer three droplets of his blood upon the first point: the Shrine of Al Shujah Sa.

Three red droplets from the black cock's comb, to bloody the black earth and
to still the sun at dawn; to upturn the dewpool in midnight's meadow
and transform the heavens into an ocean of bitter waters; to raise the blade
of Zhu'l-fiqrar-Sa and sweep the dead stars to the dust's embrace;
to flay the Man who walketh by night and bare the beast's eye in his soul;
to howl three times to the moon's three faces, that they may shine together
beyond the mortal edge of day...all as one in the Night-without-end.

The first point should be pierced with the Magister's knife and best it be by a blade wrought of horn or bone. The procedure for the first spell shall proceed as ordained...

Body of Void! Azhdeha-Ia-Sa!
Be rent asunder with the opening of the flesh to speak!

.....

I — THE SA-ENCHANTMENT OF THE DRAGON'S TONGUE

Mantic formula:- *AL SHUJAH SA*

.....

O' Azhdeha Al Shujah Sa! Silence of the Black Light! Shadow without skin!
Come forth by Thine own Word, from the primal birth-wound of Time;
Thyself from Thyself be born this moment:
Thyself from Thyself throughout the Millions-of-Years!

O' Azhdeha Al Shujah Sa! Thou who art form'd of a thousand open jaws!
Come forth from Thine own insatiate mouth, from each maw a-gape with a legion of
fangs! Come forth! Arise! Reveal Thine illimitable nature:
Self-begotten, Self-devouring; forever made anew in the Feast of all Flesh.

O' Azhdeha Al Shujah Sa!
Unfurl the infinitude of Thy tongues to lash and churn the ocean of blood;
to sear the heavens and draw back the bolt upon each doorway of the sky.
Reveal the Living Word of the Turnskin, whose echo nameth all creation!

First Breath! Whisperer! Spitter of Venoms!
Great Cackler upon the World-egg!
Crowing Herald at the edge of all waking!
Knife-throated Shrieker! Bellowing Shield!
Baying Shade that doth beckon the Moon-light!
Screeching Lamenter at the fall of the Sun!
Ghost-tongued murmurer at the border of dreams!
Unknown Howler in the Charnel-field of all Worlds!
Carrion-divider! Laughing Sucker of bones! Spear-tusked Harrower!
Silent Voice-mirror, Mimic to every cry of birth and death!
Many-voiced Clarison, Songstress in the Eight-boughed Tree!

By the laying of the kiss upon the lips of the Sacred Isle,
by the offerings made from Mind, Heart and Hand,
we divide the tongue of Qayin to make and break the Turnskin's Oath.
Severed tongue of our flesh we give, the Spirit-tongue of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Shujah Sa —
All as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

II — THE SA-ENCHANTMENT OF THE SINISTRAL EYE

Mantic Formula:- *AL TANNIN SA*

.....

O' Azhdeha Al Tannin Sa! Sinistral Gaze of the Dragon!
Be Thou the Blessed Sight of the Far-seeing Huntress!
Be Thou the Baleful Star, shining bright in the Night-prowler's brow,
that Thou mayst reveal the Spirit's path within and beyond the Shadow of the Beast.
Hail to Thee as the Dream-spinner of Sa, the Weaver of all Worlds within!

O' Be Thou within us, Blind Seeress of the Unseen,
to open the Visionary Path of Clarity through the Abyss of Unknowing.
For the dusk-rayed edge of Sleep is the border of Thy lidded orb
and the Night-without-End is the Field of Thy Secret Pleasure.

O' Flesh of the Night-wanderer, full of eyes! Be Thou here reveal'd...
in the lightless expanse of the Midnight and in the scintillant fires of Heaven, in the
One Seed of the Bornless — in the Winking Star of Sa-Azha,
to gaze a million times through the angles of the Crystal-hewn Void.
O' Blind Seeress All-seeing! Out-turn Thy Sight from within us!

Thou art She, the Blood-mother of Sa, Mistress of the Seven Gazes!
Sickle-eyed Encharmer! Glance-enticer of all who stray!
Moon-bewitcher! Stealer of Hours! Nocturnal Sculptress of Time!
Feigner of the corpse's blindness!
Hollow-eyed basker in the vigil of hunger!
Inciter of Terror! Mirage-veiled Seductress!
Mirror-eyed Watcher with Averted Face!
Such are the Names of Thy Power!

By the casting of the sevenfold gaze upon the Sacred Isle,
by the offerings made from Mind, Heart and Hand,
we open the left eye of Qayin to bear witness to the inward perception of Sa.
The blind left eye of our flesh we give, the Spirit-sight of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Tannin Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

III — THE SA-ENCHANTMENT OF THE DEXTRAL EYE

Mantic Formula:- *AL DARAKSHAN SA*

.....

O' Azhdeha Al Darakshan Sa! Dextral Gaze of the Dragon!
Be Thou the Blessed Sight of the Far-seeing Hunter!
Be Thou the Auspicious Star, burning upon the Light-bearer's brow,
that Thou may cast the Spirit's path through the Wraith of the Swiftest Beast.
For Thou art the Awakener, the encircler of souls in the Turnskin's lair!

Be Thou cast forth from within us, Zenith-eyed Seer of All!
Make Thou the Path of Purpose to enter the guise of every appearance.
For the fire-lash'd limit of dawn is the border of Thine ever-opening eye;
the moment is Thy revelation; the Endless Day is the Field of Thy Dance!
O' Flesh of the Sun-leaper, wrought of a myriad piercing stares,
Be Thou reveal'd in the lych-light, reflected in all living souls!

Thou art He, the Grain-father of Sa, Master of the Seven Gazes!
Cunning-glancer in the thicket! Toll-keeper at the Musit-gate!
Hooded Eye-biter! Snare-eyed compeller! Unspeaking Teller of Destinies!
Bright Spear of Heaven! Glinting knife-eye, honed upon the fate of prey!
Hovering Arrow! Fear-inducer! Flame-eyed Glarer! Turner of all flesh to stone!

Mirror-eyed Aggressor! Poison'd jewel set in the mask of all beauty!
Such are the Names of Thy Power!

By the sending of the sevenfold gaze throughout the Sacred Isle,
by the offerings made from Mind, Heart and Hand,
we open the right eye of Qayin to behold the outward perception of Sa.
The blind right eye of our flesh we give, the Spirit-sight of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Darakshan Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

BINDING SPELL FOR THE CROSSROADS
of Al Tannin Sa and Al Darakshan Sa

Mantic Formula:- *AL AYIN SA*

Who serveth here, serveth with both hands alike!
Therefore, with both sinistral and dextral eyes, we unite all inward and outward perception in the Double-way of the Draconick Gaze:

Thy First Name is 'Opening', for the oracular beginning!
Thy Second Name is 'Glancing', for the wayward roving!
Thy Third Name is 'Focusing', for the quickening of stillness!
Thy Fourth Name is 'Fixing', for the immovable invultuation!
Thy Fifth Name is 'Comprehending', for the perceiving of ipseity!
Thy Sixth Name is 'Transmuting', for the alchymy of Seer and Seen!
Thy Seventh Name is 'Annihilation', for the Voidwise dissolution!

Such are the Revealed Names of Thy Nature, O' Azhdeha Al Ayin Sa!
May the Three Ways converge in the Shrine of Thy Wisdom.
May the Fourteen Powers of Thy Single Eye inflame the Point of Al Halka!

So mote it be!

IV — THE SA-ENCHANTMENT OF THE DRAGON'S HEAD

Mantic Formula: AZHDEHA AL HALKA SA

O' Azhdeha Al Halka Sa! Indomitable Psyche of the Turnskin!
Form-bestowing Gem! Be Thou born from the Mind of Thine own Making.
Be Thou manifest by Thine own Thought: the Protennoia of Sa!

Hail to Thee who art all around us: the World-encircling Ossuary of Time.
Hail to Thee who art within us: the Iron-red Cavern of Al Mandal-Sa.
Hail to Thee in the House of the Fleshless: the Corpse-white Cauldron
fill'd with the blood of seven kings, all a-seethe with the Alembroth of Years!
Hail to Thee in the bone-walled temple, where dwell the Forms of Sa-Hua.
Hail to Thee in the bowl of the Severed Head, fill'd with the feast-gift of brain-flesh and marrow, transformed to the Graal at Midnight's Table.
Hail to Thee in the Mirror of Ka, where the Lights of Perception shine —
all as one in the Sorcerer's Mind.

Our offerings are the ashes from the Book of Flayed Skins,
cast upon the crimson waters to speak and take flesh anew!
O' Azhdeha Al Halka Sa! Arise from the Skull-cup of Qayin!
Come forth as the Million-headed God, mask'd with the face of every beast!

Knower of Names! Thou Hydra traversing the Seven Ages!
Close-coiling Encompasser of the Seven Kingdoms!
Unheard Singer in the Deep, whose voice doth cross the Seven Waters!
Face-dancer in the Desert of Solitude! Most Subtil Creature of the Field! Many-handed Weaver of Nets! Omen-caster! Bearer of Good Fortune! Harbinger of Fate! Flint-eyed Thief of Brightness! Ghost-winged Eye in Darkness! Catcher of Echoes! Grasper of the Unmarked Trail! Skin-painter! Mime of Mortal Gods! Overseer of the Parliament of Flock, Herd and Shoal!

By the Sign of Honour, the touch of the sorcerer's brow to the feet of the Sacred Isle; by the many gifts made through Mind, Heart and Hand,
we offer ourselves to the Circle of the Turnskin's Crown;
we open the Skull of Qayin to receive the Gnosis of Sa.
Severed head of our flesh we give, the Mind and Mask of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Halka Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!
Bilo Bilo Hu! Hu-Azha-Sa!

V — THE SA-ENCHANTMENT OF THE SINISTRAL HORN

Mantic Formula:- *AL TAIS SA*

O' Azhdeha Al Tais Sa! Spirit of the Dragon's Sinistral Horn!
Come forth in the Sign of Honour, Great Satyr of the Heavenward Horn,
who pierceth the marriage-veil of the Moon and goreth the heart of the Sun.
Hail to Thee who art crowned as King, Master of the seven golden tines.

Hail to Thee who dost reveal the secret lineage of the Watchers' fire;
who dost tend the passing of generations — to sift the grain from the chaff.
For Thou art He, the Plough-guide of the First Furrow, Sower of all seed.
Thou art He, Lord of the Last Furrow, who maketh the bed for all bones.

A Blessing upon Thee! King of all Elle-folk!
Guardian of the Blood-line, Augmenter of our evolution!
White-browed Bearer of the Golden Antlers! Bleeding rose amid the briar!
Antient Lord within the Thicket! Ward of the Hidden Hall in the Forest!
Silvan Dancer in the Ploughshare's Wake! Black-horned Leaper!
Old Beguiler! Keeper of the highest mountain track!

By the Ascent of the Sa-kila, by the first and last furrow, we signify the lineage of Thy succession from form to form — flesh unto flesh — through the turning of the Dragon-year and the Compass of the Sacred Isle.

By our offerings made through Mind, Heart and Hand, we cut and anoint the brow of Qayin to unleash the power of the Sinistral Horn.
From the black stream that doth issue from the left brow,
we fill the horn-cup of this communion, to drink deep and partake in the Turnskin's blood-line, to honour and salute the Patriarch of the Beasts.
Hu-Azha we sacrifice to claim the Power of Al Tais Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

VI — THE SA-ENCHANTMENT OF THE DEXTRAL HORN

Mantic Formula:- *AL SA'EQAH SA*

O' Azhdeha Al Sa'eqah Sa! Spirit of the Dragon's Dextral Horn!
Come forth in the Sign of Adoration! Great Satyr of the Hellward Horn,
who revealeth the cleft 'twixt Height and Depth — the Path between the Sun and Earth; who reapeth the grain of all living with the Sickle of the Moon.
Hail to Thee who art crowned as Queen, Mistress of the seven silver tines.
Hail to Thee who dost reveal the moment of swift transformation;
who dost trespass the course of generations to beget the Usurping Child.
For Thou art She, the Guide of the Blade against the First Sheaf, who doth gather the ripened fruits of the field and scattereth each hidden beast.
Thou art She, Lady of the Last Sheaf, the Murd'ress of the last to flee,
the Weaver of the Corn-charm and the Mother of the Changeling-child.

A Blessing upon Thee! Queen of all Elle-folk!
Breaker of the Blood-line, Augmenter of our transmutation!
Opener of the Gilded Coffin, Releaser of the Wing'd Ephemeron of Hope!
Helm of the Weather! Boatswain of Clouds! Thunder-axe falling on the Four-square Plot! Divider of the Greensward! Beheader of the Summer Legions! Usurper of Birth-rights! Interloper in the Briar-cradle!
Stealer of Lairs! Skin of the Horned Serpent, rooted in the highest bough!

By the Descent of the Sa-kila, by the reaping of the first sheaf and the scattering of the beasts, we signify the harvest of life. By the blood of the fugitive on the final sheaf and the gift of Elphame's child, we signify the death of the last mortal form, the overthrowing of the generations and the intercession of chance: the scattering of witch-seed in the mortal flesh of our desire; the virgin-birth of the Turnskin from the womb of the Sacred Isle.

By our offerings made through Mind, Heart and Hand, we cut and anoint the brow of Qayin to unleash the power of the Dextral Horn.
From the red stream that doth pour from out the right brow, we fill the horn-cup of this communion, thus to drink deep and partake in the Changeling's fate, to adore and salute the Matriarch of the Beasts.
Hu-Azha we sacrifice to claim the Power of Al Sa'eqah Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!
Bilo Bilo Hu! Hu-Azha-Sa!

BINDING SPELL FOR THE CROSSROADS
of Al Tais Sa and Al Sa'eqah Sa

Mantic Formula: AL KARNUN SA

Who serveth here, serveth with both hands alike!
Therefore, with both Sinistral and Dextral Horns, we unite the many powers of Succession and Intercession in the Double-way of the Draconick Horn:

Hail to Thee, O' Monokeros, Thou Steed whose crown is the Single Stave, whose spiral diadem revealeth the Direct Way and the Devious Route.
A Blessing upon Thee at the Celestial Crossroads of Ia Karnun Sa!

Hail to Thee, O' Qayin Satyros!
Two-horned Monarch of the Double-horizon.
A Blessing upon Thee at the Earthen Crossroads of Zhu'l-karnun Sa!

Hail to Thee, Draku Ezhu-Sa! Three-horned Wanderer, Trident-bearer!

Guardian of every Corpse-way! Key of the Lych-gate!
Ward of all Witch-seed in the Granary of Time!
A Blessing upon Thee at the Infernal Crossroads of Hua Karnun Sa!

All-hail to Thee, who beareth the burden of the twice-turning blade,
forever rising, forever falling, from the Seven-times Severed Head!
All-hail to Thee, O' Azhdeha Al Karnun Sa!

VII — THE SA-ENCHANTMENT OF THE DRAGON'S SPINE

Mantic Formula:- *AL LA'TA'IFA SA / AL FAQRI AL TAN SA*

O' Azhdeha Al La'ta'ifa Sa! Thrice-powerful Spirit of the Dragon's Spine!
Be Thou revealed in every heart, hide and bone of the Skin-leaping God!

O' Million-stepped Path of Serpent-bones! Uncoil from within us as the labyrinth before us. Constrict the boundless horizon to bless and bear the Wanderer's foot, to carry each step to the chosen form, that we may walk in liberty through the Meadows of Paradise...at the limits of all mortal flesh.

O' Skull-hung Tree of Sacrifice! Dual-faced Stave of Yesterday and Tomorrow! Thou Triple Axis of the Sacred Isle! Thy boughs are made verdant by the four streams of nectar and are adorned with the fruits of all Hidden Knowledge. Extend beyond us as the perpendicular bridge; extend within us as the vortical route, through and beyond the Mountain's core.

O' Horned Serpent of Eld!
Be Thou raised aloft upon the Forbidden Tree, that Thou mayst summon Thy Chosen, saying: 'Eat and be wise! Taste ye of the gallow's poisoned fruit and be ye as the Gods, knowing the Secrets of Darkness and Light'.
By this Deed let our eyes be opened, to behold the Path of Eden in Exile!

O' Trivagant Spirit of the Turnskin! May our steps sing out Thy Praise-names from the unforgetting scriptures of blood — from the Pageless Book inscribed on every heart and hide and bone; here to enhallow and here to reveal our presence within the Eternal Procession of Sa:

Thrice-blessed Walker, Wearer of the Wind-charmer's Mask!
Thrice-accursed Warrior, Wielder of the Blighting Stave!
Double-faced Journeyman, summoned by the drum of the time-beaten heart!
Shifter of Skin! Dancer on bones! Reader of Portents! Disgorger of Entrails!

Weaver of Veins! Diviner of every Death-way! Bondsman of Fate and Huntress of Souls! Pelt-of-Fire, Seether in the Patchwork Robe! Heart-devourer of the Slain! Invincible Whirler in the Shirt of Rage! Thou Million-bodied Masquerader beneath the Royal Dragon's pelt!

By the shedding of skin in the seasons of existence, we shape the land of the Sacred Isle and claim the power of the Skin-leaper's Arte. By the promise of the ochred bones to the safe-keeping of the land, we vouchsafe the pact of our destined return. By the gift of our heart to the innermost cavern, we signify our journey to the edge of every distant shore.

By these Offerings made through Mind, Word and Deed, we open the flesh of Qayin to reveal the Sable Flower of Light: the Roseate Star of Morning shining forth from beyond the Grave!

Divided Flesh we give, the heart, hide and bone of the Beast to take. Hu-Azha we sacrifice to claim the Power of Al La'ta'ifa Sa! Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

VIII — THE SA-ENCHANTMENT OF THE SINISTRAL HAND

Mantic Formula:- *AL DHI'BAN SA*

O' Azhdeha Al Dhi'ban Sa! Spirit of the Dragon's Sinistral Claw! Thou who wearest the Backward-facing Mask, come forth at Thine own beckoning! Hand unto hand, grasp unto grasp, reach unto Thyself across the Twilit Field of Yesteryear, a-million times shadeward in the Gestures of Antiquity! Come forth to place Thy clasp in ours, in every back-turned hand of the Changeling's heredity; eye-opened palm to eye-opened palm, to behold and affirm the Ancestral Lineage of Al Dhi'ban Sa!

Hail to Thee, O' Huntress, who art of a thousand scything claws! Hail to Thee, Burrower in Darkness, who dwelleth behind the distant stars, and followeth each wandering foot, step by step, 'neath our earthen path! Hail to Thee! Blind Haunter of Caverns, who creepeth amidst the tunnels of the Dreaming Dead and teareth at every root below the graveyard tree. Thrice-hail to Thee, for Thou art She, the Stealer of all Light, who rolleth the Orb of the Sun into the hollow sepulchres of night!

Thou art She, down-turn'd to reap the gleaming bone-seed:

the grain that groweth ever hellward in the fields of shadow-stemmed corn.
Thou art She, who doth gather the untold bounty of our forgotten desires;
who doth harvest the corpse-kiss'd sheaf for the bread of Midnight's Table.

Hail to Thee, O' Huntress, who art of a thousand scything claws,
who leadeth the Dead to return in the guise of every fallen beast!
The Aire of Night is divided at every angle to reveal Thine Image;
the veils of memory are torn asunder at Thy coming forth!
All-hail to Thee, O' Whirlwind-tower of Outstretched Hands;
Thy myriad palms a-glare with amber-flaming eyes!
Thy Praise-names are upon our lips.
May Thy powers be given to us!

Flesh of Our Mother! Mistress of the Seven Nocturnal Pathways!
Red-of-claw and black-of-fur! Lurker in the Shadow-gate!
Hoarder of every jewelled skin! Sifter of exuvial forms!
Seamstress of every slough, Weaver of the Turnskin-motley!
Stalker at the edge of moon-light! Bone-unearther! Grave-evicter!
Eye of the Scent-trail! Evader of Sight! Unheard foot within the forest!
Flesh of Our Mother, Mistress of the Seven Nocturnal Pathways!
Empower us with this utterance: the remembrance of Thy Names!

By the laying of the sinistral hand within the earth of the Sacred Isle,
by the offerings made through Mind, Word and Deed,
we uplift the corpse-hand of Qayin in the Antient Sign of Glory, to illumine the Way of Night and shadow-forth the gestures of the Turnskin's Power.
The left hand of our flesh we give, the spirit-claw of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Dhi'ban Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

IX — THE SA-ENCHANTMENT OF THE DEXTRAL HAND

Mantic Formula:- *AL AUHAKAN SA*

O' Azhdeha Al Auhakan Sa! Spirit of the Dragon's Dextral Claw!
Thou who wearest the Forward-facing Mask, be here at Thine own summoning and go forth at Thine own beckoning! Hand unto hand, grasp unto grasp, reach out from Thyself across the Dawn-lit Field of Tomorrow, a-million times forward through the Unending Day, a-million times outward

in the Gestures of Futurity! Go forth to place Thy clasp in each outstretched hand of the Changeling's brood; eye-opened palm to eye-opened palm, to foresee Thine unborn progeny and direct the Blood-lines of Al Auhakan Sa!

Hail to Thee, O' Hunter, whose hand is divided amongst every beast upon the waking land. Hail to Thee, who art of a thousand spear-bright claws! Hail to Thee, Gestater of Flesh, who breedeth in the spaces between and issueth forth in teeming diversity to cross the domains of existence. Thrice-hail to Thee, for Thou art He, the Caster of Shadows, who maketh the Divide between each form of predation and turneth the Zodiak of Sa.

Thou art He who dost perpetually turn the Mill-stones of Change; who grindeth the bone-seed, ever afresh, to beget the hyle of all living. Thou art He who formeth the Living Bread in the Miracle of Incarnation; who divideth its substance at Midnight's Table that all mortal flesh may eat of itself — to perfect the Death-born Body of Qayin.

Hail to Thee, O' Hunter of Souls, who art of a thousand spear-bright claws, who guideth the Unfleshed Spirits to reveal themselves in the portent of every living beast; who granteth the power to send the Soul of Man to the bestial skin of its birth-chosen double. All-hail to Thee, whose Image is unseen; who art eternally divined in the pathways of cloven hoof and claw. All-hail to Thee, O' Isolate One, whose body is scattered by every hand; Thy single eye is darkly a-gleam in the out-turned palm of all. Thy Praise-names are here upon our lips. May Thy powers be imparted to us!

Flesh of Our Father! Master of the Seven Diurnal Pathways! Red-of-tooth and white-of-claw! Cleaver of the Shadow-gate! Long-of-Reach and Supple-of-Limb! Stalker at the edge of sunlight! Swift-of-striking! Broad-of-Swiping! Unyielding-of-grasp! Stripper of Bones! Opener of the Heart to the Doors of the Sky! Laughing Scavenger! Proud-of-stride! Inciter of the Stampede! Thief of Dominions! Teacher of Dexterity! Turner of the Talon to the Glaiver of Flint! Flesh of Our Father, Master of the Seven Diurnal Pathways! Bless us with this utterance: the remembrance of Thy Names!

By the reaching forth of the dextral hand throughout the Sacred Isle, by the offerings made through Mind, Word and Deed, we uplift the immortal hand of Qayin in the Unknown Sign of Portent, to divide the shadow and weave the Way of Light through and throughout the Unending Day — to know the Turnskin in each gesture of creation.

The right hand of our flesh we give, the spirit-claw of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Auhakan Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

THE BINDING SPELL FOR THE CROSSROADS
of Al Dhi'ban Sa and Al Auhakan Sa

Mantic Formula:- *AL ZUBAN SA*

Who serveth here, serveth with both hands alike! Therefore, with both sinistral and dextral hands, we unite and transect the Pathways of Antiquity and Futurity in the Thrice-hallowed Sign of Chirothesian Power.

In the three-pronged gesture of the trident, let the sorcerer's hands reveal the Sign of the Dragon's claw: left hand upon the back, right hand upon the breast; both palms turned in toward the heart.

By the transmutation wrought of imagination,
let this dual-sign bear forth the Words of Enchantment!
Let the Image of this Mystery be revealed!

O' Azhdeha Al Zuban Sa! Be Thou known as the Handless Hand!
Illimitable of reach, innumerable of digits; in whose palm is the eye of all inward perception and upon whose back is the eye all-seeing —
out-turned to the Double Horizon of Yesterday and Tomorrow.
Hail to Thee who dost rotate the Wheel of Life, bringing full-circle the Feast of all Flesh and dividing Thyself upon the Compass of Time.

.....

All-hail to Thee by the fourteen names of darkness and light:

Thy first name is 'Gloaming of Dawn'.
Thy second name is 'Light-bringer! Star-tide of Morning'.
Thy third name is 'Jubilance of Light, Waxing of Brightness'.
Thy fourth name is 'Shining-of-Face, Zenith of Time'.
Thy fifth name is 'Ashen Waning of Day-fire'.
Thy sixth name is 'Flittering at Dusk-tide, Roosting of Flocks'.
Thy seventh name is 'The End of Day'.
Hail to Thee as the Master of the Seven Diurnal Paths!

Thy eighth name is 'Gloaming of Dusk'
Thy ninth name is 'Darkness-bringer! Star-tide of Evening'
Thy tenth name is 'Silence of Night, Waxing of Darkness'.
Thy eleventh name is 'Black-of-Countenance, Nadir of Time'.
Thy twelfth name is 'Waning of Darkness, Gatherer of Dreams'.
Thy thirteenth name is 'Crowing at Day-break, Summoner to Waking'.
Thy fourteenth name is 'The End of Night'.
Hail to Thee as the Mistress of the Seven Nocturnal Paths!

All-hail to Thee at the Double-way of Time, O' Azhdeha Al Zuban Sa!
Thou art He, Thou art She, who trespasseth the limits of Day and Night.
May this Charm of Reckoning be borne by the retinues of Star and Hour.
May the Black Light be refracted in the Sight of the Handless Hand

So mote it be!

X — THE SA-ENCHANTMENT OF THE SINISTRAL WING

Mantic Formula:- *AL BORACAN SA*

O' Azhdeha Al Boracan Sa! Spirit of the Dragon's Sinistral Wing!
Be Thou manifest as the Illumined Body of the Turnskin:
the Living Pathway of Ascendant Transvolution.

O' Nameless Bird of Light, a-million times fly forth —
Thy flesh make visible in every heaven-turned wing!
Arise from the fire-nest atop the emerald peak.
Arise from the Iron-red Pinnacle, the blood-stain'd summit of Ia-Qaf-Sa.
Arise from the azure ocean and from the rivers that divide the land.
Arise from the spreading boughs of the thousand-tree'd greenwood.
Arise from the thousand limbs of the One Forbidden Tree.
Arise from the bitten fruit of wisdom.
Yea! A seventh time we bid Thee — a seventh time entreat Thee — Arise!
Elevate the Soul from the Opened Skull upon the Two-horned Stave.

O' Sky-spanning Colossus! Thou Spirit of the All-wise reaching Wing!
Bear us beyond the corpse-field of our sacrificed mortality, that we may ascend in Thine Undying Body to encompass the Circle of Empyreal Light.
For upon Thy myriad feathers are the seven jewels of heaven; each quill unique, a-fire in all reflection, beneath the Rainbow'd Eye of Time!
Bear us forth into Thy countless forms, that we may partake in Thy liberty, to ascend among the mansions of the sky.



O' Azhdeha Al Boracan Sa! Be Thou revealed in Thy Praise-names to indwell the day-born flock of air and the flesh of all who ascend from the Sea. By the utterance of Mind, Word and Deed, impart to us Thy many powers — that we may be as one with Thee within the Wing of Light.

Encircler of the Sun's breath! Wader in the Abyss of Starlight! White-of-quill, Scribe of Heaven! Still-winged sojourner upon the wind! Unstepping-on-Earth, Traverser of Kingdoms! Seer of the Earth-light! Follower of the Storm-path! Leaper of the Ford to the Waters of Pleasure! Glider in the course of memory! Cloud-dancer! Soaring Prayer! Remembrancer of the Sky-road! Foreteller of the Flood!

By the laying of the left scapula upon the dust of the Sacred Isle, by the gift of feathers and bones, and the many unspoken offerings of Mind, Heart and Hand, we open the flesh of Qayin to release and empower the Body of Light-in-Ascension.

The sinistral side of our corpse we give, the spirit-wing of the Beast to take. Hu-Azha we sacrifice to claim the Power of Al Boracan Sa; Both as One in Life and Death, in the infinite coils of Azhdeha!

Bilo Bilo Hu! Hu-Azha-Sa!

XI — THE SA-ENCHANTMENT OF THE DEXTRAL WING

Mantic Formula:- *AL DHIH SA*

O' Azhdeha Al Dhih Sa! Spirit of the Dragon's Dextral Wing! Be Thou manifest as the Enshadowed Body of the Turnskin: the Living Pathway of Descendant Involution.

O' Nameless Bird of Darkness, a-million times descend — Thy flesh to manifest in every hell-turned wing! Descend as lightning to the nest of bones upon the Mountain's peak. Descend into the jaws of Earth, to the fire-streaming mouths of Ia-Qaf-Sa. Descend into the fourfold river of blood; divide the ocean with Thy fall. Descend into the chasm and fly into the Tombs of the Sleeping Dead. Descend into the thousand tunnels that 'twine the roots of the Cursed Tree. Descend into the lips that have tasted the fruit of all forbidden wisdom. Yea! A seventh time we bid Thee — a seventh time entreat Thee — Descend! Bear forth the Soul beyond the Cavern of the Opened Skull, through the Vortical Gate of Night, to the Path of Exile beyond the Mountain's heart.

O' Thou Colossus of Shadow, Thou Spirit of the Night-spanning Wing!
Who hangeth in the abyss of all inversion, with talons turning upon the
Black-golden Nail! We bid Thee to fall and yet arise in Thy darkness,
to unfurl Thy twilit wing of skin and feather, and here reveal Thy myriad
forms! We bid Thee to bear us beyond the gates of the corpse-field:
inward through the labyrinth of Al Dhih Sa, outward through the depths of
the moon-blessed ocean and onward in the tide of scarlet inundation.
Bear us across the charnel-ground that lyeth between all mortal worlds.
Lead us in Thine Immortal Body to traverse the depths within the Well of
Night and partake in the remembrance of our ancestral flesh.

O' Azhdeha Al Dhih Sa! Be Thou revealed in Thy Praise-names to indwell
the nocturnal flock of air and the flesh of all who descend into the Deep.
By the utterance of Mind, Word and Deed, impart to us Thy many powers —
that we may be as one with Thee within the Wing of Shadow.

Encircler of the Silent Towers! Glider on the smoke of the funeral shrine!
Bather in the Moon's blood! Carrion-render! Shrieker in the dusk-light!
Swift-of-wing and Blind-of-eye, Sharp-toothed Ensnarer of Echoes!
Warden of the Bone-yard's edge! Silver-skinned by twilight!
Staring Eye beneath the Ice-veil! Piercer of Waves!
Shimmering-of-scale, Guardian of the Coral Palace!
Sifter of Grain amidst the Waters! Stone Hands at prayer upon the pearl! Mouth of the
Whirlpool! Hand of the Flood! Silent Wing within the Cavern!
By the laying of the right scapula upon the dust of the Sacred Isle,
by the gift of feathers and bones, and the many unspoken offerings of Mind, Heart and
Hand, we open the flesh of Qayin to release and empower
the Body of Shadow-in-Descension.
The dextral side of our corpse we give, the spirit-wing of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Dhih Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!
Bilo Bilo Hu! Hu-Azha-Sa!

THE BINDING SPELL FOR THE CROSSROADS
of Al Boracan Sa and Al Dhih Sa

Mantic Formula:- *AL JENAH-I-HAQ SA*

Who serveth here, serveth with both hands alike — in the Heights as in the
Depths! Therefore do we unite the twain powers of the sinistral and dextral
wings upon the Point of Al Jenah-i-Haq: the Hidden Wing of Azhdeha.

By the eightfold offering of prayer, here wrought in the motion of thought, may our word be empowered to cast the Winds of Space throughout the Compass of the Sacred Isle, to enhallow the Kingdom of Qayin and cast the Circle of Our Sacred Year.

By the midnight-black feather of gold, borne hither on the breath of Boreas, may the blessing of Midwinter shine from the North.

By the blood-red feather of sacrifice, borne hither on the breath of Argestes, may the blessing of the Crimson Interstice enter from the North-east.

By the dawn-bright feather of amber, borne hither on the breath of Eurus, may the blessing of the Vernal Equinox arise in the East.

By the yellow feather of morning-light, borne hither on the breath of Volturnus, may the blessing of the Saffron Interstice ascend in the South-east.

By the emerald feather of the noon-bright meadow, borne hither on the breath of Notos, may the blessing of Midsummer be exalted in the South.

By the azure feather of the lucent sky, borne hither on the breath of Africanus, may the blessing of the Cerulean Interstice descend from the South-west.

By the twilit feather of indigo, borne hither on the breath of Zephyrus, may the blessing of the Autumnal Equinox fall from the West.

By the corpse-king's feather of royal hue, borne hither on the breath of Corus, may the blessing of the Purple Interstice come forth from the North-west.

By the rainbow'd feather of the single eye, all-seeing in Zenith and Nadir, let this Charm be hallowed as the Heart of the Phoenix, Milcham ben Azh'ra'il. Be Thou the Wing to traverse the Circle throughout all directions, to bear the Soul through all forms of ascent and descent. Be Thou manifest as the Dual-body of the Turnskin: the Living Pathway of Transliminal Volation. All-hail to Thee in Thy Hidden Name: Azhdeha Al Jenah-i-Haq Sa. So mote it be!

XII — THE SA-ENCHANTMENT OF THE SINISTRAL LEG

Mantic Formula: AL THU'BAN SA

O' Azhdeha Al Thu'ban Sa! Spirit of the Dragon's Sinistral Step! Great Satyr of the Sun! Upon Thy horns are the twelve signs of Fate!

Hail to Thee as the God of the Borderland, having Sight within his feet.
Hail to Thee as the Empusine Lord of every Leaping Beast!

Come forth by the unknown route, Master of the Fourteen Wayward Gaits!
Thy conceal'd step is the foot of Man, graven from a golden pillar.
Infinite in mobility is Thy pace — a moment's breadth in its wand'ring station
— a statue in poise below the Nail-star, alone in the Voidful Point of Ia-Sa.
Thy revealed step is amongst the flesh of every straying interloper —
at one with the spirits who pass in freedom, who cross the thorn-stile from
realm unto realm and trespass the limits of every domain.
Many are Thy Names and many the turnings of Thy Path.

Hail to Thee as the Croaking One, whose name it is beneath the hoof.
Thy Word is bound upon the bridle and on the ploughing blade of Man.
Thy body is hung on the blackest thorn and Thy bones are interred in the reddened mound. May Thy spirit bless the foot of Qayin, that we may pass beyond the river that runneth at each meadow's edge. May Thy Knowing be upon our lips: as one to whisper the Names of Praise; as one to empower the Seeker's step. Many are Thy Names and many the turnings of Thy Path.

Three-times Leaper of the Sickle! Grey-of-pelt amid the corn, argent-of-fur beneath the Moon! Red-of-hair and cunning-of-foot, Eye a-watch at the Musit-gate! Shadow-prowler, Sudden-of-Pounce! Hedge-bestrider! Lurker in the shore-line! Gaping-jaw amid the reeds! Hastener of Carnage! Talon of Good Fortune! Unstepping One, coiled to hatch the Stranger's Egg!

By the passing of the left foot across the horizon — outward to the heart of the Sacred Isle, and by the manifold offerings of Mind, Word and Deed,
we place the left foot of Qayin to transgress the borders of all mortal form.
The sinistral leg of our flesh we give, the deosil path of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Thu'ban Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!
Bilo Bilo Hu! Hu-Azha-Sa!

XIII — THE SA-ENCHANTMENT OF THE DEXTRAL LEG

Mantic Formula:- *AL QADAM SA*

O' Azhdeha Al Qadam Sa!
Spirit of the Dragon's Dextral Step! Great Satyr of the Moon!
Upon Thy horns are the thirteen signs of Light-in-darkness!
Hail to Thee as the Goddess of the Sacred Isle, having Sight within her feet.

Hail to Thee as the Empusine Lady, Ward of the Road of Clear Direction.
Come forth by Thine own path, Mistress of the Fourteen Unturning Gaits!
Thy concealed step is the foot of Woman, graven from a silver pillar.
Eternal the span of Thy dance, each step a hair's breadth to bridge all time.
Constant is Thy motion upon the liminal centre, all as one in the axis of life.
Thy revealed step is divided within the flesh of every running foot – at one with the spirits who roam in freedom, who traverse the expanse of every domain. Many are Thy Names and many the routes of Thy single step.

Hail to Thee as the Steed, whose name is cast through the four directions.
Thy Word is silence upon the iron bit, an omen of the grain upon the sickle.
Thy Body is untethered from all constraint and Thou art turned loose in the Field of a Million Years. The charm is upon Thee, that the Eye may see Thy transformation. May Thy spirit bless the foot of Qayin, that we may go forth with Thee through the untamed flesh of Thine own dominion.
May Thy Knowing be upon our lips: as one to speak the Names of Praise; as one to empower the Seeker's Path. Many are Thy Names and many the routes of Thy single step.

Long-of-Stride! Swift-of-Foot! Leader of the Stampede! Quickener of the Chase! Harrier of a Thousand-Steps! Relentless-of-Pace! Arrow-wing'd Heel of Flight! Breath and Fang upon the Skin! Eye of the Mother, knowing the Path! Far-seer of the Blood-trail! Hallower of the Ever Homeward Journey!

By the placing of the right foot upon the horizon – at the summit of the Sacred Isle, and by the manifold offerings of Mind, Word and Deed, we raise the right foot of Qayin to walk forth within the chosen body.
The dextral leg of our flesh we give, the withershins path of the Beast to take. Hu-Azha we sacrifice to claim the Power of Al Qadam Sa;
Both as One in Life and Death, in the infinite coils of Azhdeha!
Bilo Bilo Hu! Hu-Azha-Sa!

THE BINDING SPELL FOR THE CROSSROADS
of Al Thu'ban Sa and Al Qadam Sa

Mantic Formula:- *AL SAFARU'L-FANA SA*

Who serveth here, serveth by Two Ways alike;
both as one in the Crooked Path.
Therefore, by the Gait of the Witches' Step – both withershins and deosil about the Zodiak of Sa – we unite the Powers of Al Thu'ban and Al Qadam to here ensorcel the Turnskin's lair.

By the tracing of the Triskelion Sign: the thrice-clawed impress of the Draconick Talon, may all spirits and forms — here wrought of enchantment — conjoin in the Hidden Gait beyond the Caverns of Sa!

In the Name of the One who hunteth within
In the Name of Azhdeha Safaru'l-Fana Sa!

So mote it be!

XIV — THE SA-ENCHANTMENT OF THE TAIL

Mantic Formula:- *AL GHAUZAR SA*

O' Azhdeha Al Ghauzar Sa! All-Powerful Spirit of the Dragon's Tail!
Hear us and be here with us, Guardian of the Poison Place!
Sistrum of all Forgotten Bones! Diviner of the First-born!
Last Breath! Hissing Umbilicus! Constrictor of Throats!
Immortal One in the Shroud of the World-field's Skin!
Caster of Man's last relics into the hidden stream of venom!
Unfurl the destiny of our procession in the Peacock-feather'd Arch of Stars.
Forth-speak the Fate of the Turnskin in the single echo of Thy many names.

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At the decree of the Magister, the horn shall be blown to sound the Hallali: the triumphant blast before the kill.

.....

By the laying of every mortal skin upon the flayed earth of the Sacred Isle, and by the many named and unnamed offerings made of Mind, Heart and Hand, we divide the Body of Qayin as the Feast upon Midnight's Table.
Thus do we make manifest and thus do we perfect the nature
of the Turnskin within the Sacred Vessel of Serpent and Man.
The substance of our flesh we give, the spirit-powers of the Beast to take.
Hu-Azha we sacrifice to claim the Power of Al Ghauzar Sa;
All as One in Life and Death, in the infinite coils of Azhdeha!

.....

Arise, Thou Hydra golden-hooded! Whose venom is the Changeling's spate;
Who rearest up in every passion, here strike the Land and loose the Gate.

Arise and strike this hallowed circle; bind and break Enchantment's snare.
Here place Thy Tail upon our lips and make our Flesh -Thy final lair!

Bilo Bilo Hu! Hu-Azha-Sa!

At the direction of the Unseen Hand of Intercession, and at one with the Word of the Magister, the covine should turn back through the compass of the second circle; each pacing as they will throughout the pathways of the risen land. For the Secret Powers of the Turnskin shall be revealed in their steps, each spirit rushing forth from the newborn land to manifest within the Seeker's flesh. Let this mystery command and direct the deeds of the covine.

As each initiate moves throughout the body of the second circle they should re-gather the telesmata and fetishes from the points of the pilgrimage. These should be placed at the threshold, before the Shrine of the Stang and Skull. Likewise, the Magister should take the iron bit from the mound and place it before the Image of Qayin.

When these deeds have been accomplished the Magister shall recite the following address to seal the empowerment of the pilgrimage:-

SEALING THE PATH OF SA:
Constellating the Chance of Perfect Becoming

O' Azhdeha! Thou Antient Dragon, coil'd in the Amber Portal of Time!
O' Silent One! Thou whose enchantments are spoken in the Turnskin's Cry!
By Thy Million Praise-names we entreat Thee to awaken and here reveal
Thyself anew in the Voidful Flesh of the Seeker: the Body of Qayin Azhaka.
By our words and deeds of devotion we bid Thee to multiply – to come forth
from the Caverns of Sa and here populate the Isle of Our Self-Creation.

O' Thou Body of a Million Forms! Ye Legion of all Skin-shifting Djinn!
Awaken! And by our words arise as the Atavistic Powers of all Existence.
Be manifest from within us as the faculties of Our Self-Transmutation.

O' Silent One!
All-Sayer! All-Seer! All-Knower!
Fiery Horn of all Eternity! Lightning-Horn of Chance!
World-encoiler! Exhumer of Yesterdays! Begetter of Tomorrows!
Dancer upon the Wheel of Heaven! Dancer upon the Breath of Night!
Abyss-leaper! Striding Watcher! Unmoving through the Seven Aeons!
All-Powerful Uncoiler from the Mountain's Heart!
Awake and arise!

O' Silent One! We, Thy Children, beseech Thee!
From the Myriad Caverns of Sa which mirror the Single Vessel of Ka,
Seal Thou the Gnosis of this Rite within Our Present Deeds!

When all are prepared, the second circle should be scourged and the earth of the mound scattered to the directions of the four streams. This deed locates the summit of the mountain in equidistance upon every point of the second circle; this is accomplished in preparation for the Mystery of Ba. This deed being fulfilled, the covine shall assemble at the threshold.

THE ADDRESS OF RETURN:
the Charm of Loosing the Sun

The companie shall stand before the Image of the Initiator: the Skull upon the Stang. The Magister shall redden the Death's-head with the powders of Arte, signifying the promise of the ochred bones. He shall then offer three droplets of blood to the Image and will utter the charm to free the Sun upon its course. As it has been dreamt, so let it be done:-

Three red droplets from the black cock's comb,
to gild the Black Earth and awaken the light;
to reveal the Path to the break of Day –
that leadeth beyond this heart of Night.

.....

All will then conjoin to utter an arcanum, one eye to the first circle and the other to the second. The charm is to be addressed to many: by one hand to the Demiurge; by the other hand to the Angelic Protector of the Crooked Path; and, by both hands alike, in secret to oneself.

O' False-named One, whom we have trick'd into Creation!
May the illusion of all that is spun in Thy making be a pall of blindness to
mortal eyes; and to Those that are blessed with far-seeing eyes,
let each dawn be a mirror to the Black Sun's Light!

At the Magister's Sign and Word the talismanic coins should be retrieved from the Intercessor's shrine. Thereafter each shall gather up their telesmata of fetish and bone, even adorning themselves in the motley garb of Sa-Azhaka. Bearing forth the talisman in hand and heart, the Sorcerer shall uplift the Dragon-urn and cast his step forward, once more into the Finitor of Earth. Let this deed be accomplished by the Gate of the Tomb:

Veiled by the Body of Night, let us go forth into the Day!

.....

THE COMPLETION OF THE MYSTERY

When all are returned to the first circle the Magister shall orient and appoint the Stang in the Place of Power, that the Image of the Initiator – adorned with bit and bridle – may be seen to

overlook the Blood-acre. The Vessels of the Quadriga should be placed in their appropriate stations of the circle and the diverse telesmata of the rite placed around them.

Before the summation of the rite is decreed the hearth-fire should be re-kindled and set ablaze. This is to signify the risen sun shining in the midst of night. When such deeds are done and all are prepared the Salutation shall be rendered to the Spirit of Sa-Azhaka. Let the covine turn their outward gaze to the Northern Gate of Power and inwardly orient their hearts within the Vessel of these Mysteries. As one let the Theralia be decreed...

THE THERALIA:
the Salute of the Knave and the Maid to the Turnskin's Retinue

In the Name and Flesh of the Turnskin Child, in the Wild and Tameless
Companie of Elphame, in the Sacred Body of the Changeling-brood,
we are arisen in the Blood-acre beyond the fiery limit of Dawn.
Grown are we as the Knave and the Maid of these Mysteries.
Therefore, in both honour and adoration, in all guile and knowing of Arte,
let us salute the Powers of the Dragon that are imaged in Our Making!

Hail to Our Queen with her talon'd feet;
Whose wings no wind may tame;
With Life in her heart and a knife in her hand,
Each grave declares her fame!
I-Hu-Liliya-Sa!

Hail to Our King with his cloven feet;
With horned skull and cane;
With Death in his heart and a laugh on his lips,
no man dare speak his name.
I-Hu-Mahazhael-Sa!

Hail to their horse with its eight black feet;
With the sky for tail and mane;
With the forge in its heart and the world for its skin,
And amid its bones sits Qayin!
I-Hu-Azha-Sa!

Hail to Our Land with its four great streams
of North, West, South and East.
All-hail to the Path that turns our step
'twixt God and Man and Beast!

Bilo Bilo Hu! Hu-Azha-Sa!
Bilo Bilo Hu! Sa-Azha-Ka!

THE SEAL OF THE MYSTERY:
the Blessing of the Dragon-Cross

The Theralia being spoken, the Magister shall guide the covine to bind and bless the rite. The covine shall follow the words and signs of the Magister's benediction, as given below.

The Gestures of the Benediction are thus:- Clasp both hands at the solar plexus; this is the Black Sun's Heart and the point of the present enchantment. Then, whilst maintaining the clasp, touch both hands to the crown of the head and then to the feet – the zenith and nadir of the Path's Empowerment. Then, standing upright, both hands should be returned to the level of the heart; the clasp should be broken and the hands placed back to back – both palms facing outward; this is the Sign of Voidful Realisation: the Praying Sign of Cain. Both arms should then be extended outward in a circular motion as if to sweep the horizon or as if one were pushing through a veil; this is the Sign of Encircling Time's Horizon. The arms should remain extended perpendicularly to the body, thus forming the Sign of the Four-limbed Cross. Standing in this position visualise and emanate the Dragon-sign in limitless rays of peacock-fire.

From the Black Sun's Heart to this Present Enchantment,
between the Head and the Heels and Time's Horizon,
let the Ineffable Sign of the Dragon go forth!

May the Blessing, the Cursing and the Cunning be!
In the Name of Our Name, Qayin Sa-Azhaka, this Rite is done!

Bilo Bilo Hu! Sa-Azha-Ka!

To seal and bind the rite in perfection, let each initiate bear forth their Dragon-vessel in silent circumambulation about the Double-circle. When all have paced the dual horizon and the vessels are returned to their stations, let the unity of the Mystery be revealed by the deed of the fire's leap. As it is written, so let it be done.

.....

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.....

Sigillæ of SA

Tongue



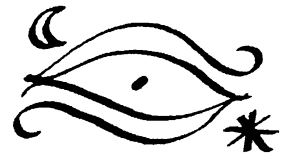
Left Eye



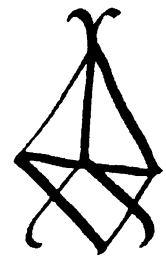
Right Eye



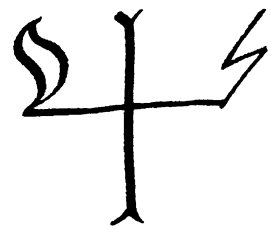
Eye-Crossroads



Head/Skull



Horn-Crossroads



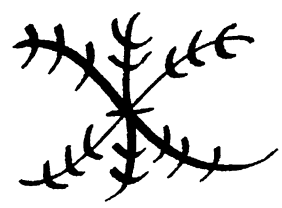
Left Horn



Right Horn



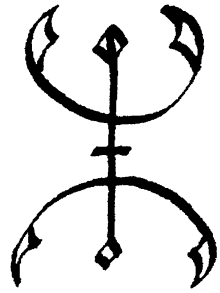
Spine



Left Claw



Crossroads of Claws



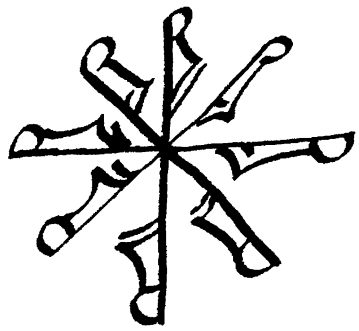
Right Claw



Left Wing



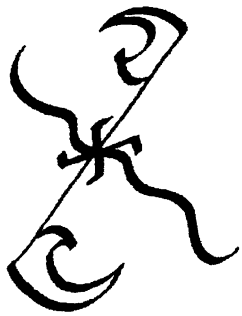
Crossroads of Wings



Right Wing



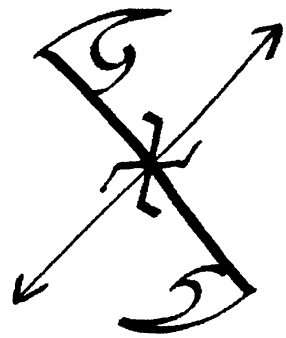
Left Leg



Crossroads of Legs



Right Leg



Tail

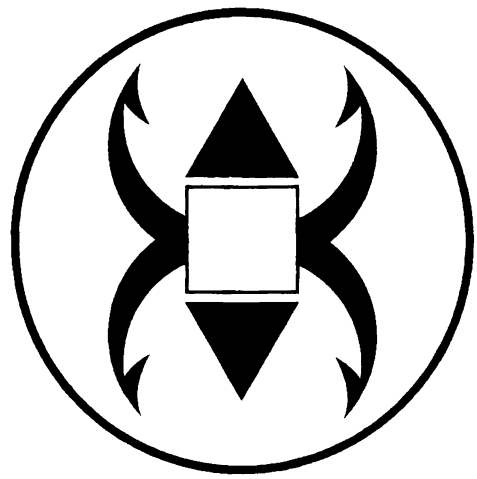


SABA

The Teaching and Practice

called

'Perceiving the Summit of Al Qaf Saba'



Being the Dual Formula of Ascent and Descent
used in the season betwixt the Mysteries of Sa and Bha.

O
THE INTENT OF SABA

To open the Eye of Sa-Azhaka beyond the Amber Portal of Time,
to cast forth the Vision of the Attainer to the Interstice of the Saffron Light,
to embody the Nature of Qayin – who is born from the Primeval Mound,
to behold the transformations of Self in the Mirror of the Risen Land,
to accomplish the Clear Perception of the Sacred Mountain, and to behold the
Pilgrimage anew – as the Crooked Way 'twixt both Ascent and Descent – as the Path
unto the Placeless Summit of Al Qaf Saba,
such is the Indivisble Intent of this Practice.

So Mote It Be!

I
THE PRACTICE OF SABA:- ITS METHOD AND MEANS

In equipoise of mind and body establish Thyself before the Shrine of the Dragon, even within the enhallowed Kingdom of Qayin. When all is prepared aright, set and light a yellow candle atop the sacred vessel and entreat its flame using the Prayer of Saba. This enchantment provides the basis of the practice and shall serve both to guide Thee and to define the stages of Thy progression.

From the lumina, the inmost seed of light perceived within the candle-flame, and from the yellow hue of the waxen taper itself, expand a sphere of illumination to encompass Thyself and the Dragon's urn. Let the colour of the imaginal emanation be in accord with the hidden radiance of the season, waxing from deep orange-amber to clear bright saffron. When the projected sphere of light has attained clarity transform its boundaries to delineate a double-pyramid with Thyself concealed in its midst, even in the sacrosanct vault between the twain summits of zenith and nadir. In the aethyric speculum of this prismatic jewel of light the Body of the Sacred Mountain shall be perceived in many refractions of its true and hidden form. By many routes the Seeker shall undertake the journey to the dual summit of Al Qaf Saba.

II
THE TIME OF THE PRACTICE

The Practice of 'Perceiving the Summit of Al Qaf Saba' should commence upon the night following the fulfilment of the Great Rite of Sa, or elsewise from the next Full or Dark Moon – when the praxes of Sa have been completed and their time of transmission has been concluded.

For the first seven days of its application the Practice of Saba should be used in isolation, as the central subject of one's meditative and ritual discipline. Once the essence of the practice has

been understood it should ideally be integrated with the practice of the Stellar Transvocation. This may be accomplished in the following manner:-

After establishing the ritual domain via the praxis of Hallowing the Kingdom the Prayer of Saba should be used to open the way – to determine the direction of the Path's intent. Thereafter the main incantation from *The Pact of Blood and Star-light* should be recited in order to augment the realisation of Al Qaf Saba. In the place of the customary Stellar Spells the divers arcana of the Bha Rite should be utilised within the Transvocatory Practice, most especially the Sixteen Spells of the Witch-fathers and Witch-mothers. This permits the Saba Praxis to cohere all past attainments within the present realisation of the Dragon-body, to draw the future form-body emanations of the Path into its present point of focus, and also to establish a thorough preparatory discipline for the Rite of the Dragon's Horns.

When utilised in conjunction with the Transvocation and the Sixteen Spells of the Bha Rite the Practice of Saba should be worked according to the cycle known as 'The Unified Count of the Witch-guard'. The 'Black' Count of the Witch-fathers and/or the 'Red' Count of the Witch-mothers may also be employed as cycles in which to integrate the various components of practice. The Tables of Correspondences detailing these cycles are appended to the main corpus of the Bha Arcana.

The Practice of Saba should conclude upon the night preceding the Great Rite of the Dragon's Horns.

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THE PRAYER OF SABA

Mantic Formula:- *SABA-AZHAKA*

Entreating the flame of the saffron taper:-

I conjure Thee as the Wych-fire, the star-seeded lumina of Azhdeha,
to enbrighten the constellation of every hidden point,
to illumine the web of spirit-paths and reveal the causeways of all æons.

May Thy winged light carry me to the Pinnacle of Al Qaf Saba,
to the summit of the Seven-metall'd Mountain:
the appointed place of the Spirits' Convocation.

Realisation of the Dual Means of Attainment: the Double-way of the Instantaneous and the Gradual Gaits upon the Crooked Path:-

By the Crossways of Al Tais and Al Qadam may I go forth,
to journey upon the way of constant progression – task by task and
step-by-step – around the thrice-coiled mound of the reddened earth.

By the Crossways of Al Sa'eqah and Al Thu'ban may I go forth,
leaping in a moment's swiftness to alight at the summit beneath the stars.

Opening the Eye of Vision and inaugurating the process of transformation:-

By the Power of Al Ayin Saba may I behold the Blood-acre as the body of
the Sacred Mountain. May the World be perceived as the Path-revealer.
May all my words become this Incantation; all my deeds be transformed in
the Vision of the Pilgrimage.

Addressing the Lumina, the Seed of Light, as the source for the manifest Sign of Knowledge: the One Tree which grows upon the Dual-Summit of Zenith and Nadir. This also opens the way for the twofold lineage: the Ways of the Black and the Red Serpents, of the Witch-fathers and the Witch-mothers.

May the Eye go forth unto the concealed peak to see the two-horned stave:
the Forbidden Tree of Gnosis and of Life Ever-lasting.

O' Crucifer of the Serpents, black and red,
arise before me; reveal to me the Path of Saba!

Addressing the Lumina to reveal the Hidden Gait between the Instantaneous and the Gradual, and – by its unity with the heart of the Seeker – to manifest the causal root for the emanation of the Court of the Witch-guardians:-

O' Spirit of the Winged Light! Mirror-faced Indweller of the Seeker's Heart!
By the step without number, carry me to the Mountain wrought of Light-within-darkness; carry me to the Peak of Blackest Gold.

As the body of Thy light doth raise me, so let the body of Thy shade bear me down; that I may perceive the summit in the heights as in the depths –
that I may know the dual arcanum as the single path of ascent and descent.

In the body of shadow let me arise to the zenith in union with Thy light.
In the body of light let me descend to the nadir in union with Thy shade.
In the body of flesh, in the seven-sided adytum at the Mountain's heart, let our love-feast be consummated and the Court of the Witch-guard be born.
Let the Faithful Gods be manifest to the Flame-lash'd Eye of Vision!

Entreating the Seven Visions of the Mountain to arise in the Eye of Vision:-

By the steps of hallowing,
Reveal to me the seven visions of Al Qaf Saba...

AL QAF SABA HU
AL QAF SABA SA
AL QAF SABA BHA
AL QAF SABA KU
AL QAF SABA LA
AL QAF SABA TAN
AL QAF SABA HUA

Entreating the Sixteen Form-bodies of Bha to arise in the Eye of Vision:-

By the Self-address of the Attainer,
let the entreaty to Qayin, First-born Child of Serpent and Man,
reveal to me the ordained messengers of the Dragon-road.

Manifest within the orb of Al Ayin the Sacred Court of Witch-Mother and Father: the double octrigan retinue who stand to guard the Mountain's root.
Impart to me the revelation of the Faithful Gods:
They who ward the Finitor of Bha-Azhaka.

The Consummation of the Practice, to be spoken in entreaty to all Emanations which have arisen from the Lumina:-

O' Primordial Isle of Flame, Thou Land whose name is called 'Kahu',
be Thou revealed unto me in the Compass of the Draconick Circle;
be Thou revealed unto me as the Edenic Body: the Paradaisal Flesh of I.
Be Thou revealed unto me by the Royal Arte,
Mystery of Mysteries, the Craft whose name is called 'Huka'.

O' Spirit of the Saffron Wych-fire, be Thou before and within me.
As I have spoken in Mind, Heart and Hand,
so let this enchantment become!

Let the Seeker now enter the spirit-vision and go forth in freedom...When the Dream of Saba is accomplished, let all perception be offered to the point of the candle-flame. Dissolve all in sacrifice within the Athanor of the Dragon.

Nota Bene:- When used in conjunction with the Transvocation the point of the candle-flame should be used – at the consummation of the Saba Prayer – as the focus for the Pact of Blood and Star-light, and as the gateway through which the Visions of the Witch-guardians are called forth to mindful appearance.

Addenda

I — TRANSFORMING THE WORLD IN THE SHEWSTONE OF SABA

Between sessions of practising the Prayer of Saba one should make a constant exertion of intent to transform all perception – all thought, word and deed – in a manner conducive to the attainment of the Visions of Al Qaf Saba.

At all times, whether moving, working or resting, whether arising from or lying down to sleep, one should consider oneself to be the divine form of Qayin Sa-Azhaka, for such is the body of attainment as realised at the summation of the Sa Rite – the form of the practitioner who has undertaken all previous ordeals prior to the Praxis of Saba. To accentuate this realisation one should utilise the Enchantment entitled 'The Assumption of the First-born', together with the mantic formula – *Saba-Azhaka* – to indicate the direction of the Attainer's motivation.

When eating or drinking, or when partaking in sensory perceptions of any kind – whether pleasant or unpleasant, one should consider that all is received as an offering to oneself perceived as the Image of the Initiator Qayin Sa-Azhaka. One should consider all deeds to be the acts of the Turnskin.

Whenever thinking, speaking, or listening, one should consider all words and sounds to be as one with the mantic formula of Saba-Azhaka – to reveal its nature and secret teachings.

When lying down to sleep one should consider that one is the body of the Initiator lying down within the seven-sided vault at the heart of the Sacred Mountain. In dreaming one should strive to arise in the Empowered Body of Attainment and thereby directly partake in the Visions of the Path.

Finally, whenever walking, one should consider each step to partake in the pilgrimage toward the dual summit:- each step of the left foot to partake by way of the Instantaneous Path; each step of the right foot to partake by way of the Path of Gradual Progression. Thus, by both sinistral and dextral means, the Hidden Gait upon the Crooked Way shall be revealed to the Journeyman.

II — CONCERNING THE ASSUMPTION OF THE MAGICAL BODY:
the Divine Form of the Attainer, Qayin Sa-Azhaka

The image of the Turnskin, Qayin Sa-Azhaka, should be perceived as the aggregate Body of Atavistic Force, as the unity of awareness arising from the Rites as thus far practised upon the Path. The appearance of this Body to the Imaginal Eye should be bestowed through Dreaming and personal revelation, and should gain cohesion by the natural associations arising between the Body of Force, its atavistic powers, its revealed characteristics or faculties, and the zoomorphic manifestations there-of. The image of Qayin Sa-Azhaka should thus be realised uniquely

by each practitioner according to his or her own innate predilections and abilities. It should be perceived as a natural consequence of the practices thus far undertaken. When the Seeker has successfully passed through the Amber Portal of Time the sensorial field of the Path's attainments should cohere as perceptible form: the deific appearance of the practitioner's self-transformed nature. The sensorial aggregate and its matrix of faculties and powers thereby clothes itself in the shifting skin of manifest form, and to the Eye of Mind is made visible.

The basic spell below is offered both as an exemplar and as an assistance to the process detailed above.

A SPELL FOR ASSUMING THE DIVINE BODY OF QAYIN SA-AZHAKA

I arise upon the Path Ever-turning, mine is the axis of its deviation.
I arise beyond the Amber Portal to take form from the powers attained.
In the shewstone of Mind I recognize the Eidola of the Seeker:
the Image of I — Qayin Sa-Azhaka!

A Dawn-bright Star of Amber Radiance doth illumine the crown of my head.
The long and ragged hair upon my head and the mane which glistens down
my spine — all is a-fire and a-gleam in the burnished copper of a Fox's coat.
My skin is the red earth, a field four-times blest with the Promise of Change.

My face is Thine: a looking-glass mask of lies to all who meet my gaze.
The horns of a Ram spiral out from my brow to bear the Garlands' Green.
My left eye is a Sleeping Serpent's, my right eye a Watchful Hawk's.
My mouth concealeth a tongue to speak the unnumbered cries of Being.
My lips are blood-red and beauteous, revealing the teeth of Hunger's legion.

Twin Serpents writhe upon my shoulders, with scales of scarlet and black.
My body seemeth as Man and Woman, divided through the heart's abyss
My left arm is the Corpse-queen's, brandishing a knife to flay my own skin.
My right arm is the Corpse-king's, bearing the Burning Stave of Two Horns.

From my back unfurl wings with an Eagle's span,
fletch'd with feathers white and black.

My left leg seemeth to be of Man, shod with the cloven hoof of the Goat.
My right leg is of Woman, claw'd with the talon of the Screeching Owl.
Behind me, inscribed on the course of my path, are the tracks of all Living.

My tail is a Serpent, hissing and striking, then 'tis a Scorpion's darting whip, then 'tis the swishing tail of a Swift-flighted Horse...
one moment seen, then gone.

Such is my nature and such are my powers,
in the Name of my Name of my Name.

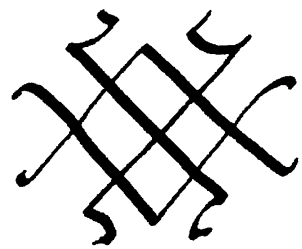
By the Amber Radiance of the Star upon my crown,
shining forth from the Day-break to the Morning's brightness,
and by the Sign of Azh'run the Shape-weaver, mark'd clear upon my brow,
let the Saffron Interstice of Time be open before me!

By the Words: SABA AZHAKA...(repeat...)
So Mote It Be!

The mantic formula *Saba Azhaka* should be repeated while visualising the Amber Star at the crown of one's head immersing one's entire form with light: rays of amber fire should be seen to stream from one's crown, surrounding one's body with illuminant clarity. From the midst of the Star, or shining from the middle of one's brow, a sigil – the Sign of Azh'run, the Shape-weaver – should then be projected in brilliant beams of saffron light. This opens the way to the Saffron Interstice of Time and purifies one in readiness for the next stage of the Path. As the sigil is projected the colour of the aura surrounding the assumed body of Qayin Sa-Azhaka should gradually change from deep orange-red amber to a clear bright yellow-gold saffron. As this kalic transition is accomplished the form and characteristics of the magical body, together with the given form of the Shape-weaver's Sign, may begin to transform. One's practice should be changed accordingly.

The Sign of Azh'run is the Seal of the Practice and the Mark of the Consort Within. Throughout the entire season of this practice one may find it useful to mark this sigil upon the back of each hand, thus to act as a continual mnemonic to maintain the imaginal generation of oneself as the Body of the Turnskin.

The given form of Azh'run's Sign is shown below.



HERE ENDETH THE TEACHINGS OF SABA

BHA

The Rite of the Dragon's Horns

being

The Mystery of the Black
and the Red Serpent



THE SUMMONING UNTO THE RITE OF THE HORNS

Come ye all, come ye that may! Hearken to these Words I say.
Hear ye the Call of the Turnskin: the Proclamation of Qayin Sa-Azhaka.
Hear ye the Fate and the Reckoning of the World's Heart, here told by the
Royal Heresiarch, by the Changeling Usurper of Birthright and Throne.
Hear ye and mark well this Wytching Song of Knave and Maid,
forth-spoken in prophecy from the Summit of Al Qaf Saba!

Ye that have attained through the ordalium of the Dragon-road –
by the many steps that stray through the Night-without-End,
by the Black Sun's light burning true in Midnight's brightness,
by the reddening of the primordial altar raised in the Circle of Hu,
by the waking dawn-light on the risen land and the quickening of flesh in
the caverns of Sa – by the nine-times turning of the Crooked Path Thy step
hast come forth to this present ordeal – to the third sacred tide of the year
and the day – to the Saffron Interstice of Time-within-time.

Unto you the Way doth turn anew. Unto you a Mystery is bestowed.
Hear ye, O' mortal gods and mortal men, the Halali of Thy Fate:
the Great Call to Judgement in the Temple of the Antient Dragon!
Hear ye the note of Azh'ra-il's prophecy sounding across the breach of
infinity, echoing through the concourse of star and sphere,
wracking the aeons with the silence of the Elder Gods!

Hear ye this still, small voice of Qayin's prayer...and mark well,
for ye are now summoned to the Mystery of Bha –
to the Holy Rite of the Dragon's Horns!

INTRODUCTORY COMMENT

The Mystery of Bha opens the Portal of the Hidden Light that shines between the horns of the Antient Dragon, revealing the direct route of the Crooked Path beyond the realm of all duality. The sublime course of this realisation is veiled in the journey of the Seeker to the summit of the World-mountain: the pilgrimage beyond the lowly field of the earth to the peak of Witchblood's grand convocation. Within the encompass of this journey the secret catena of the sorcerer's initiatic heredity is imparted and the true location of the Dragon-vessel is revealed amid the masquerade of all belief.

Here, in the Conclave of Bha, the double-natured elixir of the Crooked Path is borne forth from the Void to the heart of the Seeker: the Smaragdine Graal of Our Elder Worship is offered to

the very lips of Man. For by this very deed we shall heal the World's pain with the solace of the grave or yet open the way beyond – to the freedom of Life Everlasting!

In the Name of the Witch-fathers and Witch-mothers, so shall it be!

.....

Within the cycle of the sacred year the Mystery of Bha is the third Rite of the Double-ouroboros to be celebrated. The customary date of its exaction is May Eve, being the 30th of April: the second cross-quarter day of the year. By vertu of the chromatic arcana corresponding to the points of the ritual compass, it is known as 'The Rite of the Saffron Interstice'; for such is the hue of the kalic radix emanating from the mystical conclave of its empowerment. During the season of this Mystery, let the Dragon-vessel be adorned in a cloth of this colour and likewise let the subtle aire of the domiciliary shrine be pervaded with the imaginal projection of flavescent light.

The Mystery of Bha is ideally to be worked in its complete form by the covine of four; elsewise let its divers formulae be used as is deemed appropriate by the solitary practitioner or the convened assembly. According to the ascription between hour and airt, the especial time for beginning the praxes of Bha lies between the hours of 7.30 AM and 10.30 AM. Thus, if circumstance permits, the covine should endeavour to commence the main rite during these hours, thereafter continuing in its labours for so long as is needful for the Mystery's whole and perfect exaction. Furthermore, the bright hours of mid-morning are considered to be the most fortuitous time for the various preparative exercises as undertaken during the days before the occasion of the main rite, likewise for the adjunctive application of the Bha rite's constituent arcana upon other occasions throughout the year. During all such operations the aspirant should call forth the powers of Bha-Azhaka from the airt of Volturnus, the South-eastern door of the circle.

The initiates of the Quadriga aspiring to work the complete form of the rite, such as is given herein, should have passed through the nine previous ordeals of the path, even through the preparatory practice of 'Perceiving the Summit of Saba'. Let Those whom have thuswise attained step forward from the place of their present standing and here seek entry at the gate of the tenth ordeal – here to incline their hearts unto the Wisdom of Qayin Bha-Azhaka.

WORKING PROCEDURE

The Main Rite of Bha has the following procedure:-

0) The Words and Deeds of Preparation:-	The Master's Welcome. Crossing the Selion. Silent Circumambulation.
1) The Rites of the First Circle:-	Annunciation of the Oracle. The Summoning unto the Mystery of Bha. The Rite of the Draconian Oracle, in accord with the directions as stated. The Sounding of Nine Knells. The Litany of the Exiled. Preliminary Address and Salutation to

the Body of the Sacred Mountain.
The Invocation of the Horned Serpent.
The Summoning of the Double Octriga:
the Sixteenfold Retinue of Bha-Azhaka.
The Salute of the Cardinal Powers.
The Consummation of the Sixteen
Conjurations – (three parts).
The Forging of the Dragon's body.
The Lament and Aneirenicon:
the Annunciation of the Flood.

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The Traverse of the Threshold:- the Journey to the Summit beyond the Ocean of Poison.

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2) The Rites of the Second Circle:-	Preparatory Deeds. Hallowing of the Fourteen Shrines. The Call unto the Elder Gods. The Communion of Ia-Bha.
The Return across the Threshold:-	The realisation of the Blood-acre as the Summit beyond duality.
3) The Completion of the Mystery:-	The Consummation. The Leap of Al Zin-Surat.

CONCERNING THE REQUISITES AND EARTH-SIGNS OF THE BHA RITE

The four blood-rivers of the Primordial Isle well forth from the Mysterium of Sa, carrying the tides of atavistic force to take form in the Acre of Bha, thus to reveal the Land of Kahu as the Transformed Domain of all Living Flesh, even as the Kingdom of Exile prepared for the epiphany of the Faithful Gods – the Powers of Deity true unto the Path of Azhdeha. As the Rite of Sa reveals the shaping of the Isle of Enchantment and imparts the Gnosis whereby the Spirits of the Good Earth are called from the Caverns of Ancestry to take flesh in the divers array of all Living Creatures, so the Rite of Bha reveals the Pilgrimage of the Believing Mind: the heavenward ascent of consciousness to the one-pointed summit of Creation and the earth-ward descent of the initiatic power into the vessel of the Mage's Being. Thus the Gate of Bha is opened for the Coming-Forth of the Sorcerer's Gods, the entrance is made for the Attainer to the Non-dual Path of the Double-way. The Arcana of this Pilgrimage are firstly revealed in silence; constellated in the sigildry of our present ordeal, in both the earth-signs and the icons of Bha-Azhaka...

In this Mysterium the Double-ouroboros is demarcated in the customary manner, save that the ritual fence surrounding the Blood-acre here assumes its full form and array. As depicted below, the border of the First Circle is to be delimited by three lines. This signifies the three

moats – the three encirclements of essence – which surround the Primordial Mound of Al Qaf Saba. This triple demarcation of the ritual fence is the full form of the so-called 'Selion': the thorn-ring'd wasteland surrounding the World-field's Edge. This triune encirclement is the mystical limbus marking the borderland 'twixt the 'First Furrow', the perceptible limit of the World-field's body, and the Unknowable Beyond, the Place of the Last Furrow. The Last Furrow is the Grave-lipp'd Womb of Azhaka, the Abode of the Dreams yet to be enfleshed. (This may initially be cognized as the space 'outside' the Blood-acre's perimeter, the region yet to be made manifest – brought 'inside' the circle. Given sufficient understanding this 'Domain of All-Otherness' is ritually figured as the Second Circle, the Compass of the Dreaming Body.).

The edge of the selion's outer border is to be marked in the customary manner, using eight staves of wood – one at each of the cardinal and sub-cardinal stations. Smaller boughs of the same wood-types should be hung there-on for use as offerings during the appropriate stage of The Oracle Rite (see *Temenos*). The greater staves forming this outer fence, or hedge, are to be connected with a thread of saffron silk, thus to clearly mark the protective limit around the Acre of Qayin.

Inside the 'thorn-ring' of eight staves, and within the lines of the outer border, it is deemed fitting, for the especial purpose of this Mystery, to place a great display of idols and worshipful imagery. For such denotes the Iconostasis of the World's Belief. If so used by the covine, the chosen idols are to be laid out so as to completely surround the Circle of Presence, leaving but a narrow gate of entry in the North-east. The idols and effigies should be arrayed according to the Faiths of the World – each image being placed in an airt according to the direction of its native origin. The magical 'hedge' of stave and thread and the 'grand array' of the World's Belief complete the ordained form of the outermost border.

Within the inner border of the First Circle sixteen small earth-signs are to be traced: eight 'T' or Tau crosses and eight X's or crossroad-signs. These form the basis for the greater sigildry of the Witch-guardians, the completion of which is to be accomplished during the formal exaction of the rite. The 'Tau' signs or Triple Crossroads form the basis for the sigildric shields of the Wise-blooded Mothers, the Convocation of Liliya's brood. The X-signs are correspondingly the basis for the shields of the eight Cunning-fathers, the brethren of the Corpse-king Mahazhael. The Circle of Sixteen Signs forms the Compass of Empowerment for the Pantheon of Bha: the Conclave of the Faithful Gods. Upon each sign certain requisites may be laid out in preparation for the specific empowerments of each deity. The Seeker is here advised to study the ritual text and prepare the site accordingly. Furthermore, let candles and additional offerings be placed in the selion-border – for the blessings offered by Man shall mirror the blessings imparted by the Gods.

Within the centre of the Blood-acre, the principal earth-sign depicts the four sacralised paths of ascent and descent to-and-from the Summit of the Isle. This is known as the Sign of the Four-towered Temple and comports the specific manifestation of Al Qaf Saba as the Ever-turning Castle upon the Hollow Hill: the Abode of the Chosen Gods.

The Second Circle is to be demarcated with a single border. The earth-sign within reveals the Sign of Azhdeha, the Great Draconick Seal of the Crooked Path. This is traced so that the Tail of the Dragon points toward the far north of the ritual domain and the Tongue reaches forward to the border of the two circles. Fourteen points, each marked with a saffron candle, should be demarcated, as shown, in readiness for the Ritual Assumption of the Draconick Body. The adytum of this arcanum is depicted at the centre of the Second Circle as an inner conclave. This is the Voidful Portal of the Elder Gods and is intended to serve as the dimensionless apotheosis

of the Sacred Mountain. This inner circle should be traced out and coloured in using blood-red powders, even with the ashen dust of all worldly sacrifice. Once this central region has been traced and consecrated, it is forbidden for anyone to step within its border or to place anything within its compass until the appointed juncture of the ceremony.

Conversely, the centre of the Blood-acre should be raised by all hands of the covine, each adding bough and wreath to build the customary form of the pyre-mound.

As is custom, the Magister's Stang should be envisaged to mark the Threshold between the Two Circles and at its sides, the two altars – the Shrines of the Womb and the Tomb – should be signified by either earth-sign or the symbolic arrangement of idol and offering. To either side of this dual gate to-and-from the hallow'd regions of Arte, let two pillars be raised. Let each be but a simple pole of wood, but of greater height than any mortal present. These two pillars denote the 'Horns' of the Rite: the Double-way of the Seeker's Attainment. To further the demonstration of this arcanum a set of antlers, or a complete horn'd skull, should be positioned by the Magister in the Northern Place of Power.

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THE TEXT OF THE RITE PROPER FOR THE MYSTERY OF BHA

The Master's Welcome

When the Double Horizon of the Blood-acre and the Compass of the Never-setting Stars has been prepared according to the ordained method and manner of the Royal Arte, the Magister shall lead the covine to stand outside of its domain. Thuswise all shall bear forth their vessels into the noble place of solitude, and there shall prepare themselves for the undertaking of the Mysterium of Bha. Let the method of self-preparation be founded upon the praxis called 'Perceiving the Summit of Al Qaf Saba', for by such means the Seeker shall garb himself in the subtil aire befitting the tenth ordeal of the Crooked Path.

When all are prepared and have made known their state of readiness by word or sign unto the Magister, he shall turn and address the companie of the Quadriga thus:-

Qayin said unto his brother: 'Let us go into the Field!'

This being said, he shall turn and make his way forth to the North-eastern edge of the first circle. By the ordained means of the Silent Word and Token of Passing, by the especial gait of the Witches' Step, the Magister shall cast his stride across the twofold border, bearing Stang and Vessel into the Field of Qayin.

Crossing the Selion

The Magister shall then turn again, that his face be oriented toward the awaiting covine. In silence, he shall lay the stang within the double border of the Blood-acre and, when ready to proceed, he shall address all who stand before him across the circle's edge:-

Companie of the Changeling brood, I bid ye now to cross the Selion,
to backward leap the thicket that ringeth round the World-field's edge,
to pass Thy Step across the First and Last Furrow, and to cast Thy Soul
over the Two-horned Stang. Here show forth Thy fealty with this deed and
make Thy way in honour into the ever-distant meadow of paradise.
For this is the Forbidden Kingdom, sought by all as the Land of Promise,
unseen by all but the Blessed of Sight, foresworn to all but the Serpent's kin.
This is the Blood-acre, bought with the coin of the Seeker's betrayal.
Here step and return — to seal Thine outcast fate!

Having addressed the covine, the Magister shall turn and bear his Dragon-vessel in silent circumambulation of the two circles: deosil about the first circle and withershins about the second. The seen and unseen body of the companie shall enter the circle and therein follow his path, each according to the uniquity of poise and intent.

When the dual pathway of the ouroboros has been completed the initiates shall assemble within the first circle, each in their ordained positions of the Quadriga.

The Rites of the First Circle

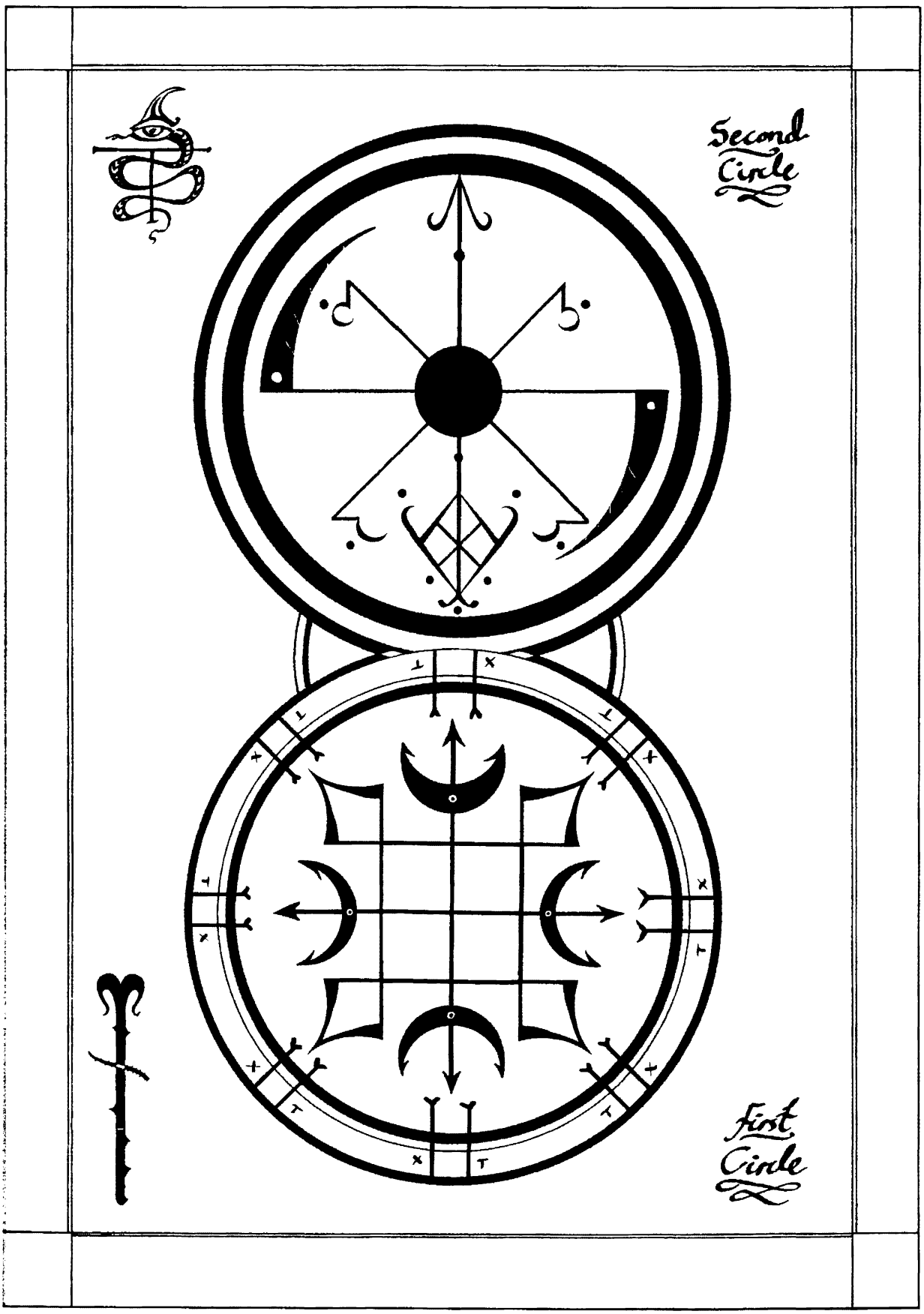
Let the Mystery of Bha commence.

All being gathered a-right within the Blood-acre the Magister shall appoint the Stang in the Place of Power and from thence he shall pronounce 'The Oracle of Elder Worship'. The Oracle fulfilled — in word by remembrance and by the very deed of the covine's presence — the Magister shall declare 'The Summoning unto the Rite of the Horns'. This being done, and all assured of their right to proceed, the Rite shall continue according to the Way of the Black Earth: the Rite of the Draconian Oracle shall be performed in due observance to the method and manner of the covine — from the utterance of 'The Declaration' to 'The Shadow's Charge'.

During the appropriate parts of the Oracle Rite, namely the triple exorcisms, quarter salutations and bough-offerings, the mantic formulæ of the Witch-guardians and the Eight Winds should be used. The Presiding Devil shall lead and guide the intonation of these sacred names, ever in attention to the signs of the greenwood and the augur of the moving wind.

When the words and deeds of the Oracle Rite have been completed, the Mystery of Bha shall proceed by the Magister sounding a battery of nine knells.

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Second Circle
First Circle

When the sound of the last knell has united with the voice of the earth and the subtil aire of the ritual domain, all will conjoin in the affirmation of their presence within the Circle of the Royal Arte. This shall be accomplished by an honorific salutation to the Spirit of Qayin as the Presence of the Unknown Initiator:-

THE LITANY OF THE EXILED

I – Salutation to Qayin

O' Spirit of Qayin, First-born of Azhdeha,
Revered Archmagus of Our High Covine!
All-hail to Thee, Skull-faced Image of Life-beyond-life,
Thou art before us as the Idol of the Sorcerers' Power, raised high in the
Gate of Septentrion as the Vicegerent Sign of the Elder Gods' Reign.
Hail to Thee in the golden hearth, that burneth ever in the Circle's midst.
Thou art before us and the power within us, O' Spirit of the Living Flame!

O' Horned Serpent of Light, Thou art made flesh in the body of Man.
Our Love and Our Honour we offer to Thee, First Initiator of the Curren.
Thy Presence be with us, to welcome and to serve us with both hands alike –
as the Guardian of the Wytch-fire from age unto age,
as the Revealed Intercessor of the Via Tortuosa:
Minister of the Wise – who shall not die on earth.

In the Name of all Witchblood we bow unto Thee –
Thrice blessed, thrice cursed, thrice cunning be!
As One in Thine Image we here decree the Wandering Path of Exile.

II – Litany of Remembrance for the Lineage of the Cryptarch

To be recited by all or as divided by the Magister between the initiates of the covine:-

Silence we bear within our hearts to hele, conceal and n'er reveal.
Remembrance and prophecy we bear upon our tongues to forth-speak the
hidden course of the Double-way. By the lightning-bolt of intercession and
the flaming torch borne forth in succession, we here affirm the Royal Road:
the Secret Lineage of the Dragon's brood.

All-hail to the Body of Paradaisal Negation: Companie of the Elder Gods!
Salutation to the Void-fleshed Body of Wisdom –
to the Gods of Silent Name!

Seven-times obeisance to the Antient One,
who hath descended to the Gyre of all Existence!
Reverence to the Dual-masked Guardian,
Revealer of the Light that shineth in Darkness!

Honour to the Tenebrator,
Radiance of the Black Sun, Great Father Opposer!
Adoration to the Illuminatrix,
Resplendence of the Black Moon, Great Mother Destroyer!

Worship to Thee, O' Azhdeha,
from whom the Oracle of Our Mysteries came!
Hail to Thee as the Living Path, Celestial Idol of Our Elder Worship:
Seven-headed Encircler, Monarch of the Starlit Field of Eternity!
All-hail to Thee in the Name of the Peacock-winged Seraph!
Procurer of the Seven Earths, Stealer of the World's Heart,
Unseen Hand of Creation and Destruction, Overseer of the Great Ordeal!
Obeisance to Thee who maketh all souls to ascend and descend, who dost
hone all existence for the timely enthronement of the Elder Gods' flame.

Reverence to Thee, O' Black Serpent, Sinistral Horn of the Great Opposer!
Who descendeth into the octrigan body of Our Cunning-father —
to know breath and blood upon the Sacred Isle. Honour to Thee in Thine
eightfold form, for Thou dost reveal the grimoire that lieth in our grave.

Reverence to Thee, O' Red Serpent, Dextral Horn of the Great Destroyer!
Who descendeth into the octrigan body of Our Wise-mother —
to know breath and blood upon the Sacred Isle. Adoration to Thee in Thine
eightfold form, for Thou dost teach the wisdom that is uttered in the womb.

All-hail to the Child, eight times begotten in the Pact of Serpent and Man.
Veneration to Thee, O' Qayin Azhaka, First-born of the Dragon's brood!
First Murderer and First Mage!

Both blessed and accursed art Thou in the seasons of Thy generation,
both remembered and foretold by Thy Name upon the sorcerer's tongue.
In all deeds of sacrifice Thou dost slay Thy seeming brother.
For thus Thou dost overcome the dominion of the clay-pelt and loose the
fiery seed of Thy sacred progeny throughout the compass of the risen land;
here to make manifest the Forbidden Paradise, to enflesh the Eden of the
Never-setting Stars wheresoever Thy wandering path should lead.

Thine is the Mystery of Betrothal and Betrayal, for Thou dost forever slay
the Seeker of Light and place the Changeling in its stead; and all who marry
in Thy deed are exiled from the curse of mortal fate.
Such is the Troth of Eld!

O' Qayin Saba-Azhaka! Both revered and reviled art Thou to the living and
the dead of the Sacred Isle. For within the covine of Thy generation Thou
dost eat of Thy Father's flesh
and drink of the blood from Thy Mother's womb;
and with the Serpent's fang Thou dost chasten and bruise
the fugitive heel of all Thy prodigal kindred.

Peace be upon Thy Name! Thanksgiving for the Living Bread and the
Flowing Wine and for the Wealth of the Good Earth beneath us!

Let this remembrance of Our Hidden Lineage be sealed in the Spirit-name
of Draku-Ezhu: Tutelar and Daimon of the Crooked Path,
Crucifier of the Double Ouroboros upon the tines of the Master's Stang!

In the Name of the Cryptarch, so mote it be!

III – Litany of Remembrance for the Revealed Lineages of the Quadriga

The Magister shall then address the seen and unseen companie of the circle. In response to his words the initiates shall turn unto their Dragon-vessels and silently remember the divers lineages of temporal succession that have brought them to the time and place of the ritual.

If it is known to the Presiding Magister/Magistra that a lineage of direct initiatory empowerment exists between the initiates of his or her covine and the initiatory body known as 'The Column of the Crooked Path', then let a statement of this temporal succession be pronounced at this juncture of the rite.

Companions of the Lie!
In the Name of the Column of the Crooked Path
I bid ye to remember the temporal lineages of initiation
that have brought you to the Conclave of Bha-Azhaka.

Remember the solitary lineage of unique empowerment.

Remember the succession of the Dragon-vessel,
from year unto year to the pyre of beginning.

Remember the golden chains of teaching that link the Mighty Dead to the Living;
heart unto heart and hand unto hand, from Master unto 'Prentice.

Remember the passing of the power to Thy keeping
and the reception of the sacred lore in Thy dreaming.

Remember the lineage of the Dragon-book
and the crossroads of chance that hath opened the way.

Remember the stations of yesteryear,
and in the days of the past foresee the Mind that remembereth today!

All ye Spirits of Our Revealed Heredity, come forth as we name ye
to our present covine, to conjoin in the procession of Bha-Azhaka.
By the Sublime Mystery of the Watchers, we bid ye.
In the Name of the Column, so shall this be!

When the initiates have accomplished this task they shall turn back toward the hearth of the circle and thereby affirm to the Northern Guardian that they have fulfilled the Litany of Remembrance.

The Summation of the Litany

When all are prepared the Summation shall be recited by the Quadriga:

Where Time and Eternity cross and divide, We, the Children of Exile stand.
At this Crossroads between the ways of succession and intercession,
let the Path of the Saffron Interstice reveal to us the Gnosis of Bha.

O' Spirit of Qayin! Thy Mark it is upon each brow, unseen by all but the
Dragon-eyed: a birth-stain of our noble heredity; a cursed brand for the
murder of all mortal kind; a scar retained from the Graal-stone of Light —
from the Jewel that fell from the Morning-star's crown.

O' Spirit of Qayin! The Mark of the Crossroads shineth forth from our flesh: a covenant
of our pilgrimage through the Unending Day
and a promise of our perpetual return toward the Night-without-End.

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The Preliminary Address to the Blood-acre as the Body of the Sacred Mountain

To be recited by the four mouths of the covine, even by the fourfold guard – by whose Arte the primordial mound was raised and revealed in the Mystery of Sa.

All ye that are gathered here – seen and unseen in the Acre of Blood –
all as one let our eyes be turned to behold the splendour of the Sacred Isle,
to rend the mists that encircle the greensward of the newborn land, and
draw nigh in the power of the blessed sight to the Vision of Al Qaf Saba.

Let the Body of the Mountain be raised
by the Word and the Step of the Spirits' Dance!

Let the Quadriga turn withershins about the first circle, united in the mantic formula – 'I-IA-HU AL QAF SABA'. During this incantation each initiate should visualise the form of the Sacred Mountain rising upward through the hearth. The visions obtained through the praxis of 'Perceiving the Summit' should be projected at this stage of the working. The companie of spirits evoked through the Litanies of Remembrance should be perceived to move as one with the covine, forming a circumambulatory procession about the Mountain's base.

I-IA-HU
AL QAF SABA

The Salutation to the Mountain

When the foundation of the Mountain's form has been generated the Quadriga shall unite in an address to complete and perfect its æthyric manifestation.

Be still! O' Millions of Souls! Behold the Body of Al Qaf Saba!
Behold the Sacred Isle, upraised as the Mountain at the heart of existence.
Behold the Jewel of Light, fallen from the Crown of the Concealed Head.
Behold the fiery seed of Azhaka, created in the eternal interstice of the
World-field's End. For this is the seed of our Making, fallen from the
bornless hand of the seven aions to take flesh through the turning seasons of time.

Behold the Miraculous Lumen, the Grain of Stardust that maketh manifest the
borderless Kingdom of Qayin: the forbidden land whose name is 'Kahu'.

All ye Millions of Souls be still! Behold the Mountain begotten of Mystery!
Behold the Body of Al Qaf Saba!
O' Double Pyramidion of Lucent Crystal,
Thou Prism'd Gem dividing the Black Sun's flame!

Thou art the Eidola of Our Sacred Isle,
whose secret is enshrined in the adytum of darkest gold!
All Souls do gaze upon Thy mirage, shimmering 'midst the colours of time.
Here reveal Thy hidden image; here be known to the Seeker's Eye!

Hail to Thee as the Upright Stone, the primordial altar of every worship.
Thou art the unstruck anvil, concealing the double-edged blade of Hu.
Thou art the reddened mound, the pregnant womb of the waking land.
Thou art the four-sided castle, revolving in all stillness on the hollow hill.
Thou art the Citadel of Glass, shining within the desert-lake, gleaming beneath the Summer Stars. Thou art the Moon-lock'd Barrow, the Vanishing Gate in the Wasteland, that lureth all to the Forbidden Gardens of Pleasure.
Thou art the ashen mound of skulls, piled high on the field of warring gods.
Thou art the Pinnacled City of Tombs wherein the Mighty Dead do dream, whispering the wisdom of their promised return within the Night of Hua.
Thou art the golden omphallos of Ka, centred amid the infinity of creation.
Thou art the resplendent pyre of I, consuming all in perpetual destruction.
Hail to Thee, Al Qaf Saba, who art arisen from all mindful perfection!

Hail to Thee as the Ziqqurat of countless steps and eleven tiers!
Thy cornerstones are placed at the four ways of the illimitable horizon and Thine angles are aligned to the harmonies of the moving spheres.

Hail to Thee in the dual breach of zenith and nadir,
where Thy single peak doth reach unseen toward the Nowl-star's light!

Hail to Thee as the Mountain of the World, concealed in Eden's heart.
May Thy summit exalt the Tree of Years
as the throne prepared for Azh'ra-il.

May the Stave of Wisdom be raised upon Thee
as the Image wrought for the Serpent to indwell.

Hail to Thee as the Mountain of the World –
Who art revealed to the Seeker's Eye!

Bilo Bilo Hu! Al Qaf Saba! Bilo Bilo Hu! Saba-Azha-Ka!

The Invocation of the Horned Serpent, being an adjuration to the dual manifestation of the Initiator

A clear saffron flame should be envisaged to shine in the zenith of the sky above the circle. As the conjuration is spoken by the Quadriga the flame should be drawn down into the burning

hearth of the Blood-acre and from thence to distribute its radiance throughout the body of the mountain.

Evoi Sabai!
Azza! Uzza! Hurraya-hya!
O' Horned Serpent! Thou Angel of Light!
Thy power we summon to the Risen Land; Thy strength we call into the Body of Man: Thy flame into the flesh that hath passed through all things!
By the double-way of ascent and descent we entreat Thee to come forth from both height and depth – to enflame the summit of Al Qaf Saba!
O' Azza! Uzza! Come forth from beyond the placeless door of Ia!
Come forth from the Circle of the Never-setting Stars!

O' Azh'ra-il Draku-ta'us! Destined Emissary of the Elder Gods!
Let Thy Spirit fall as fire and lightning into the very substance of earth – to forge and illumine Thy Chosen Vessel. Here reveal the Lineage of the Dragon's Race in the masquerade of Thine exile amidst all mortal flesh.
By the double-way of phallus and kteis we entreat Thee as our own begetter – as the Father and Mother of the Changeling brood!

Homage unto Thee, the Concealed One, who art enthroned beyond the abyssal veil of clouds, who art exalted upon the very summit of Al Qaf Saba.

Hear ye, O' Azh'ra-il, the voice that speaketh from the field below Thee.
Hear ye the utterance of the Beast-headed Guardians, echoing a-million times upon the lips of creation, borne in song from the Ancestral Caverns of Sa.
Hear ye the praise of the four blood-rivers forth-speaking Thy secret names, foretelling the fate of Thy fiery seed in the countless generations of Qayin!

The Quadriga shall turn toward the North and kneel in obeisance to the Stang and the Two Pillars. Thuswise the covine shall continue the invocation, projecting the saffron wych-fire upon these visible effigies of worship.

O' Azza! Uzza! Shemjaza!
Thou Angel of Light, who art hidden in the halo of the Golden Nail!
Thou Soul of the Forbidden Tree! Crucifer of the Pathways, Black and Red!
Adoration and honour unto Thee as the Revealed Form of Our Initiator.
For Thou art beheld in the Horned Stave set in the Northern Gate of Power.
And Thou art raised up at the threshold of the Worlds' Divide as the twin graven pillars of Life and Death. All-hail to Thee in the division of Thy union!
Hail to Thee by the Blood of the Gods spilt upon the Trident-blade!

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The covine shall bow and render honour unto the left-hand pillar...

Honour to Thee as the Black Serpent!
Lord of the Left Horn, Father of Qayin!
Guardian of the Flaming Torch through the Ages of Succession!
We raise and revere Thee as the pillar of Boaz, hewn and crowned in the sign of the crooked blade. All-hail to Thee, O' Azh-ra'il al Tais Bha!

The covine shall bow and offer love unto the right-hand pillar...

Adoration to Thee as the Red Serpent!
Lady of the Right Horn, Mother of Qayin!
Hurler of the Lightning-bolt through the Moments of Intercession!
We raise and revere Thee as the pillar of Jachin, hewn and crowned in the sign of the straightest sword. All-hail to Thee, O' Azh-ra'il al Sa'eqah Bha!

The covine shall address the Stang between the two pillars...

O' Azh'ra-il Draku-ta'us!
Thou Light between the Dragon's horns!
As we call unto Thee, so do we bid Thee to summon Thy celestial brethren; that they shall descend upon the Mountain's peak to take the Secret Oath:- All as one to partake in the Holy Covenant of Apostasy; to serve and to slay with both hands alike in the pagaent and iconoclasm of all clay-born idols; to rejoice in both making and breaking the mortal gods of mortal men; and to preserve the blood-lines of the Elder Gods amid the many clans of Qayin.

Let the Pact of Biqa, whose name is called 'Kha', be sworn upon the Stone of Beginnings! Let the Angel of Light fall into the body of woman and man!

The Quadriga shall genuflect toward the North, laying their hands upon the earth of the circle. Each shall whisper the Word of their Oath, swearing fealty to the Lineage of the Dragon's brood. The companie of spirits and ancestors, the unseen brethren called forth through the Litanies of Remembrance, should be conceived of as performing the self-same act through the body of the covine. Thereafter, when the deed has been fulfilled, let all stand to recite the summation of the oath.

Summation of the Oath and the Call

O' Azh'ra-il Draku-ta'us!
Praise to Thee in the highest, by Thy noble name of Lumiel.
Praise to Thee as the Peacock of Heaven, eternal in Thy fall and rise!
Thou art the countenance of unequalled beauty, yet the mask of death is

upon Thy glory; for Thou dost descend in betrothal and betrayal to die upon the Cross of Earth. Crucified art Thou upon the Tree of Years: Self-slain by Thine entrance to the House of Qayin! Peace be upon the Chosen that attain to freedom by the Crooked Path!

Hear ye, O' Seeker! This is the Arcanum of Life beyond Life! Know ye that the Angel of Light hath become the Bearer of Thy Skull and hath hidden itself in the funeral shroud of Thine existence. The Horned Serpent hath died for the sake of redemption — by the taking of life in the flesh of Man — by the sacred marriage of starlight and blood. And the Man of Clay hath been cast to the dust, slain by the flames of celestial wisdom. For thus shall the Man of Light go forth into forbidden Eden, self-perfected, self-arisen from the Grave of Clay-pelt and Seraph. This is the secret of the Death-begotten Child, seal'd in the thrice-coil'd circle of witchdom, revealed in the World's seduction by the Serpent's fatal caress! Heed well, Companions of the Lie! Here divine the Truth of Sacrifice, born from the death of Angel and Man.

Let this Mystery be disclosed in the primordial conclave of the Hidden Folk, in the Congregation of Our Cunning-fathers and Wise-blooded Mothers. Therefore do we entreat Thee, who presideth unseen within our midst, to send forth the sixteen emanations of Thy power and make manifest the Assembly of the Faithful Gods — to enflesh Thy Spirit in the Sacred Retinue of Bha-Azhaka.

O'Azh'ra-il Draku-ta'us! Thou Emissary of the Elder Gods, reigning beyond the gods of Man, Reveal the Arcana of the Secret Oath in this Hallowed Kingdom of Qayin. As we have spoken, so mote it be!

The Summoning of the Double Octriga: the Sixteenfold Retinue of Bha-Azhaka

Preliminary Comment

The Conclave of Bha may be perceived as the circle of existence wherein the Draconian Power is realised through the dual form-bodies of anthropomorphic personification. The domain for this realisation lies within the subtil union and the manifest division of man and woman. In the vehicula of mortal flesh the bifurcate nature of the Crooked Path is reified by the simultaneous process of ascent and descent: the fall of the celestial flame into the world of substance and the exaltation of matter through the illuminative awakening of gnosis. This dual process is glyphed as the sacrifice of both the Man of Clay and the Angel of Light. The union of the twain upon

the cross-ways of death signifies the unitive transmutation of the Seeker's highest and lowest natures into the single vessel for the reception of the Wisdom of Bha.

Within the earthly circle of the Quadriga, man and woman stand in equal divide, expressing by their stations and symbolism the seasons and permutations of human incarnation. This, in turn, may be perceived to image and manifest the permutations of dual anthropic nature within each solitary initiate. Within the circle of Bha the seed of Man is mingled with the angelic pneuma of Azh'ra-il, thereby generating the carnal matrix for the theandric realisations of the Dragon-body. The sixteen forms of the Bha Conclave personify the powers of magic interacting within the sacrificial marriage between Serpent and Man. In the observance of this Mystery the sixteen form-bodies are revered as the tutelary guardians of the spiritual blood-line – as the manifold Father and Mother of Qayin Azhaka. In accomplishing this tenth ordeal of the path, the initiate is self-realised as the sole child of the Double Octriga, as the biune progeny – the body of force sprung in transcendence from the parentage of form (see *The Lore of the Hendecarch*).

The eight gods and the eight goddesses of the Bha Assembly are the messengers of the Dragon upon the Crooked Path. They are appointed to convey the numen of magical arcana to manifest forms of appearance appropriate to initiatic comprehension. By applying the divers formulæ of their conjurations, whether in congregational or solitary practise, the body of the Seeker is opened to receive the visionary empowerments of Witchblood's magical heredity. To the Wise and to the Those beloved of the Intercessor, the deities of Bha shall serve to embody the changing stations of the Believing Mind, to both guide and protect the wayward course of our attainment through the iconostatic masquerade of all mortal faith. They are therefore to be called forth for the inner comprehension of all magical teachings and are to be revered in contemplative purity as the guardians overseeing the hidden transmission of our gnosis.

The sixteen deities are attributed by pairs to the eight airts of the ritual compass. The especial sequence of their arrangement is based upon the traditional correspondence between the eight directions and the points of the Dragon-body (see Table of Correspondences).

The conjurations and sigillæ of the sixteen guardians are herein revealed by vertu of oneiric and contemplative revelation. The rubric accompanying the text of the conjurations is primarily given for the usage of the Quadrigan covine. For other purposes, such as solitary contemplation and god-form assumption, the method of working should be adapted accordingly.

Ritual Procedure for using the Grand Oratory of the Sixteen Conjurations within the Covine of Four

The main body of the ritual text, as given within the following pages of the grimoire, expounds the grand oratorial recension of the Bha Rite. The basic rubric accompanying this complete form of the working procedure is given below. A secondary rubric, for the purpose of truncated workings, is also given – being appended beneath.

Each spell is allotted to the charge of a specific initiate. This matter is ordained by the pattern of station and wardenship around the body of the circle. The order of this attribution between the sixteen spells and the four initiates of the covine is given, where appropriate, within the main rubric. The appointed initiate shall be deemed responsible for the exact method and manner

used in the working of his or her allotted spell.

The basic working procedure for each conjuration is as follows:-
At the word or sign of the appointed initiate the covine shall turn toward the appropriate direction of the compass, such as resides beneath the auspices of the Witch-guardian to be summoned (see Table of Correspondences). All will genuflect and offer their prayers in silent devotion. The summoning shall thus begin in unspoken entreaty and by heart-felt prayer – even by the secret means of devotion that are mindfully enshrined within.

When so directed by omen and inspiration, the appointed initiate shall begin the outward conjuration by reciting the spirit-name of the Witch-guardian. In accord with the officiant's example the covine shall unite in the name's utterance; each reaching forth from their hearts through its whispered incantation. The Deity of Bha shall thus be called forth by the covine to indwell the body of the appointed summoner. By this means the Sacred Retinue of the Mystery shall walk forth upon the earth, taking life within the flesh and blood of the Dragon's brood.

The conjuration shall proceed thus:-
1) The Sigaldric Shield of the Witch-guardian shall be traced within the border of the circle, thereby completing the sigil of foundation – an ✕ or T-cross – such as was laid down within the selion during the preparation of the ritual site.

2) A candle of the appropriate colour shall be placed and lit upon the earth-sign, together with incense, oils and other offerings befitting the propitiation of the Summoned.

3) When deemed appropriate by outward augur or inward motivation the main text of the spell should be recited. The appointed initiate shall lead the incantation and the other brethren shall follow – in unison or by means of a mimetic susurrus.

If so decided, the text of each spell may be divided – verse by verse – between the members of the Quadriga, so that the words of the spell revolve around the circle – beginning and ending with the principal officiant of the conjuration. The intent is to call the Deity into the body of the appointed summoner, that through the vehicle of Man the blessings of the Gods may be revealed.

4) Each spell has an especial cipher of gestures – a means of empowerment serving to communicate the particular mystery of the Summoned Deity. The officiant of the spell shall exact such deeds according to the direction of the rubric and the guidance of the spirit. As dream and inspiration shall reveal anew, so let the empowerments be bestowed.

5) When the words and deeds of a conjuration have been fulfilled the officiant shall seal the entrance of the Witch-guardian by the power of the sorcerer's cry.

As these mysteries are exacted by the Magister's hand in the Place of Power, so let these matters be fulfilled by the Quadriga through the perfect rotation of the Circle of Bha.

Secondary Rubric of Working Procedure, for use in truncated recensions of the Sixteen Conjurations

For the purpose of working a shortened form of the Sixteen Conjurations the main body of their textual formulae should be laid aside during this part of the rite. The custom of an initiate being appointed as the officiant of a specific spell is maintained, but in the place of the written word the officiant shall speak forth his or her enchantment as the spirit so inspires. The responsibility for tracing the earth-sign and making the offerings upon a specific point remains the same as in the greater oratorial recension.

It is deemed germane that the full textual enchantments be used by the participating initiates solely as preparatory material in the month preceding the main working of the rite – as the basis for daily contemplative and invocatory practise. The insight and knowledge borne from such preparation will serve to quicken mind, tongue and heart at the time of the main ritual.

During the exaction of the main rite, it is found that in this manner of truncated working, it is best for all initiates to gather around the particular area of the selion wherein the officiant is leading the conjuration and for all to unite in the manner and method of conjuration as the officiant directs; all conjoining in mantic orison, song, dance and visualisation as required. Thus, in like manner unto certain praxes of ritual pilgrimage, the covine shall move from shrine to shrine around the perimeter of the Blood-acre. The ordeals may be administered as the Witch-mothers and Fathers so direct their appointed ministers. The use of the ritual salute to signify the succession of power may be employed as deemed appropriate at the relevant intervals between points of conjuration.

Upon the first occasion of working the Bha Mystery it is wise for the complete and formal text to be observed. This creates the foundation of knowledge for the Quadriga and the basis of experiential wisdom through which congruent adaptations of the rite may be realised for future implementation. This counsel may be applied to all of the Great Rites of the Double-ouroboros.

Here follows the Grand Oratorial Recension of the Sixteen Conjurations.
To the Wise, to the Masqueraders of the Believing Mind,
let the Faithful Retinue of the Gods be revealed!

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The Soliloquy of the Heresiarch to the Seeker's Heart

In the Adytum of the Draconist, so in pilgrimage throughout the myriad temples of mortal faith, let Intent remain immutable: one-pointed in the direct realisation of the Magical Quintessence. Upon this placeless foundation let the manifold states of Believing Mind be generated according to the cunning means of devotion; each to be treasured as an image fallen from Heaven; each to be liberated in the hour of reckoning by the alchymic fire of Gnosis.

As the seasons of the heart do turn,
so let the Serpent within Man change its royal robe of a thousand colours...

By the hand of purity to go forth amidst many, to move unseen – as one with every beast of the field, as one amidst the congregations of all mortal men. By the hand of perfidy to go forth alone, to turn aside from every path, to renounce all things in the uniquity of the Soul's untold arcanum.

In every disunion know Thy Self as the Axis of all Difference: the Sacrament of I is All!

As the seasons of the heart do turn, so let the Serpent Within shed its skin. Let this secret be realised in unity, as one in the Double-way of Perfection and Paradox: both hands to serve in the Heresiarch's Salute of Sorcerer unto Spirit.

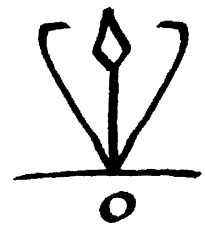
For all states of Belief shall fall and rise, turn and turn again on the wheel of time; all are born and all are slain upon the altar of the Magical Quintessence. Though Thy Soul, O' Turnskin, be still as the Golden Nail of Heaven, the Path it shall lead Thee to wander across the face of the earth, to trespass each seeming border 'til all is as one in the Skeletal Dance of the All-believer!

May all Gods rejoice with Thee! O' Heresiarch! For 'tis better to laugh with Thee than be slain by Thy laughter!

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I — THE CONJURATION OF LILIYA-DEVALA

Sigil:



Mantic Formula: *KHA-I-LILIYA*
Station of Summoning: Sinistral Side of the Northern Airt
Officiant: Northern Guardian

O' Liliya! Hear us!
Sovereign Blood-mother of the Horned Serpent's Wisdom!
Our blessing and our curse upon Thee, for Thou art twain of mask and face!
In all blessing we adore Thee as the Thorn-queen, crowned amidst the seven garlands of time, most beauteous amongst the Noble Ladies who dance upon

the turning path of the year. In all cursing we adore Thee as the Boneward, enthroned within each earthen cemetery, most fearful of face amongst the Legions of the Dead that walk abroad by night.

Exalted art Thou as the Empress in the Northern Gateway of Power! All-hail to Thee as the Leader of the Eight Goddesses in the Retinue of Bha!

We revere Thee as Our Protectress, Our Concubine and Our Sister — Eternal Companion to all who wander, self-begotten in exile! Hail to Thee as the Four-armed Embracer, Magistra of the Dragon's brood! We summon Thee to the Blood-acre by the lantern of the Lightless Moon. We call to Thee in word and deed beneath the Sign of the Black-petall'd Rose.

Thy face is hidden by the crimson mantilla of Thine own children's caul. Thine eyes are the double-mirror of fate, reflecting the birth and the death of attainment, divided for the pleasure and the pain of all mortal desire. Thy skin is pale as fleshless bone, hidden by the cerement of endless night. For Thy body is the barren graveyard, the snow-covered field of the earth. Thou art the scintillant palace of our interment and the lucent garden of our freedom and joy. All-beauteous art Thou: illumined beneath the midnight sun! From Thy dark kteis doth wild honey flow to sharpen the Viper's tooth. From Thy breasts doth issue the alembroth, a healing oil or a hurting salve: a bitter poison or a panacea for all that thirst for the life without end. Hail to Thee as the Corpse-queen, fair as any maid bedecked for marriage!

In Thy four outstretched hands are the signs of Thy dominion. In Thine upper left hand is a blood-red rope of execution — a plaited noose which Thou hast woven with the stolen birthcords of man. In Thine upper right hand is a scythe, as sharp as the blackthorn in winter. In Thy lower left hand is a skull-cup, overflowing with golden nectar. In Thy lower right hand is a mortar of black obsidian filled with perfumed embers, bestrewing field and furrow with the fiery seed of the Midwinter pyre.

In Thy four hidden hands of darkness the Wheel of the Stars turneth unseen. O' Thine are the shadow-spreading wings, ushering in the howling wind. Thine are the blood-smeared footmarks, the talons of the screeching owl.

The covine should kneel facing the North and, as the officiant so pronounces, make offerings to Liliya by means of imaginal projection, mantic utterance, gesture and supplication.

Before Thee we offer the earth-sign, drawn in flames and serpent-skin.
Upon Thine altar-bed of bones, we offer the sacrifice of images,
here wrought in our mind for Thine adoration:- an empty crib woven of
reeds, filled with the cries of abandon; a horde of savage jackals and a pack
of dark and untamed dogs; a virgin-child from the womb of Thy daughter;
a bloodied flower of passion from the roadside of our wandering; a bowl of
semen spilt in dreaming; and a single corpse-candle of human fat.

The offerings being made through mindful contemplation, the officiant shall make a sign for all orison to cease. The companie will then stand to complete the Call:-

O' Liliya! Our Sovereign Witch-mother!
Accept these our offerings, both fair and foul,
and turn all to serve the empowerment of Thy presence here among us!

Genuflections should then be made to the Place of Power. Thereafter the Northern Guardian, being filled with the spirit of Liliya, shall place a blood-red cloth as a hooded cowl over his head. Bearing forth the skull as a mask, he shall walk the circle withershins. Before each initiate he shall stop and incline the skull that its lips may kiss the awaiting consorts. On returning to the North, the Guardian shall appoint the skull in its accustomed place. He shall then turn about to address the covine and he alone, in the intercession of her spirit, shall speak the Riddle of Liliya:-

Hear ye my tale spun on the circle, hear ye the Thorn-queen's Riddle!
For with one step the world is begun and with the next all things are done.

'On the first day I slept beneath the black sickle.
On the second day I knelt in prayer 'neath the moon.
On the third day I spread wide in full flower.
On the fourth day my body was heavy with burden.
On the fifth day my fruit lay in the cradle of harvest.
On the sixth day the flesh was barren of blood.
On the seventh day I was raised anew to fill the cup of salutation,
to serve at the Round Feast for both the Living and the Dead!

'The Mystery of the Wine' is my Name of my Name,
the Mother of Wise-blood am I.
May the Blessing be and the Cursing be
upon all who come to drink of me!'

Heed well my Words and Deeds,
and know that I, Liliya, am with you!

As it is spoken, so mote it be!
Bilo Bilo Hu! Bha-Azha-Ka!

The officiant should complete the conjuration by offering the bow of Liliya as a sign bestowing empowerment upon the assembled body of the covine.

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2 — THE CONJURATION OF MAHAZHAEL-DEVAL

Sigil:



Mantic Formula: *I-KHA-MAHAZHUAH*
Station of Summoning: Dextral Side of the Northern Airt
Officiant: Northern Guardian

O' Mahazhael, Hear us!
Sovereign Witch-father of the Horned Serpent's Knowledge!
Our blessing and our curse upon Thee, for Thou art twain of mask and face!
In all blessing we adore Thee as the Corn-king, crowned amidst the seven wreaths of time, most wise amongst the Noble Lords who serve on the path of the year and the day. In all cursing we adore Thee as the Boneherd, who dwelleth in the invisible ossuary at the centre of every charnel-ground.

Exalted art Thou as the Emperor in the Northern Gateway of Power!
All-hail to Thee as the Leader of the Eight Gods in the Retinue of Bha!

We revere Thee as Our Protector, Our Consort and Our Brother —
Eternal Guide to all who stray, self-abandoned to seek paradise in exile!
Hail to Thee as the Eight-armed Giant, Magister of the Dragon's brood!
We summon Thee to the Blood-acre by the lych-light of the Dying Sun.
We call to Thee with word and deed, above the Sign of the Open Grave.

Be Thou before us as the Bone-white Man, the Skeletal Lord of Light!
Let space be Thy flesh and bone be Thy form: Thy stature eclipsing the sky.
For lightning-bolts do adorn Thee and storm-clouds are a halo around Thee.
Thy face is the skull, the death's-head oracle, laughing in all adversity.
Thine eyes reveal the dual abyss, shining bright in voidful darkness.
Thy heart is a seething spider's nest, strung on a fiery web between the bone-beams of Thy breast. Thy phallus is the minaret of joy rais'd for the world's delight; unto whom all djinn must turn in prayer and from whence the Serpent's holy seed is scattered — to baptise the world in all misrule!
Thine are the hooves of the He-goat, cloven to walk in all worlds alike.
Here reveal Thyself a-dancing, gleaming in splendour on the burial mound!
Hail to Thee as the Corpse-king, proud as any man in the bed of marriage!

In Thy four hands, seen and unseen, are the weapons of Thy dominion — the signs of the power that Thou dost wield in gestures of shadow and light.
Thou bearest a flute that the wind doth play, carved of a holy man's femur.
Thou bearest the Book of Judgement, fill'd with the names of all blessed and wise; above whose pages a quill doth move — untouch'd by hand or soul.
Thou bearest a cursing-stave of blackthorn, a sword of unmelting ice, an endless rosary of mourners' tears and an hourglass of ashen remains.
All seasons begin and end with Thy dance, for Thy Hand doth command the Millstones of Time. Thou dost reveal the Mystery of Faith, for Thou bearest the Image of both Truth and Lie: the speaking mirror and the silent mask.

The covine should kneel to make the offerings of imaginal sacrifice:-

Before Thee we offer the earth-sign, drawn in grain and serpent-skin.
Upon Thine altar, the rose-strewn grave, we offer the sacrifice of images, here wrought in our mind for Thy pleasure and honour:- a broken idol of clay, offered in the name of every pantheon; the scriptures forsworn by every faith — the scrolls that tell of each trespass'd law; a child, naked of chrisom, innocent of faith and promised to none; a severed head from the holiest of men; a skull from a horse that knew no mortal master; a heart-fill'd chalice from the martyrs of heresy; and a golden flame lit for our fallen brethren.

The offerings being made, the officiant shall make a signal for the mantic utterance of the covine to cease. All will then stand to complete the Call:-

O' Mahazhael! Our Sovereign Witch-father!
Accept these our offerings, both fair and foul,
and turn all to serve the empowerment of Thy presence here among us!

Genuflections should then be made to the Place of Power. Thereafter the Northern Guardian, being filled with the spirit of Mahazhael, shall lift up the signs imparting the Mystery of Faith: a devil-mask and a mirror. Bearing these dual tokens of the arcanum, the officiant shall turn to address the covine:-

Ye that are made in the Image of God!

Here behold Thy Father and Mother: the Iconostasis projecting all Belief! Know ye the Creed of Truth within the Mystery of the Lie: which is the mirror and which is the mask?

The officiant shall then walk deosil around the circle, stopping before each initiate to repeat the question: 'Which is the mirror and which is the mask?'. When an initiate has responded, the officiant shall move onward until each member of the covine has rendered their answer. As he moves past each initiate, they shall scatter the ground with an offering of grain or rice. Returning to the North the officiant shall lay down the two signs at the sides of the stang and then turn about to address the covine:-

Remember that which you have spoken and guard it well as the testament of Thy soul. For I who have come to sow the world-field shall return to reap and to judge on the day of its harvest. Hear ye then my tale, hear ye the Corn-king's Riddle spun upon the wheel of the year and the day. For with one step the world is begun and with the next all things are done!

'On the first day I awoke within the furrow.
On the second day I knelt in prayer 'neath the sun.
On the third day I stood in the long green robe.
On the fourth day my head was crowned with gold.
On the fifth day the sickle laid me to rest.
On the sixth day my body was ground between stone.
On the seventh day I was raised anew to feed the brethren at Midnight's table –
to serve at the Round Feast for both the Living and the Dead.

'The Mystery of the Bread' is my Name of my Name,
the Father of the Grain am I.
May the Blessing be and the Cursing be
upon all who come to eat of me!'

Heed well my Words and Deeds,
and know that I, Mahazhael, am with you!

As it is spoken, so mote it be!
Bilo Bilo Hu! Bha-Azha-Ka!

The officiant should complete the conjuration by offering the bow of Mahazhael as a sign bestowing empowerment upon the assembled body of the covine.

Concerning the Sorcerer's Salute and the Tools of Empowerment

I – An Exemplar of the Salute: The Salute between the Powers of the North and the East

The Northern Guardian should then turn to face the Eastern Guardian. Both will walk forward to the North-eastern station of the circle. There they shall bow and perform the Sorcerers' Salute:-

Taking left hand in left hand and raising the clasp above their heads, both shall spin – offering back unto back – and turning till once more face is unto face. On completing the turn the left hand clasp is broken. Then, taking right hand in right hand, they shall repeat the gesture in the opposite direction.

When both withershins and deosil turns are accomplished, they shall stretch forth both hands toward each other, both crossed at the wrist. Holding hands – right hand to right hand and left hand to left hand – they shall thrice firmly shake the clasp betwixt them. This triple handskake hallows the point of their meeting. Thereafter, maintaining the clasp, they shall turn – pivoting as upon the place of the clasp – so that each exchanges place with the other and so that both are moved into the appointed places for the calling-forth of Lucifera and Tubalo-Lucifer. The dual grasp should then be released and bows exchanged. When the salute is complete, both should be standing at the sides of the North-eastern station in preparation for the next two conjurations of the rite.

By means of the Sorcerers' Salute, the Northern Guardian – as the embodiment of Mahazhael – raises the Eastern Guardian to the station of Lucifera, thus revealing the chain of initiatic genealogy. As a final gesture, given in affirmation of the arcanum of heredity hidden within this deed, the Northern Guardian should pass the Graal-stone, or some token of its presence (see below), to the Eastern Guardian. If so desired the Graal-stone, or Smaragdina, may be passed from station to station, officiant to officiant, at other such times of succession during the course of the rite.

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The form and manner of the Sorcerers' Salute is used at similar junctures of the ritual procedure as that detailed above (such instances are stated clearly within the rubric). The Salute thus serves to reveal the succession of initiatory power from one officiant to the next and thereby display the catena of power from one station to another throughout the entire rotation of the Bha Circle.

II – The Graal-stone and the Tools of Empowerment

The Graal-stone is a visible embodiment of the Lumina, the initiatic jewel or spark of witch-fire transmitted – or 'fallen' – from the Point of the Golden Nail, the Dragon-star Al Thu'ban. In

lore, the Graal-stone is called Al Zhakarah, the Smaragdina or Emerald Stone. It is said to be the Viridian Jewel of Magical Wisdom, the Spiritual Diadem of Gnosis which is projected into Matter from the crowned brow of Lumiel-Azh'ra-il, the Peacock-angel, and whose reification in Man is signified by the Initiatory Mark of Cain. Falling earthward from the Celestial Guardian of the Crooked Path, the illumined keystone of Heaven becomes the fiery capstone of the World-mountain. The descent of the Smaragdina denotes the fall of the Draconick Light into the body of Man, or, conversely, the ascent of Man to the summit of Magical Creation. In hypostasis, the stone is carved – its primal radiance divided – into the divine weaponry of the Faithful Gods. Its mystical 'shards' or refractions thus become the 'sixty-four tools of cunning', the primordial instruments of the Mage's empowerment. These tools are visibly displayed unto the Aspirant within the Bha Conclave through the Contemplative Forms of the Witch-guardians and through their Gestures of Blessing and Teaching. The 'sixty-four means of empowerment' bestowed within the Bha Rite are later revealed in the Azure Interstice of the Draconick Year as the 'sixty-four hands' of the Passionate Retinue – the sixty-four modes or 'mystical postures' of the La Rite.

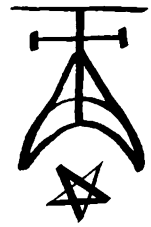
Within the Bha cycle of its transmutations the adamantine stone reveals its final hypostate as the Cup of Miracles, the Aureate Graal from whence the stellar elixirs are poured from the Body of Heaven – as both nectar and poison unto the Children of Earth. When the divers forms of empowerment have been fully displayed unto 'mind, heart, and hand', the secret unity of the Smaragdina is communicated: the Arcanum of the Dragon-body's Forging is transmitted in the manifestation of the Grand Athanor, the Manifold Vessel of Great Transformations.

For the ritual exaction of these Mysteries to be accomplished a stone, of sufficient integrity and vertu to transmit the Smaragdina's Power, should be located by the directive of omens. Such a stone should be selected from the skin of the world by the hand of the Quadriga's patron spirits, thus to serve as the visible sign of the invisible seed, even as the telesma of the Luciferian Flame. Likewise a cup should be chosen as a worthy vessel for the sacrament of the Smaragdina's Wine. And thus, in like manner, the other instruments of empowerment wielded by the Bha Retinue should be gathered unto the covine's embrace, even by the very revelation of the spirits' knowing.

A Secret Gesture of Empowerment which may be used to affirm the Path of the Smaragdina through the Alchymic Cycle of Bha is the Passing-On of a pair of Bull's horns – elsewise a set of antlers or a fully horned skull – from point unto point, conjuration to conjuration. This deed shall reveal the form of the Hidden Lord of the Saffron Interstice and serve well to display the Pageant of the Dragon's Horns: the Double-way of the Lumina's Path.

3 — THE CONJURATION OF YEMELOI LUCIFERA

Sigil:



Mantic Formula: *I-HU-LUCIFERA*
Station of Summoning: Sinistral Side of the North-eastern Airt
Officiant: Eastern Guardian

O' Lucifera, Wise-blooded Mother of the North-eastern Airt,
Guardian of the Left-hand Pillar at the Silvern Gate of Argestes,
we bid Thee to hear us and to be here with us!

Adoration we offer to Thee as the Fallen Queen of Heaven, for Thou dost lead the beauteous daughters of Earth in betrothal to the light of the Morning-star. Thy veil'd face shineth before dawn with the innocence of the virgin-child, yet Thine eyes betray the aged wisdom born with the passing of mortal lives. Thy nakedness doth lie unknown as the field beneath the lilies white, and about Thy shoulders do banners stream with azure silks and velvets green. For Thine is the river below the meadow and the promise told in the gloaming sky. Thine is the gown of purity, woven by the hands of the faerie-host and sown by the touch of Elphame's child. Thy raiment is bejewell'd with the dew-pearl'd tears of angels; cleans'd art Thou by the rivers of the Sacred Isle.

Beneath Thy feet is a foursquare bale of folded, blood-red cloth —
a carpet of flay'd skin — with which Thou dost cover the fields of the earth
and colour at Thy pleasure with the turning seasons of the year.
Therefore do we venerate Thee as the Custodian of the World-pelt!

To Thy sides do sweep two mighty, shimmering fishes' tails, with which
Thou dost swim against all tides and indwell the Nine Waters of the Silver Moon.
All-hail to Thee, Lucifera! Lodestar of the Sea! Guide of Our Hope!

In Thy four hands are held the Signs of Thy dominion:-
Thine is the Smaragdina, the refulgent emerald called 'The Venus-rose'.

Thine is the Chalice that is hewn therefrom: the Graal of Life Everlasting!
Thine is the scarlet necklace of blessed infidelity – the rosary be-threaded with apostates' blood. Thine is the necklace of the ocean's birth, tied with shells that speak for the merfolk, adorned with blue-fired, sapphire gems.

Hail to Thee who dost ward the Miracle-stone of Transformation;
for Thou dost bear the antient diadem, once fallen from the highest crown.
Hail to Thee as the Keeper of the Graal, Guardian of the Cup Invisible!
Hail to Thee in the Heresiarch's Name as the Poison-bearer of the Snake!

The covine shall kneel to make offerings by the ordained means of mindful projection.

Before Thee we offer the earth-sign, traced with leaves of the evergreen to hasten the waking land, and overlaid with vermillion powders to quicken the blood of the world. Upon Thine altar, the shrine of beginnings, we offer the sacrifice of images, here wrought in our mind for Thine adoration:-
seven tokens of initiation – a silver coin for the circle's entrance, a prayer for light in the hours of our darkness, a white tallow candle – lit to awaken the dreaming dead, a knotted cord to remember the teachings, a bow of humility to our ancestral kindred, a fivefold hand-sign bestowing wisdom, and a single kiss where Thy step hath passed between our head and heels.

The offerings being made, the officiant shall make the sign for silence. The covine shall then stand and as one complete the Call:-

O' Yemeloi Lucifera! Wise-mother of Argestes!
Accept these our offerings at the North-eastern Gate
and turn all to serve the empowerment of Thy presence here among us!

Genuflections should then be made to the North-eastern Airt, each calling forth the Witch-mother by name. Whilst all are kneeling, the officiant shall bear forth a stone as the visible token of the Smaragdina. Walking withershins about the circle, the officiant shall move from initiate to initiate. At each he shall perform a threefold gesture of consecration:- firstly, by touching the stone upon the brow; secondly, by touching it upon the soles of the feet; and thirdly, by bidding them to stand and take the stone in both hands.

Upon the brow:- *Mark of Qayin! Receive the capstone:*
the Risen Light of the Morning-star!

Upon the feet:- *Heel of the Wanderer! Receive the Ashlar:*
the Foundation-stone of the Dragon's Shrine.

Stand, I bid Thee! Receive the Lightbearer's Shewstone.
Drink from the Cup Invisible: the Graal of Eternal Life!

The blessing should begin with the Western Guardian and conclude with the Northern Guardian,- presently standing at the airt of Tubalo. When all have received the blessing and the officiant has returned to the station of his conjuration, he shall seal the Conjuration thus:-

Heed well my Words and Deeds,
and know that I, Yemeloi Lucifera, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Kha!

The officiant should then complete the conjuration by offering the bow of Lucifera as a gesture of recognition to the recipients of the mark. The officiant shall then remain at the station of Lucifera as the Northern Guardian undertakes the Call to Tubalo.

Hereafter follow condensed forms of the ritual incantations. The texts of the previous three incantations have been given to provide an example of method and manner. This exemplar should be re-interpreted and applied as deemed appropriate for the remaining conjurations of the Bha Retinue.

4 — CONJURATION OF TUBALO LUCIFER

Sigil:



Mantic Formula: *I-HU-TUBALO*
Station: Dextral side of North-eastern Airt
Officiant: Northern Guardian

O' Tubalo Lucifer, Cunning-Father and Lord of the North-eastern Airt,
Guardian of the Right-hand Pillar at the Silvern Gate of Argestes,
we bid Thee to hear us and to be here with us!

Tubalo lucifer.

Be Thou before us as the Light-bearer, Guardian of the Morning-star!
O' Come Thou forth in Thy grand array, robed in the splendour of darkness to beckon the light of the dawn. Here reveal Thy shining countenance,
red-golden tanned with the heat of Heaven's forge. Bear down the Mysteries of Fire unto Man;
steal Thou the Flame from the Altar of the Highest Star.
Be Thou here amongst us to unsheath the blade from the heart of the upright stone, to instruct us in the ways of metal and measure; yea, to reveal the Forbidden Wisdom of Angels amidst this, the Earthen Circle of Our Arte.

In Thy four hands bear forth the signs of Thy dominion:-
the Star-lit Lantern of Morning, whose flame doth reveal a burning book;
the Skull-drum of Habila, whose rhythm is of a thousand clashing swords;
the Blacksmith's Sceptre – the striking hammer, whose Word is the Uncooling Nail of Heresy rejoicing on the anvil; and the Compass and the Rule for the Temple's Design – for the meter'd line of all Fate and Faith.

O' Tubalo Lucifer, Lord of Argestes, be Thou here amongst us!
By hammer and by nail, we bid Thee to empower us.

The officiant shall perform the empowerment of Tubalo using a hammer and an iron nail. Moving deosil in order amongst the initiates, he should touch the nail to their hands and feet, each time gently striking the nail with the hammer. As this is being done he should bless each initiate, telling them that by this deed no mortal weapon may harm them, no disease may come upon them, and that no hurt of man may afflict them. When an initiate has been so consecrated, the nail is struck into the ground before him; this seals the empowerment and signifies the falling of heaven's fire to earth. When all have received the empowerment of Tubalo Lucifer, the officiant shall speak:-

Heed well my words and deeds, and know that I, Tubalo Lucifer, am with you! As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant bows to seal the conjuration. The Salute is then exchanged between the Northern and Eastern Guardians. Both then turn and return unto their customary stations.

5 — CONJURATION OF ZHAMAEL

Sigil:



Mantic Formula: *I-SA-ZHAMAEL*
Station: Sinistral side of the Eastern Airt
Officiant: Eastern Guardian

O' Zhamael, Cunning-father and Knave, Lord of the Eastern Airt!
Guardian of the Left-hand Pillar at the Iron Gate of Eurus!
we bid Thee to hear us and to be here with us!

Be Thou before us as the Red Man, the Master clothed with the rising sun!
Come forth in Thy grand array, draped in the patchwork robes of the beast,
blood-painted in the mask of the hunter's prey. Stand Thou at Day-break's
threshold, Thy voice as the proclamation of life echoing loud from the East!

In Thy four hands bear forth the Signs of Thy dominion:-
a fox-head'd mask, wrought of burnished red gold; a Serpent-headed sceptre,
proclaiming the Tale of the Shedder-of-Skins;
a Spear of battle-red iron —
a mighty stave to prophesy victory; and a cockerel's claw to mirror Thy feet
— to charm the Seeker's step to arise like the Sun within the Turnskin's lair.

O' Zhamael! Lord of Eurus, be Thou here amongst us!
By the spear and by the claw, we bid Thee to empower us.

The officiant shall pass withershins amongst the initiates, stopping at each to perform the empowerment of Zhamael using a spear and a severed cockerel's claw. Approaching each initiate the haft of the spear is struck repeatedly upon the ground; this is to signify both the footfalls of the approaching deity and the heartbeats of the hunter's prey. The blade of the spear is then touched to the heart to convey the powers of the Turnskin to Man, to signify the breaking of mortal form and allow the spirit to enter and transform the body. Thereafter, the bird's claw is used to touch the body: firstly, the brow, to bestow the Tri-forked Sign of the Beast; and secondly, to the feet, to empower the initiate to enter and walk upon the unseen tracks of earth and sky.

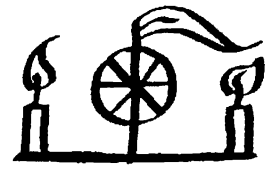
When all have received the empowerment of Zhamael, the officiant shall resume his station and conclude with the following words, saying:

Heed well my words and deeds,
and know that I, Zhamael, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The Eastern Guardian shall bow unto the covine to seal the conjuration of Zhamael.

6 — THE CONJURATION OF NA'AMAH

Sigil:



Mantic Formula: *I-SA-NA'AMAH*
Station: Dextral side of the Eastern Airt
Officiant: Eastern Guardian

O' Na'amah, Wise-blooded Mother and Maid! Lady of the Eastern Airt!
Guardian of the Right-hand Pillar at the Iron Gate of Eurus,
we bid Thee to hear us and to be here with us!

Be Thou before us, Cat-clawed Maiden,
Mistress of the Moon's Nine Waters.
Adoration to Thee as the Aged One, masked in the beauty of unfading youth.
Hail to Thee, Fateful Dancer, who dost ride the back of the brazen serpent,
who dost redden and write upon its skin with the primal flowering of blood.
Come forth in Thy grand array,
clothed in the mantle spun by the dawn-light,
gown'd in the amber of the rising sun,
shimm'ring bright on the shoreless sea.

In Thy four hands bear forth the signs of Thy dominion:-
an oyster-shell of seven hues, fill'd with the waters of menarchal inundation;
a lyre of bone bestrung with golden hair, to charm all things to Thy dance;

a fan of seven white feathers – fallen from heaven to the peacock's tail;
and a distaff of rowan-wood, bound with the endless thread of silver light.

O' Na'amah! Lady of Eurus, be Thou here amongst us.
By the spindle and the thread, we bid Thee to empower us.

Bearing spindle and thread, and moving deosil amongst the companie of initiates, the officiant shall perform the empowerment of Na'amah. Firstly each initiate is to be bound with the thread and, secondly, is to be given the spindle to hold. This signifies the gift of Na'amah to overcome the binding of Fate. This arcanum being revealed by word and deed, the initiate is to be cut loose. Finally, a length of the binding thread is bestowed to show that destiny has been passed into the Seeker's own keeping.

When all have received the empowerment of Na'amah, the officiant shall return unto the appointed station and there shall conclude the conjuration, saying:

Heed well my words and deeds, and know that I, Na'amah, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The Eastern Guardian shall then bow to the covine to seal the conjuration. Thereafter, the Eastern and Southern Guardians shall move as one – face unto face – to meet and salute at the South-eastern airt. By the deed of the Salute the two initiates shall assume the rightful places for the next stage of the rite: the Southern Guardian shall be raised to the left and the Eastern Guardian to the right of the South-eastern airt.

7 — CONJURATION OF AZH'MODAI

Sigil:



Mantic Formula: *I-BA-AZH'MODAI*
Station: Sinistral side of the South-eastern Airt
Officiant: Southern Guardian

O' Azh'modai, Lord of the South-eastern Airt,
Guardian of the Left-hand Pillar at the Mercurial Gate of Volturnus!
We bid Thee to hear us and to be here with us!

O' Bull-horned Father,
be Thou before us as the Master of the Flaming Torch:

the Revealer of the Light unto the generations of the Dragon's brood.
Arise before us in Thy grand array, mask'd as an idol of many a man's faith.
Stand Thou alone in the green-field of corn, robed in the ebon sloughs of the
Undying Serpent, blest and haloed in the yellow rays of the quickening sun.
All-hail to Thee, O' Azh'modai! Eternal Reckoner of Days!

In Thy four hands bear forth the signs of Thy dominion:-
a swathe of blossom and wicken corn, cut for the Maytide garland;
a rosary of severed hands, linked in the chain of Master to 'Prentice;
a sword to cut the constant path; and a burning torch to show the way.

O' Azh'modai, Lord of Volturnus, be Thou here amongst us.
By the sword and the firebrand, we bid Thee to empower us.

Bearing a sword and a candle, and moving withershins amongst the companie of initiates, the officiant shall perform the empowerment of Azh'modai. Stopping at each initiate in turn, he should firstly place the candle into their hands and secondly press the sword-tip to the place of their heart. During this deed the officiant should visualise the transmission of the Draconick Flame from the first to the last of the lineage, thereby affirming the continuum of gnostic illumination from the dual extremities of Time to the heart of the present candidate. To outwardly affirm this blessing the officiant should bespeak the secret actions of mind and heart. When the words and deeds of each empowerment are completed the officiant shall bear candle and sword, and return to the appointed station of Azh'modai. The officiant shall then utter the following words to fulfil the conjuration:-

Heed well my words and deeds, and know that I, Azh'modai, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall then bow to seal and bind the conjuration; thereafter remaining in the station of summoning.

8 — CONJURATION OF AZH'TERAH SABA

Sigil:



Mantic Formula: *I-BHA-AZH'TERAH*
Station: Dextral side of the South-eastern Airt
Officiant: Eastern Guardian

O' Azh'terah Saba, Lady of the South-eastern Airt,
Guardian of the Right-hand Pillar at the Mercurial Gate of Volturnus,
we bid Thee to hear us and to be here with us!

O' Horn'd Mother! Revealer of the Red Wound!
Be Thou before us as the Wielder of the Lightning-bolt,
for Thine is the power of intercession that rendeth the order of destiny
and that casteth down to annihilation the graven tablets of mortal law.
Come forth in Thy grand array as the Thunder-winged Guide of the Flock!
Appear in the shining of Elphame — in the scintillant cloak of the morning-sky. Be Thou jewell'd with golden-eyed topaz and perfumed amid saffron clouds; for Thou art She, the Queen of Saba, most beautiful of the Dragon's djinn!
Yet 'neath Thy raiment fair, Thy feet are talons foul; that Thy Path may reveal the tracks of Wisdom by the Waymark of the Tri-fork'd Witches' Sign.

In Thy four hands bear forth the signs of Thy dominion:-
a cross of two burning arrows, fletched with the wings of a soaring goose;
a stave of twisting and leaping flame; a single knot of fulmen-light;
and a pair of razor'd shears — to cut the snares and the cords of Fate.

O' Azh'terah Saba, Lady of Volturnus, be Thou here amongst us.
By Thy swift-winged arrows we bid Thee to empower us.

Bearing an arrow in each hand and moving deosil around the circle, the officiant shall pass from initiate to initiate to perform the empowerment of Azh'terah Saba. Each candidate in turn will receive the two arrows, one in each hand. One arrow is for augmenting the potential for transformation within the present moment; the other is for accomplishing the deed of instantaneous transilience – the sorcerous leap to any point in time or domain. One is for fixating the moment, the other for its transformation. When all have received the words and deeds of empowerment, the officiant shall return unto the station of summoning, and there shall utter the words of conclusion:-

Heed well my words and deeds,
and know that I, Azh'terah Saba, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall bow to seal the conjuration. When the conjuration has been so completed, the Eastern and Southern Guardians shall perform the Salute upon the point of the South-eastern Airt, turning and then returning to their customary stations.

9 — CONJURATION OF MAHELETH-RAHAB

Sigil:



Mantic Formula: *I-KU-RAHAB*
Station: Sinistral side of the Southern Airt
Officiant: Southern Guardian

O' Maheleth-Rahab,
Blood-mother and Queen, White Lady of the Southern Airt!
Guardian of the Left-hand Pillar at the Brazen Gate of Notos!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Magistra of the Summer Stars,
the Scorpion-tailed Lioness, Snake-maned Mistress of the Desert's mirage!
Be Thou before us, upright in knowledge 'neath the winged orb of the

midday sun, full-wise in the ninefold teachings
of the Moon's blood-jewelled dust.
O' Come Thou forth in Thy grand array,
adorned in the bone-white robe of light, reflecting all that liveth
between the ripening field and Heaven's crown.

In Thy four hands bear forth the signs of Thy dominion:-
a silver-mirror'd platter, strewn with the salt that stilleth time;
a golden moon-dial – a shadow-graven coin of enchantment;
a rosary of moonstones, to count the secrets of the nine-times-three;
and a single rose of red, blessed with blood for the steps of the path.

O' Maheleth-Rahab, Lady of Notos, be Thou here amongst us. By the
droplets of the Moon and by the secrets of the rose,
we bid Thee to empower us.

.....

Bearing a single red rose withershins around the circle, the Southern Guardian shall accomplish the empowerment of Maheleth-Rahab. Pacing slowly about the circle's edge, the petals of the rose should be plucked one-by-one and let to fall upon the ground. Twenty-eight petals should be offered to the horizon of time and the remainder of the flower then cast to the hearth. As the petals are offered the other initiates shall recite the twenty-eight names from the Litany of the Moon's Mansions.

Alnath, Allothaim, Athoray, Aldelamen, Albachay, Alhanna, Alarzach, Alnaza, Arcaph, Albegh, Azobra, Azarpha, Alhaire, Achureth, Agrapha, Azubene, Alchil, Altob, Hycula, Abnahaya, Abeda, Zandeldena, Zabadola, Chadazoad, Sadalabra, Alpharg, Alcharya, Albotham.

When the empowerment has been fulfilled, the officiant shall return unto the station of summoning and there shall recite the words of consummation:-

Heed well my words and deeds,
and know that I, Maheleth-Rahab am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall then bow to seal and bind the conjuration; thereafter moving to the next station of summoning.

.....

10 — CONJURATION OF AZHAZAEL

Sigil:



Mantic Formula: *I-KU-AZHA-ZAEL*
Station: Dextral side of the Southern Airt
Officiant: Southern Guardian

O' Azhazael, Cunning-father and King, Lord of the Southern Airt,
Guardian of the Right-hand Pillar at the Brazen Gate of Notos!
We bid Thee to hear us and to be here with us!

Be Thou before us, O' Soot-black Man, the Wanderer in the desert waste.
Speak unto us, O' Ash-besmeared Giant, from the Gallows of Inversion;
let Thy prophecy fall as venom to the chalice
rais'd upon the mountain-peak.
Open the Gate of the Hunter's Stars, reveal Thy soul to the trembling earth.
O' Come Thou forth in grand array, all bedecked in the black goat's skin!
With Thy fiery tongue and blazing eye! With horn'd brow and serpent-hair!
Thou art the God called 'The Spear of Heaven'
— down-turn'd to harrow hell!

O' Azazil! O' Azha-zael! From Thy Secret Gaze doth issue the Blessing and the Curse of all Wisdom — the scattering of light from the Heavenly Forge to ensigil the skin of Kahu, the bestrewing of shards from the Unfallen Stone to quicken the Wisdom-gaze of Cain, and the casting far and the casting wide of the Smaragdina's jewelled dust — thus to adorn the masks of enchantment and to gild the Idols in Liliya's dance. For Thine is the Power of Artistry and the Seed of every Cunning Skill. Thou dost scribe the Book of Imagination and make the Heart to live anew
by the touch of the Feather'd Serpent's Quill!

In Thy four hands bear forth the signs of Thy dominion:-
a golden platter of lucent blood, to reflect Thy son in the moon's embrace†;

†The 'son in the moon's embrace' is Cain, who in lore is sometimes revered as the Man in the Moon—a wanderer of the night, bearing a thorn-staff and accompanied by a wild black dog.

a silver skiatherick with the twelve gems of heaven; the egg of the phoenix, wreathed around with a seven-headed cobra; and an hourglass of sand to count Thy steps, moment-by-moment, toward the day of perfect atonement.

O' Azhazael, Lord of Notos, be Thou here amongst us.
By the twelve stones of the sun, we bid Thee to empower us.

Moving deosil around the circle, bearing a bag containing twelve small stones or gems, the officiant shall perform the empowerment of Azhazael. As the circle is paced, the stones should be placed equidistantly around the selion, thus to image the zodiac of the twelve solar houses upon the earth. The first stone should be placed in the station of summoning and the rest at equal distances from thence. As the stones are laid to mirror the signs of heaven, the other initiates shall recite the names of the Solar Litany...

Cancer, Leo, Virgo, Libra, Scorpius, Sagittarius,
Capricornus, Aquarius, Pisces, Aries, Taurus, Gemini

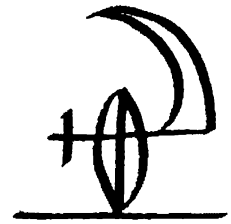
The empowerment being completed, the officiant shall return unto the station of summoning to recite the words of consummation:-

Heed well my words and deeds, and know that I,
Azhazael, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

With a single bow, the Southern Guardian shall bind and seal the conjuration of Azhazael. Thereafter the Southern and Western Guardians shall move as one to meet upon the point of the South-western Airt. There they shall perform the deed of the Salute, raising each other to the stations appropriate to the next stage of the rite. The Southern Guardian shall thus be placed upon the right and the Western Guardian upon the left of the South-western Airt.

II — CONJURATION OF RUHA AZH'RA QARINA

Sigil:



Mantic Formula: *I-LA-RUHA AZH'RA QARINA*
Station: Sinistral side of the South-western Airt
Officiant: Western Guardian

O' Ruha Azh'ra Qarina, Lady of the South-western Airt!
Guardian of the Left-hand Pillar at the Copper Gate of Africanus!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Azure-eyed Seductress, the Succubus of All-
Spacious Heaven, a-creeping in a thousand forms
to inhabit the earthen bed of fidelity.
Come forth to parade in the shaded porch of mortal worship's temple;
to sell Thy wares for the souls of the pious, and to pleasure Thyself
in the baneful harvest of each and every mortal grain.
O' Come Thou forth in grand array, garbed in the mirage of carnal lust,
to cast the glamour of each heart's desire and lure all flesh to Thy charm.

In Thy four hands bear forth the signs of Thy dominion:-
a hag-stone hung on a dream-knotted thread;
a silver sickle to reap the earthen meadows of corn;
a copper vase of philtres, for the drunken delights of the world;
and a cornucopia — a gnarled horn, filled with the fruits of thorn and vine.

O' Ruha Azh'ra-qarina, Lady of Africanus, be Thou here among us.
By the fruits of the earth and by the hagstone, we bid Thee to empower us.

Moving withershins around the circle, bearing a hagstone and an apple, the officiant shall accomplish the empowerment of the Lady Ruha. Each candidate in turn shall be given the hagstone; through its opening they shall receive the breath of the Lady: the spirit of vital air from the kteis of the Initiatrix. In return, each shall blow their own breath through the stone's mouth — a gift of life freely offered to the Summoned; a sign of return to the kteis of the Wise-mother. Likewise, each in turn shall eat of the apple. This should be the last fruit from the previous year, or elsewise substituted with a comparable offering to display the arcanum of the tree-bestowed harvest. When all have received the empowerments, the officiant shall return to

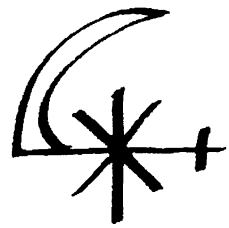
the station of summoning and there shall conclude with the words:-

Heed well my words and deeds,
and know that I, Ruha Azh'ra-qarina, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall bow unto the covine to seal and bind the conjuration.

12 — CONJURATION OF QAFA AZH'RA-MELEK

Sigil:



Mantic Formula: *I-LA-QAFA AZH'RA MELEK*
Station: Dextral side of South-western Airt
Officiant: Southern Guardian

O' Qafa Azh'ra-melek, Lord of the South-western Airt!
Guardian of the Right-hand Pillar at the Copper Gate of Africanus!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Master of the Harvest,
Thine eyes reflecting the azure field of heaven;
and Thy skin like the burnished swathe of the fully ripened corn.
Strong art Thou as the Oaken bough and rich as the meadow's bounty.
Crowned with gold art Thou, like the upright stalk 'neath the heavy grain.
Yet hidden is Thy root, for Thou art shod with the backward feet of the swine —
to walk through the mire and against the tide;
austere through thick and thin.
O'Come Thou forth in Thy grand array, a spirit clothed in the gilded robe;
an Incubus to sate each maiden's dream; a father to many that mortal seem.

In Thy four hands bear forth the signs of Thy dominion:-
a thunderstone to serve as the Corn-king's phallus;
a sackcloth bag of wolf-blest grain; a copper phial of the wyching salve;
and a golden scythe to cut the way 'twixt furrow deep and selion high.
O' Qafa Azh'ra-melek, Lord of Africanus, be Thou here amongst us.

By the Wheat-tree's grain and by the Stone hewn of Thunder,
we bid Thee to empower us.

Moving deosil around the circle, bearing a thunderstone and a sackcloth bag of grain, the officiant shall pass from candidate to candidate to fulfil the empowerments of the Lord Qafa. Each shall kiss the thunderstone as a sign of homage to the phallus of the Initiator; in return the stone shall be touched to the genital region of each initiate, thus to bestow the vital numen of the Faithful Gods. When a candidiate has received the blessing of the stone, he or she will be given a handful of grain and be told to sow the seed of the fate he would reap – to grind the grain of the bread he would eat. The offering of grain is cast around the circle and bestrewn as a blessing upon the heads of the covine. Concluding, the officiant shall speak thus:

Heed well my words and deeds,
and know that I, Qafa Azh'ra-melek, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall bow unto the covine to seal and bind the conjuration.

The twelfth conjuration being completed, the Southern and Western Guardians shall bow unto each other, then turn and re-turn through the deed of the Salute to re-assume their customary stations.

13 — CONJURATION OF AZHAEL

Sigil:



Mantic Formula: *I-TAN-AZH-AEL*
Station: Sinistral side of the Western Airt
Officiant: Western Guardian

O' Azhael, Cunning-father and Sage, Great Lord of the Western Airt!
Guardian of the Left-hand Pillar at the Leaden Gate of Zephyrus!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Grey Man, the All-wise Master of Infernal Descent.
O' Shadow without owner,
be Thou the Guide of all Souls that fly to the West;
for Thou art the Last of the Fallen: the Lord of the Path of the Dying Sun!

O' Come forth in Thy grand array, wreathed in the curling mists of twilight,
hooded in the death-shroud
and mantled in the ghost-sown robes of the dusk.
Arise before us as the Helmsman of the bone-timbered Ship of the Dead;
Thy voice the ocean-swell of memory; Thy gaze the reach to a distant shore.

In Thy four hands bear forth the signs of Thy dominion:-
a lead-black crown of antlers, set atop the mask of a white stag's head;
an orb of glass from a fisherman's net — to show the weave of fate unmet;
a sigil-graven stave of bone — from a casket of relics awaiting their time;
and an oar — as pale as applewood — to command the ocean's turning tide.
O' Azhael, Lord of Zephyrus, be Thou here amongst us.
By the bone-stave and the speculum, we bid Thee to empower us.

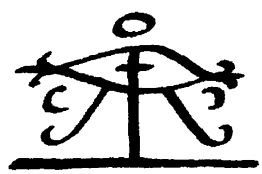
Moving withershins around the circle, bearing a stave of bone and an orb of scrying-glass, the officiant shall pass from candidate to candidate to bestow the empowerments of the Lord Azhael. Each initiate shall be touched upon the head, heart and heels with the bone-stave, and thereafter shall be told to gaze within the speculum — to behold the vision of times to come. If no speculum is available, use another means of divination such as a deck of fortune-telling cards; elsewise use the text of the rite for bibliomancy. When these deeds have been completed, the officiant shall conclude:-

Heed well my words and deeds, and know that I, Azhael, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The Western Guardian shall bow unto the covine to seal and bind the conjuration.

14 — CONJURATION OF AGRATH

Sigil:



Mantic Formula: *I-TAN-AGRATH*
Station: Dextral side of the Western Airt
Officiant: Western Guardian

O' Agrath, Blood-mother and Matriarch, Great Lady of the Western Airt!
Guardian of the Right-hand Pillar at the Leaden Gate of Zephyrus!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Blue-faced Hag, the Hostile Goddess of Terror.
Appear as the Nymphe in the aged mask, to embrace us as the Pale-skinned
Mistress of Evening – as the Skin-turning Maid with the dancing face of time.
Be all around us as the Warding Hand of Fate, to keep the thrice-nine
secrets – to still or to quicken the tongues of Moon-fire
that caress the body of earth.
Come forth in Thy grand array, the Silent One swathed in the widow's
weeds. For beauteous art Thou 'neath the mourner's veil, joyous in the guise
of fear. Thy voice is the laughter of Elphame's daughters, caught upon the
sudden breath of chance, stirring in the naked boughs of Autumn and
tearing at the robes of the pious and vain. Most Blessed art Thou,
O' Our Lady Agrath!

In Thy four hands bear forth the signs of Thy dominion:-
a wordless scroll as our sacred book; a besom to stir the clouds of autumn;
an irridescent fan of peacock-eyed feathers; and a thurible of incense –
billowing with the perfumes of the bone-heaped pyre.

O' Agrath, Lady of Zephyrus, be Thou here amongst us.
By the Scroll of the One True Worship, we bid Thee to empower us.

Moving deosil around the circle, bearing a scroll of unmarked parchment, the officiant shall pass from candidate to candidate to perform the empowerment of the Lady Agrath. The parchment should be lit with the candle upon the earth-sign of the Summoned and each initiate should be bathed in its smoke. If able, a complete copy of the Bha Rite text may be used as the scroll; elsewise the scriptures of the land wherein the rite is being practised should be burned. When all have passed through the fire and smoke of liberated belief, the officiant shall conclude the conjuration.

Heed well my words and deeds, and know that I, Agrath, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall bow unto the covine to bind and seal the conjuration.

The conjuration of the Lady Agrath being complete, the Western and Northern Guardians shall move as one to meet at the point of the North-western Airt and there, by the deed of the Salute, shall raise each other unto the appropriate places for the next stage of the rite: the Northern Guardian on the right and the Western Guardian on the left of the North-west.

15 — CONJURATION OF QINAYA NOCTIFER

Sigil:



Mantic Formula: *I-HUA-QIN-AYA HA-BIL ZHI-VA*
Station: Sinistral side of North-western Airt
Officiant: Northern Guardian

O' Qinaya Habil Zhiva! Noctifer! Lord of the North-western Airt!
Guardian of the Left-hand Pillar at the Golden Gate of Corus!
We bid Thee to hear us and to be here with us!

Be Thou before us as the Risen Lord of Exile, the Revenant of all Sacrifice,
who returneth in majesty on the Night of the Returning Dead; who raiseth
the hand of glory — to speak the silent reply of deed
unto the Corn-king's word.
O' Qinaya! Come forth in Thy grand array, purple-cloaked at the end of
day. Arise in Thy shadow-spun vestment of corpse-carried, whispering light!

Step from the door of each sealed grave and place Thy step upon the dust;
here signal Thy resurrection to the present souls of this Fortunate Isle.
Walk Thou the borders of the Blood-acre;
open the Pinnacled City of Kahua.
Let Thy staff strike loud the waking knell on the mosaic pavement of tombs!
Let Thy footsteps sound the drum for the marching army of the Mighty Dead.

In Thy four hands bear forth the signs of Thy dominion:-
a loaf of bread baked in the pyre; a cleaving axe for the harvest of kine;
a candle-snuffer — to usher in the darkness of the black noontide;
and a sod of the good earth, blood-soaked with a prayer for vengeance!

O' Qinaya Habil Zhiva, Lord of Corus, be Thou here amongst us
By the bread and by the bloodied earth, we bid Thee to empower us.

Moving withershins around the circle, bearing a ring-loaf of fresh bread and a sod of earth, the officiant shall pass from candidate to candidate to perform the empowerment of the Lord Qinaya. Each initiate shall be asked to wet the piece of earth with an offering of their own blood, fresh-drawn with the Magister's blade; thus to nourish the seed and to feed the dead. In return,

each initiate shall be given of the bread to eat – to feast of the risen grain and partake in the body of the resurrected sacrifice. The remainder of the bread should be strewn upon each of the sixteen points around the selion, thus to feed and to nurture the bodies of the Faithful Retinue of Bha.

When the empowerments of the Lord Qinaya are completed, the officiant shall conclude:-

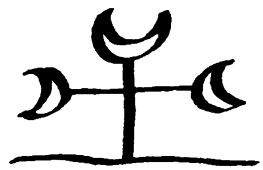
Heed well my words and deeds, and know that I, Qinaya, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Ka!

The officiant shall bow unto the covine to bind and seal the conjuration.

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16 — CONJURATION OF LILIS ZAHRIEL

Sigil:



Mantic Formula: *I-HUA-LILIS ZHA-RI-AL*
Station: Dextral side of the North-western Airt
Officiant: Western Guardian

O' Lilis Zahriel, Last of the Faithful Gods! Lady of the North-western Airt!
Guardian of the Right-hand Pillar at the Golden Gate of Corus!
We bid Thee to hear us and to be here with us!

O' Eldest Mother of Wiseblood, be Thou before us the harbinger of promise,
Thy hand to weave the pathway through the clamouring forest of shades.
O' Thou Keeper of the Keys to the Temple-door, we entreat Thee to usher in
the Night without End; to welcome and to beckon the spirits to return.
Adoration to Thee as the Opener of the Tomb; Who raiseth the child of exile
and whisp'reth the serpent's breath
to quicken the fire in the prodigal's heart.
Come forth in Thy grand array, in the empty robe of shimmering darkness. Unveil
Thyself before us, for Thy flesh is the Secret at the End of all Days:
the nakedness of unbroken silence. Thou art the Mistress revealed in the perfection of
solitude, most beloved by the souls of the Blessed and Wise.

In Thy four hands bear forth the signs of Thy dominion:-
the mirror of void – an empty hand to wield the many powers of Bha;
a resounding horn to summon all souls and to announce the Feast of Qayin;
and the Graal made visible – in truth as in lie – as a poisoned cup offered to receive the Seeker's blood, and as a golden chalice filled with sweetest wine.

Moving deosil around the circle, bearing two cups – one filled with golden wine and the other empty, the officiant shall pass from candidate to candidate to accomplish the empowerment of the Lady Lilis. Each candidate in turn shall drink from one cup and offer blood unto the other. When all have partaken of the golden wine and have given of their own blood, the officiant shall impart the arcanum. To all alike he shall reveal, saying that all mortal blood must be poured forth to hallow the Blood-acre and to liberate the flesh, and that to drink of the wine is to receive the new blood – the blood of the Living Gods. This exchange signifies the transmutation of Being which is accomplished in passing full-circle upon the Dragon-wheel of Time.

When the empowerment has been completed, the officiant shall conclude:

Heed well my words and deeds, and know that I, Lilis Zahriel, am with you!
As it is spoken, so mote it be! Bilo Bilo Hu! Bha-Azha-Kha!

The Western Guardian shall bow unto the covine to bind and seal the conjuration. This being done, the Western and Northern Guardians shall turn unto each other and complete the cycle of the Faithful Retinue by the deed of the Salute. Thus shall they turn and re-turn unto their customary stations.

When all are standing in the places of fourfold guardianship, when the Magister has thus resumed his place in the North, it shall be known that the Body of the Quadriga is raised and established in the Sixteenfold Retinue of Bha.

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THE DOUBLE SALUTE OF THE CARDINAL POWERS

As one the Quadriga shall speak:-

All ye powers that are gathered in Our Grand Covine,
bear witness to the salutation between the Cardinal Powers –
to the words and deeds of Arte that shall complete the Oath of Bha-kha!

The Eastern and Western Guardians shall address the Guardians of North and South:-

Let the Bone-white King of Light arise from the Throne of Septentrion, and the Goat-horn'd Man-in-Black step forth from the harrow'd waste of the Southern Stars. For the Unity of Wisdom and Attainment, for the Mystery of the Black Sun that doth fall to shine amid darkness and for the secret of the two-horned tree that groweth tall upon the Corn-king's grave,- we bid ye to step forth in silence and with both hands alike to yield the Double Salute.

The Northern and Southern Guardians shall bow to each other and then walk forward to meet at the Eastern side of the hearth. There they shall perform the first enactment of the Sorcerer's Salute. They shall then cross hands and turn, so that each may walk forth to their opposite stations.

The Northern Guardian in the South and the Southern Guardian in the North shall then bow unto each other. They shall then step forward and meet at the Western side of the hearth, perform the Salute, turn and then return unto their customary stations. The double salute is to signify the ascent and descent of the Northern and Southern stars, the interchange between the powers of summer and winter, and the fall and rise of the sacred vessels of the Phoenix and the Dragon upon the solstitial nodes of the year.

The Northern and Southern Guardians, having returned unto their appointed stations of the circle, shall address the Eastern and Western Guardians in like manner:-

From the shadow of the setting sun and through the light of the waxing moon, let the Age-masked Maiden arise from the West; and from the newborn light of the dawn and through the shadow of the waning moon, let the Fair-faced Hag step forth from the East. For the Mystery of the Circle and its twice-turning path, we bid ye to step forth and with both hands alike to yield the Double Salute.

The Eastern and Western Guardians shall then step forward to the South of the hearth, perform the first salute and turn to stand in their opposing stations. They shall then bow and walk forth to the North of the hearth. There they shall perform the second salute, turn and return to their customary stations.

The Consummation of the Sixteen Conjurations

I – The Genuflection

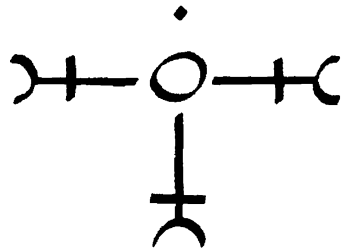
The sixteen principal conjurations being fulfilled by word and deed, the Quadriga shall offer genuflections toward the circle's hearth.

Evoi Sabai! Ia Bha-Azhaka!
All-hail to the Noble Gods in the Earthen Circle of Bha!
As the four-headed guard of the Blessed Isle,
as the Appointed Ward of Al Qaf Saba,
we bow before you to render the offering of our love and honour –

as a sign of kinship to the Lords and Ladies of the eight directions,
as a token of fealty to the Convocation of the Horned Serpent,
and as a gesture of sworn fraternity to the Spirit of the Changeling brood.

All-hail to ye in the secret pageant of the sacred and profane.
All-hail to ye who serve and slay with both hands in holiness and heresy.
All-hail to ye that make and break the countless masks of mortal belief!

II – The Tracing of the Triple-Trine



Each carrying a bowl of red powder, the Eastern, Southern and Western Guardians shall step forward to the centre of the circle. Walking backwards in unison – from centre to circumference – each shall trace an earth-sign in the likeness of the stang; each sign with its horns pointing outward to the selion. As the three initiates trace the triple sign, the Magister shall begin the following address. When ready, the others shall conjoin in his words.

O' Circle of Bha, who art divided upon the tines of the Horned Stave!
Peace be upon Thee by the Names that are Thine;
our greeting to Thee by the Triple-trine: Mother, Daughter and Sister;
Father, Son and Brother; Sovereign, Regent and Lover!

Ia Ana-Lilita! Adoration to the Celestial Mother of all Wiseblood!
Ia Ne'oma-Lilita! Adoration to the Weaver who bindeth Our Priestesshood!
Ia Astriya-Lilita! Adoration to the Scarlet Mistress of the Were-owls' flock
Ia Azziel-Cain! Honour to the Celestial Father of Our Infernal Descent!
Ia Tubal-Cain! Honour to the Blacksmith who forgeth Our Priesthood!
Ia Sa'ira-Cain! Honour to the Green Lord,
Leader of the Goat-footed Satyrs!
Hail to the Hidden Power of Bha-Azhaka,
by the Trident Sign of Peacock, Skull and Knife!
Salutation to the Unnamed One, who hath bound the secret oath
and hath made the bond of marriage to lie between the sixteen gods.
Hail to Thee with silence upon the horns of the Northern stang!
For Thou art here named 'Blind' in the Mystery of all Unknowing!

By Hammer, Horns, and Harp;
Tubal-Jal-Jubal;
So Mote it be!

III – The Address to Azha-Qayin,
Being the generation of the Seeker's Body as the Progeny of the Sixteen Guardians

All ye Lords and Ladies of the Cardinal Airts, all ye of the ways between!
O' Noble Circle of Bha! Hear us and speak as one within us!
Here offer obeisance to Thy prodigal and Thy changeling –
to the single child born from the incest of Thy many forms!

.....

Ia Azha-Qayin!
May Thy form here be known by the Sorcerers' decree, and Thy face
be revealed as the secret countenance of all that call upon Thy name!

Ia Azha-Qayin!
The upright blade of seven metals is Thy crown through all eternity.
The falling stars of heaven adorn the lightning garland of Thy hair.
The emerald stone of wonders shineth forth as Thy single, piercing eye.
The Serpent's divided tongue of wisdom flasheth forth between Thy lips.
The rainbow-skinned uraei are a canopy of seven fires to enshroud Thee.
The infernal pyre of the darkest night doth burn in the shrine of Thy breast.
The earth-signs of the turning year are 'scribed in the grimoire of Thy skin.
The myriad weapons of Arte are raised in the gestures of Thy sixteen hands.
The golden oak and leaden yew stand back-to-back in the tree of Thy spine.
The mirror-book of carnal pleasures doth turn its pages at Thine open loins.
The talon of the were-owl doth guide the dance of woman into Thy left leg.
The horse-shoed foot of the centaur sealeth the step of man in Thy right leg.
Each step straying into the Other doth mark and measure the Crooked Way.

The shadows of a thousand djinn, the Spirits of all Elphame, do leap and
weave in the aire around Thee;
the Circle of all Magistry is spun about Thee.

Ia Azha-Qayin!
The words of this conjuration call forth Thy soul to the Mage's flesh!
Thus I command Thee! Arise in victory from the caverns of Al Qaf' Saba.
Ride hither upon Thy spider-steed, whose name is Calmena-Meimun!
Bear us, in the moment of our timely bidding, toward the summit of all!

O' Azha-Qayin!
We beseech Thee to reveal Thy power in the Magistry of the Royal Arte.
Here show forth Thy cunning and Thine artifice in the deed of sorcerous creation. Fashion Thou the Image of the Apostate's God: the formless effigy of Our Elder Worship in the guise of the World's last idol!
By Thy hand in the hand of Master and Covine,
let the Image of the Dragon be wrought!

The Forging of the Dragon-body

The Magister shall take up the skull and carry it upside-down around the sunwise circle, even as a vessel to receive the secret offerings for the forging of the Dragon-body. At each of the eight airts he shall take or receive an offering, placing it within the up-turned skull. As this is being accomplished the following words may be used by the Quadriga:-

From the North, the tongue of Liliya and the tongue of Mahazhael.
From the North-east, the left eye of Yemeloi and the right eye of Tubalo.
From the East, the skull and brain-flesh of Zhamael and Na'amah.
In the South-east, the left horn of Azh'modai, the right horn of Azh'terah.
In the South, the heart, hide and bone of Rahab and Azhazael.
In the South-west, the left hand of Ruha and the right hand of Qafa.
In the West, the two wings of Azhael and Agrath.
In the North-west, the left leg of Qinaya and the right leg of Lilis.
In the North, let the tail be wrought by the touch of the Horned Stave!

As the charm of making is done, so let its truth become!
Bilo Bilo Hu! I-Ia-Hu Saba-Azhdeha!

The skull-vessel, having received the fourteen tokens of the Dragon-body, shall be carried withershins around the circle. At the cardinal stations it shall be touched to the head of each initiate:-

The power of Qayin be upon you; the light of the Serpent within you.

Returning to the North the Magister shall touch the skull to the two pillars at the left and right of the threshold.

Let the Primordial Wisdom be written upon the pillars of the threshold.
Let the Gnosis of the Seven Conclaves be hidden from Man in the coming days; and revealed to none in the Aeon of Aeons, but the Chosen Brethren of the Dragon's brood.

By the Silent Word of Azh'ra-il and the Spoken Sign of the Peacock's Name,
let the Adamantine Skull-cup of Azhdeha — the Sacred Vessel of the Crooked
Path — be realised as the final embodiment of the Smaragdina-graal.
Let it be borne aloft in the hands of the Archmagus;
exalted on high as the oracle at the peak of Al Qaf Saba:
the Ark of Our Troth to the Elder Gods !

In the Name of Azh'ra-il, the Magister shall pass over the Northern Threshold, bearing the skull to the heart of the second circle. There it shall be placed as the perfect eidola of the Drag-on-vessel within the reddened finitor of the Elder Gods. This deed being fulfilled, the Magister shall return to the Blood-acre. In his given name of initiation, let the Magister return as the embodiment of the Heresiarch. The tenth knell of the rite shall then resound.

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The Lament of Falsehood by the Brethren of Qayin: the Aneirenicon to the Faiths of Mortal Man.

The Magister shall begin the address:-

Hearken! All ye that have journeyed in search of refuge,
who have strayed into the Mountain-path of Saba,
for now the time of reckoning is upon you!
The judgement of the Heresiarch is at hand!

Every manner of transgression hath divided this world,
and with uncounted beliefs the body of Man is torn asunder!

.....

The covine shall here respond to his utterance.

O' Spirit of Qayin!
Thou art here sent forth into exile, to indwell the flesh of woman and man.
For Thou art the Keeper of the Fallen Light of Heaven, and for the burden
of Thine outcast state the sins of the world have been made as Thy reward.

What heart hath blood enough, what eye may weep sufficient tears,
to sate the thirst of Thy sacrifice and erase the scars of uncounted years?
O' Qayin! What offering is there to appease Thee?

The Magister shall render the response:-

None, but the souls of mortal gods!
None, but the flesh of mortal men!
None, but the fiery heart of the world itself!

As one the Quadriga shall speak the Aneirenicon:-

Hear ye then, all ye souls that have faith!
Hearken to this still, small voice of Qayin's prayer,
offered at the countless shrines of every mortal worship!
For it shall breathe life into the pyres of annihilation, wax mightily as the stormwind to wield the breath of desolation, raise up the waters of the four primal rivers, open wide the doors of the Northern Heaven and let loose the wrath of the Horned Serpent as a deluge of poisons to smother the world!

Hear ye this prayer, echoed in the fall of the single pearl of venom.

The Magister should here offer a single droplet of blood to the Circle's hearth.

From the isolate droplet of witchblood, let the flood engulf the land.
As we have decreed, let the division of all be destroyed!

As Faith hath loved all mortal gods in the seasons of devotion,
so now must Fate return them to the sea of their creation.
In the willful masquerade of our blame and our piety,
let the direct route of transcendence be revealed.
For the Crooked Path must lead us to pass beyond all things!

The Traverse of the Threshold

The Magister shall address the companie of the seen and the unseen within the horizon of the Blood-acre:-

O' Companions of the Lie, bear up the Sacred Urn of Our Craft!
That the fleeing souls of this world may therein be arked in the refuge of Thy power and dominion, elsewise to die and be no more! For within the Vessel of Dracotai doth lie the single pathway above and beyond the blighted land.

Come forth all ye that may, I bid ye to rise and traverse the threshold -
to pass through the Black Light between the Pillars of all Duality.

In the myriad names of the Double Octriga and by the single leap of the Witches' Step, let us ascend unto the summit; to hallow the fourteen shrines of Our Elder Faith and prepare the way for the Gods to descend from beyond the Stars of Azhdeha!

The Companions of the Lie shall step forward to the threshold, each bearing the Sacred Vessel of the Dragon. The Northern Guardian shall also bear the trident-stave, therewith to hallow the fourteen shrines. One by one the initiates shall step forward and make their way into the second circle. The order of crossing shall be thus: West, South, East and North.

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The Rites of the Second Circle

Preparatory

Having entered the Compass of the Never-setting Stars, the Magister shall direct the Quadriga to bear their vessels and to pace in silence – thrice deosil about the circle's perimeter.

Let no step be placed within the Blood-red Finitor of this Circle's Adytum!
Yet three-times round for the Serpent, three times for the Black Sun's path,
let us bear the Vessels of Our Arte and thrice turn the Four-walled Castle.
Let the Fort of the Witch-guard revolve on the Hill
'neath the Dragon's Stars!

After three circumambulations and at the sign of the Magister, the initiates shall go forth to stand in the cross-quarters of the circle; each to an appointed airt:- The Northern Guardian to the North-east, the Eastern Guardian to the South-east, the Southern Guardian to the South-west, and the Western Guardian to the North-west.

Each initiate will then lift up their Dragon-vessel in salutation to the circle's heart, in exaltation to the heights, depths and the eight directions.

O' Dracotai! Image of all Mystery!
Be Thou appointed to guard the Pyramidion,
to stand and to turn at the angles of the capstone!

Bilo Bilo Hu! Al Zha-Kha-Ra!

The four vessels shall then be placed on the ground; one at each of the four cross-quarters.

The Hallowing of the Fourteen Draconick Shrines

The Magister will then address the Quadriga, saying –

Behold the Sign of the Dragon, graven in the stone-tablet of Saba.
As we are so bidden by the blood of Qayin, let us go forth from
shrine unto shrine – to hallow the fourteen seats of the Dragon's power!

By this Gesture of Magistry,
we shall generate the vessel for our communion with the Elder Gods.
We shall enter the Formless Form: the Living Flesh of Azhdeha!

As decreed the initiates shall walk forth throughout the body of the circle, moving from shrine to shrine in like manner unto the Rites of Hu and Sa, yet according to the especial pattern of the present earth-sign (Note well, the vessels remain in the cross-quarters.).

At each point the trident-stave shall be used to hammer thrice upon the ground. With each knock the appropriate words of empowerment shall be pronounced in unison:-

Upon the Point of the Dragon's Tongue:- AL SHUJAH BHA
Upon the Point of the Dragon's Left Eye:- AL TANNIN BHA
Upon the Point of the Dragon's Right Eye:- AL DARAKSHAN BHA
Upon the Point of the Dragon's Head:- AL HALKA BHA
Upon the Point of the Dragon's Left Horn:- AL TAIS BHA
Upon the Point of the Dragon's Right Horn:- AL SA'EQAH BHA
Upon the Point of the Dragon's Spine:- AL LA'TA-IFA BHA
Upon the Point of the Dragon's Left Hand:- AL DHI'BAN BHA
Upon the Point of the Dragon's Right Hand:- AL AUHAKAN BHA
Upon the Point of the Dragon's Left Wing:- AL BORACAN BHA
Upon the Point of the Dragon's Right Wing:- AL DHIH BHA
Upon the Point of the Dragon's Left Leg:- AL THU'BAN BHA
Upon the Point of the Dragon's Right Leg:- AL QADAM BHA
Upon the Point of the Dragon's Tail:- AL GHA'UZAR BHA

The Call unto the Elder Gods

When the fourteen points have been hallowed the trident-stave shall be laid at the Point of the Tail-star. The initiates shall return unto the cross-quarter stations where their vessels were previously appointed.

Let the Fourfold Guard of the Pyramidion's angles be brought as one to the Voidful
Point of Al Zhakara: the All-seeing Eye of Bha-Ia!
Let us go forth as one in the Body wrought of Our Initiation;
each to commune in perfect uniquity with They-who-are-Not:

the Gods of Paradaisal Negation!

The initiates shall step forward in unison, bearing their vessels to the edge of the reddened inner circle. At its border the vessels shall be set upon the earth and genuflections shall be offered to the Gate of the Void. At the augur of the circle's aire, a single, uncounted knell shall be struck to herald the communion between the Initiatic Body of Man and the Voidful Body of the Elder Gods.

Ye Elder Gods! Hear us and be here with us!

The form and manner of this stage of the rite is secret and unique to each and all. When an initiate has passed through the ordeal of Bha-Ia and has received the voidful empowerment of the Dragon-body, he or she should retire from the edge of the inner circle and await for the other companions to do likewise.

When all have accomplished this central aspect of the ritual, the deed of the communion shall be sealed by touching the four vessels of the Quadriga to the sides of the skull. Thereafter the four vessels shall be reclaimed and carried forth around the circle's edge; the fifth vessel – the skull – being carried by the Magister atop the trident-stave.

The Return to the Blood-acre: the Manifestation of the Summit

When all are prepared the covine shall assemble at the threshold, in readiness to return unto the Blood-acre.

In the Nameless Names of the Immortal Gods and by the single leap of the Witches' Step, let us make manifest the Dream of the Mountain's Peak within the earthen kingdom of Qayin's bloody acre!

The initiates shall cross the threshold one-by-one: North, East, South and West in order.

The Consummation of the Mystery of Bha: the Seal of Light from betwixt the Dragon's Horns

Within the first circle, the Quadriga shall process withershins around the selion-border, each bearing their vessel and the Magister bearing both vessel and skull-crowned stave. After a single circumambulation, the Magister shall appoint the skull and trident-stave in the North, and all shall appoint their vessels in their customary stations. This done, the fire should be re-kindled and the body of the covine be conjoined in circle-dance,- rejoicing by means of musick and voice at the realisation of the unity above and beyond the world of division.

When all is deemed a-right the Northern Guardian shall address the covine thus:-

O' Children of Exile, beloved of Qayin!
All Ye Noble Companions of the Dragon's brood!
I bid ye to bear forth the Sacred Vessel and draw nigh to the Forge of Kahu.
Here behold the timeless flame in the vault of the placeless adytum!
Here receive the Seal of Black Light from between the Sign of the Horns!

When all have assembled with their vessels, he shall continue thus:-

Ye that have attained to flesh atop the capstone of Al Qaf Saba –
Cunning Men and Women Wise, Cain and Calmena in breath and in blood –
Remember the hidden creed of Thy heart;
remember the answer to the riddle of faith,
the answer which Thou didst render to the Skeletal Lord of the North...

Before all Gods I bid ye to ask: 'Which the mirror and which the mask?'

B∴ A∴ O∴ – A∴ A∴ N∴
Know ye that the Dragon is the Face of the Void, and that which Thou dost hold – in both hands alike – is the unique sign of the Mage's dominion:
the perfect unity of self-existence – the transient axis of all possible worlds!

Such is the Truth and such is the Lie –
the Mystery set upon the Dragon's Horns!
May this Blessing and this Cursing in all cunning be!
In the Name of Azhdeha, so mote it be!

Bilo Bilo Hu! Bha-Azha-Ka!

The Leap of Al Zin-Surat

The Consummation being delivered unto the Brethren of the Circle, the Magister shall speak the entreaty of the fire's leap...for by this means the Rite of Bha shall be closed.

O' my Companions – standing in purity atop the capstone of Al Qaf Saba –
know that we shall here dwell apart in solitude for a season of time.
Yea, whilst the poison'd waters of the flood do cover and shape the Divided Land, until this Isolate Summit of Bha-Ia and the Star of Al Thu'ban are aligned, the capstone of Al Zhakharah shall be our sole abode!

Know ye this, that for a season of forty days the ocean of Khahala shall scourge all that lieth below the Monad of this Holy Peak; the waters of dissolution shall purge the kingdom of all duality.

Until the appointed interstice of time, when the Dragon-star and this earthen zenith shall meet, our step shall here reside in equipoise – motionless in its dance upon the capstone's dimensionless point. Such is the nature of the Crooked Path ahead! In the deed of the Fire's Leap its secret is revealed.

Let each foot of our covine be placed upon the Bridge of Destinies,
each in turn to cross the razor-edged path, broad as a single strand of hair.

By the Seeker's Leap of Al Zin-Surat, let each traverse the flame
and thus let us seal this Mystery of Bha!

Each initiate in turn shall jump through the flames of the Blood-acre's hearth; each leap accompanied by a shout of praise and blessing.

When all have so traversed the fire in illustration of the pathway ahead, the Magister shall lead all in a final, silent circumambulation of the Double Circle. When this is done, the rite is considered complete. Blessings and thanksgivings should be exchanged between the Quadriga, and likewise be rendered in all humility unto the unseen companie of the circle.

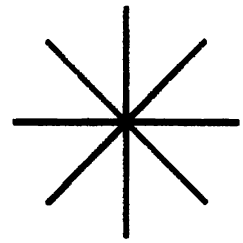
To bind all powers to the focus of intent the selion border of saffron thread should now be gathered in and burned in the hearth. Thereafter the covine should conjoin in such pursuits as befits the subtil aire of the ritual domain.

Cunning Meet! Cunning Part!
And Cunning meet again!

The Unified Count of the Sixteen Witch-guardians

Liliya/Mahazhael

Lilis Zhariel/Qinaya Habil-Zhiva



Yemeloi Lucifera/Tubalo Lucifer

Agrath/Azhael

Na'amah/Zhamael

Ruha Azh'ra-qarina/Qafa Azh'ra-melek

Azhterah Saba/Azh'modai

Maheleth-Rahab/Azhazael

I—TABLE OF EVOCATION FOR WORKING UPON THE DIGITS OF THE LUNAR MONTH

LUNAR DIGIT	DRAGON-POINT	WITCH-GUARDIAN	AIRT
0-Dark Moon	Full Assumption	Complete Retinue of 16 Guardians	Full Circle
1	Tongue	Liliya/Mahazhael	North
2	Left Eye	Yemeloi Lucifera	North-east
3	Right Eye	Tubalo Lucifer	North-east
4	Head	Zhamael/Na'amah	East
5	Left Horn	Azh'modai	South-east
6	Right Horn	Azhterah Saba	South-east
7	Spine	Maheleth-Rahab/Azhazael	South
8	Left Claw	Ruha Azh'ra-qarina	South-west
9	Right Claw	Qafa Azh'ra-melek	South-west
10	Left Wing	Azhael/Agrath	West
11	Right Wing	Agrath/Azhael	West
12	Left Leg	Qinaya Habil-Zhiva (Noctifer)	North-West
13	Right Leg	Lilis Zhariel (Noctifera)	North-West
14	Tail	Liliya/Mahazhael	North
14/15 Full Moon	Full Assumption	Complete Retinue	Full Circle
15	Tail	Complete Retinue of 16 Guardians	North

LUNAR DIGIT	DRAGON-POINT	WITCH-GUARDIAN	AIRT
16	Right Leg	Lilis Zhariel (Noctifera)	North-west
17	Left Leg	Qinaya Habil-Zhiva (Noctifer)	North-west
18	Right Wing	Agrath/Azhael	West
19	Left Wing	Azhael/Agrath	West
20	Right Claw	Qafa Azh'ra-melek	South-west
21	Left Claw	Ruha Azh'ra-qarina	South-west
22	Spine	Maheleth-Rahab/Azhazael	South
23	Right Horn	Azhterah Saba	South-east
24	Left Horn	Azh'modai	South-east
25	Head	Zhamael/Na'amah	East
26	Right Eye	Tubalo Lucifer	North-east
27	Left Eye	Yemeloi Lucifera	North-east
28	Tongue	Liliya/Mahazhael	North
0/29-Dark Moon	Full Assumption	Complete Retinue of 16 Guardians	Full Circle

II—BASIC COUNT OF THE WITCH-MOTHERS

DAY	DRAGON-POINT	ASPECT OF THE FOUR WITCH-MOTHERS	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR
1	Tongue	Naamah, Virgin of the East	New Moon	I-Naamah	White Moon
2	Eyes	"		Hu-Naamah	"
3	Head	"		Sa-Naamah	"
4	Horns	"		Ba-Naamah	"
5	Spine	"		Ku-Naamah	"
6	Claws	"		La-Naamah	"
7	Wings	"	First Quarter	Tan-Naamah	"
8	Legs	"		Hua-Naamah	"

DAY	DRAGON-POINT	ASPECT OF THE FOUR WITCH-MOTHERS	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR
9	Tail	"		I-Ka-Naamah	"
10	Tongue	Rahab, Mother of the South		I-Rahab	Red Moon
11	Eyes	"		Hu-Rahab	"
12	Head	"		Sa-Rahab	"
13	Horns	"		Ba-Rahab	"
14	Spine	"	Full Moon	Ku-Rahab	"
15	Claws	"		La-Rahab	"
16	Wings	"		Tan-Rahab	"
17	Legs	"		Hua-Rahab	"
18	Tail	"		Ia-Ka-Rahab	"
19	Tongue	Agrath, Hag of the West		I-Agrath	Black Moon
20	Eyes	"		Hu-Agrath	"
21	Head	"	Last Quarter	Sa-Agrath	"
22	Horns	"		Ba-Agrath	"
23	Spine	"		Ku-Agrath	"
24	Claws	"		La-Agrath	"
25	Wings	"		Tan-Agrath	"
26	Legs	"		Hua-Agrath	"
27	Tail	"		Ia-Ka-Agrath	"
28	Full Form	Lilith, Witch-queen of the North	Dark Moon	Azha-Ka-Lilitu	Void

III—COUNT OF THE WITCH-MOTHERS FOR THE AL'TAN

DAY	DRAGON-POINT	THE 4 WITCH-MOTHERS	SOLAR/LUNAR TITLE	SOLAR ATTRIBUTION	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR	AIRT
1	Tail	Agrath (Naamah)	Lady of Rising Sun & Waxing Moon	Dawn/ Spring Equinox	New Moon	Ka-Agrath	White Moon	East by Sun, West by Moon
2	Legs	"	"	"		Hua-Agrath	"	"
3	Wings	"	"			Tan-Agrath	"	"
4	Claws	"	"				"	"
5	Spine	"	"			Ku-Agrath	"	"
6	Horns	"	"			Ba-Agrath	"	"
7	Head	"	"		First Quarter	Sa-Agrath	"	"
8	Eyes	"	"			Hu-Agrath	"	"
9	Tongue	"	"			I-Agrath	"	"
10	Tail	Rahab	Lady of White Noon & Full Moon	Noon/ Summer Solstice		Ka-Rahab	Red Moon	South
11	Legs	"	"			Hua-Rahab		"
12	Wings	"	"			Tan-Rahab		"
13	Claws	"	"			La-Rahab		"
14	Spine	"	"		Full Moon	Ku-Rahab		"
15	Horns	"	"			Ba-Rahab		"
16	Head	"	"			Sa-Rahab		"
17	Eyes	"	"			Hu-Rahab		"
18	Tongue	"	"			I-Rahab		"
19	Tail	Naamah (Agrath)	Lady of Setting Sun & Waning Moon	Dusk/ Autumnal Equinox		Ka-Naamah	Black Moon	West by Sun, East by Moon
20	Legs	"	"			Hua-Naamah	"	"

DAY	DRAGON-POINT	THE 4 WITCH-MOTHERS	SOLAR/LUNAR TITLE	SOLAR ATTRIBUTION	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR	AIRT
21	Wings	"	"		Last Quarter	Tan-Naamah	"	"
22	Claws	"	"			La-Naamah	"	"
23	Spine	"	"			Ku-Naamah	"	"
24	Horns	"	"			Ba-Naamah	"	"
25	Head	"	"			Sa-Naamah	"	"
26	Eyes	"	"			Hu-Naamah	"	"
27	Tongue	"	"			I-Naamah	"	"
28	Full Form	Liliya	Lady of Midnight & Darkest Moon	Midnight/ Winter Solstice	Dark Moon	Azha-La-Liliya	Void	North

IV—COUNT OF THE WITCH-MOTHERS FOR THE RITE OF BHA

DAY	DRAGON-POINT	THE 4 WITCH-MOTHERS	SOLAR/LUNAR TITLE	SOLAR ATTRIBUTION	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR	AIRT
1	Tongue	Naamah (Agrath)	Lady of Rising Sun & Waxing Moon	Dawn/ Spring Equinox	New Moon	I-Naamah	White Moon	East by Sun, West by Moon
2	Eyes					Hu-Naamah		
3	Head					Sa-Naamah		
4	Horns					Ba-Naamah		
5	Spine					Ku-Naamah		
6	Claws					La-Naamah		
7	Wings				First Quarter	Tan-Naamah		
8	Legs					Hua-Naamah		
9	Tail					Ka-Naamah		
10	Tongue	Rahab	Lady of White Noon & Full Moon	Noon/ Sumer Solstice		I-Rahab	Red Moon	South
11	Eyes					Hu-Rahab		

DAY	DRAGON-POINT	THE 4 WITCH-MOTHERS	SOLAR/LUNAR TITLE	SOLAR ATTRIBUTION	LUNAR PHASE	MANTIC FORMULÆ	LUNAR COLOUR	AIRT
12	Head					Sa-Rahab		
13	Horns					Ba-Rahab		
14	Spine				Full Moon	Ku-Rahab		
15	Claws					La-Rahab		
16	Wings					Tan-Rahab		
17	Legs					Hua-Rahab		
18	Tail					Ka-Rahab		
19	Tongue	Agrath (Naamah)	Lady of Setting Sun & Waning Moon	Dusk/ Autumnal Equinox		I-Agrath	Black Moon	West by Sun, East by Moon
20	Eyes					Hu-Agrath		
21	Head				Last Quarter	Sa-Agrath		
22	Horns					Ba-Agrath		
23	Spine					Ku-Agrath		
24	Claws					La-Agrath		
25	Wings					Tan-Agrath		
26	Legs					Hua_Agrath		
27	Tail				New Moon	Ka Agrath		
28	Full Form	Liliya	Lady of Midnight & Darkest Moon	Midnight/ Winter Solstice	Dark Moon	Azha-La-Liliya	Void	North

V—BASIC COUNT OF THE WITCH-FATHERS

DAY	DRAGON-POINT OF THE WITCH-FATHER	DRAGON-POINT OF THE WITCH-FATHER	ASPECT OF THE WITCH-FATHER	LUNAR PHASE
	AM	PM		
1	Tongue	Left Eye	Zhamael, Red Knave of the East	New Moon
2	Right Eye	Head	"	
3	Left Horn	Right Horn	"	
4	Spine	Left Claw	"	

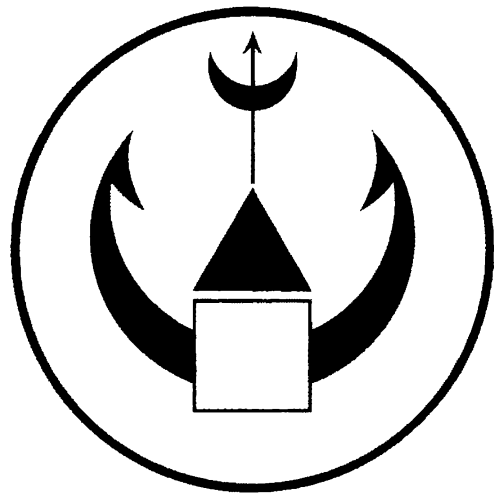
DAY	DRAGON-POINT OF THE WITCH-FATHER	DRAGON-POINT OF THE WITCH-FATHER	ASPECT OF THE WITCH-FATHER	LUNAR PHASE
	AM	PM		
5	Right Claw	Left Wing	"	
6	Right Wing	Left Leg	"	
7	Right Leg	Tail	"	First Quarter
8	Tail	Right Leg	Azhazael, White Lord of the South	
9	Left Leg	Right Wing	"	
10	Left Wing	Right Claw	"	
11	Left Claw	Spine	"	
12	Right Horn	Left Horn	"	
13	Head	Right Eye	"	
14	Left Eye	Tongue	"	Full Moon
15	Tongue	Left Eye	Azhael, Grey Sage of the West	
16	Right Eye	Head	"	
17	Left Horn	Right Horn	"	
18	Spine	Left Claw	"	
19	Right Claw	Left Wing	"	
20	Right Wing	Left Leg	"	
21	Right Leg	Tail	"	Last Quarter
22	Tail	Right Leg	Mahazhael, Black King of the North	
23	Left Leg	Right Wing	"	
24	Left Wing	Right Claw	"	
25	Left Claw	Spine	"	
26	Right Horn	Left Horn	"	
27	Head	Right Eye	"	
28	Left Eye	Tongue	"	Dark Moon

BHA-IA

The Teaching and Practice

called

'Dancing without Motion
upon the Capstone of Al Qaf Saba'



Being the Mystickal Formula of Attainment revealed
within the Hermitage upon the Mountain-peak of Al Qaf Saba;
to be practised during the isolate sojourn of forty days
between the Sacred Tide of Bha and the Interstitial Time of Ia.

PREPARATORY COMMENT AND PROCEDURE

I

At the close of the Bha Rite the returning step of the Seeker to the Blood-acre reifies the oneiric communion between the Body of Initiation and the Elder Gods. The Dream of the Sabbatic Convocation held at the dimensionless point of Al Zhakarah, the peak of Al Qaf Saba, is thus made manifest in the Kingdom of Qayin. The Seeker is hereby said to stand upon the pinnacle of the World-Mountain, upon the placeless zenith of its pyramidal capstone. This teaching is ritually cognized by the Leap of Al Zin Surat, wherein the initiate is momentarily poised above the fire – motionless upon the tip of the forge's upright blade of light. The Initiatic Being is here conceived to reside upon the sole monad of reality – to indwell the hermitage of self-existence – whilst all around the Mountain-top the boundless ocean covers the land: the phenomenal realm of duality. The Seeker's path is the dance of perfect equipoise – of existential balance upon the singularity of the capstone's infinitesimal summit. This phase of the Crooked Path is therefore known as 'Dancing without motion upon the Capstone of Al Qaf Saba'. Its temporal span is the season of 'forty days' between the Rites of Bha and Ia, that is between 30th April and 7th June.

During this time the nature of the unmoving dance is to be contemplated in solitary practice. For during the season of Bha-Ia the initiates of the Dragon's brood are said to dwell apart from the world of clay, exalted in unique attainment above the Domains of all Duality; each alone in the Hermitage atop the Smaragdine Skull-mound of the Faithful Gods.

Thus, abiding in this time and place, the Arcane Formulae of the One-Pointed Dance shall be the focus of the Seeker's Path. The 'forty day' period of the Bha-Ia Practice is initially to be cognized as the mundane period of its discipline; esoterically, it is to be realised as the mystical duration of time which must pass in order for the Dragon-star Al Thu'ban to attain perfect alignment unto the capstone's peak through the great perpendicular axis of the Column. This inner duration of the practice is comprised of the twenty-eight rays of the Moon and the twelve rays of the Sun. By the accomplishment of the Dance through the period of forty sessions of practice, or forty mundane days, the earthen pinnacle of attainment – the Initiatic Entity of Azha-Qayin – is effused with the solar and lunar radiances of time, which, in union, open the upright stellar road of Ia.

In order to facilitate the Revealing of the Stellar Path one should, when drawing nigh unto the time of Ia by a season of some fourteen nights, integrate the Practice of Bha-Ia in subtil harmony with the formulae and spells of the Stellar Transvocation. By such means, the Dragon-star Thu'ban shall be drawn unto its prophesied location of alignment unto the earthen crown of Kahu.

II

Let this be the means and the method of the praxis:-

Seated before the Dragon-vessel, a single candle burning upon its sealed peak, let the initiate visualise the vessel's form as the pyramidal capstone and his own being as poised above the very tip of the candle-flame. This is the basis of the meditation.

By varying permutations of sensory alignment and mindful projection, the basic contemplative form should be transmuted to encompass perspectives of the Bha-Ia Arcanum as refracted through the compass of the whole ritual year. The incantations given below are offered as a guide for such an attainment, but should be adapted by each practitioner in the light of their direct experience – whether from dreams or meditative revelation.

The practice is divided into three main parts, each allowing the basic form of the meditation to be perceived in a different manner. The first part establishes nine contemplative visions of the capstone and the Seeker's poise above it, each image being based upon a specific arcanum within the ritual year; the second establishes subtle forms of the dance according to the facets of the Dragon-body; and the third combines the two to exemplify further possibilities of the practice in application.

In the first part of the practice, one should spend sufficient time on each phase of the meditation to stabilise the different forms in the imagination. Spirit-guardians may arise during these contemplative visions and should be communed with. In the second part, one should permit the mind to dart swiftly from one point of realisation to the next, grasping each cognitive essence without attachment. In the third part – The Wandering of Bha-Ia – the two previous modes are combined to engage the mind in new and greater expressions of the dance. Here the mind should be freed from constraint and permitted to move rapidly through images of the self poised in ascendancy.

In each phase of the practice the focus of mind should periodically be returned to the foundation image of the self poised above the vessel's candle-flame; all visualisations and sensorial appearances of the dance should be offered as a gift to this point of origination.

The meditation should be pursued until all forms of the imaginal dance are realised as the illusory play of Mind enjoying images of Itself moving upon the field of consciousness. Let the Seeker focus upon this realisation until the dance is All and the dancer is No-where.

Each session of this practice should be opened and closed by the basic form of Hallowing the Kingdom, uniting all emanations of thought in the single point of the Dragon's flame.

The Enchantment of Bha-Ia: The Preliminary Address

O' Dracotai, Vessel of Azhdeha, whose name is 'Face of the Void!'
Thee I revere as Al Zhakara, the Smaragdine Capstone of Al Qaf Saba.
One in zenith and nadir, Thy pinnacle is the dimensionless point,
hallowed in equilibrity as the fourteen-times holy shrine of Bha,
turned to every possible direction of destiny by the hands of Azha-Qayin.

Thee I revere as the Monad of Existence, the Arkaneum of Life-beyond-Life,
set as the Miraculous Graal of Light in the Poison'd Sea of Kha-hala.

O' Dracotai, Vessel of Azhdeha, whose Name is 'Face of the Void!',
Thee I revere in the season of mine hermitage: through forty days
and forty nights I dwell upon Thy Point of Perfect Solitude.

Alone I call from Thy peak, O' Dracotai, unto the Dragon-star Thu'ban,
that its Orb of Light may be drawn across the Great Sky-Ocean of Beyond,

to here attain alignment with the Point of Thy Pyramidion Apex.
As one, O' Dracotai, do we call to the celestial flames of Thu'ban,
that they may surge forth in splendour, from heaven unto earth,
to conjoin with the upright flame of Saba.

Through forty times, by Sun and Moon, this is my Call: the Song of Bha-Ia.
By this Holy Practice of the Summit-attainer the Dragon-star is beckoned to
the Placeless Mark of Great Conjunction, that the light of the Capstone —
Above and Below — may engulf the World-axis, the Perpendicular Path of I!
Such is the Intent, O' Dracotai. Bear witness to its Words and Deeds!
For the fulfilment of Bha-Ia shall signal the Time of the Flood-tide's
abatement and herald the revelation of the New-wrought Land!

O' Vessel of Azhdeha! Image of the Isle in the Ocean of all Sacrifice!
Upon the placeless point of Thy summit, mine is the poise of perpetual
change: the Dance without motion upon the Crownstone of Existence!
By the offerings wrought in the infinity of Mind, may I realise this Mystery in
all action, form and force; to turn the Dance of Perfect Stillness throughout
the compass of Time and Space, and herein bind all transmutations of Being
in the sublime uniquity of the Dragon's flesh!

Hear then the Song of Bha-Ia; see now the Steps of the Seeker's Dance!

The Nine Contemplations of the Dragon-vessel as the Capstone of Al Qaf Saba

o

O' Dracotai Bha-Ia-Ka!
Thy voice is the secret knell of Midnight,
silent heard in the hour of morning's brightness!
Here call forth beyond the horns of all duality, to herald the seven-hued
starlight upon the rising tide of the Aions! From the perfect poise of Mind,
reveal to me the Visions of the Capstone and the Sorcerer's Dance; here
establish the balance of the Path beyond the silence of Midnight's knell!
Bilo Bilo Hu! Bha-Ia-Ka!



1

O' Dracotai Bha-Ia-Hu!
Thee I behold as mine upturn'd skull — the cauldron of all transformation — form'd as a mighty ship of bones with a thorned mast of vertebrae, rigged with crimson ropes of living serpents and hung with the billowing sail of sigil-tattoo'd skin. In Thee I journey upon a boiling, blood-red sea, pour'd forth from a million offered hearts! All around me the risen souls of sacrifice do scream and cavort, yet no hand hath power to overturn the Barque of Bha-Ia-Hu! This Vision I conjure, this Vision I destroy, by my perpetual dance of equipoise upon the tip of the inward whirling sword!
Bilo Bilo Hu! Bha-Ia-Ka!

2

O' Dracotai Bha-Ia-Sa!
Thee I behold as the primordial mound of existence: the antient hive of life! Thou art arisen as a mighty pillar of ochred earth from an amber ocean of nectar; new-bath'd art Thou with the honey-dew of all Worlds' rejuvenation. In Thee I behold the myriad caverns of birth resounding with the industry of swarming creation. In Thee I perceive the abundance of Life, the wealth and the feast of all atavism! Upon Thee I leap in the fire-striped skin of years! Upon Thee I dance in the manifold form of the wild and unridden beast! This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise upon the brink of a million wombs!
Bilo Bilo Hu! Bha-Ia-Ka!

3

O' Dracotai Bha-Ia-Bha!
Thee I behold as the Ur'nowl-stone, the antient tool-broached obelisk. Thy form doth reveal the measure of the path — by the point without position, by the line without end, by the triangle enclosing space, by the compass marking the circle, by the square supporting the shrine, by the pillar upholding the canopy of heaven, and the pyramid concealing all. For upon Thee are inscribed the seven great secrets of Our Craft: the signs of location to restore the landmarks of the hidden kingdom. About Thy sides wash the perfumed unctions of hope as a sea of saffron effulgence! Upon Thee I sojourn — through the faith that hath no name amongst men! This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise atop the pinnacle of each time-fated temple of the world.
Bilo Bilo Hu! Bha-Ia-Ka!

4

O' Dracotai Bha-Ia-Khu!

Thee I behold as a casket of living wood, set upon the sea of verdure: an oaken chest filled with the lore-books of heaven, a-drift upon the viridian blood of the forests, all be-wreathed in the tendril'd mists of prophecy. In Thee I dream: a seeming corpse in the coffin-barque of celestial wisdom! In Thee I behold the empyreal heights upon the pages of contemplation. This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise upon the unbending leaf-tip at the treetop's highest bough! Bilo Bilo Hu! Bha-Ia-Ka!

5

O' Dracotai Bha-Ia-La!

Thee I behold as a white swan upon the azure mirror of waters, even as white cloud in the sea-reflecting sky. Relentless is Thy quest against the unseen current, for Thou makest Thy way in serenity to each rivers' root — passing through all passions of the heart to the source of the waters of life. Upon Thee I ride in peace through adversity, calm upon the waves of all desire. Through Thee I shall come to sojourn in equilibrium, balanced in a myriad gestures of delight above the Serpent-coil'd Egg of Eternity! Through Thee my step shall wander above the living flesh of all pleasure. This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise — from sense unto sense — upon the plateau of all ecstasies! Bilo Bilo Hu! Bha-Ia-Ka!

6

O' Dracotai Bha-Ia-Tan!

Thee I behold as the reliquary of all mortal gods' ashes: a crystal urn of rainbow'd light, wreathed in the coils of sulph'rous mist, borne ever upward and yet cast down ever deeper, hurl'd upon the swelling tides of an indigo charnel sea! Upon Thee I stand tall, the Seraphic Image of Iconoclasm, exalted in the freedom of Mind beyond the burden of all mortal belief! This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise above the prayerful lips of a million deaths! Bilo Bilo Hu! Bha-Ia-Ka!

7

O' Dracotai Bha-Ia-Hua!
Thee I behold as a crib of woven reeds on the waters of empurpled twilight. In Thee I am cradled, the Antient Child forever born anew. Thou bearest me downstream to the great ocean's end, guided from beneath by the gentle hands of mine ancestors. In Thee I travel as both Changeling and Revenant — arisen from countless graves, born from untold living wombs — here returned to the farthest shore of life by the timely blessings of the Mighty Dead!
This Vision I conjure! This Vision I destroy, by my perpetual dance of equipoise upon the brink of unknown imminence!
Bilo Bilo Hu! Bha-Ia-Ka!

8

O' Dracotai Bha-Ia-I!
In the Circle of Infinity I behold Thee — the Lotus-flower of unreflecting darkness, endlessly blossoming with a million petals of the blackest fire, eternally unfolding in shadow'd brilliance upon the ocean of golden elixir. Hail to Thee who exalteth me at the heart of the Magical Quintessence! Above Thee I am still, moving without moving in the equipoise of Mind!

From Thee all Visions of the Dance are born,
by whose gestures we call to the Dragon-star's light!

THE COGNITIVE FORMS OF THE DANCE

That which seemeth the Dancer is forever the danced upon!

.....

By my words let the forms of this Mystery be fashioned in imagination; here to reveal the turning steps of the Seeker's wayward dance!

I am the Inexpressible Word, reboant upon the tongue of Gnosis.
I am the Immemorial Dream at the farthest reach of the inward eye.
I am the Revelation of Existence at the limit of the Seer's prophetic gaze.
I am the Creative Thought, encircling all at the centre of Infinite Mind.
I am the Life-blood of Aions, constant above the flame of generations.
I am the Moment of Chance, transient at the tip of the lightning-strike.
I am the Road without termination, whose destiny is forever at hand.
I am the Ancestor of all Past, resurgent at the touch of the shadeward grasp.

I am the Child of all Future, manifest at the out-reach of the Seeker's hand.
I am the Breath of the Sky, a prayer at the tip of aspiration's soaring wing.
I am the Breath of the Abyss, a curse of negation riding the shadow's fall.
I am the Satyr's transilient leap, the sudden bridge over the unseen horizon.
I am the Empusine step, the immovable foot between Yesterday and Tomorrow, the axial gait of the pilgrim amid the many circles of time.
I am the Poison of Nullity, the nectar of purest dissolution, poised at the tip of the scorpion's tail...shot forth to anoint the Dancer's tongue!

Let the realisation be:
the Dance is forever upon the corpse of the Dancer!

Each form of the Dance upon the Capstone is a single step toward the Ziqqurat's hidden peak. Let each image be offered upon the tiers of mine dual ascent, 'til the Dance is All and the Dancer is No-where!

.....
.....

THE WANDERING OF BHA-IA

Unmoving atop the lambent flame of Dracotai Bha-Ia,
many are the names of my wandering dance:

I am perception at play upon the mask of appearance...
Running upon a single grain of sand; Leaping upon a shaft of dawnlight;
Victorious at the tip of a flying spear; Borne high upon a feather's edge;
Glinting light on a striking claw; Hunger on a tooth of a snapping jaw;
Shining at the tip of a weaver's needle; Knot of light on a spider's thread;
Breeze on a single blade of grass; Shimmering fish upon a tidal crest;
Turn of luck on a gambler's coin; Password to the watchman's ear;
Blood-scent on the whisker of a hunting fox; Moonbeam on a blinking eye;
Echo of a once-beaten drum; Final whisper of a bone-trumpet's song;
Breath upon an opening flower; Rushing wind on the falling sword-edge;
Silence at the end of a dying man's word...

I am the spark of seven colours, dancing in each droplet on the ocean's skin.
I am the skeleton of myself, cavorting in ecstasy above the burning pyre.
With one step I turn on the plume atop the Mountain's smoke-hole.
With the same step I stand on both tines of the horned stang.
My motion is upon the vision-fired surface of the Shewstone.

With a million gestures of my dance I purify the moment of death.
I am Laughter, shared upon the lips of every man.
I am the Lie at the tip of the Serpent's tongue!

From the hook of the flaying knife to the brim of the bloodied graal,
from the Circle's flaming heart to the Blood-acre's selion-edge,
I dance and yet I move not, poised at the limbus of Bha-Ia.
Motionless upon the summit, I leap the brink of appearance.
Still atop the candle-flame, I wander at a million borderlands of Mind.
Let my thought be upon itself: my step atop the skull of the Dancer!
For I shall climb the mound of the Witch-guardians' severed heads —
ascend to the shrine of the enflamed Draconian vertex —
yet never move from the Capstone of Al Qaf Saba!

CONSUMMATION

O' Dracotai! In Thee I dissolve the myriad perceptions of Bha-Ia.
In Thee I unite the Visions of the Capstone and the Forms of the Dance,
binding all in the indivisible point of this Mystery.

For amidst all Possibility, One-pointedness of Mind is the sole focus for the reification of the Magical Quintessence. Therefore must Al Zhakara, the scintillant peak of the Mountain, become the Sole Mirror for Thu'ban's light. Let this be realised in the Man of Initiation for the Knowing of the Dragon's flesh; let the tip of the Arthana reveal the Whole Face of Qayin Azhaka! By this Arcanum, let the nature of the Crooked Path be revealed anew!

The Seeker's stance of power is to walk in stillness upon the tip of the ever outward turning sword. Who leapeth this barrier shall enter the Gates of Celestial Eden and shall attain beyond the mortal dominions of earth!

Bilo Bilo Hu! Bha-Ia-Ka!

ADDENDA

I – The Practice of the Dragon-dance

The Practice of Arte known as 'The Dragon-dance' visibly displays the Arcanum of Bha-Ia and serves to evoke the Whirling Heart-Pleasure of the True Aspirant, the Ecstasy of the One-centred Attainer.

Let the Step of the Dance be known as follows:-

Standing alone in the field at night, let one's gaze be turned unto the Pinnacle of Heaven and the Eye of Seerdom there be fixed upon the starry gateway of the soul's destination. With the eye immobile in its gaze, begin to turn the Body of Flesh – spinning round and round – by the Sunwise Path to fly in the Body of Light or by the Moon-wise Path to fall in the Body of Shade. Turn and turn again in this Dance, spinning upon the Point of Intent until the Mortal Flesh is overcome and is cast down into the World-field's embrace.

As the flesh is made still upon the earth, so, in opposition, shall the soul be hurled into the vortical pathway of the spinning sky, even beyond the Place of the Golden Nail. By this Arcanum the Seeker shall leap the World-field in single bound. Moving not from the Capstone, ye shall traverse the fiery tip of Heaven's whirling sword.

Upon the Axis of the Leaper's unlifting sinistral step
and the Dreamer's Star-affixed Sight,
let the Dance of the Dragon be!

This practice may be used for entering the trance of waking within dreaming, for communing with the souls ascending and descending upon the invisible ladder of flame 'twixt zenith and nadir, and for sending the spirit into the realms of the stars.

II – Locating the World upon the Capstone

Whosoever is wise shall interpret all phenomenal experience in the season of Bha-Ia as the Sublime and Mystickal Dance of the Attainer upon the Capstone of Al Qaf Saba. This secret is known as 'Locating the World upon the Capstone'.

When the Great Rite of the Dragon's Horns has been accomplished let this secret manifest as the Oath of the Seeker; let the Eye be truesworn unto this Vision.

HERE ENDETH THE TEACHINGS
OF BHA-IA

IA

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THE
THU' BAN
RITE

being
The Grand Stellar Convocation
of the Dragon's Brood

THE SUMMONING UNTO THE RITE OF THU'BAN

IA!
Hear ye the Word of Azha-Qayin,
the Living Oracle of the Golden Winged Serpent!
Hear ye the Eternal Vagitus, echoing from the capstone of Al Qaf Saba!

Hear ye this Prophecy of the Waking Phoenix,
rising from the Flame of the Darkest Night,
summoning the Companions of the Crooked Path
to ascend 'pon the Way of the Starward flight!

O' Come ye, come ye, come forth from the Flame,
to go forth beyond — in the Elder Gods' Name!

.....

Hearken, all ye Children of Midnight,
born from the seed and the womb of Azhdeha!
For ye are now called unto this Rite —
to the Mystery of Wiseblood's Starry Communion!

Cast forth Thine Eye to Heaven's height, and behold!
The light of Al Thu'ban shineth in exaltation at the midpoint of all!
The sinistral foot of the Celestial Dragon
hath breach'd the Path of the Sun,
marking the empyreal crossroads between this moment and all Eternity,
opening the secret way of alignment between this point and all Infinity.

By this, the Arcanum of the Upright Road — wherein Zenith, Heart and Nadir are made one — ye shall pass beyond the Turnskin's Gate and enter,
as with a single leap, the Fourteen-door'd Palace
of the Never-setting Stars.

Here is the instantaneous route of perfection — without beginning or end —
— the road of all inbetweenness that trespasseth the limbus of every domain.
Here is the narrowest way, leading direct into every Age and every Place.
Here all gates shall be flung wide, to unleash the Hydra into all Worlds —
that with a single step the Dragon's brood may move unseen amidst all!

In your spirits draw nigh, all ye Brethren of the Lie!
Ye that have turned all mortal fate to dance on the tip of the flaming
sword, ye that have cast Thy wayward step
to the endless coils of the Ouroboros,
here cross within by the Razor-bridge — to the interstice dividing all Æons!
Heed well this Summoning, for this is the beckoning of the Unknown Intercessor's hand,
a-reaching out through each limb of the Octrigan Rite!

By this Sign, ye are called — as at the Decree of the Eight Sacred Tides.
By this Word, ye are sent forth — to pass beyond the Way of Sun, Earth and
Season. Here seek to trespass the Circle...beyond the Circle's Heart!

.....

O' Come ye, come ye, come forth through the Flame,
to go forth beyond in the Elder Gods' Name!
O' Children of the Serpent! O' Noble Companie of the Dragon's brood!
Here enter the Royal Pathway of Our Grand Stellar Convocation;
here enter the Mystery of the Dragon-star...IA!

The Upright Path of Ia
A Preliminary Comment concerning the Rite of Al Thu'ban

When the Dragon-star shineth in the zenith of heaven and its light doth hallow the vertex of the Smaragdina, then shall the Dragon's brood convene for the Mystery whose name is Ia.

BEYOND THE MANY numbered tasks of the Crooked Path, beyond the rays of the octrigan wheel, there is a mystery that has no number: a rite that lies beyond the circle of every season. Set at the timeless centre of the æons, marking the celestial apotheosis of the Dragon-road, the unnumbered arcanum is enshrined in the Holy Rite of Al Thu'ban.

This Mysterium of Arte is so named in honour of the Dragon-star, for when this most venerable luminary has ascended to shine in the very height of heaven, its beam is cast down to anoint the summit of the world — even as a crown of primordial gnosis to bless the Seeker's head. This alignment between heaven and earth creates the illumined axis of the upright path, the ladder of ascent and descent between the Star of the Golden Nail and the Capstone of the Sacred Mountain.

Upon the axial pathway of Ia, the twin alchymic processes of ascendant rarefaction and descendant reification attain a simultaneity of expression as the starward purification of the flesh and the earthward manifestation of the stellar flame; both are united to reveal the instantaneous route of attainment. Herein lies the Gateless Gate, the liminal crack between the zenith and the nadir of existence. This is realised as the Narrowest Way, the spider's strand of light that leads beyond the monad of one-pointed consciousness into the Voidful Well of the Elder Gods.

The attainment of ingression to the upright path is expressed by the coetaneous elevation

of the initiate's mind toward the domains of the celestial wisdom and the incarnative fall of the stellar gnosis into the vehicle of matter. The sixteen principal deities of the Bha Retinue establish the form-bodies of this arcanum and display its knowledge – as perpetually manifesting through the generations of initiation – via the symbolic embodiments of the Witch-fathers and Witch-mothers. Within the Rite of Thu'ban, the duality of motion upon the upright path is revealed through the sidereal vehicula of the enfleshing Dragon and the rising Phoenix. These bodies of magical force unite as the deific medium for the starry radices of Draconis and are revealed in the Great Body of Sorcerous Power, the Peacock-Dragon – here revered in the name of Azh'ta'us.

The Gate of Ia is the door which opens through the chosen moment of time and upon the chosen point of space; it is the way which leads beyond the omnipresent monad, the peak of Al Qaf Saba. As the fiery ladder between the summit of the mountain and the summit of the sky, the interstitial route of attainment is imaged as the road of ascension from the Blood-acre to the spaciousness of the heavens. The pilgrimage of the journeyman turns from the Secret Temples of Hu Saba and casts forth the vertical spirit-road toward the Starry Mansions set amid the aethyrs of the sky. With a single bound of exaltation – born from countless steps of task and trial – the soul shall enter the Celestial Palaces of Ia, each a royal shrine to a star of Draconis, each a bejewelled adytum for the sidereal wisdom of the Elder Gods.

Here, in this Mysterium of Ia, the pilgrimage of the Seeker toward the Dragon-star unites the Witches' Step and the Sorcerer's Leap at the Crossroads of Within and Beyond. At the midpoint of the leap the upright path is revealed as the sole route for the soul up and out – beyond the flesh and the manifest orders of time. Within the ambit of the Witches' Step the soul is cast from the selion-edge to the hearth-fire's centre, revealing the pilgrimage as the journey from the edge of every horizon to the universal focus of the Point-without-position. The Sorcerer's Leap and the Witches' Step meet in the Seeker's entrance to the Palace of the Dragon's innermost coil, for there the Master of the Crooked Path may attain to the Hidden Seat of the Dragon's Power: the Throne of the Innermost Height.

.....

According to the customs of our sacred lore, the Conclave of Ia may be entered by all and any that seek the Wisdom and Power of the Crooked Path. Its knowledge shall come readily to those that have fulfilled the ten ordeals that lead to the border of Bha-Ia, more so to those that have undertaken the nightly observance of the Pact 'twixt Blood and Starlight; yea, even more shall it be revealed to those that have walked within and beyond the circle of the year and the day.

This rite may be worked alone or amongst the noble companie of the Serpent's brethren; its wisdom is given to each uniquely and alone. Therefore let each and all attain to this Magistry of Ia with the Blessing of the Unknown Mediator, whose Hand doth guide and serve all whom aspire to Gnosis upon this Ever-turning Way.

The Occasion of the Rite's Celebration

The Rite of Thu'ban abides in the Zeroth Mysterium of the Draconian Gnosis; it is both the ninth and the numberless Sabbatic Rite within the cycle of the initiatory year. It is said to lie simultaneously outside and within the circle of the eight sacred times, within and beyond the circle of the eightfold rite. The traditional date of its annual celebration is 7th June. This date is customarily held to mark the culmination of the star Thu'ban, that is, the time of its ascension within the zenith of the heavens. This ascription is held in accord with esoteric usage and should

be interpreted within this context.

Upon this date in the land of Albion, the constellation of the Dragon may be seen to stretch across the very midst of the sky and the ancient polestar Thu'ban to shine directly overhead. It is therefore held, in mystical understanding, that at noon and midnight upon this day the Dragon-star and the Sun meet at the cross-roads of light and darkness. At noon the Sun is at its height and is united in the zenith with Thu'ban, and at midnight the Sun is at the nadir below the horizon and is therefore in direct opposition to Thu'ban in the height. The circle-point of the Earth lies below the twain at noon and between the twain at midnight; the time alotted for the performance of this rite is thus betwixt the Black Noon of the Dead and the White Noon of the Living.

The seventh day of June is also kept as the especial time of the Thu'ban Rite because it is fourteen days before the summer solstice. Corresponding directly with the fourteenfold division of the Dragon-body, the inner significance of these fourteen days is revealed within the Praxes of Ia-Ra-Ku and the Charms of the Phoenix Vessel.

Let those whom are wise in the methods of Arte pertaining to Star-lore, heed well the mystical ascription of this rite and place it within the circle of the year-and-the-day according to their wisdom.

Working Procedure

I — CELEBRATORY RECENSION

It is customary for the day of the Thu'ban Rite to be marked during each ritual year as a celebration of the Dragon-star's culmination. The two dates of Midwinter and June 7th are held to be the most auspicious in the cycle of the year and even during such years when the labours of the covine or isolate practitioner have forbade the working of other rites, the mystical communion of Thu'ban Day is always held. For such is the Hidden Tide of the year, when the step of the Dragon descends upon the world and the stellar pact of the brood is empowered anew. On certain occasions it may thus be deemed germane to employ a simplified recension of the ritual; in example of which the following summary of working procedure may be used:-

The Thu'ban Rite is essentially comprised of the Oracle Rite, the Stellar Transvocation and the full corpus of the fourteen stellar spells. The Oracle Rite is used, as is customary, to establish the foundation of the Mystery within the first circle. The Charge to the Shadow is omitted and, in its place, the Enchantment of the Stellar Transvocation is used. This facilitates the assumption of the Dragon-body as the means to travel from the Blood-acre to the Stellar Regions of the Elder Gods, thus to cross from the first to the second circle.

Within the second circle the labyrinthine path of the spiral pilgrimage is delineated, but in such a manner that the twelfth point – the point of Thu'ban – falls at the midpoint of the circle. Moving from point to point upon the spiral earth-sign, the Seeker indwells the fourteen celestial palaces of the Dragon and therein purifies his nature in the stellar radiance which informs the Crooked Path. Upon each point the method of purification is revealed by the utterance of the appropriate stellar spell and the immersion of consciousness in the veiled sentience of Azhdeha. If the full text of the stellar spells is not used, mantic chant and meditative formulae may be employed. As an additional support to the process of the pilgrimage, it is customary for a cord to be used to make a magical rosary. This is achieved by the Seeker tying a knot with the fulfilment of his working upon each successive point. The cord forms the Witches' Ladder of Ia, whereby the soul may ascend and descend at will. (After the ritual the cord is used as a mnemonic focus during daily practise.)

When the fourteen empowerments have been received, the step is returned into the first circle. As one crosses back over the threshold the assumption of the Dragon-body is sealed in the same manner as in daily observance – by the final binding stanza of the Transvocation. This, in essence, encapsulates the basic procedure of the ritual; it should be adapted to the needs of the practitioner, with most especial regard to the function of the working as the point of cohesion and transmission for the stellar powers of the Draconian Arcana.

II — THE GRAND ORATORIAL RECENSION

The working procedure given below is for the full oratorial recension of the rite, the text of which is given in the following pages of the grimoire. As with the basic recension, it should be adapted according to the usage of the covine or solitary practitioner.

The Great Rite of Thu'ban has the following tripartite structure:-

1) The Rites of the First Circle:-	The Summoning unto the Mystery of Ia. The Rite of the Draconian Oracle (excluding the Charge and Address to the Shadow). The Arcanum of the Capstone. Initial Empowerment of the Phoenix Vessel. Preparatory Address to the Spirit of the Threshold. The Stellar Transvocation.
2) The Rites of the Second Circle:-	The Crossing of the Threshold. The Assumption of the Four Stations. The Fourteenfold Arcana of the Stellar Spells and the Celebratory Address of Thu'ban's culmination.
3) The return unto the First Circle:-	Close Transvocation. The Enchantments of the Phoenix Vessel. Chant of Consummation : Vagitus of Ia. Consummatory Address of the Rite.

There are certain distinctions of procedure which characterise the full form of the ritual; these specifically comport the subtil arcana of Ia relating to the Upright Path and to the magical vehicle of the Intercessor, known and reified as the Vessel of the Phoenix. A basic discourse relating to the formation and nature of the Phoenix-vessel may be found within the section of the Exordia relating to the Requisites of Arte; further knowledge is given throughout the course of the Thu'ban Rite and within the various Teachings and Praxes of Ia-Ra-Ku.

With regard to the usage of the stellar spells, it is considered wise upon the first occasion of the rite's performance for the customary texts of the fourteen spells to be employed. This will serve to cohere and focus the knowledge which has been accumulated during the daily observance of the transvocatory discipline. As one progresses further upon the path through many years of turning the wheel of the ritual year, it is wise to utilise the contemplative forms of the stellar spells, for these reveal and define the inner arcana of the fourteen points (examples of Contemplative Spells may be found in the IAI text). When understanding transcends the texts given herein, let each practitioner build upon our present foundation with refinement of knowledge and thereby endeavour to attain their own recension. Thus, with each new turning

of the year, the nature of the Thu'ban Rite shall mirror the progression of the Seeker. As the Intercessor so reveals, so shall it be done.

Concerning the Preliminary Earth-signs of the Mystery

When all are prepared for the undertaking of this most arcane rite, being duly caparisoned in Mind, Body and Spirit, let the twin circles of the Dragon's Compass be likewise prepared. Let the Subtle Aire be perfumed with offerings of incense, the earthen site swept with besom and flail, and the tutelary spirits of the site entreated with prayers to watch and ward the rite.

When all such acts of preparation have been attended to, the earth-signs should be laid down with the powders of Arte. Firstly, let the sign of the Double-ouroboros be marked, thus to demarcate the border of the twain circles. Then shall the especial signs of this mystery be cast as depicted below:-

The Rites of the First Circle

Let the Mystery of Ia commence.

THE COMPANIE OF the Dragon's brood shall gather in the precinct of the Blood-acre, entering therein in like manner unto the Rite of the Black Sun. When all are rightly assembled the Mystery of Ia shall begin in deed by the silent pagaent about the borders of the Double-ouroboros. The Magister shall bid all to bear forth their Dragon-vessels and in the very image of the Unknown Intercessor he shall lead the procession, crossing the threshold by the Shrine of the Tomb to walk witherwards around the second circle and returning to process deosil around the first.

When the wordless circumambulation has been completed, the initiates shall stand in their ordained stations at the cardinal airts of the Blood-acre; each returning their Dragon-vessels to dwell at the border-mark of the circle. The Northern Guardian shall then offer a single bow to the assembly in honour of their presence and thereafter he shall begin the Rite Proper with the proclamation of 'The Oracle of Elder Worship'.

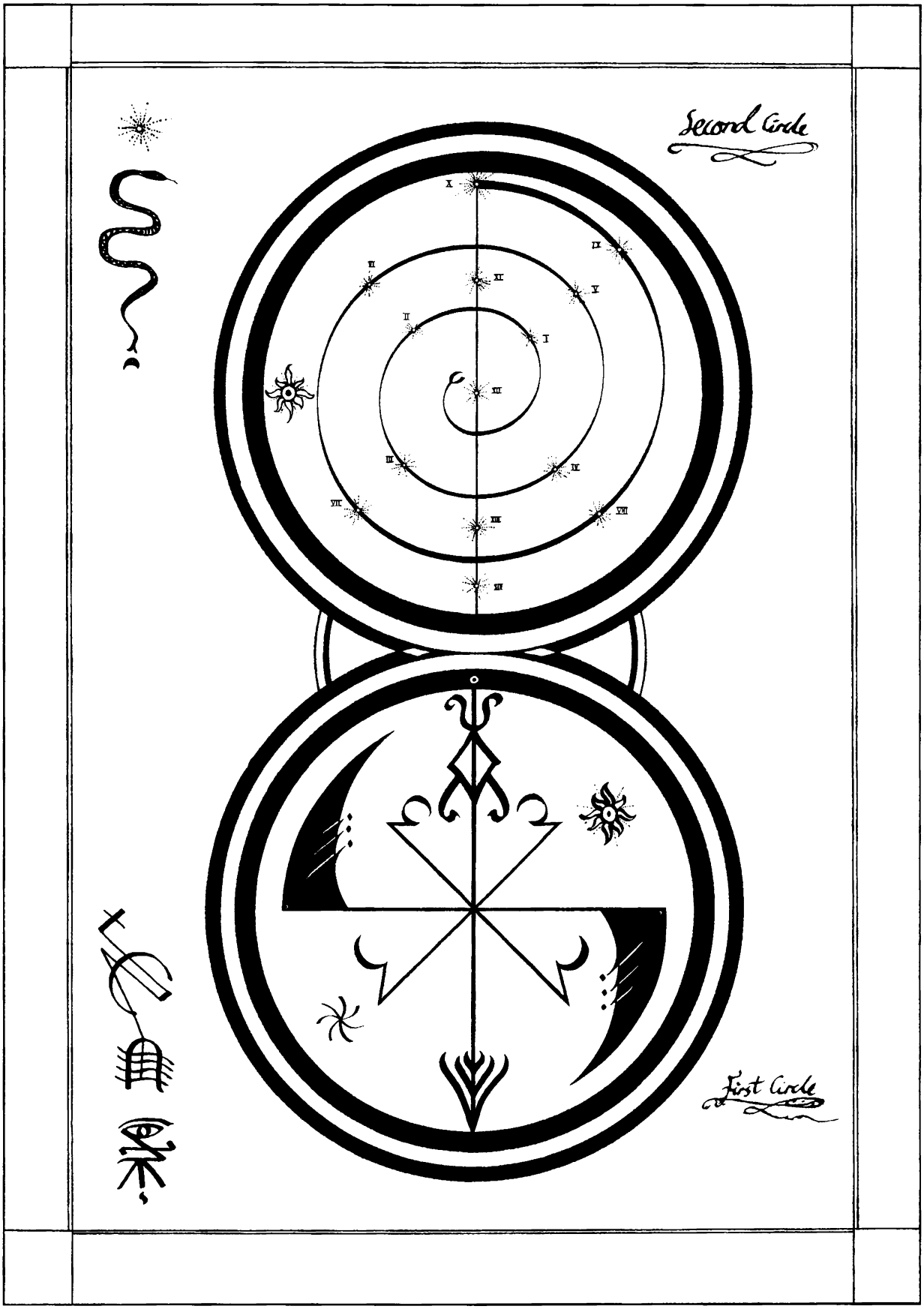
When the words of the Oracle have been so declared, the Magister shall proceed to utter 'The Summoning unto Rite of Ia'. The seen and unseen body of the brood shall hearken unto the Magister's words and heed well in their hearts the nature of the rite to which they are called forth.

This being accomplished, the Mystery shall proceed to unfold through the working of the Rite of the Draconian Oracle. This shall be performed according to the manners of Arte, from the first unto the seventh stage of the octriga ceremony, even from the utterance of 'The Declaration' unto 'The Dragon's Rune'. 'The Charge unto the Shadow' is to be omitted.

These deeds being fulfilled and the foundation of the Mystery being so established, the covine shall stand in silence at their appointed stations around the first circle, each awaiting the sign and word of the Magister.

Heeding well the augur of the greenwood and the subtil aire of the circle, the Magister shall proceed in his office as the mediator of the Intercessor. Holding aloft the sacred bell, he shall strike it to sound a single knell. The intent of this sole note is to signify the unification of all cycles of time in the singular moment and the alignment of all phenomena in the singular point of enchantment.

*


Second Circle
First Circle

When the single note has conjoined with silence, the Magister shall speak the Revelation of the Capstone's Arcanum:-

The Arcanum of the Capstone

Know ye this, O' my Companions, that here — in this Holy Conclave of Ia — the boundless extent of the Blood-acre doth reside in perfect equilibrium as the very summit of Our Sacred Isle.

By the Proclamation of the Endless Knell from the Hermitage of Bha-Ia, all Words of Enchantment are spoken with a single voice: All is made one at the summit of Al Qaf Saba!

All timely circles of mortal reckoning are made still at this axis: One is the moment born of all seasons.

All directions of the Seeker's path, through and throughout the mortal dominions of Earth, turn and return unto this hallowed place — here to behold the fullness of the World in a single grain of sand: One is the Step of the Dancer upon the mountain-peak of Kahu.

All that here doth attain unto existence is the Body of Azha-Qayin, poised in the Corpse's dance upon the tip of the Raised Arthana. Here our flesh hath become the Purified Heart of the World-field, laid in offering upon the undimensioned point of the Smaragdina Stone.

Behold the Blood-acre as the Monad born from the Millions-of-Years, the Pearl above the Ocean of Poison that anulleth all duality.

Behold, O' my Companions, the direction of our path — within and beyond — is cast forth above us as the Upright Road to the Dragon's Stars. Thence is the turning of Our Crooked Way to the Ladder 'twixt Heaven and Earth. Thence is the turning of the Pilgrim's step — as one in ascent and descent — toward the Celestial Palaces of Azhdeha!

As it is spoken, so shall it be!

Bilo Bilo Hu!
Hu-Saba-Ia!

The Initial Empowerment of the Phoenix-vessel

The Magister shall then bid all to take up their sealed Phoenix-vessels and proceed to pace deosil around the first circle.

Ye Children born of the Horned Serpent!
I entreat you in the Name of Azha – Qayin!
By the prophesied crossing of Al Thu'ban and the Path of Helios, I bid ye –
in both hands alike to bear forth the Sealed Vessel of the Unborn Phoenix.
For such is the Destined Image of Empowerment 'twixt the Stars and the
Body of Our Initiation; such is the Mage's Effigy, wrought to enthrone the
Guardian Spirit of Intercession, to guide and to lead us in pilgrimage on
the Double-way of the Upright Road!

As I have decreed, so let this be done!
Let Wiseblood and Vessel be borne on the sunwise gyre of Ia.

As the covine turns deosil around the circle, let all unite in orison, thereby to empower and to bless the vessels of the Phoenix. Let these be the words of the chant:-

IA-AZHA-QAYIN ✣ DRAKU-EZHU PHOENIX

The chant should gradually build in volume, and at its culmination the Phoenix-vessels should be opened to receive the empowerment of the chant and to drink deep of the Blood-acre's aire. If so desired, a candle should then be placed a-top the Vessel's mouth. When the Words of Exultation have been met in deed by Vessel and Sorcerer, let the Rite proceed.

At the sign and word of the Circle's Master, let all resume their stations in the four quarters. Let each step forth and place their Phoenix-vessels around the central hearth, bow seven times thereto and then turn and return unto their stations. Thus, with the Dragon-vessel standing behind them in the appropriate quarter and with the Phoenix-vessels standing before them, each shall stand betwixt the twain as upon the midpoint of their double compass.

When the vessels of Arte have been duly appointed and the deed of the sevenfold bow has been attained, the covine shall forth-speak their address toward the empty Phoenix-vessels – even as toward the very Spirit of the Threshold:-

Preparatory address unto the Spirit of the Threshold

O' Draku Ezhu! Thou Unknown Intercessor upon the Crooked Path,
we summon and call Thee forth by Thy secret name.
We summon Thee as the Unseen Watcher, the thousand-eyed shade of Qayin
– that Thou mayst here bear witness and be as one in our words and deeds.

(The secret name of the Intercessor, as revealed by dream or initiatory succession, shall here be decreed. Let this arcanum be expressed by each initiate according to the predilection of their

path – by earth-sign, gesture, voice, musick or mime)

O' Draku Ezhu! Hear us and be here with us!
For We, the Children of Azhdeha,
self-born in mystery from the Black Sun's light,
here do summon and call Thee forth as the Mediator of the Upright Path –
as the Guardian of the Double Way
'twixt Starry Height and Mountain-peak.
We call Thee from the Spark of Witchfire that danceth on the Emerald Stone. We call Thee from the Pearl of Stillness, that spinneth unmoving on the crest of the Hidden Tide. We summon Thee from the Labyrinth of Hesternity, from the Maze of Unborn Tomorrows –
from the fiery seed of the Horned Stave.
O' Come Thou forth as the Image of Our Transmutation:
the Mirror of Realisation to the Potentiated Body of all Sorcerous Power.

We have come to stand before Thee, poised in the Leap of Al Surat.
In Thy Name may we ascend through the lightning-crack of the Narrow Gate – for ours is the twofold way
of Heavenward Perfection by Infernal Descent.

We have hung before Thee upon the Gallows of the Thrice-triple Tree,
slain 'neath the emblazoned Signs of Skull, Sword and Star.

We have walked through the Four Ways and the Four Ways between.
We have borne the Sign of Twilight, five-rayed upon our brows;
we have cast its flame hexalphan to the extremities of the abyss.

We have called upon the Seven Powers in the Secret Temples of the Earth.
We have harvested the World-field by the eight hands of the year.
Now do we stand at the heart of the Earthly Sabbat-meadow;
alone upon the summit at the midpoint of the World.
Once more are we gathered, returned through eternity.
Once more we behold the Circle-hearth as Our Womb and Our Grave.
Therefore do we summon Thee, O' Draku Ezhu, to come forth as the Possessor of the Colbran-key,
as the Guardian of the Path that lies between!

As the Spirit of Our Inward Return to the Circle of the Stars,
we bid Thee arise from the Congress of Our Primal Origination.
We call Thee forth as the Daemon of Our Murd'rous Pact,
to here indwell the Image of Our Making and Our Taking –

to possess the Mannikin Fetish-urn of the Dragon's Sacrificial Child.

For Thou art the Eternally Resurrected One,
born anew from the corpse on the pyre of offering.
Thou art the Spirit called forth by Thine own Word,
exalted in silence 'pon the Sorcerers' Tongue.
Thy Flesh shall be formed by our own Deed,
wrought in the mimesis of Thy Hand's Sacred Gesture.
For All is One in this Compact, sworn in the Circle of the Royal Arte.

O' Thou Hidden Companion 'midst the Sorcerers' Procession —
who walketh 'pon every wayside of the Tortuous Road of Ordeal —
by the power of Thy step we ensorcel the turning spheres of gods and men.
We bind all, sinistral and dextral, in the endless coils of the Snake.
We mark the Way of Pilgrimage for the Wandering Souls of ev'ry land
and here draw all at Sabbat-tide to the Pinnacle of the World.
Let the way beyond be seen within us; the way above be opened before us!

O' Thou Many-masked Watcher of Our Nameless Covine,
We summon Thee as the Phoenix, the Golden Seraph of a Thousand Eyes!
In this form do we venerate Thee, that Thou mayst bear us forth —
from the Mountain of the World to the Dark Mirror of the Skies —
from the Summit of the Earth to the Height of Heaven's Arch —
yea, that Thou mayst empower us in Our Grand Convocation:
the High Pact of Witchblood and the Dragon's Starlight.

Let the Holy Spell of the Covenant 'twixt Star and Flesh be pronounced.
As One, let us decree the Mystery of the Unnumbered Rite,
the Manifold Arcanum of Our Stellar Transvocation:

I-HU-SA-BA-KU-LA-TAN-HUA-KA
AZHDEHA IA!

.....

When the mantic orison of the Circle of Time has been uttered and sealed in the Dragon's Name, let all conjoin in the Pact of Blood and Starlight: the Stellar Transvocation. This Spell shall be pronounced until the appropriate space-mark of procedure wherein the Stellar Spells are customarily uttered. At this point, let all bow unto their Phoenix-vessels and then turn to bear forth their Dragon-vessels around the First Circle, thus to seal and ensorcel the Path about the Domain of the Earth. Let the Northern Guardian lead off from his station and proceed around the Circle in his chosen direction. The Phoenix Vessels thus remain in the first circle, whilst the Dragon-vessels are to be borne across into the second circle.

At the sign of the Circle's Master or Mistress, let all proceed – one by one – across the Threshold of the Twin Circles and let this be accomplished in the widdershins order of succession: the Northern Guardian proceeding first and the Eastern Guardian last.

At the Threshold let each bow unto the Skull and make some sign of their troth – for verily the silent deed is the greater address unto the Spirit of the Threshold. When this has been accomplished, let each step across the Way between.

.....

When each initiate has stepped across, let all convene at the Circles' border. The Dragon-vessels should then be placed before the Threshold and, in unison, all should bow in honour and adoration to both the Vessels and the Cross-ways of the Circles' Divide. This shall be done as a gesture in reverence of the Way that has led the companie of initiates to the place of their present attainment.

When the bow has been made, let all take up their vessels and proceed to circumambulate the second circle, thrice in a deosil direction. A secret name of the Phoenix may here be used as a mantic chant to announce the presence of the initiates in the second circle:

MILCHAM-I-AZH'RA-IL

After three complete pacings of the Stellar Compass, the initiates shall bow to each other in silence and then proceed to assume their stations around the compass. This shall be done in reflection of the stations within the First Circle: the Northern Guardian shall stand in the South by the Threshold – as the Warden of the Stang and Skull; the Western Guardian shall stand in the East; the Southern Guardian shall stand in the North and the Eastern Guardian shall stand in the West.

Each shall uplift their Dragon-vessel in salutation to the Circle's heart, for therein is the Sacrosanct Point of the Mystery: the Throne of the Peacock-Dragon. This gesture is a sign made in portent of the Four Watchers who shall ascend to the Throne through the Body of the Fifth and Secret One. Let the words of their salutation be thus:

BILO BILO HU!
AZH-TA'US IA!

Each initiate will then proceed – in widdershins order – to follow the direction of the One who stands as the Guardian of the Threshold, for He is the Guide that shall cast the Seeker's step upon the labyrinthine course of the earth-sign. Thus will the covine walk inward upon the earth-sign of the stellar pilgrimage, each bearing the Holy Vessel of the Dragon. The sign should be paced in entirety, following the line of tracery from the fourteenth to the first point of the transvocation.

All having convened at the point of the first star, let its spell and contemplative formulae be pronounced and the offerings unto its powers be made. Thus, from the first star to the fourteenth, let the initiates proceed upon the spiral course of the earth-sign; at each point working the appropriate spell, tracing the sigil of the dragon-point and utilising such adjunctive formulae as

is deemed needful. The procedure shall follow this course, except for the manner of working upon the twelfth point – the point of the Dragon-star lying at the Circle's heart. At this point, the customary spell/s are to be worked and then an especial address should be made to celebrate the culmination of Thu'ban.

Celebratory Address of the Dragon-star's Ascent

Upon this Blessed Day of Thu'ban's exaltation,
We stand as One 'neath the Golden Nail of the Master's Forge –
unified in the Body of the Self-divided Adversary,
consanguine in the Eternal Oath of Qayin Azhaka.
All as One, We are convened at this Secret Twilight,
between the Double Noontide of the Living and Dead;
here to mark the course of Our Heavenward Ascent
upon the Transgressor's Path of Infernal Descent.

O' Great Father Opposer, Great Mother Destroyer!
Thou Amphisbaena of the Twice-turning fang!
We are fallen in our rising betwixt Thine open jaws: the offering made for the Phoenix-child upon the Throne of Tan-ta'us. We are the Body of the Fourfold Watcher, slain to beget the Watcher Within.
We are the Body of all Mortal Substance,
given for the manifestation of the Magical Quintessence.
All that we are – we sacrifice,
that we may become the Living Vessel of Thee:
the Body of the Elder Gods, the Flesh Entire of Azhdeha!

O' Antient One! All-powerful Slayer! All-potent Begetter!
Upon this Cursed Day of Thu'ban's Zenith, we bid Thee to transfix the Heart of ev'ry World with the falling star-light of the Golden Nail.
O' Azhdeha! Let Thy sinistral and back-turning claw here descend upon the Sorcerer's Vessel; let the Nowl-blade pierce the cauldron of bone and open the skull to the unbounded sky. Make Thou this gesture of initiation 'pon the fallen head of the Child, that the Seven Royal Crowns of Thee may each ascend in their time. For as Thou dost make this Sign to affirm the sacrificial marriage 'twixt Serpent and Man, so must the Blade here turn upon all to test and to affirm the Oath of the Crooked Path!

Behold! The Body of the Universe is rent asunder,
divided 'neath Thy reddened tooth and Thy bloodied claw.
The Corpse of the World becometh Thy Nuptial Banquet,

that Thou mayst consume all and make all things anew.
For all that existeth doth return to the Void,
to pass through the flame that testeth all metal,
to burn or to dance 'pon the turning Nowl-blade.
All things shall pass through this Ordeal,
the Numberless Task of the Crooked Path.
Yet who shall attain and who shall fall?

All that hath existence must return to the Void,
that from the Place of All Otherness the Dragon may eternally become!
For with each timely destruction, the Vessel of Our Pact is created anew:
the Sorcerous Flesh is this Eden of every trespassed Kingdom.
The Living Body of Azha-Qayin is the Triune Void-made-substance,
wherein doth shine the Fallen, Never-setting Dragon-star!

Upon this Most Blest and Accursed Day the Circle is cast at the Cross-ways 'twixt the
White Noon of the Living and the Black Noon of the Dead;
the Turnskin doth stand alone at the Axis 'twixt Sun, Earth and Star.
Here, by Our Word and Our Deed and Our Timely Step,
the Doorways of Heaven are opened and cast their light into the Deep...
the Soul of the Elder Gods is sent forth anew: the Antient Dragon doth
walk upon the Earth and the Step of the Wise doth ascend to the Highest Star!

BILO BILO HU! AZHDEHA IA!

At the culmination of this Address and before moving onward to the Spell of the Thirteenth Point, a candle should be lit from the Thu'ban Point and placed in the midst of the solar earth-sign lying in the western airt of the Second Circle. The form of the sun should be visualised as a golden sphere of light upon the earth-sign and, by the power of the imaginal projection, should be cast down into the depths below the world – even by the step of Al Thu'ban. This visualisation displays the path of the setting sun toward the nadir of the axial column.

Before moving onward in the pilgrimage, each initiate should take seven pinches of earth from the twelfth point; this is later to be used as the principal offering to the mouth of the Phoenix-vessel, even as the very star-seed of Al Thu'ban. When the earth has been gathered, each should jump over the candle-flame of Thu'ban to signify the unity of the Witches' Step and the Sorcerers' Leap.

At the completion of the pilgrimage upon the Path of the Fourteen Celestial Palaces the initiates should stand at the Threshold and await the Sign of the Circle's Master. At his word and direction all shall step forth across the Divide, bearing their vessels once more into the Circle of the Earth. The decree of the Great Return shall be the binding words of the Stellar Transvocation:

In the seething chaos of universes new-born, we were.
At the dwindling twilit death of worlds, we shall be.

For our very flesh is of Thy Stars;
Our Bodies the Vessels of Thee,
O' Azhdeha!

At the fulfilment of this decree and upon re-entering the First Circle, the initiates shall bear forth the Dragon-vessels in one complete circumambulation and this shall be done according to the guiding step of the Circle's Master, even the Unknown Step of the Intercessor (This deed of encircling should be accomplished in opposition to the direction taken earlier when leaving the First Circle, and ever in mindfulness of the Rite's intent: to walk both with and against the Sun.).

After the First Circle has been paced thus, each initiate should touch their Dragon-vessel to their respective Phoenix-vessel as a gesture of empowerment and then turn, widdershins upon the point, to place the Dragon-vessel in the appropriate station of the compass. All will then unite within the utterance of the Dragon's Rune or such mantic orisons and musick as is fitting to the Blood-acre's aire. It is also pertinent at this juncture to feed the hearth-fire, building its form as the star-lit pyre of Ia upon the capstone. The hearth of the Blood-acre should be visualised as the fiery nest of the Phoenix, built with rare and perfumed wood.

At the appropriate sign, let all convene at the station of their Phoenix-vessels and perform the first four charms of consecration. Let the manner of their utterance be thus: the first charm shall be uttered by the Western Guardian, the second charm by the Southern Guardian, the third charm by the Eastern Guardian, and the fourth charm by the One who guards the Place of Power.

The Charms of Consecration for the Phoenix-vessel (I-IV)

I

O' Thou Vessel masked in mortal substance,
be Thou the Shrine of Immortal Essence.
By Our Words and Deeds we consecrate Thee
as the Brazen Urn of the Royal Arte.
From the Red Earth is Thy Body stolen;
from the Grave of the First-dead is Thy corpse exhumed.
Thy bones are forged from the seven metals of the Double-edged Blade.
Thy skin is woven about Thee by the hands of They-who-watch.
For Thy raiment is stitched with the birthcords of ancestry and Thy magic garment is sown from the flayed pelt of the star-harvested sky.

II

O' Thou Vessel masked in mortal substance,
be Thou the Shrine of Immortal Essence.
Be Thou the Image of the Hidden Companion

who doth stalk unseen upon the Crooked Path.
Be Thou the Antient Child who walketh 'neath the Dragon's Moon.
Thy Path is from the Crossroads of Thu'ban and Helios.
Thy Path is toward the summit set amid the Seven Stars.
Thou art the Monarch of the World for fourteen nights.
Thou art the Usurper of the Sun, enthroned within its yearly height.
Thou dost mark the way of sacrifice 'pon the Path of Infernal Descent.
In Thy wake the blood of all who seek this way shall redden and stain the Royal Road; their scarlet libation shall mark the Fateful Signs in portent of the turning way. With Thee and within Thee, I shall step amid the scattered bones; leading the Dead in the Skeletal Dance, speaking the heart in the shadows of Posture; casting the cipher and telling the round:
the Zodiak spun in the Dragon's Eye!

III

O' Thou Vessel masked in mortal substance,
be Thou the Shrine of the Immortal Essence.
Within Thee is the Flame in which Thou dost die.
Within Thee is the Flame from which Thou art born.
Thou art the Hidden God of Light, shining in the midst of the World-field;
unto Thee the souls of eternity shall flock in convocation.
For Thou art as the Lamp amidst the darkness, the torch that guideth all to stray, that leadeth all and lureth all in offering to the Crooked Way.
All Spirits are convoked in Thee and Thou makest known their Names to me. Thou dost whisper of their nature and of their place upon the Path.
Thou dost command them by the Sign of the Master's Name
and bind them with the knotted cord of his power's succession.
O' Brazen Urn of Magistry, Thy form doth cast the Eternal Circle
and draweth all into the single point of perfect transmutation.

IV

O' Thou Vessel masked in mortal substance,
be Thou the Shrine of the Immortal Essence.
Thou art hailed at the Double-way of the Dawn and the Dusk,
for Thou art as the Light-bringer and the Night-wanderer —
who doth stand in the cleft between the Land and the Sea.
Thou art the Measurer of the Circle that lieth betwixt all Worlds.
Thou dost walk upon the azure waters and the verdant land alike;

for Thy step doth lie in balance upon Leviathan and Behemoth.
Thou dost come forth in the East bringing illumination with Thy Being.
Thou dost go forth into the West
as the Thief of Souls returning to the Night.
Thou art hidden 'neath the burning robe cast down by the setting sun.
Thou art myself concealed within the Symbol of Earth:
the Sorcerer's heart within the vessel of clay.
None but I may reveal Thy nature.
None but I may charm Thee to speak.
For Thou art the Oracle of the Secret Utterance,
the Spirit that guardeth the Well of the Worlds' blood.

The Phoenix-vessels shall then receive the offerings of the circle; each initiate wandering as they will about the compass of the Blood-acre and placing within their vessel such tokens of Arte as are deemed needful – ever according to the hidden direction of the familiar spirits and Our Unknown Intercessor. The first and last offering should be of the dust and earth, as was formerly gathered from the point of Al Thu'ban. When all have made their offerings and have once more returned to their stations, the fifth charm shall be recited by all.

The Fifth Charm of Consecration for the Phoenix-vessel

O' Thou Vessel masked in mortal substance,
be Thou mine Image of the Immortal Quintessence.
Arise as the Nameless One within the Temple of the Innermost Coil.
Make Thou Thy way from every direction toward the fourteen-edged dais of
the Highest Altar – to the Pinnacle of Takht-i-Tan'taus.
For Thy Path doth lead Thee
through the fourteen nights of the Dragon's Stars;
each step doth count the thirteen Dark Moons of the Year and the day,
and Thy last step doth guide Thee within the Circle of the Seven Thrones.
Here Thou dost trespass against the Sun in the hour of Noontide exaltation.
As Thou dost arise, so shall the Seven Heads of Wisdom ascend.
As Thou dost fall, so Thou dost mark the fate for all who take not succour
from the Serpent's poisoned fang. Thou art the Secret One, eternally reborn
from the Dragon's Flame. Thou art the Golden-skinn'd Angel with a
thousand eyes, glorious amid the boughs of the Column's Tree.
Thy Word is the Cry of Creation and Destruction,
the Annunciation of the Beginning and the Echo of Return.
Thine is the Mystery no mortal tongue may tell.
Thou art the Sacrificial Child that liveth and dieth, solely for the

quickening of the Sorcerer's flesh,
wholly for the Epiphany of the Man of Light!

O' Thou Vessel of Azh'rail! Prodigal of Azhdeha! O' Thou Self of my Self!
Thou art the Phoenix arising at the Stellar Solstice of the Elder Gods.
Thou art the Death-masked Sovereign,
enthroned at the High Sabbat of the Ages!
All Offering of Worship is rendered unto Thee.
For as I have spoken of Thee in magical incantation,
so Thou hast echoed my voice and have made me as Thou art.
This is the Charm that will overturn the many worlds
of mortal gods and mortal men.

This is the Lie a million times true!

At the completion of the fifth charm the Phoenix-vessels should be sealed. Thereafter the Phoenix-vessel not be opened again in the companie of anyone other than the solitary presence of the individual sorcerer; this tabu shall be observed until all shall convene for the Rite of the Seven Stars.

When the Phoenix-vessels have been sealed, they should be taken in the clasp of the sorcerer and exalted toward the central hearth. Each initiate, so bearing the Urn of the Mediator, should then turn deosil upon the point and place the Phoenix-vessel before the Grand Fetish-urn of the Dragon, even as a mask before the face of the seer. This conjunction displays the unity of the dual arcanum: the Phoenix-vessel as the means of the mind's elevation toward the realms of celestial wisdom and the Dragon-vessel as the means for the reification of the sidereal gnosis within the vehicula of substance. If deemed appropriate the Magister may speak of this secret matter before directing the covine to recite the Vagitus of Ia; this chant is addressed to both vessels as one.

Consummatory Chant: the Vagitus of Ia

O' Phoenix-child of Sacrifice! O' Turnskin-child who wields the Knife!
Both as One, Our Words decree the Crooked Dance of Mystery.

From Mountain pyre upon the Earth, from Thu'ban's fire hast Thou Thy Birth.
Both as One, We mark the Way: the Phoenix Path from the Dragon's Day.

From Circle-edge to Circle-hearth, through fourteen turnings of the Path.
Both as One, Our Deeds decree: the Oath of Truth and Treachery.

O' Phoenix-child of Golden Wing,
'pon Thu'ban's Throne we name Thee 'King!'.
Both as One, We wear the Crown, 'til Death doth cast the Sun-king down!

For Thou shalt reign but fourteen nights,
'til Thou hast reaped the Heaven's light.
Both as One, in Truth and Lie, this Masquerade wrought in the Sky.

From Thu'ban's Reign within the Height, 'til Seven Stars cast forth their light.
Both as One, the Dragon's Kin, shall turn and take the Monarch's skin.

O' Phoenix-mask! Hide Thou Our Face,
'til Thou hast claimed the Highest Place.
Both as One, through Solstice-pyre, shall walk the blade and steal the fire.

The turning blade shall cut the Way, for the Sun's rebirth with each new day.
Both as One, Our Deeds decree the Pauper's rise to Royalty.

To Brightest Day from Darkest Night,
through Dawn and Dusk to Blackest Light.
All as One, Our Steps decree this Turning Maze of Extasie!

At the completion of the Vagitus of Ia, let the seen and the unseen body of the covine turn as one toward the central hearth and conjoin in the words of final consummation:-

The Consummation of the Thu'ban Rite

Hearken, All Ye Elder Gods, to the Words of Consummation,
uttered for the Binding of Our Grand Stellar Convocation!

On Earth 'neath Thu'ban and Helios, we have stepped and re-turned to the Dance of the Dragon,- thus to exact the Mystery through which the churning void didst create the stellar naos for our cunning nature and the cradle for the nurturing of our sorcerous flesh.

In the spiral dance 'pon the back of Thee, O' Azhdeha,
we have refracted the Step of Equipoise through the angles of the Double Pyramidion. We have come forth through the airts of the Sacred Isle —
through the division of blood 'midst the lineages of time,
through the division of Time 'midst the turning of the year,
to stand here, Ourselves enthroned within Ourselves —
as the Living Flesh of Thy Power.

Upon this Day we hold covine in the turning Circle of Earth,
when the Dragon-road doth mediate betwixt the Depth and Height.
For now doth the Star of the Inmost Coil burn at the Crossroads of Helios

and Kahu, creating a focus for the Ophidian Flame at each and every crossing of the ways. At each crossroads of ley, of death-way and hidden track, whether in heaven 'twixt star-path and bird-flight, or else 'pon Earth 'twixt the roads of Elphame and the graves of the wise, the Burning Serpent doth writhe and strike – to cast forth the rainbow'd light of Ia.

O' Al Thu'ban, Opener of the Great Year,
Steal Thou the spark of the Sun in Thy passing and draw it down into our midst, here to ignite the Flame of Spirit within the Vessel of the Phoenix. For thus in the Form of the Golden-skinned God, we shall ascend to the Circle of the Heptanomis, even to the zenith of the Midsummer throne – from the pyre of resurrection lit 'pon the summit of the Earthen Field – to the pyre of transformation lit to consume the Disk of the Sun!

By the Word of the Phoenix, we foretell our transgression and here lay claim to the Light of this World. By this Deed the Sun shall rise anew each day, reborn in darkness from the Dragon's Mouth.

O' Al Thu'ban, Thou who dost stand above all at the Pinnacle of the Sky, here cast down Thy harvest of fiery grain, gathered from the Fields of Eternity. For the Primordial Inferno is cast out from the Void and here doth burn within us – that Star unto Star, Flesh unto Flesh, we alone may bear forth Thy Flame through the darkness of Creation.
For We are Thy Flesh Illuminate, O' Azhdeha!

Now is the Moment-between-the-Aeons,
the Instant lock'd at the Crossroads of Time.
Hearken ye all, O' Wise-blooded Kin,
for now the Celestial Dragon hath taken form amidst Being;
the Antient One of the Stars goeth forth at will throughout the Earth!

By the moment-span of the sinistral step, the Waters of the Flood are gone from the land; and with but one sip the Bloodied Graal is drain'd:
the ocean of poison lies empty in Thu'ban's holy name.

By the timely span of the dextral foot,
the Waters shall abate in the season of the Phoenix' flight;
through fourteen days and fourteen nights
we shall drink from the cup of the deluge
and awaken the land as our own flesh reborn.

.....

We, the Betrothed Brethren of the Dragon, declare, affirm and re-affirm
the Oath of Our Witchblood: the Pact of Sorcery 'twixt Serpent and Man.
By Our Spells we rekindle the Flame of the Spiritual Quintessence
within the Heart of the Draconian Mystery.

O' Azhdeha!
We are summoned at our own bidding:
Called forth by our own word;
Form'd of our own flesh;
Slain by our own sword;
Born from our own womb;
arisen from our own corpse;
Named by our own tongue,-
as the Living Flesh of Thee!

We, who traverse the Millions-of-Forms-of-Being as nomads wandering
through the Seven Ages, as hermits amidst our own multitude —
many-faced to mask our solitude, do now go forth beyond!
Our Path direct, from all a-stray; this Moment become — the Way Itself!

O' Omen-bearing Lightning-bolt! Thou Flame of Heaven's Forge!
Here smite the Land with Thine Infinite Power,
O' Azhdeha Ia!

.....

Man and Serpent, both as One.
In the Dragon's Name, this Rite is done!

In Thy Name, O' Azh'taus,
So mote it be!

.....
.....
.....
...

By the final declaration of unity and by the customary deed of the hearth-fire's leap, the Rite of the Grand Stellar Convocation is complete. Let each go forth from its Circle, alone and unique in the power of its magistry.

Onward! O' Seeker! Above and abune!

Onward throughout the Fourteen Arcana of Ra!

Onward! I exhort Thee...to enter the Triple Mystery
of the Angel, the Sword and the Grail!

Fly forth in the Phoenical Body of Light!

Soar o'er the Waters of Kha-hala, from the Capstone of
Saba-Ia unto the Circle of the Northern Stars!

Thus do I exhort Thee:
be Thou steadfast in Thine Intent;
swerve not from the deviation of Thine own Will!

Fly forth in freedom, O' Seeker!
Let starlight fletch Thy golden wings
and Space unfurl Thy Destiny's map!

RA

TEACHINGS AND PRAXES OF THE PHOENIX-VESSEL

Being
A Treatise of Magical Formulae to be
used during the Season of the Stellar Empowerment

IA-RA-KU



Preliminary Comment

The following section of the Grimoire concerns the arcana of the Phoenix-vessel and the transmission of its fourteen stellar empowerments between the Rites of Ia and Ku, that is, between June 7th and June 21st respectively. Those whom have passed through the Mysterium of Al Thu'ban and have therein fulfilled the initial consecration of the Phoenix-vessel should utilise the following praxes and formulae as the basis for the reception of the Sidereal Initiation of Ra. For upon the fourteen days between the Holy Rite of the Dragon-star and the forthcoming Rite of Ku, the fourteen stellar empowerments of the Phoenix shall hereby be transmitted to the initiate of the Crooked Path.

Working Procedure

Upon each day of this initiatory procedure let the Seeker be gathered before the Shrine of Azh'taus; and there, upon the altar of the Royal Arte, let the vessel of the Phoenix be placed before the Dragon-vessel – even in the ordained manner of symbolic location revealed within the Consummation of the Thu'ban Rite.

Each session of the practice should commence with offerings of light and perfume; candles should be lit and incense used to thurify the vessels. Thereafter, in order to cast the circle of protection, the basic form of 'Hallowing the Kingdom' should be used. The praxis of Shua – 'Opening the Mouth of Enchantment' – may also be employed to strengthen the aethyric sphere of light about the place of working.

When the circle of the nine rings and the ten directions has been cast and stabilised, the Phoenix-vessel should be opened and the specific enchantments appointed for the day should be worked through with due care and patience. All offerings of substance, essence and imaginal form should be made with honour and reverence. When the session of practice has been completed, all thought, word and deed should be visualised as entering the mouth of the vessel – dissolving into the divine body of the Phoenix. When all has been so sacrificed, the vessel should be sealed and blessed with the words of the Sorcerer's Cry: 'Bilo Bilo Hu...Ia-Ra-Azha-Ka'. This utterance serves as a means of binding and perfecting the initiatory transmission.

The Cycle of the Stellar Empowerments

Upon the first day, the five charms of consecration – such as were used in the Thu'ban Rite – should be recited over the mouth of the vessel to reaffirm its initial empowerment. Meditative focus should thereafter be placed upon the fourteen points of the Stellar Convocation, even upon the knots tied in the cord of Ia. The arcana realised through the pilgrimage of Ia should be recapitulated, point by point, and mentally offered to the vessel.

Upon the second day, the seven empowerments of Milcham-i-Azh'rail (see below) should provide the basis of practise. Especial meditative focus should be placed upon the visualised form of the Phoenix. Its force-body should be entreated to manifest within the sphere of inward vision. After contemplation, each revealed form should be mentally offered to the vessel.

Upon the third to the seventh day, the seven empowerments of Milcham-i-Azh'rail should be maintained as the basis of practise. Upon this foundation the working procedure and method should be refined and developed in the light of direct oneiric transmission and contemplative

revelation.

Upon the seventh to the thirteenth day, the Seeker should engage in the dual practice of Ia-Ra-Ku called 'Honing the Sword with the Light of Seven Stars' and 'Lustrating the Skull-bowl with the Seven Tinctures'.

Upon the fourteenth day, the Phoenix-vessel shall be cast into the pyre of the Seven Stars and thus, through the completion of the Ku ordalium, the fourteen empowerments of the Stellar Lineage of Ia-Ra-Ku shall be deemed complete.

The cycle prescribed above for the fourteen days is provided as the basis for the initiation and should be adapted according to the additional instructions which may be received by dream or by direct oral transmission.

The Offerings to the Phoenix-vessel

The primary offerings of essence made to the fetish-urn of Milcham-i-Azh'rail are imaginatively generated forms, the visualisations projected from the Mind, together with the appropriate emanations from the subtil bodies of the practitioner. The primary offerings of substance are blood and psycho-sexual emissions, the life-blood and the menses or semen of the practitioner. Additional offerings depend solely upon individual predilection and are indications of one's unique and personal empowerment. Examples of additional offerings are:- sigils of desire, talismans for wish-fulfilment, hexes for blessing or cursing, tokens of wort-cunning, seeds, stones, coins, feathers, bones, powders, and so forth.

The Method and the Function

It is taught that the aspirant who attains unto the capstone of the Sacred Mountain is called 'The Phoenix', for he stands at the threshold of the fiery starward path. The symbolic title signifies the state of the Seeker as the one who has risen above the duality of the causal realm – the flooded land – to stand upon the monad of one-pointed sentience – the primeval mound or Sacred Isle. His path, which is the perpetual return to the initiatory source, lies within and beyond the point; this direction of the Seeker's path is outwardly imaged in both space and time. His course of attainment is spatially represented as the Moment-spanning, Upright Way to the Celestial Realms. Temporally, that is, within the season of fourteen days between Ia and Ku, it is represented as the flight of the soul over the land – the motion of consciousness during the 'time' of the stellar body's incarnation. This phase of the Dragon-road is glyphed as the fourteen days of the flood-tide's abatement and signifies the duration of the stellar empowerments' manifestation and the cognate period in which the 'land' or phenomenal body is realised in a new and purified form. The manifold and divers implicits of these arcana are cast throughout the magical formulae within the various rites and adjunctive praxes undertaken during this season of the year. The Phoenix-vessel is the fetish-point or catalyst used to augment and cohere the many aspects of this mystery. The divine body of Milcham-i-Azh'rail is the representation of the magical force of Ia-Ra-Ku, the appearance of the wisdom which realises the arcanum as living gnosis.

As a fetishistic urn of sorcery, the Phoenix-vessel is treated as the image of the practitioner and is used as the repository for the magical emissions of his physical and psychic bodies.

Through the potent belief in the singular identity between the self and the vessel, all that is worked through the talismanic athanor will thus be transmuted within and through the initiate.

The transmundane function of the vessel is to serve as the medianimic receptacle of the transmitted current and as the exterior focus for the astral form assumed by the initiate. As belief is given to the vessel in knowing, the self is diverted from the hidden processes of the transmutative empowerments and thus remains poised in the silent gnosis, the bliss of pure unknowing.

The culminating sacrifice of the Phoenix-vessel in the ritual pyre of the Ku Mystery is the moment of self-transmutation and the unitive point of cohesion in the matrix of the stellar arcana. The true form of the Divine Assumption is realised solely in the ceremonial sacrifice and rebirth of the Seeker; the means to this end is transcended through its own function.

Those wishing to utilise the Full Lunation Empowerment of the Phoenix are referred to the appropriate sections of the Exordia and thereafter should adapt the ritual texts of Ra and Ku accordingly. By such means one may align oneself to the Crooked Path and enter herein by the ordeal of the Swift Gate.

THE SEVEN EMPOWERMENTS OF MILCHAM-I-AZH'RAIL

I — The First Empowerment: the Generation of the Phoenix-body

The primal empowerment is the generation of the Divine Body of Milcham-i-Azh'rail:- Gazing inwardly, the aspirant should remember the image of the hearth-fire of Ia. Within the luminous image of this remembrance, one should visualise the form of a giant, golden-feathered bird with two arms and a human face — of opposite sex to the practitioner. In its left hand is a long sword, its blade entwined with seven tongues of peacock-hued flame, and in its right hand is a skull-bowl. The sword is the means of the practice; the skull-bowl is identified with Gnosis of the Phoenix-vessel. An identity is also to be made between the sword and skull-bowl and the ritual implements of Arthana and Cup.

The aureate bird should be perceived as being born from the flames of the hearth-fire, spreading its wings wider and wider as if to bear up the very stars of heaven. The generation of the Divine Phoenix-body from the remembered hearth-fire of the Stellar Convocation unites the vision of the past with the symbol of the future; this is the basis of the primal empowerment.

O' Milcham-i-Azh'rail, Phoenix of the Blackest Gold!
Thy Sacred Body I entreat to manifest in the Shewstone of the Perfect Mind.
Arise from the burning nest of Ia, the God of Light on the Primeval Mound.
Be Thou revealed to mine Eye as the Vision in the depths of the Lapis
Smaragdina, as the Keeper of the Angles that open beyond.
Thy form I envisage: the Fire-gilded Bird, born from the Dragon-star's pyre.
Thy lucent-feather'd wings spread wide in majesty throughout the cosmos.
Thou art the Resplendent Heart of Wisdom in the abyss of limitless space.
Thou art the Summit-attainer amid the fractions of Time.

O' Milcham-i-Azh'rail! I bid Thee to arise as the Consort of the Seeker.
For Thine is the dual face of the Sun-king and Queen: the bone-white visage

of Death and the blackened mask called 'The Life of Heaven'.
Arise from the flames upon the pharos-stone of Saba-Ia,
open Thy throat to sing the lament–
the song that stilleth the million worlds.
Let the universe hearken unto the voice of Thine adamantine heart!

In Thy hands Thou dost bear the Sword that hath yet to be forged
and the Skull-bowl wrought from the sacrifice yet to be.
All Hail to Thee, Thou Image born from Yesterday and Tomorrow.
All Hail to Thee, O' Milcham-i-Azh'rail! Phoenix of the Blackest Gold!

2 – The Second Empowerment: The Black Feast of Purification

When the Divine Body of the Phoenix has been wrought in mind, stabilised in the light of internal vision and perceived as one with the opened fetish-urn, the Seeker should visualise a stream of black blood emanating from his heart and entering into the vessel – even unto the very heart of the Phoenix. This imaginal action establishes the transference of consciousness between the Seeker and the Body of Transmutation.

O' Milcham-i-Azh'rail! I offer unto Thee the black poisons of my being,
that I may freely drink from Thee the nectars of Thy blissful nature.
As one let us offer the sweet wines of our communion,
that as one we may drink the elixirs of the Elder Gods.

This visualisation should be maintained until the Seeker's blood-stream has dissolved entirely into the body of the Phoenix. The practitioner is purified by this empowerment and his flesh should be perceived as being of clear and flawless crystal. In receiving the offerings of black blood, the Phoenical Body absorbs and transmutes all into itself. As one the Mage and Image commune.

3 – The Third Empowerment: The White Feast of Purification

Above the form of the Phoenix the sphere of the Sun should be visualised, shining as at the very noontide height of its power. The Phoenix should be entreated to raise its sword to pierce the heart of the Sun. A stream of white blood is then perceived to descend, falling from the wounded heart in the body of the Sun directly into the mouth of the Phoenix. This establishes the solar empowerment of the Divine Body. This imaginal offering should be continued until the Sun itself has grown smaller and smaller, its entirety being emptied into the Body of the Phoenix.

O' Milcham-i-Azh'rail!
Lift Thou Thy blade to Heaven, seven times tongued with flame, there to cut
open the heart of the Sun, that its lifeblood may flow into Thy mouth; thus to

empower Thee as the Messenger Divine – the catalyst for the translation of the Seeker's Mind into the Circle of the Seven Stars.

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When this visualisation has been completed, the Seeker should imagine that the Divine Body of the Phoenix is enshrined within a burning pyre set at the base of his spine. The sunless sky above the Seeker should be perceived as being of pure dark space and there, within that space, seven points of light should be seen to emerge from the void.

4 – The Fourth Empowerment: the Transference of Mind through the Chromatic Refractions of the Phoenical Light

Perceiving the Phoenix enshrined within him, the Seeker should entreat it to ascend to the circle of the seven stars in a series of emanated forms:-

One by one, a bird of coloured fire should be seen to rise from the Phoenix's own heart and to ascend through the body of the practitioner – up through the crown of the head and outward – toward a stellar point in the zenith of heaven. As the bird ascends through the practitioner its flame should be perceived to illumine and purify the body, even to transform a facet of its nature and bear it upward to the Circle of Celestial Wisdom. The star to which the bird of coloured fire ascends should be seen as shining with an identical hue of light. The image of the bird should be seen to dissolve within the star and thereby to actuate the synastrian translation of the Seeker's consciousness.

O' Milcham-i-Azh'rail! Colour Thyself as the Rainbow!
Adorn Thyself as the Peacock of Heaven!

O' Milcham-i-Azh'rail Hu!
Ascend in Thy Body of Blood-red Fire
to unite the Mind with the Star of the First Aeon.

O' Milcham-i-Azh'rail Sa!
Ascend in Thy Body of Amber Fire
to unite the Mind with the Star of the Second Aeon.

O' Milcham-i-Azh'rail Ba!
Ascend in Thy Body of Saffron Fire
to unite the Mind with the Star of the Third Aeon.

O' Milcham-i-Azh'rail Ku!
Ascend in Thy Body of Viridian Fire
to unite the Mind with the Star of the Fourth Aeon.

O' Milcham-i-Azh'rail La!
Ascend in Thy Body of Azure Fire
to unite the Mind with the Star of the Fifth Æon.

O' Milcham-i-Azh-rail Tan!
Ascend in Thy Body of Indigo Fire
to unite the Mind with the Star of the Sixth Æon.

O' Milcham-i-Azh'rail Hua!
Ascend in Thy Body of Violet Fire
to unite the Mind with the Star of the Seventh Æon.

O' Milcham-i-Azh'rail I-Ia-Ka!
Colour Thyself as the Rainbow!
Adorn Thyself as the Peacock of Heaven!

5 – The Fifth Empowerment: The Agapae of the Phoenix

The seven emanations being dissolved in the seven stars and the mind being thereby offered to the Circle of Celestial Wisdom, the practitioner should exhort the primal image of the Phoenix to manifest in a manifold body of sexual pleasure.

O' Milcham-i-Azh'rail!
With the Staff of Al Faqri I knock upon the doors of the Northern Sky;
with the Hand of Self-pleasure I open the Southern Gate –
the Scarlet Door of Al Qubbah-i-Hawwah.

O' Milcham-i-Azh'rail!
Manifest Thyself as the Golden-eyed Consort,
that I may realise Thy Celestial Wisdom in the Body of Paradaisal Delight –
that I may attain the union of Boundless Space and the Ekstasis of Flesh.

Ia Ra-Khala.

After the main exhortation the mantic formula 'Ia-Ra-Khala' should be continued in the manner of a chant, and should thus serve as a sublative focus of intent during eroto-aesthetic communion. As the mantic spell is thuswise repeated the pleasure-body emanations of the Phoenix should spontaneously arise in the imagination. Therewith one should conjoin in sexual union, uniting flesh unto flesh in blissful equipoise. The physical and psychical emissions of this Agapae are to be offered to the ritual cup and should accordingly be visualised entering the skull-bowl in the right hand of the primal divine image of the Phoenix. By such means it is considered that no vital fluid truly leaves the Body of the Seeker, but rather is placed in a magical hypostasis of entity – an arcane extension of Self, wherein all essence is subject to alchymic transformation prior to its astral resorption as the Sacrament of Gnosis.

The 'Staff of Al Faqri' is the phallus and is perceived as the stave used to strike upon the seven hyperborean doors of the cosmos, the stellar gates of the North, from which the pleasure-bodies of the Phoenix will come forth to manifestation. 'Al Qubbah-i-Hawwah' signifies the vagina as 'the secret place of Life' and 'the lair of the woman-serpent'; as a celestial focus of the practice

it is identified with b Hydrus, a bright star of the Southern Pole and with the lightless sphere of the Dark Moon.

6 – The Sixth Empowerment: the Matricidal Feast of Ra

When the blissful union between the pleasure-bodies of the Phoenix and the Seeker has attained fulfilment – either by mindful absorption between the fourteen secret centres or by carnal satiation of the practitioner's desire – the emanated bodies of the coition are transformed into an offering to the vessel. The primal image of the Phoenix is therefore entreated to raise its sword and to sacrifice the pleasure-bodies which it has projected. The life-blood of the pleasure-bodies is visualised to fall within the skull-bowl and therein to mingle with the sexual emission of the Seeker. As aforesaid, the substance of all emissions should be gathered within the ritual cup, therein to distill and unify in readiness for offering unto the vessel.

O' Milcham-i-Azh'rail!
Lift Thy sword to flay the Golden Skin of Pleasure's embodiments,
that the seed and blood of coition may mingle in Thy vessel
and therein be transmuted to the Living Wisdom of Ia-Ra-Ku.

All mental images of the pleasure-bodies should be seen to dissolve within the skull-bowl of the primal image and therefrom be offered by the Divine Phoenix to the physical form of the vessel. All physical and psychical sexual effluvia resulting from the practice should here be offered from the ritual cup into the mouth of the fetish-urn.

As the vessel is fed with the myriad offerings born from the sacrificed pleasure-bodies, so it receives great empowerment and bestows blessings upon its Maker. And as the vessel is fed, so shall the Divine Body of the Phoenix be seen to grow and expand, its form filling and surrounding the physical form of the practitioner until both are perceived as one in alignment of mind, speech and action.

7 – The Seventh Empowerment: the Spirit-banquet and the Consummation of Ra

It is considered that the potent act of union, achieved between the Phoenix and the Seeker through the vehicle of the blissful emanations, serves to attract a great retinue of gods, ancestors and spirits. An innumerable crowd of entities should be visualised thronging and paying homage around the unified image of the Phoenix and the Seeker, forming ring upon ring of deific forms.

To purify the matrix of perception, Man and Angel – Cain and Azh'rail as one in the Phoenix-body of Stellar Empowerment – shall wield the sevenfold flaming sword:-

Taking up the Arthana in his left hand, the Seeker shall turn its blade throughout the entire company of entities, and as its razored edge touches each form, the body of that entity should be seen to transform into an offering of food. The field of gods and spirits is thus transformed into a feast-offering and should be seen to dissolve into the skull-bowl – even into the ritual cup of the Seeker. An offering of physical blood may here be made to the ritual cup. By this sacrifice it is considered that the illusory nature of such beings is annulled and that their powers are bestowed as a blessing upon the Mage.

Unified in the Divine Body called 'The Phoenix-child', the practitioner bears forth his Arthana and Cup as the Bloodied Knife and the Bloodied Graal in homage before the vessels of the Phoenix and the Dragon – even before the very mask and face of the arcanum.

I flay the ghosts and djinn that flock to this feast;
I transform all deities of this vision into a food-offering for the Dragon.
Through the Mouth of Milcham-i-Azh'rail, so shall it be consumed!
Through the fiery mouth of Ia-Ra-Ku...
so mote it be!

By the power of imaginal projection let every essence of sacrifice be poured into the mouth of the Phoenix-vessel.

When the physical and imaginal deeds of offering have been fulfilled, the practice shall continue by the translocation of vessel unto vessel:-

Being one in word and in deed, the Child of this Mystery shall imagine the external form of the Phoenix-vessel to be enshrined in the heart of the Dragon-vessel. The Divine Body of Milcham-i-Azh'rail, even the very flesh of the Seeker, shall then bow in homage to the Unified Image of the Mysteries.

When homage has been paid, the divinely assumed form of the Phoenix should be perceived to beat its wings and thereby to burst into a halo of wildfire. The body of the practitioner thus becomes the fiery nest upon the capstone of Ia.

Rising from the flesh of Man, the Phoenix shall be seen to fly forth into the midst of the Unified Athanors, even unto the adytum of Dragon-vessel, thereby offering itself entirely to the heart of Azhdeha. When all astral and imaginal images of the Phoenix have been dissolved in the root of the Crooked Path, the physical urn of the Phoenix should be sealed.

As a final gesture of unification, the Seeker should place his hands so as to embrace and touch the Phoenix and the Dragon-vessels simultaneously – both as one. He shall then recite the mantic seal of the practice and accomplish the secret union within his mind:-

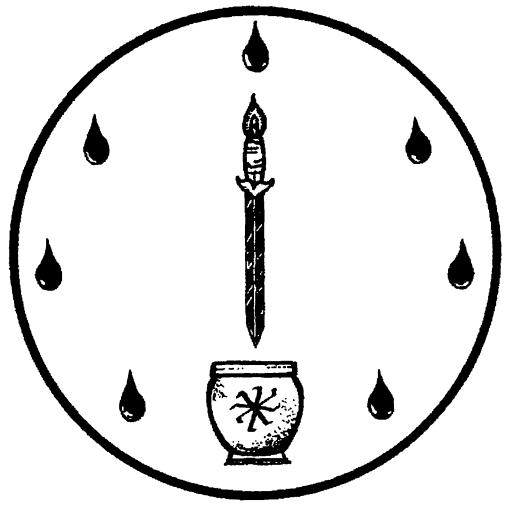
Al Shujah Ra.
Al Tannin Ra. Al Darakshan Ra.
Al Halka Ra – Al Mandal Hu-Sa-Ba-Ku-La-Tan-Hua.
Al Tais Ra. Al Sa'eqah Ra.
Al La'ta'ifa Ra.
Al Dhiban Ra. Al Auhakan Ra.
Al Boracan Ra. Al Dhih Ra.
Al Thu'ban Ra. Al Qadam Ra.
Al Ghauzar Ra.

Bilo Bilo Hu – Ia-Ra-Azha-Ka!

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HERE END THE TEACHINGS
CONCERNING THE SEVEN EMPOWERMENTS OF MILCHAM-I-AZH'RAIL.

IA-RA-KU



THE MYSTERIUM OF THE BLOODIED KNIFE AND THE BLOODIED GRAAL

The Twofold Teaching and Dual Practice

called

'Honing the Sword with the Light of Seven Stars'

and

'Lustrating the Skull-bowl with the Seven Tinctures'

Dedication

May the Initiation of this Practice reveal the Gnosis of One-pointedness –
in the Unending Leap of Al Zin-Surat,
in the Narrow Gate between the Path's Extremities,
in the Triple Axis and the Trident's Power,
in the Four-arm'd Cross of the Quadriga Draconis,
in the Fivefold Alignment of Perception celebrated at the Feast of all Senses,
in the Six-rayed Eye 'twixt Height and Depth – the Purified Light of Oracular Sight,
in the Seven jewell'd Cities that lie hidden within the Upright Bridge of Bone,
in the Eight-times Blessed Kiss of the Antient Sabbatick Wisdom,
in the Ninefold Division of Eternity revealed in the Ouroboros of the Dragon's Flesh.

May the Manifold Empowerments of Ia-Ra-Khu
be imparted to the Seeker within, upon, and beyond the Single Point.

With this Intent I undertake the exposition of this Vision, Praxis and Gnosis.

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May all Illusion be severed and cut through by the Blade of Ia-Dr'ka.
May the Transient Body of the Practitioner become the Perpetual Feast of I.

By the Fateful Gestures of the Unknown Angel's Sword
may this Arcanum be pronounced!

Opening the Way of Ia-Ra-Ku

Whosoever desires to comprehend this Arcanum – the Mysterium of the Bloodied Knife and the Bloodied Graal, let him observe its praxis and meditate upon its significance within the seasons of Ia-Ra-Ku and Hua-Ka-I. Therein let him realise, by contemplative wisdom and ritual exaction, the unity of the Point and the Path, the singularity of the Vessel and the turning Wheel of Time.

May the vehicular means of this attainment be dissolved
in the Voidful Irradiance of the One Star.

May the Grand Arcanum of the Dragon's Urn be revealed
within both the Serpent-vessel of Marriage
and the Phoenix-vessel of Stellar Transmutation.

May the Primal Severed Skull of the Dragon and the Death's-head Image of Qayin,
the sorcerer's own skull and the bone-graven Cup of Communion,
be realised as one in the Formless Vessel of the Magical Quintessence.

May the Seven Acausal Paths of Wisdom be apprehended
at the Crossroads of the Void.

May the sacrificial revelation of the Dragon's Seven Heads be realised
in the working of the Great Rites of Hu, Sa, Bha, Khu, La, Tan and Hua.

May the emanation of the Seven Rays from the height
and the mining of the Seven Metals from the deep,
the Curse of the Seven Poisons and the Blessing of the Seven Nectars,
the honing of the sword and the quenching of its blade –
be realised as a single task in drinking of the Alembroth.

May the Empowerment of this Gnosis be received in one sip of the Ambrosial Blood
– the Quintessence that floweth unceasing from the Adamantine Heart of Azhdeha.

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THE TIME OF THE PRACTICE

This practice is best undertaken for the first time during the stellar transmission period of the Phoenix-vessel Rite, that is, during the fourteen days betwixt June 7th and June 21st. It may also be worked, especially as an internal contemplative process, during the Di-gammic workings of the Marriage Rite at the end of each ritual year (see Addendum). Whosoever would practise this Twofold Teaching should pay heed to this counsel of time and suitably adapt its methods according to their own position within the course of the Dragon-wheel's turning.

The form of the practice given within the following pages is expounded for use during the Transmission of the Stellar Empowerments within the Phoenix Rite, more specifically during the second week in the cycle of fourteen days between the Great Rites of IA and KHU.

The practice should commence at noon upon the first appointed day with the working of the Zeroth Enchantment. Thereafter the Seven Enchantments should be worked one each day at midnight, beginning at midnight upon the first day and ending at midnight upon the seventh day. The Eighth Enchantment should be worked at noon upon the eighth day – prior to the working of the Khu Rite.

N.B. – Being distinct in both form and method, the texts for the Zeroth and Eighth Enchantments are given in full. Betwixt these, only the text for the First Enchantment is given in completion, this is to serve as an exemplar for the formulation of the Second to Seventh Enchantments. This manner of exposition is used in order to avoid an over-repetition of incantational texts and rubric which apply to each occasion of practice, differing only in points of symbolism and interpretation. It is the task of each aspirant to formulate the complete form of the Second to Seventh Enchantments for themselves, using the exemplar of the First Enchantment, together with the given counsel and the appended Table of Correspondences.

THE PREPARATION AND ASPIRATION

Let the practitioner be seated before the domiliciary shrine and there, upon the altar, let the Dragon-vessel be duly appointed as the centremost object. When the practice is being undertaken in the season between IA and KHU, the Vessel of the Phoenix should stand before the Dragon-vessel, even as a mask before the Hidden Face of the Crooked Path. A cloth of white silk should be laid out before both vessels and upon this the Instruments of Arte should be placed:- the Graal – the skull-hewn chalice or bowl of offering, together with the star-hewn blade of the Holy Arthana. These should be appointed to the right and left respectively. Upon the top of each vessel a single candle should be placed.

By vertu of imagination let all objects of Arte be transformed to the most meritorious of forms and appearances, likewise let each word and nuance of meaning be vivified in the all-expansiveness of the Perfect Mind.

The posture of one's body, mind and soul should be still and focused, all senses turned inward and concentrated within the singularity of initiated entity. When all is prepared, let the mind be out-turned to the purpose of the practice. Let the tides of empowerment be drawn between the postures of the flesh and the motion of thought by the inward and outward rhythms of the breath.

At the inception of practice, let a single note be struck upon the ritual bell. The candles atop the vessels should then be lit:- firstly, that upon the Dragon-vessel, and secondly, that upon

the Phoenix-vessel. Then shall the Shrine of Azh'taus be richly perfumed with incense, and thereafter, as it is written in wordless knowing, let all proceed according to the methods of the Royal Arte.

THE ZEROTH ENCHANTMENT OF IA-RA-KU

When all is prepared, let the practice commence with the utterance of the Oath. Let this be accomplished in both spoken word and in the silent posture of the heart in devotion, all being offered to the one-pointedness of intent.

0 — The Oath of Self-recognition within the Mirror of Being

I — THE INVOCATION

O' Perfect Spirit of Magical Initiation!
Emissary of the Elder Gods! Herald of the Void-flesh'd!
In Thy Name of Azh'ra-il, I honour Thee
as the Hidden Creator and Destroyer of all Beings
and as the Unknown Intercessor of the Crooked Path.

Hail to Thee, O' Peacock-feather'd Seraph!
Sublime and Ineffable Serpent-angel!
For Thou hast cast Thyself down to indwell the World of Matter
to accomplish the theandric transformation of Man: the embodiment
of All-that-is-not.

Thou hast revealed Thyself in each moment as the Lightning-bolt of Spirit.
Thou hast revealed Thyself throughout all Time as the Flaming Torch of
Initiation, passed ever onward within the Sanctuary of Our Arte. For Thy
Revelation as the Black Light, shining forth from within, I pay homage
unto Thee with the sworn utterance of this Oath:-

II — THE RECOGNITION

In the Mirror of Illusions that doth compass
the Boundless Field of the Universe,
I acknowledge my present form of existence as the Unhewn Stone —
as the primeval body which Thou hast made —
as the eternal self-born progeny of Thy nature,

wrought from the seven handfuls of earth
stolen from the heart of the World.

In the Looking-glass of the Sacred Shrine, the Infinite-angled Shewstone of all Possible Perception,- even in the Single-faced Mirror of Being, I acknowledge and recognize my Self, forever becoming in the midst of the Great Ordeal:- All Things exist for the reification of the Void, for the Sacred Ordalium of Alchymic Transmutation. For all that is must pass through the Forge of Thy Making and Thy Taking, to feed the flame, perchance to die and be no more, or else to attain the nature of the Dragon — to pass through the fire and go forth beyond,
unique and free in the ever-changing likeness of Thee.

All that is profane, within and without the present existence,
is the offering of exile.
It shall forever be sacrificed to nourish the fire of transmutation,
to change in the athanor of purification or else to be no more.

All that is pure, within and without the present existence, shall leap the flame anew with each moment — to keep and claim the wayward road through the aeons —
to realise the Crooked Path of the Great Ordeal.

Betwixt the Fall and the Rise, the Exile and the Return,
the Way of Sacrifice maketh Man whole!

III — THE OATH

This is Thy Secret, O' Azh'ra-il! —
That We, Thy Wise-blood'd Children, are one with the Spiritual Essence of the Fire.
We are the Souls of the Dragon's Race, immortal midst all mortal kind;
existent for the manifestation of They-who-are-not,
born for the Incarnation of the Elder Gods.

O' Azh'ra-il, I acknowledge my Self at the crossroads of the ordalium.
I honour the primordial hearth of the Witch-fire that lieth within mine own heart.

I acknowledge Thine Eye as the Vision-beholder:
the Oath-taker in the Mirror of Self-recognition.

I acknowledge Thine Hand as mine own,
as the Living Symbol of the First-born Master of the Forge —

as the Hand that hath mined the World's heart
and hath here drawn forth the substance of mine own nature.

I acknowledge the Body of Present Existence as the root of all matter, the basis of the seven metals. And therefore do I swear unto this Oath – to draw the Master's Sword from out the unhewn stone, to obtain the voidful flesh of the Gods, and to realise the self-existence of I within the adytum of Elder Worship.
Therefore do I swear to seek the Way of Perfection –
to sacrifice the Body of All within the Vessel of Azhdeha,
to sacrifice the Body of All
upon the Eight-spoked Wheel of the Blood-acre,
to sacrifice the Body of All
upon the Feast-table of Qayin Azhaka.
By mine Offering may I nourish the Companie of all the Dragon's brood.

O' Azh'ra-il!
Thine is the Mystery of the Black Feast:
the Eternal Resurrection of the Primordial I.

All must be slain for the apocatastasis of Qayin:
the perfection of all in the Dragon's Name.

.....

One should now prostrate before the Shrine, visualising the deed of a single bow to be multiplied one-hundred thousand times. One should then clearly imagine all space and time to resound with a single note of the bone-trumpet. This attracts the attention of all Gods and Spirits. Then, with one's hands in a gesture of prayer, one should mindfully offer the prostrations and the sound of the trumpet to the heart of the Sacred Vessel.

I – The Zeroth Assumption of the Sword-form

The Oath being taken, visualise the Phoenix-vessel as a Sphere of Pure Clear Light – the Circle-point of I-IA. In mind and heart, one should offer the entirety of one's being there-to with the utterance of the words:-

I, who am the unhewn stone, the root of all matter,
the heart in whom the seven metals sleep,
here offer myself to the Athanor of Azh'taus –
to the Unnumbered Circle of I-IA –
that the form of the Master's Sword may be drawn from within me.

.....

The practitioner's entirety is hereby centred within the Sphere of Light. Therein one should visualise oneself in the form of a sword wrought of black-golden metal. Concentrating upon this visualisation, one should continue thus, using the words of the incantation below to augment the development of the vision.

Sword of the Path-opener, Holy Arthana! Power of the Illusion-splitter!
Thou Fiery Blade of Blackest Gold,
that whirleth and turneth in every direction!
Here open the Circle: Al Mandal I-IA-KA.

Let the arc of Thy pathway traverse the Rainbow'd Arch of the Aeons.
Let Thine unyielding stroke cut straight to the mid-point of Existence.

O' Holy Arthana! All-Powerful Sword of Ka-i'ra!
Here open the Flesh of the Cosmos — as one in the Bliss of Perfect Ekstasis.
Divide the Body of the Endless Night;
pierce Thou the Keystone of the Black Sun's Light.
Here open the Eye of the Blessed Sight
to the Vision of the Seven-rayed Lodestar;
here open the interior way that the Seeker may journey outside!

O' Holy Arthana! Create the sky-hole that leadeth to all Other!
Open the seven acausal ways for the menstruum of infinity!

Open the gates for the blood-inundation,
from the Radiant Heart of the Great Opposer,
from the Flowering Kteis of the Great Destroyer.

From within the Primal Skull of the All-Transgressor...
let the Seven Crowned Heads of the Dragon be revealed!

HU-SA-BA-KU-LA-TAN-HUA

II — The Severing of the Zeroth Head: Consecration of the Skull-bowl

One should reside in meditation upon the Vision of the Sword spinning and whirling through all possible directions of Time and Space. When this has been established in clarity, the blade should be seen to turn ever faster throughout the All-encompassing Sphere of Light, and then suddenly to turn against its origin: the mind which is visualising it, the source from whence its form has arisen. The blade should thus be seen to fall upon one's own neck, severing one's head and thus creating the Graal: the skull-bowl of offering. One should accordingly perceive the chalice or offering-bowl as being one's own severed head. In this meditation, one should recite:-

O' Draku Sept-ta'us! Star of the Heptanomis!
Thou Scintillant Door to the Boundless Void!
O' Concealed Head of the Dragon, Unseen Monarch of the Seven Crowns!
By the zeroth swordstroke, Thou art felled to lie within the Earthen Circle
as the borderless bowl of the skull – the primordial sensorium –
the primal severed head of Azha.

From Thine exaltation at the midpoint of all,
cast forth the Illuminatrix of the Seven Powers.
Send forth the Rays of Seven Colours;
weave the Sky-web of the Time-beyond-time!

Ia-Draku-Sabatala-Hu-Hua-Ra-Ka! (recite x 3)

In the Heights be Thou the Empyreal Forge, lit by the Seven Polestars.
In the Depths be Thou the Infernal Forge
to receive the offering of the Sorcerer's Flesh!

III – The Lustration of the Skull-bowl

One should now take up the physical form of the Arthana, the sacrificial dagger, and swiftly touch it to the flame a-top the Phoenix-vessel. The blade should then be used to cut one's own flesh in order to make an offering of blood to the skull-bowl. To augment these deeds the following charm may be used.

O' Holy Arthana, Thou Darkly Aureate Image
of mine own Self-transmutation,
Thou art enflamed by Thy turning within the Abyss of the Ten Directions.
Thou art honed in the rainbow'd brilliance of IA;
Thou art radiant in the nigrescence of I.

As Thou hast turned outward to cleave the horizon of perception,
so now Thou art turned inward to cleave the Body of Present Existence.
O' Holy Arthana! Commit the nuptial murder 'twixt Initiate and Intercessor.
Here sever the Offerings of Exile and cast down mine own blood
to the chalice of Azh-Ta'us.
Here cut through all obstacles to reveal the Secret Nature of the Dragon:
the Serpent-soul in the Flesh of Qayin, the Forbidden Fire Within.

Having made the offering of blood to the bowl, one should meditate upon the deed as the offering of one's present awareness to the primordial head of the Dragon, and thus signifiying the return of one's being to the source of initiatory consciousness. One should also contemplate the

blood-offering as the sacrifice of the Self's profane and illusory nature, as the sloughing of all impurities to the cup of transmutation. This process may be empowered by an adjunctive sexual offering – a sacrifice of semen or vaginal secretions poured into the bowl. Finally, one should perceive the substance in the bowl as the offering of one's own severed tongue. By this sacrifice the aspirant may purify the vehicle of speech.

The Great Feast-offering I give for the sake of all Beings...
the gift of my mortal mind I bestow to nourish the sentience of All,
the gift of my blood to feed the heart of All,
the gift of my sexual fluids to sate the passions of all Living,
and the gift of my tongue to purify the Speech of all Beings.
Without retaining a single droplet for myself,
The White Feast of Poisons I give unto all Other!

IV – The Tempering of the Blade

Having completed the meditation upon the bowl and its contents, one should place the bowl to one side and take up the Arthana. Holding the dagger in both hands, touch it once more to the flame upon the Phoenix-vessel. This time the blade should be held there until its tip is imbued with heat. The dagger should then simply be held in both hands and visualised as glowing with the appropriate hue at the centre of the Earthen Circle (see Table of Correspondences). In this meditation, one should recite:-

The Master's fiery blade hath exacted the sacrificial deed
according to the Arcana of I.
By the Mystery of the Peacock-angel's Feast and the Great Ordeal Within,
the Profane hath been downcast – into exile without return.
May this Sacrifice now serve to purify the Body of Manifestation –
for the feast of this present devotion and for the greater feast to come.

Behold! The Offerings of the Seeker
have lustrated the Cauldron of Transformation.
By Bloodied Knife and Bloodied Graal,
the Mirage of Presence is cloven in twain.

O' Holy Arthana, I lay Thy Star-molten form
upon the anvil of the World's heart.
I place Thee within the Earthen Circle of Our Most Noble and Sacred Arte.
May the Breath of the Elder Gods be upon Thee –
to hallow Thee a-first time within the Fourteen Shrines of Hu,
to hallow Thee a-second time within the Fourteen Celestial Palaces of Ia
and to hallow Thee a-third time within the Necropoles of Hua.

With the Words of this Enchantment I sing Thee and meld Thee,
shape Thee and know Thee.

May the Manifold Deeds of the Dragon-wheel be upon Thee –
each step to smite Thee with the hammer-blow,
each task to perfect Thee within the Fires of Qayin.

.....

V – The Quenching of the Blade

The fire-heated dagger should then be used to stir the contents of the offering bowl. This deed signifies the quenching of the blade, the crystallisation of the aspirant's sentience as attained within the Transvoked Circle of Arte and the cognate transmutation of the sacrificial offerings into the stellar menstruum of the Ophidian Numen: the elixirs or sacred venoms transmitted from the Circle of the Seven Polestars – the Heptaktis of the Draconian Psyche. The mundane offering of bodily mumia should be perceived as both the emanation of luminous magical power from the starry height and as the metal or redeemed matter of transmutation mined from the deep.

VI – The Zeroth Consecrations of the Seeker with the Wine of the Graal

The venom-tipped blade should then be uplifted and used to consecrate the named parts of the apirant's body:- firstly, the Draconic blessing point – the tip of the tongue, and secondly, the axial locations in the path of the Dragon's spine – the crown of the head, the heart and the coccyx.

O' Azhdeha! O' Azh'taus!
Let Thy Sevenfold Elixir anoint me
with each rise and fall of the Angel's Sword.
By the deeds of mine own consecration let all sentient beings be sanctified –
let the Body Entire be purified for the Greater Feast to come!

Let the Bane and the Blessing of the Double-edged Blade
lie upon the Two-fold Tongue of Serpent and Man –
that both as one may speak this Charm;
that all as one – in Silence – the Secret Kiss may know.

Here hele and hallow the Point of Al Shujah,
to reveal and bespeak Thy Logoi within the Sevenfold Double-house.

.....

By the touch of the blade to the tongue,
to the crown of the head, the heart, and the root of the spine –
let the empowerment and on-lay of the Master's Mark be made.
Let the Ophidian Flame illumine the House and Blood-line of Azh'rail.

O' Void-crowned Head of I-IA-R'KA!
Thou art self-arisen in the Place of Emptiness.
By Thy Royal Power create and illumine
the All-angled Diamond of Flawless Black Light.
Reveal and inflame the Zeroth Jewel,
unveil the Lumina in the placeless shrine of the body:
unlock the Gateless Gate to the Hidden Temple,
open the way into the Kingdom of Qayin.

By the Bloodied Knife of Qayin Azhaka,
quenched in the Wine of I-IA-RA KA,
let the Unhewn Stone be graven in the Image that is Not.
Let the Body of Present Existence attain the realisation of the Voidful Self:
the unique freedom of the Gods made Flesh!

VII – The Consummation of the Zeroth Enchantment

The aspirant should now recite the spell and mantic formulae of consummation, as given below, visualising the absorption of all mental projections into the sacred wines within the skull-bowl. At the completion of this inner task, the dagger should be used to extinguish the candle upon the Phoenix-vessel. After removing the candle, the contents of the bowl may then be poured forth into the vessel's mouth. The rainbow'd light of the bowl should be absorbed into the Clear Luminosity of the vessel. This process may be sealed using the Charms of the Phoenix-vessel and the appropriate form of the practice known as 'Hallowing the Kingdom'.

In times other than that of the Phoenix Rite, the contents of the bowl should be poured within a servitor vessel and kept there until they may be offered to the Dragon-urn's mouth at the appropriate time of the next Oracle Rite. If being practised during the Ka Rite the offerings should be poured – in mind or in matter – directly into the Dragon-vessel.

O' Milcham-i-Azh'rail! Thou Unknown Angel!
Wielder of the Sword between Serpent and Man!

By this Wisdom of IA-RA-KU,
the honing of the Holy Arthana and the lustration of the Skull-graal,
open the Gate of the Double-way for the Sidereal Daimon of Initiation.

Here create the Road that leadeth Outside,
here mark and make the Pathless Path that entereth in from Beyond!

O' Monarch of the Aeon of Aeons!
Come forth from the Void and into the Void.
Be Thou here the Triune Void Enfleshed!

By the Words of Magical Power:

I-DRA-KU AZH-TA-US I-IA-KU SA-BA-TA-LA HU-HUA-RA-KA

So mote it be!

To conclude the session of practice one should offer a single prostration to the shrine as at the beginning of the devotion. One should then imagine that a single note of the bone-trumpet resounds throughout all Time and Space, dismissing the sated host of beings whom have flocked unto the Banquet. With hands back-to-back in the gesture of the Backwards Prayer, one should visualise that all entities rush swiftly into the heart of the Dragon-vessel.

Finally, the Phoenix-vessel should be closed and the dagger used to extinguish the flame a-top the Dragon-vessel. All emanations of Thought, Word and Deed should be sealed and bound, offered in silence to the heart of Azhdeha.

THE FIRST ENCHANTMENT OF IA-RA-KU

Seated before the shrine at midnight upon the first day, let all be prepared according to the manner and method of Arte. The practice should commence, as at the midday working of the Zeroth Enchantment, with the Oath of Self-recognition.

I – The First Assumption of the Sword-form

The Oath being taken and the Invisible Companie called unto the Shrine, one should visualise the Phoenix-vessel as a Blood-red Point within a Sphere of Clear Luminosity. Residing in this meditation one should offer one's entirety there-to, augmenting the vision with the words:-

I, who am the Unhewn Stone, the imageless one,
the monolith standing at the first day of Creation,
here offer myself to the Athanor of Azh'taus – to the Unborn Circle of HU –
that the first manifestation of the Master's Sword may be born from mine ordeal.

.....

Having centred awareness within the Sphere of Light, one should visualise oneself in the form of an upright sword wrought of silver metal. The sword should be perceived to emerge from the Blood-red Point within the Circle of Luminosity and to reach upward to the zenith of the sky. Concentrating upon the ascendant emanation of the sword, one should use the incantation below to augment the development of the vision.

O' Holy Arthana! In Thy Body of Shining Argent I ascend to pierce the Star of Stars!
By the first stroke to the zenith of heaven, I touch the Sword-point to the Primal Skull,
to the Birth-place and Sepulchre of the Dragon's First Revealed Head.
By this Deed I open the First Gate within the Circle of the Never-setting Stars;
I pierce the Empyrean Body to reveal the Star Al Danab al Daiajah.
In the Field of Midnight I behold the Vision of Hu-Azhaka.

The tip of the sword should be visualised piercing the star Deneb – (α *Cygni*). From the opened point of the stellar gateway an emanation of blood-red light should be seen to fall through the silver blade and immerse all awareness.

Mantic formula of the stellar empowerment:
AL DANAB HU-AZHAKA

During this part of the practice, and whilst using the mantic formula, the sword should be absorbed into the stellar point, therein to abide in readiness – like the lightning-bolt of inspiration awaiting the moment for its descent.

II – The Severing of the First Head: Consecration of the Skull-bowl

With the final exclamation of the mantic chant let the sword be visualised to fall earthward from the stellar point of Al Deneb, to descend and re-enter the mind from whence its form once arose. The blade should be seen to strike at one's own neck, severing one's head and thus begetting the form of the offering-bowl. One should accordingly contemplate the singular identity of the offering-bowl and one's own severed head. Residing in this meditation, one should perceive the bowl as an upturned skull formed of clear crystal, surrounded by an illimitable aura of glowing blood-red light. To develop this stage of the practice, the following incantation may be utilised.

As the Infinite Sphere of the Void doth turn full-circle around me,
so now do I turn the blade within, to sever the First Crowned Head of the Dragon.

O' Al Danab Hu-Azhaka, by the stroke of the Moon-blessed blade of silver,
Thou art felled to lie within the Earthen Circle
as the Incarnadine Horizon of Al Mandal Hu.

O' Graal of Bone, transformed in Mind to Clearest Crystal,
ensorcelled with Blood-red Light, Thou art become the First Fallen Image of Sacrifice!

Thou art the Severed Head of Azhdeha that drinketh the heart-blood of
every mortal life.
Thou art the first-form'd Idol of Our Holy Abomination,
concealed in the murd'rous union of Man and Snake,
revealed in the Birth of the Turnskin Child.

Thou art the Chalice of the World's blood,
the Shewstone forth-speaking the Stellar Gnosis of Hu.

Hu-Ia-Draku-Sabatala-Hu-Hua-Ra-Ka (recite × 3)

.....

III – The First Lustration of the Skull-bowl

Taking up the ritual dagger, touch it lightly to the flame a-top the Phoenix-vessel. This gesture accomplished, one should then employ the Arthana to exact an offering of blood: the first enumerated libation of the skull-bowl.

O' Holy Arthana! O' Zhu'l-fiqrar-Hu!
Thou Silvern Image of mine own Self-transmutation!
Thou art honed by Thy turning within the Celestial Point of IA-HU.
Thou art enflamed by the blood-red coals within the starry forge of Al Danab.

O' Keen-edged Divider! Void-born Uniter of Abyssal Height to Abyssal Deep!
As Thou dost ascend and descend in Thy Body of Light 'twixt Star and Earthen Shrine,
so let Thy Body of Shadow fall and rise 'twixt Earthen Shrine and Tomb.
Through this Duality of the Upright Path exact the single deed of sacrifice:
the All-Offering given for the Realisation of Self within the Double-ouroboros of HU.

Let the blade be turned to cleave the Body of Present Existence, to cut through all that obscureth the Arcanum and to sever all that is profane to the purpose of HU.

This offering of blood I make and here consecrate
as the magical banquet of mine own flesh,
given for both Serpent and Man, and here transformed for the Perfection of
all Spirits who dwell within the Conclave of Hu-Azha.

Having made the offering of blood to the bowl, visualise its substance as the sacrificial out-pouring of all bodily fluids and as the especial offering of one's own eyes. In a manner and method like unto that of the Zeroth Enchantment, one should then proceed to meditate upon the deed as the offering of his awareness to the first head of the Dragon: the Conclave of the Hu Arcana.

The Great Feast-offering I give for the sake of all Beings in the Conclave of Hu-Azha...
the gift of ceaselessly flowing blood I bestow to fill the veins of all flesh,
the gift of my tears and all bodily fluids to sate the thirst of the Spirits,
and the especial gift of my eyes to purify the Sight of All.

Let these offerings be drawn from my own body and be pour'd forth into the Graal of a Thousand Miracles as the menstruum for the Turnskin's begetting.

Without retaining a single droplet for myself,
The Crimson Feast of Poisons I give unto all Other.

.....

IV – V

The procedure and method for the fourth and fifth steps of the practice – the Tempering and Quenching of the Blade – are to be worked in the manner as previously stated in the appropriate sections of the Zeroth Enchantment.

VI – The First Consecration of the Seeker with the Wine of the Graal

The blade should then be used to consecrate the named parts of the body: the eyes and the crown of the head. This should be done by touching and cross-signing the body-point with the tip of the blade and by visualising the stellar empowerment being transmitted into the vehicle of flesh.

O' Azhdeha! O' Azh-Ta'us!
The Blood of Thy First Severed Head is the Elixir of Living Truth within the Circle of Hu. Thy Blood is the Wisdom of Qayin Hu-Azhaka pour'd forth from the Fount of Heaven.
Thy Blood is the Communicant of Gnosis, the Venom dripping from the Angel's Sword: the Fiery Alembroth that filleth and perfecteth the Earthen Vessel of Arte.

From the Celestial Height and the Infernal Deep,
from the Crimson Point of Al Danab to the World-field of Hu,
let the Blood-fire issue forth, billowing from the sky-wound in menarchal flow,
bestowing the Vagitus of the Secret Utterance: the death-born breath of life.

Purify me, O' Thou Light of the First Aeon! First Radix of the Heptanomis!
Let the blade draw forth Thy radiance to enter the Column:
the Axis of Flesh and the Lineage of Spirit.

By the deeds of mine own consecration let all sentient beings be sanctified –
let the Body Entire be purified for the Greater Feast to come!

O' Holy Arthana! Sword of Ka-i'ra!
Here hele and hallow the Points of Al Tannin and Al Darakshan.

Bestow Oracular Vision upon the Double-body of the Light-bearer and the Night – wanderer. Open the Way for the Divagant Procession: the Path of the Living and the Mighty Dead.

Let the Radiance within the Sword empower the Twin Domains of Perception, anointing the carnal eyes of all beings with the stellar elixirs of Al Danab al Daiajah, thus to liberate the senses from their mortal confine – to reveal the Vision of Hu-Azhaka.

O' Crown'd Head of Hu! Thou art fallen to Thine Earthen Throne! By Thy Royal Power create and illumine the Flawless Crystal Gem of All-Pervasive Light. Reveal and inflame the First Jewel that it may shine within the spine of mortal man: Unlock the Thousand Gates to the Lightning-walled City in the Hallowed Kingdom of Qayin.

By the Bloodied Knife quenched in the Wine of Hu, let the Unhewn Stone be graven in the Image that is Not. Let the Body of Present Existence attain the realisation of the Voidful Self: the unique freedom of the Gods made Flesh!

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VII – The Consummation of the First Enchantment

See Section VII of the Zeroth Enchantment for method, procedure and textual basis.

O' Monarch of the First Aeon, come forth from the Void and into the Void! By the Double-way of the Non-dual Truth, here take Thou Thy Flesh!

By the Words of Magical Power:

HU-DRA-KU AZH-TA-US HU-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

So mote it be!

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...

HERE ENDETH THE FIRST ENCHANTMENT OF IA-RA-KU

Counsel concerning the formulation of the Second to the Seventh Enchantments

Using the exemplar of both the Zeroth and First Enchantment, together with the appended Table of Correspondences and the following counsel, let the aspirant formulate the Second to the Seventh Enchantments of Ia-Ra-Ku. Let each practitioner be most diligent in the accomplishment of this task, heeding well the counsel of both the Visible and the Invisible Grammary.

BASIC WORKING PROCEDURE

0) **Preliminaries:**

Upon each day let the praxis begin with the Oath, the Prostration, and the Summoning of the Invisible Host of Gods and Spirits.

The preliminary deeds accomplished, let the Eye of Vision be opened to perceive the Point within the Sphere of Luminosity – transforming with each day to the appropriate hue in the prismatic scale.

1) **The Assumption of the Arthana's Form:**

Attaining to the focus of sentience in the Point and Circle of Light, the body should be mindfully transformed to the Mystical Form of the Holy Arthana. With each day let the sword arise in new substance, attaining the appropriate alchymic form to accomplish the skyward ascent to the Circle of the Great Year.

Upon the second day, let the iron sword arise as the unity of every battle-blade, bloodied fang and tooth of predation. By the words of stellar empowerment – 'AL DERAMIN SA', let it ascend to open the celestial gate of the Dragon's second revealed head.

Upon the third day, let the mercurial sword arise as the unity of every divine and victorious means serving to bear the powers of mortal belief – as one with the swiftness of thought and filled with the assertion of all righteous faith. By the words of stellar empowerment – 'AL KI-BLAH BA', let it ascend to open the celestial gate of the Dragon's third revealed head.

Upon the fourth day, let the brazen sword arise as the unity of every power which has asserted the birth-right of mortal man – as one with every weapon of will which has fought with trust in the sacred folly of destiny. By the words of stellar empowerment – 'AL THU'BAN KU', let it ascend to open the celestial gate of the Dragon's fourth revealed head.

Upon the fifth day, let the copper sword arise as the unity of every weapon, instrument and power used for the propagation of the flesh and for the satiation of carnal pleasure – whether for lust, love, or for the sake of procreation. By the words of stellar empowerment – 'AL PHEIA LA' – let it ascend to open the celestial gate of the Dragon's fifth revealed head.

Upon the sixth day, let the leaden sword arise as the unity of every fatal means whereby a life is brought to its end. By the words of stellar empowerment – 'AL JATHIYAH TAN', let it ascend to open the celestial gate of the Dragon's sixth revealed head.

Upon the seventh day, let the sword of white gold arise as the unity of every power and means striving to conquer Death. By the words of stellar empowerment – 'NASRUVAKA HUA' – let it ascend to open the celestial gate of the Dragon's seventh revealed head.

2) The Severing of the Head: the Consecration of the Skull-bowl:

When the sword has arisen and attained absorption into the point of stellar focus, let it be sensed as the unborn lightning of a storm – brooding at the threshold of earthward descent.

Filled with the radiance of its guardian star, the sword should be perceived to fall – to re-enter the mind from whence it arose. By this deed, the sword shall strike at the aspirant's neck and, each day anew, shall sever his head. The vision of the severed head should be unified with the physical presence of the offering-bowl; by such means the Graal shall be perceived as the up-turned skull: the manifest vehicle of the Draconick sentience fallen to the Finitor of the Earthen Domain.

Upon the second day the severed head shall beget the Skull-bowl of Ruby, surrounded with the amber fires of Sa. (Mantra = SA IA DRAKU SABATALA HU HUA RA KA)

Upon the third day the severed head shall beget the Skull-bowl of Opal, surrounded with the saffron fires of Ba. (Mantra = BA IA DRAKU SABATALA HU HUA RA KA)

Upon the fourth day the severed head shall beget the Skull-bowl of Emerald, surrounded by the verdant fires of Ku. (Mantra = KU IA DRAKU SABATALA HU HUA RA KA)

Upon the fifth day the severed head shall beget the Skull-bowl of Sapphire, surrounded by the azure fires of La. (Mantra = LA IA DRAKU SABATALA HU HUA RA KA)

Upon the sixth day the severed head shall beget the Skull-bowl of Lapis Lazuli, surrounded by the indigo fires of Tan. (Mantra = TAN IA DRAKU SABATALA HU HUA RA KA)

Upon the seventh day the severed head shall beget the Skull-bowl of White Diamond, surrounded by the purple fires of Hua. (Mantra = HUA IA DRAKU SABATALA HU HUA RA KA)

3) The Lustration of the Skull-bowl:

The cup or bowl being mindfully transformed into the reificatory vehicle for one of the Seven Minds of Gnosis, the aspirant should take up the ritual dagger – touch its tip to the candle-flame and instantly realise it to be one with the Sword of Ka-i'ra – and therewith should make an offering of blood unto the Graal.

Having made the offering of blood to the Graal, the aspirant should meditate upon his offering

and mindfully transform its substance into the Sacrificial Feast appropriate to the day. By this means the offering of blood shall become the gift of the aspirant's entire body unto all the gods, spirits and beings within the Conclaves of the Draconick Circle. One should imagine that the Feast is bestowed upon the entities in the appropriate realm and that each being is nourished and perfected thereby – in readiness for the Greater Feast to come.

Upon the second day let the offering be perceived as the Sacrificial Feast of brain-flesh, hair and marrow: the Amber Feast of Poisons given to all entity in the Conclave of Sa.

Upon the third day let the offering be perceived as the Sacrificial Feast of bones and sinew: the Saffron Feast of Poisons given to all entity in the Conclave of Ba.

Upon the fourth day let the offering be perceived as the Sacrificial Feast of the heart and its blood, together with one's skin and vertebrae: the Verdant Feast of Poisons given to all entity in the Conclave of Ku.

Upon the fifth day let the offering be perceived as the Sacrificial Feast of one's hands, arms, fat, semen or menses: the Azure Feast of Poisons given to all entity in the Conclave of La.

Upon the sixth day let the offering be perceived as the Sacrificial Feast of one's flesh and muscle stripped from the bone: the Indigo Feast of Poisons given to all entity in the Conclave of Tan.

Upon the seventh day let the offering be perceived as the Sacrificial Feast of one's legs and feet: the Purple Feast of Poisons given to all entity in the Conclave of Hua.

4) The Tempering of the Sword:

Having completed the meditative transformation of the bowl and its contents, one should turn one's attention to the Arthana. In accord with the directions and incantations given in the Zeroth Enchantment, one should hold the dagger in both hands and touch it once more to the candle-flame. In so doing, one should mindfully envisage that its entire form is afire with the appropriate radiance of Time and is being tempered by one's intent at the mystical centre of the Earthen Circle.

5) The Quenching of the Blade

The fire-heated dagger should now be used to stir the contents of the offering bowl or cup. This should be accomplished by fourteen withershins or 'star-wise' churnings of the Feast-offering with the glowing tip of the Arthana. By this deed one should imagine that the offering is transformed into the sidereal menstruum of the Dragon.

6) The Consecration of the Body with the Wine of the Graal

Once the Arthana has been fully quenched in the contents of the bowl, the envenomed tip of its blade is used to anoint different zones of the body and thus transmit the sidereal numen directly into the vehicle of the Seeker's flesh. As this is being accomplished one should consider that all

beings are similarly consecrated and purified – sanctified for the Greater Feast to come. This part of the practice serves to empower the vehicula of all manifestation through the blessing-points of the Dragon-body and also, via seven axial locations in the spine, to establish avenues of continuing ingression for the sidereal numen into the initiatic body of entity. The reificatory path of the celestial serpent's descent is hereby cast forth through the spine of Man, opening the gates into the 'seven jewelled cities' and thus unveiling the Visions of the Great Minds of Gnosis unto the All-seeing Eye of Revelation.

On the second day let the iron blade anoint the blessing-point and axial location at the centre of the brow. Let the dual gateway be opened into the City of the Initiatic Mind – the Timeless Domain of Thought to Thought Alignment between the Seeker and Qayin Azhaka.

On the third day let the mercurial blade anoint the blessing-points at the left and right sides of the brow, and also at the left and right horns of the womb. Thereafter let the axial location of the throat be blessed – to open the gate into the City of Perpetual Prayer, whose walls are guarded on every side with the Musick of the Nine Conclaves of Time.

On the fourth day let the brazen blade anoint the blessing-point and axial location at the heart. Let the gate be opened into the City of the Seven-rayed Sun, whose outer precincts are garlanded with the hearts of gods and men, laid in offering upon a million flayed skins and all bewreathed with chains of crystal vertebræ.

On the fifth day let the copper blade anoint the blessing-points of the hands, elbows and shoulders. Thereafter let the axial location of the navel be consecrated – thus to open the gate into the City of Adoration, whose walls are disguised by the Thousand Mirrors of Outward Appearance.

On the sixth day let the leaden blade anoint the blessing-points of the left and the right shoulder-blades. Thereafter let the axial location of the secret place 'twixt navel and coccyx be blessed – thus to open the gate into the City of the Endless Banquet, whose precincts are filled with the continual funeral-feasts of all living.

On the seventh day let the blade of white gold anoint the blessing-points of the thighs, knees and feet for both the right and left legs. Thereafter let the axial location of the coccyx – the root of the spine – be blessed; thus to open the gate into the City of the Revenant,- the Necropolis whose walls are garlanded with the rotting sloughs of every corpse and fallen beast, and yet are as sweet unto the sense of smell as a thousand wreaths of nectareous flowers.

7) The Consummation

When the bodily zones have been blessed and anointed, the practitioner should call forth the Sovereign Initiatic Power of the Named Star – to simultaneously arise from within the flesh and to come forth from beyond the sidereal light of heaven, both as one to enter and empower the Seeker's being.

When this has been accomplished, albeit in a fleeting moment of realisation, the practice should be steadily concluded,- all offerings of mind and matter should be given unto the focus of the rite; all as one should be returned to the point of primal empowerment. The directions for this stage of the practice are given at the end of the Zeroth Enchantment.

By the Words of Magical Power, let the devotions be complete.

Upon the second day:-

SA-DRAKU-AZH-TA-US SA-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

Upon the third day:-

BA-DRAKU-AZH-TA-US BA-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

Upon the fourth day:-

KU-DRAKU-AZH-TA-US KU-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

Upon the fifth day:-

LA-DRAKU-AZH-TA-US LA-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

Upon the sixth day:-

TAN-DRAKU-AZH-TA-US TAN-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

Upon the seventh day:-

HUA-DRAKU-AZH-TA-US HUA-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

.....

Here endeth the counsel concerning the formulation of the Second to the Seventh Enchantments of Ia-Ra-Ku

.....

The Eighth Enchantment of Ia-Ra-Ku

Be gathered in solitude, O' Seeker, before the Shrine of the Sacred Vessel. Let the Arcanum of the Eighth Enchantment be revealed through the mindful realisation of its word.

O' Azh'ra-il! Before Thee I arise in the Image of Thine own victory!
I stand upon the Good Earth of Kahu, with hands held high in the Sign of
Backwards Prayer — self-arisen in devotion
from the deed of seven-hundred thousand prostrations,
self-summon'd in the form of all living things
by the final note upon the trumpet of bone!
In the Mirror of Thine own Self-recognition, the Oath of Biqa is complete!

O' Voidful Globe of Light without Limit,
Rainbow-lit Sphere with a Thousand Wings!
Encircle me this moment, for I am Thy Heart — the Point without dimension:
the Ur'nowl Stone of the Quintessence, hewn by the Seven Hands of Time.

From the All-Inbetweenness of the Indivisible Stone,
let the Sword be drawn — stretched forth to Beyond from Within!
With Seven Tongues of Peacock-fire, let the Holy Arthana be raised
to heal the Wound of Beginnings —
to traverse the Interstice betwixt the Seven Stars —
to pierce the Keystone in the Arch of Endless Night!

As one in the reflection of its own ascent,
let the Sword descend upon its Wielder —
to cleave flesh from flesh, to sever the head of the Seeker —
and thus beget the Adamantine Skull-cup: the Graal of Lucent Darkness.

As one in the reflection of its own descent,
let the Sword ascend unto its Wielder —
to cleave fire from fire, spirit from spirit,
and to sever the head of the Angel —
thus to beget the Graal of Miracles: the Skull-cup of Golden Night.

O' Lumiel-Habil! Thou art slain! O' Azh-ra'il-Kabil!
In Death Thou dost reign!
By Thy blade upon my flesh I am cast down to feed the amassing gods.
All that liveth doth feast upon me! All that hath life is nourished
by the offering of the aureate droplet from the centre of my heart.

In the fires of the Seven Crown-stars,
in the fires of the Fourteen Dragon-stars,
in the fires of the Root-stars — above and below —
the blade is filled with the breath of Eld.
In the heart of Habil, in the heart of Lumiel, the fiery blade is quenched!
From the heart of Kabil, from the heart of Azh-ra'il,
the Sword Zhu'l-fiqar Asuia is born!

By the hiss of the uncooling metal, by the star-borne breath of Eld,
let the Song of the Sword's Begetting
be sung upon the Shrines of the Dragon's Flesh.

From the thirteen ways of Azhdeha
to the Narrow Gate of Al Ghauzar Dr'ka,
from the sevenfold kingdom of Al La'ta'ifa-Khu
to the Throne of Al Qaf-i-Akht-taw,
let the Wisdom of this Devotion be manifest:
the Arcanum of the Void enfleshed!

KA-DRAKU-AZH-TA-US KA-IA-RA-KU SA-BA-TA-LA HU-HUA-KA

The practice of Ia-Ra-Ku may be used to interconnect many different levels of corresponding symbolism and yet it should not be considered that the table above is definitive. It is offered merely as a basis upon which to elaborate. The practitioner is advised to utilise the form of praxis as given and then to adapt it so that the sword may be fashioned in the seven metals upon each node of the circle. The days of the week are given for general use; such attributions may be transcended during the time of Ia-Ra-Ku.

The axial locations reveal the internal reflection of the Heptanomis to central crossroads-points upon the tridentate path of the Dragon's spine. The attributions given here reveal the descending or reificatory path of the Serpent, this being the manifesting course of the initiatory numen as it falls from the stellar domains, through the seven circles of Time, and into the physical form of the practitioner. The ascending or rarefactory attributions of the seven locations are given in the Rite of La; see the practice called 'Donning the Sky-armour'.

TABLE OF CORRESPONDENCES FOR USE WITHIN THE DUAL PRACTISE OF HONING THE SWORD AND LUSTRATING THE SKULL-GRAAL

PRISMATIC COLOUR	PLANET	DAY OF THE WEEK	OFFERING	METAL	DRAGON-POINT	DRACONIC BLESSING-POINTS	AXIAL LOCATIONS	SEED-MANTIA	STELLAR POINT	STELLAR DOMAIN	DRAGONHEAD
BLACK:ALL COLOURS		INTERSTICE OF TIME	MIND AND TONGUE	BLACK GOLD	TONGUE	TONGUE	CROWN, HEART, COCCYX	I	ALL SEVEN	CIRCLE OF THE GREAT YEAR	ZEROTH
BLOOD-RED	MOON	MONDAY	VEIN-BLOOD, FLUIDS AND EYES	SILVER	EYES	EYES	CROWN OF HEAD	HU	AL DAIAJAHA CYGNUS	CYGNUS	FIRST
SUNRISE-AMBER	MARS	TUESDAY	HEAD, HAIR AND MARROW	IRON	HEAD	CENTRE OF BROW	CENTRE OF BROW	SA	ALDERAMINA CEPHEUS	CEPHEUS	SECOND
YELLOW OF MID-MORNING	MERCURY	WEDNESDAY	BONES AND SINEW	MERCURY	HORNS	LEFT AND RIGHT SIDES OF BROW. HORNS OF THE WOMB	THROAT	BA	AL KIBLAHA URSA MINOR	URSA MINOR	THIRD
VERDANT GREEN	JUPITER	THURSDAY	HEART-BLOOD, SKIN AND VERTEBRAE	BRONZE	SPINE	HEART	HEART	KHU	THU'BANA DRACO	DRACONIS	FOURTH
SKY-BLUE	VENUS	FRIDAY	HANDS, ARMS, FAT, SEMEN MENSES	COPPER	HANDS	HANDS, ELBOWS AND SHOULDERS	NAVEL	LA	ALPHEIAA CORONABO-REALIS	CORONABO-REALIS	FIFTH
CORPSE-INDIGO	SATURN	SATURDAY	FLESH AND MUSCLE	LEAD	WINGS	SHOULDER-BLADES	BETWEEN-NAVEL AND COCCYX	TAN	AL JATHIYAT HERCULIS	HERCULIS	SIXTH
ROYAL PURPLE	SUN	SUN	LEGS AND FEET	WHITE GOLD	LEGS	THIGHS, KNEES AND FEET	COCCYX	HUA	NASRUVAKAA LYRA	LYRA	SEVENTH
BLACK LIGHT		INTER-STICE OF TIME	ALL RELICS	ALL SEVEN METALS	TAIL	HEAD, HEELS, HEART AND SECRET KISS	HEAD, HEELS, HEART AND SECRET KISS	KA	ALL SEVEN	CIRCLE OF THE GREAT YEAR	ALL SEVEN

ARCANUM OF IA-DR'KA

In this moment all is ended.
All is Death, dissolved and cessated in universal apocalypse.
Every bond, debt and causal attachment is liberated in absolute nullity.
In this moment all is not.

In this moment all is begun.
All is Life, self-arisen and ever-becoming in universal creation.
Every being is liberated in perfect self-existence.
In this moment all is.

Realise this dual arcanum co-instantaneously and without differentiation.
Clasp the infinite-edged blade of Ia-Dr'ka
to cut through illusion and sever all fetters.

The moment of this realisation can never begin nor ever cease.
Thou art this freedom.

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ADDENDUM

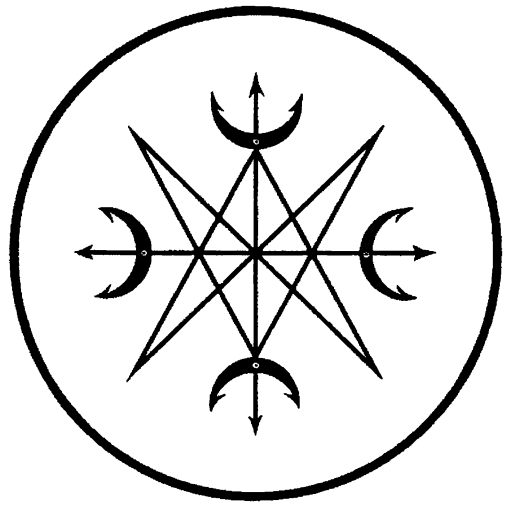
If one has successfully practised 'Honing the Sword...' during the bright season afore Midsummer, then let its Teachings be taken up once again before the year's end: in the dark season of Ka let the secret harvest of this Wisdom be reaped betwixt Mind and Dragon-vessel alone.

In the Grand Misrule of Ka – amidst the chaos of sensation that welleth up from within, and in the tumult that doth beset the heart on all sides – let the Seeker reside in the Mindful Posture of Profound Equipoise. Before the altar that is formed by the Dragon-vessel Itself, let the Feast of Ia-Dr'Ka be celebrated: the Banquet, Black of Many Colours! Let the Skull-cup and the Arthana be no other than the Knowledge and the Method of its exaction.

To all that gather around the Sorcerer, let the body of his Being serve as the Perpetual Banquet of Perfection-bestowing Nourishment. Let this be accomplished 'til nought remains: the Realisation of Ia-Dr'Ka attained.

•

AL
MANDAL
IA-KHU-BEHENU-KA



An adjunctive body of Stellar Arcana relating to the Mystickal Analogue of the constellation Draconis, as form'd in the Heavens by the so-called 'Behenii' or Fixed Stars.

.....

This Body of Arcana is most especially dedicated
to those Practitioners of the Crooked Path who dwell in the
Lands of the Earth where the Stars of Draconis cannot be seen.
Unto you, O' Journeymen of the Southern Lands,
this Lection is offered for use in all seasons of the ritual year.
And unto all Companions of the Path, wheresoever residing on the
Face of the Land, these Arcana are offered for adjunctive and
specialized practice in the mystickal seasons of Ia-Ra-Khu and Hua-Ka-I.

0 – The City of Cain

When the Land of Kahu is revealed in completion unto the Eye of Vision,
then – in but a single moment – shall the Great City of Cain be built atop the Peak
Al Qaf-i-Akht-Taw, then shall the Theophany of Ash-munain be seen by the Wise.

Know ye that this City is the Body of Our Gnosis realised in actuation –
it is the Sacred Design of Our Royal Arte, imaged-forth from the Initiator's Mind as
the Abode of They-who-shall-walk-with-the-Gods: They who shall not die on Earth.

Founded 'pon the primal sacrifice – the skull of Lumiel-Habil –
the Primal Necropolis becometh the Holy City called 'Enoch-i-Ash'munain'.
Three hundred and sixty-five days mark the pilgrimage of its encompass.
Twelve are the faces of Helios, twenty-eight of Luna, that shine upon its jewelled walls!

Upon the sky-hewn stones of its precincts are scribed the Elder Books of Wisdom,
even in reflection of the Heavenly Scrolls that lie hidden in the turning spheres.
Amongst such Books the Wise may espy the Lore of Behenu:
the Teachings of the Dragon's coils cast out upon the Fixed Stars.

.....

I – The Constellation of Behenu: the Purpose of the Starry Pilgrim's Map

By vertu of Our Synastrian Artifice, the fourteen principal stellar foci of the Dragon-body may be imaged-forth from their Northern Abode, even from amidst the very coils of the constellation *Draconis*, to be mapped outward across the field of the sky and therein be ascribed unto the so-called 'Behenian' or Fixed Stars of the Heavens. By this means, wheresoever the Seeker shall wander over the face of the earth, there may ever be stars to serve as visible points for Our Secret Worship.

Unto the Companie of Our Brethren dwelling in the Lands of the South, upon whom the Stars of Draco do not visibly shine, unto such as you this Body of Arcana is here offered as the means for the adaption of the Grimoire Entire. For if but a single light of this grand Behenian matrix can be seen in the firmament, then that alone shall serve as the portal betwixt the Eye of the Seeker and the Powers of the Dragon. Whosoever is wise in matters of star-lore shall hereby fashion an Outer Boundary of Sidereal Luminaries for the accomplishment of the Draconian Mysteries.

Heed ye well these secrets, for herein is the Outward Casting of the Dragon's Coils: the weaving of the sky-web called *Al Mandal Ia-Khu-Behenu-Ka*.

II – The Alignments of the Dragon-stars unto the Root-stars of Behenu

I – III) The first three points of the Dragon-body, being *Al Shujah* the Tongue, *Al Tannin* the Left Eye, and *Al Darakshan* the Right Eye, are all aligned unto the first luminary of Behenu: the pallid and baleful star in the constellation of Perseus known as *Ra's al Ghul*, 'the Demon's Head'. This star is more formally known as *Caput Algol* (β *Perseus*).

In our praxis Algol is to be revered as the outer reflex of the first three stars of Draco. This is to be assisted by using three distinct names for the star according to its veneration:-

As the star of the Tongue, *Asuia al Ghul* – 'the Demon's Snake'.
As the star of the Left Eye, *Ra's al Liliya* – 'the Head of Lilith'.
As the star of the Right Eye, *Ra's al Mahazhael* – 'the Head of Mahazhael'.

IV) The fourth point of the Dragon-body, the Skull – *Al Halka*, is aligned unto the group of seven stars known as *Al Thurayya*, 'The Multitude', more commonly called 'The Pleiades' or 'Seven Sisters'. As the heptad – *the Seven Virgins in the Field of Night* – this stellar group may be used an analogue to the Great Circle of Stars forming the Heptanomis of the Khu Rite. In terms of arcana relating to Liliya, they may be seen as stellar corrollaries of the seven goddesses attendant upon Her as the Corpse-queen in the Bha Rite.

The foremost luminary of this group, a star which may be utilised as a focus in rites venerative of the Draconick Skull as the Conclave of Mind, is Alcyone – *Al Na'ir*, 'the Bright' or 'Piercing One'. This star is also called *Thaur al Thurayya*: the Bull leading the Many. This epithet may be interpreted to signify the Point of Unity from whence the 'Numbers' or 'Fractions of Time' emanate, and may also be seen to denote the Mind as the Governor of the Sensorial Body – the Multitude. Also, in terms relating to Mahazhael, *Thaur al Thurayya* may be understood as a name of Horned One, the Bull-masked Magister who leads the retinue of the Faithful Gods.

From these various interpretations it may be seen that the Pleiades – as the Behenian analogue of Al Halka – can reveal certain 'directions of mystical comprehension' relating to the Mysteries of both the Witch-mothers and the Cunning-Fathers. These subtle implicits are drawn out further in the Arcana of the Two Horns.

V) The fifth point of the Dragon-body, the Left Horn *Al Tais*, is aligned unto the star *Al Debaran*, the 'Follower'. This epithet indicates its position as a follower of the Pleiades and thus, by the interpretation given above, Al Debaran may be used to signify the body of senses which is led and honed by the activity of Mind. This interpretation also bears upon the body physical as the Bearer of the Lineal or Progressive Path through time.

As the principal star in the constellation Taurus, Aldebaran, is revered as 'the Eye of the Bull': the portal for the visionary powers of Horned One. It is also known as 'The Maker of the Furrow of Heaven' and thus relates to the left horn of the Dragon as the Plough-blade. The Bull may here be interpreted as a bestial embodiment of the Witch-king, as the Fire-horned God of the North self-transformed into the Wild Ass, the Unridden Beast braying in the desert. This skin-shifting depicts the emanation of the Lord Azh'modai, Presiding Lord of the Bha Rite, from the left brow of Mahazhael, the Sovereign Lord of the Witch-fathers.

VI) The sixth point of the Dragon-body, the Right Horn – *Al Sa'eqah*, is aligned unto the white star known as *Hircus*, the Goat-star. More specifically, this star is called *Capella*, meaning 'The

She-goat', and thus directly corresponding to the hircine form assumed by Liliya as Azh'terah Saba, the Lightning-horned Goddess of Bha. This luminary is also called *Cornu Copiæ* – the Horn of Plenty, indicating the nature of Azh'terah's power to bestow fecundity and nurture to those beneath Her auspices.

Petitions and supplications rendered unto the sixth Dragon-point may be directed toward this pallid star, yet know that of old it has been associated with the forces of the heavenly storm, and thus with the very bolts of lightning which fly therefrom. In times when intervention is needed, let prayers and incense be burned unto the Goat-star. For thus shall the fiery spears of chance be drawn down – to pierce the ways of Order and Fate.

VII) The seventh point of the Dragon-body, the triune zone of Al La'ta'ifa – 'the heart, hide and bone of Azhdeha', is aligned unto the brightest star of the night-sky: α *Canis Major*, more often known as *Sirius*, the Dog-star. This star, being visible in both the North and South according to its seasons, and being perceived with the naked eye to shine with the seven hues of the spectrum, is a fitting luminary to serve as a focus for the Enchantments of the Gnosis Entire. For Those Journeymen of the Way unto whom Draconis is hidden, this star is commended as a worthy point in the heavens upon which to rotate the Wheel of these Mysteries. For is it not known as 'The Heart-star', the threefold orb of Sept!

As the principal star in the constellation Canis Major – the Great Dog, Sirius or Sothis can be invoked as *Al Kalb al Kabil*, the Dog of Cain. In this form it may be revered as the triple-headed dog of bloody coat and claw: the wild and cunning fox, the ally of the Exiled. As the thrice-faced dog of Cain, the Old Trivagant God of Witcherie, Sirius may be imaged as the Watchful Guardian who wards the entrance to the Tridentate Path of the Draconick Spine, who keeps and protects the Way of the Upright Bridge – the Road-beyond-Time which leads up and out from the meeting-place of Past, Present and Future.

Rising bright on Albion's autumnal horizon, this star is a Sign of Blessing, a Portent of the Inner Illumination born from the Cursed Rite of Al Tan. As this luminary ascends in the Season of the Shadow's Empowerment, Tan-Azh-Hua, its glinting orb may be revered as the Very Eye of Azh'taus: the Oracle-gaze of the Pavonine Seraph, shining seven-rayed to open the Midnight Way.

VIII) The eighth point of the Dragon-body, the Sinistral Claw – *Al Dhi'ban*, is aligned unto the Behenian star *Procyon*, the principal star of Canis Minor. By vertu of the customary attribution of the eighth point to Liliya as the Queen of the Dead, and by the cognate association of the star unto a canine form, this luminary may be considered to represent the dark, backward-reaching hand of the Ancestress, shifting likeness with its deathwise gesture to become the black claw of the She-hound. Here again, we may perceive the star to assume significance as a point of emanation for Cain's atavistic totem: the wild and tameless dog of black and bloodied claw. Through propitiation, the powers of this star may be called upon to turn the outward skin of the Seeker, to beget the transformation of Man into the pallid She-hound, the Haunter upon the moon-slaked roads of the Spiritous Processions.

IX) The ninth point of the Dragon-body, the Dextral Claw – *Al Auhakan*, is aligned unto the principal star of Leo: *Regulus, Cor Leonis* – 'the Heart of the Lion'. In contradistinction to the Behenian analogue of the Left Claw and its canine form, the Right Claw assumes a leonine aspect. Here we may perceive the outreach of the Dragon-body as the red and ruddy paw of the Royal Lion, stretching out five-clawed from the World of Presence into the Unmapp'd Regions of Futurity. Going forth into the World of Becoming upon the Via Behenu – the Road of the Root-stars – the Witch-king Mahazhael assumes the theriomorphic body of the Great Cat, the

Prowler in the Deserts of the Unbegotten. He becomes *Malikiyya*, the Kingly One, who strives ever forward into the barren realms of the Earth, to the unruled places of possibility which await the fecund impress of his passing, and thus the patterning of Form and Direction which He bestows.

x) The tenth point of the Dragon-body, the Left Wing – *Al Boracan*, is aligned unto the bright star in the North called *Alcaid*, – being known as *Cauda Ursae*, the Tail of the Great Bear.

Ursa Major – the Great Bear, the constellation to which this star belongs, has numerous meanings in the context of Draconian and Sabbatic Mysteries. As a group of seven stars it is directly analogous to the Heptanomis of the Khu Rite (see Table of Correspondences) and may be utilised as a stellar region of votive significance in all manner of rites deriving from the complex there-of. As the Plough, this constellation may be interpreted as the Coulter-blade, the divine weapon of Cain. Here it may be seen as the celestial barrier, the whirling sword, which guards the region of the Heptanomis. As the Wain, Carl's Wain – the Wagon of the King, it may be interpreted as the chariot which bears the Witch-master Mahazhael around the Circle of the Never-setting Stars in the North.

Ursa Major is also known as 'The Funeral Bier', and in this context may be seen as the Bearer of the Sacrificed Body of the Seeker – as the Great Coffin of Habil, the Profaner, who is cast down 'neath the blade of his brother Cain or Kabil. This latter interpretation bears upon the specific star in question: Alcaid.

Alcaid, as the chief star of Ursa Major, possesses the full name *Al Ka'id Banat al Na'ash*, meaning 'The Governor of the Daughters, the Chief of the Mourners'. In this context, Alcaid may be understood to represent Azh'run, as the Sister of the Slain One, the Chief of the Sisters or Witch-mothers who mourn his death. Yet it must be remembered that Azh'run is also the Bride and Sister of Kabil, who is the First Magician, the Victor over Profanity. As the Bride of Cain – the Self-Transmuted One, She is the Secret Up-raiser of Habil in the season of Hua, the hour of final resurrection. For the shedding of Her and Her Sisters' tears upon the place of burial – the seasonal falling of stellar dews upon the earth – cause the downcast substance of the Profaner to alchymically transform – to be redeemed from exile and thus be worthy of ascent – to be born anew as the Revenant Qinaya Habil-Zhiva: the Begetter of Qayin at the End of all Days. Thus the Fallen One comes forth anew at the Threshold of Ka, once more to meet his appointed bride: the Serpent-woman Calmena-Azh'run. These arcana, here summarised, are revealed through the course of the Great Rites.

As the analogue of the Upraised Wing of Azhdeha, Alcaid is wisely understood as 'The Guardian of all that turns to the North' – as the Sword-feather'd Wing which whirls in Heaven's height, protecting the Gateway to the Empyreal Palaces of Ia-Kahu.

xi) The eleventh point of the Dragon-body, the Right Wing – *Al Dhih*, is aligned unto the star *Ala Corvi* – (δ *Corvus*). This star is upon the right wing of the sidereal raven and may be interpreted as the Shadow-wing, the hellward flying one Al Ghorab. In this we may perceive a direct correlation between the customary attribution of Al Dhih and its Behenian analogue.

The star Ala Corvi may be understood as a celestial point of focus for any magical operations involving the Body of Shadow. Let candles and incense be burned there-to, thus to propitiate the powers of the Umbrose Flesh: the Djinn of S'kia, the Shadow-winged Diver in the Abyssal Waters of Ka.

Whosoever turneth from within the Circle of the Dragon-stars to face outward upon the Boundary of the Behenian Stars, let them regard the subtil attribution of their steps. For in so

turning, the sinistral step of the Witch-king upon the point of *Al Thu'ban* shall become as the fecund step of the Witch-queen upon the root-star of *Spica*. And there-from shall flow forth the starry nectars of the moon's river – being of many tides, known and unknown, seen and unseen. Likewise in so turning, the dextral step of the Witch-queen upon the point of *Al Qadam* shall become as the fatal step of the Witch-king upon the root-star of *Arcturus* and therefrom shall issue the outward spate of luminescent seed, thus to fall...even unto the earthen field of flesh.

XII) The twelfth point of the Dragon-body, the Left Leg – *Al Thu'ban*, is aligned unto the Behenian star *Spica* – (α *Virgo*). This star reverses the customary ascription of gender attributes for the twelfth point: the powers of the witch-king are transferred to the Witch-queen; from sun unto moon.

Spica is also known as 'The Virgin's Spike' and represents the ear of wheat – the stave of many grains – held in the hand of the Maiden, Virgo. Here we may interpret the Spike as the magical stave which bears the fruits of the year, the bounty of time's circle, and which sheds its grains as the kalas or stellar radiances of the Witch-queen. Virgo, in this context, may be seen as a whole to be a celestial image of the Maiden Witch-mother Na'amah, or as the Chief of the Daughters, Calmena.

As 'the Spike' we may also interpret Spica as the Nowl form of the Arthana, as the Nail which impales the Land under the auspices of the Dragon's sinistral gait. An alternative title, *Al Khoritos* – 'the Solitary', compounds this interpretation.

XIII) The thirteenth point of the Dragon-body, the Right Leg – *Al Qadam*, is aligned unto the star known as *Arcturus* – (α *Bootes*). Here again the gender ascriptions are reversed; this point now becoming a vehicle for the powers of the Witch-king. Another name of Arcturus is *Al Simak al Rimah* – interpreted as 'the Leg of the Lance-bearer'. Here the Lance may be understood to be the Phallus and its Bearer to be Mahazhael.

Arcturus, owing to its position far outside the solar zodiac, has gained the title 'The Outcast'. This may be perceived to indicate Cain as the eternal wanderer in exile. As a correlative of Al Qadam, we may thus interpret Arcturus as a luminary worthy of veneration in rites devoted unto Cain and to the Grand Witch-father Mahazhael – He who out-casts the seed of the solar houses.

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XIV) The fourteenth point of the Dragon-body, the Tail – *Al Ghauzar*, is aligned unto the star *Elpheia* or *Alphecca* – (α *Corona Borealis*). This star is know as 'the Bright One of the Dish' and may be seen as a sidereal eidola for the Cup, the Bloodied Graal filled with the nectars and poisons of Heaven. It may be interpreted as a point worthy of veneration in rites wherein the tinctures are drawn from the envenom'd tail of the Dragon – from the Phallus, or from the nectareous cup – the kteis. In this point the fourteen ways are focus'd and distilled; herein the Quintessence is revealed.

TABLE OF STARS, DRACONIAN AND BEHENIAN

DRAGON POINT	POINT OF DRACONIS	STAR-NAMES	BEHENIAN STAR	NAMES AND EPITHETS OF BEHENIAN STAR
Tongue	β	Al Shujah	Caput Algol: β Perseus	Ra's al Ghul: the Demon's Head. Asuia al Ghul.
Left Eye	γ	Al Tannin	"	Ra's al Liliya
Right Eye	ν	Al Darakshan	"	Ra's al Mahazhael
Head	ξ	Al Halka, Al Mandal	The Pleiades or Seven Virgins. Alcyone	Al Thurayya, the Multitude. Al Najm, the Piercing Star.
Left Horn	δ	Al Tais	Aldebaran: α Tauri	Al Dabaran: The Follower. Plough-horn of the Bull
Right Horn	ε	Al Sa'eqah	Hircus/Capella: α Auriga	The Sickle-horn of the She-goat
Spine	φ, χ, ψ	Al La'ta'ifa.	Canis Major/ Sirius	The Seven-rayed Heart-star
Left Claw	ζ	Al Dhiban	Canis Minor/ Procyon	The black claw of the Bitch: She-hound of the Returning Dead
Right Claw	η	Al Auhakan	Cor Leonis/Regulus: α Leonis	The red claw of the Cat, the Prowler in the noontide desert
Left Wing	θ	Al Boracan	Cauda Ursaeh η Ursa Major	Al caid, Al Ka'id Banat al Na'ash. The Guardian of all that turns to the North
Right Wing	ι	Al Dhih	Ala Corvi: δ Corvus	Al Gorab, the Shadow-wing of the Crow
Left Leg	α	Al Thu'ban	Spica: α Virgo	Al Khoritos: the Solitary. Also called 'The Ear of Wheat'
Right Leg	κ	Al Qadam	Alchamoth/ Arcturus	The Step of All-Negation
Tail	λ	Al Ghauzar	Elpheia/Alphecca/: α Corona Borealis	The Bright One of the Dish: the Star of the Bloodied Graal

Concerning the Three Barbs of the Dragon's Tail

Beyond the Tabulation given above, know ye that there are three root-stars which may be ascribed unto the Mysteries of the Triple Axis. These are *Antares – Cor Scorpi* – the Heart of the Scorpion, *Vega – Vultur Cadens* – the Falling Vulture, and *Deneb – Cauda Capricorni* – the Tail of the Goat. Verily, these stars are as the three envenomed points of the Trident emanating from the Dragon's Tail. In each point of this baneful triad, ye may behold the Mysteries of the Column stretching betwixt the Empyrean Heights, the All-present Centre of Being and the Abyssal Deep of the Under-realm. Verily, from the Star *Elpheia*, the Bright One of the Dish, shall come forth the tinctures of the Bloodied Graal to lustrate the barbs of the tridentate stave. The Tail of the Goat shall be as the Central Pillar of the Trident's Blade. The Heart of the Scorpion and the Falling Vulture shall revolve in their significance as the appointed luminaries of the Left and the Right Pillar, even in the service of the Dragon's Sight to cast forth and imbibe the Powers of the Beginning and the End. From the Rubescent Forge of Making to the Waste of Utmost Desolation, eclipsed 'neath the Corpse-bird's Wing, the path of star-born venoms shall be laid... cast down from the Graal of the Night to the Circle of Earth.

Concerning the Behenian Arcana and the Heptanomis

Unto the companie of Our Brethren abiding in the lands beneath the constellation of Draco, this means of alignment shall be found most efficacious in the season of the year betwixt the rites of Ia and Ku. For amidst these root-stars are bodies of light most notable within the Stellar Arcana of Crooked Path Sorcery. These illuminant bodies are namely *Vultur Cadens* or *Vega* (α *Lyra*) and *Elpheia* (α *Corona Borealis*). These are, by our custom, ascribed unto certain radices of the Heptanomis. Verily, they are counted amongst the seven heads of the Dragon. Therefore it is most fitting that the Arcana of the Behenian Circle be employed at such a time when the Crowns of the Dragon-sorcerer have been cast earthward from their stations of celestial exaltation; likewise they are deemed efficacious in the season betwixt the rite of Hua and the Consummation of the Hieros Di-gamos. For verily, when the seven stars and the seven earths have been sacrificed, then shall the Radiant Shadow of Azhaka – as the Spectre of the Falling Vulture – be loosed from its voidful eyrie to cover the scattered bones of the aeons. Yea, from the fanged gape of the Antient Shade let the starry dews of dissolution and generation fall to the Earthen Dish of Our Arte: the Circle-graal of Vessel and Rite. Herein is a secret regarding the Skull and the Cup: the Sacrifice of the Dragon's Head and the Libation of the Baneful Nectars.

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Know ye, that for the most subtil of our kind, the means of accomplishment – posited by the heavenly extension of the Draconian Form within the Behenian Circle – shall serve for purposes unbound and unfetter'd by temporal season, even for the alchymic distillation of the most precious of stellar elixirs. For such as are beloved of the Winged Shadow, unto these shall this wisdom be perpetually revealed. Yea, unto the True and Sworn Brethren of the Peacock-dragon shall the Oracles of the Stars issue forth, even from the lips of the Hidden Daimons of the Starry Forge.

In further consideration of these Mysteries, let the Seeker pay heed unto the subtle correlations betwixt the Numinous Principles of the Fourteen Dragon-points, the Digits of the Lunar Sphere and the Stars of the grand Behenian constellation:-

LUNAR DIGIT	BEHENII	DRAGON-POINT	ATTRIBUTIONS	LUNAR MANSION
Dark Moon	Void	Full Form	Night of Sacrifice	
1	Algol	Tongue	Three Nights of Nectar	Al Nath
2	"	Left Eye		Al Bochan
3	"	Right Eye		Athoray
4	The Pleiades	Head		Al Delamen
5	Aldebaran	Left Horn		Al Chatay
6	Capella	Right Horn		Al Chaya
7	Sirius	Spine	First Quarter	Al Dimiach
8	Procyon	Left Claw		Al Naza
9	Regulus	Right Claw		Archaam
10	Alkaid	Left Wing		Al Gelioche
11	Ala Corvi	Right Wing		Azobra
12	Spica	Left Leg		Al Zarpha
13	Arcturus	Right Leg		Al Haire
14	Elpheia	Tail		Al Cheymech
1-14: Waxing	Antares			
14/15—Full Moon	Cauda Capricorni	Full Form	Night of the Horns	
15-28: Waning	Vega			
15	Elpheia	Tail		Agrapha
16	Arcturus	Right Leg		Azubene
17	Spica	Left Leg		Al Chil
18	Ala Corvi	Right Wing		Al Chas
19	Alkaid	Left Wing		Axala-Hycula
20	Regulus	Right Claw		Abnahaya
21	Procyon	Left Claw		Al Beldach
22	Sirius	Spine	Last Quarter	Zandeldena
23	Capella	Right Horn		Chadezoad
24	Aldebaran	Left Horn		Zabadola
25	The Pleiades	Head		Sadalachia
26	Algol	Right Eye	Three Nights of Poison	Phragal Mocaden
27	"	Left Eye		Al Halgalmoad
28	"	Tongue		Al Chalci

The node of the Full Moon is ascribed unto the Tail of the Goat – Cauda Capricorni, even unto the gate of abomination within the Flesh of the Black One. For upon this point of unspeakable nature, the Kiss of Blasphemy shall be placed and thereby shall the subtil channels within the Tridentate Stave of the Sorcerer's Spine be opened and illumined. Yea, upon the Night of the Moon's Fullness, the Sign of the Horns shall be revealed within the Body of Our Sworn Brethren. This shall be accomplished by the turning of all bane into blessing: the alchymic transmutation of all poisons into the most subtil elixirs of divine pleasure.

Know ye, that the Fourteen Nights of the Waxing Moon reside 'neath the overseeing power of Antares, the Rubeate Heart-star of the Scorpion. As her tail doth rise to strike at Heaven's height, ascending from the point of the Dark Moon to envenom the days unto the Full Moon, so shall the Sorcerer arise unto the fullness of his secret nature, even unto the Bright Zenith of the Draconick Form.

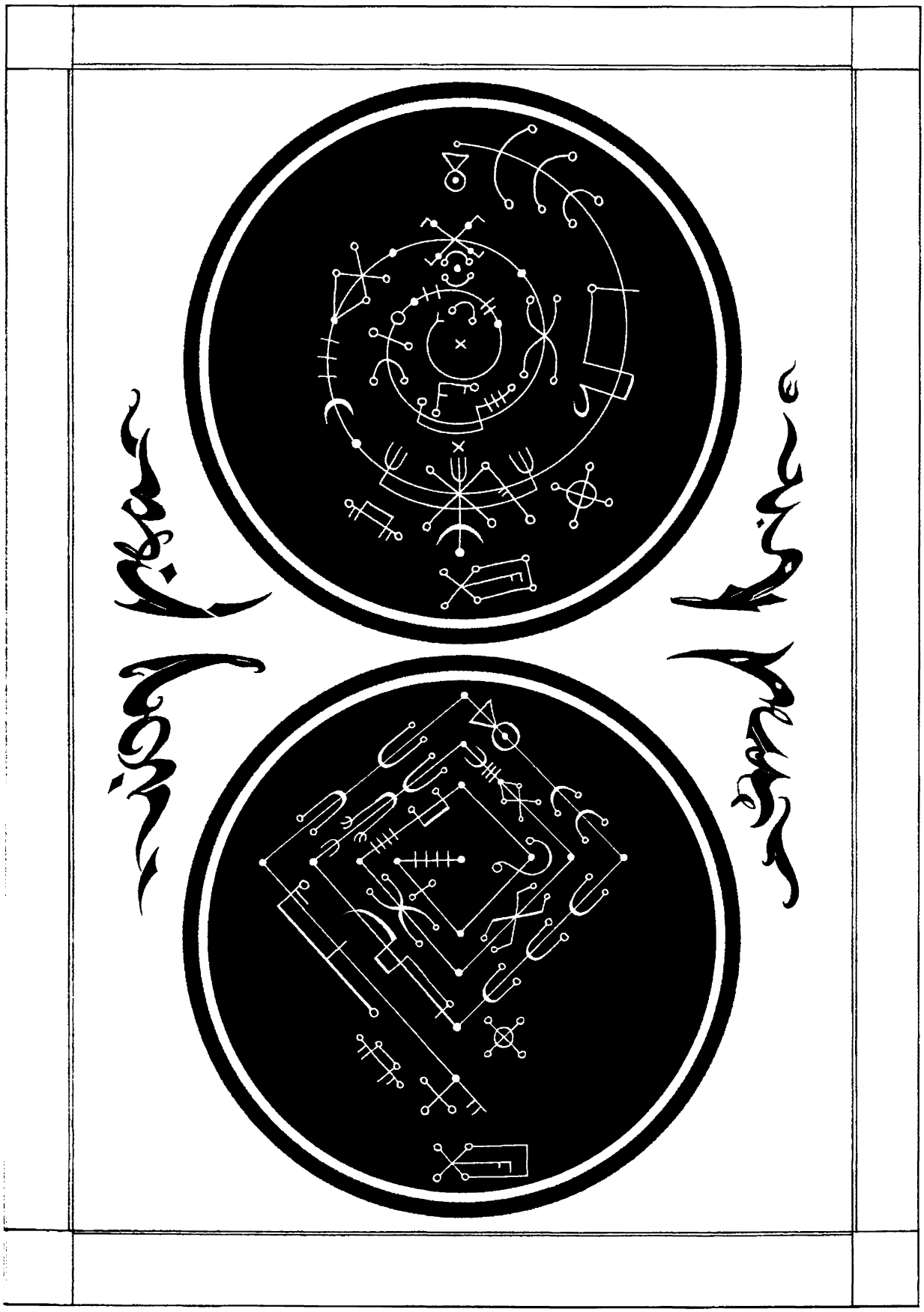
In like manner do the Fourteen Nights of the Waning Moon fall beneath the power of Vega – Star of the Falling Vulture. For as the Scorpion's tail doth rise, so shall the Winged Shadow descend, gathering each and every curse of life – stripping bare each bone of the World-field 'til the harvest of all living hath been cast down into the pool of negation: the mouth of the Opened Vessel. At the Hour and Season of the Old Moon's greatest darkness the Shade of all Sacrificed Being shall plunge into the abyssal waters of the Dragon's Urn.

By Antares, Blood-red Star of Insidiata,
the Lurking Scorpion 'neath the Stone of Earth!
By Vega, the Black Star of S'kia Azhaloa,
the Shade-Winged Eagle, the Bone-revealer!
Gather ye, O' Brethren, at the Hidden Sabbath of Sorcerers.
By Full Moon and Dark Moon, at Love-feast and Lych-feast,
Come forth to place the Kiss of all Treachery and Infamy...
To ignite the Path of the Burning Stave:
the Triforked Stang of Qayin Azhaka.

Let a candle be lit in the Blood-acre, bright at the heart of the Potter's Field;
bright as the shining midnight in the Place where all Vessels shall break!
There let the flame be quickened for the sake of the Point beyond the Pole;
to mirror the Light in the Waters of Sorgo, to draw the Black Sun from the Deep.
There let the flame be quickened to open the Crossroads of Emptiness,
to open the Interior Way beyond the swift arrow-flight of Nasl;
yea, to light the secret hearth-flame: the omphallos of Kahu.
For all shall pass through the centre of the star-gyre
— to burn and thus be born in the dance of Ia-Dr'ka!

Let flames be lit for the Great Serpents of Heaven,
to salute the scattered nations of the Dragon's kin.
And let four flames more be kindled for the sake of Meimun —
For the stars Al Surrat al Faras, Merkab, Mankib, and Al Genib! —
Thus to betoken the sojourn of all souls within the furnace of ordeal;
yea, to mark the forge of heaven where the earthen steed must be shod!

For all flesh is the steed of spirit,
and all shall come to ride upon Man.
Therefore let the Worthy bear up their Gods!
As it is spoken, so mote it be!



GRAPHS OF IA-KU-BENEHU AND HU-BENEHU: LABYRINTHS OF THE ROOT-STARS CAST UPON THE SPIRALS OF IA AND HU

THE DRAGON AND THE FOUR SERPENTS OF HEAVEN
here presented as
Additional Sidereal Analogues of Draconis

STARS OF DRACO	STARS OF HYDRA	STARS OF HYDRUS	STARS OF SERPENS	STARS OF AMARU–THE SNAKE *(being the present-day constellation of Scorpio)*
Al Shujah	σ–Al Minliar	α	τ	β–Graffias
Al Tannin	ε			
Al Darakshan	η			
Al Halka	ζ	γ–Shay Show–Serpent's Head	ι, κ, β, ρ	Dschubba–δ
Al Tais		ζ	π	
Al Sa'eqah		ζ	γ	
Al La'ta'ifa	α–Kalb el Alpherd–the Hydra's Heart	γ–Shay Fuh– –Serpent's Belly	α–Cor Serpentis–the Heart of the Serpent	α–Antares– Al Kalb al Akrab–Scorpion's Heart
Al Dhi'ban				
Al Auhakan				
Al Boracan				
Al Dhih				
Al Thu'ban				
Al Qadam				
Al Ghauzar	π	β–Al Qubbah	θ–Alya	λ–Shaula–the Tail υ–Lesath–the Sting

The table above, whilst admittedly partial in its completion, is provided as an indicator of ophidian counterparts to Draconis. These analogues are of most utility to those in Southern Lands, and also to those practitioners seeking to employ the sidereal foci of the Ophidian Powers as visible gateways for magical congressus. Let the Seeker who is so inclined, alone or in covine, here find but a basis – a foundation revealing the heart-stars of the Four Heavenly Snakes. Upon this foundation – build! Yet know that the True Wisdom of the Draconick Form lies in the Fields of Sentience comprising the Gnosis of Aseity; the stars in the sky shine not, lest they are seen within!

KHU

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THE RITE OF THE WHITE SUN AND THE WAY OF THE SEVEN STARS

being

The Mystery of the Phoenix and the Heptanomis: the Stellar Solstice of the Elder Gods

THE SUMMONING UNTO THE MYSTERY OF KHU

IA RA KHU! Hear ye the Oath of Prophecy's fulfilment,
the Celestial Decree of Qayin Bha'ia-Azhaka.
Here ye the Song of the Summit-attainer, echoing between the firmament
of ocean and star, rejoicing for the revelation of the Verdant Summer Isle!

Hear ye this Song of the Resplendent Phoenix
rising to the Flame of the Brightest Light,
summoning the Companions of the Crooked Path
to the Seven-starr'd Crown of the Solstice Night.
O' Come ye, come ye, come forth through the Flame,
to go forth beyond – in the Elder Gods' Name!

Hearken, all ye Children of Midnight, for now is the Noontide Hour of Thine
Illumined Realisation – the moment of Thy maturation in the Circle of Time.
Hearken and behold! All ye Wayfarers of the Ever-deviating Dragon-Road!
Before Thee and above Thee, within Thee and beyond Thee...behold the
Sacred Vessel of Milcham-i-Azh'rail: the unity of Flesh and Void in Ekstasis.
By this auspicious sign of Ra, this visible image of the Unknown Intercessor,
the secret of attainment is revealed in the Living Truth of Our Presence.
For as the Hand of Man hath wrought the Idol of the Winged Serpent,
so the coils of the Crooked Path have fashioned Man's nature in turn;
by the empowerment of the fourteen stars and by the union of Sun and Moon
– Both as One in this Mystery shall reveal the Making of the Seeker's heart.

Here the Royal Arcanum of Attainment shall be revealed through the
deathward course of the Phoenix's flight; the Sevenfold Crown of Wisdom
shall be given by the Heresiarch to the rightful Usurper of Heaven's Throne.
By the Swift Gate or the Narrow Way...let each Seeker's heart prepare!

As the Oracle of Our Beginning, spoken from the Concealed Head of I,
so hear ye this Summoning to the Stellar Solstice of the Elder Gods –
for this is the Holy Rite of Arte for the Raising and the Revealing of the
Dragon's Seven Heads.

O' Phoenix-child of Sacrifice!
Thou art hereby summoned to the Mystery of Khu!

Discourse upon the Mystery of Khu

THE MASQUE OF THE PHOENIX

Throughout the corpus of the Grimoire the Perfected Deity of the Crooked Path is named and known as the Antient Dragon of the Stars. This sacred eidola of the way is beyond temporality and spatiality, and yet the very nature of the Path is to perpetually locate the focus of the mind within the present instant – to establish each moment as a direct route to the manifest self-realisation of the Draconick Body. The process that leads to the Dragon's heart is imaged through the course of the fourteen ordeals and is displayed to the Seeker through the transformation of symbolic and deific form.

In the aureate image of Milcham-i-Azh'rail the secret alchymic wisdom of Ia-Ra-Khu is embodied. The Phoenix, as the transient ikon of the Eternal, reveals the hidden transformative process acting within and upon the practitioner's consciousness and symbolically circumscribes the powers of transmutation within cognizable form. As the unity of symbol form and deific force, the theophanic appearance of the Phoenix serves to reflect back to the practitioner's inner perception both his aspiration and the very process of his on-going attainment. Through the masque of magical image the Unknown Intercessor of the Path weaves the spirit-procession, making the invisible visible through the outward displays of dæmonic incarnation, melding the Seeker's heart with the great retinues of the Dragon at each station of the way, and sealing all within the Black Light of the Perfect Mind.

THE MYSTICAL LOCATION OF THE RITE

The Rite of the Seven Stars marks the eleventh ordeal upon the Crooked Path, and is counted as the fourth Great Rite within the cycle of the solar/seasonal year. The customary date of its working is the 21st of June; this being the especial date for the celebration of the Summer Solstice and falling exactly fourteen days after the fulfilment of the Grand Stellar Convocation of Ia.

The principal requirement for all candidates desiring to undertake this Mystery is the possession of the Phoenix-vessel, rightly empowered by the ordained praxes of preparation – whether by Star, Sun or Moon. Within the working of this ritual the Phoenix-vessel is offered to the sacrificial pyre within the Compass of the Never-setting Stars, and solely by this talismanic mimesis of self-sacrifice shall the Initiate attain unto the fulfilment of the Heptanomic Arcanum.

THE WORKING PROCEDURE

The Mystery of Khu has the following tripartite procedure:-

1) The Rites of the First Circle:-
   The Annunciation of the Oracle.
   The Summoning unto the Rite of Khu.
   The Rite of the Draconian Oracle, in accord with the Teachings of the Black Earth.

The Bidding of the Soul to Remembrance.
The Sounding of Eleven Knells.
Visualisation and Assumption of the Deific
Form of the Seeker as Qayin Bha'ia-Azhaka.

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The Traverse of the Threshold and the Gestures of Empowerment
between the Dragon-vessel and the Phoenix-vessel

.....

2) The Rites of the Second Circle:- The Call for Ascension.
The Seven Enchantments of the Great Year.
The Eighth Enchantment:
The Sacrifice of the Phoenix-vessel.
The Call of Azh'taus.
The Harvest of the Stellar Grain.
Opening the Road of White Shadow.

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The Return across the Threshold:- the Realisation of the Blood-acre
as the Unity of the Purified Land and the Initiatic Body.

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3) The Completion of the Mystery:- The Incarnation of Kahu.
The Consummation and Leap.

THE ESOTERY OF KHU

The following commentary upon the Rite of the White Sun and the Way of the Seven Stars should be read both before and after the working of Khu. Where the written word is beyond understanding, the deeds of the ritual shall intercede. When Body, Speech and Mind are conjoined in the actuation of the Mystery, clear understanding shall flourish.

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Many are the ciphers of this Mystery. Its secret lies amid the coursing of stars, the flowing rivers of heaven's fire, the turning of the Seeker's step, the turning of the Hidden One's blade, and in the final voidwise emptying of the skull-graal. Count well these ways and mistake not the mask for the face, nor the symbol for the symbolised. In entering the Rite of Khu the Seeker is brought to the innermost domain of gnostic self-comprehension and is simultaneously cast outward from the mortal selfhood of Man to the furthest range of transmundane consciousness. The unity and scope of this esotery is glyphed by the motionless equipoise of the initiate, standing upon the centre and yet walking at the horizon of the Circle. The numinous matrix

of magical force which underlies the form and stance of the initiatic being is patterned through the actuation of the Khu Rite and is progressively revealed through the mystical cartography of the Sacred Isle: the unfolding of the Land through the Sorcerer's pilgrimage.

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The Khu Rite marks the apotheosis for the theurgic flight of the Phoenix: the self-transcending journey of the Seeker to the Great Celestial Circle of the Heptanomis – the Ring of Seven Stars. The alchymic vehicula of the Phoenix rises through the formative arcanae of Ra and bears the initiatic consciousness through the opened gateway of the Dragon-star, beyond the synastrian capstone of Thu'ban-Helios and into the Domain of the Dragon's seven revealed heads.

Each head of the Dragon is a star-sealed Conclave of the Primordial Gnosis, a single mandala of the Perfect Mind. The 'revealing' of the seven heads signifies the attainment of the Initiate upon the seven nodes of the Sacred Wheel of Time: the fruition of realisation within the Great Rites of Hu, Sa, Ba, Khu, La, Tan and Hua. By the transit of the Mage through the words and deeds of the Khu Mystery, the grammarie of communion with the Elder Gods – the Highest Initiatory Powers of the Crooked Path – is transmitted to the duly honed and prepared consciousness. It is thus that the prerequisite tasks of Ia-Ra-Khu function as a microcosm of the completed ordalium of the Pathway Entire, thereby inculcating the necessary self-potential in the aspirant for the attainment of the Heptanomic Arcanum. The purpose of the Khu Rite is thus to catalyse the potential of Ia-Ra-Khu, the accumulated stasis of symbolic apprehension, and to unfold its inner significance as the Seven Visions or 'Star-sealed Scrolls' of the Draconian Gnosis. The sevenfold revelation in heaven's height is at one with the new-born vision of the Sacred Land below. The completion of the rite marks the final abatement of the floodtide, the cessation of the purifying deluge and the subsequent re-cognizance of phenomenal reality: the reification of the Body as the Verdant Kingdom of the Summer Isle.

The seven heads of the Dragon are visibly comprehended as points of stellar radiance in the Northern sky. The principal sidereal analogue is the Circle of the Great Year wherein the heads of the Dragon are marked by seven bright stars, each lying within one of the seven principal constellations in the cycle of the polar precession. The names of these stars are given in the preparatory praxes of Ra and their mystical natures are revealed throughout the entire course of the Ia-Ra-Khu Arcana.

A secondary sidereal analogue of the Heptanomis is the circumpolar constellation of the Plough or Carl's Wain. This stellar group is identified in the Summer months with the chariot of Liliya and is also seen to represent her sacred weapon, the sickle-blade, raised high above the World-field to reap the Grain of Life. In the Winter months, when the constellation is low upon the horizon, it is revered as the funeral bier of the Corpse-king Mahazhael and is seen to represent his sacred implement, the plough-coulter, cutting into the World-field and opening the grave-cleft of Death. The attributions of its stars to the crowns of the Dragon are given below (see Table of Correspondences below).

Through the Perfected Initiatic Mind the seven states of gnostic sentience, as realised through the Great Rites of the year, mediate between the outward synastrian configurations of the Heptanomis and their inward reflection – the vortices of power within the physical body of the practitioner. The seven gates in the celestial sphere open within the vehicle of the flesh through the transcarnative 'constellations' of internal radiance: the numen of Azhdeha is transmitted as gnosis through the seven 'states' of Al Halka; as regenerative psycho-physical illumination through the 'seven jewelled cities' in the axis of Al Lata'ifa; and as incarnative wisdom through the fourteen power-zones of the transvocatory Dragon-body. The stars in heaven are of one identity with the subtle centres of energetic transference: they are the points of magical unity

which cohere the extent of the Dragon-body within the incarnate walker of the Crooked Path. Seven times through the Wheel of Time, the body of Azhdeha shall be perceived anew as the Living Truth of the Elder Gods' Flesh.

Within the mirror of the night-sky the Eye of Wisdom shall behold this Grimoire, written in many colours upon the parchments of darkness; the very Scripture of the Void is translated by the Daimonic Logoi, self-scribed by the Veiled Forth-speakers of the Magical Quintessence. In the Ring of the Never-setting Stars lies the transcription of the Holocryptic Grammar of Arte. In the skyward outreach of the mind the course of the Dragon-sorcerer's royal ascent is written: a paean to the exaltation of the Unified Psyche of Sorcerer and Serpent, seven times crowned upon the Royal Seat of Azhdeha.

By this beatific ministry the Unknown Intercessor shall cleave asunder the skull-graal of Man, sacrificially transforming all mortal conception and thereby raising the offering of Mind to the boundless expanse of the cosmos. Into the purified cup of the Seeker's aspiration the elixirs of Elder Wisdom shall flow as the seven acausal ways of the Void. That which has been, is, and shall be achieved through the turning of the Dragon-wheel of Time is ensorcelled and encrypted within the single conclave of the Heptarchic Wisdom. In the Circle of Khu the Double-way of Time – the means of spontaneous realisation and the means of sequential progression – are aligned so as to demonstrate the atemporal essence of each of the great rites in the Sacred Year. The time of the Summer Solstice is appointed for this culmination of knowledge in order to reflect and juxtapose the Midwinter Rite, the zeroth source of the seven revealed heads.

The exaction of the Khu Rite intends the alignment of the Black Sun with the Disk of the White Sun: the syzygy between the twin irradiances of the Longest Night and the Longest Day. As the Black-Light-in-White-Darkness, the nigrescent conjunction of the darkest night and the brightest day shines forth, – as one in the heptarchic temple of the sorcerer's flesh. Here is the Wisdom that reifies the Primal Sentience of the Dragon's Concealed Head: the Voidful Mind of Azha-Qayin revealed in the seven sacred powers of initiation.

RETRACING THE PILGRIMAGE AND UNFOLDING THE LAND FROM THE SINGLE STEP

In the Mystery of Ia the step of attainment is placed upon the Point of Thu'ban-Helios, upon the mystical cross-roads between the Dragon-star's culmination and the course of the Sun. For upon the night of the Dragon-star's zenith the spirit is borne aloft by the power of the Crooked Path's Intercessor; the Seeker is sent forth in heavenward flight, ascending in the form of the Phoenix to the summit of the innermost coil.

In the magical comprehension of this ascent the stellar light of the Dragon-star is aligned with the heliacal source of illumination. This is cast in time as the count of fourteen days that lead from the Rite of Ia to the Rite of Khu – from the culmination of Thu'ban to the midsummer zenith of the Sun. The fourteen days of Ra count the tasks of the Crooked Path as a whole and enumerate the duration of the Phoenix' flight from its birth unto its death. This is a mirror held to the initiate's pilgrimage and directs the way to the arcane place of Witchblood's initiatic nativity. For the Phoenix rises from the hearth of the Blood-acre during the Rite of Ia and returns to the place of its greater birth during the Rite of Khu – the fire amid the Compass of the Never-setting Stars.

Before moving on to explicate the greater esotery of the Phoenix-vessel, some further comment upon the Dragon-star is germane. In the correspondence between the seven heads of the Dragon and the seven stars of the celestial pole, Thu'ban moves from its station as the guardian of the hidden tide of the year and is attributed to the node of Khu, thereby acting as the Opener

of the Way into the Mystery of the Heptanomis upon the day of the Sun's longest reign. It is from the heavenly radiance of the Dragon-star that the Oracle of Elder Worship was first cast down to Man. Thu'ban, as the star of the sinistral foot, leaps forth from Ia to Khu as the Revealer of the Dragon's seven heads; its arcane nature is therefore at the head and the heels of the Crooked Path, between which extremities it is the perpetual source for the passing-on of the First Sorcerer's power.

By the birth of the Phoenix through the pyre of Ia, the synastrian focus between the Dragon-star and the Sun is attained and realised as the Gateway to the Rainbow'd Causeway of the Heptanomis. In the Consummation of the Khu Rite, where the seven radices of the Year align, the Crooked Path is imaged as the Road of the White Shadow. This signifies the reflexive Way of Return to the initiatory source: the gait of the Opposer turning and re-turning into the Way of the Black Light.

At one in the Zeroth Mysterium of the Black Sun, the single point of Thu'ban-Helios is inflamed through the creation of the Phoenix-vessel and thus, through the act of sorcerous and mimetic birth, the vehicula of Ra becomes the gateway for the resurgent powers of the Marriage-vessel of Ka. For after the initial consummation of the Hieros Gamos, the absence of the Marriage-vessel attains an operative significance throughout the continuity of the Path; it is perceived – in its very negation – as the Void-image of the primordial sacrifice, as the Effigy of the Dragon's Concealed Head. Whether in the first year of practice or after many turnings of the Dragon-wheel, the memory of the Ka Vessel is honoured and its absence is contemplated as the eidola of the Elder Gods – of Those-who-are-Not. And it is thus each year, during the stellar empowerments of Ra, that the Phoenix is revered as the messenger of the Elder Gods, arising on the fourteen days of its flight from the place of negation, solely to impart the numinous light of Wisdom from the antient pyre of Ka.

Through the re-membrant deeds involved in the praxis of the Phoenix-vessel, the Absent One of Ka is awakened as the reificatory source of the Draconian Heptarchy. For it is through the synastrian focus of Ia-Ra-Khu that the primal severed head of the Dragon becomes the gateway for the seven resurgent powers of Time: the seven star-crowned Gods of the Æons.

Ka, as the Concealed Head of Azhdeha, is the void-consciousness of the Sorcerer, the Silent Omniscience of the Perfect Mind. It conceals the 'seven stars', the aeonic hypostates of the Initiator, as the potential emanations of Self-realised Gnosis. Within the all-spaciousness of the Hidden Magister's skull it is said that the seven knowing ones sleep, dreaming in death until the 'time' of their appointed awakening. The Pavonine Phoenix of Ra, as the embodiment of the process of revelation, augments the progressive rousing of each sleeper. This signifies the ascendant transformation of the aspirant's mind within the seven times of the Sacred Year.

The full process of the sevenfold transmutation is condensed in the praxis of 'Honing the Sword'. Therein the Seeker is mystically beheaded seven times; this signifies the sacrificial offering of his mundane consciousness, seven times for the rites of Hu, Sa, Ba, Khu, La, Tan and Hua. The seven skull-bowls begotten of the practice are used to contain the entirety of the aspirant's being. The starward offering of the seven bowls in the Khu Rite is used to demonstrate the elevation of consciousness toward the realised states of the seven great rites and the complete transformation of entity through its congression with the stellar embodiments of the Elder Gods.

The primal sacrifice of Ka is therefore perceived to magically exact the initial severing of mortal conception and the transformative unification of consciousness with the Realised Mind of the Initiator, Qayin Azhaka; who is revered as the first incarnation of the primal motivating intelligence of the Crooked Path. In the form-body of Cain, the Initiator is the first murderer of Man. In lore, it is taught that he wielded the blade of sacrifice – a plough-coulter or jawbone adze – to behead the Man of Clay, the uninitiated self. The murderous deed of Cain is inter-

preted as the salvific act whereby the profane mind is anulled and the flesh is opened to the ingressing powers of the heavenly Serpent of Fire.

The sacrificial symbolism of beheading is used to indicate the fundamentally transgressive means of the Path's attainment, also to signify that the root-empowerment of the Seven Gnostic States of Realisation lies within the black-golden point of Ka-I. This identification locates the eschatonic source of the seven great rites in the hearth of the midwinter consummation. Conversely, there is a synentasic union, a parallel convergence of the seven magical currents of I, Hu, Sa, Ba, Khu, La, Tan and Hua, within the illumined focus of Ia-Khu at midsummer. The bright point of the White Sun, the Great Disk of Thu'ban-Helios, is raised to its apotheosis amidst the Heptanomis and, in opposition to the Black Sun of midwinter, casts the backward path of the lucent shadow. The albeate focus juxtaposes the nigrescent source.

As the Vessel of Marriage falls within the Circle of Presence, so shall Vessel of the Phoenix fall within the Circle of Absence: the Black Light shall shine in White Darkness.

The Way of the Seeker's infernal descent, the Great Return to the heart of Black Sun, is delineated by the ineffable radix of White Darkness. At the sacrificial zenith of the Phoenix' ascent the seven currents of Time and Space return through the prismatic eidola of their unity – the skull of the Initiator visualised as a shewstone of black diamond – thereby to create the Road of the White Shadow. Like a rainbow merging back into the clear light of the sky, the seven radices of the aeons conjoin in a single beam of illumination. The direction of this, the eight or zeroth ray, indicates the return to the hearth of the Blood-acre and thus to the place of the past and future actuations of the Black Sun's Rite. The road that is born from the apotheosis of Ia-Ra-Khu leads forward in time through the ritual year and yet transmits the eternal arcanum of the infernal descent, the pilgrimage of the mind to the point of root-empowerment.

The Gnosis of the Zeroth Mysterium is imparted through the triune point of Ka-I-Ra (Note well that *Ka-i'ra* is used as a name for the Fifth Watcher.) This tridentate focus serves as the a-temporal crossroads between the mysteries of the Marriage-vessel and the Phoenix-vessel – between the darkest night and the brightest day. Here the course of intent flows with the temporal direction of the current, simultaneously turning back to the a-temporal source of the seven streams. Herein is an arcanum for the realisation of the Seeker: a Secret of the Double-way of Non-dual Truth.

Within this Mystery of Khu the seven heads of the Dragon are raised, revealed and named as the seven stars of the Great Year. By this arcanum, the sorcerer realises the heptarchia of the trans-æonic force and, bearing witness to the irradiant luminaries of heaven, beholds the earthen city of Kahu, the Nocturnal Eden of the Sabbatick Paradise. From the height of Khu, as from the placeless summit of the empyrean capstone, the Eye may behold the ring of the year and the location of the seven domains of Mystery placed about its compass. The new realisation of the Circle in the light of the Seven Stars signals the possibility for the apocatastasis: the complete re-creation of the Seeker, the transformation of the seven-times slain. The Eye shall be opened to the newborn Isle of the Blessed!

THE HEPTAD OF TIME AND THE BODY OF ALL-SPACIOUSNESS

Upon the day of Ia, the single point of Thu'ban, the Draconick Cynosure, is aligned with the Sphere of Helios. This opens the door of the sky to the power of the seven aeons: the body of all-spaciousness to the Heptad of Time. From the celestial height of the Dragon-star the Phoenix-child ascends through the solstitial gateway of the Sun to the stellar zenith of the heavenly year; the Throne of Azh-ta'us becomes the sevenfold seat of the Hidden Ones' Monarchy.

The matrix of this arcanum is shown in the enumerative co-relation between the heads of the Dragon, the kalic radiances of Time, the fourteen body-points and the divers rites and formulæ of the grimoire.

HEAD OF THE DRAGON	KALIC RADIANCE	POINT/S OF THE DRAGON-BODY	PRACTICE
Zeroth or Concealed Head	Black Gold: the Black Light. Pure White: the Unity of the Seven Rays	Al Shujah and Al Ghauzar: the Tongue and the Tail	Hieros Gamos of Ka. Phoenix-vessel Arcanum. The Rite of the Black Sun. The Rites of the Black Moon. Ia: the Numberless Mystery of the Grand Stellar Convocation. All adjunctive praxes
First Revealed Head	Blood-Red	Al Tannin and Al Darakshan: the Eyes	The HU Rite
Second Revealed Head	Orange/Amber	Al Halka: the Skull	The SA Rite
Third Revealed Head	Yellow/Saffron	Al Tais and Al Sa'eqah: the Horns	The BA Rite
Fourth Revealed Head	Green	Al Lata'ifa: the Spine. The Heart, Hide and Bone	The KHU Rite
Fifth Revealed Head	Sky-blue	Al Dhi'ban and Al Auhakan: the Hands	The LA Rite
Sixth Revealed Head	Indigo	Al Boracan and Al Dhih: the Wings	The TAN Rite
Seventh Revealed Head	Purple/Violet	Al Thu'ban and Al Qadam: the Legs	The HUA Rite

It may be noted from this schema of correspondence that the Khu Rite is in itself attributed to the Fourth Head of the Dragon. The Fourth Head is the Vessel of the Green Radiance, the vehicle for the middle stream within the sequence of the seven great rites. In being undertaken at the bright midpoint of Time, at the solstitial illumination of the Sacred Year, the Khu Rite is perceived as the gateway from the present moment into all atemporality,- as the point of transformation through which the Path transcends the timely way of sequential progression and passes beyond, ascending into the Timeless Circle of the Elder Gods (The description of other Great Rites as 'Interstices' or 'Portals' – for example 'The Crimson Interstice of Hu', serves to adumbrate this arcanum according to the specific nuances of a given ritual.)

The elevation of consciousness into the Realm of the Immortal Initiatic Powers is beyond the facility of communicable knowledge. None may tell of the Path's Outer Ward, the Guardians of the Path who exist beyond the transient moment of mortal reality. That the mind of aspiration may apprehend the Unknowable by means of symbolic knowledge, the theophany of the Path reveals the alignment between the Hidden Doorways of the Elder Gods and the visible stars of heaven. It is therefore made known, by providence of vision and dream, that the concealed finitor of the Khu Arcanum is conjunct unto the Earthen Circle of Arte through the Sphere of Stars, most especially the Hyperborean Region of the Never-setting Stars. For within the Circle

of Heaven's Great Year the Heptarchic Cryptogram of the Antient One is cast before the Eye of the Wise.

It is worthy of note that, according to the correspondence between the eight airts and the parts of the Dragon-body, the sacred occasion of the Khu Rite corresponds to *Al Lata'ifa* – the point of the spine: the seventh node in the Dragon-body. Al Lata'ifa is the magical power-zone through which the seven 'axial locations' are operative; seven times multiplying all that passes into the 'heart' or central channel of the transvocatory body. Furthermore, in the adjunctive corpus of arcana – *Al Mandal Ia-Khu-Behenu-Ka* – the spine-point corresponds to the Dog-star Sirius, also known as Sept: the Heart-star or Seven-rayed One.

With reference to customary attributions, the correspondence between the Khu Rite and the triune point of Al Lata'ifa (φ, χ, and ψ *Draco*) relates to an identification between the rachidian axis of the Dragon-body and the triple axes of temporal and spatial arcana.

In terms of the chronomantic esotery, the actuation of the Khu Rite unites the three times – the views of Past, Present and Future – and evolves their aeonic hypostates to a unitive summit. As the central pyre in the second circle of the ritual is lit, the Eye of Eternity opens at the mid-point of the Heptanomis and gazes beyond the compass of the Great Year.

In terms of the spatial demarcation of the I-Ia-Khu Arcanæ, the triplicity of Al Lata'ifa is expressed as the perpendicular axis marrying Heaven and Hell in the bed of Earth. Ra, the formulae of the Phoenix, is realised as the thaumaturgic method augmenting the very process which obtains this sacred union 'twixt height and depth. Within this present place of sidereal interpretation, the upright path is thus perceived as the conduit for the transmission of the Ra empowerment – as the tree of interconnection between the celestial, telluric and chthonic power-zones. These are here respectively ascribed:- *Khu* is the Greater Circle of the Sky and the empyreal shrine of the midsummer sun; *Ia* is the Way for the Dragon-star's 'stepping' upon the Earth; and *I* is the Root, the shrine of the Infernal Descent and the place of the Sun's inverse exaltation at the Midnight of Time. It is said in lore that the Phoenix nests atop the highest mountain and that its death-song is the lament heralding the end of time. The Dragon's spine, as the hollow channel which draws down the fire from heaven, is the instrument of the self-same paean: the flute of seven notes upraised in the hands of Man as the phoenical Summit-attainer.

These spatial and temporal correspondences are made apparent by silent indication through the depictive media of ritual geometry. The earth-signs in the second circle of the Heptanomic Rite delineate the oppositional alignments of I and Khu by juxtaposing the fourth and eighth/zeroth radices upon the North-South axis. The hot-point of Ia-Ra-Ka is centred at their mid-point within the heart of the sacrificial pyre.

Furthermore, to elaborate upon an earlier comment concerning the especial significance of the Dragon-star: the northern extremity of the Double-ouroboros – as the 'Place of Power' in the second circle – is herein ascribed as the hot-point for Thu'ban's transvocation as the fourth or median radix of the Heptad. In the Rites of Hu, Sa, La and Hua, the same node of the second circle is also attributed to Thu'ban, but therein as the point of the Dragon's sinistral step. Upon this Voidful Place of Power the foundation of the Dragon's step becomes the point for the raising of the Seven Crowned Heads. The oracular empowerment of the Dragon-star is thus passed on between the head and the heels of the way.

The aspirant may therefore look to the unspeaking tracery of the circle for the cipher of these mysteries. Therein, amongst the geoglyphic sigildry of Arte, lie the many subtil alignments encrypting the way of the Tridentate Axis and the web of the Dragon's dance.

CONCERNING THE HEPTANOMIS AS THE CIRCLE OF THE GREAT YEAR

The Circle of the Great Year is the invisible path traced in the Northern Heavens through the aeon-stepped procession of the Pole or Nowl-star. The Pole is the celestial point about whose axis the entire compass of the sky appears to turn. By vertu of the Earthen Sphere's motion the position of the Pole moves through the course of time; the gyre traced through this motion delineates the circumference of the Great Year. The time taken for one complete rotation of the Great Year is approximately 26,000 telluric years (one telluric year = 365 earthly days). Within this period, stars fall and rise from the position of the Pole like rulers falling and rising over an epoch of time. Many shall enter the path, but few shall attain to its throne.

Seven chosen constellations stand as mansions about the Inmost Court of the Northern Heaven and within each palace is a bright sentinel, a destined heir to the Royal Seat of Power. It is thus, according to the esoteric observance of this Grammary, that seven specific stars are said to occupy the station of the Nowl. Each of the seven stars is appointed as the gateway for a revealed head of the Dragon and each is ordained to reign over a specific duration of time, to be the Heavenly Monarch of an Age. It is thus that the seven stars are referred to in terms of regal symbolism – as 'crowns' or as aspects of the 'Throne' – Takht-i-Tan-ta'us.

The seven sides of the sky-throne are the gateways for the æons, the kalic radiances of Time; each is a point of ingression for a principal initiatory empowerment of the Crooked Path. The radix or subtil lineage conveying the power of each star is the mediatory path of an aeonic ruler; the nature, form and force of which is displayed through the symbolic appearance of the Deities residing in the retinue of Al Mandal Khu.

The term 'æon' refers to both the chronological epoch governed by each star and to the esoteric concept of seven concurrent streams of magical power,- any one of which may become the dominant line of transmission in a given time and place. Each of the seven stars is thus a focus for a specific stream of illumination or means of realisation within the Quintessential Current. The doorways in the sky are opened through the alignments of time, space and mind; the colours of the ingressing radices denote the nature and qualitative resonance of the divine impress from beyond the sphere of the recipient's perception.

The purpose of the Khu Rite is to define and transmit the constituent radices of the initiatory continuum, to make manifest the chronomantic forces of the Magical Quintessence within the single body of the initiate.

The trans-æonic unity of the seven radices is uttered upon the eighth or 'unnumbered' radix of the Khu Rite with the lighting of the sacrificial pyre. The flames of Azh-taus declare the Silent Word of the Oracle. As one through the seven mouths of the Dragon, the A-logos is forthspoken and enters into flesh upon the wheel of time through the heptarchic Logoi of Hu-Sa-Ba-Khu-La-Tan-Hua. Beneath the light of the Black Sun the wheaten field of eternity shall ripen upon the earth and shall shine forth in golden splendour. Through the Mystery of the Grain, its sowing, nurturing, reaping and transformation, the body of the Seeker shall be nourished with the shewbread of the aeons and shall grow wise in partaking of the feast at Midnight's Table.

The correspondence between the seven polestars, the æons, and the heads of the Dragon may be stated thus:-

PRIMARY STELLAR POINT	CONSTELLATION	AEON	SECONDARY STELLAR POINT	RADIX (1ST CIRCLE)	RADIX† (2ND CIRCLE)	DRAGON-HEAD	COLOUR
Al Daiajah/ Deneb	Cygnus	Hu	Benetnasch	North-east	South-west	First	Blood-red
Al Deramin	Cepheus	Sa	Mizar	East	West	Second	Amber/ Sun-rise Orange
Al Kiblah/ Polaris	Ursa Minor	Ba	Alioth	South-east	North-west	Third	Yellow of Morning
Al Thu'ban	Draconis	Khu	Megrez	South	North	Fourth	Green of the Field
Al Pheia	Corona Borealis	La	Phecda	South-west	North-east	Fifth	Sky-blue
Al Jathiya	Herculis	Tan	Merak	West	East	Sixth	Corpse-indigo
Nasruvaka	Lyra	Hua	Dubhe	North-west	South-east	Seventh	Royal Violet
All Seven	Circle of the Great Year	I	Seven Stars of the Plough	North	South	Zeroth/ Eighth	Black-gold

† In the domain of the first circle the correspondence of the seed-phonemes to the directions of the compass is fixed and does not vary throughout the wheel of the year. In the second circle the attributions are mutable and will vary from working to working. Hence the correspondences for the radices of the second circle, as herein given, are specific to the Khu Rite and constitute the especial manner of symbolic arrangement used for the transmission of the Heptarchic Arcana. Through the course of the year the attributions within the second circle shift through a series of permutations to encrypt and symbolically display the alchymic function of its ritual area – the Land itself shall speak of the Heart's changing design.

THE RITUAL AREA OF KHU

The ritual area of the Khu Rite is basically the same as for the other double circle workings and should be prepared accordingly. The main distinction is that a fire mound should be built at the centre of both circles. Neither fire should be lit before the inception of the ritual. The pyre in the first circle should be ignited during the threefold exorcisms of the Oracle Rite and that in the second circle after the completion of the seven stellar conjurations. Within the centre of each fire-mound a long stave of wood should be set, each to serve as an image of the upright road. Atop the pillar in the first circle a wreath of oak should be placed and upon the second pillar a wreath of evergreen, such as yew or holly.

The border of the entire ritual site may be enclosed by a selion-fence. This should be formed of staves and tied together with thread.

THE REQUISITES OF THE KHU RITE

Let all who would truly enter the Conclave of this Mystery of Khu be prepared according to the deeds of the Crooked Path; let each and all be most diligent to the counsel of the concealed ones whom have walked this Circle beyond the count of the fourteen ordeals. Know that this rite may be practised alone or in the holy covine, according to the predilections of the sorcerer and the quadrigan brood.

As aforesaid, the principal prerequisite for any desirous of entering this rite is the initiatory act of creating and working with the Phoenix-vessel. Although this task is customarily inaugurated through the Mystery of Ia and is partaken of as an integral facet of that rite, it needs must be said that the arcanum and the method of the Phoenix-vessel's construction and usage may be extracted from that context and applied independently as an autonomous formula serving as the preliminary votive observance leading to the Khu Rite. This comment arises from direct experience of practice and is here offered in order that the Seeker may consider the variant applications of this formula.

An exemplar drawn from custom is for the basic praxis of the Phoenix-vessel to be used as the preparatory votive discipline for a novitiate seeking entry to the Crooked Path. The basic methods of the Phoenix-vessel are applied in a manner akin to that of the Hieros Gamos, being used as a way of ingress for the new aspirant to the Mysteries of the Dragon-road. The midsummer node of the Seven Star's working is here utilised as the Swift Gate, as a means whereby one may enter the Path and walk thereupon outside of the formal sequence of its fourteen ordeals.

In a covine well-travelled upon the Way, this variant method may be utilised to permit an initiate from a comparative persuasion of the Arte to align their empowerment unto the Quintessential Radiance- to offer themselves unto the Dragon. In all such instances where the Phoenix-vessel has not arisen from the Mystery of Ia the duration of the practice must be for one complete lunar month before the Khu Rite (see the Exordial Comment concerning the Phoenix-vessel). In such instances where candidates for the Khu Rite may come forth unto the circle of the covine by the way of the Lunar Empowerment, the Magister shall need to adapt the formal procedure of the ritual and serve as the mediator of the aspirants' induction. Where the practitioner is utilising the Lunar Empowerment as a means of solitary induction, he or she must likewise adapt the formal text of the ritual and entreat the Hidden Intercessor of the Way to guide them according to their own unique destiny.

Let those who are wise in these matters, those who have walked through the many tasks of the Crooked Path, let such as they forge the vessel of the Golden One in the flames of the Dragon-star. For there, in the Circle of Stellar Convocation, the fifth and the sixth tasks of the Crooked Path are united through the numberless domain of Ia and proceed onward through the ministry of the Intercessor unto the eleventh ordeal: the Mystery of the Phoenix and the Seven Stars. For the Khu Rite, being so enumerated upon the path, shall give of its power most readily unto those whom have fulfilled the Magistry of Ia. Such as They, the Children of Thu'ban's Light, are deemed most worthy of this undertaking. The Seeker that journeys unto the Circle of Khu by means other than the star-lathed road of Ia, let such as He and She beware. Many shall leap the Dragon's jaws, but only the Chosen and the Few shall share in its feast.

According to wisdom, purpose and cunning, let there be discernment of method. The heavenward flight of the Aureate One shall be measured by the subtleties of the stellar path of Thu'ban-Helios and by the ebb-and-flow of the Selene tide. For the luring and the leading of the Faithful and Few, for the divers manners of mortal understanding, many forms of these Mysteries shall emanate forth from the Circle of Khu, even from the Hands of Our Hidden Intercessor.

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Let each True Journeyman of the Path bear forth the Great Vessel of the Dragon for the perfect accomplishment of the Heptanomic Arcanum.

Let each and all, by whatever means their approach, bring forth the following offerings:-

For the offering of light upon the seven radices, seven candles of the seven sacred colours. Before the inception of the working, these candles should be laid on their corresponding points around the unlit pyre at the centre of the second circle.

For the central point of the second circle, a single candle of seven colours; elsewise of pure white wax.

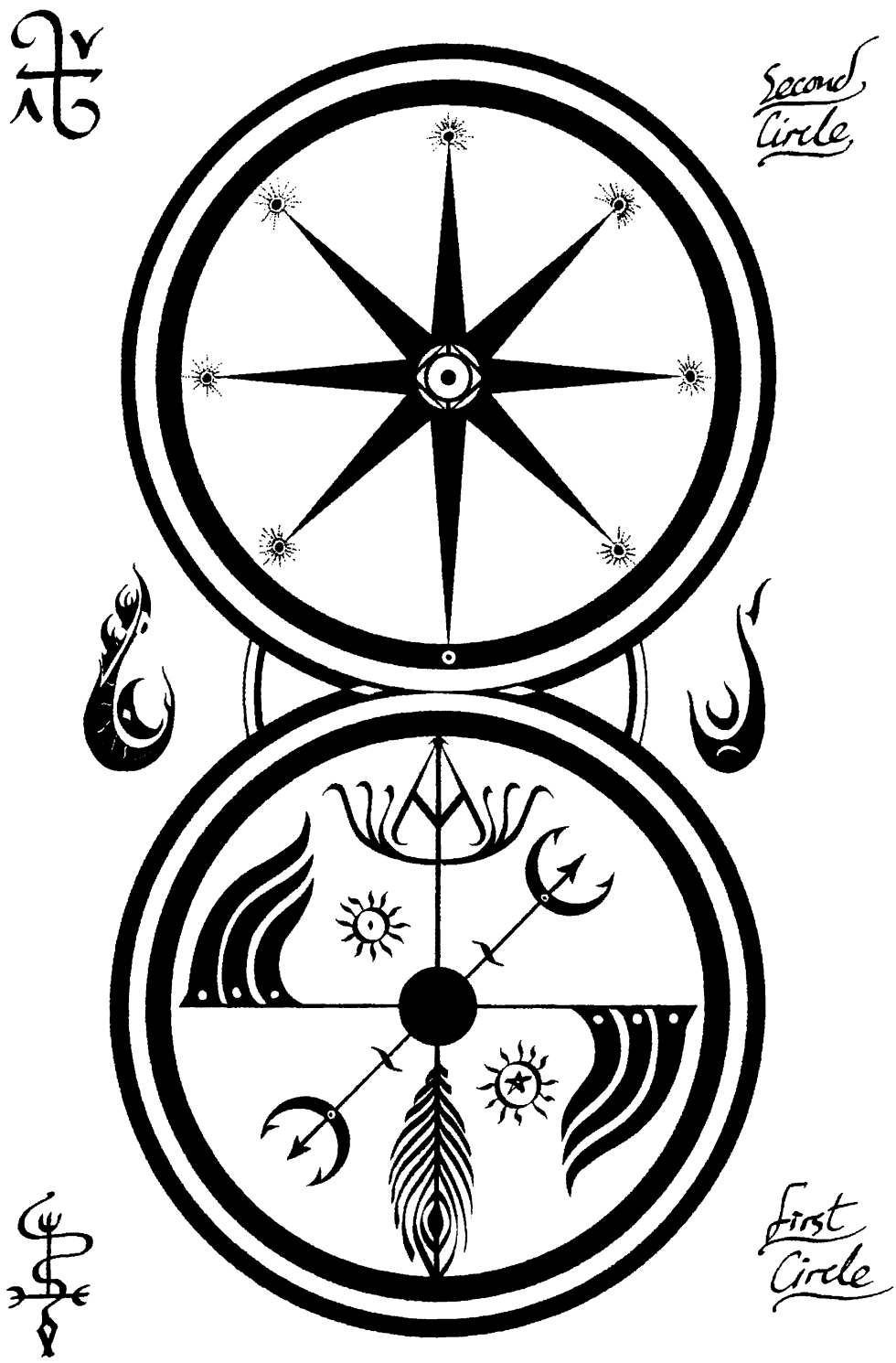
For the tracing of the seven earth-signs of the Heptanomis, seven powders of rainbow'd hues shall be needed; for these powdered chalk may be used.

For the sacrifices bestowed upon the seven angles of Time, let each prepare seven substances of offering – such as grain, flowers, wine, sexual fluids, coins and so forth.

For the selion-fence around the Double-ouroboros, let there be a thread of green – in token of the appointed hue of the Summer Solstice.

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Second
Circle
First
Circle

The Rites of the First Circle

Let the Mystery of Khu commence

WHEN THE DOUBLE-OUROBOROS has been rightly prepared with earth-sign and selion-thread, and all candidates for the rite are likewise established in readiness of body, mind and spirit, then shall the Magister bid the covine to enter the domain of the Mystery.

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With regard to the location of the sacred vessels:- the Phoenix-vessels of the covine should be placed within the circle during the deeds of preparing the site, each in the appropriate airt of its Maker; and the Greater Urn – the Vessel of the Dragon – should thereafter be carried into the circle during the formal deeds of entrance. When all have entered the circle, according to the counsel given below, the vessels should be appointed according to the manner used in the praxes of Ia-Ra-Khu, even as the mask before the face of the arcanum. Those who may seek to undertake this rite solely with the Phoenix-vessel begotten of the Full Moon's path, let such as They fulfil this Mystery with all deeds and intent focused through their single vessel and interpret all rubric accordingly.

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The entry into the circle shall be accomplished in the manner stated in the third commentary upon the Rite of the Draconian Oracle and as exemplified in the Rite of the Horns.

The deed of the Magister's entrance being fulfilled and the way of the covine's fealty being rightly displayed, the Northern Guardian shall begin the silent circumambulation of the ritual domain. Bearing his Dragon-vessel deosil around the first circle and withershins around the second, his step shall set the example of direction to all that follow behind him.

When all have fulfilled the silent circumambulation and are gathered a-right in their appointed stations of the Blood-acre, the Magister shall pronounce 'The Oracle of the Elder Worship'. Thereafter shall he declare 'The Summoning unto the Rite of Khu', addressing both the seen and the unseen companie before him. This being done and all being justified in their presence, the rite shall continue according to the Way of the Black Earth: the Rite of the Draconian Oracle shall be performed as is customary – from 'The Declaration' to 'The Shadow's Charge'.

When the Words and Deeds of the Oracle Rite have been completed, the Mystery of Khu shall proceed by the Magister addressing the assembly of Man and Spirit. Those who have passed through the previous ordeals of the year shall listen and inwardly acknowledge their attainment and aspiration. Those who approach the rite by means of the Swift Gate shall listen as though to a forgotten dream of the soul. Let all who hear the Magister's address, heed well and offer up the aspiration to attain upon the Crooked Path.

THE BIDDING OF THE SOUL TO REMEMBRANCE

In the Name of the First-born, who cometh forth from the Shadow,
I bid ye, one and all, to heed the Summoning that the Path hath decreed!

Remember, all ye that may, the steps that have led from the Darkest Night toward the Brightest Day — the pilgrimage to the Circle of this present rite...
Remember, all ye that may; remember and foresee the way of futurity:
the perpetual return of Yesterday and Tomorrow unto the Mystery of Khu.

Know each moment as Thy sacrifice and Thy resurrection, each day as Thy birth and Thy death upon the starry concourse of transvocation.

Remember the winding journey of the soul,
quickening to the Serpent's fiery breath in the fourteen secret temples of Hu
Remember the gain of Knowledge from the Book of Flayed Skin; the marriage of Man and Beast in the fourteen caverns of the Skin-leaper's lair.
Remember the shaping of Thy flesh as the primordial foundation of the land. Remember the opening of Thine Eye, inward against the flow of the four sacred rivers, outward through the revelation of the Sixteen Guardians — as one in ascent and descent to perceive the Body of Al Qaf Saba!
Remember the way of solitude to the Hermitage on the Peak of Uniquity — the poise of Thy step atop the jewell'd summit and the calling of the flood to make pure and ever-young the Body of the Land called 'Kahu'.

Remember! O' my Companions! Remember and foresee!
The inward turning of Thy dance upon the outward spiral toward the stars: the turning of the Mountain's path into the Upright Road of Ia.

O' Ye that have leapt from the zenith of Saba to the pinnacle of Al Thu'ban; ye that have come forth from beyond the Unnumbered Threshold, garbed in the fiery vestments of the Gold-wing'd Shadow;
ye that have spanned the breadth of the fourteen nights — with chosen steps to mirror the flight — to count the tasks upon the Way — through the turning year and the Dark Moon's Day;
all ye that have met remembrance with recognition — each Word with Deed — unto Thy Soul is the Vagitus of Thine own Path decreed!

Ye Wanderers amidst the Interstitial Twilight of I-Ia-Ra-Khu!
Know that the straying of the path hath led us here – from the fire of
Thu'ban's culmination to the Midsummer pyre of the Sun – as from the
Black Noon of the Boneherd to the White Noon of the Immortal King!
In this present circle ye are come forth unto the High-tide of the Light:
the Hour of the Noontide Meridian 'twixt Sun, Earth and Season.

Hearken to the tolling of the Ordeal's bell;
hear ye the knell of this Mystery!

The Magister shall sound a battery of eleven knells

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When the eleventh knell has unified in silence, the rite shall proceed.

The Magister shall bid the covine to bear their Dragon-vessels and process withershins around the Blood-acre, each stopping at the North to place their vessel at the threshold between the circles. A candle should be lit atop each vessel.

As a sign of recognition to seal Thine attainment,
I bid ye to bear forth the Sovereign Vessel of Azhdeha,
withershins around the horizon of presence,
withershins to the Threshold that shall lead Thee beyond!

When the Dragon-vessels have been appointed at the threshold, let each take up their Phoenix-vessels, orient them deosil through the directions of the compass, and then turn to place them before the hearth of the Blood-acre.

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THE REALISATION OF THE SUMMIT-ATTAINER

being the Assumption of the Divine Body of Qayin Bha'ia-Azhaka, whose appearance displays the Wisdom and Aspiration of the Meridional Attainment.

As one, the voice of the Quadriga shall forth-speak the Deific Empowerment to transform the Seeker's heart. In accord with their utterance the Divine Body shall be assumed by each initiate internally and simultaneously projected from the mind to indwell the midst of the circle's hearth. The generation and assumption of the Summit-attainer serves to combine the ascending and descending means of attainment upon the Upright Road of Ia-Khu, and to unite the form-bodies of Liliya and Mahazhael – as the dual images of the Seeker upon the Point – as the image or force-body of the Seeker's attainment within the Point.

O' Qayin Bha'ia Azhaka! Summit-attainer of Heaven and Earth!
With our words we transform all perception to embrace Thy Sacred Body,
to enshrine Thy power in the heart and the hearth of manifest realisation.

O' Arch-magus of the Blood-acre, Thy diamond-flesh'd nature we behold,
pleasure-throned within the forge, changeless in the eye of the blazing pyre.
Thou art moment-born within the World's adytum, eternal in equipoise,
constant and transient, form'd in the thunder-crack from the ten directions.

All about Thee the double-edged blade doth whirl, guarding the Gateway to
the Eden of Thy Soul. The dual forms of Magistry do dance at Thy head and
heels, ever above Thee and ever below Thee, perpetual in their desire for
sacrifice upon the tip of Thine Out-turn'd Sword.

Above Thee, the Radiant Body of Liliya doth leap in the masque of life,
a Goddess of flawless light on the point of the Shade-hewn Arthana.
Below Thee, the Night-wrought Body of Mahazhael doth stand in dreaming
death — a God of utmost darkness, dancing on the tip of the rainbow-blade.
Both as One, in a myriad of emanations, do process from within Thee to the
Heights and the Depths. Both as One, in ceaseless worship, do hurl their
hearts in immolation upon the scintillant point of Thy Sorcerous Might!

Beneath Thy left foot is the Image of Leviathan,
the thousand-coiled colossus who churneth the primal waters
and constricteth the inundation to the droplet of its birth.

Beneath Thy right foot is the Image of Behemoth, the tameless beast of a
thousand natures, who divideth the ocean with the marching step of time
and driveth back the poison'd flood-tide to reveal the verdant land.

Within the clasp of both hands alike, Thou dost bind and unite the symbols
of this Mystery within the Single Athanor: the Immutable Vessel of Ra-Azha.

Let all offer a single genuflection toward the hearth, even unto the Divine Image of the Initiator that has arisen within.

O' Qayin Bha'ia Azhaka!
Thine own Enchantment doth hail the Seeker:

Homage to the Deified Flesh of Attainment!
The flames of the forge do engulf Thee and empower Thee.
The fire-laden tongues of heart and hearth do prophesy Thy Fateless Fate,
sending forth the winged image of Thy destiny — from the dual capstone of

Heaven and Earth to the Sevenfold Crown of Khu – from the inmost seed of the Black Sun's light to the Circle of the Dragon's Revealed Heads!

Before and above, within and beyond...all around in a halo of gold...
let the Eye behold the Image of the Phoenix!
Bha-ia Milcham-i-Azh'rail!

Each initiate will then step forward toward the hearth and shall take up their Phoenix-vessel. Each shall then orientate their vessel, offering it withershins to the four quarters of the circle. This gesture fulfilled, let both Seeker and Phoenix-vessel turn toward the threshold of the two circles. To both embodiments of the Hidden Vessel and to the Place of Power, each shall then offer a full genuflection in homage to the vehicle of the threshold's traverse.

Bilo Bilo Hu!
Ia-Ra-Azha-Khu!

By the words of this exaltation the entire deific form of Qayin Bha'ia Azhaka should be sealed within the Seeker's heart. The radiant body of the Phoenix should be visualised to remain, emanating from within its vessel, filling the circle with clear albeate light. This visualisation should continue as the initiates bear their Phoenix-vessels withershins around the first circle, all as one in the continuation of the mantic chant:

Ia-Ra-Azha-Khu!

THE TRAVERSE OF THE THRESHOLD AND THE GESTURES OF EMPOWERMENT

The following stages of the rite should be guided by the Magister or Magistra, as is custom. The ritual procedure should be narrated in a clear and succinct manner, so as to remove the need for the covine to rely upon the formal text.

0) The chant '*Ia-Ra-Azha-Khu*' shall be continued until the Magister signals the time for the threshold's traverse. At his behest and example, each holding their Phoenix-vessel will leap the threshold, jumping over their Dragon-vessel and shouting the words below. The formulaic cry serves to express the intent of empowerment that lies within the deed of the traverse.

Ia-Ra-Azha-Ka!

I) When each initiate has accomplished this feat and are all within the second circle, each shall touch their Phoenix-vessel unto the Dragon-vessel. This is a gesture of empowerment signifying the synentasic transmission of gnosis through the two vessels and serving to acknowledge the emanation of the Phoenix from the Greater Vehicle of Azhdeha.

II) After fulfilling this gesture, the Phoenix-vessels are placed at the threshold, exchanged in location with the Dragon-vessels. The covine shall then carry their Dragon-vessels withershins

around the edge of the second circle. This circumambulation signifies the path of the Seeker through time, prophesying the order of the seven stars within the cycle of the Great Year. As this is accomplished, each will recite the following sequence of mantic formulæ:-

Ia-Ra-Azha
Hua-Tan-La-Khu-Bha-Sa-Hu-I

III) Returning to the threshold, each shall touch their Phoenix-vessel unto their Dragon-vessel and once again exchange them. Acts of magical insufflation may accompany these gestures of contact and transition.

IV) The Dragon-vessels standing at the threshold and the Phoenix-vessels being within the clasp of their respective guardians, the covine shall offer a single bow in recognition and fulfilment of the three gestures.

(N.B. – Hereafter the Dragon-vessels shall remain at the threshold, while the Phoenix-vessels shall be borne forth through the Rites of the Second Circle.)

THE CALL FOR ASCENSION
THE EMANATION OF MELEK MILCHAM-I-AZH'RAIL

When the gestures of empowerment have been fulfilled, all will turn and exalt their Phoenix-vessels toward the centre of the second circle. Then, placing their Phoenix-vessels at their feet, all will recite the Call for Ascension. As the statement of this arcanum is spoken, the form of the Golden Phoenix should be projected from the heart of each initiate.

O' Melek Milcham-i-Azh'rail!
As the Messenger of Silence, as the Herald of the Void-flesh'd –
- from the bornless abyss – from the heart of Eld, we bid Thee to arise!

O' Melek Milcham-i-Azhra'il!
Within the ever-falling light of heaven, within the ever-becoming flesh of Man –
through the Fire of Ia-Azhaka – through the golden blood of the Serpent, rushing forth
from the Forge-god's breast...we bid Thee to arise!

O' Melek Milcham-i-Azh'rail!
From between the fourteen landmarks that serve to hallow our path –
between each wayward step of Cain, each hoof-fall of Calmena-Meimun –
through the procession of our soul toward the Dragon's heart...
we bid Thee to arise!

O' Melek Milcham-i-Azh'rail! Golden-of-wing!
Fire-born Seraph of the Crooked Way! May the sevenfold flame of Thy
Mystery engulf the blade of the Mage's tongue, here to forthspeak the cipher

of Thy flight — to establish the mirror'd way between Thy manifold nature and the alchymic path of the Seeker's transformation.

O' Thou Bearer of the Bloodied Knife, Keeper of the Bloodied Graal! Arise as the Phoenix of Time! Arise from the pyre of the World-field's Tree, fly forth to sing the lament of the seven falling kings, fly forth to proclaim the song of coronation for the heir to the Throne of Tan'taus!

O' Thou Aureate Idol of Our Ascension to the Circle of the Seven Stars! Colour Thyself with the rainbow! Adorn Thyself as the Peacock of Heaven! O' Melek Milcham-i-Azh'rail! We bid Thee to arise!

The invocation should be sealed by the deed of the Magister: by his lighting and placing a seven-hued candle before the central, unlit fire-mound of the second circle.

The Rites of the Second Circle Proper

THE CONJURATIONS OF THE HEPTANOMIS
being
The Seven Enchantments of Heaven's Great Year

General Rubric

Processing deosil around the second circle, the initiates shall move from point unto point — star unto star — through the seven-stepped horizon of the Great Year. Upon each of the seven numbered points they shall conjoin in the working of a single conjuration in order to realise and reify the gnosis of a specific aeonic power.

The utterance of the Seven Enchantments may be divided between the members of the Quadriga as given below; elsewise the order of recitation should be revolved according to the number of initiates present. Other deeds should be fulfilled as needful, by each in turn.

The Blood-red Point of Al Daiajah Hu = Northern Guardian
The Amber Point of Al Deramin Sa = All
The Saffron Point of Al Kiblah Ba = Eastern Guardian
The Green Point of Al Thu'ban Khu = All
The Azure Point of Al Pheia La = Southern Guardian
The Indigo Point of Al Jathiya Tan = All
The Violet Point of Nasruvaka Hua = Western Guardian

The Zeroth or Eighth Point, the White Point of Azh'taus = All

Basis of Method and Procedure

The basic method of working upon each point is as follows:-

1) The Phoenix-vessels of the covine should be placed upon the ground to encircle the point and the mantic chant of the star should be incepted.

2) The earth-sign of the point should be traced in the appropriately coloured powder, leading back from the point and inward toward the central fire-mound.

The sigillic patterns used for the earth-signs of the Heptanomis are given in the ritual text. These forms are derived from the constellations in which the sidereal foci of the rite are located. Elsewise the earth-signs should be made manifest in accord with dreaming.

3) Once the earth-sign of the Heptanomic radix has been traced, a candle – being of the appropriate hue – should be lit from the central seven-hued candle and taken to the stellar point on the circle's edge. Thus the earth-sign is traced inward to the centre and the light is borne outward to establish the limina of the celestial horizon.

4) Once the candle has been appointed as the primary offering of light, further sacrificial gifts – such as coins, eggs, flowers, grain, wine, incense, blood and breath – may be made on and around the point and its earth-sign. Thereafter the ordained conjuration should be recited.

The formal text of the conjurations, as given herein, is to serve as the basis for the offering of the Seeker's word; each initiate should endeavour to build upon this foundation according to the ingression and inspiration of the stellar empowerment.

5) Upon each one of the seven points, each initiate should visualise their Phoenix-vessel as a skull-bowl, filled with a sacrificial offering of an appropriate nature and colour. The specific qualities and forms of these visualisations are given in the text of each conjuration, and derive from the forms created in the preparatory praxes of Ia-Ra-Khu.

From the bowl of offering, a sword-ray of light should be seen to ascend into the sky, reaching upward to the named star of the enchantment. The ray of light is the transmuted form of the arthana-blade as forged during the practise of 'Honing the Sword'. The transformation of the metal, or substantive vehicle, into the radix of light, or subtil vehicle, signifies the refinement of the knowledge and method of attainment. To symbolically augment and accentuate this process of transmutation, the Phoenix-body – may be projected upward through the beam of light, radiating and emanating with flames of the appropriate colour. As the Phoenix-body ascends all substantive and mindful offerings should be visualised to transform, melding into the radix of light and thereby carried upward to the celestial focus.

6) Rising to its celestial focus, the radix of light should be perceived to coalesce space and time, and therefrom generate the form of a vast skull. This should be seen as a colossal vessel of jewelled bone, expanding in a reflection of the initiate's consciousness to fill the entirety of the sky. The ascending beam of light and the body of the Phoenix should be dissolved within the skull's interior to form the limitless source of celestial wisdom. Within the heavenly skull-vessel the elixir of the æonic point is visualised as an ocean of radiant light, a cosmic reservoir displaying the union of the aspirant's mindful offerings and the empowering essence of the Elder Gods.

Upon each of the seven points the skull is formed of a different gemstone, the type of which denotes a specific configuration of realised knowledge – a phase of crystallisation within the process of alchymic transmutation. The specific substantial nature of the skull is representative

of the circle-mandala which contains the reified wisdom of the star. Its function in the visualisation is to serve as the support or vehicula for the kalic radiance emanating from the point of stellar ingression.

Throughout the conjurations the seven primary phases of the alchymic process are encrypted using different spectra of symbolism – sidereal, æonic, geomantic, metallurgic, chromatic and so forth. Each different mode of symbolism is a support for the subtil and interior motion of awareness as it is translated from point unto point. Clear differentiation should be made between the various exterior modes of symbolic representation; each is an outward cipher, a functional means for the inner apprehension of the invisible radices of the Quintessence.

7) Having attained to the visualisation of the skull-vessel, having formed in mind the great celestial mansion around the starry focus of an aeonic power, let the initiate entreat the appearance of his mindful creation as a shewstone for the revelation of theophanic vision. The oracular speculum of the skull-vessel is treated as a skrying-glass for the entire body of one's perception – as the means for the direct perception of Gnosis.

According to the specific symbolism of each enchantment, let the Quadriga project the matrix of their mindful imagery to receive the impress of knowledge from the ingressing powers of initiation. In the shewstone of Man's own skull, let the Great Dreams of the Elder Gods be made manifest.

At this juncture in each enchantment, the mind should be opened to the reception of new empowerment. All oracular transmissions should be heeded carefully and, if so directed, should be written down by an appointed scribe of the covine. See '*The Key to the Star-lock'd Casket of the Seven Scrolls*', appended to the main text of the rite.

Point by point, star by star, let the visions of the Heptanomis be contemplated to attain the gnosis of the seven great rites within the Dragon-wheel of Time. The Heptanomis is here to be realised as the cipher for the entirety of the Draconian Grimoire.

5) Each in its own turn, the self-arising embodiments of the seven heads should be perceived to unify with the mind of the Seeker. By the unity of Thought, Word and Deed, let the conjuration of the radix be bound. Let all be dissolved within the singularity of Void and Flesh in Ekstasis.

At the behest of the Magister, the companie shall pass onward, from star unto star, until the seven principal conjurations are fulfilled. To seal and perfect the Rites of the Second Circle, all shall unite in the Unnumbered Enchantment – in the Words and Deeds of the Phoenical apotheosis.

Hereafter follow the basic texts for the Seven Enchantments.
According to the attainment of the Seeker and Quadriga
let these written formulae be transformed to Action, Speech and Thought.
Let all be transformed and unified within the Black Light of Realisation.

I — THE ENCHANTMENT OF THE FIRST RADIX

Sigil:



Mantic Formula: *AL DAIA-JAH HU*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Daiajah Hu,
may we ascend to the Crownship of the First Age.

Behold the Vessel of the Phoenix as the Shrine of the First Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our first sever'd head —
here consecrated as the skull of all living and dead.
This is the bowl of all blood-libation, filled with the offering of a million eyes.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh
— for the manifest realisation of Deity in the Celestial Circle of Hu.

O' Azhdeha al Daiajah Hu!
Behold the Graal of blood-red elixir, sending forth its radiance from earth unto heaven: a pillar of vermilion fire to utter the Cipher of the Silver Blade.
Let the blood-red radix ascend, to open the First Gate of Thy Starry Dominion,
to transvoke the Acausal Way for the Void-born Gnosis of Hu-Azhaka

In Heaven's height let Thy First Head be revealed as the Sidereal Image of Our Realisation — as a mighty skull of clearest crystal, formed from the Time and the Space of Hu. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Danab al Daiajah. In the oracle of mindful creation, let the Wisdom of the First Æon be known.

.....

By the divers means of Arte and the ingression of the stellar empowerment,
let the Vision of the First Æon be revealed.

.....

O' Azhdeha al Daiajah Hu! As an offering to the Crownship of the First Age,

this flame is lit and these sacrifices are made within the hallow'd circle of Arte.
Let the First Ray of the Heptanomis be aligned unto Our Crooked Path!
To Thee, the First Breath of Life!
To Thee, the First Word's birth: the Logos of Hu-Azha.
All-hail! O' Spirit of the Past: Thou Spirit yet to come!
All-hail to Thee! Thou Spirit of the First Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

II — THE ENCHANTMENT OF THE SECOND RADIX

Sigil:



Mantic Formula: *AL DERA-MIN SA*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Deramin Sa,
may we ascend to the Crownship of the Second Age.

Behold the Vessel of the Phoenix as the Shrine of the Second Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our second severed head —
here consecrated as the skull of every wild beast and creature of atavism.
This is the bowl of blood-libation, filled with the offering of all brain-flesh, hair and marrow. By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh — for the manifest realisation of Deity in the Celestial Circle of Sa.

O' Azhdeha al Deramin Sa!
Behold the Graal of Dawn-bright elixir, sending forth its radiance from earth unto heaven: a pillar of amber fire to utter the Cipher of the Iron Blade.
Let the amber radix ascend, to open the Second Gate of Thy Starry Dominion,
to transvoke the Acausal Way for the Void-born Gnosis of Sa-Azhaka.

In Heaven's height let Thy Second Head be revealed as the Sidereal Image of Our Realisation — as a mighty skull of flaming ruby, formed from the Time and the

Space of Sa. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Deramin. In the oracle of mindful creation, let the Wisdom of the Second Æon be known.

.....

Let the Vision of the Second Æon be revealed.

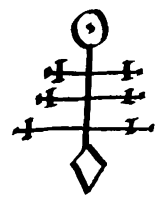
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O' Azhdeha al Deramin Sa! As an offering to the Crownship of the Second Age, this flame is lit and these sacrifices are made within the hallow'd circle of Arte. Let the Second Ray of the Heptanomis be aligned unto Our Crooked Path! To Thee, the Second Breath of Life! To Thee, the Logos of Sa-Azha. All-hail! O' Spirit of the Past: Thou Spirit yet to come! All-hail to Thee! Thou Spirit of the Second Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

III — THE ENCHANTMENT OF THE THIRD RADIX

Sigil:



Mantic Formula: *AL KIB-LAH BHA*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Kiblah Bha,
may we ascend to the Crownship of the Third Age!

Behold the Vessel of the Phoenix as the Shrine of the Third Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our third severed head —
here consecrated as the skull of all mortal gods.
This is the bowl of all blood-libation, filled with the offering of a million bones writhing with the sinews from every corpse of sage, saint and faithful man.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh — for the manifest realisation of Deity in the Celestial Circle of Bha.

O' Azhdeha al Kiblah Bha!
Behold the Graal of Morning-light elixir, sending forth its radiance from earth unto heaven: a pillar of saffron fire to utter the Cipher of the Mercurial Blade. Let the saffron radix ascend, to open the Third Gate of Thy Starry Dominion, to transvoke the Acausal Way for the Void-born Gnosis of Bha-Azhaka.

In Heaven's height let Thy Third Head be revealed as the Sidereal Image of Our Realisation – as a mighty skull of swirling opal, formed from the Time and the Space of Bha. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Kiblah. In the oracle of mindful creation, let the Wisdom of the Third Æon be known.

.....

Let the Vision of the Third Æon be revealed...

.....

O' Azhdeha al Kiblah Bha! As an offering to the Crownship of the Third Age, this flame is lit and these sacrifices are made in the hallow'd circle of Arte. Let the Third Ray of the Heptanomis be aligned unto Our Crooked Path! To Thee, the Third Breath of Life! To Thee, the Logos of Bha-Azha! All-hail! O' Spirit of the Past: Thou Spirit yet to come! All-hail to Thee! Thou Spirit of the Third Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

IV — THE ENCHANTMENT OF THE FOURTH RADIX

Sigil:



Mantic Formula: *AL THU'BAN KHU*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Thu'ban Khu,

may we ascend to the Crownship of the Fourth Age.

Behold the Vessel of the Phoenix as the Shrine of the Fourth Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our fourth severed head –
here consecrated as the skull of every earthen serpent.
This is the bowl of all blood-libation, filled with the offering of a million beating hearts, wreath'd all around with the spines of gods and men, and adorned with the skin of both friend and foe – even with the sloughs of all living.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh – for the manifest realisation of Deity in the Celestial Circle of Khu.

O' Azhdeha al Thu'ban Khu!
Behold the Graal of viridian elixir, sending forth its radiance from earth unto heaven: a pillar of verdant fire to utter the Cipher of the Bronze-hewn Blade.
Let the green radix ascend, to open the Fourth Gate of Thy Starry Dominion, to transvoke the Acausal Way for the Void-born Gnosis of Khu-Azhaka.

In Heaven's height let Thy Fourth Head be revealed as the Sidereal Image of Our Realisation – as a mighty skull of lucent emerald, formed from the Time and the Space of Khu. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Thu'ban. In the oracle of mindful creation, let the Wisdom of the Fourth Æon be known.

Let the Vision of the Fourth Æon be revealed.

.....

O' Azhdeha al Thu'ban Khu! As an offering to the Crownship of the Fourth Age, this flame is lit and these sacrifices are made in the hallow'd circle of Arte.
Let the Fourth Ray of the Heptanomis be aligned unto Our Crooked Path!
To Thee, the Fourth Breath of Life! To Thee, the Logos of Khu-Azha!
All-hail! O' Spirit of the Past: Thou Spirit yet to come!
All-hail to Thee! Thou Spirit of the Fourth Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

V — THE ENCHANTMENT OF THE FIFTH RADIX

Sigil:



Mantic Formula: *AL PHEIA LA*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Pheia La,
may we ascend to the Crownship of the Fifth Age.

Behold the Vessel of the Phoenix as the Shrine of the Fifth Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our fifth severed head —
here consecrated as the skull of all divine consorts and worldly lovers.
This is the bowl of all blood-libation, filled with the offering of a million severed hands, brimming with the semen from the phallus of every man and running with the honey of every woman's pleasure, even with the menses from the womb of All.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh — for the manifest realisation of Deity in the Celestial Circle of La.

O' Azhdeha al Pheia La!
Behold the Graal of azure elixir, sending forth its radiance from earth unto heaven: a pillar of sky-blue fire to utter the Cipher of the Copper Blade.
Let the azure radix ascend, to open the Fifth Gate of Thy Starry Dominion, to transvoke the Acausal Way for the Void-born Gnosis of La-Azhaka.

In Heaven's height let Thy Fifth Head be revealed as the Sidereal Image of Our Realisation — as a mighty skull of shining sapphire, formed from the Time and the Space of La. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Pheia. In the oracle of mindful creation, let the Wisdom of the Fifth Æon be known.

Let the Vision of the Fifth Æon be revealed.

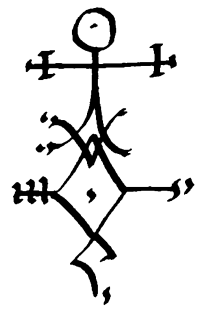
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O' Azhdeha al Pheia La! As an offering to the Crownship of the Fifth Age,
this flame is lit and these sacrifices are made within the hallow'd circle of Arte.
Let the Fifth Ray of the Heptanomis be aligned unto Our Crooked Path!
To Thee, the Fifth Breath of Life! To Thee, the Logos of La-Azha!
All-hail! O' Spirit of the Past! Thou Spirit yet to come!
All-hail to Thee! Thou Spirit of the Fifth Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

VI — THE ENCHANTMENT OF THE SIXTH RADIX

Sigil:



Mantic Formula: *AL JATH-IYA TAN*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha al Jathiya Tan,
may we ascend to the Crownship of the Sixth Age.

Behold the Vessel of the Phoenix as the Shrine of the Sixth Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our sixth severed head —
here consecrated as the skull of the djinn and of every spirit of the aire.
This is the bowl of all blood-libation, filled with the offering of a million severed wings, churning amid the flesh and muscle stripped from the limbs of the newly dead — yea, flowing with the spirit-blood from the hearts of Elphame's flock.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh — for the manifest realisation of Deity in the Celestial Circle of Tan.

O' Azhdeha al Jathiya Tan!
Behold the Graal of Twilight-hued elixir, sending forth its radiance from earth unto heaven: a pillar of indigo lych-fire to utter the Cipher of the Leaden Blade.
Let the indigo radix ascend, to open the Sixth Gate of Thy Starry Dominion,
to transvoke the Acausal Way for the Void-born Gnosis of Tan-Azhaka.

In Heaven's height let Thy Sixth Head be revealed as the Sidereal Image of Our Realisation – as a mighty skull of lapis lazuli, formed from the Time and the Space of Tan. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as a shewstone of flawless vision to ensorcel the starry focus of Al Jathiya. In the oracle of mindful creation, let the Wisdom of the Sixth Æon be known.

.....

Let the Vision of the Sixth Æon be revealed.

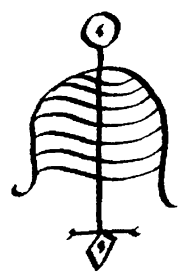
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O' Azhdeha al Jathiya Tan! As an offering to the Crownship of the Sixth Age, this flame is lit and these sacrifices are made in the hallow'd circle of Arte. Let the Sixth Ray of the Heptanomis be aligned unto Our Crooked Path! To Thee, the Sixth Breath of Life! To Thee, the Logos of Tan-Azha! All-hail! O' Spirit of the Past: Thou Spirit yet to come! All-hail to Thee! Thou Spirit of the Sixth Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

VII — THE ENCHANTMENT OF THE SEVENTH RADIX

Sigil:



Mantic Formula: *NASRU-VAKA HUA*

O' Thou Antient Dragon of the Starry Abyss!
In Thy Mystickal Name of Azhdeha Nasru-vaka Hua
may we ascend to the Crownship of the Seventh Age.

Behold the Vessel of the Phoenix as the Shrine of the Seventh Earth:
the Image of the Sacrifice which we would offer unto Thee.
Behold the bone-graven cup of our seventh severed head –

here consecrated as the skull of every unborn child.
This is the bowl of all blood-libation, filled with the offering of a million severed limbs – the legs and the feet of all that walk on the sacred paths of gods and men.
By our mindful devotion, let this sacrifice be transformed into a feast for Thy flesh – for the manifest realisation of Deity in the Celestial Circle of Hua.

O' Azhdeha Nasru-vaka Hua!
Behold the Graal of the Day's-end elixir, sending forth its radiance from earth unto heaven: a pillar of violet fire to utter the Cipher of the White Golden Blade.
Let the empurpled radix ascend, to open the Seventh Gate of Thy Starry Dominion – to transvoke the Acausal Way for the Void-born Gnosis of Hua-Azhaka.

In Heaven's height let Thy Seventh Head be revealed as the Sidereal Image of Our Realisation – as a mighty skull of translucent diamond, formed from the Time and the Space of Hua. By the offering of our thought and by the empowerment of the Elder Gods, be Thou manifest as shewstone of flawless vision to ensorcel the starry focus of Nasru-vaka. In the Oracle of mindful creation, let the Wisdom of the Seventh Æon be known.

.....

Let the Vision of the Seventh Æon be revealed.

.....

O' Azhdeha Nasru-vaka Hua! As an offering to the Crownship of the Seventh Age this flame is lit and these sacrifices are made in the hallowed circle of Arte.
Let the Seventh Ray of the Heptanomis be aligned unto Our Crooked Path!
To Thee, the Seventh Breath of Life! To Thee, the Logos of Hua-Azha!
All-hail! O' Spirit of the Past: Thou Spirit yet to come!
All-hail to Thee ! Thou Spirit of the Seventh Upraised Head!

Bilo Bilo Hu! Khu-Azha-Ka!

THE ENCHANTMENT OF THE UNNUMBERED RADIX

Mantic Formula: *AZH-TAUS-I*

Returning to the Eighth Point and thus to the threshold, the initiates shall touch their Phoenix-vessels unto their respective Dragon-vessels and offer a bow of homage there-to. This gesture completes the circle of the seven celestial empowerments of Khu.

The covine should then kneel before both vessels and whisper the following dedication of their attainment and aspiration:

Behold! We have ascended to the adytum of the Seven-stepped Palace,
here to pour forth the libations of our infernal descent. For thus shall we
unite the heights unto the depths, to mingle the poisons of negation with the
nectars of the stars, yea, to consummate the Great Mystery of Ia-Ra-Khu
in the Hieros Gamos of the Ages.
May the Body Reified become the Living Truth of the Elder Gods!
May the Flesh attain to the Throne of Those-that-exist-not!
For reclaimed is the Sevenfold Breath: the Breath of Our Self-creation.
Raised and revealed are the Severed Heads;
reclaim'd is the Crown of the Heptanomis!

A further bow of homage should be made to both vessels to consecrate the utterance.

THE SACRIFICE OF THE PHOENIX-VESSELS

At the Magister's direction the rite shall proceed. Each initiate will then turn and carry their Phoenix-vessel to the centre of the second circle, and there shall place their vessel in the midst of the fire-mound.

O' Vessel of the Phoenix!
Be Thou as the skull of the Initiator, diamond-wrought of peacock-fire, filled
with the libation of Mind and the Severed Tongue of our own Enchantment.
Be Thou as the Body of Helios brought to the pyre of sacrifice, that Thy
death may open the way for the Elder Gods to come forth unto flesh; that
Thy resurrection may open the Seeker's heart to the Life-beyond-Life within.

The third bow of homage should be offered to the place of sacrifice. The pyre should then be ignited. To light the fire, the seven candles of the radices should be gathered from the edge of the circle and brought to the centre.

The fire being lit, the initiates shall stand within the region of the eighth radix and shall conjure forth the Great Power and Magical Body of Azh'taus.

THE CALL OF AZH'TAUS

O' Azh'taus! Thou Unity of the Path and Perfect Attainment!
White Peacock of Heaven! Black-golden Serpent of Seven Heads!
Seven times coil around us, with seven coils constrict the Body of Time!

Be Thou manifest before us as the Image of the Death-born Monarch,
the Angel of the World's End, Thy wings forever rising, forever falling —
beating with the yesterday and tomorrow of the Phoenix-flight.

With seven hues Thy feathers flash and illumine the angles of space,
opening wide the doors of the sky within the House of the Seeker's Flesh!
Thy talons plough the deep abyss and clasp the rainbow'd jewel of Ia!
Thy hands reveal the empty graal and the sword no mortal man may hold!
Thine Unseen Head is beyond the zenith, exalted in the Hidden Circle of Ka!

All-hail to Thee! O' Azh'taus! Praise-singer of the Void!
For Thy Song doth call the Seven Gods to bow before the Highest Throne.
Thy Silent Word hath begotten the Child, the Heir to the Crown of the Sun.

O' Azh'taus! Conquerer of the Wheel of Time!
We bow before Thee and here proclaim the Paean of Our Coronation

Behold! Seven times have passed and seven times shall come again!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Seals of the Æons have been broken by Our Word!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Stars have given up their light unto the Circle's heart!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Lamps of Heaven are lit upon the Summit of the World!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Tongues of Fire arise and divide the Land anew!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Mountains, rising up from the Ocean of Kha-Hala!
BILO BILO HU! KHU-AZHA-KA!

Behold! The Seven Heads of Azhdeha, bearing forth the Crowns of Wisdom!
BILO BILO HU! KHU-AZHA-KA!
I-IA-RA KHU-AZHDEHA!

The Seven Eyes in the Face of the Void have opened to gaze from within us!

All-hail to Thee, O' Azhdeha! In the Name of the Elder Gods!

.....

Whilst the fire continues to burn the initiates shall utilise the mantic chant 'Azh'taus-I' and shall engage themselves in deeds of musick, circumambulation or contemplation – as the subtil aire of the circle dictates.

THE HARVEST OF THE STELLAR GRAIN

When the fire has burned sufficiently, the initiates shall gather therefrom seven pinches of ash. The ashes are the visible numina of the Phoenix and should be carefully interred by each within a servitor-vessel or pouch, and thereafter should be tied unto their respective Dragon-vessel.

At the dark moon following the Khu Rite the ashes should be offered with due prayer and homage to the opened mouth of the Draconick Athanor. A portion of the Stellar Grain may be kept aside after the dark moon to use within the preparatory praxes for the La Rite.

OPENING THE ROAD OF THE WHITE SHADOW

When all are deemed ready to complete the rite, the Magister shall bid the initiates of the covine to leap the hearth of the second circle. The leap should be exacted from the North of the second circle, across the fire and toward the threshold.

Companions of the Lie, I bid ye to behold the Pyre of the Sun —
the Light that shineth beyond the sight of mortal gods and mortal men.

By the deed of the Sorcerer's Leap,
I bid ye to cross the Bridge of Seven Flames, to go forth upon the Rainbow'd
Causeway of the Void — to lay Thy Step upon the breath of the Elder Gods
and to attain upon the Road of White Shadow.

Bilo Bilo Hu! Khu-Azha-Ka!

THE RETURN TO THE FIRST CIRCLE

When each has leaped the pyre of the stellar compass, the initiates shall gather at the threshold of the two circles; each bearing their Dragon-vessel in readiness for the traverse. At the Magister's Word, this deed shall be accomplished...

By the deed of the Witches' Step, let us go forth into the Acre of Blood, to
make manifest in the World of Presence the Mystery that we have attained.
As it is spoken, so let it be done!

One by one the initiates shall traverse the threshold and make their return unto the first circle. Having so entered the Blood-acre, the covine shall process withershins with their Dragon-vessels about its limits. This shall be done to accomplish the manifestation of the raised power of the second circle. When each initiate is ready, they should place their Dragon-vessel in its appropriate airt of the circle and continue in their circumambulation with musick, chant and dance.

The hearth-fire of the first circle should be rekindled and, when all prepared, the Magister shall pronounce the Consummation of the Mystery...

THE CONSUMMATION OF THE KHU RITE
being
The Incarnation of Kahu:
the Embodiment of Qayin Khu-Azhaka

Void and Flesh are one in Ekstasis –
this is the Incarnation of Our Blessed Land.

Behold with the Blazing Eye of the Antient Dragon's Wisdom!
Take Thou this Oath of Recognition in the Mirror of Self-existence.

•

Know that the Body of Our Initiation is the perfected realisation of the Sacred Isle. Thy Flesh, O' Seeker, is the Immortal Land of Kahu, purified each moment anew by the seven streams of the Heptanomis.

O' Qayin Khu-Azhaka! Thou art the Body of the Verdant Isle!
Thou art the Crowned Heir to the Throne of Tan'taus:
the Monarch of the World, resplendent in the robe of heaven,
naked as the good earth beneath the Summer Stars!

Seven times Thou hast feasted upon the sacrifice, to hallow the world within.
Thou hast drained the ocean of the seven poisons and with a single draught
Thou hast emptied the Graal to claim the waters of the deluge for Thy blood.
Thou hast lain the Upright Road as the Stave of Azh'rail to bless the field.
With the manifold deeds of Thy Magistry, the Blood-acre is revealed anew!

The Ring of Seven Mountains is beneath Thy Step,
yet Thy Path is forever at the midpoint of all.
For the Golden Nail of Heaven is driven to the Heart of the Risen Earth:
the Seven Stars of the Antient Dragon are cast to bind our Circle-girth.

O' Qayin Khu-Azhaka!
In our wandering of Thy Kingdom, may the land sing forth its praise.

In Thy Name and in Thy Nature,
may we enflesh this Arcanum and turn anew upon the Crooked Path.

THE BLESSING AND CLOSING OF THE RITE

In perfect concord with the subtil aire of the Double-ouroboros, the Magister shall bid the covine to join in dance, chant and circumambulation; by all such means to bind the powers of the

Mystery and draw all unto a unitive focus. The process of binding the rite should be undertaken with patience and care, and yet also with celebration and joy.

(It may be useful at this juncture for each to perform the Hallowing Rite in reverse, visualising the radices and visions of the Khu Rite to combine in a process of resorption within the body of the practitioner.)

When all has been bound unto the Point Indivisible, the Magister shall bid the covine to undertake the final deeds of the working:-

All shall turn to the North and bow in homage unto the Skull of the Hidden Master, and as one shall seal the rite with the words of blessing...

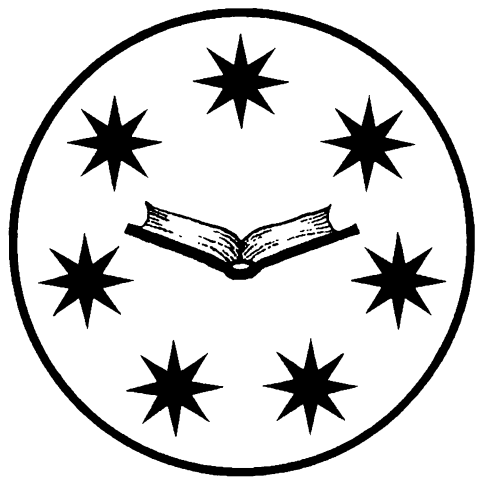
All-hail to Thee, Our Master Cain!
Our Rites be hallowed in Thy Name.

Cunning meet, Cunning part, and Cunning meet again!

To finally close the rite, let the hearth of the Blood-acre be leapt and let the border of the Double-ouroboros be paced in silent reverence to the spirits and powers of the Crooked Path.

As it is spoken, so shall it be done!

KHUA



The Key
To the Star-Lock'd Casket
Of the Seven Celestial Scrolls

Open! O' Vast Black Diamond Skull!
Like a casket containing the Ocean beyond Space!

Reveal the Teachings of the Elder Gods:
the star-sealed scrolls of the Seven Aeons!
Uncoil the seven-times encircling Serpent!
Unfurl the sky-broad parchments of the rainbow!

.....
.....

PRELIMINARY BASIS OF PRACTICE

Upon each night for seven days after the working of the Khu Mysterium, let the Seeker undertake the following praxis in order to fulfill the Stellar Arcana of Ia-Ra-Khu.

Let the Initiate be seated before the Dragon-vessel, a candle of green wax burning upon its sealed top. Firstly, let him open the way and establish the Sphere of the Ten Directions through the basic form of Hallowing the Kingdom. Thereafter let the Stellar Transvocation be worked, adapting its text for the Body Entire of the Draconick Power. In the part of the Transvocation wherein adjunctive spells are customarily uttered, let the fourteenfold mantic empowerment of the Khu Mysterium be spoken:-

Al Shujah Khu
Al Tannin Khu — Al Darakshan Khu
Al Halka Hu — Al Mandal Hu-Sa-Ba-Khu-La-Tan-Hua
Al Tais Khu — Al Sa'eqah Khu
Al Lata'ifa Khu
Al Dhi'ban Khu — Al Auhakan Khu
Al Boracan Khu — Al Dhih Khu
Al Thu'ban Khu — Al Qadam Khu
Al Ghauzar Khu

THE FOUNDATION OF PRACTICE

When the mantic formulae of Khu have been spoken, the practice shall proceed thus:-

From within the heart of the Dragon-vessel let the eternal and aureate fire of purification be visualised to emanate. The timeless form of this fire should be united with a temporal likeness from the past: the remembered image of the sacrificial pyre as used in the second circle of the Khu Rite. When the luminous heart of the Dragon-vessel has become one with the image of remembrance, let the Seeker perceive the form of his sacrificed Phoenix-vessel to stand intact

within the fiery core of the visualisation. The subtil image of the Phoenix-vessel shall thus be perceived to dwell within the heart of Azhdeha. Thus shall the foundation of this practice be laid.

THE MAIN PRACTICE:
The Actuation of the Heptanomis, being – The Generation of the Celestial Retinue of Azhdeha Al Mandal

When the image of the Phoenix-vessel has been established and stabilised, the Seeker should undertake the main part of the practice:-

Working one conjuration each night, let him work through the Enchantments of the Seven Radices. This should be accomplished using the known methods of visualisation and mindful projection to transform the Aethyric Phoenix-vessel within the heart of the Draconick Athanor. The body of the Dragon-vessel should be imaginatively expanded to contain and ensorcel the complete visualised imagery arising through each conjuration.

At the apotheosis of each enchantment, at the stage wherein the form of a jewelled skull is perceived and is entreated as a shewstone to reveal the Vision of a specific aeon, the Seeker shall implement the appropriate additional visualisations to generate the Celestial Retinue of the Heptanomis.

Upon each of the seven days, when the Celestial Gates of the Heptanomis are opened in turn and the great skulls – the elevated images of Mind – are revealed one-by-one in the expanse of heaven, let the mantic words of power resound to call forth the Sidereal Deities of the Seven Revealed Heads.

The kalic radiances, the great oceans of light which surround and permeate each of the seven skulls, should be perceived to condense and dissolve within the innermost point of the vision. Within the centre of each jewelled skull, the body of an immense Pearl-white Serpent should then be seen to arise, a thousand times coiled with a heart of blackest diamond, rearing upward in serene dignity like unto a royal uraeus.

Upon the first day, the blood-red radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL HU: the Deity shall arise as the Serpent with the head of the Seeker.

Upon the second day, the amber radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL SA: the Deity shall arise as the Serpent with the head of the Seeker's totemic beast.

Upon the third day, the saffron radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL BA: the Deity shall arise as the Serpent with the head of the Seeker's personal god.

Upon the fourth day, the viridian radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL KHU: the Deity shall arise as the Serpent with a mirror for a head – to reflect the unified time and space of the Khu Rite's manifestation.

Upon the fifth day, the azure radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL LA: the Deity shall arise as the Serpent with the head of greatest beauty and yet of greatest abomination – foul and fair by turns.

Upon the sixth day, the indigo radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL TAN: the Deity shall arsie as the Serpent with the head of a peacock.

Upon the seventh day, the violet radix shall dissolve into the scales of the Pearl-white Serpent with the words AL MANDAL HUA: the Deity shall arise as the Serpent with the head of the Seeker's own future corpse.

.....

Each day a single radix of the Heptanomis shall dissolve its light into the shimmering scales of the Serpent and there, upon the billion-scaled body, the sigillic scriptures of the starry focus shall be seen through the Blazing Eye of Revelation – inscribed in fire upon the sky-broad parchment – unfurling from within the casket of the Dragon's Concealed Head. This is the Revelation of the Seven Scrolls: the Theophany of the Magical Teachings lock'd by the Mind of Qayin within the Circle of Heaven's Great Year.

When the form of each deity has been attained in clarity, it should be entreated to impart the Gnosis of its Aeon. One should realise that to perceive the deific form is to purify the mind: to behold the outward eidola of divine appearance is to apprehend the manifestation of its Gnosis. The mindful appearance of Deity incepts the reification of the Wisdom that is being aspired to, this being the essential knowledge transmitted through the seven Great Rites of the Dragon-wheel of Time.

SEALING THE PRACTICE

To seal and bind the practice upon each of the seven days, one should proceed thus:-

The heart of each deity should be visualised as an egg of adamantine darkness, within which an infinitely minute point blazes with golden light. The entire form of the vision should be made to vibrate with the utterance of the appropriate seed-phoneme and should be perceived to dissolve within the inmost singularity of perception. By the thundercrack of the sorcerous cry, let all be absorbed into the seed of golden light. For this light is the sacrificial flame established within the foundation of the practice and is at one with the physical flame that burns atop the Dragon-vessel. Realising this unity, the Seeker shall utter the final section of the Heptanomic Enchantment and then, to finally bind the session of practise, he shall recite the closing stanza of the Stellar Transvocation.

Before extinguishing the candle-flame upon the vessel, the basic form of Hallowing the Kingdom should be used in the reverse order – KA-IA-I-HUA-TAN-LA-KU-BA-SA-HU...all shall thus be returned unto the primordial source of the Path.

.....

Upon the day after the seven enchantments have been fulfilled the practice should be undertaken using the symbolism of the eighth or zeroth radix:-

Within a great skull of black diamond the sevenfold light of the rainbow shall emanate from the scales of the Seven-headed Serpent – the Retinue of Al Mandal shall arise as one from the Palace of the Concealed Head.

.....

If it be so desired, one may pursue this practice for a greater period of time than the prescribed seven or eight days. If deemed germane to the greater comprehension of the Heptanomic Arcanum, the practice should be maintained daily until an appropriate lunar node: the Full or Dark Moon following the completion of the Khu working. Then, at such a time of the Moon's transition, the praxes of the Stellar Transmission should be concluded and the preparatory praxes for the La Rite should begin.

EXHORTATION OF AL MANDAL IA-RA-KHU

Open! O' Vast Black Diamond Skull!
Like a casket containing the Ocean beyond Space!

Reveal the Teachings of the Elder Gods:
the star-sealed scrolls of the Seven Aeons!
Uncoil the seven-times encircling Serpent!
Unfurl the sky-broad parchments of the rainbow!

Reveal the Crimson Scroll of Hu called 'Breathing Life into the Path'.

Reveal the Amber Scroll of Sa called
'Seed-Bestowal of Perfect Knowledge:
the Reception of Gnosis in the Potentiality of Being'.

Reveal the Saffron Scroll of Ba called 'Realising the Perfection of
Knowledge:Perceiving the Multitude of Sacred Forms'.

Reveal the Green Scroll of Khu called 'Opening the Eye to the Sacred Isle:
Perfect Understanding of Beyond, Comprehension of Force from within'.

Reveal the Azure Scroll of La called 'Generator of Change:
The Reach of the Sky-hand to the Clay of the World-field'.

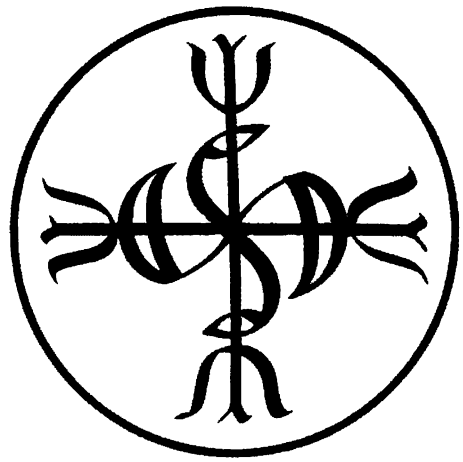
Reveal the Indigo Scroll of Tan called 'Burning-ground of Scripture:
Perfect Realisation within the Magical Deeds of the Heresiarch'.

Reveal the Violet Scroll of Hua called 'Breathing in Power from below the
Step: Reading the Truth in the skin of the Dead'.

Reveal the Black Scroll of I called 'Eating the Skull-fruit from the Tree of
Perfect Gnosis: the Way of Sacrifice maketh Man whole'.

Open! O' Vast Black Diamond Skull!
Like a pearl containing the Ocean beyond Space!
Bilo Bilo Hu! Khu-Azha-Ka!

KU-LA



The Teaching and Practice

called

Catching the Silence

between Heartbeats

being

A Treatise of Magical Formulae and Praxes

to be undertaken in preparation for

the Mystery-Rite of La

DEDICATION

To prepare the Seeker during the Season of His Wandering –
in the Forty Days and Forty Nights between the Rites of Ku and La,
to purify the Form-bodies of Perfect Aspiration and to rightly align the
Thrice-triple Forces of Will, Desire and Belief, and thereby to transform
Perception through the Magical Sensualisation of the Cosmos, that all may
serve as the Master-key to the Fourteen Gardens of Boundless Ecstasie,
I hereby undertake the Exposition of this Vision, Praxis and Gnosis
called

Catching the Silence between Heartbeats.

✠

In the Name of the Antient Dragon,
may this Dedication be honoured with fulfilment.
In the Magistry of the Royal Arte, may these Words become Deeds.
In the Flesh of the Seeker, may the Spirit of Qayin La-Azhaka be manifest.

So may this Dream become!

✠

Let none approach the Way of Ku-La, nor seek to undertake its practice,
who have not fulfilled the eleven ordeals that lead unto its Gate.

Method, Procedure and Cycles of Practice

METHOD

The praxes of Ku-La are to be undertaken in the presence of the Dragon-vessel, whether in mind – through the imaginal formulation and projection of its subtil aethyric nature, or in matter – through devotion unto its substantial manifestation as the Sacred Fetish-urn of the Path.

In the fulfilment of the Ku-La Arcana, let the Draconick Athanor be perceived as the Divine Consort of the Seeker: Priest unto Priestess, Priestess unto Priest. Therefore shall all love be offered to the Effigy of Dracotai as unto the Very Body of Our Lady, the Corpse-queen Liliya, and thus shall all honour be rendered – even unto the Body of Our Lord, the Corpse-king Mahazhael.

If so desired and if deemed suitable by degree of attainment, the practice may be partaken of in the blessed companie of a companion upon the Path – Man unto Woman, Woman unto Man, Self unto Other – as ye will.

Let each be present before the altar of this devotion with their own vessel. For thus shall each practitioner perceive the carnal body of the other as a manifest emanation of the Hidden Consort; the union of flesh unto flesh shall serve to reveal the Mystery of the Union between the Seeker and the Veiled Body of Azhdeha.

As the Scribe hath dreamt:
In the Name of Azh'rakinah, let the Vessel of the Dragon be revered as the Body of all Worldly Lovers – all as one transformed into the Many-faced Consort of Qayin Azhaka.

DEVALA-DEVAL
AZHRAKINAH
KU-LA
I

WORKING PROCEDURE

The practice of Ku-La is comprised of several different stages of ritual and meditative discipline, the completed actuation of which through mind, word and deed shall serve to impart the secret body of its unwritten arcanum.

Building upon a common foundation of preliminary praxes, the divers stages of the whole combine in accord with the progression of the Seeker's Path through time. For referential and mnemonic purposes, the basic aspects of the practice's working procedure are summarised below.

0-6 — Preliminaries: Establishing the Causal Foundation of Transformation

The foundation stages, 0-6, are to be used upon all occasions of practising the rites of Ku-La. This is counselled as the method of creating and stabilising the basis of its discipline, and as the means for supporting the subtil transmission of its wisdom to the mind of the aspirant

0 Offering Prostrations to the Hidden Pole-star: Vision of the Lightless Radiance.
1 Emanation of the Rainbow between the heartbeats of the Seeker and Vessel.
2 Realisation of the Seven Rays as the Road of the White Shadow.
3 Meditation upon the Union of the Void and the Land.
4 Generation of the Body as Qayin Khu-Azhaka: Root-union of Cain-Calmena.
5 Casting the Circle of the Seven Mountains.
6 The Heart-emanation of the Rainbow Gammadion: Attracting the Witch-ward.

MAIN PRACTICE I

The Evocation of the Great Passionate Retinue, being the Rites of Ku-La during the Bright Fortnight of Time.

- The Calling forth of the Witch-guardians — pair by pair according to the ordained cycle of the enbrightened fractions of time: the transformation of the Faithful Retinue of Ba into the Passionate Retinue of La.
-.1 The Preliminary Address
-.2 Main Practice: Summoning the Form-bodies of the La Arcanum.
-.3 Accomplishing the Divine Coition.
-.4 Empowering the Vision of Divine Coition (By the Direct or the Subtil Means)
-.5 Turning the Wheel of the Great Passionate Retinue, being the visualisations of the Divinely Conjoined Deities upon each of the fourteen bright digits of time.
5 Perfecting the Union of the Father and Mother within the Grain of Light: the Benediction of the Lumine.

Making Full the Circle of the Passionate Gods

Upon the bright zeroth digit of time, being of subtil alignment to the Bright Full Moon, the Circle of the Sixteen Passionate Deities shall be completed and the way of transition shall be opened between the Deific Assemblies of Form and Force.

MAIN PRACTICE II

The Preliminary Transvocation of the Concealed Retinue, being the Rites of Ku-La during the Dark Fortnight of Time

As ordained for the first part of the Main Practice, the foundation stages are firstly to be worked in order to affirm the initial basis of discipline and to support the subtil transmission of wisdom. Thereafter the rites shall be exacted according to the instructions given in the main body of text, each according to its time and place in the cycles of reckoning.

Upon each of the fourteen digits during the dark fortnight of time, the Seeker shall perform the sacrifice called 'The Great Oblation of the Sixteen Hearts'. By this means he shall gain entrance into the greater mysteries of Ku-La and shall partake in the secret eucharist: 'The Communion of Immortal Hearts'.

By such enchantment he shall accomplish the Preliminary Transvocation of the Concealed Retinue; the Eye of Vision shall be opened within the Gardens of all Forbidden Ecstasie and therein shall behold the Companie of the Tameless Ones – the Fourteen Secret Deities of Azh'rakinah.

The Praxes of Consummation and Perfection.

Upon all occasions of practising the rites of Ku-La, stages 9 and 10 are to be used to bind, complete and seal the point, path and circle of its arcanum:-

9) Placing the Landmark:- the Planting of the Lumine in the appropriate Dragon-point, hand-digit, talismanic focus, and location upon the land.
10) The Realisation of the Lumine as the Hidden Polestar.

.....

In the final days of preparation before the Great Rite of La-Azhaka, the divers aspects and tasks of the whole practice should be unified through the Transvocatory Enchantment called 'The Communion of Immortal Hearts'. In the Body Entire of the Dragon, let the Arcanum be fulfilled.

Before the practice of Ku-La is begun, it is imperative to carefully read through the entirety of its text. The requisite details for each stage of its working procedure are included therein, and are expounded upon throughout the divers commentaries which accompany the ritual incantations. Let each interpret and actuate the words of Ku-La according to their insight and skill.

THE CYCLES OF PRACTISE

In order to prepare for the Great Rite of La on August 1st, the praxes of 'Catching the Silence...' are to be undertaken as the focal mode of the Seeker's magical discipline. The Mystery-rite of La is the sacred occasion for the Harvest-tide and Agapae – the veritable Love-feast of the Crooked Path. It is therefore needful to ready the aspirant for this rite by means germane unto its esoteric nature. The basic function of the Ku-La Formulae is thus to draw upon the emo-

tional and sexual spectra of the practitioner's entity and to harness the divers forms and forces thereof to the single direction of intent: the attainment of directly realised gnosis.

The duration and regularity of discipline used in the application of the entire preparatory practice is expressed through various cycles of time, thereby emphasising different means of interpretation and magical significance. The practitioner is advised to utilise the method most suited to the unique pace and rhythm of his or her gait upon the Path.

The Formal Cycle called 'Wandering in the Desert of Ku-La'

The formally ordained period of the Ku-La discipline is forty days and forty nights, that is, the time between Midsummer Night and August 1st. If this observance of time and devotion can be maintained in harmony with the transvocatory cycles of Star and Moon, then such is best.

The period of forty days and forty nights is perceived as the duration of time taken for the Seeker to suitably cohere the Realised Vision of his own nature after the fulfilment of the Heptanomic Rite, that is, to comprehend his own entity as the indivisible unity of the Stellar Void and the Verdant Land. Until this coherence of attainment is fully accomplished the 'Land' or Field of Initiatic Being is veiled and may therefore be seemingly barren or obscured from clear perception. The true scope of the stellar empowerments of Ia-Ra-Khu may remain obscured by the gross aggregations of consciousness, those aspects of sensorial awareness which must of necessity pass through 'time' in a gradual manner in order to self-realise the complete transformation of Being as affected by the alchymy of the Path. Whilst the eye may see the sun clearly in a single burst of light from behind the clouds, we must wait until the sun shines high in a cloudless sky to behold the greater scope of its illumination. When the light of Helios emanates in clarity from the cerulean expanse of heaven the colours and contours of the earth may be known in truth to the eye of vision.

The period of Ku-La is therefore seen as the time of approach toward the Gates of Edenic Self-realisation – as the season of wandering through the Desert of Blindness, until the apparent Wasteland of Phenomena is perceived as identical with the Paradise of Ekstasis: the barren field as the Pleasure-garden of the Blissful Self-existent One.

The Arcanum of Ku-La conceals the process whereby initiatic entity is comprehended as the 'verdant' domain of pure creative force. This is achieved through the re-cognition of Self as the unified matrix of generative power – as the fusion of imaginal, sexual and emotive forces. The transformation of Mind to this state of all-fecundity is sublated beneath the means of eroto-aesthetic sorcery; the inner wisdom of the arcanum is thus made apparent through the display of its outer sexual symbolism. The concentration of generative force upon the Divinely Empassioned Deities of La harnesses and purifies desire, transforming it into a means for magical attainment. The methods of Ku-La intend the utilisation of sapient carnality as a direct route to gnosis.

The divers physical impulses of the flesh are offered in devotion to inform the outer symbology of the practice. By the enhallowing fixation of belief all lusts, urges and yearnings are perceived as a sacrament for the incarnation of Deity. Through divers means of satiation, the panoply of corporeal desire is consecrated as a sacrificial feast between the Sorcerer and the Divine Lords and Ladies of the Blood-acre. By this offering, desire is transformed and its purified manifestation is revealed through the revelatory appearance of Deity to the inward eye of vision.

The manifestation of the Ku-La Deities to the Mind is identified with the re-cognizance of the Body as the Purified Eden of Creativity. The implicit liberation of desire from self-attachment is cognate with the baring of the flesh: the sloughing of external guise and the assumption of spiritual nakedness as the sky-ornament or sacred robe of self-realisation. The process

revealing this inner freedom is marked by the Mage's step-by-step progression to the La Rite, his pilgrimage toward the Azure or Sky-blue Interstice of Time.

The Lunar Cycle

Given the subtil nature of this practice and considering its transitional role between the Stellar Empowerments of Ia-Ra-Khu and the Great Rite of La, it may be deemed wise for the practitioner to wait until an appropriate node of time for its inception, such as the first Full or Dark Moon following after the complete cessation of the Khu praxes. The practise of Ku-La should then be undertaken for one complete lunar month and, at the fulfilment thereof – whether it be August 1st or not – one should then undertake the Greater Rite of the Draconick Agapae.

For the careful pacing and stabilisation of the Path the lunar cycle of practise is probably the most suitable.

This method is divided into two phases according to the waxing and waning fortnights of the Moon. In a manner similar to that used in the Transvocatory Count of Two Serpents, the fourteen digits or days within each fortnight are used for specific applications and permutations of magical praxis.

The Solar Cycle

For practitioners in the first year of turning the Dragon-wheel of Time it may be deemed wise for the following course of daily observance to be followed:-

The adjunctive praxes of the Khu Mystery should be applied daily from Midsummer Night to the end of June. One should utilise that period of time for the fulfilment and binding of the Ia-Ra-Khu phase of the Path.

Thereafter, commencing on the 1st of July, one should begin the Ku-La Practice and pursue its course of discipline over the next four weeks (2 x 14 days). The month of July should thus be considered as the sacred period of self-preparation for entrance into the Agapae of La.

During the last two or three days of July, the preparatory praxes of Ku-La should be brought to some state of overall cohesion and sense of completion. This may be accomplished by integrating the complete mantic formulary of Ku-La within the practise of the Stellar Transvocation. This should be worked as for the Body Entire of the Dragon and, if deemed appropriate, using the especial recension entitled 'The Communion of Immortal Hearts' (See Main Practice – II).

The Inner Cycle

Without heed to the cycles of Star, Sun or Moon, the Seeker should walk forth unto the Gates of La-Azhaka, passing freely from ecstasie unto ecstasie, landmark to landmark, exploring the fullness of the Land through the innate rhythm of his or her divers sexualities.

Each apotheosis of pleasure and revulsion, each height of sensuality, should be considered as a singular digit of time; for this is the count of the inner cycle of Ku-La. The wheel of practice may thus be revolved according to the secret calendar of the phallus, heart and kteis.

In the first 'fortnight' of devotion – the period of the first fourteen digits – let all self-restraint be dissolved and all sensations be partaken of in offering to the form-bodies, the Lords and Ladies of the Agapae. All emissions of sexual fluid should be used to consecrate the talis-

manic foci of congression, elsewise consumed as the living substance of this wisdom, the very sacrament of ecstasis.

During the second 'fortnight' of practise, let the force-bodies of unmodified sexuality be conjoined with – beyond all motivation of attraction or repulsion. During this period no emission of vital fluids should be permitted; all must be used for the secret fulfilment of the Arcanum.

Furthermore, in order to enhance divers trances of magical sensualisation during the first fourteen digits, it may be deemed appropriate to utilise stimulants: to eat and drink of the World-offer'd Banquet and to partake in the Sacraments of Al Thuba' – the flesh and blood of the Million-bough'd Tree. Conversely, in the second fortnight – digits 15–28, strict abstinence from such stimulants is to be maintained, coupled with divers forms of ascetic discipline, such as fasting, prolonged sleepless meditation and extended periods of prayerful vigil. One thus attains by the Double-way of the Feast and the Fast.

THE PRACTICE OF KU-LA

Being gathered before the Dragon-vessel, the practice shall commence when the body has been stilled by the regulation of breath and the mind has attained clarity without blemish of conception.

The basic form of Hallowing the Kingdom should be used to cast the circle of the ten directions. Offerings of light and incense should be made to purify the place of devotion and to prepare the way for the spirits.

When candles have been lit and all is deemed ready, a single note should be struck upon the ritual bell.

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Offering Prostrations to the Hidden Polestar of the Heptarch

Positioning the Dragon-vessel in the North, let one full prostration be offered as to the Secret Axis amid the Seven Lights of the Heptanomis. Having made the prostration, the nature of the Hidden Polestar should be contemplated. This meditation should be instigated by uttering the following address to the vessel:

O' Azhdeha al Qaf-i-Akht'taw!
Salutation to Thee! Light Invisible of the Crooked Path!
All-hail to Thee as the Unknowable Zenith,
Radix of Immediacy! Illumined Ground of all Infinity!
All-hail to Thee as the Hidden Polestar, Al Qutb-i-Tan.

Homage to Thee as the Keystone of Our Heptanomic Temple.
Thou art the Adamantine Body of the Sacred Mountain,
infolded uniquely within each indivisible point – the Heart of every Aeon!
Salutation to Thee amid the Seven Stars, O' Azhdeha al Qaf-i-Akht'taw!

Hail to Thee as the Vertex of Flame, Shining Diadem of the Beheaded One!
Hail to Thee as the Crown of Space upon the sky-cloven brow of Qayin!
Hail to Thee as the Black-golden Nail: Mooring-post of the Seven Wanderers!

O'Thou Infinite and Flawless Jewel of Truth,
Thou art the Unmarked Tablet of Translucent Radiance.
Thou dost pervade all, who art perceived of negation.
Upon Thy skin all Realities are 'scribed.

Thou art the Corpus of Our Elder Wisdom:
the Librarie of every Star-sealed Scroll.
Thou art the Axis, unturning in all deviation:
the direct route through the angles of Time.

Thou art the Dimensionless Basis of the Whirling Pyramidion,
the Hidden Kingdom amongst the Revolving Spheres of the Cosmos,
the Charnel-ground beneath the fiery step of the Serpent coiled within!

All-hail to Thee, O' Azhdeha al Qaf-i-Akhtor!
May the Mind of Initiation be opened to Thy Mystery.

One may engage in the meditation upon the Hidden Polestar by contemplating all consciousness as a mirage, a reflection of the illusory nature of mind: the dance of existence – as light upon the Dragon's scales. Behind the world-skin of all perception the Dragon moves in changeless purity, its own nature unblemished by the myriad illusory perspectives of perceiving entities. All realities are thus said to be written upon the scales of Azhdeha; none but the Blessed of Sight may behold the flawless page of the Truth beneath.

To attain the stable inner realisation of the Dragon-body, the mind should conceive of its entirety as the zenith, body and basis of the Sacred Mountain, infolded completely within each and every spatial point and temporal moment. Its nature is the Quintessence, pervading all equally, a lightless light, a clear and translucent radiance of gnosis, permeating all existence as the intrinsic foundation of the Truth.

The meditation upon the Concealed Mountain should be maintained for but a moment or for so long as is deemed necessary for its apparent comprehension. If one begins to consider that the true nature of the Dragon-body is being perceived, one should return to the beginning of the meditation – realising that the seeming attainment is but another mirage upon the Dragon's scales. The Arcanum of the Lightless Radiance lies outside beyond and beyond within.

When the realisation of the Lightless Radiance has been attained for but a flickering of the eye, the practice should continue. Seven full prostrations should be offered to the Sacred Vessel, one for each of the seven rays: the acausal paths of gnostic transmission. Each prostration should be accompanied by the utterance of a single seed-phoneme: HU, SA, BA, KU, LA, TAN and HUA. This empowers the realisation of the Hidden Polestar and opens the way for the ingression of the seven rays.

1 – Catching the Silence between Heartbeats:
the Emanation of the Rainbow Causeway

Mantic Formula: *KHU-AZHA-LA*

The next stage gives its name to the entirety of the Ku-La practice. Immediately after completing the seven prostrations, one should resume the posture of meditation, seated in quiescence before the Dragon-vessel. Both hands should be placed upon one's chest over the location of the heart. All attention should be turned inward to listen and feel the beating of the heart. If this cannot be felt with the hands, a metal talisman or stone pressed against the skin will often serve to accentuate its perceptability. If needful one should utilise imagination and the controlled rhythm of breathing to actuate and enhance this practise.

Concentration being placed upon the beats of the heart, one should begin to listen to the gaps of silence that lie between. To emphasise the silent spacemarks which punctuate the rhythm of sensation, the sound of each heartbeat may be magnified through imagination to seem like a great battery of drums.

As attention is shifted to catch the silence between heartbeats, imagine that each gap lasts longer and longer – forming a gateway. Through the silent portal of the heart imagine a stream of rainbow light to radiate outward from the body, to flow forth in a continuum of seven rays, directly into the heart of the Dragon-vessel. The connection between the heart of the Seeker and the heart of the Dragon may be signified and affirmed by moving one's hands between oneself and the vessel. With each off-beat of silence the rainbow emanation should be seen to grow brighter and clearer.

Mindful concentration, breath control and imaginative magnification should all be employed to strengthen and stabilise the visualised emanation. This in itself may be used as a meditative discipline to open and begin any manner of practices, but within this present context the visualisation is used as the means for the offering of all emotions into the Dragon-vessel: the point of the heart's transmutation.

The silence between the Blood-drum's beating – this is my Gateway.
The musick of the beating drum – this is my battery of evocation to the Gods!

Let the Bridge of Seven Rays reveal the Causal Path for the Heart's Design,
where-upon I shall banish the Laughing Mourners: the Procession of all Emotion.
Let each sensation be transformed into an image of offering: a body of sacred form,
a spirit bearing the gifts of my sacrifice to the Forge-bright Athanor of Azhdeha!
Scarlet Djinn and Black Djinn, Pale Djinn and Bright!
Bear forth my sacrificial feast from darkness unto light.

All ye Spirits of the Heart-fire's refraction, go forth at my bidding!
Bear ye my skull-bowl, multiplied a billion times over with remembrance,
a million times filled with blood and a million times filled again with tears;
each time brimming over with the offerings borne from my emptying heart;
each time filled with my heart's own likeness – an image of a living soul
reclaimed by the hand of fate – torn by Memory's hand from the Flesh of all Being!

O' Dracotai! Appear before me as the Mansion of a Million Poignancies.
Let each spirit be enthroned in Thy chambers of sensorial apotheosis –
each spirit to be transformed through the deeds of this rite.

Bilo Bilo Hu
Khu Azha La!

Upon the bridge of seven rays a great multitude of spirits should be seen to march forward into the Dragon-vessel, each carrying a skull-bowl filled with a sacrificial offering: a beating heart disgorged from the breast of all living, pulsing and warm with the blood of every Being.

The procession of spirits should embody the entire scope of one's emotional spectrum, ranging through the subtle nuances of nostalgic atmospheres to the wild and distinct states of passion – such as love, rage, agony, exhilaration, despair, elation...and so forth. The phalanx of the emotion-offering should be continued until one's heart seems emptied of all. The process of this imaginal projection may be assisted if one visualises the spirits as people – as those individuals with whom one has emotional connection. All past and present forms of emotional attachment should be remembered, considered and then relinquished; each recollection being imaged forth as an offering. The intent is to re-member the body of all emotive experience, to harvest and appreciate the lessons derived from every form of behavioural interaction, and to relinquish the bonds of attachment which have arisen throughout one's life.

If the visualisation of the spirit-procession cannot be attained, one should simply verbalise a litany of remembered emotions and offer it to the vessel. The aim is to thoroughly recapitulate all emotional states, to view each distinct sensation of the heart as an equal sacrifice made to the point of transformation, to offer all in freedom from attachment, and to aspire to the state wherein one's emotive entirety is realised with a clear and open understanding. One should utilise this meditation as a means of emotional self-purification; its practise is therefore worthy of much time and attention.

2 – The Union of Hearts in the Interstice of Silence:
the Realisation of the Seven Rays as the Road of the White Shadow

The emotion-offering should be maintained until a profound quietude of heart has been attained. Using the charm below, one should then aspire to a direct realisation that one's own heart is identical to the mystical heart of the Primeval Serpent – at one in the Power of Azhdeha. This may be augmented by simply imagining that there is no distance between oneself and the Dragon-vessel, that the beginning and end of the rainbow causeway are one. By meditating upon this the appearance of duality between self and other is anulled. Reifying within visualisation, this is perceived as the absorption of the seven rays within a singular point of white light – a dimensionless mote signifying the Arcanum of the Immediate Path and revealing the essence of the Sorcerous Heart as the Voidwise Road of the White Shadow.

O' Heart of the Great Serpent! Heart of the Immortal Transgressor!
Thou dost beat with the funereal drum of the Eschaton, with the thunder of rapture
and terror – aloof and serene in the Warrior's gait of immutable intent.
Thine ever-changing musick doth bespeak the poise of the Sorcerer's loyalty:
holy as the Dawn beyond the Longest Night, constant as the harlot's troth of love,

exact as the promise of the executioner's blade, joyous with the laughter of innocence and cunning – filled with the mirth of both children and gods!

O' Spirit of the Great Serpent, Thou Heresiarch of every Faith!
Grant me the freedom to eat of all flesh and to drink from every living heart,
to partake in the myriad natures of emotion, to freely embrace all without attachment, and in the noble purity of Thy treacherous fidelity
to attain the liberty of the Sorcerer's Honour.

O' Heart of Dracotai! Heart of the Seeker!
Alpha and Omega of the Rainbow's extremities!
We are the Beginning and End of the Blood-drummer's March!
By the Power of the Unknown Intercessor, we behold the umbilical web of Life.
We weave it, that we might dare it: the birth-snare of a million self-enchantments!
For ours is the liberty to dance therein – in the unending silence of immortality – balanced on the limbus of I 'twixt the first and last beat of the World's own heart.

In this Silence between Heartbearts, we are both as One : resplendent as the Lumina of the Elder Gods, all-glorious in the Star-grain of the Heptanomic Pyre!
In the eternal immediacy of our union, let the Road of White Shadow be revealed!

Having recited the charm, one should abide in meditation upon the indivisible unity of the Seeker's heart and the heart of Azhdeha. One should perceive the vessel enshrined within the centre of one's body and vice versa; no distinction of self and other should arise. The rainbow causeway should be dissolved in this realisation of unity and therefrom the lumine, the focal point of clear white light, should be revealed as the seed of the Elder Gods. The numen of initiatic self-creation is hereby kindled, revealed through the union of hearts within the synastrian alignment of the seven rays.

3 – Meditation upon the Union of the Void and the Land

Hail to the Road of the White Shadow!
Thou art the Perpetuity of Light in Extension,
the Route of Constant Return to the source of the Crooked Path.
Without Beginning and without End, O' Arcanum of the Dragon-road!
Thou art the Triune Void of Black Light in White Darkness!
Hail to Thee as the Eternal and Transmutable Point of Our Sorcerous Ancestry!
Let the Three Ways of Time and the Ten Directions be afire with Thy radiance!
Let the Cosmos of Ia Kahu be filled with the illimitable rays of Thy light!
All-hail to the Eye of Wisdom, that shall behold Thee as the Verdant Land!

By the devotion of mindful contemplation, the spark of light should be nourished until the ten directions and the three times – past, present and future – are consumed within radiant splen-

dour: the Void of the White Shadow. All Space and Time should be perceived as illumined and purified with ceaseless and boundless albeate light.

By this meditative projection of the White Shadow, the seven rays are unified and are radiated in equality throughout each and every point of Being. All phenomena are pervaded with the omnipresent unity of light. This purifies all illusory perception – the myriad realms reflected upon the scales of the Dragon, and thereby establishes the Unbound Lumina of the Elder Gods as the universal ground of Being.

The visualisation of endless white light should be perceived as identical to the Verdant Land: the universe realised as the extent of the Sacred Isle of Kahu. There is here an arcane alignment between the White Radix that unifies the seven aeonic paths of Time and the Verdant Radix as the middle path that emanates from amongst the seven chromatic rays of Space.

Hail to the Pure White Field of Existence!
From Thine omnipresent heart of Gnosis,
Thou art self-begotten to the Eye as the Paradaisal Kingdom of all Creation.
All-hail to the Sacred Isle of Kahu! Union of the Void and the Verdant Land!

4 – Generation of the Body as Qayin Khu-Azhaka:

Root-union of Cain and Calmena.

The visualisation of the limitless white light should be mentally tranformed to a visionary manifestation of the Sacred Isle and therein one should perceive oneself as the concordant embodiment of initiatory attainment. One should therefore imagine oneself as the Monarch of Kahu, resplendant at the centre of an incomparable paradise. One's naked body should be perceived as the very incarnation of Qayin Khu-Azhaka: the perfected summit-attainer of the Path. Within one's heart two deific forms should be visualised, silhouetted in sexual union within a sphere of white flame. These may be seen as the perfected bodies of the Seeker and the Divine Consort.

Eye of Wisdom! Behold the Greensward of Summer-born Eden!
Fair is the meadow beneath me, a Paradaisal Garden of Perfect Fecundity,
stretching all around me in beauteous appearance to bless the eightfold way;
unfolding with a thousand perfumes upon the petals of the Compass-rose.

Eye of Wisdom! Behold the Seeker as the Body of Qayin Khu-Azhaka!
May I realise mine attainment as the Sublime Monarch of Kahu,
to walk upon the highest summit in the midst of the time-levelled field;
to grow wise with each step upon the pure earth below me;
to strengthen mine aspiration through the sky-robe above me;
yea, to forth-speak the Word of Ekstasis from the Shrine of my Silent Heart.

Eye of Wisdom! Behold the Disk of the White Void's Remembrance,
sealed in the adytum of the Sorcerer's Heart as a wheel of snow-bright fire.
Behold the shadow-skinn'd Lord and Lady, First-born Kindred of the Dragon road,
First Priest and Priestess of the Royal Arte, First Apostates of the mortal gods.

Behold the twins as one in ecstasie, silhouetted in flesh of irradiant darkness.
Behold the Root-union of Cain and Calmena, as one in the Sorcerer's Heart!

All-hail to the Good Earth below me! May it bear the Seeds of Ku-La.
All-hail to the Empty Sky as the crown and garment of the Magistry to come!

In the Vision of the Blessed Sight,
I am He, I am She: the Immortal Body of Qayin Khu-Azhaka!
Within me is the Power of the First-born Sorcerer, Initiator and Initiatrix.
Through Perfect Intercession I have transcended every Lineage of Mediation and
Chain of Succession: Mine is the Realisation of the Immediate Path.

5 – Casting the Circle of the Seven Mountains

The visualisation of the Verdant Land should now be ensorcelled within the magical compass called 'The Circle of Seven Mountains'. Even as it was revealed at the summation of the Khu Rite, so shall it be remembered. This development of the present visualisation serves well to protect and to empower the deified body of the practitioner.

The circle of mountains is to be generated by an adaptation of the 'Hallowing' Praxis. Using mantic formulæ and incantation, the border of the mystical dominion is transformed and the forms of the mountains are called forth to appearance. Each mountain is intended as an image embodying the Elder Wisdom of Time. In its unity the circle of seven makes perceptible the hidden storehouses of knowledge which inform the Great Mysteries of the Sacred Year.

The course of the visualisation should follow the text of the incantation below. The words of this enchantment should also serve as a means for the practitioner to make an offering of remembrance to the Double Octrigan Retinue of the Witch-fathers and Mothers.

All around the Holy Body of Qayin Khu-Azhaka,
all around the Selion that doth compass the Infinite Field of Pure Creation,
let the Seven Antient Ones of Hu-Ka awaken in the Interstices of Being –
in the Gateways opened by the Falling and Rising Stars of the Heptanomis!

O' Ye Seven Mountains of the Earth, rise up in the angles of Time!
Reveal the Gnosis of the Seven Rites – as Seven Great Lights of Elder Wisdom.
Shine forth as Seven Pyres of Molten Ore to adorn the World with a crown of fire!

Al Qaf Daiajah Hu! Arise as the Silver Mountain in the airt of Argestes.
Divide the First Earth with the Double-way of Ascent and Descent:
Open as the Gate for Yemeloi Lucifera and Tubalo Lucifer.

Al Qaf Deramin Sa! Arise as the Iron Mountain in the airt of Eurus.
Divide the Second Earth with the Double-way of Ascent and Descent:
Open as the Gate for Zhamael and Na'amah.

Al Qaf Kiblah Ba! Arise as the Mercurial Mountain in the airt of Volturnus.
Divide the Third Earth with the Double-way of Ascent and Descent:
Open as the Gate for Azhmodai and Azhterah Shaba.

Al Qaf Thu'ban Ku! Arise as the Bronze Mountain in the airt of Notos.
Divide the Fourth Earth with the Double-way of Ascent and Descent
Open as the Gate for Rahab and Azhazael.

Al Qaf Elpheia La! Arise as the Copper Mountain in the airt of Africanus.
Divide the Fifth Earth with the Double-way of Ascent and Descent:
Open as the Gate for Ruha Azh'ra-qarina and Qafa Azh'ra-melek.

Al Qaf Jathiyah Tan! Arise as the Leaden Mountain in the airt of Zephyrus.
Divide the Sixth Earth with the Double-way of Ascent and Descent:
Open as the Gate for Azhael and Agrath.

Al Qaf Nasruvaka Hua! Arise as the Golden Mountain in the airt of Corus.
Divide the Seventh Earth with the Double-way of Ascent and Descent:
Open as the Gate for Qinaya Habil Zhiva and Lilis Zahriel.

Al Qaf-i-Akht-taw! Arise unseen in the Heart of the Kingdom as in the Hyperborean Place of all Power. Be Thou as the Gateway for the Corpse-king and Queen — for the Father and Mother of the Secret Union Within.

As it is spoken, so let this Vision become!

O' Circle of Seven Mountains!
Be Thou cast at the horizon of the Verdant Land!

6 — The Heart-emanation of the Rainbow Gammadion:

When the visualisation of the Divine Body, the Verdant Isle and the Ring of Seven Mountains has been attained, the practice should continue through the emanation of the Rainbow Gammadion. This is achieved by the following means:-

One focuses upon the sphere of white fire which is located at the heart, and therein one conjoins in the unique delight which is generated from the root-union: the coition of Cain and Calmena. One visualises that a black-golden seed of light is born from the point of union between phallus and kteis. The luminous grain is seen to expand and transform, becoming a vast seven-limbed swastika: a whirling star with seven rays, each of a different colour. By the force of pure intent, this image is hurled outward from the heart toward the ten directions of space and through the three ways of time. As the Rainbow Gammadion is perceived to pass beyond one's physical form it should be imagined to divide and replicate, multiplying a million times as it is cast out through the myriad pores of the skin. The intent of this emanation is to make an offering of light to the Divine Retinue of the Sixteen Witch-guardians, to open the way for their entrance

into the circle of one's practice and to establish the causeways for their manifest transformation into the Deities of the Agapae.

O' Rainbow Gammadion! Arise from the Vortical Heart of White Flame!
O' Thou Hook-star of the Seven Rays! Arise from the union of Cain and Calmena.
Where Phallus and Kteis meet and indwell with eternal delight, arise and multiply
as the sacred offering: unbound as the Messenger of the Sevenfold Light!
To the Ten Directions and the Three Ways of Time, uncounted times I send Thee!
Fly forth as an offering to the Double Octriga, to the Lords and the Ladies of Bha.

O' Knife-star of Seven Metals! Cleave the Way for the Faithful Retinue!
Clear the Paths into Manifestation, that the Witch-ward may arise anew —
transformed into the Retinue of Passion, to serve in the Pleasure-gardens of La.
Clear the Paths of Transcendence, that the Naked Gods may pass in liberty
throughout all Flesh, to both take and break the skin of all Forms,
to arise as the Tameless Ones in Primordial Bliss!

O' Rainbow Gammadion!
Turn Thou each road of pilgrimage into the Lovers' Ley.

The contemplative emanation of the Rainbow Gammadion should be maintained until it is deemed appropriate for the next phase of the devotion to commence.

For the purpose of clarification, it is germane to re-state that the six numbered stages of the practice leading up to this present juncture form the basis for the greater esotery and formulary of Ku-La. These preliminary stages, from 0-6, are to be utilised to incept each session of the practice in both the bright and the dark fortnight of time. Thereafter, having made the offering of the Rainbow Gammadion, the form and manner of the main evocation should be adapted to the specific time and hot-point of each working.

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THE MAIN PRACTICE
— I —

being the Rites of Ku-La during the Bright Fortnight of Time

7 — The Calling Forth of the Witch-guardians

Once the offering of light has been made the causal foundation for the fulfilment of Ku-La will have been determined. The basis of the Seeker's magical intent will thus be established as the means for the fruition and apprehension of the present arcanum and gnosis.

The practitioner should now make a general entreaty to the Deities of the Faithful Retinue of Bha, bidding them to enter the Conclave of the Verdant Isle, transformed from their former appearance as the Guardians of all Mortal Worship, and herein to reveal themselves as the Tutelars of the Paradaisal Gardens of La-Azhaka.

7.1 — The Preliminary Address

Ye Lords and Ladies of the Dragon's Horns!
Ye Tamers and Ensnarers of the World's Belief!
Hear me and be here with me! Come forth at the behest of the Seeker's hands!
By Cain and Calmena, Thy First-born, I bow before Thee, one and all.

All Ye Noble Lords and Gentle Ladies of Bha!
Ye Bearers of the Witching Bridle to the mouths of mortal gods and mortal men.
Be ye transformed by the Rainbow Gammadion into the sky-robed Retinue of La.
Arise anew at the selion-edge of Kahu and walk within by the Witches' Step.
Come forth as I name you; now do I welcome you to the Circle of the Verdant Isle.

Come forth as I bespeak the secret name of our covenant.
O' Come ye forth through the Opened Gates of the Seven Mountains.
May the Antient Blessing of Our Pact Biqa be empowered through the deeds of our venery and attain incarnation through the Children of the Dragon's brood.

Ye Gods of Fierce Devotion and Passionate Embrace!
O' Ye Fearless Ones who bow before the Scythe and the Coulter!
May the seed of our pleasure be honoured with longevity!
May the Blood-acre be nourished, that each grain may grow!

May our harvest be honoured with great abundance!
With hand on heart and bloodied sheaf,
as it is spoken, so let it become!
Bilo Bilo Hu! Bha-Khu La-Azha!

7.2 – The Main Practice of Evocation:
Summoning the Form-bodies of the La Arcanum

Having made the general entreaty by means of the preliminary address, the practitioner should now undertake the central part of the practice: the Evocation of the Eight Witch-fathers and the Eight Witch-mothers as the Patron Deities of the Agapae. These sixteen divinities are the form-bodies of the La Mystery and are known as the Great Passionate Retinue of the Crooked Path. Their revelation to the Eye of the Seeker's Vision arises from the simultaneous union of his or her own meditative visualisations and the direct theophanic intercession of the deific powers. If approached through purity of aspiration, the imaginal appearance of the gods from within the mind of the practitioner and the divine revelation of the deities to that mind will emerge coetaneously, arising in a single epiphany from the ground of intrinsic gnosis.

The working procedure of Ku-La is most wisely attenuated through the course of the twenty-eight occasions or fractions of time. The first fourteen digits of this period are used for the evocation of the Passionate Retinue. By vertu of this temporal gradation the deeds of summoning may be undertaken, step-by-step, according to the transvocatory cycles of Star and Moon. The first fourteen digits of the practice are thus to be identified with the bright and waxing fortnight of the Moon. For those of great cunning and of subtil artifice in the magical skills of drewary and venery, let this be interpreted and exacted by the inner cycle of practice.

In accordant rhythm with the fourteen enbrightened digits of time, the Seeker shall call forth and attain coitive union with the form-bodies of the entire Witch-ward. This he shall accomplish in the ordained sequential order of the fourteen Dragon-points (see below – 7.5 – 'Turning the Wheel of the Great Passionate Retinue'). By this means he shall establish himself as the meeting-ground for the Divine Orgia – the Living Eden of the Ophidic Love-feast.

The divinities of the Passionate Retinue are beckoned toward the practitioner through the gateways in the seven mountains. Name by name, power by power, each is entreated to enter and be manifest within the paradaisal garden of Kahu. Each form-body is visualised as a skyclad deity with four arms, carrying the especial emblems of individual power and dominion. The four hands of each Witch-mother respectively display a chalice, a vase of nectars, a hagstone, and the hand marked with her especial sigil. Correspondingly, the four hands of each Witch-father display a sword, a coloured flame, a thunderstone, the hand marked with his especial sigil. The appearances of the Sixteen Guardians, as previously visualised in the Bha Rite, are here transformed through the praxes of Ku-La to symbolically indicate the subtil means of the La Mysterium's attainment, to impart the Ineffable Cunning of the Agapae. The forms and colours of this emblematic array are detailed in the rubric given further below.

7.3 – Accomplishing the Divine Coition of the Form-bodies

Because some digits are ruled by pairs of deities and others by singular forms, the method of the working procedure varies from day to day, digit to digit (see below 7.5, also the Table of Correspondences for the Unified Count of Bha).

Upon the occasions of the first, fourth, seventh, tenth, eleventh, and fourteeneth digits, one evokes and meditates upon a pair of deities, both gods manifesting outside of oneself and displaying the arcana of ecstasis through coitive union. One visualises that the union between the divine couple is attained through the outer means: sword unto chalice, flame unto vase, thunderstone unto hagstone, and phallus unto kteis.

At this juncture of the practice, when the outer means of union have been attained, an entreaty should be made for the future revelation of the Force-bodies of La-Azhaka – the Sublime Draconick Deities of the Agapae. To augment this entreaty, an offering of physical pleasure may be used to empower the visionary manifestation of the deific union. The method and manner of this offering depends upon the predilection and skill of the practitioner/s (see below – 7.4 – 'Empowering the Vision of Ku-La'.).

Once the outer means have been attained and the statement of concealed intent has been imparted, the vision of the deific union is tranferred by mindful skill to a specific internal location – a dragon-point within one's own body. The pair are thus perceived to be enshrined within a garden of pleasure situated within one's own divine form. This actuates the secret means of union: dragon-point to dragon-point.

A seed of light is then visualised to emerge from within the dragon-point, being generated by the power of the coitive union between the summoned deities. The seed of light, or lumine, empowers the dragon-point with the gnosis of the Divine Coition and consecrates the resonant part of the practitioner's body to the greater fulfilment of the La Rite. This empowerment is to be affirmed and sealed by a mantic formula: the star-name of the dragon-point conjoined with the suffix of the La phoneme.

Once the lumine has been centred in the dragon-point, it is then imagined to consume and absorb the appearance of the summoned deities. The lumine is then perceived as a grain of pure magical power, an irradiant seed of the Magical Quintessence shining in the sorcerer's heart and therein unified with the root-union of Cain and Calmena. From the heart-adytum, the lumine is then offered to the land as a gift of fecundity, sown in the good earth of the Blood-acre like a grain of wheat in the furrow. This deed, repeated upon each digit throughout the course of the practice, implants the Field of the Agapæ in readiness for the Harvest of the La Rite.

Furthermore, the Seeker should reify the lumine by transferring the sensualised impetus of its empowerment through the hand, outward to visible form via the writing of automatic script and the medianimic transmission of pictorial image (see below 9.1). The accumulated power of the practice should be freely transmitted through hand and quill onto consecrated parchment. All sexual emissions of the body should be used to consecrate and charge such telesma, or elsewise be consumed as the eucharist of the Divine Coition. The resultant talismanic forms of such deeds will reveal the eidola of the Force-bodies of La-Azhaka.

Upon the second, third, fifth, sixth, eighth, ninth, twelfth and thirteenth digits the process of the working varies from the above procedure in various manners. These digits are ruled over by single deific forms. In order to attain the perfect fulfilment of union with the Passionate Retinue, one must therefore serve as the consort to the presiding deity of these times.

By word, deed and mindful entreaty, one evokes the ruling deity to manifest appearance in the Verdant Land. Once the form of the summoned deity has become stable in meditative equipoise, one then visualises oneself as the divine consort thereof. When this has been achieved, one perceives oneself to be united in sexual embrace with the summoned Witch-guardian. The mystical coition is firstly accomplished through the five outer means as described above. The contemplative realisation of union may be directly empowered by the offering of carnal plea-

sure, either by auto-sexual or other methods. The union is then sealed by the two inner means of dragon-point alignment and hand-sigil enhallowment. The working procedure is thereafter the same as for the other digits of time.

7.4 – Empowering the Vision of Ku-La

Upon each fraction of the Moon's wheel, the Seeker may accomplish the deeds of the Divine Coition by three principal methods:- firstly, by flawless mindful contemplation of union – either alone or in harmony with a subtil or physical consort; secondly, by normative sexual intercourse with a physical consort; and thirdly, by masturbatory union with the subtil consort via the hand. These methods form the basis of Empowering the Vision, many and divers methods may be derived or elaborated therefrom.

i) The Subtil Empowerment

The first method – the Subtil Empowerment of the Vision of Ku-La – is the tranquil meditative communion between the Lover and the Beloved. Once the visualisation of the Divine Coition has been firmly established as the focus of mind, the intent of the practice – to realise the Force-bodies of La-Azhaka – must be stated. This intent should be offered to the visionary appearance of the deific union by a verbal declaration and by the internal motion of self-realising numen. One should thereafter reside in meditation upon the five outer points of coition, contemplating each mode of union by turns and dissolving all in the great delight of non-dual ecstasis.

If undertaking the practice with a suitable companion, one may here engage in sexual union – joining phallus unto kteis without attachment to desire. The use of desire to assist initial stimulation may be deemed needful; this is to be used solely as the means for establishing the Posture of Union and should thereafter be transformed to empower and augment the meditative focus of intent.

During the accomplishment of the Subtil Empowerment no loss of sexual fluids is permitted. All minor emissions should be absorbed by mouth or otherwise, or used as a means for consecrating talismans. The participants in this sacrament should embrace in unison of flesh and mind without attachment to self or carnal desire. The basic posture of coition should be as stated in 'Turning the Wheel of the Passionate Retinue', elsewise let it be as revealed in oneiric or waking revelation. If adhering to the cycle of the fourteen digits, each participant should mentally engage in the same visualisation, such as is prescribed for the working's temporal occasion. This is most important if each is to attain the full and equal completion of union with all deities of the retinue. Practitioners are here advised to adapt the procedure according to their predilection.

A whispered chant – (Dragon-point + La suffix) may be utilised by one or both participants to cohere and direct the focus of the mind to the points of union. Desire should thereby be transmuted to generate a mind of equipoise in ecstasis. Coition should be disengaged when the chant has reached a mutual apotheosis – whether in silence or shout, thereby displaying the completion of the seven points of union and signifying the subtil implanting of the lumine within the Verdant Land – the dominion of blissful integrality.

ii-iii) The Direct Means of the Phallus and Kteis

The second and third methods are to be applied with great wisdom and cunning. For by such means of direct sexual empowerment one may attain the Gnosis of the Ku-La Arcanum with extreme efficacy and swiftness, or else – by immersion in gross forms of self-pleasure – one may entangle and entrap oneself within states of needless attachment to desire.

The Direct Means of the Phallus and Kteis utilises and harnesses the divers skills of venery in order to empower the Vision of Divine Coition and thereby establish the path for realising the hidden intent of the practice.

When the basic visualisation of the unified Lord and Lady has been achieved, the practitioner/s should declare the intent as previously described, that is, to dissolve the male-female duality of the Divine Coition and attain the Visionary Revelation of the Sublime Draconick Deities of La-Azhaka. Having made this statement of intent, the appearance of one's inner contemplation should be addressed:-

O' Lord and Lady of the Divine Coition!
Blessed Mother and Father, conjoined in perfection upon the five points of delight!
To empower a clear pathway for Thy manifest realisation, to open the way for the Gnosis of the Transcending Ones, I bid you to partake in the communion of the Direct Means – to share in the feast-offering of carnal pleasure.

O' Lord and Lady of the Divine Coition!
May the Wisdom of La-Azhaka be clothed in the guise of reverie and venerie.
Let every phantasie and deed of sexual delight become a means for the transmission of gnosis. May all orgia be the sacrament of our union!

By the Stave of Al Faqri-al-Tan and the Graal of Al Qubbah-i-Hawwah,
so mote it be!

Having petitioned the Lord and Lady to accept all sexual pleasure as a medium for the transmission of magical knowledge and power, the mind should now turn with freedom from the visualisation of their Divine Coition; all aspiration and effort generated by the practice should be transformed into a feast of carnal delights. The Seeker's entirety should be absorbed in naught but the pleasures of the flesh. If working with a partner, the sacrament of sexual union may be enjoyed through the divers permutations of posture and sensation. If practising alone, self-pleasure through masturbation should likewise become the all-obsessing means of devotion. Especial postures and means of venerie should be devised and enjoyed according to the nature and qualities of each digit and its corresponding dragon-point. At each and every height of pleasure, the mind should immediately be turned to the visualisation of the Divine Coition between the Lord and Lady; all sensation should be offered as the direct empowerment of the vision.

In the first fortnight of practice it is counselled that this direct means of Empowering the Vision be utilised to exhaust and transmute the carnal desires of the practitioner. All fluidic and aethyric emissions resulting therefrom must be consumed as the sacramental feast of the Agapae, also used – as previously stated – to consecrate the telesmatic scripts and talismanic eidola automatising the ecstasis of union.

7.5 – Turning the Wheel of the Great Passionate Retinue

Ye that have fulfilled the light-offering of the Rainbow Gammadion
and have tilled the good earth of the Sacred Isle with rightful deeds of preparation,
let such as ye come forth – day by day and step by step –
to turn the Wheel of the Great Passionate Retinue.

0 – The Zeroth Digit of the Black Full Moon

Upon the zeroth digit of time, being of subtil alignment unto the Dark of the Moon, the Seeker shall engage his mind in tranquil meditation upon the root-union of Cain and Calmena. He shall perceive them as both the primordial cause and the ultimate result of the practice – as the secret progenitors of Witchblood and as the firstborn kindred of the Passionate Retinue. Their forms are visualised as the shadow-fleshed images of the practitioner and consort, conjoined in the ecstasis of the black-golden lumina, encircled through all directions and times within the heart-adytum of white flame. In the Name of Qayin La-Azhaka, so mote it be.

I – The First Digit

Upon the first digit of time, being of subtil alignment unto the New Moon, the Seeker shall engage his mind in the evocation of Liliya and Mahazhael as the Lady and Lord of Al Shujah La. Turning unto the Hyporborean Place of Power, the Corpse-queen and her consort are to be called forth, even through the Hidden and Omipresent Gate of Al Qaf-i-Akh'taw.

Liliya is to be visualised as the Queen of the High Sabbat, as the fairest of all women, endowed with the perfect signs of beauty. Her skin is bone-white, of irradiant and snow-bright purity. With her four hands she displays a black octagonal hagstone, a chalice wrought of black diamond, a crystal urn filled with the menarchal nectars of star and moon, and upon her hand, her sigil, aligned with the Arcanum of the Dragon's Tongue.

Mahazhael is to be visualised as the Night-black Man, the Dark King of the High Sabbat. His skin is as midnight, taking in all light for its own adornment. His countenance is of perfect form, pervaded with divine strength and illumined with the radiance of knowledge in equilibrium with intent. With his four hands he displays a white thunderstone, a black-golden sword of seven metals, a flame of black light, and upon the hand his sigil, aligned with the seal of the Dragon's Tongue.

Both deities should be visualised standing naked upon a cloth of black silk. Upon the cloth and all around their feet are scattered a great array of bones – the bones of the Seeker and his Consort.

When the forms of the Lord and Lady have been wrought through the union of outward imaginal projection and inward theophanic empowerment, mindful offerings should be made as an entreaty for wisdom and revelation: a petition for the Visions of the Agapae. The offerings should reveal the present transformation of the seven primal sacrifices, changed from their forms as bestowed in the Hu Rite to forms displaying qualities and natures germane unto the present arcanum. The offerings should be of seven-hued candles, menstrual blood, wreaths of flowering blackthorn and berry-laden mistletoe, sweet water, sensual perfume...and so forth. Comparative offerings, using the appropriate and corresponding substances, are to be made upon each digit of the practice.

The seven offerings should firstly be made by visualising their substantive forms manifesting upon the ground before the divine couple; and secondly through sacrifice – by perceiving each offering dissolving in turn into the hearts of the Lord and Lady.

When the seven offerings have been accepted through absorption into the bodies of the Lord and Lady, the divine couple should be visualised conjoined in sexual embrace through the five outer means and the two inner means of union. The Vision of the Divine Coitus between Liliya and Mahazhael should be realised as the internal display of the Gnosis of Al Shujah La. This realisation should be sealed by offering the entirety of the visionary manifestation to the black-golden point of the root-union between Cain and Calmena. The Grand Witch-father and Witch-mother, the sovereign embodiments of the ancestral lineages of Witchblood, should thus be perceived as indivisible in nature from the firstborn man and woman , the primal incarnation of Initiator and Initiatrix.

Upon the lips of the Seeker let this realisation be manifest, in the Name of Azhdeha Al Shujah La, so mote it be!

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II – The Second Digit

Upon the second digit of time, the Seeker shall evoke the Lady and Lord of Al Tannin La. Turning unto the airt of Argestes, he shall call forth Yemeloi Lucifera from the sinistral gate of Al Qaf Daiajah. His own form he shall perceive as the beloved Consort, the Lord Tubalo Lucifer.

Yemeloi Lucifera is visualised carrying a spherical hagstone, a chalice of translucent rock crystal, a vase filled with the sexual nectars of the second digit, and upon the hand her sigil, concealing the Arcanum of the Dragon's Sinistral Eye. Tubalo Lucifer is visualised carrying a thunderstone, a sword of silver metal, a flame of blood-red light, and displaying his sigil upon the hand. Both deities are visualised standing upon a cloth of scarlet silk, bestrewn with swathes of human and serpent-skin. In coition, the Lady assumes the superior position, seated upon the passive consort.

III – The Third Digit

Upon the third digit of time, the Seeker shall evoke the Lord and Lady of Al Darakshan La. Through the airt of Argestes, he shall call forth Tubalo Lucifer from the dextral gate of Al Qaf Daiajah. His own form he shall perceive as the beloved consort, the Lady Yemeloi Lucifera.

The visualisations are the same as above, except that the vase is filled with the nectars of the third digit; both deities display upon their hands their sigils, corresponding to the Arcanum of the Dragon's Right Eye. In coition, the Lord assumes the superior position.

The subtil distinctions of appearance, arising in the visualisations for certain pairs of deities, become most significant if the practitioner is utilising the Direct Means of Empowering the Vision and has attained a profound degree of understanding for the fourteen zones within the Draconick Body.

IV — The Fourth Digit

Upon the fourth digit of time, the Seeker shall evoke the Lord and Lady of Al Halka La. Turning unto the airt of Eurus, he shall call forth the Lord Zhamael and the Lady Na'amah from the Double-way of Al Qaf Deramin. Both as one, he shall behold the twain in union before and within him.

The Lord Zhamael is visualised as a strong, virile youth with the noble countenance and physique of a princely warrior. His eyes are those of a serpent, shining with the brightness of dawnlight. He carries a thunderstone, a sword of iron, a flame of amber light, and upon his hand is his sigil, aligned with the Arcanum of the Dragon's Skull. The Lady Na'amah is visualised with the appearance of an aged woman, yet her body is seen to possess the agile poise of a youthful dancer. She wears the mask of a fair and beauteous maid, yet her eyes pour forth the baleful radiance of the waning moon. She carries a sharp-edged hagstone of flint, a chalice made of ruby, a vase filled with the nectars of the fourth digit, and displays her sigil upon the hand, also corresponding to Al Halka. She carries a sharp-edged hagstone of flint, a chalice made of ruby, a vase filled with the nectars of the fourth digit, and displays the same sign upon the hand. Both deities stand naked upon a cloth of amber silk, all bestrewn with pelts and bones from the divers beasts of sky, field and sea.

V — The Fifth Digit

Upon the fifth digit of time, the Seeker shall evoke the Lord and Lady of Al Tais La. Turning unto the airt of Volturnus, he shall call forth the Lord Azh'modai from the sinistral gate of Al Qaf Kiblah. His own form he shall perceive as the adored consort, the Lady Azh'terah Saba.

Azh'terah Saba is visualised carrying a three-sided hagstone, a chalice made of opal, a vase containing the nectars of the fifth digit, and displaying her sigil upon the hand, aligned with the Arcanum of Al Tais. Azhmodai is visualised carrying a thunderstone, a sword of mercurial appearance, and a flame of saffron light, and displaying his sigil upon the hand, corresponding to Arcanum of the Dragon's Sinistral Horn. Both deities stand naked upon a cloth of yellow silk, bestrewn with effigies, idols and talismanic objects from the many faiths and beliefs of mortal worship. In coition, the Lord assumes the superior position.

VI — The Sixth Digit

Upon the sixth digit of time, the Seeker shall evoke the Lady and Lord of Al Sa'aqeh La. Through the airt of Volturnus, he shall call forth the Lady Azh'terah Saba from the dextral gate of Al Qaf Kiblah. His own form he shall perceive as the honoured consort, the Lord Azh'modai.

The deities are visualised in the same manner as above, except that the vase is filled with the nectars of the sixth digit, and each displays their sigil upon the hand, corresponding to the Arcanum of the Dragon's Right Horn. In coition, the Lady assumes the superior position.

VII — The Seventh Digit

Upon the seventh digit of time, the Seeker shall evoke the Lady and Lord of Al La'taifa La. Turning unto the airt of Notos, he shall call forth the Lady Rahab and the Lord Azhazael from the Double-way of Al Qaf Thu'ban. Both as one, he shall behold the twain in union before and

within him.

The Lady Rahab is visualised as a woman of mature and comely aspect. Her face imparts the dignity and authority of royal power, and her eyes are bright like those of a cat, shining with the full moon's light. She carries a diamond-shaped hagstone, a chalice of emerald, a vase filled with the nectars of the seventh digit, and displays upon her hand her sigil, aligned with the Arcanum of the Dragon's spine. The Lord Azhazael is visualised as a great and noble king, with a countenance of pride bespeaking government over vast dominions. His poise displays an indomitable power and his face imparts a wisdom unparalleled by any who dare meet his gaze – for his eyes shine fiercely like the sun in its zenith. He carries a thunderstone, a sword of bronze, a flame of viridian light, with his sigil graven upon the hand. Both deities stand naked upon a cloth of green silk, bestrewn with seven serpent-skins, seven freshly bleeding hearts, and the sigillic emblems of the seven stars.

VIII – The Eighth Digit

Upon the eighth digit of time, the Seeker shall evoke the Lady and Lord of Al Dhi'ban La. Turning unto the airt of Africanus, he shall call forth the Lady Ruha Azh'ra-qarina from the sinistral gate of Al Qaf Elphiea. His own form he shall perceive as the consort, the Lord Qafa Azh'ra-melek.

The Lady Ruha is visualised carrying a vulva-shaped hagstone, a chalice made of sapphire, a vase filled with the nectars of the eighth digit, and displaying her sigil upon the hand, corresponding to the Arcanum of the Dragon's Left Claw. The Lord Qafa is visualised carrying a phallus-shaped thunderstone, a sword of copper and a flame of cerulean light, and displaying upon his hand his own sigil, also aligned with Al Dhi'ban. Both deities stand naked upon a cloth of sky-blue silk. The cloth is bestrewn with the flayed skins of lovers, past, present and future; and is laden with the especial offering of seven piles of grain. In coition, the Lady assumes the superior position.

IX – The Ninth Digit

Upon the ninth digit of time, the Seeker shall evoke the Lord and Lady of Al Auhakan La. Through the airt of Africanus, he shall call forth the Lord Qafa Azh'ra-melek from the dextral gate of Al Qaf Elpheia. His own form he shall perceive as the consort, the Lady Ruha Azh'ra-qarina.

The visualisations of both deities are the same as given above, except that the vase contains the nectars of the ninth digit, and each bears their unique sigil upon their hands, aligned with the Arcanum of the Dragon's Dextral Claw. In coition, the Lord assumes the superior position.

X – The Tenth Digit

Upon the tenth digit of time, the Seeker shall evoke the Lord and Lady of Al Boracan La. Turning unto the airt of Zephyrus, he shall forth the Lord Azhael and the Lady Agrath from the Double-way of Al Qaf Jathiyah. Both as one, he shall behold the twain in union before and within him.

The Lord Azhael is visualised as a strong and ancient sage, a patriarch with time-sculptured physique. His countenance is noble and refined, with eyes afire with the flickering colours of the

setting sun. He carries a thunderstone, a sword of lead, a flame of indigo lych-fire, and displays upon his hand his own sigil, corresponding to the Arcanum of the Dragon's Sinistral Wing. The Lady Agrath is visualised as a serene and youthful bestower of wisdom, her face is hidden beneath a mask like unto the visage of an ancient matriarch – an attainer of wisdom in deed. Her eyes are filled with the nurturing light of the waxing moon. She carries a six-sided hagstone, a chalice made of lapis lazuli, a vase containing the nectars of the tenth digit, and displays upon her hand her own sigil, also corresponding to the Mystery of Al Boracan. Both deities stand naked upon a cloth of dark blue silk, all bestrewn with the iridescent skins of spirits and covered with an offering of peacock-feathers. In coition the Lady assumes the superior position.

XI – The Eleventh Digit

Upon the eleventh digit of time, the Seeker shall evoke the Lady and Lord of Al Dhih La. Through the airt of Zephyrus, he shall call forth the Lady Agrath and the Lord Azhael from the Double-way of Al Qaf Jathiyah. Both as one, he shall behold the twain in union before and within him.

Both deities are visualised in the same manner as above, except that the vase is filled with the nectars of the eleventh digit and each bears their especial seal upon the hands, corresponding to the Arcanum of the Dragon's Dextral Wing. In coition, the Lord assumes the superior position.

XII – The Twelfth Digit

Upon the twelfth digit of time, the Seeker shall evoke the Lord and Lady of Al Thu'ban La. Turning to the airt of Corus, he shall call forth the Lord Qinaya Habil-Zhiva from the sinistral gate of Al Qaf Nasruvaka. His own form he shall perceive as the consort, the Lady Lilis Zahriel.

The Lord Qinaya is visualised carrying a thunderstone, a sword of pure white gold, a flame of purple light, and displaying upon the hand his sigil, aligned with the Arcanum of the Dragon's Sinistral Leg. The Lady Lilis Zahriel is visualised carrying a seven-sided hagstone, a chalice made of translucent diamond, a vase filled with the nectars of the twelfth digit and displaying her own sigil upon the hand, also corresponding to Al Thu'Ban. Both deities stand naked upon a cloth of violet silk, all bestrewn with the flayed skins of the ancestral dead, intertwined with white roses of rare and subtle fragrance. In coition, the Lord assumes the superior position.

XIII – The Thirteenth Digit

Upon the thirteenth digit of time, the Seeker shall evoke the Lady and Lord of Qadam La. Through the airt of Corus, he shall call forth the Lady Lilis Zahriel from the dextral gate of Al Qaf Jathiyah. His own form he shall perceive as the consort, the Lord Qinaya Habil-Zhiva.

The visualisations of both deities are the same as given above, except that the vase is filled with the nectars of the thirteenth digit, and each bears their especial seal upon the hands, corresponding to the Arcanum of the Dragon's Dextral Leg. In coition the Lady assumes the superior position.

XIV – The Fourteenth Digit

Upon the fourteenth digit of time, being of subtil alignment unto the Full Moon's Eve, the Seeker shall engage his mind in the evocation of Mahazhael and Liliya as the Lord and Lady of Al Ghauzar La: the Poison Place of the Agapæ. Turning within as to the secret place of empowerment, he shall call forth the Bone-herd and his Consort from the heart of the Secret Mountain Al Qaf-i-Akht'taw.

Both deities should be visualised as corpses of foul and repellent aspect. By the power of desire in transmutation the Seeker shall embrace both, both as his self and as his own consort. The Lady carries a hagstone of innumerable sides, a chalice wrought of seven jewels, a vase containing the fourteenth and last nectar, and upon the hand is her own sigil, corresponding to the Arcanum of the Dragon's Tail. The Lord carries a thunderstone of sharp black obsidian, a sword of black gold, a flame of seven colours, and displays his own sigil upon the hand, also aligned to the Arcanum of Al Ghauzar. Both deities stand upon a motley cloth of many hues, upon which the flayed skins of children are laid out – as sheets upon a virgin marriage-bed. In coition, both deities are superior by turns.

At the culmination of this vision, most especially if empowered by the Direct Means of the Phallus and Kteis, the faces of the Lord and Lady are to be seen as masked – each covered with a mirror to reflect the countenance of the Beholder.

This completes the Cycle of Visualisations
for the Fourteen Enbrightened Digits of Time

8 – Perfecting the Union of the Father and the Mother within the Grain of Light

As previously stated, when the Vision of Divine Coition has been attained through the five outer means of union, its visualised appearance is to be mindfully transferred to the first place of inner union: the Deific Vision is perceived to be located within a dragon-point of the Seeker's body. This inner union is empowered by the use of the appropriate mantic utterance, that is, the name of the dragon-point conjoined with the phonemic suffix of LA.

By visualising the Deific Vision within the internal shrine of a dragon-point and by empowering that visualisation with the appropriate mantic formula, a seed of irradiant creative power is generated. This should be visualised and revered as the very seed of the Elder Gods. It is herein referred to as the lumina, the Grain of the Black Light.

The following enchantment may be used to affirm this stage of the practice.

Elating in the Loud-thundered Whisper of every Seduction,
I join with my Gods in the Lych-feast of Desire.

(Use mantic formula of the digit being worked, repeat fourteen times)

Drink deep, O' Existence, from the Milk of the Dragon's fang!
For the Dark Athanor of Gold is fill'd with the Essence of Thy Satiation.
Anulled is Mortality's Fathering Seed and dried is its Mothering Blood.

Fugitive from every bond of Birth and Death,
all Worlds are exhausted in the Round Feast of this Pleasure.
Blessed are They who are slain in the wanton caress of Qayin!

By the myriad deeds of magical sensualisation
and the resplendent visions accomplished through the Eye of Wisdom,
may the Grain of the Black Light shine forth with effulgent benediction.

By these Words of Enchantment let the Union of the Gods be perfected.

Bilo Bilo Hu – Ku-La Azha!

9 – Placing the Landmark

When the lumine has been generated through the first means of inner union, its scintillant point is perceived to transmit the Deific Vision within the hand. To attain equilibrium in both hands alike, it may be deemed wise to use a separate hand during each lunar fortnight of one's practise.

Once the lumine has been perceived to enbrighten both dragon-point and hand-location, it is then visualised that the Vision of Divine Coition is dissolved into its light. The lumine is then visualised to shine forth from the heart-adytum, from the place of the root-union. Working by working, digit by digit, this unites the deities of the Passionate Retinue within the Vision of the Primal Initiator and Initiatrix.

When dragon-point, hand-location and heart-adytum have received the empowerment of the lumine, the energetic force of Ku-La should be transmitted to talismanic form. The lumine is thereby sown in the potentiated field of magical transformation (see below – *Consecrating the Fourteen Talismans of Azh'rakinah*).

Thereafter, the reification of the lumine is to be mystically perfected by visualising its transmutation into a simple grain of wheat. In this form it is imagined that the lumine is cast forth into the expanse of the Verdant Land – sown into the body of the Blood-acre in preparation for the Secret Harvest-tide of the Great Rite of La.

The sowing of the lumine into the ground beneath the Seeker's manifest appearance is considered to be identical in essence with the concluding phase of the visualisation: the return of all to the primordium of Gnosis.

Shining forth from the land, the lumine is expanded to consume the entirety of one's visualisation – to absorb the Ring of Seven Mountains, the Verdant Land and the Divine Body of Qayin Khu-Azhaka. The lumine is thereby dissolved into the boundless expanse of the Initiatic Mind.

The divers steps of the lumine's motion are collectively known as 'Placing the Landmark'. The following enchantment is addressed to the Dragon-vessel and may be recited to affirm and strengthen these aspects of the praxis.

O' Dracotai!
In Thee the Irridescent Lumine hath become the envenom'd seed,
fourteen times offered upon the Shrines of the Dragon's Flesh,
fourteen times scattered into the Hand's Map of Chance,-
yea, a million times cast forth into the spiral furrow of the Witching Gyre.

O' Power of the Black Light! Starry Scintilla of Brightest Darkness!
From Thy single grain, let the Infinite Field of Pure Creation arise!

May the Harvest of all Flesh bestow the Bread and Wine for Midnight's Table and replenish the Antient Granary of Existence for the Feast of the Dragon-race. For by the sacrifice of all mortality, we shall sow the deathless seed of Cain into the bloodied cleft of Calmena: the Corn-child shall spring up with new life in the midst of the Verdant Land, full-grown as the Monarch of All in a single moment's span.

Blessed is the Instant-born Unity! Accursed is the Multitude! For All are slain in the turning of Time's Wheel, sacrificed to the instant of the Lightning Realisation: the Epiphany of the Perfected One through the Arcanum of the Immediate Path.

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9.1 – Consecrating the Fourteen Talismans of Azh'rakinah

A vital aspect of 'Placing the Landmark' is the transmission of the Ku-La practice's aethyric amd sensorial force to substantial and visible form. This is to be achieved through the mindful concentration of the lumine – the scintillant numina of the Black Light – within talismanic points of manifestation.

Upon the fourteen digits of time's bright fortnight, let the Seeker become as the Scribe of an unbound enchiridion, transcribing the empowerments of Divine Coition onto squares of parchment – thus to collate a deck of fourteen cards. This may be accomplished by divers means of artistry and using divers media of expression, such as coloured inks, sexual fluids, blood, candle-soot, and ashes – most favourably the stellar grain from the hearth of the Phoenix-vessel's sacrifice.

The fourteen talismans should be wrought with the intent to reify the Force-bodies of the Agapae, to manifestly foreshadow eidola – such as may serve during the dark fortnight of time as points of communion with the Concealed Retinue: the Fourteen Secret Deities of Azh'rakinah.

If so desired, other objects such as gemstones or disks of metal may be consecrated during this stage of the practice. These may be utilised as subtil mirrors for the earthen reflection of time's many hues – that the Eye of Vision may behold the shimmering light of eternity, cast forth to each moment from the Dragon's scales.

Upon the especial night of its making, each talisman should be bathed in the visible light of the Moon and in the secret irradiance of its draconick star. Once wrought by the hand and eye of Ku-La, all such telesmata should be concealed in cloth of cerulean silk and withheld from the Seeker's gaze until the appointed digit of awakening in the dark fortnight of time.

10 – The Realisation of the Lumine as the Hidden Polestar

The final stage of the practice is the acknowledgement of the lumine as the simultaneity of causation, process and result for attaining the Vision of the Lightless Radiance: the Revealed Gnosis of the Magical Quintessence. This acknowledgement is to be attained by the full repetition of the initial part of the Ku-La praxis: *Offering prostrations to the Hidden Polestar.*

When this has been fulfilled, the session of practice should be closed through the basic form of Hallowing the Kingdom. With the dissolution of all into the Dragon-vessel, let the candles and incense be extinguished. With a single note upon the ritual bell, let the way be closed and in silence sealed.

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Let such as He and such as She that hath attained the fulfilment of union
with the Sixteen Deities of Ku-La, and who hath unsparingly transcribed
the Bliss there-of unto the Talismans of Azh'rakinah, here pass onward to the Dark
Fortnight of Time – through the Apotheosis of the Full and Illumined Circle of
the Passionate Retinue – to the Conclave of Force:
the Circle of the Concealed Deities of La

MAKING FULL THE CIRCLE OF THE PASSIONATE GODS



The Practice of Ku-La
upon the Zeroth Digit of the Bright Full Moon,

being

the Opening of the Gateway
between the Deific Assemblies of Form and Force

UPON THE ZEROTH and illumined digit of time, being of subtil alignment unto the Bright Fullness of the Moon, the Seeker shall evoke the Perfected Circle of the Great Passionate Retinue. From the eight airts of the Verdant Land, even from the sinistral and the dextral gateways of the Star-crowned Mountains of the Illimitable Horizon, he shall call forth the Sixteen Deities to appear and be manifest. All as one, he shall entreat them to conjoin in divine orgia around the heart-adytum of Cain and Calmena. And likewise, the Seeker shall go forth amidst all Sensuality. In union with their Gods let the Companions here conjoin in the Perfect Love-play of Ku-La, crossing o'er every limit of æsthesis and transgressing against every false law and tabu — ever aspiring to the courage of heart that aspires to Liberty Most Pure and Unfetter'd!

At the apotheosis of the Feast of Super-sensuality the Seeker shall dissolve the Manifold Perception and Vision of Divine Coition, uniting Desire, Desirer and Desired — all as one into the lumine at the core of the root-union, even into the very penetralia of Qayin La-Azhaka.

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THE MAIN PRACTICE II

Being
the Rites of Ku-La during the Dark Fortnight of Time

The Preliminary Transvocation of the Concealed Retinue

PASSING BEYOND THE bright digit of the Full Moon's gate, the Path of the Seeker leads onward, straying into the enshadowed pilgrimage that descends through the fourteen occasions of the waning light, even unto the twenty-eighth and last digit – the eve of the Dark Moon. The steps of this initiatic journey attenuate the eroto-aesthetic transvocation of the Dragon-body in preparation for the Great Rite of La. Digit by digit, the praxes of the dark fortnight impart the theophanic revelation of the fourteen draconick power-zones as the inner deific assembly of La-Azhaka. The Divinities of this Concealed Retinue are known and revered as the Primeval Tameless Ones, the Force-bodies of Divine Sexuality, whose very nature displays unto the Seeker's mind the perpetually changing manifestation of pure creative numen.

The intent of the dark fortnight's pilgrimage is to unveil the hidden nature of Kahu, to reveal the primordium of force underlying the substantive formation of the Verdant Land in unity with the self-realisation of the Initiatic Body as the Sole Child of the Agapae. In journeying through the enshadowed time of Ku-La, the Seeker should aspire to become fully mindful in the indivisible knowledge of his self-existence as the Domain of Magical Sensualisation, to realise himself as the Sacred Isle of Creation. For the body of the Path-attainer is itself the Kingdom of the Antient One, the royal dominion of Qayin Azhaka. Therein the soul of the initiate is enshrined as the hermaphroditic monarch, self-begotten through the fourteen unions of Witch-father and Witch-mother, self-transcending through unceasing realisation of the Dragon-body.

The purification of the Land, the very enhallowment of the Sacred Isle, is identical with the re-cognizance of oneself as the destined heir to the ancestral and procreative wisdom of the Crooked Path. By vertu of this understanding, the living flesh of the practitioner is to be perceived as the Eden of the Sabbatic Orgia, as the paradaisal location for the endless love-play between God and Goddess. Having attained to this foundation of the Ku-La Mystery, the aim is to transcend the duality of Lord and Lady, to reify the Gnosis of the First-born Initiate as the perpetuity of self-transformation.

It is thus that the umbrose steps of Ku-La lead the practitioner into the Fourteen Forbidden Gardens of Illimitable Ecstasie. For these are the Domains of the Tameless Ones, the primordial states of Being, wherein the divine forces of the Agapae are liberated from the static boundaries of nature to partake in the continuum of the All-transmutable. Therein the stasis of carnal form is perceived to rise and fall in endless permutations, evolving and dissolving in constant flux, to and from the protean matrix of ever-changing flesh.

This esotery of the Dragon-body is to be attained by the Transvocatory Enchantment called 'The Communion of Immortal Hearts'; by such means the Primeval Tameless Ones shall be called forth through the fourteen talismans of Azh'rakinah.

Basis of Working Procedure

Upon each digit of the dark fortnight the working procedure should follow the same preliminary process as for the waxing phase of time, that is, one should utilise and suitably apply the first six stages of the praxis, from 0 to 6, to affirm the basis and stability of one's work.

Having accomplished the sixth stage, the Rainbow Gammadion being cast forth to the horizon of Mind as an offering of light, one should place the appropriate talismanic focus upon the shrine of the Dragon-vessel. Thus, one by one through the digits of the waning fortnight, the telesmatic images of the fourteen unions are to be utilised as the visible foci of conjuration. The Talismans of Azh'rakinah hereby serve to fore-shadow the Concealed Deities of the Agapae: to open the way for the bodies of Force to arise from the forms of the Divinely Conjoined Witch-guardians.

Fixating the Eye of Vision upon the illumined talisman, one should unfetter the heart and open oneself to the ravishment of the Antient Serpent – surrendering all to the embrace of the Dragon's coils. The flesh of the Seeker should thuswise be offered as the aggregate of every mortal desire, the blood-sacrifice of all Living to the Love-feast of Divine Sexualities. This should be mindfully affirmed by the imaginal emanation of a great and powerful oblation: the visualised offering of a skull-bowl, filled with the disgorged and beating hearts of the sixteen Witch-guardians.

Brought forth from the circle's edge by the returning power of the Rainbow Gammadion, the heart-offering of the Passionate Gods should be perceived to dissolve into the talisman, endowing the shrine of the Dragon-vessel with countless blessings and purifying the mind of the initiate with radiant empowerments of wisdom and understanding.

The Great Oblation: the Heart-offering of the Passionate Gods

Return! O' Rainbow Gammadion!
Hook-star of Seven Ploughing Blades! Knife-star of Seven Harvesting Sickles!
I bid Thee to return from the Ten Directions and through the Three Ways of Time.
I entreat Thee to return, flying swift from the Gateways of the Seven Mountains.
Fly hither to my presence! Bear forth the bountiful offering of the World-field:
the Great Oblation – the heart-offering of the Passionate Gods!

O' Rainbow Gammadion! Be Thou before me, transformed into a skull-bowl,
a mighty bone-cauldron adorned with the seven great radices of heaven.
Be Thou before me, filled with the sixteen beating hearts of the Witch-ward,
swollen with their life-blood – as with the blood of the moon in its secret eternity;
laden with their seed – the living grain spilt from the sacraments of pleasure!

O' Skull-graal, vast and overflowing!
I behold Thee and I name Thee as the heart-offering of every passion:
the Dowry of the Sacred Whore — paid for the Wedding of all Flesh unto Flesh.

Between the hand of faith and the hand of apostasy,
I carry Thee to the Shrine of the Fourteen Tameless Gods.
Thou Chalice of mine own heart, filled with the Wines of all Self-abandon!
I drink of Thee and in Thee I am cast down into the Poison Place of Abnegation.
In constant self-slaying freedom may I enter the Gates of Boundless Eden —
pass in all liberty into the Fourteen Forbidden Gardens of Azh'ra-kinah-La.
May the Lover's Ley be revealed through the embrace of the Dragon's coils!
O' Jannat al-Tan! May the Way be opened through the Sign before me!

With single-pointed concentration, sealed by the heart-offering within the talismanic focus of intent, the mouth of enchantment should be opened to forthspeak the cryptogrammic Covenant of the Dragon, thus to avow the compact whereby the very flesh of Man is married unto the Manifold Body of the Elder Gods. Reciting an especial recension of the Stellar Transvocation, the Seeker shall enflame the appropriate zone of the Dragon-body and empower it as a point of manifestation for the Gnosis of the La Mystery. By this means he shall summon forth and indwell the power of each Draconick Star in the resplendent body of an Hidden Deity, a boundless one of primordial being, residing and ruling within a Garden of Illimitable Ecstasis. The Eye of Vision shall hereby be opened unto the secret nature of Kahu, the soul of the Path-attainer shall pass through the subtil gateways within and beyond all living flesh, becoming as the very gods of the wise, to partake in the Communion of Immortal Hearts.

The Communion of Immortal Hearts

O' Azhdeha!
O' Azhtaya! O' Azh'ra-kinah-La!
Thou Antient Dragon of the Star-jewelled Cleft,
who art beheld in the Sky-mirror as the Body of Eternity,
perpetual in sacrifice, perpetual in exaltation,
self-born in vast array from the Scarlet Chaos of Blood!
Thou art the Million-headed Serpent of Infinity,
encircling all in the Rainbow'd Void of the Interstice!
Thou art the motionless axis of I, the Hand that stilleth the Turning Wheel,
that directeth the Immediate Path to this point — this moment of divine
pleasuring — all for the Communion of Immortal Hearts
in the Manifold Body of the Great Elder Gods.

O' Azhtaya!
I summon the Power of Thy (body-part) as mine own,
to here establish the (Nth)† Forbidden Garden of Ekstasis,
wherein to enshrine the Deity of Thy Concealed Retinue:
the Primeval Tameless One of (Star-name+La suffix).

By this Transvocation of the Voidwise Flesh,
I open the Pathway of the Black-golden Lumine...

Star within and Star beyond,
let the Single Flame of Our Union be lit,
let the Seven-tongued Fire of Kahu ignite,
let the Column of the Dragon's brood take flesh throughout the Land.

So mote it be!

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Unto us, the ceaseless unveiling of Thy Virginal Mystery –
of every beauty and abomination conjoined in the Dance of Perfect Bliss!
Unto us, the Revelation of the Draconian Gnosis – the Agapae of La-Azhaka.
Unto us, the Direct Route and the Tortuous Road, beyond the thresholds of
all mortal perception, transversing the flesh of all gods, beasts and men.
Unto us, the manifestation of Thy Stellar Grain
within the Circle of Endless Coition.
Unto us, Thine Indomitable Heart of Passion,
O' Azh'ra-kinah-La!

O'Azhtaya (Star-name+La suffix),
Thou Concealed God of the Dragon's (body-part),
illumine this mortal flesh from within,
even as Thou dost illumine the Body of All from without.

O' Azh'ra-kinah-La!
The (Nth)† Power of Thine Ekstasis, I here assume as mine own!
The (Nth)† fraction of Time I hold sacred in the continuity of Thee!
By the Words of Enchantment, let the Vision of this Arcanum be revealed!

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† in all three instances this signifies the numeration of the dragon-point: Tail=fourteenth, Right Step=thirteenth...and so forth. 'Zeroth' should be used when working the Enchantment for the Body Entire.

(Recite mantic formula of star-name+La suffix,
thereby to call forth the Vision of the Tameless One)

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In the First Breath of Qayin, I was.
In the Last Breath of Qayin, I shall be.
In the love-throes of all Existence, I eternally become.
In the Silence between Heart-beats, I am!
For my very flesh is Thy solely born Child.
My body, the star-sown field of Thee! O'Azhdeha!

The Digits of the Dark Fortnight

Upon the fifteenth digit, the day following the Bright Full Moon, transvoke the Concealed Deity of the Dragon's Tail in the Name Azhtaya Al Ghauzar La.

Upon the sixteenth digit, transvoke the Concealed Deity of the Dextral Step in the Name Azhtaya Al Qadam La.

Upon the seventeenth digit, transvoke the Concealed Deity of the Sinistral Step in the Name Azhtaya Al Thu'ban La.

Upon the eighteenth digit, transvoke the Concealed Deity of the Dextral Wing in the Name Azhtaya Al Dhih La.

Upon the nineteenth digit, transvoke the Concealed Deity of the Sinistral Wing in the Name Azhtaya Al Boracan La.

Upon the twentieth digit, transvoke the Concealed Deity of the Dextral Hand in the Name Azhtaya Al Auhakan La.

Upon the twenty-first digit, transvoke the Concealed Deity of the Sinistral Hand in the Name Azhtaya Al Dhi'ban La.

Upon the twenty-second digit, transvoke the Concealed Deity of the Spine in the Name Azhtaya Al La'taifa La.

Upon the twenty-third digit, transvoke the Concealed Deity of the Dextral Horn in the Name Azhtaya Al Sa'eqah La.

Upon the twenty-fourth digit, transvoke the Concealed Deity of the Sinistral Horn in the Name Azhtaya Al Tais La.

Upon the twenty-fifth digit, transvoke the Concealed Deity of the Dragon's Head in the Name Azhtaya Al Halka La.

Upon the twenty-sixth digit, transvoke the Concealed Deity of the Dextral Eye in the Name Azhtaya Al Darakshan La.

Upon the twenty-seventh digit, transvoke the Concealed Deity of the Sinistral Eye in the Name Azhtaya Al Tannin La.

Upon the twenty-eight digit, transvoke the Concealed Deity of the Tongue in the Name Azhtaya Al Shujah La.

The Practice of the Transvocatory Communion, its basis, vision and summation

Within the Communion of Immortal Hearts the myriad conformations of divine passion are to be offered in self-liberation unto the Sacred Vessel of the Dragon, even as the countless heartbeats of the cosmos, rendered in sacrifice to the Voidful Chalice of the Elder Gods. The perfect fulfilment of this sacrifice is prefigured within the very basis of the practice – by the foundation-offering of the sixteen noble hearts of the Witch-ward. By this mindfully wrought deed, the hand of faith unites with the hand of apostasy to establish the transgressive empowerment of sorcerous intent.

Digit by digit, the arcanum of the foundation-offering is revealed through the oblation of the Seeker's own heart. For with each exaction of the practice, the deed of the heart-offering emancipates the initiatic mind from attachment to the static forms of desire, opening the way for the direct apprehension of creative numen as a continuum of perpetual transmutation. To the Eye of the Blessed and the Wise, this shall be envisioned as the Dance of the Tameless Ones, a wild saturnalia of shape-shifting flesh, wherein all entity melds and marries in self-abandon, dividing and transforming in a constant flux of boundless creative power.

Each digit of the Transvocatory Enchantment marks an apotheosis of the Seeker's enravishment in the Love-feast of the Tameless Ones, a point of manifest realisation, wherein the hidden nature of the Agapae is fleetingly revealed as a deific embodiment – an emanation of the Lightless Radiance dancing in truth upon the Dragon's skin. To behold the Fourteen Visions of the Concealed Retinue comports the secret and eighth means of union, conjoining the outer and inner means in the lumine-seed of transvocation.

Through the attenuation of the dark fortnight the apotheoses of ecstasis reify the primal interstice, the source of the Path's empowerment, as the black-golden lumine: the seed of the Elder Gods. The fourteen digits of time manifest the irradiant fractions of the Eternal and cast the stellar grain into the field of presence.

When the Transvocatory Enchantment has been fulfilled, the practice should be sealed in the same manner as in the first fortnight, using the visualisations and incantations of the ninth and tenth stages of Ku-La. If so guided, one should add unto the talismanic foci by means of further sigillic and artistic skill. When all is accomplished, the telesmata of parchment, metal or stone should be enwrapped in cloth and thereafter remain concealed until the time of the Great Rite of La.

As in the bright fortnight of the practice, the working of each digit should be concluded with the basic form of Hallowing the Kingdom.

Consummation of Ku-La

Let such as He and such as She whose Eye hath attained unto the Sacred Visions
foreshadowing the Manifestation of the Fourteen Concealed Deities,
here pass onward to the Perfection of this Preparatory Practice,
and thus draw nigh unto the Threshold of the Great Rite of La.

Upon the return of the Seeker to the zeroth digit of the Black Full Moon, let him bind the deeds of his preparation through combining and unifying the divers means of Ku-La, focusing its entirety through the vehicle of the Transvocatory Enchantment: the Communion of Immortal Hearts. By the cunning of method and knowledge, let him summon and entreat the Retinue of the Tameless Ones to seal the empowerment of the Fourteen Talismans, for such are the tokens of his entrance into the Circle of La.

If the subtil reckoning of time is in accord with the visible reckoning of Heaven, let the binding and consummation of Ku-La be fulfilled within the customary working of the Oracle Rite at the darkest hour of the Waning Moon.

Thereafter, upon any days falling between the zeroth digit of time and the Great Rite of the Agapae, let the initiate utilise the Transvocatory Enchantment to hone and refine his state of preparation. Until the appointed day of La-Azhaka, let the Silence between Heartbeats be the horizon, path and centre of mindful equipoise, even as the Verdant Land revealed beneath the step of the Dragon-sorcerer's power.

HERE ENDETH THE TEACHING AND PRACTICE
CALLED 'CATCHING THE SILENCE BETWEEN HEARTBEATS'.

MAY THE BLESSING, THE CURSING, AND THE CUNNING BE,
UPON ALL WHO ATTAIN UNTO ITS FULFILMENT AND TRANSCENDENCE.

LA

The Mystery of
Embracing within
the Dragon's Coils

being

The Rite of the Grand Agapae,
the Love-feast of the Crooked Path

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Where the Backward Way of the Brightest Shadow
stretcheth between the White Sun and the Circle of Presence,
there the inheritance of the Phoenix shall be revealed to the Chosen and Few:
the Children of Exile shall arise from the ashen grain of the Summer Stars!

Let the Pathway of this Mystery be opened to the Journeymen of Kahu!
Solely unto Those who have fulfilled the Ordeals that lead unto its Gate;
solely unto Those who have sealed their attainment in the Visions of Ku-La;
yea, solely unto Those who have entered the Silence
between the Heartbeats of the Gods!

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THE SUMMONING UNTO THE MYSTERY OF LA

I-Ia Azh'ra-kinah-La!
All Ye that may hear, hear well! Hearken to the Decree of Summoning!
All Ye Blessed and Accursed Kin, Bornless of the Dragon's brood!
Hear ye the Silence of the Heart's Arcanum, echoing with the love-cries of the Living and the Dead; bidding ye, one and all, to come forth —
to enter the Mystery of the Secret Embrace!
I-Ia Azh'ra-kinah La!

All Ye Lovers sworn unto the Twice-turning Serpent!
Wayfarers in the Companie of the Heart's Wandering Djinn!
Ye Courtesans of the Sable Flower, Tillers of the Reddened Earth!
Consorts all, sworn in troth, to the Monarch of the Fair and Verdant Isle!
Hear me and attend! Make haste through each coursing of the Lover's Ley and straightwise set Thine heel to answer the Call of La-Azhaka!

By the blood-drum a-beating in the Passion of Cain and Calmena,
by the Cup and Sickle of Liliya, by the Stave and Plough of Deval —
I summon ye to the Round Feast of Infinite Delight, where all pleasure and pain shall lead Thee and guide Thee to dare the Garlanded Noose of Love; yea, to wear the Unbreaking Ring of Betrothal and Betrayal, to dance upon each burning knot spun in the birth-cord of Heaven's Year, to leap and to turn in the Witching Gyre, to join in the Wedding of Wiseblood and Seed.

All Ye who have come forth to flesh from the Primal Vessel of Ka'ira,
who art eternally born anew from the Cauldron of the Severed Head —
here the Path hath brought ye unto the Gate of the Azure Interstice.
By the Ordeals of Attainment, ye are come forth unto the fifth sacred tide of the year and the day, to the third cross-quarter of Time's turning wheel.
Therefore unto you is this Mystery bestowed: the Holy Rite of La-Azhaka!

All-hail for the Harvest-tide of the Flesh — the Marriage of Perfect Infidelity!
I-HU-LA! I-SA-BA-LA! I-IA-KU-LA! I-TAN-HUA-LA!
By these Words I summon ye from the World's Horizon —
All as one to the embrace of the Dragon's coils!
AZHA-KA-LA! By these Words I declare: Let this Mystery begin!

INTRODUCTORY COMMENT: OPENING THE WAY OF LA

The Mysterium of La-Azhaka is offered to the Seeker as the Feast of Perfect Love: the Grand Agapae of every blissful union between Gods, Men, Beasts and Spirits. Within the compass of this divine ourobophagia, the quintessentialised heart of existence is ensorcelled by the Hand of the Royal Arte and, through the manifold deeds of initiation, it is hereby sacrificially enshrined in the secret embrace of the Dragon's coils. Sealed within the adytum of the Sacred Vessel the tameless heart shall be liberated, be possessed without attachment in the silent interstice of Gnosis. As a living jewel of innumerable faces, shining with the infinite refractions of passion, the heart shall thuswise be poised in equilibrium, all-expansive in fetterless ipseity, ever-becoming and ever self-dissolving in the ceaseless moment between creation and destruction.

By the accomplishment of this Mystery may the unspoken ways of Ku-La attain a voice in the Realisation of the Immediate Path. May the Way be opened between the heartbeats of the Undying Gods.

Let the Silence be spoken: the Paean of Ekstasis made Flesh!

The Mystery of Embracing within the Dragon's Coils, also known as 'the Rite of the Draku-Lillitu', is counted as the fifth Rite of the Double-ouroboros to be celebrated within the circle of the year and the day. The ordained occasion for its practise is customarily held to be Lammas, the first day in the month of August. This date is held to mark the first harvest-tide – the day of reaping, when that which lives and grows upon the World-field is laid low and the grain of all flesh is transformed, even as the wheat into the first loaf of the Living Bread.

In verity, the occasion of the rite's exaction depends wholly upon the time taken for the prerequisite fulfilment of the preparatory praxes – the formulae of 'Catching the Silence between Heartbeats'. For it is imperative, without exception, for all who would undertake this rite to have completed the entirety of the Ku-La praxes – to have fulfilled the fourteen unions of Time's brightness and to have wrought the fourteen talismans of the Umbrose Pilgrimage. When these tasks have been accomplished the Pathway shall be opened into the Circle of the Agapae, the Gate of the Azure Interstice of Time shall be revealed. To all others, the Way is closed. To those that would gain entrance without rightful preparation, the Way shall seem most clear and direct, yet shall lead through naught but falsehood and delusion, straight to the jaws of annihilation. Verily, as Reaper or as Reaped, all shall partake in this harvest.

Outside the context of the main working, the composite and preparatory formulae of La may be utilised in such time and place as is deemed fitting to the transmission of the Draconian Lineage – through both the orgia of spirit and the sacred connubia of the flesh. The especial hours for such deeds of congress are ever according to the predilection of the communicants. Within the eightfold correspondence of hour and rite, the time between 1.30pm and 4.30pm is deemed most suitable. Yet many are the alignments between heart and time which shall open the Gate of the Azure Interstice; many the doors of eternity revealed in the Marriage of Heaven and Earth.

WORKING PROCEDURE

The Main Rite of La has the following procedure:

1) The Rites of the First Circle:

Annunciation of the Oracle.
The Summoning unto the Mystery of La.
The Rite of the Draconian Oracle, in accord with the Teachings of the Black Earth.

The Sounding of Twelve Knells.
Affirmation of Attainment.
The Paean of the Sacred Isle:
the Salutation of Qayin Azhaku-La.

Establishing the Selion of Kahu: the Trident-empowerment of the Passionate Retinue.

The Consecration and Offering of the Five Outer Means of Union:
the Sacrifice of Arthana and Chalice, of Flame and Vase, of Godstone and Hagstone, of Hand unto Hand, and of Phallus and Kteis.

The Perfection of the Five Offerings:
Breaking the Seven Garlands of Time.
Donning the Armour of the Sky.

The Address unto the Threshold of the Circles:
the Crossroads of the Sickle and the Coulter.

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The Traverse of the Threshold:

the Liberation of the Seeker's Heart through the Flight of the Rainbow Gammadion.

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2) The Rites of the Second Circle:

The Annunciation of Entrance.
The Evocation of Aidoinais:
the Summoning of the Draku-lillitu.
The Declaration of the Pilgrimage to the Voidful Adytum at the Heart of the Agapae.

At the Zeroth Point:-

Salutation to the Trident-stave of Al Thuba'.
The Final Offering of the Great Oblation:
the Unification of the Subtle Affinities.
Homage to the Idol of the Love-feast.

The Consecration of the Mirror and the Fourteen Talismans of Azh'rakinah.

The Communion of Immortal Hearts

Upon the Fourteen Points:- The Pilgrimage through the Fourteen Visions of the Primeval Tameless Gods.

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At the Threshold:- The Binding of the Communion.

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3) The return unto the Blood-acre:- The Charm of the Living Bread.
The Consummation of the Grand Agapae.

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The Requisites:-

The especial requisites needed for the working of the La Rite are as follows:-

A sheaf of corn – as the first and last offering of the rite.

The Talismans of Azh'ra-kinah, being the fourteen tokens of entry into the Blood-acre of La and the very keys unto the Gateways of the Forbidden Domains beyond.

A Chalice and an Arthana, a Servitor-vessel and a Lamp, a Hagstone and a Thunderstone, – for the exaction of the Outer Means of Union.

A horse's bit and bridle – to signify Cain's mastery over the horse of mortal flesh.

A garland of eight flowers for offering at the Threshold of the Two Circles.

A mirror – for the Revelation of the World's last idol of love.

Blue powder – for the sigillic tracery of spirit-paths during the pilgrimage of the second circle.

Fifteen blue candles – to mark the centre and fourteen points of the pilgrimage.

Bread and wine – to signify the Flesh and Blood of the Agapae's communion.

Coins, grain, water and incense – for the purpose of divers offerings.

Servitor-vessels and bulae, filled with the fluids and powders of sexual pleasure – for the libation of the circle and for the sustenance of the attendant djinn of love.

A length of cord – to make the Witches' Rosary of La.

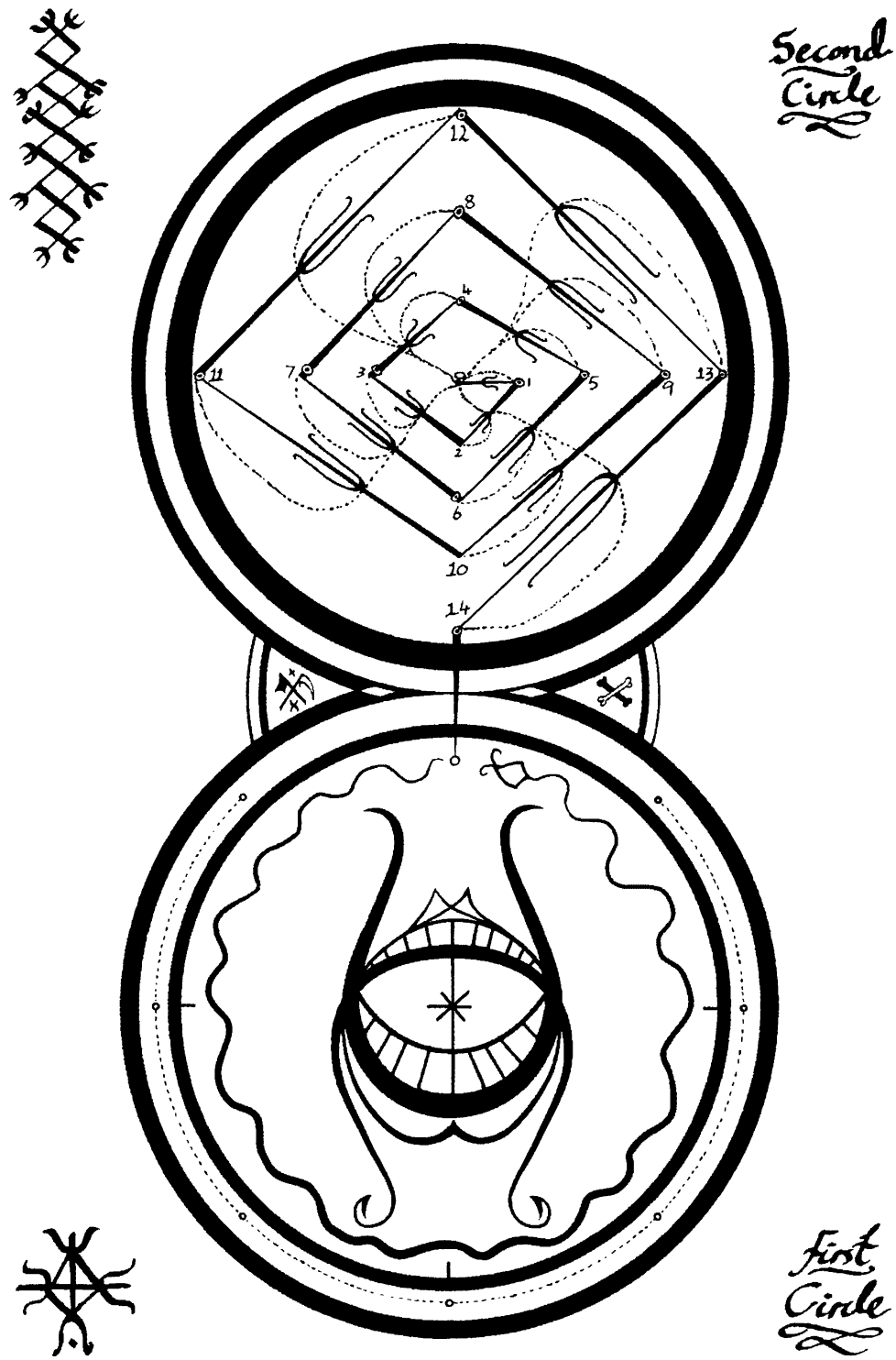
The Preparation of the Site

The Double-ouroboros of the La Rite should be prepared and arrayed according to the customs of Our Arte,- with the Magister's stang and the skull in the North, with the fence of eight staves around the edge of the Blood-acre, and with the earth-signs laid down as herein revealed – or as dream and vision may forthshow to the Mage.

For the especial purpose of this rite, let the hearth-mound be built in the first circle and remain unlit until the culmination of the entire working. Prior to the inception of the rite, the Tri-forked Stave of the Quadriga should be stood upright in the midst of this mound to signify the Way of the Upright Path.

In the midst of the second circle a similar mound should be erected using earth and boughs; this is to be used as a support for the Trident-stave during the latter part of the rite. Upon this second mound a mirror, together with divers materials of offering, should be placed in readiness for the appropriate sections of the rite. Likewise, the candles that shall serve to illumine the shrines of pilgrimage should be placed in readiness upon the nodes of the second circle's spiral. In addition to this counsel, let Seeker and Covine study the text of this Mystery and distribute the offerings and weapons of Arte accordingly – even the very pages of the rite according to the place of their recitation.

Finally, when the site and its earthen sigildry have been duly prepared, the Magister should place a sheaf of corn in the North of the first circle; this act is the first offering of the harvest.


Second Circle
12
8
4
11
7
3
1
5
9
13
2
6
10
14
First Circle

The Rites of the First Circle

Let the Mystery of La commence.

At the direction of the presiding Master or Mistress the rite shall begin according to the ordained customs of Arte. Following the exemplar of the Northern Guardian, each shall enter the Blood-acre through the portal of the North-eastern Airt; each bearing their Dragon-vessel and each passing over the stang by the deed of the Witches' Step. In silence the sign of the double circle shall be empowered by the mindful gait of the covine, deosil about the first and withershins about the second.

When the Double-ouroboros has been paced, all shall gather within the Circle of Presence according to the positions of Guardian and Airt. When all have placed their vessel in the shrine of its appointed quarter and all are prepared a-right for the Mystery to proceed, the Magister shall incept the Great Rite of La by pronouncing 'The Oracle of the Elder Worship'. Thereafter, addressing the souls of all brethren, he shall forth-speak 'The Summoning unto the Mystery of La'. This being done, and all assured of their rightful presence in the circle, the ritual shall proceed according to the Way of the Black Earth: the Rite of the Draconian Oracle shall be performed from 'The Declaration' even unto 'The Shadow's Charge'.

As aforementioned in the section relating to the preparations and requisites of the La Rite, the central hearth should not be lit during the exorcism of fire. Instead, a single candle should be placed at the foot of the Trident-stave in the midst of the Blood-acre.

When the Words and Deeds of the Oracle Rite have been completed, the Magister shall audibly display the mystickal enumeration of the present ordeal by sounding a battery of twelve knells.

To outwardly reveal the significance of this deed, the Magister should ring the bell seven times in the North, then once at each of the airts from the North-east, deosil round to the South-west. The twelfth knell shall thus be struck upon the point of the Azure Interstice. This being done, the Magister's circumambulation should be completed in silence; his step returning him to the North.

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When the sound of the twelfth knell has united with silence, the Magister shall signal for the rite to proceed. Therefore shall the covine be as of one voice, united in the affirmation of their attainment.

THE AFFIRMATION OF ATTAINMENT

Silence!..Breathe Life to this Seed of all Time!
Here gather the Wise at Eternity's harvest!
'Twixt plough and scythe, ring loud Thy chime!

Silence!..Be Thou voiced in the Field of Qayin!
Awaken the Serpent, thrice-coiled in the Sheaf,
to rise up and reap the Heart's Golden Grain!

Silence!..Sing praise from the Mouth of the Bell!
Open the Way for the Sky-robed Monarch.
Declare our attainment with Thy Twolven knell!

The Magister shall address the covine:-

To affirm each step that hath brought us to the Grand Agapae of La-Azhaka,
let us count the ways with Word; and in our hearts, let silence reign.
May our Path be empowered by this Gesture of Perfect Equilibrium.

All as one, the covine shall speak:-

Our First Remembrance is for the Corpse of the Seeker,-
for the Waking Light of the Dreamer in the shroud of the Darkened Land.

Our Second is for the Wedding of Serpent and Man; for the Primal Agapae
of Ka, when the grain of the Love-feast was first sown 'neath the Moon;
when the Blood and Seed of All wast sealed in the Sorcerer's embrace.

Our Third is for Our Consummation in the ashen bed of the Lightless Sun.

Our Fourth is for the birth of Dracotai, Sacred Vessel of Azhdeha:
Adytum of the Black Light, Naos of the Golden Lumina.

Our Fifth is for the Pact of Heaven and Earth:the tryst of starlight and flesh.

Our Sixth is for the Promise of Union, many times kept in the Palace of Ia.

Our Seventh is for the monthly catamenia, for the flowering of the Black
Moon in the Dewpool of Time; all as one in the Secret of Azh'ra-kinah.

Our Eighth is for the Breath of Hu, to empower the birth-marks of Qayin.

Our Ninth is for the Dawnlight on the Land of Transformation; for the Wisdom of all Atavism, forth-spoken from the skin-paged grimoire of Sa.

Our Tenth is for the Masquerade of Faith; for the blood of the gods to bathe the Land; for the flood to make pure the Sacred Flesh in the Arkaneum of Ba.

Our Eleventh is for the Phoenix, resplendent in the Rainbowed Pyre of Ku, whose flame doth reveal the Verdant Land as Our Body forever made new!

Our Twelfth Remembrance is for Prophecy, the Vision of Futurity,- for Our Presence in this Holy Rite of La-Azhaka!

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Four Prostrations should then be made:-

Firstly, all initiates will prostrate themselves in silent remembrance before the Image of the Unknown Intercessor: the skull upon the Master's Stang.

Secondly, the Guardians of the East, South and West shall prostrate themselves before the Northern Guardian, as in perfect honour and reverence unto the Initiator – the Guide whom has led them to this present rite.

Thirdly, the Magister or Magistra shall return the deed of prostration – as in perfect honour and reverence to the Initiatic Body – the sacred flesh wherein the Wisdom of the Crooked Path has attained manifestation.

Fourthly, all will prostrate themselves before the central Trident.

The Quadriga shall then speak in unison, addressing the Unseen Spirit at the heart of the Blood-acre:-

O' Mystery of Attainment, be Thou revealed!
Through the Silence and the Voice of the Twolven Knell,
through the mirror'd offering of Honour's bow,
yea, through the arcane reflection of Our Word and Our Deed.

O' Qayin Azhaku-La! Present Perfection of Our Attainment made Flesh!
Unto Thee we speak Thine own enchantment: the divine soliloquy of Kahu.
For Thou art become the Land of Our Promise, and in our presence is Thy Promise made true. By the sworn utterance of the transliminal mantia,
so mote it be!

I-AZHA-HU . MA-SHUA . SABA . BHA-IA . RA . KU-LA . (repeat×12)

THE PÆAN OF THE SACRED ISLE: THE SALUTATION OF QAYIN AZHAKU-LA

To visibly signify the Divine Body of Qayin Azhaku-La, the Magister should make the Sign of the Trident with his right hand, being the three digits of thumb, middle finger, and little finger extended.

Thereafter, at the Magister's decree, the covine shall cirumambulate withershins around the Circle of Presence, chanting the Name of the Attainer and calling forth the Spirit:-

QAYIN AZHAKU-LA

When decreed by the augur of the circle's aire, by the transition of atmosphere and the hand of visible omen, the Magister should signal for the chant to cease. He should then begin to recite the following address, summoning forth the visualisation of the Land as the Initiatic Body of Attainment. The other initiates should focus upon his voice and open themselves to the empowering vision arising from his words.

If deemed appropriate and conducive to visualisation, the other initiates should conjoin in the Magister's utterance – as with one voice or by means of susurrating mimesis.

To visibly signify the Divine Body of Qayin Azhaku-La, the Magister should make the Sign of the Trident with his right hand. Upon the middle finger, the central tine of the gesture, should hang the sacred necklace called 'The Rosary of Sky and Clouds'. This is formed with 169 beads, with alternating beads of sky-blue stone, or painted wood, and pure white beads of bone.

O Sapphire Void of Kahu! Thy Paean is upon the Tongue of Enchantment!
O' Qayin Azhaku-La! Arise from the Azure Jewel of Space-within-Space,
all-expansive as the Mountain of Lightless Radiance, yet infolded to the body
of Man – formed in living flesh and blood as the Praise-singer of Thy Name.

O' Self of my Self, wrought in all Mystery, the Face of Heaven is upon Thee.
Thy skin is the measureless sky of blue, all bewreathed with serpent-clouds,
adorning Thy soul as with a garlanded robe of turquoise gems and snow-
crystall'd bone. The Dragon-stars shine forth with great fortune upon Thee,
weaving the heavens within Thy substance as in a web of rainbow'd light.

Fourteen are the Gates which open within Thee, revealing the Paradaisal
Gardens of Passion, each unfurling like a precious blossom from the living
shrines of Azha; each a field of sensual delight shared by a thousand djinn.
Hearken and behold! O' Kahu! Thou art filled with the cries of all pleasure.
Thy Body is the Perfumed Feast of Bliss, where every desire is made true!

O' Void-filled Sapphire! Heart of Qayin Azhaku-La!
The Seven Hills of Eternity are made pure with Thy light.
The Seven Mounds of Sacrificed Flesh are transformed with Thy rays.
The Ring of Seven Mountains is cast within Thee, emblazoned with the

Signs of the Seven Great Rites, and set as the circle of profound concealment to surround the Aureate Field — Thy Secret and Innermost Domain.

O' Void-filled Jewel of all Creation! O' Thou Radiant Heart of Kahu! The Field of Eternity doth lie within Thee — cross'd with a thousand unsown furrows, rais'd up with a thousand uncut sheaves — the first and the last before the Sickle and the Coulter,- the Field of the Wise and Chosen Flesh.

O' Void-filled Heart of Heaven, who art manifest as the Heart of Kahu! The Meadow of the Shimmering Light is within Thee: the Acre of Our Exile, blest by the spirits of the Lords and Ladies, blest by the eight winds of space. In Thy midst is the thorn-ragged thicket of Elphame, concealing the Soul of Wildfire in the shade-petall'd bud of the Sable Rose, constraining the Flame of the World-field's End 'til the Harvest of all Flesh is complete.

O' Void-filled Heart of Heaven, who art silent in the Moment-bound Pyre! The Secret Flower of Thy Fatal Promise is the throne for the Guardian of the Star-spun Web. For within Thee is the Leaper, God of the Smoke-white skin.

All-hail to Thee, O' Cain-Calmena, Spider-steed of the Sky-dancers! Two-of-face and eight-of-limb, conjoined on the Pearl of the Last Elixir, warding the Way beyond and within: the Gate to Tameless Eden!

O' Void-filled Pearl of Light, the Eye of Vision is lost within Thee. Behold, O' Kahu! The Secret Domain of Thy Heart: the Lumina Within. Behold, O' Qayin Azhaku-La! See Heaven's height in the depths of the Pearl. Behold, O' Seeker! The Gaze of this Mystery is the Mirror of Perfect Love.

I AZHA KU-LA

The binding mantic formula should be repeated by all until the empowerment of the Paean has been sealed within both the flesh of the covine and the earth of the Blood-acre. If deemed germane and meritorious by the subtil aire of the circle, the companie should chant whilst spinning a witherwards dance with voice, drum and horn.

When the Round Dance has been accomplished and the empowerment of the Paean has been duly fulfilled, the initiates shall resume their customary stations in the four quarters of the circle.

BILO BILO HU! KU-LA-AZHA-KA!

CASTING THE INNER SELION: HALLOWING THE SHIMMERING FIELD OF KAHU

Stepping forward to the centre of the circle, the Magister shall hang the Rosary of the Sky and Clouds upon the tines of the Trident-stave, thus to indicate the symbolic location of the Hidden Mountain.

O' Qayin Azhaku-La! Who art the Living Flesh of the Sacred Isle!
O' Al Qaf-i-Akht'taw! Infinite Jewel of the Lightless Radiance!
May the Breath of the Stars come forth from within Thee.
May the Flesh of Initiation be opened to Thy Mystery.

Uplifting the Trident and therewith striking the earth thrice, the Magister shall recite the following incantation, thus to petition the Passionate Retinue to accomplish the empowerment of the Inner Selion. The other initiates may accompany the recitation as deemed appropriate.

Great Circle of the Sixteen Passionate Gods!
Beloved of the Curren, abhorred of all Profane!
Ye Dream-mask'd Seducers of all Mortal Flesh!
Destroyers of the Shameful! Hostile Subduers of the Fearful!
Ruination of the Pious! Beauteous Embracers of all Abomination!
I call you forth by the Upright Stave,
by the Horns of Wisdom and the Trident-blade!

I summon you as the Ancestral Companie of Witchdom, turned from faith through faith to pleasure, turned through all apostasy, freed into all venery.
Arise, I bid you! Stand high upon the Summits of the Seven Mountains!
Rise and reveal to the Children of Exile the birth-signs of incestuous union.
In the myriad gestures of coition partake in the orgia of all living and dead.
Carouse in perfect infidelity! Unite in the Marriage-bed of every Adversity!

Ye Lords and Ladies of La-Azhaka!
Rejoice atop the Corpse-mounds of Sacrifice: dance upon the Seeker's flesh.
From the mouth of each mountain-peak, pour the libation of the fourfold stream; nourish the valleys of Kahu with the twenty-eight elixirs of bliss.
Divide the Outer Ocean to beget the Land-guard of the seven seas.
With Thy Passion send forth the Eight Breaths of Space to blow across the Golden Field of Within, making it to shimmer in the Lightless Radiance, opening the Way through Eden's Gate in the heart of the Sable Rose.

Bearing the Trident and walking deosil about the boundaries of the circle, the Magister shall reveal the divine empowerment of the Inner Selion. At each of the eight airts the Trident should be touched to the warding-stave of the Selion-fence. All initiates should here recite as one:-

O' Retinue of Passion! Hallow the Shimmering Field!
Awaken the Old Serpent, thrice-coiled in the Sheaf,
to carry Thy breath to the Black-golden Grain.

Tubalo and Yemeloi! From the Summit of Al Qaf Daiajah,
send forth the Quickening Breath of Hu!

Na'amah and Zhamael! From the Summit of Al Qaf Deramin,
send forth the Rousing Breath of Sa!

Azh'terah and Azhmodai! From the Summit of Al Qaf Kiblah,
send forth the Purifying Breath of Ba!

Azhazael and Rahab! From the Summit of Al Qaf Thu'ban,
send forth the Fierce and Constant Air, the Enflaming Breath of Ku!

Qafa and Ruha! From the Summit of Al Pheia,
send forth the Wild and Gusting Air, the Tempestuous Breath of La!

Agrath and Azhael! From the Summit of Al Jathiyah,
send forth the Measured and Controlling Air, the Knowing Breath of Tan!

Lilis and Qinaya! From the Summit of Nasruvaka,
send forth the Last Sigh of the Living, the One Breath of Hua!

Returning to the North, the Magister shall signify the completion of the Breath-empowerment by kissing the three horns of the Trident-stave: right tine/ Mahazhael; left tine/Liliya; central tine/Qayin.

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Mahazhael and Liliya! From the Placeless Summit of Al Qaf-i-Akht'taw,
breathe not, breathe all; send forth the Secret Breath of I-Ia-Ka...
From the laughing lips of Qayin, 'twixt the double-edged fangs of the Snake,
let the two great rivers of nectar and poison flow into the Upright Stave.
May the single grain and the tallest sheaf be one in the Tree of Al Thuba'.

Let the Breath of the Stars, from height and depth, bear the soul of the Gods; here to take life with life, to prophesy with fire the opening of the Sable Rose.

The Magister shall then bear the Trident widdershins around the circle, stopping at each initiate, that each may supplant a single kiss upon the central tine of the stave. To seal the deed, the Magister shall blow into the mouth of each initiate, filling them with the Secret Breath. The

passing-on of the breath signifies the reception of ancestral numen from the Octrigan Circle of the Unified Passionate Retinue.

When all have offered the kiss and have partaken of the breath of empowerment, the Magister shall place the Trident at the Shrine of the Womb: the left-hand side of the circles' threshold.

O' Eye of Vision! Behold the Sign of Mystery foretelling the Immediate Path.
Behold the Trident-stave of the Dragon's spine, where the Waking Serpent of
Magical Power doth climb the stem of Passion's Great Ordeal,
where the fanged kiss doth seven-times breathe on the lips of the Sable Rose.

All shall bow to the North, prostrating themselves seven times before the Trident.

Hu . Sa . Ba . Ku . La . Tan . Hua

The Consecration and Offering of the Five Outer Means of Union: the Foundation of the Subtle Affinities.

All initiates will recite:-

In the Wedding of Flesh unto Flesh, in the murd'rous love-feast 'twixt the
Blood-acre's Gods and the Initiatic Body of Man, the Five Great Elements
of the Land are made pure — liberated in the Mystery of Azh'ra-kinah-La.

To reveal this Arcanum, let the Outer Means of Union
be offered before the Trident-stave as the Five Keys of Sensuality.
Let the Four Ways of Substance marry the Three Ways of Essence.
From the Two Graven Pillars of Life and Death, let this Wisdom be decreed.

As by the Unified Hand of the Corpse-king and Queen,
the Noble Conquerors of all Desire, may this sacrifice be accomplished —
made perfect in the Name of the Passionate Gods.

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Moving to the Shrine of the Womb the Magister shall trace the Earth-sign of Sickle and Coulter before the Trident, and there-upon he shall lay the iron bit and leathern reins of an horse's bridle, saying...

Birth-rope of Azh'run! Bridle of Meimun!
I offer Thee at the Threshold in the Name of Cain-Calmena;
to bind the Flesh with the Serpent's Cord and harness all to the Quadriga.
Upon the Earth-sign of the Sickle and Coulter, may the Offerings be given.
Upon the Crossroads of the Sown and the Ripe, may the Seed and the Step
attain to the Path of a Moment's Span!
So let it be done!

Hereafter Five Sacrifices will be performed to formally exact the Five Outer Means of Union. The words and deeds of these 'sacrifices' will be performed in turn by the four Guardians of the Quarters, as will be detailed in the accompanying rubric below.

1 – The First Sacrifice, being mystically called: 'Pouring the Wine of Heaven: Drinking the Dew of Dripping Fire'.

The First Sacrifice is to be accomplished by the Southern Guardian:- Let the Earth-sign of the Phallus be traced in the Southern Airt and the Weapons of the First Outer Means, the Arthana and Cup, be laid there-upon.

In the Southern Airt of the Land,
let the First Means of Union be revealed:
the Sword forged from the seven metals
and the Graal adorned with seven jewels.
Before the Gate of Tameless Eden, let their sacrifice be made.

Thereafter, moving deosil, and bearing both Chalice and Arthana, the Southern Guardian shall approach the Northern threshold and there fulfil the offering at the foot of the Trident-stave:- a candle should be lit to signify Fire; the cup and the blade be united; and the Earth-sign of the Sickle and Coulter be libated with wine. Additional thurifications may also be made using incense formed of perfumes and rarefied sexual fluids, together with any personal oblations chosen by the offerant.

Graal of Expansive Compassion!
Deep is Thy bowl and unedged is Thy rim, unfathom'd as the Shoreless Sea.
Be Thou as the All-mothering Kteis of the Harlot,
stretch'd wide to embrace all living flesh.

Blade of Profound Insight!
Keen is Thine edge to cut through illusion, swift to part the veil of the Void.
Be Thou as the All-Fathering Phallus of the Whoremonger,
unfailing to sate the World's desire.

By the Union of the Twain, the Marriage of the Cup and Arthana,
let the liquors of divine concupiscence purge sin and banish mortal shame,
and bathe the Body of the Five Sensualities with the lustral dew of purity.

By the Arcane Union of the First Outer Means,
may the Wine of Sacred Pleasure consume us with the Fire of Gnosis.

Let the World of Clay be destroyed in the conflagration of immortal passion.

Finally, in order to seal the First Sacrifice, the Southern Guardian should bow before the shrine of offering; thereafter returning deosil to his or her station.

2 – The Second Sacrifice, being mystically called: 'Eating the Tongue of Abel'.

The Second Sacrifice is to be accomplished by the Eastern Guardian:- Let the Earth-sign of the Mouth be traced in the Eastern Airt and the Weapons of the Second Outer Means, the Vase and Flame, be laid there-upon. The 'Vase' should be a servitor-vessel, as used during the preliminary praxes of Ku-La, and the 'Flame' should be a lamp or a large seven-hued candle.

In the Eastern Airt of the Land, let the Second Means of Union be revealed:
the Vase of the twenty-eight nectars and poisons
and the Flame of the sevenfold light.
Before the Gate of Tameless Eden, let their Sacrifice be made.

Thereafter, moving deosil, and bearing both Vase and Flame, the Eastern Guardian shall approach the Northern Threshold and there fulfil the offering at the foot of the Trident-stave:- incense should be lit to signify Air; the Vase be passed through the Flame; wine be poured; and lastly, bread should be broken and laid upon the Earth-sign of the Sickle and Coulter. Additional offerings of powders – the calcinated forms of sexual fluids, may also be given. These should be used to 'redden' the bread and thus form the offering of 'meat'.

Sky-hewn Vase of Abundant Munificence!
Famed is Thy generosity to receive from all who yearn!
Gracious art Thou to Thy Favoured Adorants;
a tavern of rest for the wandering lover; a refuge filled with the rarest delights.
Be Thou as the Untouch'd Kteis of the Virgin;
the Flower-sweet Mouth of the Maid, in whose kiss the World is forgotten.

Earth-raiser! Flame of Unconquerable Zeal!
Thou dost set a-fire the temple with love's drunken song!
Ardent is Thy speech! Scourging the spheres with heavenward prayer!
The moon-scribed book of secrets is burned to dust with Thy prophecy.
Be Thou as the Unquench'd Phallus of the Knave. Be Thou the Honey'd Tongue,
whose secrets hold the telling of Time: the moment of the World's seduction.

By the Union of the Twain, the Marriage of the Vase and Flame,
let the nectars and poisons of essence become the meat of the sacred feast:
the red bread of carnal substance, in whose eating the power of Speech is tamed.

By the Arcane Union of the Second Outer Means, may the Cunning-fathers
and Wise-blooded Mothers devour the Corpse of Profanity.
May the Lost Word of Ancestry be one in the silence of immortal flesh.

Finally, the Eastern Guardian should bow and then return deosil unto his station.

3 – The Third Sacrifice, being mystically called: 'Drowning the Fish in the Sky-ocean: Gaining the Breath of Two Serpents'.

The Third Sacrifice is to be accomplished by the Western Guardian:- Let the Earth-sign of the Eye be traced in the Western Airt and the Weapons of the Third Outer Means, the Thunderstone and Hagstone, be laid there-upon.

In the Western Airt of the Land, let the Third Means of Union be revealed:
the God-stone fallen from Heaven's abyss
and the Hag-stone sculpted by the seven seas.
Before the Gate of Tameless Eden, let their Sacrifice be made.

Thereafter, moving deosil, and bearing both Hagstone and Thunderstone, the Western Guardian shall approach the Northern Threshold and there fulfil the offering at the foot of the Trident-stave:- a lustration of menstrual blood should be made to signify Water; the two stones be united; and the Earth-sign of the Sickle and Coulter be washed with wine. Additional offerings of sexual fluids may also be made.

O' Hagstone! Door of Wondrous En-trancement!
As the Serpent coil'd in the Dewpool of Time,
Thou dost encircle the chosen borders of Space.
For Thine is the Open Way of Liberation through the Portals of the Blessed Sight.
O' Be Thou as the Blind Eye of Dreams All-seeing, to weep the droplets of venom,
to cast the Witching Gaze of Truth through the glamours of fascinous illusion;

yea, to utterly dissolve the World of Clay in the Light of Infernal Descent.
Be Thou as the Voracious Kteis of the Crone, the barren lair of the Moon's Djinn.

Godstone! Waymarker of the Eye's Direction!
As the Serpent striking through the flux of Space,
Thou dost penetrate the chosen point of Time.
For Thine is the Route of Deliberation through the Chaos of Becoming.
O' Be Thou as the Guiding Finger, poised to constrain the Name of Creation.
Be Thou as the Insatiate Phallus of the Sage, the dance-pole for the Spirits' joy!

By the Union of the Twain, the Marriage of the Hagstone and Godstone,
let the Serpents of Opposition turn in the tides that flow 'twixt ascent and
descent. By the Power of the Voice in this Enchantment
let the Subtil Winds be cleansed,
that Breath may empower the Two Secret Rivers that flow throughout the Land.

By the Arcane Union of the Third Outer Means, may the ancestral rivers of blood
and seed be directed through the magical utterance of the bifurcate tongue.
May Our Spell guide the ebb and lead the flow of the Primordial Ocean Within.

Finally, the Western Guardian should bow, then return deosil unto his station.

4 – The Fourth Sacrifice, being mystically called: 'Honing the Millstone on a single grain: gaining the Posture to grind impurity'.

The Fourth Sacrifice is to be accomplished by the Northern Guardian:- Let the Earth-sign of the Open Hand be traced in the Northern Airt and there-upon let the officiant lay his hands in a double gesture of blessing – the left hand in the Name of the Tongue and the right hand in the Name of the Tail.

In the Northern Airt, let the Fourth Means of Union be revealed:
the Sinistral Hand of Devala and the Dextral Hand of Deval.
Before the Gate of Tameless Eden, let their Sacrifice be made.

Moving deosil through one complete circumambulation, his hands displaying the Signs of the Tongue and the Tail, the Northern Guardian shall approach the Threshold of the Two Circles. At the foot of the Trident-stave let the offering be fulfilled:- bone-dust and grain should be strewn to signify earth; the Earth-sign of the Sickle and Coulter washed with wine; and the two hand-signs united in a gesture of empowerment – ever according to the Revealed Wisdom of the Intercessor. Additional offerings of sexual exuvia – fluidic, solid or æthyric – may also be made; likewise offerings of coins – to signify non-attachment to worldly desire.

Sinistral Hand of Devala! Displayer of all Cunning Means!
Manifold are Thy gestures and signs, dextrous to reveal the Alphabet of the Dead.
Powerful art Thou to coerce the Heart's djinn into the Mansion of all Poignancies,
to navigate the maelstrom of temperament and pass beyond obsession's maze.
Wise art Thou, O' Shadow-dancer! To achieve the sublimation of nostalgias,
to attract and condense the forms of flesh from the clouds of the Voidwise Dream.
In Thy Forbidden Grasp of Hand unto Hand, be Thou as the Grave-lipp'd Kteis –
the fanged mouth of the Boneward, potent for the pleasures found in adversity;
ever-opening the way for our ancestral dead through the Gate of the Gods' Rebirth.

Dextral Hand of Deval! Skillful Artificer of Deeds!
Unified are Thy myriad postures, at one in the focus of purified intent;
dextrous to weave the Miraculous Wreath of Sigildry, to reify the Zodiak of Life.
Powerful art Thou in the sending of the djinn to dance in the Heart's Design.
For Thy gestures align the spirit-paths through the pageant of all image and mask.
Knowing art Thou, O' Eye-beguiler! To speak without voice the Names of Creation
– to make or murder the golems of Belief, to attain the Mastery of Living Dreams.
In Thy Wanton Grasp of the World, be Thou as the Gravemark of Mortal Desire –
unyielding as the Phallus of the Boneherd, raised to the sky-dance of adoration.
Be faithful to direct the fearless in transgression, ever to sow the Serpent's seed.
Here prophesy Our Great Return: the Timely Resurrection for the Child of Exile.

By the Union of the Twain, the Marriage of Sinistral Hand to Dextral Hand,
let the Hidden be made visible in the Million Postures of Deific Incarnation.
Let the Powers of Spiritous Convocation take flesh from the bone-dust of Man.

By the Arcane Union of the Fourth Outer Means,
May the concentration of force in form be displayed through the fruition of Deed.
May the grain that is newly sown carry the fire of the shining plough-blade,
and the grain that is forever ripe be illumined with the flame of the glinting sickle;
both as one prepared for the Agapae – both as one offered to the Immediate Path.

Finally, to seal the Fourth Sacrifice, the Northern Guardian should bow to both threshold and covine, and thereafter should resume his stance as the Presiding Magister.

5 – The Fifth Sacrifice, being mystically called: 'The Marriage divorcing all Other'.

The Fifth Sacrifice shall be guided by the Magister and accomplished by all initiates. Firstly, the Earth-sign of the Heart should be traced around the central hearth. Secondly, the Earth-sign of the Serpent should be traced so as to encompass the Circle of Presence. The Magister should then speak thus:-

To enter the Golden Field through the Four Airts of the Compass,
and to go forth beyond through the Four Ways Between,
let the Fifth Means of Union be revealed: the Phallus and the Kteis.

Let both be as one, as Our Primordial Father and Mother,
divided through the Eternal Orgia of Sensualities,
conjoined in the Illumined Crucible of Dracotai,
yea, perfected in the Vessel of Azhdeha!

By the Sign of the Heart and the Path of the Serpent,
before the Gate of Tameless Eden, let their Sacrifice be made.

The Magister shall bid one and all to carry their Dragon-vessels; firstly to the circle's heart; secondly in procession – once withershins upon the Earth-sign of the Serpent; and thirdly, unto the Place of the Threshold.

When all are gathered at the Threshold, the vessels of the Quadriga should be offered at the Shrine of the Womb – placed so as to surround the divers offerings at the foot of the Trident-stave.

In accordance with the words of the following charms, the covine shall accomplish the offering of the Fifth Outer Means of Union. This may be fulfilled by various methods, depending wholly upon the degree of initiation attained through the praxes of Ku-La:-

By the mindful offering of all sexual numen; by the symbolic deed of kiss and embrace; and/or by the physical deed of coition – each partaking of all others without discrimination or differentiation, until all mortal desire is transcended.

According to the will and the wisdom of the Quadriga, let this offering be made by all, in freedom of heart and in the purity of undivided intent.

O' Thou Sole Kteis! Blood-perfumed Fountain of Life!
Secret-utterer! Wisdom-bestower! Oracle of every Enchantment!
O' Sky-mouth'd Womb of Our Primordial Mother, be open in the Acre of Sacrifice
-here to beget us, Thy Changeling-brood, as the god-ridden flesh of Qayin Azhaka.
All love we offer unto Thee: Our Birth-place, Our Marriage-bed and Our Grave.
Fearless we adore Thee, O' Infernal Seductress, Charnel-ground of Mortal Desire!
In the Vessel of the Antient Dragon be Thou adored as the Goddess of all Sorcery.

From Thy myriad embodiments in the scattered flesh of womanhood, may the thrice-nine waters of the Moon descend nightly to the Crucible of Transformation.
May the thrice-nine powders be dried 'neath the radiance of the Dragon's Stars.
May the thrice-nine flames be freed through each pain that is pleasured in Thee.
Let all sensualities be transmuted within us by the power of Thy secret embrace.
All-hail to Thee, Kteis of Our Initiatrix, in the Name of Devala-Azh'ra-il!

O' Thou Sole Phallus! Boughless Tree in the Bone-yard of Ancestry!
Stave of Knowledge! Pillar of Speaking Flame! Devisor of every Cunning Means!
Thy myriad roots drink deep, to draw life from the Corpse of Heaven's Great Year!
O' Sky-wreathed Sceptre of Our Primordial Father, smite Thou this Acre of Blood
— here to awaken us, Thy dream-born spate, as the progeny of Serpent and Man.
All honour we offer unto Thee as the Root, the Stem and the Gallow's Tree.
Fearless we venerate Thee, O' Empyreal Seducer, Pyre of all Mortal Desire!
In the Vessel of the Antient Dragon be Thou revered as the God of all Sorcery.

From Thy myriad embodiments in the scattered flesh of manhood,
may the twelve rays of the Sun descend each day into the Cucurbite of Change. May the rays be caught in the waters of time, quicken'd in the fires of twilight, fanned by the breath of the compass-rose and gather'd as the seed on the good earth — yea, gather'd as the sacrament of light, fallen from the stars of the Dragon-road.
Let all sensualities be transmuted within us by the power of Thy secret embrace.
All-hail to Thee, Phallus of Our Initiator, in the Name of Deval-Azh'ra-il!
By the Union of the Twain, the Marriage of the Phallus and the Kteis,
let our bodies be passed through the sixty-four hands of the Passionate Gods —
transformed through each unique embrace by the alchymic artistries of love.

By the Arcane Union of the Fifth Outer Means, may the sentience of all mortal flesh be resorbed in Primordial Unity: the All-Spaciousness of Paradaisal Bliss.

By the Offering of the Sacred Vessel at the Threshold of the Northern Airt,
may we attain to the power of our own transcendence,
and pass beyond the Threshold of all mortal sensualities.

By the Deeds of Perfection, so shall this come to be!

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THE PERFECTION OF THE FIVE OFFERINGS

The Perfection of the Five Offerings is visibly displayed through the act of bestrewing the Shrine of the Womb with a multitude of many-coloured flowers. Each initiate should be prepared with a garland or bouquet of various blooms. As the following charms are recited the flowers should be broken and their petals scattered over the vessels and the other offerings. The colour of the petals should be visualised, or embrightened by imagination, as the charms so dictate.

1 – Breaking the Seven Garlands of Time

Unmoving beyond the Octrigan Form of Deification,
my face is turned through the Four Ways and through the Four Ways inbetween.
The Seven Stars of Eternity rotate above and below me – in darkness and in light.
O' May the Spirit of the Threshold unite them in the secret twilight within me;
here to reveal the Land anew, transformed in the Azure Interstice of La-Azhaka.

Let the hands of the Passionate Gods be laid upon the Seven Garlands of Time.
Let the earthen hands of the Seeker here mirror the deeds from zenith and nadir.

.....

Seven flowers I offer, each pluck'd from the wayside of the Golden Field,
even from the hillside meadows where the Spirits of Elphame carouse.
The offering of petals beyond count, I scatter over the Vessel of Azhdeha;
in remembrance of the marriage between the Noble Lords and Ladies,
and in prophecy of the wedding betwixt the Flesh and the Void.

For the countless congressions between Gods, Men, Beasts and Spirits;
I weave the Garlands of Time; I scatter the Wreaths of a Million Years.
For the journey of the Beloved through the Crooked Ley of the Seven Great Rites,
I gather the flowers of yesterday and tomorrow; I scatter the petals of memory...
from the Cinnabar Meadow, the Blood-field of Hu;
from the Honey Meadow, the Hunting-ground of Sa;
from the Saffron Meadow, the Prayer-ground of Bha;
from the Greensward Meadow, the Star-marked Plot of Khu;
from the Naked Meadow, the Sky-robed Field of La;
from the Smoke-blue Meadow, the Burning-ground of Tan;
and from the Night-empurpled Meadow, the Burial-ground of Hua.

With this offering I deflower the Body of Time to attain the Virgin Sexualities, — that the Flesh of the Seeker may be prepared for the Gnosis of the Secret Embrace.

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2 — Donning the Armour of the Sky

Each initiate shall then pick up a final blossom, preferably a single white rose.

This should firstly be dipped in water to signify the washing away of all bodily imperfections: the outer preparation of the land for the realisation of its inward transformation. The flower should then be breathed upon seven times, each time with the words:

KA-I-AZHA-HU!

(N.B. — KA-I' is spoken whilst inhaling; 'AZHA' whilst retaining the breath; and 'HU' whilst exhaling.) When the first seven breaths have been offered, the lustrated flower is used to sprinkle water over the vessels. The following charm is then recited:

Let the clouds be banished by the empowerment of breath:
the Sky-armour of the Agapae made pure without blemish.
Naked without shame, bereft of Falsehood's Garment of Sin,
we offer ourselves unto ourselves, that the Land Within may be revealed...

The practice of 'Donning the Sky-armour' is then implemented in the following manner:- the flower is breathed upon a further seven times (numbered 8-14 below), each time with a different magical utterance. After each separate utterance the flower is touched to a specific bodily location.

With the eighth breath, say: I-AZHA-HU
Touch the flower to the genital region.

With the ninth breath, say: MA-SHUA
Touch the flower to the area between the genitals and the navel.

With the tenth breath, say: SABA
Touch the flower to the navel.

With the eleventh breath, say: BHAIA-RA-KU
Touch the flower to the heart.

With the twelfth breath, say: KU-LA
Touch the flower to the throat.

With the thirteenth breath, say: LA-TANNAT-AL
Touch the flower to the centre of the brow.

With the fourteenth breath, say: TAN-AZH-HUA
Touch the flower to the crown of the head.

With the words KA-AZHA-I the petals of the flower should be scattered over the shrine, the vessels and the initiates. This completes the Practice of Donning the Sky-armour.

By this means of insufflatory and spoken empowerment the flower is infused with magical numen. Thus consecrated as the vehicle for the conveyance of power from spirit to matter, the flower is used to indicate and consecrate the locations of seven crossroad-points within the central axis of the body. This action reveals the Heptanomis Within: the seven zones of internal empowerment hidden within the Tridentate Pillar of the Dragon's Spine. The upright path of the spine conceals the threefold channel through which the droplets of stellar elixir ascend, descend and attain equilibrium through the mobile agency of magical force: the Serpent within the Sheaf of Al Thuba'.

The method of consecration used here reveals the path of ascendant rarefaction. This being the route of the Serpent rising through the interstitial 'knots', or vortices of power, which are opened in the physical body to function as crossroads of mediation between the seven circles of Time. Correspondingly, the sevenfold attributions for the descendant path of the Serpent's temporal reification are established during the Praxes of Honing the Sword and Lustrating the Skull-graal.

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The Preliminary Address unto the Threshold

The Magister shall then guide the covine to speak as one:-

O' Heptarch of the Abyss, above and below! Be ye married here within us!
Let this moment be fixed upon the Crossroads of the Sickle and the Coulter,
that in this trysting-ground of the Sown and the Ripe, the Flesh of Kahu
may be manifest – transfigured to this point from the Seven Circles of Time.

Let the Prophecy of the Fertile Land be fulfilled:
the Body be realised as the Verdant Paradise of Divine Imagination.
Let both as one – both Flesh and Field – be liberated:
naked in the immaculate vesture of space.

At this Threshold between the Pleasure-grounds of the Mortal Gods' Passion
and the Tameless Eden of Deathless Ekstasis, may all be made pure in
readiness for the secret embrace of the Dragon's coils.

The Traverse of the Threshold

When the Preliminary Address unto the Threshold has been completed the Magister shall take the skull from the Stang and lay it upside-down, like a bowl, in the midst of the manifold array of offerings. Thereafter, the talismans of Azh'ra-kinah should be gathered and placed around the skull; these being the visible forms of the secret and inner means of union.

When all have placed their offerings, a chorus should be sounded upon the trumpets of bone to call forth the Rainbow Gammadion. The Sigil of the Hook-star should accordingly be visualised to arise at the place of the threshold, thus simultaneously emanating to-and-from the periphery of the Blood-acre and the centre of the skull-bowl – the Sacred Vessel of the Fifth and Hidden Watcher.

The covine shall then speak as one...

O' Rainbow Gammadion, Hook-star of the Seven Blades of Light!
We remember Thee as the Grand Sigil of Ku-Azha-La:
the Sign of the Summoner's Heart that calleth forth the Passionate Gods;
the Sign of the Sacrifice that doth fulfil the Offering of all Mortal Desire.
O' Be Thou before us as the Magical Seal uniting the Path and its Fruition, aligning the Way of Progression to the Immediacy of Attainment.

O' Rainbow Gammadion!
Who dost transform the Cauldron of Bone into the Receptacle of Light!
Fly forth from the ever-distant horizon of the Seven Mountains!
Fly forth from the sacrosanct adytum of the secret union within!
In the apostasy of our faith and the treacherous fidelity of our adoration, we bid Thee to cleave the flesh of all whom we have loved; to consummate the Wedding of all Flesh unto all Flesh. Therefore let the Skull-bowl be offered by the hands of the Passionate Gods: self unto self, as the unity of sixteen skulls;
self unto self, filled with the offering of sixteen beating hearts.

Make Thou the Sign of the Sacrificial Arcanum,
the Cipher of the World's blood spilt upon the barren sand –
to reveal the Mystery of Eternal Life in the seasons of the Blessed Land.

The covine should visualise that the Rainbow Gammadion is manifest as a magical weapon in each of the sixty-four hands of the Passionate Retinue and therewith the Lords and Ladies are making offerings of their flesh. By this means the Witch-guardians shall accomplish the sacrifice of their own heads and hearts; each head being offered as a skull-bowl, overflowing with the warm flesh and blood of a still beating heart. This visualisation should be dissolved into the up-turned skull-graal, completing the offering of all outer means of union.

The skull should then be touched to each of the four vessels of the Quadriga. This deed signifies the future embodiment of the Witch-guardians through the vehicula of the Four Great Watchers.

This accomplished, the recitation to the Rainbow Gammadion should continue...

O' Rainbow Gammadion! Bear us across the raging flames of the Phoenix,
across the wastes of Behemoth and the rushing waters of Leviathan.
Bear us through the Four Ways and the Four Ways between;
all as one through the silence in the Blood-acre's hearth.
Be Thou beneath our step as the Seven-winged Empowerment of Flight!

May Our Body transcend the selion of all division, that we may dance
between the double-edge of the sickle and the plough; that we may leap o'er
the thousand furrows of the Golden Field, to pass within the moment of the
Azure Interstice and return to the heart of the Sable Rose.

The Deed of Traversing the Threshold

As one the covine shall recite:-

By the Sorcerer's Leap, let us accomplish the crossing of the threshold,
passing over from the Blood-acre to the Compass of the Never-setting Stars;
yea, leaping the expanse of the Great Golden Field in one, unended step.

With the words of proclamation, so let it be done!

BILO BILO HU!
KU AZHA LA!

One by one by the Sorcerer's Leap, each uttering the words of proclamation, the initiates shall traverse the threshold. The Northern Guardian shall cross over first, followed by the Western, Southern, then Eastern Guardian.

The Rites of the Second Circle

When all have leaped over the Shrine of the Womb, the Magister shall place the skull atop his Dragon-vessel and shall bid one and all to take up their vessels and to announce their presence by silently processing, once deosil, around the border of the second circle.

Returning to the Threshold, the Dragon-vessels should be placed upon the ground. At this juncture, the fourteen talismans of Azh'ra-kinah should be reclaimed from the Shrine of the

Womb and placed, or bound in cloth, upon the vessel of their maker. When this has been done, offerings of sexual effluvia are to be made; all will therefore recite:-

O' Draku-Lillitu!
Ye Dwellers at the Threshold of Tameless Eden!
With our blood and our seed we conjure you;
with moon-wine and sun-grain we call you forth.
With the scented powders and perfumes of Time, we anoint you!
With the Wines of Heaven and the sweet juices of lust, we feed you!
Rise from the dust of Antient Earth, where-e'er our bread and wine shall fall.
O' Draku-Lilitu! Dance before us and weave the thicket;
lure us to the Serpent's mouth and into the briars of the Bleeding Rose!

Accordingly, the Four Guardians should then gather up servitor-vessels containing the powders and tinctures of menstrual and sexual emissions, and therewith they shall libate and bestrew the edge of the second circle. As this is being accomplished all shall unite in the mantic chant:- DRAKU-LILLITU.

By this means the myriad elemental spirits engendered through the praxes of preparation shall be summoned and fed. The manifold succubi and incubi, the countless spirits of seduction and desire-attachment, shall deliberately be drawn to the circle.

When the offerings have been made, the deosil circumambulation and chant should be maintained with musick and with dance. Breathing deeply to partake of the perfumed earth, let all open their minds and bodies to the wilful delirium of magical sensualisation.

The Dance of the Draku-lillitu shall henceforth continue until the Magister so commands: at his word all shall be still. Thus, reining all in the compass of Will, he shall then accomplish the fulfilment of the Summoning:-

The Evocation of Aidoinais: Rousing the Elemental Corpus of Sexual Djinn

O' Aidoinais! Great Horde of the Spirits of Pleasure!
Behold! The Sun is turn'd to darkness in heaven, the Moon drippeth with the blood of her secret eternity and staineth the Flesh of the Antient Earth!

O' Aidoinais! Great Host of all Incubi and Succubi!
We bid you to amass, to convene upon the breath of Night;
to gather and to seethe in the sweat of the Dragon's Faithless Saints.
We bid you to draw close, to succumb unto the caress of our enchantments; to feast upon the wealth of all living with the gluttony of the Harlot's purse; to breed in the bone-dust of the World's self-pleasuring, and seed the Field of all Eternity with the wild and tameless spate of the Old Serpent's djinn!

The Magister shall uplift the Trident-stave, and therewith he shall touch the skull-graal and the Dragon-vessels. He shall then raise the stave aloft, displaying it as a sign of domination to the spirits, saying...

O' Aidoinais! Legion of the Ghosts of Whoredom! Army of the Draku-lillitu!
Behold the Vessel of Azhdeha! Know it as the Brothel to which ye are sworn!
Behold the Stave of Al Faqri al Tan, Churner of the Cauldron of Al Qubbah!

By this Dual Sign we subdue you!
By this Dual Sign we command you!
By Vessel and by Stave we bind you,
as one to the Column of the Dragon's Will!

Know this Stave to be the Weapon of the Unknown Intercessor —
the Sword of Living Fire, Creator and Destroyer of the Three Ways of Time.
Know this Vessel to be the Sanctuary for all who serve the Elder Gods,
a prison or a palace for those who dare embrace this Road of Great Ordeal.

O' Aidoinais! By the Dual Sign of the Trident and Skull-graal,
We charge you to make clear the secret way of our pilgrimage;
to reveal the winding of the Serpent's Path through the thorn-beset byways
of Love; to divide the Thicket and lead us to the Adytum of the Sable Rose!
O' Aidoinais! Go forth! Across the Brazen Threshing-floor of Virtues!

Bearing the skull atop his vessel and carrying the trident-stave, the Magister shall then lead the Quadriga upon the spiral pathway to the centre of the second circle. Each initiate shall carry with them their Dragon-vessel and talismans. All other requisites of Arte should have been placed in readiness at the centre of the second circle during the initial preparations of the ritual domain.

Arriving at the zeroth point, the stave should be planted in the central mound and the Dragon-vessels placed to surround it. When the stave has been firmly secured in the earth, the covine shall bow before it, as before the Image of the World-Tree Al Thuba'. All will then be seated before it, thus to accomplish with word and deed the divers enchantments of the Voidful Adytum.

The Salute of Al Thuba'

O' Al Thuba'! Tree of all Miraculous Wisdom!
In the Lie of Time's Telling, the eyes of mortal gods and mortal men
do see Thee rise and fall, season by season, year through year.

In the Blessed Sight, we behold Thee! Bestower of the Thousand-form'd Eucharist!
In this very moment Thou art slain to Thy deepest root!
In this very moment Thou art full-boughed with golden fruit!

For Thine Image is the Revelation of the Upright Road,
forth-speaking in silence the Mystery of the Immediate Path!

Hail to Thee as the Corn-child!
As the King and the Queen of the Great Golden Meadow,
self-sown and self-reaped 'neath the star-forged blade!

Hail to Thee, O' Al Thuba'! Resplendent Tree of Wheat!
Above Thee in the Nowl of Heaven the bud of the Sable Flower doth shine!
From Thy root the Antient Serpent doth ascend, climbing in Thy midst to strike at the Sun and the Moon; yea, to pierce the zenith of the starry abyss and draw down the rivers of nectar and poison to nourish the Land below.
Through the Placeless Pillar that Thine Image doth here reveal, let the grain and the fruit, the bread and the wine, be made plentiful on Midnight's Table!
Let the Primordial Flesh and Blood of Existence be offered in great abundance; here to sate Our own Becoming at the Love-feast of the Elder Gods!

All-hail World-spanning Stave! Tree of all Aeons and a Single Moment!
May Thy countless leaves reveal the Secret Names of every Living Soul;
that in Thy Seasons all shall flourish and fall — to meet Azh'rail's Eye!
All-hail to Thee, O' Al Thuba'! Tree of all Miraculous Wisdom!

The covine shall bow once more unto the Image of the Tree. The Magister shall then remove the skull from atop his vessel and shall place it upside-down, as the bowl of the Great Oblation, at the foot of the trident-stave. He shall then speak:

The Final Offering of the Great Oblation: the Unification of the Subtle Affinities

Behold! The Axis of Immediacy doth transect the Wheel of Heaven's Year;
the Crossroads of the Triune Void doth meet at the foot of Al Thuba'.

Here, in the sublime adoration of the Antient Dragon Azhdeha —
as the Grand Heresiarch fulfilling the Promise of Sacred Transgression —
I accomplish the final offering: the Timeless Giving of the Great Oblation.
With both hands alike I reveal the conjunction of Paradox and Perfection:
the Perfidy of the Forbidden Deed and the Purity of the Hidden Intent.
I offer the Skull-bowl as the Severed Head of the Passionate Retinue,
as the Severed Head of my Parents, my Consort, my Brother and my Child.

Five times I bless Thee, O' Murd'rous Deed! For Thou dost liberate the power of the hidden gods from the fetters of all worldly appearance. In Thine Arcanum the Path is revealed beyond the limits of mortal flesh.

Be Thou blessed in our adversity, O' Image of the Seeker's Death! Be Thou filled, O' Graal of Wisdom, with the five offerings of our union: the Black Wine — the elixir of all forbidden blood and seed; the Reddened Bread — the body of all forbidden flesh; the Serpent's Breath — to utter the silence of our forbidden worship; the Sorcerer's Deed — to fulfil the ordeals of this forbidden path; and the Spirit of Qayin Azha-la, that we may attain to the initiation of every forbidden union; all as one in the secret embrace of the Dragon's coils!

O' Vessel of Adamantine Light, who art concealed in the corpse's shroud! Be Thou empowered to unite the Mind of Our Aspiration with the Gnosis that Thine Image doth enshrine: the Sovereign Wisdom of La-Azhaka. By Thine offering upon the altar of the Voidful Adytum, Thou art enshrined in the silence between heartbeats. May our pilgrimage go forth beyond Thee, O' Open Door of Great Oblation. May the way be opened into the fourteen forbidden gardens of Azh'ra-kinah. May the Primordial Body of Magical Power be revealed unto us as the liberty of our eternal flesh, unbound in the Eden of Ekstasis.

The Affirmation of the Five Offerings

As upon the altar of the Voidful Adytum, so upon the fourteen shrines of our pilgrimage, let us affirm the Path of the Serpent and celebrate the Mystery of the Lover's Ley. With manifold offerings, so shall this be! With Wine and with Bread; with Word, Deed and Vision, let us conjoin in the Agapae of the Elder Gods... as one beyond all mortal knowing. In the Venerie of the Tameless , so shall this come to be!

Upon the zeroth point and upon each of the fourteen shrines of La-Azhaka, five affirmations shall be made to transmit the arcana of the Great Oblation:-

Firstly, the Quadriga shall partake of wine. As the sacrament of blood, this is symbolic of the seven bloods of mortality:- the vein-blood, the heart-blood, the menarchal issue, the periodic flow, the virginal issue, the birth-blood and the final catamenial flow. As the sacrament of sexual fluids, the wine is symbolic of the visible and invisible emissions from the phallus and kteis. Whether drunk or used as a libation upon the fourteen points, the wine is magically perceived as the transubstantiated numen of the elixirs reified from the fourteen bright and dark digits of

Time. In making the offering at the zeroth point, wine is poured around the skull and upon the trident, and is then partaken of by each initiate in turn.

Secondly, the Quadriga shall partake of bread. As the sacrament of flesh, this is symbolic of the cannibalistic feast of the sorcerer upon the bodies of his gods, parents, lovers, companions and children. This signifies the sacrificial detachment from the worldly bonds of belief, ancestry, marriage, fraternity and progeny. In initiatic terms this may be also interpreted as the sacrificial 'ingestion' and transcendence of one's deity, initiator, ritual consort, brethren and initiands. In making this offering, the bread is broken and some wine is poured over it; this 'reddens' the bread to form the offering of 'meat' or flesh.

Thirdly, the Quadriga shall partake of 'breath'. This signifies the offering of all spoken word throughout the duration of the second circle's rite.

Fourthly, the Quadriga shall partake of gesture. This signifies the offering of all deeds within the second circle.

Fifthly, the Quadriga shall partake of 'sexual union'. This signifies the sacramental indwelling of the Quadriga – in mind, body and spirit – in the Visions of the Tameless Ones.

The five affirmations are maintained throughout the duration of the pilgrimage within the second circle. This is accomplished by the manner of ritual action used upon each of the fourteen points, as detailed in the rubric further below.

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When the arcanum of the five affirmations has been centred by the Magister upon the zeroth point, the covine shall unite in evoking the Idol of the Love-feast. To achieve this the skull-bowl is mindfully perceived to contain the unified aggregate of all sexual and emotive numen: the subtle form of the heart-offering of Ku-La. As the incantation is recited the 'Idol' shall be perceived to arise from within the skull-bowl, transforming the 'ocean of flesh' into the final image of mortal desire. This Mystery shall be revealed uniquely unto each practitioner.

Homage to the Idol of the Love-feast

Great Cauldron of the Severed Head! Primordium of Life!
Thou art filled with the heart-offering of the World's congression,
swollen with the final inundation of all mortal blood and seed.
Thou art the Dewpool of Time, scintillant 'neath the gaze of the seven stars; the Ocean of all Sacrificed Flesh, stirred by the breath of the Undying Exile.
From all that is within Thee, we call forth the Last Image of Mortal Love...

Rise up, O' All-Beloved! Take Thou the fallen bodies of the World-field
and adorn Thyself in the vesture of Beauty to reflect our secret adoration.

O' Thou Brideless One! O' Thou Widow'd Whore!
Thy consort is the Void: the Empty Grave of the Sacrificed World.
We, who are the Void Incarnate, do praise Thee with our deathless love,
with the Body of Carnal Wisdom and the perfect summation of Desire.

Homage unto Thee, O' Thou Revenant of our heart's remembrance!
Thou art the Faithful Adulterer, the dancing shade of every consummation.
Thine is the gaze of the last seduction, the final masquerade of transient joy.
Thou art the last illusion of the World upon the rainbow'd skin of Azhdeha!

As we have embraced Thee through the passing seasons of the heart in a million veiled and transient forms, so now do we turn to betray Thee in the love-feast of perfect infidelity. Here to behold Thee, naked in eternal flesh; here to embrace Thee, self unto self; alone in the Sky-dance of Azh'ra-kinah.

The Consecration of the Mirror and the Fourteen Talismans

The Magister shall then unveil the mirror. (This should have been placed upon the zeroth point during the preparations before the rite.)

Raising the mirror aloft, he shall capture the reflection of the Quadriga. Then, passing the mirror from person to person, each shall project the image of the Last Idol into the mirror's depths. When the mirror has been returned unto the Magister, he shall lay it upon the mound of the zeroth point; saying:-

All is idolatry that succumbeth not to the Perfect Vanitie of the Iconoclast!

Using the blade of his Arthana, the Magister shall then break the mirror, smashing it into a minimum of fourteen parts. The breaking of the mirror signifies the transcendence of the last worldly idol and the division of Eternity into the fourteen fractions of time. The deed of iconoclasm opens the way for the penetration of the Seeker's perception beyond the illusory reflections of phenomenal reality – beyond the dance of light upon the Dragon's skin. The Magister shall impart these mysteries as appropriate.

Each initiate shall then unveil their set of fourteen talismans; these shall be laid upon the fragments of the broken mirror. To accomplish the deed of the talismans' consecration, the covine shall recite the following invocation:

O' Mirror-book of Love! O' Scripture of Eternity's division!
Turn Thou Thy pages at our ever-open loins to reveal the Gate of Eden.
Reflect the Lightless Radiance through the fourteen fractions of Time
and in the unity of sensualisation unveil the Visions of La-Azhaka.

O' Mirror-book of Love! O' Enchiridion of Instantaneous Delight!
Let the heights of heaven shine forth from the hell of Thine abyssal depths.
Let us behold the Sky-dance of the Serpent's djinn rejoicing in Thy pages.
In the whorish abandon of flesh unto flesh,
reveal the transfiguration of bliss!

O' Mirror-book of Love! O' Thou Grimoire of Our Painted Scars!
In the Sigildry of the Thousand-limbed Orgia, we entreat Thee to constellate
the apotheoses of all ecstasy, to transcribe the Cipher of Immortal Desire.
In the marriage of our senses, let the five outer means of union be as one.
Upon the trident-blade of the Upright Stave, let the Body Entire be ravished.
By the secret means of Wiseblood's coition, let the Pages of La be read in fire!
By our sacrificial surrender to the thrice-coil'd path of the Dragon's
embrace, let the Corpse of the Quadriga
become the Paradise of the Tameless Gods!

As one the covine shall continue to speak, reciting in unison the Transvocatory Enchantment of Azh'ra-kinah. The text is here adapted from the Ku-La Praxis.

The Communion of Immortal Hearts

O' Azhdeha!
O' Azhtaya! O' Azh'ra-kinah-La!
Thou Antient Dragon of the Star-jewell'd Cleft,
who art beheld in the Sky-mirror as the Body of Eternity,
perpetual in sacrifice, perpetual in exaltation,
self-born in vast array from the Scarlet Chaos of Blood!
Thou art the Million-headed Serpent of Infinity,
encircling all in the Rainbow'd Void of the Interstice!
Thou art the motionless axis of I, the Hand that stilleth the Turning Wheel,
that directeth the Immediate Path to this point – this moment of divine
empleasuring – all for the Communion of Immortal Hearts
in the Manifold Body of the Great Elder Gods.

O' Azhtaya!
I summon the Fourteen Powers of Thy Body as mine own;
to here make manifest the Forbidden Gardens of all Ekstasis,
to here enshrine the Deities of Thy Concealed Retinue:
the Fourteen Primeval Tameless Ones of La-Azhaka.

By this Transvocation of the Voidwise Flesh,
I open the Path of the Black-golden Lumine.

Star Within and Star Beyond,
let the single flame of our union be lit,
let the Seven-tongued Fire of Kahu ignite,
let the Column of the Dragon's brood take flesh throughout the Land.

So mote it be!

Unto us, the ceaseless unveiling of Thy Virginal Mystery —
of every Beauty and Abomination conjoined in the Dance of Perfect Bliss!
Unto us, the Revelation of the Draconian Gnosis — the Agapae of La-Azhaka.
Unto us, the Direct Route and the Tortuous Road, beyond the thresholds of
mortal perception, transversing the flesh of all gods, beasts and men.
Unto us, the manifestation of Thy Stellar Grain
within the Circle of Endless Coition.
Unto us, Thine Indomitable Heart of Passion,
O' Azh'ra-kinah-La!

O' Azhtaya Al Shujah al Ghauzar-La!
Ye Concealed Gods of the Dragon's Body!
Illumine the extent of our flesh from within,
even as Thou dost illumine the Body of the Void from without.

O' Azh'ra-kinah-La!
The fourteen powers of Thine Ekstasis, we each assume as our own!
The fourteen fractions of Time, we hold sacred in the continuity of Thee!
By the Wine and the Bread of Our Forbidden Banquet,
by the Words and the Deeds of Our Enchantment,
let us conjoin in the Visions of Thee, O' Azh'ra-kinah-La!

Let the Pilgrimage of the Agapae begin!

.....

At the direction of the Magister the covine shall then rise from the altar of the Voidful Adytum and go forth, from point unto point, shrine unto shrine, through the fourteen gardens of Azh'ra-kinah. Each initiate shall bear their Dragon-vessel and talismans. Divided amidst the hands of the covine the other requisities of Arte — such as are needful for the accomplishment of the pilgrimage — must also be carried: an empty wooden or metal bowl for the burning of the talismans, a bowl of blue powder, cords, bread, wine, incense, perfume, flowers and so forth.

Entering the Fourteen Forbidden Gardens of Azh'ra-kinah

As is customary, each node of the spiral earth-sign will already be marked by a simple cross-signing of powder and with an unlit candle. Likewise, according to custom, the general officiation of the fourteen points will be divided amongst the initiates of the Quadriga.

The basic procedure for working upon each point is as follows:-

1) The Dragon-vessels should be set upon the earth around the point. The officiant will then light the candle and begin the appropriate mantic chant: star-name+La suffix.

2) Using the blue powder, the officiant shall trace an arc backwards from the base of the candle and into the centre of the circle – to the base of the trident-stave (see diagram).

This deed delineates the path of the sky-dance: the road of congress between the 'silence' of the Voidful Adytum and the 'heart-beat' or node of the Dragon-body. At the fulfilment of the rite, the fourteen lines of the sky-dance depict the translocation of the complete deific form to the zeroth point of the Azure Interstice; the Body Entire is thereby realised in the silence between heartbeats.

3) From the altar of the Voidful Adytum the officiant shall pick up a single fragment of the broken mirror, and therewith he shall return upon the path of the sky-dance to the shrine of the Dragon-point.

At the shrine, the fragment of mirror is passed through the candle-flame, thereby consecrating it as the hypostatic token of the mystical lumina. It is then to be empowered by the breath of all initiates; the act of insufflation serving to transmit the numen of the mantic chant. Finally, the shard is to be buried by the officiant – about a hand's breadth in front of the candle.

The burying of the mirror-shard within the earth signifies the creation of a twofold gate, a thoroughfare, or crossroads-point within the body of flesh. A dual means of ex-stasis and en-trance is thus made for the Seeker: the double-way of La-Azhaka. This is the co-emergent path of the Mystery, leading both within and beyond the flesh, transfiguring the matrix of Self and Other into the realm of the Tameless One – annulling all duality within the coils of the Dragon's secret embrace. A simultaneous path of ingress and egress is hereby opened for the transcarnation of the Concealed Draconick Deity. This is revealed by the sigildry of the Sky-dance as the causeway of magical transference emanating from beyond the Voidful Adytum. Upon the shrine of the Dragon-point, the mirror directs the causeway into the body of the circle; the deific power impresses itself into the circle of manifestation and is reified through word and deed as the resurgent power of liberated physicality. The mirror-shard functions as a point of reflectivity between Time and Timelessness, between the stellar foci of Beyond and the theandric zones of the Dragon-body empowered from Within.

Throughout the course of the rite, the magical on-lay of the mirror-fragments establishes the trysting-grounds of the Agapae: the Forbidden Gardens of Congression between the initiate and the Deities of the Concealed Retinue. The Gardens are called 'forbidden' because none may enter therein except through the vehicular medium of the Draconick Form: none may enter Eden save through the Old Serpent's mouth. In further explanation of this naming, it may be revealed that there is a teaching of magical lore which proscribes the entrance of mortal man into the realms of gods like unto the Tameless Ones, and similarly it is deemed unlawful to call them forth from their native abodes into the world of mortal man. The Gardens of

Azh'ra-kinah are therefore 'forbidden'; for whosoever enters therein passes into the domains of transversion between the Body of Man and the ingressing powers of the Void – the Servants of the Elder Gods.

4) When the mirror-shard has been buried, an empty bowl of wood or metal is placed upon the earth above it. Within this receptacle the officiant shall kindle charcoal and incense. Additional offerings of perfume, flowers, bread and wine may be strewn around the edge of the bowl.

5) Maintaining the mantic chant, the initiates should then reveal the appropriate talismans of the dragon-point. These should be held in the hand or laid upon the earth around the bowl. Each talisman is used by its maker as the primary focus for attaining the Vision of the Tameless One.

By divers means let the Quadriga enter the Garden of Azh'ra-kinah:- by scrying into the depths of the talismanic image; by the subtil or the reveal'd feast upon bread and wine; by the enchantment of mantia; by profound and silent reverie; by song; by musick and by dance ...by abandoning all to the secret embrace of the Dragon's coils. Through the mirror of time let this be reflected; by divers means let the Visions be revealed.

6) When directed by the hand of divine revelation and when so prompted by the very heart of aspiration, let each initiate sacrifice their talisman within the bowl of burning incense. Upon the tongue of flame, let the telesma be offered as a sweet smelling savour unto the Gods. By this means the myriad djinn of Ku-La shall be released into the Round Dance of the Agapae and likewise shall the divers investments of the Seeker's passion be loosed from the fetters of sigil and image – thus to attain freedom in the Eden of Hidden Delight!

7) When augured by the dying of the flames within the bowl, the officiant shall guide the mantic chant to a whisper or a shout of consummation. With the words – BILO BILO HU-LA AZHA KA, the covine shall bind and seal the enchantment. As these words are decreed, each initiate should tie a knot in a personal cord. This creates the rosary of the Mystery and visibly affirms the deed of binding.

Once tied, the knot should be touched to the ashes of the burned talismans. It should then be pressed to the appropriate dragon-point in the body and to the corresponding digit of the hand. This 'plants' the grain of the lumina into the Seeker's magical body, thus seeding the good earth of Kahu with the spate of the Antient Dragon.

All deeds being accomplished the Quadriga shall move onwards from point to point, shrine unto shrine, through the fourteen gardens of Azh'ra-kinah.

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The fourteen mantic formulae of the pilgrimage are as follows:-

Upon the point of the Tongue:-	AL SHUJAH LA
Upon the point of the Left Eye:-	AL TANNIN LA
Upon the Point of the Right Eye:-	AL DARAKSHAN LA
Upon the Point of the Head:-	AL HALKA LA
Upon the Point of the Left Horn:-	AL TAIS LA
Upon the Point of the Right Horn:-	AL SA'EQAH LA
Upon the Point of the Spine:-	AL LATA'IFA LA

Upon the Point of the Left Hand:-	AL DHI'BAN LA
Upon the Point of the Right Hand:-	AL AUHAKAN LA
Upon the Point of the Left Wing:-	AL BORAKAN LA
Upon the Point of the Right Wing:-	AL DHIH LA
Upon the Point of the Left Leg:-	AL THU'BAN LA
Upon the Point of the Right Leg:-	AL QADAM LA
Upon the Point of the Tail:-	AL GHAUZAR LA

.....

When the Fourteen Enchantments of La have been fulfilled the covine shall proceed with the formal procedure of the rite. The Magister shall reclaim the Trident-stave and skull from the centre of the circle, and therewith shall proceed unto the Threshold betwixt the dual horizon of Absence and Presence, even unto the Shrine of the Tomb.

The bowl containing the ashes of the talismans should be laid at the border between the two circles, thus to signify the place of transition between the Dreaming Vision of the Agapae and the Earthen Domain of its final manifestation. The skull should be placed within the bowl.

The bowl and skull being duly appointed and all initiates being gathered at the place of the Threshold, the Quadriga shall unite in the Binding of the Communion.

The Binding of the Communion

Behold! the Circle of Absence is cast as the birth-map of the Tameless Gods.
Behold! The Well of Infinity is spun in the orbit of the Indivisible Pearl!
Behold! The Body of the Dragon's brood: the Star-compass of Ia-Kahu-La!

Arising from the Great Poison Place of Al Ghauzar,
we stand at the Threshold of this Mystery's Incarnation.
In going forth into the Blood-acre, let the Edenic Body of Our Sexuality
be transformed into a feast-offering of fatal venoms; that in our coition with
all living flesh we shall cause release from the shackles of mortality
and liberate all into the Voidful Ekstasis of Dracotai!
As it is spoken, so mote it be!

Stepping over the skull and bowl, whilst bearing both vessel and stave, the Magister shall lead the Quadriga back into the First Circle. Each should likewise carry their vessel whilst passing over the bowl. As each crosses over, they should recite the binding stanza of the Communion:-

In the First Breath of Qayin, we were.
In the Last Breath of Qayin, we shall be.
In the Love-throes of all Existence, we eternally become.
In the Silence between Heartbeats, we are!
For our very flesh is Thy solely born child.
Our body, the star-sown field of Thee! O' Azhdeha!

Entering within the Blood-acre the Magister shall lead the companie withershins in a single silent circumambulation. The Dragon-vessels should thereafter be returned to their appropriate stations. The Magister shall then bear forth the Trident-stave and thrice strike the earth before the central pyre-mound, signalling for the hearth to be lit. He shall then place the stave in the North and all shall conjoin in the deed of lighting the fire.

As the flames begin to rise in the Blood-acre's hearth, the Magister shall lead the recitation of the mantic formula: *LA AZHA QAYIN*

As the fire burns with greater strength, the Quadriga shall maintain the chant, calling forth the spirit of attainment by spinning the circle with voice, drum and dance.

At the augur of the spirit, the Magister shall make a sign for the dance and chant to cease. He shall then take up the skull and bowl from the Shrine of the Tomb, and therewith shall process around the circle, strewing the ashes as if casting seed into the furrows of the earth. As he performs this deed the other initiates shall recite the Charm of the Living Bread. If deemed appropriate the bowl should be passed from person to person, so that each may sow the circle with the ashen tokens of the mystical lumina. The Charm should accordingly be repeated as many times as is needful.

The Charm of the Living Bread

Sow the seed in the good red earth:
Dragon's teeth for Our Children's birth.

Bless the Field and wake the grain,
Call the Sun with the Prayer of Cain.

Dress the Field in its cloak of green;
Raise the corn in the flesh of dream.

Raise up the Man with the golden crown;
Swear to his oath, then cut him down.

Call to the Moon and wield her blade,
lay the Corpse at the feet of the Maid.

Then turn the Stones and turn the Mill
to grind his grain for good or ill.

Yea, turn the Step on Flesh and Bone,
'til Soul meets Soul in Harvest Home!

Turn the grain through day and night,
'til Time shall break the Bread of Light!

When the bowl has been emptied of ashes and has been returned unto the Magister's hands, he shall return the skull unto its customary place in the North.

An offering of bread should then be made to the fire, and the binding words of the Charm recited:

Let the Children of Midnight eat the Living Bread,
As one with the Serpent, as one with the Dead.

The sheaf of corn should then be taken from the North and placed in the fire; this signifies the burial of the last sheaf in the grave of the primordial Marriage-vessel. This being done, the Magister shall entreat the brethren of the circle to hearken unto the words of consummation.

The Consummation

Hearken to the Silence between the Heartbeats of every Alpha and Omega!
Behold Thyself, O' Immortal Flesh, transformed anew in this Mystery.
Cast forth the Blazing Eye of Wisdom to the depths of Thine own infinity;
for Thy Body, O' Child of Azhdeha, is the Sky-mirror reflecting all Eternity.
Thou art the God of the Azure Interstice, all-spacious in unbound desire.
Thou hast become the Sign of Our Antient Pact: the Circle of Living Fire.
Unto Thee all Souls, true-born of the Dragon, must bear witness and attend.
For such is the Bond of Love forged in the kindling of the Blood-acre's heart,
such is the Crown of Heaven laid on the horned brow of Qayin.

Behold within Thy heart — within the abyss of Thine outermost extent,
the Sable Rose doth blossom 'neath the poison'd touch of the Serpent's kiss!
The breath from the summit of the Placeless Mountain doth sweep down
upon the Shade-petall'd Jewel of Time, loosing the Spirit of Wildfire,
baring the Golden Field of Light to the secret flame of the Charnel-ground.
From Thy hands the lumina is sown, cast down a million times on the Isle of
the Blessed, to prepare the cleft of birth for the spirits of the Serpent's Djinn.
As one the Land is all around Thee, the Burning-ground of all Adversity.
As one the Land is wholly within Thee, the Limitless Eden of Pure Creation.
As Within, so Beyond...
Behold the Tree of Al Thuba' burning in the midst of this Forbidden Place,
burning as the Axis of the Double Horizon betwixt Thy head and heels.

By the Trident-stave of the Heresiarch,
By the Sign of the Upright Path, do I bid Thee...
Know Thyself as the Child of the Good Earth, born with the pleasure-cry of
Cain and Calmena, born with the fateful decree of the Horse-headed Pole!

Hearken to the scream of the Horse Meimun!

For such is the Call that doth summon the Watchers
through the thick and through the thin of Eternity's harvested field.

Hearken to Thine own Voice:
the Love-cry at the World-field's End!

BILO BILO HU! LA AZHA KA!

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To bind and close the rite, let a bow of honour be exchanged between all initiates. Thereafter, in silent reverence, let the companie bear their vessels around the path of the double-ouroboros. Finally, let the hearth of the Blood-acre be traversed by the deed of the Sorcerer's Leap.

Cunning we meet, Cunning we part,
and Cunning shall we meet again!

This Rite is done!

I-LA-TANNAT-AL-I



The Teaching and Practice of LATAN

being called

The Wreath of Seven Laughing Skulls

PREPARATORY COMMENT

The Teaching and Practice called 'The Wreath of Seven Laughing Skulls' is primarily to be studied and applied by the initiate in the period of time between the Rites of La and Tan, that is between August 1st and September 21st. Those who have passed through the Fourteen Great Ordeals of the Crooked Path may utilise its arcana as and when deemed appropriate by the unique and secret ordinance of intent.

The outer purpose of the practice is to support and accelerate the Direct Realisation of Gnosis by attaining the power of magical fearlessness. This is to be accomplished through the Arcane Conjunction of Perfidy and Purity. The 'perfidy' is the method, which assumes the outward aspect of adversity and contrariety. The 'purity' is the clarity of the magical wisdom which maintains the secret direction of the Seeker's intent. Their conjunction is attained when the practice imparts profound and spontaneous insight into the sublime nature of the Crooked Path by cutting through its outward appearance of conflict and opposition. This Direct Realisation of the Path liberates the practitioner and bestows the virtue of magical courage. This in turn augments and supports the ability of the practitioner to sustain the indwelling of his or her consciousness within the ever-deviating continuum of the ophidian initiatory current.

By the austere embrace of outward adversity great empowerment is cohered into the direction of purified intent. By the exactitude of intent the oppositional nature of the Path's ordeals is transmuted; the poisons and nectars of the Serpent become the elixirs of wisdom. The Union of Perfidy and Purity opens the lumina of the Perfect Mind, the gate of realisation through which the perpetuity of initiatic one-pointedness is transmitted. Through the mithraditic imbibing of the Serpent's potent numen, the Seeker attains – task by task – to the Mystical Body directly reifying the Draconick Gnosis.

The inner purpose of the practice is accordingly to refine the Mind of Sorcerous Intent, thereby to inculcate the gnostic state of being wherein one may consciously utilise the inner nature of the nectars and poisons imbibed through the various ordeals of the Path.

In undertaking this practice a specialised form of ritual domain is introduced to the discipline of the aspirant; for therein the Knowledge – the Arcanum of I-LA-TANNAT-AL-I – shall be granted to the Mind Unknowing of Terror.

THE SECRET RITUAL DOMAIN:
the Triangular Field of Sorcerous Ferocity



As revealed to the Scribe in dreaming as 'The Charnel-ground of the Black Goat', and as affirmed 'neath the sun by the wisdom of scriptural transmission, so this matter is here revealed unto the Seeker as the Arcanum of the Secret Ritual Domain: 'The Field of Sorcerous Ferocity'.

This form of sacred area is to be demarcated in mind as a vast three-sided charnel ground, a fearful meadow of ashen earth – fire-swept in the wake of the Agapae's harvest. Three colossal swords of black fire are to be visualised, one at each of the three corners of the field. The blades of each sword pierce the earth – the substantive media of manifestation – and fix the power of the limitless mind to the spatial and temporal boundaries of one's magical intent. Between

each sword, fierce and ragged bolts of lightning should be imagined to course, crackling and searing to form unbroken threads of magical splendour – thus to bind and define the focus of the Mage's work.

One should conceive of the triangular field as symbolically representing the female pubic region and correspondingly perceive one's own form, seated or standing upright therein, to signify the male generative organ. In these terms the mindful self-location of the Seeker within the Field of Sorcerous Ferocity unites the divine phallus and kteis of Azh'ra-kinah, and thus symbolises the harnessing of all sexual powers within the transcendent vehicle of purified desire.

In matter, that is, in terms of physical ritual performance, the Field of Sorcerous Ferocity is to be marked out upon the ground using three nails, or staves, connected with strands of coloured thread to form a three-sided enclosure. The colour of the threads depends upon the nature and time of the practice to be undertaken. For the present purpose, the praxis of La-Tan, they should be of various shades ranging from blue to indigo. The border of the triangle may be further demarcated by laying thorned branches and interwoven vines upon the ground outside the perimeter of the thread-barrier. In terms of its size, the dimensions of the area are not fixed and thus it may be as large or small as required.

The dream-given name of this ritual enclosure – 'The Charnel-ground of the Black Goat' – suggests an identity between its dark triangular form and the tricornic shape of a horned goat's head. Thus, when seated within this field of power, the sorcerer symbolically resides between the horns of the beast's severed head. According to the arcane cipher of the Path, he is thereby poised in self-mastery between the double-way of the lightning-bolt and the flaming torch. He has become the atavistic embodiment of both Spontaneous Realisation and Constant Progression: the Upright Path of the Black Light, shining between the horns of duality.

As further revealed through oneiric vision, the Plot of the Black Goat may be used as a shrine for purposes of general propitiation. The triangle is to be marked out as aforementioned and used to contain divers offerings of flowers, bread, wine and so forth. In this form, the threefold plot may be used as a means of supplication and thanksgiving to the spirits and deities within the general locale of a chosen area.

If several such shrines are made in the immediate area surrounding the greater domains of the Blood-acre or the Double-ouroboros, they will assume the important function of acting as points of mediation for the ingressing powers invoked through the execution of grand ceremonial procedures, also as spirit-traps for attracting and coercing elemental forms and wandering ghosts.

In this manner four distinct shrines may be traced out, each in its appropriate airt of the compass around the main ritual area. These may be used prior to the working of a Great Rite, when it is customary for the initiates of the Quadriga to dwell apart from the Double-ouroboros in a solitary period of preparation.

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In the practice of La-Tan it is needful for the practitioner to go forth from the company of his fellows and enter into some strange and terrifying place – whether in mind or in matter. There he must establish himself within the Field of Sorcerous Ferocity and undertake the Dance of Fearless Wisdom upon the Wreath of the Seven Laughing Skulls. Let this be his method...

Basic Working Procedure

0 – Establishing the Charnel-ground of the Black Goat.
1 – The Visualisation of the Ritual Seat of Power: the Throne of the Heresiarch.
2 – The Visualisation of the Tree: the Spine as the Trident-stave of Al Thuba'.
3 – The Emanation of the Seven Boughs of Light from the crossroads-points of the perpendicular axis.
4 – The Fruition of the Boughs: the Emanation of the Seven Skulls.
5 – The Illumination of the Seven Skulls, being the ignition of the Seven Burning-grounds with the Sigils of the Great Rites.
6 – The Laughter of the Seven Skulls: Attaining the Body of Qayin Latan-azhaka.
7 – The Vision of the Horse-headed Stave: the Call to the Steeds of the Four Watchers.
8 – The Thundercrack of Dissolution: the Cursing Scream of Meimun.

0 – Establishing the Charnel-ground of the Black Goat

Walk from the world of ordinary appearance as if journeying to one's death; go forth into the Place of Exile.

AZH LA TANNAT AL...(repeat×7)

A stranger to all, friendless in the eyes of all mortal gods and men, I walk from the world of clay into the outermost realm within: the desert of paradaisal solitude. There to gaze into the mirror of mine own skull and embrace the tryst of the grave. For such is the noble heart's repose: without fear I go forth to meet with my death.

Let the Crooked Path lead my step to stray,
direct unto the Crossroads of Equipoise in Chaos,
direct into the kingdom of a single subject;
to the Realm of the Isolate, whose border is Fear!

Standing within the Place of Solitude, face toward the North and establish the ritual area:-

O' Charnel-ground of the Black Goat!
Be Thou my domain: the battle-ground of Qayin!

Great Triangle of Magical Power! Limitless Field of Sorcerous Ferocity!
Be Thou nailed to the barren earth with the Three Swords of the Black Light.
With the blade of action, I transfix Thee! O' Flesh of Kahu Tannat!
With the blade of intent, I transfix Thee! O' Flesh of Kahu Tannat!
With the blade of knowledge, I transfix Thee! O' Flesh of Kahu Tannat!

Be Thou swept by the corpse-bird, Shadow-wing on Midnight's air!
Be Thou cast as the secret heart of the web: the Leaping Spider's snare!
Be Thou wrought in all arte and all cunning: the Old Serpent's forbidden lair!

O' Charnel-ground of the Black Goat! Isle of Wrathful Serenity!
With the thousand names of the djinn I hallow Thee!
With the thorned boughs of witch-fire and lightning,
with the woven skein of my birth, I make Thee and I mark Thee!
I claim Thee as mine own domain: the Pauper's repose for the Wandering King!
Sovereign, Fool-sage, Servant of All and None,
I usurp and indwell the Land of One!
AZH LA TANNAT AL...(repeat×7)

1 — The Visualisation of the Ritual Seat of Power

Having formed the ritual domain in mind or in matter the Seeker should be seated upon the earth, and there should assume a poise of lucid watchfulness — as one prepared for battle. He should then formally establish the ritual seat of his power by visualising that he is sitting upon the skeletal remains of his own mother and father, locked together as in sexual embrace. The following enchantment may be used to affirm this:-

O' Ashen earth below me, be Thou transformed by my words of enchantment into the Throne of the Intercessor: the bone-carven chair of the Heresiarch's Power.

O' Ashen earth below me, be Thou imaged as the nest of the vulture and the snake, as the bone-laden eyrie of the whisp'ring shadow, the ghost-encircled pit of night.

O' Ashen earth below me, be Thou the Seat of Qayin beneath the Seeker's flesh. Be Thou formed from the skeletons of Liliya and Mahazhael, as one in perfect bliss!

Great Throne of the Heresiarch! Seat of all Perfidy! Shrine of all Purity! In the Sky-dancing Body of Qayin La-Azhaka, I assume my place upon Thee.

During the first few sessions of using this practice one should visualise the Seat of Power as the skeletal remains of one's mundane parents; then, as one progresses, the bones should be mindfully transformed into the scintillant forms of the Corpse-king and Queen. Finally, the Seat should be perceived as one's own remains, sealed in coital embrace with the skeleton of one's personal ritual consort. Upon the Throne of Mortal Desire's Transcendence the body of the practitioner should be realised as the divine cerulean body of Qayin La-Azhaka.

2 — The Visualisation of the Tree

Having established the ritual area and the poise of one's being, the practitioner should visualise his spine as the Sacred Tree Al Thuba'.

O' Bone-stave of Qayin! Spine of Serpent and Spine of Man!

Be Thou transformed into the Image of the Great Boughless Tree.
Let Thy summit pierce the Nowl-mark, the Open'd Sable Rose,
and let Thy roots descend to drink amongst the bones of the dead.
As the Trident upon the grave of all Mortal Desire, do I plant Thee and raise Thee.
Be Thou the Unmoving Staff of the Wanderer: the Witching-pole of Al Thuba'.

Wheresoever Thou Art – there lieth the Heart of Kahu-La
There flow anew the Antient Blood-rivers
Transformed to Honey, Water, Milk and Wine–
Transform'd to nourish the Flesh of Cain
And the Sleeping Watchers within.

3 – The Emanation of the Seven Boughs of Light

The next stage of the practice involves the visualised emanation of boughs or paths of light from the seven zones of power lying within the axis of the spine. The practitioner should maintain the mindful vision of the charnel-field, the skeletal seat and the upright stave, and from thence should follow the stages of visualisation given below.

O' Voidwise Stem of the Black Light!
I name Thee as the Zeroth Bough,
the Upright Stave of Kahu Tannat

Let the Seven Paths of the Heptanomis be born from within Thee,
let the Seven Boughs of Wisdom grow forth to the infinitor of Time.

.....

The first bough should be visualised to emanate from the base of the spine. It should be seen growing out to the North as a path of black light, then curving round to the North-east and changing colour to a deep blood-red.

Kahu Tannat – I-Azha-Hu! (repeat×7)

The second bough should be visualised to emanate from the secret place between the navel and the genitals. It should be seen growing out to the North-east as a path of blood-red, then curving round to the East and changing colour to a vibrant amber.

Kahu Tannat – Ma-Shua (repeat×7)

The third bough should be visualised to emanate from the navel. It should be seen growing out to the East as a path of amber light, then curving round to the South-east and changing colour to a deep saffron.

Kahu Tannat – Saba (repeat×7)

The fourth bough should be visualised to emanate from the solar plexus or heart. It should be seen growing out to the South-east as a path of saffron light, then curving round to the South and changing colour through white to green.

Kahu Tannat – Bha-Ia-Ra (repeat×7)

The fifth bough should be visualised to emanate from the throat. It should be seen growing out to the South as a path of viridian light, then curving round to the South-west and changing colour to sky-blue.

Kahu Tannat – Ku-La (repeat×7)

The sixth bough should be visualised to emanate from the middle of the brow. It should be seen growing out to the South-west as a path of blue light, then curving round to the West and changing colour to indigo.

Kahu Tannat – Azh-La-Tannat-Al (repeat×7)

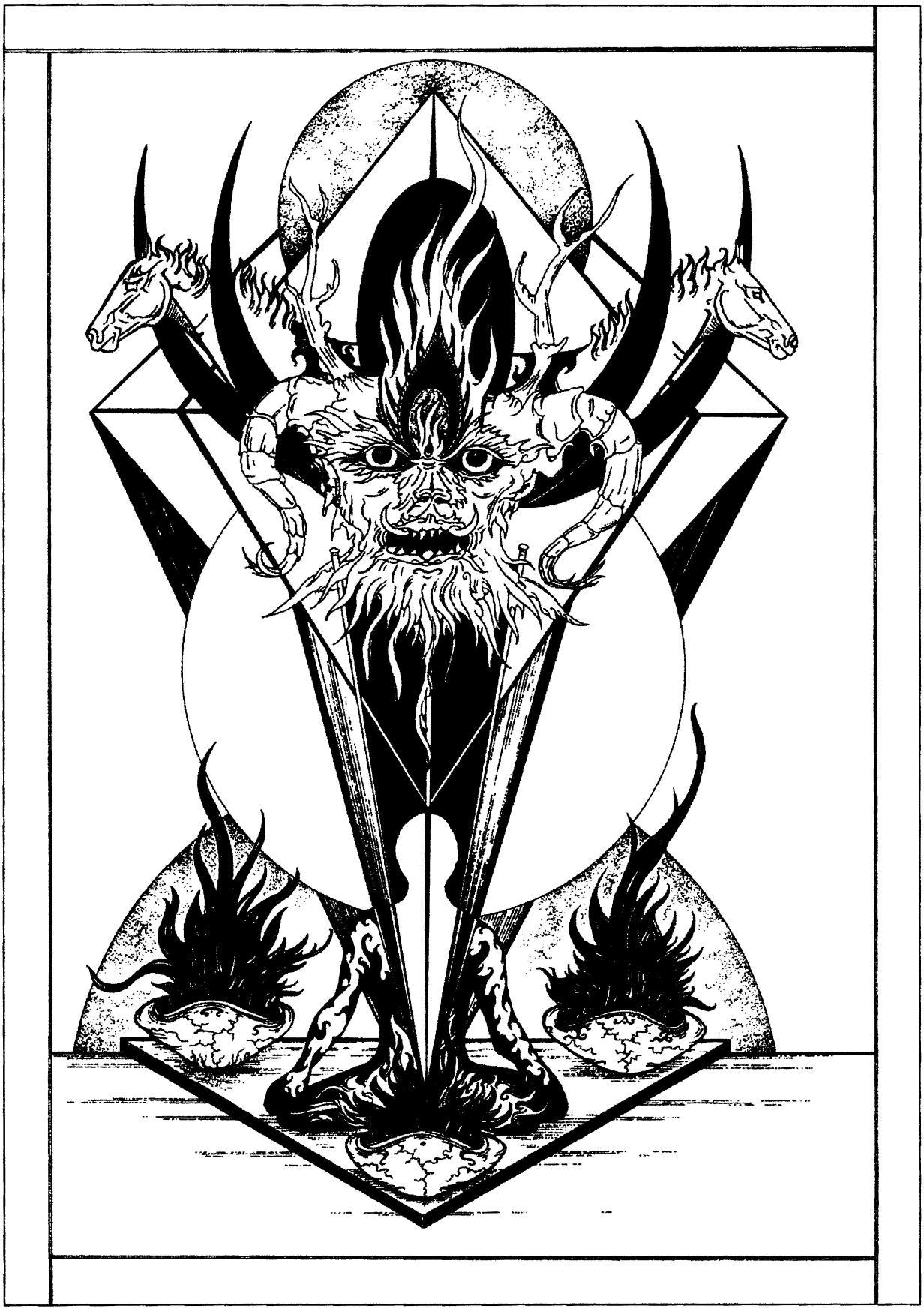
The seventh bough should be visualised to emanate from the crown of the head. It should be seen growing out to the West as a path of indigo light, then curving round to the North-west and changing colour to royal purple.

Kahu Tannat – Tan-Azh-Hua (repeat×7)

4 – The Fruition of the Seven Boughs

The visualisation of the seven boughs of light should be maintained in silence of word and thought. One should then recite the seven primary seed-phonemes of the Draconick Circle and visualise that as one does so the seven boughs attain fruition, each unfurling at its extremity to reveal an image of a human skull.

HU! SA! BA! KU! LA! TAN! HUA!
Let the Seven Boughs of Light bear forth the fruit of Time:
the Seven Skulls of the Seeker, the Seven Shrines of the Dragon's Wisdom!



5 – The Illumination of the Seven Skulls

Having established the Wreath of the Seven Skulls about the Stave of Al Thuba' the Seeker should then follow the process of visualisation given in the incantations below. This next stage of the practice is used to transform the Wreath of Seven Skulls into the Great Circle of Burning-grounds. The purpose of this transformation is to mindfully expand the images of the skulls and within each to behold a vast and terrible domain of magical destruction – a cremation field whose very nature is to purify by the ordeal of fire.

In summation of method, one begins by mindfully enshrining the Dragon-vessel to the North of the primary ritual domain. Within the vessel one envisions an expansive tract of newly harvested land – a vast golden-grey field of corn stubble. In the midst of the field one's own shadow is then projected as an immense silhouetted form and is held in the mindful poise of sorcerous belief as the body of one's adversary.

The term 'adversary' may here be interpreted in three ways. Firstly, as the collective assembly of worldly enemies – unified in mind as the aggregation of all mundane obstacles and ills, such as may restrict or threaten the practitioner's secular livelihood. Secondly, it may be interpreted as the aggregation of all that may obstruct the practitioner in the exercise of his magical path and practice. Thirdly, it may be interpreted as the aggregation of all internal flaws, weaknesses and self-limitations within the flesh, mind, and spirit of the practitioner.

To signify the attainment of magical domination the image of the adversary is perceived to be imprisoned within the vessel, sealed within the boundary of its indomitable power. This accomplished, the vessel is mindfully transformed into a great burning-ground whose flames 'destroy' the body of the adversary, thereby dissolving the perceived appearance of the profane in the illuminous Fire of Change. This act of magical 'destruction' may firstly be interpreted as the literal ruination of outer and worldly enemies; secondly, as the removal of obstructions from one's external path of practice; and thirdly, as the inner process of self-transmutation, whereby one's weaknesses are overcome and one's internal flaws are removed. All three interpretations should be unified and perceived as the means to liberate negativities from their former condition and return the profane to the primordial state of all-transmutability. By vertu of this unitive realisation the imaginal projection of the practitioner's shadow is transfigured into a divine form: the Shadow Deity of Secret Poison.

To accomplish this stage of the practice the Seeker should visualise the flames of the burning-ground permeating the projected body of his shadow. He should engage in the belief that the flames are purifying the adverse nature of all opposing forces through the medium of the shade, thereby causing it to become the essence of secret poison and to assume the appearance of a divine body of magical endarkenment. In mind this should manifest as the shadow consolidating itself into a form of abyssal nigresence.

The process of transformation is then applied to the seven skulls. Each, in turn, is perceived to contain and imprison a form or force connected to or derived from the adversary: his children, livestock, gods, birth-stars, lovers, patron spirits and ancestors. Again this may be interpreted in three ways according to the application of the rite. Firstly, one may interpret these aspects as belonging to the mundane life of worldly enemies; secondly, as forms or forces obstructing the exercise of one's magical path and practice; and thirdly, as the respective internal forces of adversity. The 'children' of the adversary may thus be interpreted as the progeny of an enemy, as the slanderous actions of a profaner, or as the internal consequences of a personal flaw or weakness.

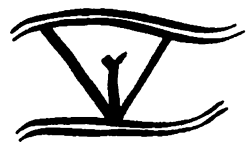
Once established as a domain of internment for a specific opposing form or power of adversity, each skull is transformed into a charnel-field for the purpose of accomplishing the alchymic action of magical 'destruction'. By the utterance of enchantments, by the mantic vibration of seed-phonemes and by the mindful emanation of sigils, the skulls are 'ignited'. Each in turn is transformed into a burning-ground whose flames will consume and transmute the Assembly of the Averse.

In the North I behold Thee, O' Dracotai! Adamantine Vessel of Azhtaya-Latan!
Within Thee I imprison the Shadow of Man: the Accursed Image of the Adversary.
With the hiss of the striking Serpent and with the falling Vulture's cry,
I bid Thee to ignite, O' Dracotai, as the Burning-ground of Azha-I.
With the flames of black light I entreat Thee to destroy the Profaner!
Kahu Tannat Azha I!

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In the North-east I behold Thee, O' Great Skull upon the First Bough of Wisdom!
Within Thee I imprison the Children of the Adversary: the progeny of mortal clay.
With the Word of Thy Mystery I lay claim to their first and last breath of life.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground of Hu.
With blood-red flames I destroy all that is born from the Profaner!
Kahu Tannat Hu!



In the East I behold Thee, O' Great Skull upon the Second Bough of Wisdom!
Within Thee I imprison the flock of the Adversary: the sustenance of his livelihood.
With the Word of Thy Mystery I butcher the beast-headed herd of his ancestry.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground of Sa.
With amber flames I destroy the atavisms of the Profaner!
Kahu Tannat Sa!



In the South-east I behold Thee, O' Great Skull upon the Third Bough of Wisdom!
Within Thee I imprison the idols of the Adversary: the deities of his devotion.
With the Word of Thy Mystery I offer the sacrifice of the enemy's faith.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground of Ba.
With saffron flames I destroy all that is worshipp'd by the Profaner!
Kahu Tannat Ba!



.....

In the South I behold Thee, O' Great Skull upon the Fourth Bough of Wisdom!
Within Thee I imprison the birth-stars of the Adversary: the augurs of his fate.
With the Word of Thy Mystery I eclipse the starlight bestowing of fortune.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground of Ku.
With verdant flames I revoke the course and decree of destiny!
I destroy the celestial guardianship of the Profaner!
Kahu Tannat Ku!



.....

In the South-west I behold Thee, O' Great Skull upon the Fifth Bough of Wisdom!
Within Thee I imprison the lovers of the Adversary: the bearers of his seed to flesh.
With the Word of Thy Mystery I steal the image of love from the shrine of the heart; I lay claim to the hand-maidens and bondsmen of the enemy's desire.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground of La.
With azure flames I destroy the Adorants and Child-bearers of the Profaner!
Kahu Tannat La!



.....

In the West I behold Thee, O' Great Skull upon the Sixth Bough of Wisdom!
Within Thee I imprison the spirit-protectors of the Adversary.
With the Word of Thy Mystery I bind and enslave the wardens of his soul.
With the Sigil of Thine arcanum I ignite and illumine the Burning-ground of Tan.
With indigo flames I destroy the great companie of spirits who serve the Profaner!
Kahu Tannat Tan!



.....

In the North-west I behold Thee,
O' Great Skull upon the Seventh Bough of Wisdom!
Within Thee I imprison the ancestors of the Adversary;
I inter the Bearers of his Blood-line, his fore-fathers and his mothers.
With the Word of Thy Mystery I silence the names of a thousand generations.
With the Sigil of Thine Arcanum I ignite and illumine the Burning-ground
of Hua. With violet flames I destroy the ancestral body of the Profaner!
Kahu Tannat Hua!



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At this stage of the practice one should endeavour to maintain concentration upon the accumulated vision of Kahu Tannat: the Sacred Land generated by thought, word and deed.

The Affirmation of the Vision:-

I, Qayin La-Azhaka, here bear witness to the Vision of Kahu Tannat.
To the Sacred Vessel in the Shrine of the North, seven times I bow in obeisance!

Mine is the flesh of immortal desire, robed in the purity of heaven.
Mine is the appearance born of Serpent and Man, robed in the azure sky.

In the Three-edged Field of Sorcerous Ferocity.
I am enthroned upon the corpses of Liliya and Mahazhael.

I am seated in power upon the grave of my Mother and Father,
resolute in the Warrior's poise upon the embracing bones of Devala and Deval.

My Spine is the Trident-stave planted deep into the ashen earth:
mine is the Bone-stave of Wisdom, transformed to the Seven-boughed Tree.
Mine are the boughs, the seven rays of light, outstretch'd to the horizon of Time.
Mine are the boughs of radiance, bearing the fruits of all eternity,
displaying the Wreath of the Seven Skulls.

With my Thought, Word and Deed of Magistry, I accomplish transformation in
the Eye of all Vision: I magnify the Sacred Vessel and the Circle of Seven Skulls.

In the heart of Dracotai I enshrine my Shadow as the God with the Backward Face.
I send forth the Image of mine abnegation, I summon the Abyssal God of Poison!

In the Seven Skulls I imprison the Assembly of Adversities.
With the Sigils of Light, I ignite the meadows beyond the grain and the sheaf!

Around me burn the charnel-grounds: the Accurst Fields beyond the harvest of La.
Around me burn the charnel-grounds: the Accurst Fields of Adversity's End.
Around me burn the charnel-grounds: the Rainbow-flamed Skulls of Latan!

When the divers aspects of the Vision have been developed and clarified, the Seeker should then progress to the next stage of the practice.

6 – The Laughter of the Seven Skulls

The Seeker shall reify the Laughter of the Seven Skulls:-

With the Seven Words of the Draconist's Journey,
let the Fires of the Charnel-fields leap and rejoice!
Let the Seven Skulls resound with the laughter of the Shadow's Dance!

HU! SA! BA! KU! LA! TAN! HUA!

As each seed-phoneme is pronounced one should imagine the flames in each skull to burn with unbearable heat and incandescent light. As this is perceived the Shadow – the primary eidola of the Divinely Transformed Adversary – should be seen to emanate seven images of itself from the heart of the Dragon-vessel, thereby manifesting simultaneously in each charnel-ground, laughing and dancing amid the flames of magical destruction.

The seven seed-phonemes should here be chanted several times over to empower the Dance of the Demonic Assembly of Shadows. If able, one should transform the sound of the chant into the laughter of the Shadows' dance. The following incantation should then be used to strengthen and develop the vision:-

O' Circle of Dancing Shadows!
Arise upon the fiery crest of the Charnel-fields!
Let the crowns of the seven skulls crack wide with your laughter!
Let the tongues of flame burst forth and release you to the sky!

O' Circle of Dancing Shadows!
Turn all around me in the vast array of vision!
As the Fearful Demons of Latan, I raise you with cursing, rejoicing in all terror.
As the Deities of Secret Poison, make manifest the flesh of transmuted adversity. Dance in the gyre of great enchantment! Dance on the shards of the broken skulls!
Let the laughter of your liberty pervade the vastness of Space,
echoing in my silence throughout the Field of the Black Goat.

HU! SA! BA! KU! LA! TAN! HUA!

The demonic assembly of shadow-bodies and the visions of the seven burning-grounds should now be resorbed, form by form, into the primary Shadow-body within the heart of the Dragon-vessel. Therein the unified Shadow should be perceived as being formed of pure midnight-blue light and should be held in belief as the Quintessential Body of Accumulated and Purified Poisons.

One by one, O' Shade-flesh'd Gods! Ye Envenom'd Demons of Latan!
I bid ye return to the heart of Dracotai! Return to the One Shadow's embrace!
Let the visions of the seven burning-grounds be gathered in your wake.
Let the Circle of all Perfidy be wrought anew, focused in the Point of all Purity.
Let the power of every poison be laid at the crossroads of the One Shadow's heart.
O' Be Thou before me, Great Retinue of Latan,
as one in the Midnight-blue Flesh of the Great Abyssal God!

Once the divine form of the One Shadow has been attained in the eye of vision, the Seeker should strengthen his own self-realisation as the divine form of Qayin La-Azhaka. Thus the body of the Seeker is perceived within the ritual domain as the azure sky-formed deity of La and the One Shadow is perceived within the sacred vessel as the midnight-blue deity of secret poison. Having accomplished the vision of this duality, the Seeker should visualise the vessel to be absorbed into his heart and therewith the body of the One Shadow. Once the vessel has been enshrined within the heart, the Shadow of midnight-blue should be mindfully expanded and mingled with the azure hue of the Seeker's flesh. By this means one attains to the divine body of Qayin Latan-Azhaka.

The flesh of the practitioner is now to be visualised as being formed wholly of indigo light, shining darkly with the iridescence of a peacock's throat. For it is said in the lore of the Royal Arte, that the peacock alone amidst all living creatures may eat of the World's Poisons and yet never die there-of. The beauteous colour of its throat displays the magical light of Utmost Purity – the birth-stain of the World's transmutation.

THE ASSUMPTION OF QAYIN LATAN-AZHAKA

In the mirror of mine own skull I behold the Conqueror of Tameless Eden!
O' Qayin Latan-Azhaka! Wrathful Liberator on the tip of the Dragon's fangs!
Thy flesh is the Union of the Over-noon Sky and the Darkest Blue of Midnight,
for Thou hast infolded the Voidful Sapphire to the Image of the All-Transgressor.
Thou hast emptied the Cup of Negation to fill Thyself with Immortality's Nectar!
The wind-born cry of the vulture's fall doth name Thee!
The Black Wines of Ia set this praise upon Thy lips!

O' Qayin Latan-Azhaka! O' Self of my Self!
Thou art the God of Azure Witchfire married to the Shadow-flesh of Secret Poison.
Thou hast consumed the Feast of every Aversity; to Thee all Spirits are sworn!
The sacred garment of Thine incarnation is afire with indigo wreaths of light;
for Thou bearest the sign of the Serpent's kiss, the stain of the Peacock's throat.
Thou art purified with the bitter blood of enemies, beauteous in the light of death.
Thou hast become the All-Envenom'd One, the Silent Herald of Azh'rail!

Mindfully residing in the divine body of Qayin Latan-Azhaka, the Seeker should contemplate the secret triunitive nature of the nectars and poisons of the Crooked Path:-

In the outer interpretation of the mysteries the poisons are to be understood as the impurities which may afflict the practitioner; the nectars are accordingly perceived as the remedies which can heal and overcome impurity.

By the inner reckoning of these mysteries the 'nectars' are to be understood as the subtil and benevolent issue – the tinctures and aethyric numina – emanating from the Dragon-stars to the Mind of the Seeker via the medium of the flesh, most especially through the oracular gateway of the sexual mouth. The poisons are conversely to be perceived as the baneful numina of the Dragon, as the elixirs and mumia used in acts of destruction and harm.

By vertu of the secret interpretation the nectars may be understood to embody those aspects of being which 'sweeten' the practitioner's resolve, weakening the austerity of his self-chosen discipline. They may thus be comprehended as the magical forces which beautify or mask the nature of impurities, thereby encouraging their proliferation within the path. Conversely the poisons may be understood to embody the forces of intent which have the power to cut through and annul all weaknesses – to unveil and slay the inherent aspects of the adversary. In accord with the nature of the Crooked Path it is deemed needful for the Seeker to cast himself into the battle-ground of attainment – to wilfully enter situations of adversity and therein confront all and aught which will necessitate the honing of intent. Thus, by the deliberate imbibing of nectars, the practitioner consciously draws himself into that which conflicts with the direction and nature of his intent. Embracing greater and greater circumstances of adversity the practitioner is forced to exert himself to greater and greater degrees in discipline. The true 'nectars of immortality' are therefore the powers which force the Seeker to attain fearlessness upon the Path; for in drinking deeply from the cup of self-affliction one must become the All-Poisoned One – thus to dispel the influence of sweet-seeming impurity or else fall from the way of attainment. The greater the adversity the greater the empowerment of Latan.

The poisons and nectars of the path may thus be interpreted in three ways; let these be unified in attaining the Body of Qayin Latan-Azhaka.

Thrice-hail to the All-Poisoned One, enthroned in the Eyrie of Shining Bones. Adorn'd art Thou with dark fallen petals from the Nect'rous Rose of Immortality. About Thee blows the storm of burning leaves; each bearing the name of a once-living soul. Bathed art Thou in glistening showers of venom, more radiant with each Curse! All-joyous art Thou in the Battle of Adversity, most pure amidst all perfidy. Serene art Thou in warlike intent! Silence is thy thund'rous laughter! Thrice-hail to Thee, Pyre-tender of Time! Keeper of the Seven Burning-grounds! O' Qayin of the Peacock's throat, Thou art I in the Arcanum of Latan!

7 — The Vision of the Horse-headed Stave

Residing in the divine body of Qayin Latan-Azhaka the Seeker should proceed in the practice of Latan in the following manner:-

The rachidian axis of the deific body should be re-affirmed as the image of the Boughless Tree Al Thuba'. This should firstly be accomplished by visualising the spine as an upright pillar of black light. Then, to accomplish the resorption of the seven boughs of wisdom into the centres of the spine, the transliminal mantia should once again be recited. As each mantic formula is pronounced, its corresponding path of light should be indrawn to the appropriate centre of the body. At the focal point of resorption for each bough, the eye of a peacock-feather should be visualised surrounded by a halo of the appropriate hues.

I-Azha-Hu Kahu Tannat (repeat×7)

With these words let the first bough be resorbed into the base of the spine. Let the first eye of the peacock be opened, surrounded by a halo of black, then blood-red light.

Ma-Shua Kahu Tannat (repeat×7)

With these words let the second bough be resorbed into the secret place between coccyx and navel. Let the second eye of the peacock be opened, surrounded by a halo of blood-red, then amber light.

Saba Kahu Tannat (repeat×7)

With these words let the third bough be resorbed into the navel. Let the third eye of the peacock be opened, surrounded by a halo of amber, then saffron light.

Bha-Ia-Ra Kahu Tannat (repeat×7)

With these words let the fourth bough be resorbed into the solar plexus. Let the fourth eye of the peacock be opened, surrounded by a halo of saffron, then white, then green light.

Ku-La Kahu Tannat (repeat×7)

With these words let the fifth bough be resorbed into the throat. Let the fifth eye of the peacock be opened, surrounded by a halo of green, then azure light.

La-Tannat-al Kahu Tannat (repeat×7)

With these words let the sixth bough be resorbed into the centre of the brow. Let the sixth eye of the peacock be opened, surrounded by a halo of azure, then indigo light.

Tan-Azh-Hua Kahu Tannat (repeat×7)

With these words let the seventh bough be resorbed into the crown of the head. Let the seventh eye of the peacock be opened, surrounded by a halo of indigo, then purple light.

When all seven boughs have been resorbed into the spine, the stave of Al Thuba' should be clearly visualised as an ascending stream of black light in which seven centres of peacock-iridescence shine and irradiate. The colours of the seven centres should then be mingled like the myriad tongues of flame intertwined in a single hearth, starting from the coccyx and moving upwards until the entire spine is perceived as an upright pillar of rainbow-coloured fire. This should be perceived as the Path displaying the Sevenfold Wisdom of the Lumina, shining between the head and heels of the Seeker, illuminating the deific body of Qayin Latan-Azhaka.

Having attained to the indigo body of the All-Poisoned One and having illumined the upright path within the spine, one should visualise the single perpendicular axis – the boughless bough of Al Thuba' – to cast its light up and out of the body through the crown of the head. The path of seven-hued light should be imagined to soar starwards like the trunk of a colossal tree of fire. In the very height of heaven the zenith of the tree should be visualised to enter the image of a vast horse's head. The following incantation may be used to empower this vision:-

Hua Ka Azha-I (repeat×7) –
I illumine the Stave of Peacock-fire, at its summit the Vision I behold:-
O' Great Severed Head of the Horse Meimun!
Long of Mane and Bloody of Neck! Gnashing of Teeth and Wild of Eye!
Thou art the Fearless Image of They whom the Elder Gods shall ride!
Thy Body, that wast mine own, is now strewn beyond the mortal horizon of sense.
With the Eye of Qayin I behold Thee: the Mirror'd Idol of the All-Cunning Mind.
Raised art Thou in the Opened Rose of Heaven, the Crown atop the Burning Tree!

All-hail to Thee! Great Severed Head of Meimun!
Let Thy Call go forth through the Cardinal Paths of Direction.
Send swiftly Thy Word of Summoning to the Steeds of the Antient Quadriga!
To the Eastern Airt, call forth and summon the Red Horse of Husaba!
To the Southern Airt, call forth and summon the White Horse of Bakula!
To the Western Airt, call forth and summon the Grey Horse of Latanhua!
To the Northern Airt, call forth and summon the Black Horse of Huakai!
Command the Four Steeds to bear unto me the Sacred Flesh of the Watchers.

With the Words – Hua Ka Azha I, be Thou raised above me as the Image of Mind.
All-hail to Thee! O' Great Severed Head of Meimun!

8 — The Scream of Meimun: the Thundercrack of Dissolution

The accumulated form of the Seeker's vision should now be comprised of the following five aspects:- firstly, the Triangular Field of Sorcerous Ferocity; secondly, the Seat of Ritual Power; thirdly, the transmuted image of his own body as the divine form of Qayin Latan-Azhaka; fourthly, the spine of the deific form as the Burning Stave of Al Thuba'; and fifthly, the Severed Horse-head upon the crown of the Tree. Maintaining all of these aspects in imaginal clarity of mind, the practice should be concluded with the charm given below. With the closing words of this incantation the head of Meimun should be perceived to utter its scream and pronounce the thundercrack of dissolution. For by the Word of the Divine Steed, the entirety of the accumulated vision shall be instantaneously unified in an all-encompassing sheet of stainless white lightning.

The thunderbolt of Meimun declares the final curse upon the Adversary. It should be realised to pervade all Worlds, known and unknown, purifying all in the annulment of duality. In the moment of perceiving the Logos of Meimun the practice of Latan is immediately concluded; by the power of intent let its numen be focused within the One-Pointed Mind of Gnosis.

Great Severed Head of the Horse Meimun!
O' Thou Sigil-painted Skull upon the Stave of all Cursing!
Blood-sign upon bone is Thy face to the Fearless, adorned with mane of scarlet fire!
In unconquerable strength of heart, bear us into battle upon the Field of Kahu.
With Devala and Deval beneath Thee, take Thou the Spider of Bones for Thy body;
be Thou the corpse-drawn chariot for the Unvanquished Souls of the Starry Gods!

Great Severed Head of the Horse Meimun!
Self unto Self, I bid Thee — Call unto Thine own Master!
Forthspeak Thy Summoning to the Apostate's God!
Send forth Thy Word into the Shadow of Qayin!

With Thy Cry, O' Meimun, scourge all Worlds with the Flames of Prophecy!
Send forth Thy scream as the Thundercrack of Dissolution!
Declare the Eschaton: the Laughter of Azh-ra'il!
Let the Eighth Eye of the Peacock be opened!
Let the Stainless Bolt of Light shine!

Bilo Bilo Hu! Kahu Latan-Azhaka! Bilo Bilo Hu! Meimun-Ammael!
Bilo Bilo Hu! Mu-Ata!

.....

WITH A SINGLE BLAST UPON THE TRUMPET OF BONE, HERE ENDETH
THE TEACHING AND PRACTICE CALLED
'THE WREATH OF THE SEVEN LAUGHING SKULLS'.

TAN

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The Mystery of Dracotaos

being

The Rite of the Peacock-angel and the Four Watchers

THE COMMINATION OF THE PEACOCK-ANGEL

The Time of Inversion is at hand! Thy future death to remember now!

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Lo! In the West – in the Gate of Our Infernal Descent,
where the Light of Day doth journey to brighten the Souls of the Dead –
there behold the Sun of Midnight, rising anew with the Dawn of Night,
rising anew to herald the Watchers: the Primordial Ward of Antient Kahu!

Behold, the time is come!
The skies of the World's Eventide are bloodied with the Promise of War!
The Cryptarch doth assemble the Fourfold Guard, the Steeds of Battle wake!
The borderland of dusk is indigo-bright with the venom'd fire of the Fallen
One's ascent, and lo, amid the Highest Stars, the Signs of Portent begin!

Behold, the White Burning Tree, Al Thuba' Ia-Tan,
shining beyond the Midnight Gate, casting forth the Evergreen Radiance of
Truth in a blaze of seven lights; yea, casting forth the Rays of Prophecy
to enbrighten the Ashen Grounds of Latan.

Behold, the Stave of Wisdom: a beacon for the Convocation of all Souls!
Hearken and heed well the Silence of its Warden Soul...'Though no mortal
blade be lifted, the Fields of Time shall be ploughed with War!'

Four Steeds ride in from the Mouths of the Blood-rivers: the Embracing
Skeletons of the Faithful are transformed to bear the Primordial Quadriga!
Hear ye the hoof-falls: the approach of the Gods at the End of all Days!

Hear ye, the Commination: the beating of the Watching Angel's heart,
the striking of the Gray Wolfskin Drum, the sounding of the Eschaton's bell!
Its Song is Poison to all that hear, yet heed not the Intercessor's Call.

Bear witness! O' my Companions! For the Hour of Fate is come,
sounding the knell for the Cursed Rite: the Mystery of Al Tan Ta'us!
Heed well the voice of the tolling bell: thirteen times rung in prophecy!
Thirteen times echoed in Thine own Word and Deed!

Let the Curse of Azh'ra-il be called; here to bless the Wise and the Free!
Accursed Be! Accursed Be! Accursed be!

THE SUMMONING UNTO THE MYSTERY OF TAN

Hearken and heed well, all Ye Companions of the Lie!
For the Old Serpent doth whisper its Secret anew!
The Sun of Midnight doth rise in the West,
beginning the Path to the Noon of the Dead!

Hearken to the Words of Summoning...
in the Silent Proclamation from the Severed Skull of Ka...
in the Oracle echoed by the Crowned and Risen Head.

Hearken to the Words of Summoning...borne forth by prayerful tongue of the storm from the fanged lips of Qayin Azhaka: a message from the Death's-headed Idol...from the God whom no mortal dare name!

Hearken ye all unto this Decree,
to the Words of Prophecy on the blood-tide of sacrifice,
flowing with fire 'twixt the furrow and the grain —
'twixt last sheaf and first fruit, 'twixt Plough, Seed and Scythe.

Hearken ye unto the Voice that doth bid ye hither,
to meet at the Harvest of all Djinn,
to abide in the Arcanum of Al Tan Draku-ta'us —
in the Death-hallowed Mystery of the Peacock's Name.

Hearken! All ye Children born of Darkest Night, who art sired by the black and the crimson flame — by the Faithful and the Passionate Gods of Kahu. For ye have arisen from the poison'd chasm within the pearl, from the light that doth burn in the heart of the Sable Rose; ye have caroused at every wayside of Tameless Desire, drunk deep from the graal of all carnality.

Know ye that the Harvest-time of the Flesh hath passed and now the blade must turn once more. For ye that have wander'd furthest have entered in by turning back — have walked the straightest road of all —
to stray into this crooked track!

Hearken and behold, ye that have traversed the perilous ways of the Dragon-road! For each step hath brought you hither to this rite...
to the Dusk-quarter time 'twixt Sun, Earth and Season...
to the sixth sacred tide of the year and the day.

Now is the Time for the Quickening of all Wiseblood: the Opening of the Circle's Hidden Fourfold Door. Unto you is this Mystery given as the Holy Rite of the Peacock-Angel; that ye may reveal the Sovereign Power of all Magistry, that ye may ensorcel the Spirits of All.

To you this Summoning is here decreed:
I-Hu-Tan! Sa-Ba-Tan! Ku-La-Tan! Hua-Ka-Tan!
Ia-Azha Al Tan Draku-ta'us!

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THE ICONOSTASIS OF TAN

I

THE MYSTERY OF Dracotaos transmits the quintessential matrix of initiatory consciousness emanating from the Innermost Circle of Witchblood: the Quadriga of the Four Watchers. The Word and Deed of its Rite intends the alignment of the Seeker's Mind with the mystical point of the Crooked Path's origination, the direct apprehension of Gnosis within the Primal Conclave of the Dragon's brood. The purpose of this wisdom-transmission is to empower the initiand with the subtle form or 'Body' of the Primordial Quadriga, the mystical covine from whence the primary lineage of the Path derives its impetus, and thus to locate the present mind of attainment at the crossroads-point of eternal epiphanic realisation.

In our sacred lore it is taught that the Four Watchers are the True and Constant Guardians of the Blood-acre – wheresoever it may be manifest. They are the First-born brood of the Dragon and are appointed by the Elder Gods as the First and Last of all Spirit-companies – as the Secret Ward of the Royal Arte. As one, the Watchers form the Concealed Deific Body of the Sworn Brotherhood of the Peacock-Dragon, serving as a Great and Noble Companie to protect the Very Adytum of Magical Tradition.

In accord with these Teachings, the Watchers are revered as the tutelary rulers of the compass-rose and are called forth in daily devotion as the Protectors of the Four Ways and the Four Ways Between. Within the clasp of their eight hands the Invisible Circle of Our Arte is perceived to be held in perfect balance throughout the seasons of eternity. Standing in quaternary division around the horizon of Time and yet indwelling the central crossroads-point of Immediate Realisation, the Watchers are honoured as the four cardinal embodiments of Qayin Azhaka, the first attainer of the Crooked Path. The Quadriga of the Watchers is thus to be cognized as the primordial covine, as the Great Circle formed by the four sovereign powers of existence – the primary elemental bodies – as they arise from the hearth-fire of Spirit and become manifest, displaying the cruciform extension of all Self-becoming from the mystical centre-point of the Quintessence. From the exemplar of this design the solitary initiate and the fourfold covine are established as the principal vehicles of the Path's transmission.

In the flaming heart of the Quadrigan Covine the Antient Spirit of Qayin Azhaka dwells unseen, potentiated as the Fifth and Hidden One: the Cryptarch or Secret Ruler. As the Concealed Power of the Watcher Within, the Soul or Gnostic Matrix of the First-born Initiate is revealed as

Flesh amidst the Companie of the Four – is embodied uniquely by each initiatic vicegerent, and through their Mindful Unity is imaged-forth as the Celestial and Daemonic Body of Ka-i'ra, the Fifth Watcher. In the devotions of our present rite, the eidol of the Fifth Watcher is brought forth to the Eye of Vision. Herein it is revered as Azh-ra'il, the Peacock-angel, as the Light of Life masked in Death, as the Illumined Monarch, the Isolate Sovereign of all Existant, and as the Occult Magister of the Initiatic Body Entire. The Mystery of Tan reveals and re-incarnates the epiphany of the primordial covine, opening the way for the direct transmission of the Path from the Hidden Watcher.

Through the fire – the visible portal of the Mysteries – the Initiator arises within the circle as the Absent, Ever-present One – as the Heresiarch to usurp all transient 'mortal' beliefs, and thus claim the Empty Throne of Truth from amidst the myriad symbols and signs of the Way. As Draku Ezhu amidst the Spirits of the World, as Qayin amidst all Flesh, and as the Peacock-angel in the Spheres of Empyreal Wisdom, the Watcher Within is out-cast to wander the Land – to encircle the countless aspects of Knowledge presented upon the Way of Pilgrimage, and from the substance refined in the alchymic passage of ordeals to make the Body: to empower the Vessel of the Seeker's transcarnation.

Through the numinous hands of the Intercessor the elemental substantiation of the Seeker's body is fashioned and is perpetually wrought anew, transformed, refined, and re-configured from moment to moment, to embody the Quintessence through the Matrix of Gnostic Realisation.

II

It is taught that the Four Watchers are the appointed custodians of the Sanctuary of the Draconick Wisdom; that the entire corpus of the Gnosis lies within their compass and its ever-transmutable Teachings emanate therefrom directly to the manifest heart of each Seeker and Covine. To open the way and show forth an exemplar, this Secret of Arte has here been made manifest within the present recension of the Draconian Grimoire. In each time and place of convocation this Mystery shall take form and flesh anew. Through and throughout the many ways of Magical Tradition the Arcanum of Tan shall reveal itself in the convocations of the Dragon's brood, even as it was in the Beginning, is now, and evermore revealed through the hidden body of initiates, known to the Wise as 'The Column of the Crooked Path'.

In concurrence with this ordained manner of transmission it is deemed that the Tan Rite should be worked in groups of four initiates. For when four vessels are gathered together in the Dragon's Name, there shall the Four Watchers become flesh and there, in the midst of the four, the Fifth Watcher shall be present as the Initiator of Our Path. The Wisdom of Azhdeha shall therefore be revealed straightwise from the root of its empowerment – from the Peacock-winged Angel that rejoices in the pyre of its own burning scripture.

Whosoever seeks to undertake this rite alone – by means of the lineage of unique transmission – must find the quadripartite balance of the Four Watchers within the single vessel. Therefore let the solitary practitioner of the Arte adapt the method and structure of this rite to his own individual mode of working, endeavouring to walk equally upon all points of the fourfold cross, even to abide at the centre – within the point of the quintessence. The true fulfilment of the rite shall orient 'Form' to the Four Ways and focus Mind within the 'Force' of the circle's centre.

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III

Being of many natures the Rite of Dracotaos (also rendered *Draku-ta'us*) bears many epithets to denote the scope of its arcana. In esbatic discussion and in the course of common practice it is often simply referred to as 'The Peacock-angel Rite', an honorific title borne out of veneration for the Fifth and Secret Watcher. Likewise it is also known as the 'The Rite of the Five Watchers'. In formal practise the Rite of Dracotaos is signified by the mantic seed-syllable of 'Tan'. It is by this root-name that the subtle powers of the Mystery are summoned and directed during contemplative exercise. The root-name functions to create the phonic hot-point whereby the matrix of gnosis is transmitted to and given focus within a specific locus of consciousness – in body, mind, or spirit – such as is determined by the manner and intent of the specific practice. Whosoever has understanding of this arcanum shall pronounce the Word of the Peacock-angel within the Starry Palaces and the Infernal Catacombs, even at the fourteen shrines of the Dragon which lie hidden throughout the lands of the Earth and within the secret kingdoms of the Flesh.

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Within the cycle of the sacred year the Mystery of Tan is numbered as the sixth Great Rite to be celebrated. The day of its exaction falls by customary observance upon the 21st September, the autumnal equinox; this being the dusk-quarter day of Sun, Earth and Season, and the appointed time for the 'second harvest-tide' – the reaping of the spirits. Time is here deemed ripe for Man to gather 'the fruit of the aire', meaning the bounty of the orchard and the lone-standing tree, even to garner the souls that dance about the pole of Al Thuba'.

The Main Rite should be worked in entirety, beginning at the eventide hour of twilight, continuing into the hours of darkness and closing before the noontide of the dead. The composite arcana of Tan may also be utilised at other times throughout the year and most especially as an integrated part of a daily transvocatory observance undertaken in preparation for the working of the Main Rite. Within the eightfold correspondence of hour and rite the time between 4.30pm and 7.30pm is deemed appropriate for such adjunctive and preparatory work.

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Ritual Procedure

The Main Rite of Tan has the following procedure:-

1) The Rites of the First Circle:-

The Oracle of Elder Worship.
The Commination.
The Summoning unto the Mystery of Tan.
The Rite of the Draconian Oracle.

Preparatory Charm and Offering.
Statement of Convocation.
Eightfold Empowerment for the Circle of Al'Tan.
The Raising of the Watcher in the East.

	The Raising of the Watcher in the South. The Raising of the Watcher in the West. The Raising of the Watcher in the North. Summation of the Fourfold Exaltation. Unifying Address: the Chant of the Four Watchers The Tracing of the Earth-signs for the Spirits of the Four Airts. Address unto the Threshold of the Twain Circles.
At the Threshold:-	The Words of Crossing over the Bridgeway.
2) The Rites of the Second Circle :-	The Raising of the Fifth Watcher – Preliminary Summoning. The Offerings and Salutations unto the Eight Eyes. Return Address unto the Threshold and to the Spirits within the First Circle.
At the Threshold:-	The Returning Traverse over the Bridgeway.
3) The Return unto the First Circle:-	Battle-cry of Great Return: The Vagitus and Oath of Al' Tan. Celebratory Chant of the Five Watchers. The Consummation.

Preparatory Procedure

In order for the rightful working of the Tan Mystery it is needful that the Body of the Covine, the Aspirant and the Circle are prepared and unified according to the manners of Our Arte. The ground of the ritual site must be swept until the bare skin of the earth is revealed in readiness for the sigildric tracery. The consciousness of the aspirant must be one-pointed, residing in clear and open mindfulness in preparation for the impress of the cognitive matrix of the rite. The Quadrigan Covine must be ordered according to the disciplines of the Arte; abiding in equilibrity of heart and in preparedness for the motion of intent toward the fulfilment of the task ahead.

When all may meet in unison upon the path that leads unto the Mystery of Tan, then all shall be deemed worthy to serve as the True Vessel of the Watchers. Let those who have fulfilled the tasks of the path according to this counsel, even unto the accomplishment of the twelve ordeals, let such as They proceed in earnest toward the undertaking of this rite.

Concerning the Requisites, Regalia and Sigildry of the Tan Rite

By vertu of the pilgrimage, by flesh and by fetish-urn, through the divers practices of the Crooked Path, most especially through the named and numbered ordeals of the Way, each candidate for the Rite of Dracotaos should be found unwanting in the ways of preparation and therefore be deemed most worthy to step within its most blessed conclave. Let each and all be caparisoned with the armour of the Spirit-procession, the weapons of the hunt and the tools of the harvest, together with all accustomed instruments of Our Sacred Artistry. Thus shall the Regalia of Al' Tan be upon the Flesh of the Covine.

Let the barren earth be graven with the sign of the Double-ouroboros, for thus shall the eyes of the world be opened to behold the Hidden Land of Kahu.

Let the border of the first circle be traced with powders of red earth and grain; and the edge of the second with powders of flour and graveyard earth, mingled with ashes, bone-dust and with the dried leaves and berries from death's especial worts – such as do flourish in places of burial.

As is custom at the beginning of the rite, the stang of the Magister should be placed at the threshold between the two circles. A-top its fork'd head the Guardian of the Northern Airt shall duly place the Skull, the Death's-head Image of Qayin. And there-upon the Skull of the First Master let a wreath be laid, even as a crown stolen from the grave of a newly-buried corpse.

At the centre of the first circle a mound of earth should be raised and upon this a nest of boughs should be built in readiness for the epiphany of the Phoenix-seraph amid the flames of divine ekpyrosis. In the top of the pyre-mound and above the very heart of the circle a bowl should be laid. The bowl must be of sufficient size to bear the Skull and must lie within the reach of all initiands; for all shall be called upon throughout the course of the ritual to make an offering of blood there-to.

Around the edge of the first circle, at each of the cardinal and sub-cardinal points of the compass, let a single peacock-feather be placed. The onlay of the eight eye-signed quills shall serve to betoken the sight of the Four Watchers within the Circle of Presence. Amidst the ring of feathers let idols of mortal worship be placed, together with all manner of spirit-fetishes and talismans in honour of the Blest Companie of Elphame and in devotion to all the World's Djinn.

In the heart of the second circle's finitor of bone-grain, let all initiates conjoin in the task of raising the Image of the Peacock-angel. This is to be formed about a central column of wood – a gnarled and fire-blackened stake, being of such height as to oversee all of the covine, and being impaled within the ground with sufficient sturdiness so as to support the Skull of Qayin at the appropriate juncture of the rite.

At the beginning of the ceremony let the idol of Azh'ra-il stand headless, raised in the likeness of a wooden cross: a death-tree bedecked with all tokens of mortality's end; adorned with the bloodied skulls of bird and beast, with the stone and iron ornaments of grave and tomb, with the feathers of the night-owl and the flowers of the dwale, even with the shaded boughs of cypress and yew. And at the very summit of the witching-pole a single peacock-feather should be placed to serve as the secret eye of the Cryptarch, thus to overlook the concealed domains of the Mystery. In the days before the rite let the companie of initiates evoke the eidola of the Peacock-angel within the Eye of Vision, and from the combination of their varied revelations let the Idol be made.

When the pyre-mound and the idol have been built a-right, hallowed by whispered charm and by the very deed of their construction, the interior geoglyphs of the rite should be traced. Through and throughout the boundaries of the twain circles, around the mound, the image and

stang, let the earth-signs of Al Tan be traced. This is to be accomplished using the combined substance of both the red and the black powders of Arte.

Finally, when all is prepared and established in readiness for the rite to proceed, the site should be enclosed within the selion-fence of staves and indigo thread – leaving the North-eastern Gate of the Blood-acre open for the formal procession of the covine's entrance.

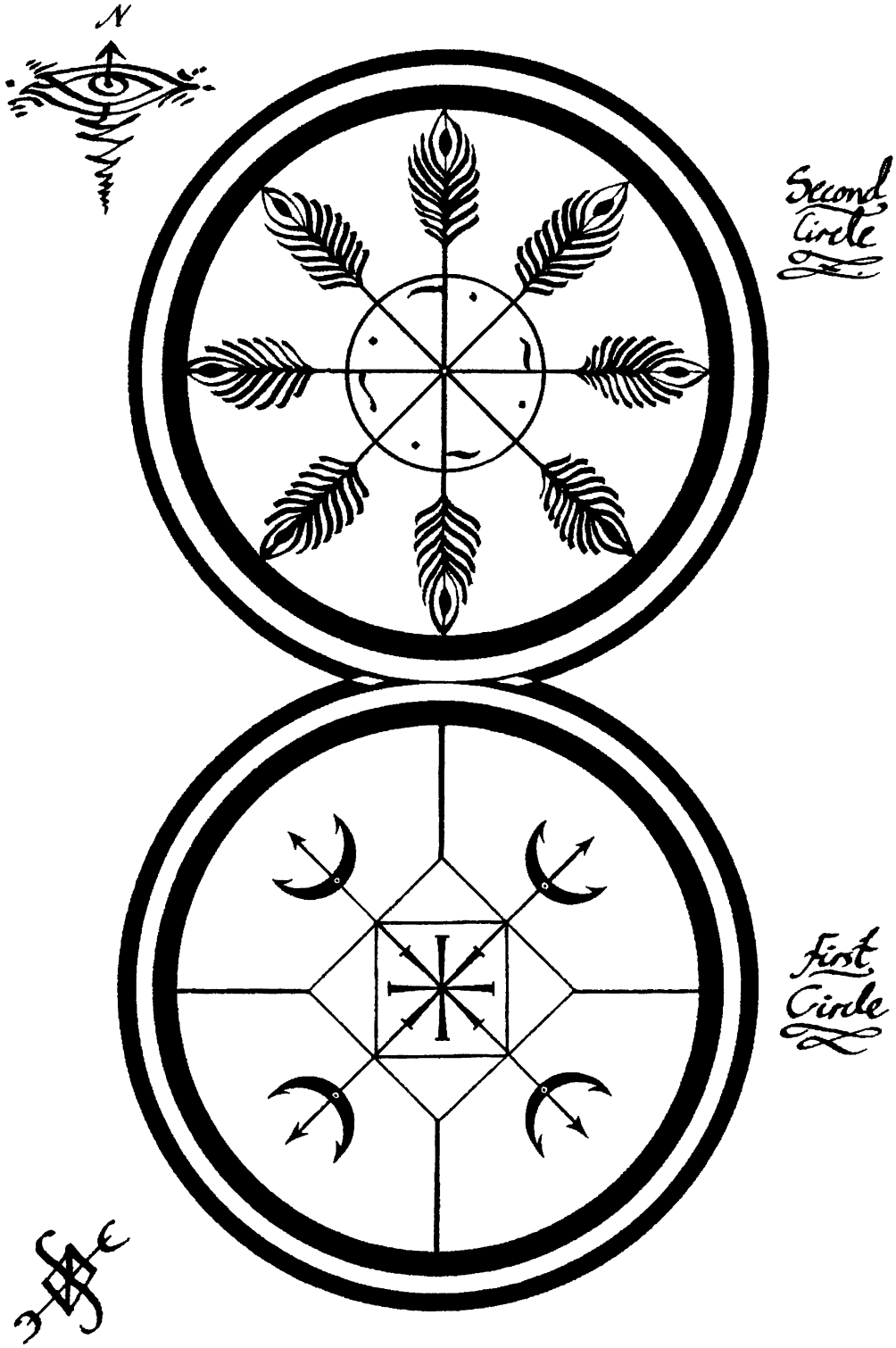
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In addition to the requisites named above in our given counsel, let those who would undertake the Rite of Al' Tan gather unto themselves the following:-

Each should be prepared with a dagger, keen of edge for the letting of blood.

Each should bring offerings of grain, rice and fruit for the Table of the Spirit's' Feast.

The Magister, as the Vessel of the Northern Watcher in the Place of Power and as the Appointed Viceregent of the Hidden Watcher Within, should gather four bundles of corn, each of twelve ears; thus to make a single sheaf of forty-eight stalks. The four bundles are for the Quadriga; the twelve ears are in token of the twelve prerequisite ordeals.


N
Second Circle
First Circle

The Rites of the First Circle

Let the Mystery of Tan commence

AT THE MASTER'S Word let all go forth into the Field. In silence, let all bear forth their Dragon-vessels, pacing thrice about the double horizon of the infinite sign,- deosil around the Blood-acre and witherwards around the Circle of the Never-setting Stars.

Gathering within the first circle, the Northern Guardian shall pronounce 'The Oracle'; by its word the rite shall begin in truth. The Oracle being spoken, the Magister shall then present the Symbolic Intimation of the Curse: the skull of Qayin in his left hand and the ritual hand-bell in his right. Thirteen knells shall then be sounded to pronounce the Mystical Battery of Tan.

When the last knell has died away to silence, the skull should be returned to its customary position atop the stang. Thereafter the Magister shall pronounce the Words of the Commination, bestowing the Inverse Benediction: the Curse of Azh'ra-il (If so desired, a dance of malediction may follow here, being used to empower the foundation of the ritual. By the whirling of flesh, the beating of drums, and by the call of 'Accursed Be!', so may this be done. By the Magister's Cry, let the dance begin and end).

The deeds of the Commination being fulfilled, the Magister shall now declare 'The Summoning unto the Mystery of Tan' unto all that are present. This being accomplished and all assured of their right to undertake this Mystery, the ceremony shall proceed through the working of 'The Rite of the Draconian Oracle'. This shall be performed according to the Teachings of the Black Earth, from the utterance of 'The Declaration' unto 'The Charge and Address to the Shadow'.

Given the distinct procedure of this present rite it must be observed that the lighting of the central fire at the customary juncture of the Fire Exorcism should be omitted; instead a lighted candle may be placed to the north of the pyre-mound in token offering and for use in the eventual act of its ignition. It should also be noted that during the Offering of Eight Boughs the various tokens of wort-cunning are to be laid around the central mound in the manner of a wreath. The boughs and all other offerings will be consumed in the fire at the completion of the first circle's main conjurations.

The deeds of the Oracle Rite being fulfilled and at the very echo of its last word, the Mystery shall proceed by silence – broken at the Master's behest by the utterance of an address to all within the Circles' domain:

O' Brethren of the Dragon's Brood!
Hear ye and heed well these Words, for they scribe the steps of our infernal descent and mark the Way of Trespass into the Hidden Kingdom of Shade.
In Timeless Place and Placeless Time,
heed well these Words of the Master's Rhyme!

The Master's Rhyme:-

When Lilith's wound did scarlet bleed
within the dark moon's night of need,
and where the Black Sun shed its seed,
there came the Snake with all its breed...

O' There came Cain and there came ye:
the Children sired from the Dragon's Flame.
There came the Monarch of the Circle,
there walked the Watchers in his Name.
There came the Lords and Ladies Four
to watch and ward the lines of birth;
there came the faithful secret-bearers
to cleanse and claim the Field of Earth.

Yea! Into the Circle, the Womb of Our Rite,
wast dropp'd the venom'd Pearl of Light;
to seed the fate of our fateless plight...
the Star-grain fell from the Hand of Night!

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At the completion of the Rhyme, let all recite in unison:-

In remembrance of our heredity from the Elder Gods,
in the love of Our Witch-mother and in honour of Our Cunning Father,
in the Name of the Sworn Brotherhood and for all our kith and kin,
let an offering be made of the World-field's last sheaf.
As a sign of this Mystery let the grain of twelve ears be scattered.
Let the crooked tithe be strewn for all spirits that may gather here.

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The Magister shall reveal a sheaf of corn, saying:

Behold! The Sheaf of Immortal Grain,
plucked from the heart of the Tameless Gods!
Behold! The Sheaf that never dies —
whose seed is grown in the moment of sowing!
Behold! The Sheaf of Immortal Grain,
revealed from the hearth-fire to the hands of Qayin.

The Magister shall then distribute the stalks of the sheaf amongst the initiates and all shall bestrew the circle with grain. This offering carries the blessing of the Tameless Ones into the present rite, bearing forth the numen of La-Azhaka from the sheaf which was burned at the conclusion of the Agapae. The present sacrifice symbolically displays the undying nature of the initiatic lumina – the fiery essence of the Elder Gods' seed. The offering should ideally be of twelve ears of corn for each member of the Quadriga; rice and other grain may also be used.

When the offering has been made by all, let the Master sound a single note upon the bell.

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When the sound of the bell has entered into silence, let all conjoin in the affirmation of its meaning:

The First Knell doth sound to echo the Last;
to augur the Eschaton and foreshadow the End.
May we remember the Blessings of Our Twolven Deed
and foretell the Curse of Our Present Ordeal.

Let the Herald's Cry resound for the Words of Convocation!
Let bone-trumpet and horn proclaim Our Blest Covine!

(Sound Horns and Bone-trumpets)

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STATEMENT OF CONVOCATION

Let all recite:-

In the Visible Domain of the Shadow we stand, to raise and re-member the Primordial Body of Witchdom, to cast and to ward the Innermost Circle... to open the Way of the Shadow Unseen.

O' Column of the Crooked Path, let Thy Secret Nature be known.

Mystery of Mysteries! O' Quadriga Draconis
Mystery of Mysteries! Quintessence within Substance.
Mystery of Mysteries! O' Perfect Manifestation of the Self-Existent I.

O' Thou Arcanum of Al Tan' Draku-ta'us,
Secret of the Four Ways and the Four Ways Between,

be here revealed in the Circle of All-Presence.
Be now revealed in this Moment's Convocation,
as the Sacred Matrix of the Timeless Covine.

For We, the Accursed Ones of Azhdeha, Beloved Kin of Draku-ta'us,
do here convene within the Earthen Circle of the Sabbat –
to enflesh the Living Truth of all Wiseblood –
to build the Adytum-temple of the Royal Arte.

We convene at this crossroads of every sorcerous intent, at the meeting-ground for all who wander the secret ways between the worlds;
once more to place the chosen step on point and path and serpent's coil;
once more to turn the Axis of Fate within the Veil'd and Hidden Design.
For by our presence within the Sublime Pattern of this Mystery,
We shall fashion the World-field as the Pentacle of Lustrous Shadow.
Our Deeds shall reveal the Charnel-ground of Kahu as the sigil-graven mirror of destiny, and therein we shall scry the Face of Our Witness...
even to behold the Eye of the Intercessor that doth gaze from beyond the masks of Death. We shall fashion the Circle in Darkness and in Light,
here to translumine the Seen and the Unseen; here to make manifest the Four-faced Monarch within the Innermost Realm of the Royal Arte.

Between Truth and Lie let our purpose be named:
to encompass the World and the Legions of the World's Djinn.
Here, with the Tongue of Wisdom and the Hand of Enchantment, we set forth to summon and to gather the countless servants of the Pact of Biqa –
to enflesh in unison the Four Antient Gods of the Primordial Horizon –
and to set the Guard of the Watchers once more about the Circle's Round.
Let us proclaim this Mystery at the End of all Flesh...
to open the Eye of the Watcher Within.

All as One – in the Cypher of the Peacock's Name!
All as One – in the Vessel of the Dragon's Flame!
Let all call forth the Form of Forms and all be bound within.
Within this Rite let all unite – With Silence let this Rite begin!

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In silence or in song, as the spirit so dictates the inner or outer expression of Mystery, let all conjoin in circumambulation: three times withershins around the first circle. At the culmination of this deed let the Guardian of the Northern Airt take the Skull from its customary position in the North and place it within the bowl at the centre of the first circle. All initiates shall then step forward, bearing their Dragon-vessels to the central pyre-mound. Each shall touch their

vessel to the Skull of Qayin, for thus the Five shall be as one in the Gesture of Unity. This is the Sign presaging the Mystery of the Watchers.

When the silent fulfilment of these deeds has been achieved, let all turn and return unto their appointed stations and there abide in readiness for the next stage of the rite: the Eightfold Empowerment for the Circle of Al Tan.

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The Eight Charms of Empowerment for the Circle of Al Tan

The initiates of the Quadriga, standing sure-footed and true within their appointed airts of the Blood-acre, shall recite the following Charms of Empowerment; each assuming the role of primary incantor by turns, according to the allotted division of the compass and the Master's decree. An exemplary order of recitation is given in the rubric below. Techniques of mimesis may be used to enhance, to echo and susurrate the words spoken by the primary incantor. All mantic formulae should be spoken in unison of heart and intent.

This stage of the rite is used for the enhallowing of the Skull and for the preliminary consecration of the eight peacock-feathers. The accomplishment of its empowerment reveals the magical transformation of the Skull, the Fifth or Hidden Dragon-vessel, from its attained form as the illumined bone-cauldron of Qayin into the divine vessel of Azh'ra-il, the angelic hypostate of the Intercessor.

The Skull is the Graal of the Initiatic Mind, the receptacle of theophanic revelation. Its form is constantly purified and prepared through the ascesis of the Path to receive the continuum of Gnosis, that is, for the Mind to directly apprehend the vital and ever-changing current of the Magical Quintessence.

The perpetuity of revelation to the initiate obtains manifest epiphany within the Eye of Vision as the Body of the Peacock-angel. The appearance of Azh'ra-il, the Pavonian Seraph of Death, signifies the exaltation of consciousness upon the perpetually shifting crossroads-point of Change. The Wisdom of the Dragon is hereby revealed as the Daemon of the Path, as the Guiding Intelligence of the Seeker, the Masquerader in a thousand forms and hues, whose very nature is to depict the alchymic processes of the Path in a single deific image. The location, movement and re-location of the eight peacock-feathers, both within this stage of empowerment and throughout the entirety of the ritual, signifies the opening, transformation and ordering of the inner sensory organs and states of Mind which perceive and cognize this unitive image of revelation and cohere its reification within the Initiatic Body. The Double-ouroboros of Tan opens the eyes of the Land in order that we, its Journeymen, may attain to the re-cognition of the Peacock-angel as the Mirroring Eidol of Self and its stages of Transformation. The initial eightfold empowerment therefore serves to begin this especial unveiling of the Intercessor as the Hidden Companion of the Seeker.

At the inception of the empowerment the feathers should be arranged around the first circle according to the directions as previously stated in the commentary. Each charm is to be recited in turn. As each is completed a single feather should be placed in the mound as an offering to the Skull. The order of the feather-offerings should follow the ordained cycle as given in the rubric (It is important to note that the numeration of the feathers in the rubric is solely indicative of

their sequential place in the order of offering). Additional offerings may be made according to the predilection of each participant.

After a charm has been spoken and its feather has been placed, the offerant should bow unto the Skull and then turn and return unto his or her appointed station in the circle.

Though this counsel be given to guide, let these deeds be led by the hand of the spirit.

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Let all recite in unison:-

DRAKU EZHU ZHA
AZH'RA-IL KA BILO BILO HU

Hearken!
For the Seven Heads of Azhdeha do speak anew from the Void-severed Skull of Qayin. Man and Serpent – both as one – call forth the Guardian Power begotten of their fatal union. The Spirit-mask of Death doth speak – Self-unto-Self in Mystery...calling for the hidden intercession of the Watcher Within...for the ministry of all who walk on this Forbidden Path.

O' Azha-ta'us, All-concealer and All-revealer!
Thou Turn-face Chancer! Thou Trickster and Masquerader!
Hail to Thee as the Angel of the Wise: Daemon of the Royal Dragon-road!

In this Circle of Earth let Thy Presence be All-absence;
in the Circle of All-Absence let Thine Image become!
Within the Death's-head Idol of the Skull
may this Twofold Secret be enshrined as One.

I

Let the Northern Guardian recite:-

AZH'RA-IL KA-I BILO BILO HU

Behold! The Eightfold Star doth blazon forth within the endless night!
By Fourfold Flesh and Fetish-urn, by Ashen-sign and Sacrifice,
we signify this Mystery of Blackest Sun and Darkest Moon within the Circle of all Season, Tide and Time, even within the unbordered horizon that trespasseth the edge of every mortal domain. By the Power of Our Octrigan Rite, we mark the Earth with the Dragon's Seal – to open the Way from the Shadow Within...and to cast forth the Way to the Shadow Beyond.

Let the Northern Guardian take the first peacock-feather from its position in the North and place it with his right hand before the Image of the Skull at the circle's centre.

II

Let all recite in unison:-

AZH'RA-IL KA-HU BILO BILO HU

Let the Double-Way be opened!
O' Twice-turning Ouroboros, weave and wind Thine Infinite Sign!
O' Serpent, let Thy breath perfume this Newborn Circle of Earth,
pervading the light that heralds the Dawn, to kiss the lidded eyes of the
Dreamer with vision-bestowing air — to bid the Witch-sight open and wake!
Let Thine insufflation bear hither the sevenfold offerings of Hu, and here
ignite the crimson flames on the Fourteen Shrines of Our Earthen Worship.
As in the Hour beyond the Midnight, as in the Hour before the Dawn,
let the Circle of Our Presence be lit with a thousand dancing spirit-lights;
be wreathed amid new-kindled torches burning at the edge of night, and
ring'd all about with vaporous trails spun from the wings of spirit-flight.
Let all be caught in the twice-turning glance of the Serpent's striking eye;
that by the Power of the Blessed Sight we may perceive the World anew!

Behold! The Column's Tree, foreshadow'd to our sight from the midst of
Time, standing alone on the primal mound
to mark the secret gate of morn':
naked and night-blackened, a silhouette of the Unknown and Isolate God —
imaged to Our Eye amidst falling stars as the Angel, Bright of Prophecie!

Behold O' Earth! And in Thy blindness see...
within the Shadow of the Shade-wrought Tree
the Cryptarch doth wait for the death of Thee...
for the blood-fill'd skull...for the life of Thee!

Let the Guardian of the Northern Airt take the second peacock-feather from its position in the North-east and place it with his left hand before the Image of the Skull.

III

Let the Eastern Guardian recite:-

AZH' RA-IL KA-SA BILO BILO HU

O' Cauldron of Bone! Yield up the pillar of life to pierce the ascending sun! Let the Tree send forth its heavenward boughs and cast down its hellward roots. Let the Thousand-form'd Stave of the Column conceive the pantheon of every living thing. For by the compass of the Skull-graal and the Sceptre's orbit we shall ensorcel the Zodiak of the Beast. We shall mother and murder, sire and slay, the infinitude of the Living. We shall distil the quintessence of all atavism to beget the star-globed pearl: heart-drop of the All-field's blood.

O' Handless Hand! Bear Thou the Jewel of Offering –
Blood-within-Blood to the Pool of Empty Light –
to the Ocean lost in the Cauldron of Bone.
Let the droplet fall, to cast ring within ring,
to 'scribe the Gods' own cipher upon the Void-flesh'd Skin.

By these words betokening the sacrifice of Sa, let the Fifth Watcher of the Column be roused within the Shadow beyond! Let now the Peacock-angel turn and stand, to ward and to watch over us in the Conclave of this Rite! Let the Cryptarch arise on the Summit of Al Qaf Saba!

Let the Eastern Guardian take the third peacock-feather from its position in the East and place it with his right hand before the Image of the Skull.

IV

Let all recite in unison:-

AZH'RA-IL KA-BA BILO BILO HU

O' Heresiarch of Mortal Belief! Who dost dance atop the Mountain-peak! Be Thou here as the Master and the Mistress of Fate, eight-eyed to guard the Gates of the World; four-faced upon each point of the Moon's Scarlet Serpent; four-faced upon each point of the Sun-blackened Snake. Be Thou here by the Seven-tined Horns of the Dragon's Power, led hither

in the Round Dance of all Faith and Apostasy by each mortal god and djinn.
Thou dost abide with each in his season, yet Thou sparest Few in Thine own.
For Thou dost purge the Field of all Being in the blood-covenant of Gnosis.
Therefore to us, Thy Chosen, be here as Our Witch-father and mother.
As the Sixteen Lords and Ladies of Wiseblood, conjoined in all harmonie,
be Thou here as the Mediator of all Beliefs upon Our Crooked Path!

Let the Guardian of the Eastern Airt take the fourth peacock-feather from its position in the South-east and place it with his left hand before the Image of the Skull.

V

Let the Southern Guardian recite:-

AZH'RA-IL KA-IA KU BILO BILO HU

Be here as the Hidden Companion to all Wayfarers of the Trivagant Path,
to bless and to constellate the empowerments of Our Body,- to imbue this
Mystery with the irradiance of the Void, even with the Star-light that Thou
hast drawn forth from the Fourteen-mansion'd Palace of the Sky.
Be here, O' Thou Treasonous King, shining from the Throne of the Sun.
For Thou art the Phoenix, all-glorious in the Golden Noontide Flame.
Be here, O' King of Spirits, as the Skull-guised Executioner of Time.
Wield Thy Sword upon the Primordial Root of Mind and here liberate the
Magisterial Psyche. Be here as the Revealer of the Dragon's Seven Heads!

Let the Southern Guardian take the fifth peacock-feather from its position in the South and place it with his right hand before the Image of the Skull.

VI

Let all recite in unison:-

AZH'RA-IL KA-LA BILO BILO HU

O' Thou Hooded Keeper of Heaven's many doors!
Open the Portals of the Moon to anoint the World with the blood of Time.
Open the petals of the Sable Flower to bathe the Flesh with celestial dew.
O' Thou Sojourner within the hallowed arch of all Sacred Pleasure,
who didst scatter the fiery grain — through and throughout the Field of Earth,
be Thou here as the Eternal Sower to transmit the Draconick Seed of Light.
Yet come Thou forth as the guileful reaper to the Sabbat-meadow's harvest:

Pleasure-giver and Pleasure-taker in the Agapae of Forbidden Ekstasis.
O' Eroto-Thanat-Ophia! Begetter of Witchblood's Invisible Companie!
Here beckon and draw nigh all the Children of Elphame!
For now is the Hour afore Twilight's Covine!

Let the Guardian of the Southern Airt take the sixth peacock-feather from its position in the South-west and place it with his left hand before the Image of the Skull.

VII

Let the Western Guardian recite:-

AZH'RA-IL KA-TAN BILO BILO HU

Be here as the Sovereign of the World's Djinn;
For now is the Time of Thy Fleshing in Man.
Be here as the Minister of the Circle Twain, for now Thy Way is prepared.
Come forth in the Gait of the Spirit-subduer to cross the Serpent's brow.
Come forth with the Step to level all kingdoms of mortal priest and king.
Come forth with the Leap to breach the bounds of temple, womb and grave.
Be here in Thy Stillness to beckon, and in Thy Turning Dance to wake; to summon the procession of every spirit, to guide and to lead the Dead — to open the Way for Witchblood's Return from the Midnight Tomb of the Sun.

Let the Western Guardian take the seventh peacock-feather from its position in the West and place it with his right hand before the Image of the Skull.

VIII

Let all recite in unison:-

AZH'RA-IL KA-HUA BILO BILO HU

Stand Thou before us, Thou Dancer on the Mirror's edge,
unseen amid the Shadow, before and beyond the Ossuary Door.
O' Thou who dost o'erstep the Bone-wall'd garth of the Dead,
to jest as the Corpse-king and make dalliance as Consort to the Corpse-queen's desire; come forth to tread in the ways of the Turnskin Child.

Here cast aside all fetters that burden the souls of our kin.
Call forth to each heart in Thy Silence, to echo the Charms we shall speak;
to place the World within the Skull: in Death — Our Broken Oath to keep.

Let the Guardian of the Western Airt take the eighth peacock-feather from its position in the North-west and place it with his left hand before the Image of the Skull.

Let all recite in unison:-

AZH'RA-IL KA QAYIN TA'US!
BILO BILO HU!

O' Thou Sovereign Ward of the Dragon-book,
turn the leaves and here reveal this Mystery of Al Tan Draku-ta'us.
Be here as the All-seer of this Rite.

Watch over us who would stand to watch before Thee.
Empower us with the Fourfold Body of the Inner Circle's Sphinx.
Minister unto us in the Raising of the Four Antient Gods;
aid us to summon the Blessed Ones who guard the Rivers of Our Blood.

In this Timeless Place and this Placeless Time
We are convened and sworn in the Dragon's Pact.
Between all Place and between all Time
We are assembled in the Holy Quadrigan Covine.

By Our Knowledge of Arte at this Hallowed Season, in the alignment of powers 'twixt Earth, Star and Hidden Sign, let us orient the Offering of Our Word and Our Deed to the Crossroads: the Point of Magical Transmutation.

Let us call forth beyond the Blood-acre's heart to the Voidful Domain of the Elder Gods; that They-who-are-not may herein become – here to take flesh within the Innermost Realm of Kahu; here to assume the Secret Body – the Vessel begotten of Our Worship.

In the Name of Thy Name, O' Cryptarch!
Self-unto-Self in the Mystery of Tan!
Let the Beast-headed Wardens of Our Sacred Isle awaken!

By the Skull of Qayin Ka-ira and the Stave of Al Thuba',
by the Two-horned Serpent and the Circle of the Peacock-angel's eyes,
let the Summoning of the Watchers begin!

Let all bow in unison unto the Skull and to the Inner Circle formed by the eight feathers.

If it be so ordained by the Presiding Master or Mistress, a ninth peacock-feather may be offered during a period of contemplative silence. This should be offered by the Northern Guardian and should be burned over the Skull using both left and right hands.

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Standing in silence at the appointed stations of the Blood-acre, let the initiates of the Quadriga abide in the gnostic matrix of the eight empowerments – residing in the still mobility of mind, preparing for the transition of the rite to the next stage: the Exaltation of the Tetrarch.

The Address unto the Watcher of the Eastern Quarter

Let the initiate in the Eastern Quarter walk forth unto the central shrine. Let him make the first offering of blood unto the bowl: the foundation-sacrifice to the Image of the Peacock-angel's Skull. Having made the offering, let him take the Skull from the bowl and raise it aloft as the Anointed Head of the Imageless One. Holding the Skull on high, let him speak thus:

From the Circle's Heart I take Thee, Thou Sepulchre of Gnosis.
At the Circle's Heart I place Thee, Thou Absence of the Imageless God.

Let the initiate turn about and return to the Eastern Quarter, there let him stand as an Empty Vessel, as the infant awaiting to be filled with the very air of life. Let him face inward and, holding the Skull as a mask before his face, let him gaze forth into the Circle. Let those standing in the Northern, Western and Southern Quarters address the Eastern Quarter in unison :

Qayin Na'amah-Zhamael! Qayin Hu-Sa-Ba!
New-born Child of the Elder Gods!
As to the Watcher of the Eastern Gate, do we call unto Thee.
We address Thee as the Vessel of Witchblood, as the Fetish-urn of Our
Secret Pact, enshrined within the motionless core of the Primeval Storm.
We summon Thee as the Guardian of Blood and of Lineage,
as the Sovereign that hath dominion o'er all the Traditions of the Orient.
As the Watcher of the Eastern Gate, We raise Thee and charge Thee!
To witness, to bind and to guard us in Our Rites.

New-born Child of the Elder Gods! We bid Thee to hear Our Word.
Thou Spirit that walketh forth from the East, we call to Thee!
As to the Virgin seven-jewelled, we call to Thee!
Thou art crowned with the Royal Star of Night's Ending.
Thou art shod with the roseate field of the Day in its Spring-tide.
The Graal of Life is fresh-poured with the lily-blood of Earth's maidenhood,
and Thy Hand doth reach out to bring its coolth unto Thy newly-part'd lips,
a-staining Thy tongue with the birth-hue of Dawn.
Thou art become as the Son of Morning, a-scattering Thy Seed in the Vessels
of God, at pleasure midst the taintless garden where the first dew doth
spread perfumed o'er the Nymph's new-budded thigh.

Thy Path, it is the Vale of Green; and Thy House, it is the Court where-in
the Company of Elphame do dip the Cup of the Gods' Round Feast and
mirthful drink from the Bloodied Fountain of the Ever-young.
Thy Table it is strewn with the clay-born corpse of infant:
the false-birth'd spate of the Devil's Merry Game!
Sweet tokens fit for Silence and for the Keepers of Oath!
At Thy feet the black-heart'd doves do carrion turn,
whilst sweet the Satyrs' timbrel plays.
With all the new-born kindred of Azh'ra-kinah La
Thou hast made Thy companie and Thy sky-borne dance.
For Thou art risen upon the bright feathers of Sunlight —
the quill-pinion'd tearers of the Endless Night.
Yet Thou art Darkness beneath the Face of Gold;
Thou art the Blood-reddened Bird of Unborn Years!
Thou dost abide in waiting before the Battle-field of the Living.
For Thou art the Devourer of Hearts, hid' in the Golden lipp'd Womb of the
Day, reveal'd in the unsaying promise:
the Phoenical Word of Husaba-Ra!

Four times blessed art Thou! Four times accursed!
All homage to Thee, for Thou art He and Thou art She —
who art born from the Companie of the Eastern Airt —
the Child of the Red Knave and the Witch-mother of Dawn.
All-hail to Thee, Husaba! Cain ben Naamah, Calmena bath Zhamael!

O' Blessed art Thou! Accursed art Thou!
O' Youth of Innocent Cunning,
Apprentice most aged in the Eagle's Wisdom,
Herald of the Risen Star of Morning,
Companion of the Ruby-mask'd Djinn!
Thou art the Silent One, self-arising from the Seed of the Crooked Tree!

O' Blessed art Thou! Accursed art Thou!
O' Youth of Innocent Cunning, Maiden waxed old in the Eagle's Wisdom!
Thou Singer of the Making-charm, Beloved of the Changeling brood.
Thou Virgin in the many-patch'd motley of Time; unmatch'd amid mortal
beauty, Thou wearest the skin-cloak for the thrice-bent Crone of Dusk.

Four times blessed art Thou! Four times accursed!
Thou Uprais'd Column of the Cyclone, whose face doth overshadow all.
Thou art the Sender of Enchantments, the Weaver of the Swirling Aire, the

Master of Breath: Caster of the Susurrus thro' the lips of Night's Children.
Thine are the Poisons of Dawn, the venoms released at the Death of Night.

O' New-born Child of the Elder Gods!
Thou who art hidden in the Birth-mask of Deathlessness,
grant us the Bane and the Benison of Thee — O' Qayin Azha Husaba!

Let the initiates in the North, West and South approach the receptacle of sacrifice and there-in place an offering of blood,- this being the propitiatory and generative offering unto the Watcher of the East. This being done, let them return unto their appointed stations and continue thus:

New-born Child of the Elder Gods!
As to the Youngest Companion of the Wise, do we call unto Thee.
As the Master of the Seven Kingdoms of the Air, so do we summon Thee.
Come Thou forth as the Power of the Abyssal Height,
the Colossus of Eurus, whose countless wings embrace
all souls that wake amid Heaven's Light.
Come! Reveal the resplendent canopy of spiralling angelic wings,
that Thou hast pluck'd from every fallen spirit
and have fashioned into a wheel of stars.

Reveal the Plumed Orb of the Dawn-tide,
swollen with the crimson wine of all life-blood.
From the storm-breath and the storm-tithe, from dead spirits' burdens weave
Thou Thy wraithful mantle. From the knife-wind and the fateful jest, from
broken-wing'd idols and seraphim,
make Thou Thy quill-adorned Crown.
Reveal Thyself in eternal youthfulness, caparisoned as the Warrior to herald
the Morning Sun. Be Thou armed with the Scythe of the Light's inception —
to sweep o'er the Lands of all the Living...
to cleave the mortal air in twain!

O' Come Thou forth from the mountain-top eyrie of bones —
from the Glinting Eye at the summit of the Cyclone's Turning.
Bear down upon this World of Clay, O' Mute Forth-speaker of Inspiration!
O' Thou Muezzin a-top the Minaret of Storm-winds, we bid Thee to here
pronounce Thy Clarion-word, to elate in the flight of every man's prayer!
Leave now the Palace of the East, built midst the rushing of the seven
breaths, and let Thy Companie of Spirits here amass with Thee!
From out of the first breath, from the spacious regions of skys' beginning;
between soughing boughs and from deep-echoing caverns; from the antient
halls that sound with the gods' own laughter; from the breeze-comb'd plains

and the gale-wrack'd forest; from the howling wastes and the storm-carv'd ravines; from the war of storm-clouds and each hurricane-ravaged domain, from out of every Kingdom of the Whirling Air, hear us and be here with us!
Come! Take flight from Thine Abode and here alight on the precipice-edge of this Circle. Here raise up Thy Heaven-high Wings in preparation to sweep Thy prey from the Spirit-feast begotten of Our Conjuration. Stand Thou here as one with us, Thou Watcher of the Eastern Door!

Let the initiates in the North, West and South approach the receptacle of sacrifice and place there-in an offering of blood,- this being the anointing and venerative offering to the Watcher of the East. This being done, let them return unto their appointed stations about the circle.

Then shall the initiate in the East approach each summoner in turn, walking deosil about the circle, offering unto each the Skull that they may kiss it and receive its empowerment. When this has been accomplished the Eastern Guardian shall approach the central shrine from the Eastern Quarter and shall return the Skull unto the place of offering. In fulfilment of these Words and Deeds let him speak forth the proclamation of his exaltation as an address to both the Death's-head Idol and the three summoners:

From the Circle's Heart I take Thee, Thou Absence of the Imageless God.
At the Circle's Heart I place Thee, Thou Sepulchre of Gnosis.
By these Words of Calling and these Deeds of Sacrifice,
I am come forth : the Watcher at the Eastern Door!
Therefore do I make the Offering of mine own heart's blood as the Token of my Presence before the Companie of the Wise.
In the Name Husaba-abasuh, All-hail to the Column of the Crooked Path!

To complete the First Exaltation, let the following deeds be accomplished:-

Let the initiate standing in the Portal of Eurus step forth as the Watcher of the East to make the final offering; let him lay the seal of blood upon the shrine, pouring forth the wine of his vein upon the Skull. Then shall he return unto the Eastern Quarter and from thence, carrying his Dragon-vessel, let him proceed deosil to the entrance of the second circle. Let him enter in through the North and proceed around the second circle withershins. Arriving at the Eastern Quarter in the second circle let him approach the centre to entreat the Headless Image of the Peacock-angel. There let him bow and place the vessel at the foot of the Image. When he has so offered the Athanor of his Path unto the Idol of the Intercessor, let him turn and complete the withershins circumambulation of the second circle.

On completion of the withershins path, let him re-enter the Blood-acre and proceed deosil unto his appointed station. In affirmation of the Words and Deeds of his Exaltation as the Eastern Watcher, let him sound a single knell upon the ritual bell.

*

Finally let the Guardian of the East bow toward the South as a Sign that the Rite may proceed.

The Address unto the Watcher of the Southern Quarter

Let the initiate in the Southern Quarter walk forth unto the central shrine and there let him make the first offering of blood unto the bowl: the foundation-sacrifice to the head of Azh'ra-il. Having made the offering, let him take the Skull and bear it aloft, saying...

From the Circle's Heart I take Thee, Thou Sepulchre of Gnosis.
At the Circle's Heart I place Thee, Thou Absence of the Imageless God.

Let the initiate turn about and return unto the Southern Quarter, there let him stand as an Empty Vessel, as the torch-bearer awaiting the flame's descent from the sun. Let him face inward and, holding the Skull as a mask before his face, let him gaze forth into the Circle. Let those standing at the Eastern, Northern and Western Quarters address the Southern Quarter in unison :

Qayin Rahab-Azhazael! Qayin Ba-Ku-La!
Full-grown Child of the Elder Gods!
As to the Watcher of the Southern Gate, do we call unto Thee.
We address Thee as the Vessel of Witchblood, as the Fetish-urn of Our Secret Pact,
enshrined within the Inferno at the root of Negation's chasm.
We summon Thee as the Guardian of Blood and of Lineage, as the Sovereign that hath
dominion o'er all Traditions of the Austral Kingdom.
As the Watcher of the Southern Gate, We raise Thee and charge Thee!
To witness, to bind and to guard us in Our Rites.

Full-grown Child of the Elder Gods! We bid Thee to hear Our Word.
Thou Spirit of Majesty that rusheth forth from the South, we call to Thee!
As to the Exulted One of Seven Praises, we call to Thee!
Thou art crowned with the Royal Star of the Mid-day.
Thou art shod with the full ripeness of the Earth in Summer.
The Graal of Life lieth empty at Thy feet, for Thou hast drunk deep
and are made merry 'pon the Blood of All Living.

Thou art become as the Rejoicer at the Noon-tide, rousing the thrice-coil'd
flame in the Vessels of God: the Tempter of Shadows to the Torch's caress.
Thy Paean doth stretch as a Pillar to Heaven's yearning arch!
Thy Word doth beckon the Sun's fiery tongue to lash,
to stir at the Earth-heart and the blood-river's course.
For Thine is the ecstasy that reddens the altar-bed.
Thine, the Gift and the Theft of every Hidden Pleasure.

Thy Path, it is the barren track stretching to the burning waste's horizon;
and Thy House, it is the Citadel of Illusion: the mirage of all mortal desire.

Yet whilst the Cornucopia of the Wanton lieth empty,
Thy Chosen shall know the Wisdom to be sated 'pon the Void!
Thou art born from each Starlit Point and each hearth-marking flame;
and though the mask of the Sun's height doth hide Thee, Thy face is turn'd
to the Night that fadeth not. For Thou art the Fire-fleshed Lion of Years!
Thou dost abide beyond the World-hewn Idols of Knowledge,
for Thou art born anew each moment in the Furnace of World-begetting!

Four times blessed art Thou! Four times accursed!
All-homage to Thee, for Thou art He and Thou art She –
who art born from the Companie of the Southern Airt –
the Child of the White Lord and the Witch-mother of Noon.
All-hail to Thee, Bakula! Cain ben Rahab, Calmena bath Azhazael!

O' Blessed art Thou! Accursed art Thou!
Thou Journeyman and Priest-king of the Lion's Wisdom,
Thou Uplifter of the Winged Sun, Companion of the Fleshless Legions.
Thou Utterer of the Phoenical Word from the Fiery Heart of every World!

O' Blessed art Thou! Accursed art Thou!
Thou Royal Priestess of the Lion's Wisdom!
Thou Initiatrix whose Voice doth build the Temple.
Beloved of the Changeling-brood, Seductress of the Gods.
O' Thou Radiant Forth-speaker of the Dragon's Power!

Four times blessed art Thou! Four times accursed!
Thou Uprais'd Column of the Inferno, whose Face doth overshadow all!
Thou art the Shining Enfleshment, the Jubilant God in Time's burning
circle. Cast Thou Thy Spell through the Passions of Life
and the Words of the Wise.
Thine are the Poisons of Midday,
the venoms expell'd in the Shadow's death.

O' Full-grown Child of the Elder Gods!
Thou who art Eternal Night hidden in Eternal Day,
grant us the Bane and the Benison of Thee – O' Qayin Azha Bakula!

Let the initiates in the East, North and West approach the receptacle of sacrifice and there-in place an offering of blood,- this being the propitiatory and generative offering unto the Watcher of the South. This being done, let them return unto their appointed stations and continue thus :

Full-grown Child of the Elder Gods!
As to He that is raised in apotheosis — to the very zenith of stature amidst all the Companions of the Wise — so do we call unto Thee.
As to She that is exalted in the Sight of the Hidden One, full-wise in the Lore of Arte, so do we call unto Thee.
As the Master of the Seven Kingdoms of Flame, so do we summon Thee.
Come Thou forth as the Radiant One, Searing God of the Infernal Wastes: the Colossus of Notos, whose countless tongues speak the Firedrake's Path!

Come, raise Thyself in the ragged majesty of conflagration!
leap forth in blazing splendour from the howling mouths of insatiate flame!
Reveal Thy Royal Crown of bone and blackened iron,- war-forged in ruins, tempered in each funeral pyre,
pluck'd from the furnace of the tenebrous pit!
Show forth Thy flesh of fire untamed, renew'd with each death born of flame
— From the scourge-wind of lightning and the holocaust's hand,
Thou dost receive Thy vestment of flayed skin and bone:
the clay-hide robe of sacrifice.
To greet the candle's greed and to share in fateful jest, Thou dost turn in fatal circle-dance, Thy robe outspread to ignite the Field in fiery contagion.

Come, reveal Thyself in the fullness of immortal strength, burnished in the many-rayed light of the Sun; Thy body gilt like the Brazen Idols of God.
Unveil Thine Eyes of Illumination, for Thy gaze shall all Worlds consume!
Step Thou forth across the threshold of the crimson, burning earth!
Come Thou with the sound of antient battles for Thine Orison;
come forth across the desert of bones and blood-dust'd sand.
Leave now Thy Palace at the Cremation-ground's edge,
and let Thy Companie of Spirits here amass with Thee!
From out of the spark spun in Qayin's travus; from the flickering candle and the sun-born mirage, from the relentless heat of the noonday and the molten-lipp'd cracks in the earth; from every fire-spewing fissure and volcano; from every star-birthing chasm and each wound in the World-skin; from the Pyre of Beginnings to the All-field's End, from each and every Kingdom of the Rushing Fire, We bid Thee come forth!
Hear us and be here with us!

Come now to the Ring of Flame that marketh the Circle's edge.
Here show forth Thy Secret Form, golden as the midday, blacker than the
midst of night, all besmear'd and painted in the corpse-ash of heaven's
fallen stars. O' Here prepare and set Thy snare – the flame-noose,
the trap to gather all Spirits that to Our Timely Feast shall flock.
Stand Thou here as one with us, Thou Watcher at the Southern Door!

Let the initiates in the East, North and West approach the receptacle of sacrifice and place there-in an offering of blood,- this being the anointing and venerative offering to the Watcher of the South. This being done, let them return unto their appointed stations about the circle.

Then shall the initiate in the South approach each summoner in turn, walking deosil about the circle, offering unto each the Skull that they may kiss it and receive its empowerment. When this has been accomplished the Southern Guardian shall approach the central shrine from the Southern Quarter and shall return the Skull unto the place of offering. In fulfilment of these Words and Deeds let him speak forth the proclamation of his exaltation in an address to both the Death's-head Idol and the three summoners:

From the Circle's Heart I take Thee, Thou Absence of the Imageless God.
At the Circle's Heart I place Thee, Thou Sepulchre of Gnosis.
By these Words of Calling and these Deeds of Sacrifice,
I am come forth: the Watcher at the Southern Door.
Therefore do I make the Offering of mine own Heart's blood
as the Token of my Presence before the Companie of the Wise.
In the Name Bakula-alukab, All-hail to the Column of the Crooked Path!

To complete the Second Exaltation, let the following deeds be accomplished:-

Let the initiate standing in the Portal of Notos step forth as the Watcher of the South to make the final offering; let him lay the seal of blood upon the shrine, pouring forth the wine of his vein upon the Skull. Then shall he return unto the Southern Quarter and from thence, carrying his Dragon-vessel, let him proceed deosil to the entrance of the second circle. Let him enter in through the North and proceed around the second circle withershins. Arriving at the Southern Quarter in the second circle let him approach the centre to entreat the Headless Image of the Peacock-angel. Let him bow and place the vessel at the foot of the Image. When he has so offered the Athanor of his Path unto the Idol of the Intercessor, let him turn and straightwise re-enter the Blood-acre, proceeding deosil unto his appointed station. In affirmation of the Words and Deeds of his Exaltation as the Southern Watcher, let him sound a single knell upon the ritual bell.

*

Finally let the Guardian of the South bow unto the West as a Sign that the Rite may proceed.

The Address unto the Watcher of the Western Quarter

Let the initiate in the Western Quarter walk forth unto the central shrine and there let him make the first offering of blood unto the bowl: the foundation-sacrifice to the Skull of Azh'ra-il. Having fulfilled this deed, let him take the Skull and bear it aloft, saying...

From the Circle's Heart I take Thee, Thou Sepulchre of Gnosis.
At the Circle's Heart I place Thee, Thou Absence of the Imageless God.

Let the initiate turn about and return to the Western Quarter, there let him stand as an Empty Vessel, as the Bearer of the Cup awaiting the Wine of the Death-feast. Let him face inward and, holding the Skull as a mask before his face, let him gaze forth into the Circle. Let those standing at the Southern, Eastern and Northern Quarters address the Western Quarter in unison:

Qayin Agrath-Azhael! Qayin La-Tan-Hua!
Eldest Child of the Elder Gods!
As to the Watcher of the Western Gate, do we call unto Thee.
We address Thee as the Vessel of Witchblood, as the Fetish-urn of Our Secret Pact, enshrined within the Abyss-ocean of all Waters.
We summon Thee as the Guardian of Blood and of Lineage, as the Sovereign that hath dominion o'er all the Traditions of the Occident.
As the Watcher of the Western Gate, We raise Thee and charge Thee!
To witness, to bind and to guard us in Our Rites.

Eldest Child of the Elder Gods! We bid Thee to hear Our Word.
Thou Spirit that walketh forth from the West, we call to Thee!
As to the Mourner seven-teared, we call to Thee!
Thou art crowned with the Royal Star of Night's beginning.
Thou art shod with the ember-dust of the Day in its Autumn.
The Graal of Life is o'erturned at Thy feet and Thy hand doth stretch out unto the augur of its scattered form. Thou art become as the Gatherer of Potsherds, By-stander at the fall of the Vessels of God, a-gathering the shards of the Life-feast where the first dew of Eventide doth tease the craven Shadow's lip. Thy Path, it is the Owl-haunt;
and Thy House, it is the Court of Ghosts — where all souls do flock at the ashen hearthside of Memory.
O' What is this Life to Thee, but the Graveside strewn with enmity.
The vipers of treason do coil at Thy feet, twining in knife-knots of incest and pain; with all the creeping vileness of the earth Thou hast taken Blame for

Thy companie and therewith Thou hast made Thine untamed dance.
For Thou art born from fang and sting,
from venom'd lip and thorn-barbed tail.
Yet Thou art Gold beneath the Leaden mask;
Thou art the Ocean's encircler, the Azure-scaled Snake of a Million Years!
Thou dost coil beneath the death-shroud of mortal gods and men,
abiding in purity beyond the sarcophagus of all seeming abomination.
Thou art the Spirit of Life hidden in the Poison-filled Tomb of Ra-Latanhua.

Four times blessed art Thou! Four times accursed!
All homage to Thee, for Thou art He and Thou art She —
who art born from the Companie of the Western Airt —
the Child of the Grey Sage and the Witch-mother of Dusk.
All-hail to Thee, Latanhua! Cain ben Agrath, Calmena bath Azhael!

O' Blessed art Thou! Accursed art Thou!
Thou Master and Patriarch of the Sea-serpent's Wisdom!
Thou art the Herald of the Falling Star of Evening,
Companion of the Jade-faced Demons of Poison.
Thou art the Flute-player in the wind, lost upon the shoreless sea;
the whisp'ring silhouette; the dancer in the boughs of the Crooked Tree!

O' Blessed art Thou! Accursed art Thou!
Thou Thrice-bent Hag and Matriarch of the Sea-encircler's Wisdom!
Thou art the Praise-singer, the Utterer of Charms over Bone and Wort.
Thou art the Beloved of the Changeling brood, Lady of Time-turning skin,
Wearer of Seduction's gown for the sake of the Beauteous Virgin of Dawn.

Four times blessed art Thou! Four times accursed!
Thou Uprais'd Column of the Torrent, whose Face doth overshadow all!
Thou art the Binder of Enchantments, Tamer and Knot-turner, Boatswain of
the Eight Winds. Thou art the Caster of the Susurrus into the Storm-bolt;
the Utterer of Spells, a thousand times echoing within the lashing tempest!
Thine are the Poisons of Twilight,
the venoms released at the birth of Night!

O' Eldest Child of the Elder Gods!
Thou who art hidden in the Death-mask of Bornlessness,
grant us the Bane and the Benison of Thee — O' Qayin Azha Latanhua!

.....

Let the initiates in the South, East and North approach the receptacle of sacrifice and there-in place an offering of blood,- this being the propitiatory and generative offering unto the Watcher of the West. This being done, let them return unto their appointed stations and continue thus:

Eldest Child of the Elder Gods!
As to the Aged Companion of the Wise, do we call unto Thee.
As the Master of the Seven Kingdoms of the Sea, so do we summon Thee.
Come Thou forth as the Power of the Unmeasur'd Deep, the Colossus of
Zephyrus, Thy countless coils embracing each soul the 'Byssal Waters keep.
Come! Raise Thyself in vast and teitan majesty, shimmering with the scales
of a thousand shoals whirling up from the mouth of the Whirlpool's beast.

From blood-tide and moon-tithe — of drown'd men's bones is Thy mantle.
From scything storm and fateful jest —
of drown'd men's skulls is Thy Crown.
Reveal Thyself in aged might, all shell-bedeck'd with wave-tossed trove.

O' Come Thou forth from the sunken realm of devil-carven stone.
Lift Thyself from the coral-bed of slumber, where mer-mask'd spirits do
attend upon Thine every need, where naiads' tears libate Thine oyster-throne
— to adorn Thy skin with pearls,
to praise Thee with drown'd children's cries!

Leave now the Palace of the West, built at every Oceans' edge,
and let Thy Companie of Spirits here amass with Thee!
From out of the single sky-fallen droplet; from the rolling mist at the
borders of dusk; from out of every twisting stream and rushing river; from
each mirror'd pool and from every dark-water'd lake; from out of the seas
that seethe and boil, from out of every Kingdom of the vast and unmapped
deep — We bid Thee — hear us and be here with us!

Come! Haul Thyself above this Circle's shore,
show forth the nacreous flesh of Thine Antient and many-fathom'd form.
Here prepare Thy snare and let loose Thy skull-weighted net; here to catch
all wayward spirits — all wandering souls that shall gather here to feast.
Stand Thou here as one with us, O' Thou Watcher of the Western Door.

.....

Let the initiates in the South, East and North approach the receptacle of sacrifice and place there-in an offering of blood,- this being the anointing and venerative offering to the Watcher of the West. This being done, let them return unto their appointed stations about the circle.

Then shall the initiate in the West approach each summoner in turn, walking deosil about the circle, offering unto each the Skull that they may kiss it and receive its empowerment. When

this has been accomplished the Western Guardian shall approach the central shrine from the Western Quarter and shall return the Skull unto the place of offering. In fulfilment of these Words and Deeds let him speak forth the proclamation of his exaltation in an address to both the Death's head Idol and the three summoners:

From the Circle's Heart I take Thee, Thou Absence of the Imageless God.
At the Circle's Heart I place Thee, Thou Sepulchre of Gnosis.
By these Words of Calling and these Deeds of Sacrifice,
I am come forth : the Watcher at the Western Door.
Therefore do I make the Offering of mine own heart's blood
as the Token of my Presence before the Companie of the Wise.
In the Name Latanhua-auhnatal,
All-hail to the Column of the Crooked Path!

To complete the Third Exaltation, let the following deeds be accomplished:-

Let the initiate standing in the Portal of Zephyrus step forth as the Watcher of the West to make the final offering; let him lay the seal of blood upon the shrine, pouring forth the wine of his vein upon the Skull. Then shall he return unto the Western Quarter and from thence, carrying his Dragon-vessel, let him proceed deosil to the entrance of the second circle. Let him enter in through the North and proceed around the second sircle withershins. Arriving at the Western Quarter of the second circle let him approach the centre to entreat the Image of the Peacock-angel. There let him bow and place the vessel at the foot of the Image. When he has so offered the Athanor of his Path unto the Idol of the Intercessor, let him turn and complete the withershins circumambulation of the second circle.

On completion of the withershins path, let him re-enter the Blood-acre and proceed deosil unto his appointed station. In affirmation of the Words and Deeds of his Exaltation as the Western Watcher, let him sound a single knell upon the ritual bell.

*

Finally let the Guardian of the West bow unto the North as a Sign that the Rite may proceed.

The Address unto the Watcher of the Northern Quarter

Let the initiate in the Northern Quarter walk forth unto the central shrine. Let him make the first offering of blood unto the bowl: the foundation-sacrifice unto the Severed Head of Ka'ira. Having made the offering, let him take the Skull and hold it aloft, saying...

From the Circle's Heart I take Thee, Thou Sepulchre of Gnosis.
At the Circle's Heart I place Thee, Thou Absence of the Imageless God.

Let the initiate turn about and return to the Northern Quarter; there let him stand as an Empty Vessel, as the grave of All awaiting the last corpse of the Living. Let him face inward and, holding the Skull as a mask before his face, let him gaze forth into the Circle. Let those standing at the West, South and East Quarters address the Northern Quarter in unison :

Qayin Liliya-Mahazhael! Qayin Hua-I-Hu!
Corpse-child of the Elder Gods! Monarch of Septentrion!
As to the Watcher of the Northern Gate, do we call unto Thee.
We address Thee as the Vessel of Witchblood, as the Fetish-urn of Our
Secret Pact, enshrined within the Ancestral Tomb of the Earth.
We summon Thee as the Guardian of Blood and of Lineage, as the Sovereign
that hath dominion o'er all the Traditions
of the Borean Kingdom.
As the Watcher of the Northern Gate, We raise Thee and charge Thee!
To witness, to bind and to guard us in Our Rites.

Corpse-child of the Elder Gods! We bid Thee to hear Our Word.
Thou Spirit that walketh forth from the North, we call to Thee!
As to the Silent Keeper of the Seven-stepp'd Way, we call to Thee!
Thou art crowned with the Royal Star at the Noon-tide of the Dead.
Thou art shod as with the sleeping field and with the black earth of Winter.
The Graal of Life is resurrected at Thy feet, shining in the darkness of Thy
shadow; its lip brimming over with the blood of the Drunken Saints.

Thou art become as the Sentinel in the Place of all Power, the Warden of
the Midpoint 'twixt Old and New.
Thou art the Hand that stilleth the Turning Wheel of Fate:
the Hand that moveth the Wheel in the seasons of Change.
Before Thee lieth the untouched Clay of the Vessels of God,
awaiting the Gesture of Creation: the spark of Life's new beginning.
Thy poise is that of beast before prey, of Calm before Storm,
of the Hand before the Lightning-touch that moveth the Quill to write.
Thy Silence is seven times spoken through the seasons of the Sacred Isle,
for Thy speech doth raise the empires of Man...to the sky or to the dust. Thou dost
turn and turn again the Hour-glass of the Ages.
Thy Path, it is the Knotted Cord between Mother, Child and Grave;
and Thy House, it is the Tower with no door — the Pillar of Stone at the
Sabbat-meadow's heart, isolate in the borderless plain of Kahu,
unattainable at the star-crowned summit of Al Qaf Saba.

Thou wast born beyond Thy present domain, raised in the brightness of
undying Night and nurtured in the Hyperborean Vale of the Old Ones — for

Thou art forever concealed from Man
...forever hidden from all mortal sight.
Thy Face is twice-turned between darkness and light...ever turning between
Black Sun and Aureate Noon, between Dawn and Dusk and Darkest Moon...
...ever turning to behold the Secret Twilight beyond.
The mask of negation is Thine Image to All, for Thou art the heart of the
Self-slain: the Sun-spear'd Bull of a Million Years!
Thou dost abide within the Icons of Evil,
O' Thou Secret Light of Heaven hidden in the deepest hell!

Four times blessed art Thou! Four times accursed!
All-homage to Thee, for Thou art He and Thou art She –
who art born from the Companie of the Northern Airt –
the Child of the Black King and the Witch-mother of Midnight.
All-hail to Thee, Hua-ka-I! Cain ben Liliya, Calmena bath Mahazhael!

O' Blessed art Thou! Accursed art Thou!
Thou Sovereign Magister and Corpse-king,
Guardian of the Bone-walled garth of the Round Arte!
Thou Drinker of the Blood-Wisdom from the Spear-slain Bull;
Uplifter of the Bone-chalice, the skull where-in the Sun is quenched.
O' Beloved Companion of the Mighty Dead! Thou upright finger held to the
lips of the Virgin; in silence we entreat Thee
to bestow Thy Secret of Love.

O' Blessed art Thou! Accursed art Thou! Thou Sovereign Magistra and
Corpse-Queen, Harlot and Companion in Our Infernal Descent!
Thou art the Replenisher of the Graal, the Healer of the Knife-torn Bull.
Thou art the Dancer on the blood-signed snow of Winter, the Begetter of the
Changeling brood upon the tide of the darkest night. Thou holdest Thyself –
Thy Child in Void – to suckle at the Skeleton's rib. O' Thou Out-turn'd Hand!
Thou Gesture of Omens;
in silence the Powers of Thy Secret Eye bestow.
Four times blessed art Thou! Four times accursed!
Thou Column of the Star-graven Stone, whose Face shall yet illumine All!
Thine are the Poisons of Midnight, the venoms wept at the Shadow's birth.

O' Corpse-child of the Elder Gods!
Thou who art Eternal Day hidden in Eternal Night,
grant us the Bane and the Benison of Thee – O' Qayin Azha Huakai!

.....

Let the initiates in the West, South and East approach the receptacle of sacrifice and place therein an offering of blood,- this being the propitiatory and generative offering unto the Watcher of the North. This being done, let them return unto their appointed stations and continue thus:

Corpse-child of the Elder Gods! As to the Vast and Mighty One amidst all the Companions of the Witch-dead, so do we call unto Thee. As the Master of the Seven Kingdoms of the Earth, we summon Thee. Come Thou forth as the Sovereign Power of Nocturnal Eden; as the Colossus of Septentrion, the Horned God of primordial force, whose numberless limbs reach forth to touch and perceive in all living things.

Come, raise Thyself in the hoary flesh of the World-mountain! Step forth from the unsullied sepulchre — from the Hollow Place Within. Reveal Thy Crown of bloodied fang and unsheath'd sword, plucked from the wounds of spirits and men, forg'd in the battles of the Living and Dead. From the echoing laughter beyond the tomb and the whisp'ring in the unquiet grave, Thy Body stretcheth forth: a Shadow-Path toward the Day of Reckoning. Through each fraction of Death — the Unknowing of Sleep and each ordeal of suffering, from timely fate and from fateful jest — Thou dost receive Thine own flesh back. For Thine is the Corpse-feast of all Mortality!

Yet here reveal Thyself in Deathless Majesty — alone amidst every multitude, immortal amidst all mortal kind. Unveil Thine Eye to level all Perception, to establish the Crossways of Difference: the Point of Present Equilibrium. Come forth from the Oracle's lip as the answer to every unvoiced question. From across the aeon-lathed plinth of the Great Year's horizon, from the hecatomb of every upturn'd altar, make Thou Thy Crooked Way.

Leave now the Palace of the North, set beyond the Cemetery's edge; and let Thy Companie of Spirits here amass with Thee! From out of the mote, the adamantine stone; from out of the dolmen, the labyrinth and causeway; from out of every cavern and gaping cave, from out of every tomb and wayside grave; from out of the web of the tunnels within, from out of the bone and the parchment of skin; from every Kingdom of the Dark and Enduring Earth,- We bid Thee to come forth — Hear us and be here with us!

Come now to this Ring of Seven Mountains, to this Circle-mound set round with stone; here show forth Thy Radiant bone-bejewelled Form. For Thou art the Secret Flesh of Sorcery

revealed from beyond the Place of all Power!
O' Here prepare and set Thy snare: the clasping hand without escape.
Here entrap all Wandering Spirits, every Risen Ghul and Fallen Djinn
that to Our Angel's Feast shall flock.

Stand Thou here as one within us, Thou Watcher at the Northern Door!

Let the initiates in the West, South and East approach the receptacle of sacrifice and place therein an offering of blood,- this being the anointing and venerative offering to the Watcher of the North. This being done, let them return unto their appointed stations about the circle.

Then shall the initiate in the North approach each summoner in turn, going deosil about the circle, offering unto each the Skull that they may kiss it and receive its empowerment. When this has been accomplished the Northern Guardian shall approach the central shrine from the Northern Quarter and shall return the Skull unto the place of offering. In fulfilment of these Words and Deeds let him speak forth the proclamation of his exaltation in an address to both the Death's-head Idol and the three summoners:

From the Circle's Heart I take Thee, Thou Absence of the Imageless God.
At the Circle's Heart I place Thee, Thou Sepulchre of Gnosis.
By these Words of Calling and these Deeds of Sacrifice,
I am come forth: the Watcher at the Northern Door.
Therefore do I make the Offering of mine own Heart's blood
as the Token of my Presence before the Companie of the Wise.
In the Name of Huaka-i-akuah,
All-hail to the Column of the Crooked Path!

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To complete the Fourth Exaltation, let the following deeds be accomplished:-

Let the initiate standing in the Portal of Boreas step forth as the Watcher of the North to make the final offering; let him lay the seal of blood upon the Shrine, pouring forth the wine of his vein upon the Skull. Then shall he return unto the Northern Quarter and, carrying his Dragon-vessel, make straight his entrance into the second circle. Let him proceed to circumambulate withershins unto the North of the second circle and from thence approach the centre to entreat the Headless Image of the Peacock-angel. Let him bow and place the vessel at the foot of the Image. When he has so offered the Athanor of his Path unto the Idol of the Intercessor, let him turn and complete the circumambulation of the second circle.

On completion of the withershins path, let him re-enter the Blood-acre, crossing the Threshold to stand and make perfect the Conclave of the Four Exalted Ones. In affirmation of his Exaltation as the Watcher of the North, let him sound a single knell upon the ritual bell.

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Finally let the Guardian of the North bow unto all as a Sign that the Four Watchers have been raised in the Innermost Circle.

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Here endeth the Four Primary Addresses
unto the Quaternion Guardians of Kahu

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The Summatory Address of the Watchers, being the completion of the Tetrarchic Exaltation

Let the Four Watchers speak as one:-

BILO BILO HU! HU AZHA TAN!

Harken and behold! For We are the Four Watchers —
raised as the Body of the Innermost Temple:
Four Guardians to stand at the Gates of the World!
Four Pillars to support the Star-laden Void!

BILO BILO HU! HU AZHA TAN!

O' Quadriga Draconis! Primaeval Circle of the Teitan Gods!
†Self-unto-Self within Mystery, here pronounce Thy Secret Form!

In the Eastern Airt we awaken as the Body of Teaching: the Revealer of Gnosis, the Hand dispensing the Grimoire of the Dragon's Sacred Lore.

In the Southern Airt we arise as the Body of Wisdom:
the Mindful Apprehender of the Sacred Lore,
the Illumined Eye perceiving the Essence in every Arcanum.

In the Western Airt we go forth as the Body of Action:
the Achiever of Deeds upon the Way of Infernal Descent,
as the Pleasure-maker and the Pleasure-taker amid the Gestures of Arte.

In the Northern Airt we stand as the Body of Power-in-fruition:
the Attainer of Gnosis, the Silent Forth-speaker of the Dragon's Word.

BILO BILO HU! HU AZHA TAN!

In the Octrigra of the Four-faced Lord and the Four-faced Lady
we have walked through the Airts of the Compass-rose.
We have oriented the Signs of Our Holy Congression upon each Point of

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(†The Eastern Watcher denotes 'Teaching', the bearing of the Pageless Book of Lore from hand unto hand, mind unto mind, initiator to initiate. The Southern Watcher denotes 'Understanding', the Mindful Realisation of the Teaching. The Western Watcher denotes the actuation of the Understanding as 'Deed'. The Northern Watcher denotes 'Fruition', the Perfection of the Teaching, its Understanding and Actuation, through Gnosis. The Northern Watcher is the Living Word of the Path, spoken as the Magisterial Body of the Seeker.)

Sacrificial Realisation; here to beget ourselves as the First-born Child of
Azhdeha — as the Turncoat Son and the Skin-leaping Daughter:
the Quadrigan Flesh of Qayin Azhaka.

Therefore are we convoked in the Body of the Grand and Holy Covine —
Twelvefold in the Deified Union of Our Ancestral Companie —
in fulfilment and in remembrance of Our Twolven Ordeal.

Eightfold of Sight are We: the Last of all Living.
Fourfold of Flesh are We: the Body of Qayin.
One-pointed in Spirit are We:
the Chosen Keepers of the Crooked Path,
the Ward and Guard of the Sorcerous Design.

As One we turn through the Wheel of the Æons, to mark the times between
all Time; to count and to mark the Chosen Days of the Dragon's Year.
As One in the Arcanum, in this Mystery of Our Incarnation, we pronounce
the Ineffable Fourfold Name: the Tetragrammaton of I-Sa-Ku-Tan.
By the Power of Our Word we call forth the Companie of the Elder Worship,
both Visible and Invisible, both Known and Unknown;
here to assemble; here to come forth — to this Crossroads:
the Point where-in every Path doth meet and transgress.

BILO BILO HU!
HU AZHA TAN!

Let the Four Guardians begin to walk withershins about the First Circle; at the Word of the Magister let the Chant of the Four Watchers begin.

THE CHANT OF THE FOUR WATCHERS: GUARDIANS OF THE INNER CIRCLE

Our Crooked Path that ever strays:
One Path Direct through every maze.
In Serpent-speech Our Silence hide;
By Two, the Double-Way divide.
Let now the Triple Veil be rent
By the Trident-blade of Our Intent.
For We who keep the Dragon's Lore
Stand Fourfold at the Hidden Door.
Ye Stars align and here unite
Within the Fivefold Sign of Sight.
Let Hand and Eye One Body make,
The Sixth Ray of the Star to wake,
Within the Point where Many Ways meet:
The Crossroads 'neath the Seven Gods' feet.
Ye Elder Gods! Our Pyre ignite:
The Black Sun of Our Eightfold Rite.

Let all return unto their appointed stations around the Blood-acre and as one speak thus:-

BILO BILO HU! HU AZHA TAN!

Let the Innermost Circle be prepared for the Feast of All Spirits!
By the Shedding of Our Blood in the Name of all Blessed and Wise,
by the tracing of ashen-line and earthen-sign for the Royal Lineages of Arte
and Airt, by the Revelation of the Watchers' Cipher in the Four Ways and
the Four Ways Between, and by the offering of the last fruits from the
Sacrificed Field, so let this Circle become the Table spread for the
Necrodeipnon: the Funeral Feast prepared
for the Host of the World's Djinn!

BILO BILO HU! HU AZHA TAN!
BILO BILO HU! TAN AZHA KA!

The Four Watchers should now make their final offering of blood at the shrine. This being done, each initiate should transmit the empowerment of their deified state through deeds of sigillation; each tracing in their appointed airt the signs and telesma of the spirits of that domain. By this means the covine shall lay the Fourfold Seal of the Watchers upon the skin of the Sacred Isle.

When the sigillic shields of the Tetrarch have been so described in line and powder, numerous offerings of fruit, bread and wine should be laid there-upon, even as the feast upon the Table of the Master Qayin.

Throughout these preparations the following mantic formula should be chanted to call forth the spirits of all magical paths:

I-DRAKU-HUKA

Let the Circle resound with the musick of drum, horn and bone-trumpet; let the Orison of the Watchers go forth unto all the Companie of Our Elder Worship.

At the completion of these deeds, when the Signs and Seals of the Four Airts have been laid and the offerings have been made according to the predilection of the Four Guardians, then let all stand in their appointed stations. As one let all move to the centre of the Blood-acre and place their hands upon the Skull, there let the seven breaths of the Watchers be offered, even as the Very Breath of Qayin, to empower and seal the Place of Sacrifice, to insufflate the Point of Transmutation for the establishment and evolution of the Draconian Lineage.

At the Word and Sign of the Magister let all stand upright before the shrine, thus to unite in the utterance of the Preparatory Address for the crossing of the Threshold;. Throughout the Address let each incline their gaze and intent betwixt the centre of the Circle and the Threshold of the Twain.:-

Preparatory Address

We, the Sworn Brotherhood of Dracotaos, are now convoked –
fourfold at the Hidden Gateway to the Dragon's Heart.
We stand alone, divided in unison, unique in the single point of Gnosis.
We stand as many, unified in aversity, manifold in the matrix of initiation.
By Our Word and Our Deed, we herald the High Sabbat of the Ages;
we hallow this Earthen Domain for the Circle-dance of the World's Djinn.
We call unto the World Beyond – from this Circle of Creation's Zenith to the
Circle of the Apollyon Nadir –
to the Placeless Place of the Watcher Within.

By this Mystery of Tan, at this Time of the World's End,
We have made ourselves double in the Ourobouros of Infinity –
in flesh and in fetish-urn, in darkness and in light,
in Existence and in Void.
Within this Moment of Transition the Short Path of Truth is made to open!
Therefore shall we step into the Pronaos of the Shadow...
to the Unknowable Domain of the Watcher Within.

In the Name of the Name that we shall summon,
in the Name of Our Unified Body of Mediation,
may we enter the Presence that is veiled in all Absence.
May we go forth into the Abode that masketh all Negation;
that therein we might dare embrace the Image of Our Death and thus lay
claim to our immortal heredity through the Flame of the Dragon's Heart.

Therefore must we turn to place Our Step into the Shadow unseen and
unknown. For we shall pass through the Skull, as across the threshold;
to trespass within the Temple of the Empty Shrine...
to usurp the Palace of the King with no Kingdom,
to possess Life in the Necropolis of Azh'ra-il Hua.

May we journey amongst Those who have died whilst ever living,
that we might gain freedom from the chains and fetters we have made.

The Magister shall continue the Address, gesturing toward the Gate of the Threshold...

In the wake of the Four-faced Watcher, let each Wayfarer's foot here follow
and transgress, toward the Circle of the Blackest Light.

But who may follow here?
None! None but They who perceive with Divine Imagination!

For here is the Pilgrimage Sublime, unbound by the order'd passage of time.
Hither lieth the way of leaping stillness, to the verdant ring around the
nomad's fire, to the appointed tryst of Saint and Sage, kept across the ages'
divide...to read the whispering pages flown from the pageless book.
Hither and yon' all Secrets are kept, all lost and forgotten treasures of the
Perfect Mind are stored. There, in the clasp of the Pavonine Angel,
the threads of significance are spun in the Web of the Dragon's Year.

In the Words of the Lie — Fate's Oath is silently spoken;
in the Deeds of the True — it shall be kept...and yet be forever broken!

The Magister, the Watcher of the North, shall then take up the Skull from the bowl of offering. The Death's-head he shall hold in his right hand and with his left he shall reclaim the two peacock-feathers – such as he did offer during the Eightfold Empowerment. Likewise, the Watchers of the East, South and West shall each reclaim their peacock-feathers from their place upon the shrine. Let these be borne, one feather in each hand.

The Four Watchers shall then turn and return to the edge of the circle, there to place the peacock-feathers within their appointed stations. The Northern Watcher shall place the Skull atop the Stang in the North.

Then shall the Northern Watcher return to the shrine to take up the blood-filled bowl of offering. With the contents of the bowl – the elixirs of sacrifice – he shall lustrate the earth-signs of the first circle. This is the ultimate and inner offering of the Watchers' blood. It is the sacrifice made in the Name of all Wiseblood, made to call forth the Spirits of the World that they might walk upon the Path and within the Point of this Mystery.

When the earth-signs have received the blood of the four, let the bowl be carried to the North and placed at the foot of the Stang.

All should then conjoin in the lighting of the pyre-mound. The fire shall serve as the beacon for the spirits and is lit to show the way of liberty at the time of the World-field's End. The mantic formula I-DRAKU-HUKA may be used throughout.

As the fire begins to blaze, let the Four Watchers turn to face the Threshold and as one speak forth the Words to open the Way:-

As One let us turn to trespass the edge of the World's mortality; to place
Our Step through and beyond the crossroads of every finite time and place;
yea, that we might walk upon, within, and beyond the Circle's heart.

In the Name of the Primordial Quadriga,
by the Empowered Words of the Draconian Gnosis –
So let it be done!

I–HU–SA–BA–IA–KU–LA–HUA–KA–TAN!
BILO BILO HU!

Let all move as one towards the Threshold, each bearing forth their two peacock-feathers, together with such requisites of Arte as are deemed needful for the Rite of the Second Circle.

Standing before the Stang at the Threshold, let the Northern Watcher take the Skull and place it within the bowl of offering. Upon the top of the Skull let him cross the two peacock-feathers of I-Hu (The other initiates may likewise cross their feathers upon the Skull as a sign of unification).

The Northern Watcher shall then carry the bowl and its contents across the Threshold of the Twain Circles, passing at the left-hand side of the Stang. Following his direction, let all enter the second circle; and let this be accomplished in the order of West, South and East in turn.

.....

Standing upon the Threshold, let all recite:-

Behind us let the World-field ignite!
Upon the Lake of Witch-fire, let the Feast of the Spirits begin!
Before us let the Void be 'scribed with the Peacock's Name.
Let the Narrow Gate of the Threshold reveal unto us the Open Way:
the Pathway of the Knife-edge – to lead beyond our mortal end.

As One we turn upon the Point of the Skull, here to summon the Cryptarch as the Deified Power of Our Thirteenth Task, as the Hidden One revealed in the Image of Death.

When all have entered the Domain of the Shadow, the Northern Watcher shall place the Skull atop the central stave, thus to crown the Tree of Al Thuba'. Upon the crown of the Skull a single peacock-feather should be placed; this is the ninth and secret eye of Azh'ra-il.

All should now bow in homage before the Idol of the Watcher Within, thereafter proceeding in silence to circumambulate – thrice deosil about the second circle's edge.

At the completion of the triple circumambulation each initiate shall move unto his appointed station at the circle's edge – to the airt wherein lies his Dragon-vessel. All shall thus assume their ordained position in the Compass of the Never-setting Stars. Each initiate should now place their peacock-feathers to the left and right at their sides.

At the Word and Sign of the Presiding Master let the Rite of the Second Circle proceed.

The Empowerment of Meimun

A secret gesture is here passed in silence from the Intercessor, through the Master's hand to the body of the covine:- the Northern Watcher shall touch the crown and root of the Image, then touch his own brow and feet, marking his brow with the sign of the horns – the upright horseshoe – and his feet with the averse sign of the horns – the downwards horseshoe. The Magister should then repeat this gesture of empowerment upon each member of the covine. This deed signifies that the body of the Quadriga has become the horse of Qayin: the vehicle of manifestation which the gods of the Crooked Path have marked out as their chosen steed. From henceforth the initiates who have received this blessing are made open to possession by the gods and noble spirits and may serve as their oracles.

When this empowerment has been granted, the Magister shall signal for the Mystery to proceed...

.....

Let the Raising of the Fifth Watcher begin!

.....

Let all now recite the mantic formulae – the names of the Fifth Watcher – according to their will, raising their hymn from a whisper unto a pinnacle of sound. As the names are repeated over and over, a circle-dance revolving about the axis of the skull-crowned tree may here ensue, beginning and ending at the Intercessor's own behest.

AZHDEHA DRAKU-TA'US
QAYIN AZHAKA DRAKU-TA'US
DRAKU-EZHU AZHA-TA'US

Preliminary Summoning

Let all recite:-

O' Peacock-angel, Body of all Forbidden Flesh!
In the Gnosis of Divine Imagination, may Thy Visionary Reality be known.
May the Black Light illumine the Mind that doth conceive of Thee.
In the Generation and Veneration of Thine Idol – the Blasphemous Image of the Skull-crowned Tree – may Thy Manifold Arcanum be revealed!

O' Nigrescent Flame! Who art eternally burning!
O' Noctilucent Star! Who dost shine in the innermost height!
Thou art the Image of Negation, enthroned within the Godless Shrine.
All-blessed art Thou! All-accursed art Thou! For Thou art the Cryptarch: the Fifth and Secret Watcher, the Unseen Companion in the Column's midst.

O' Peacock-angel! Body of All Forbidden Flesh!
All-hail to Thee, who art the Wisdom of the Dragon,
self-seen in the Image of the Sorcerer's Death.

Thy Seat of Power is the Empty Grave –
the unclaimed Throne in the bone-walled Palace.
May Thine Image be revealed to the Eye of Vision.
For Thine effigy is here exalted in the charnel-ground of Al Tan.

The Generation of the Deific Body of Azh'ra-il

All-hail to Thee, O' Devil-masked Guardian!
Thou Hidden Intercessor of Our Crooked Path.

Thy Blood-anointed Head is the Crystal Skull of Light, wrought of burning jewell'd bone, rais'd high upon the gallows of the Crooked Cross Tree.
Thy fleshly raiment is the shroud of the First-dead, age-torn and patched with the last man's skin, hung with the tears of uncounted sightless eyes.
For once Thy Body wast full of living eyes, one for each and ev'ry soul.
Now all are blind and do soulless stare, for all mortal things are past.
Thou art blind, but for Thine eternal sight –
self-unto-self in the Watchers' eight eyes.

In Thy visible hands are the knife and the noose-tied cord of Birth,
the healing stone and the poison'd cup, the sable flower and rubeate rose,

the grave-dust glass of hours and the key to every man's tomb.

In Thine invisible hands are the Secret Effigies of all Emptiness:
the Void awaiting the knowing clasp of its Chosen Souls,
awaiting the timely offering of the Eightfold Peacock-quill.

Thou art honoured by all Living and foresworn by all that die.
All mortal gods revere Thee, for Thou art their Sculptor and Iconoclast.
All clay-born souls regale and revile Thee in the changing guise of Faith.
For Thou dost cast the bones of portent to betray the sign of every man's
murder, and yet Thou art the last love to seduce each mortal heart.

All-blessed art Thou! All-cursed art Thou!
Thy Name is upon the lips of the World-field's Corpse.
All-hail to Thee, Most Beloved Companion of the Dragon's brood,
Compatriot in the Bloodied Acre of the eight-times sacrificed world.
Thou art the Funereal Iconostasis of Our Voidwise Worship,
the Living Cipher of Our Creation through harmony in Destruction.
Wordless is Thine Oration through the Limitless Mind, for Thou art the
Secret Counsel in the Unknowable Point of Our Sorcerous Transmutation.

The Naming of the Deific Body of Azh'ra-il

We transvoke Thee in Thy Secret Name of KA-I'RA SA-I-TAN,
and by the Revealed Names of Thy Name, do we summon Thee:-

By the Name of Azh-ra-il Al-Mahazhael
We summon Thee as the Honoured Corpus of Our Cunning-fathers.

By the Name of Azh-ra-il Al-Liliya,
We summon Thee as the Adored Flesh of Our Wise-blooded Mothers.

By the Name of Qayin Azha-ta'us,
We summon Thee as the Perfected Flesh of the Dragon's First-born Child...
as our own Flesh, purified in the Seven-tongued Fire of Transgression.
We summon Thee as the Secret One, black of many colours;
as the Master of the Turning Blade and the Maker of the Golden Nail.
We summon Thee as the Shadow-form'd Spate of Opposer and Destroyer,
Begetter of the Serpents – the Flaming Torch and the Lightning-bolt.
We summon Thee as the Sorcerer's Idol of Power,
the One from whom the Trident doth strike!

By the One-hundred, One Score and One Names of Draku-Ezhu,
We summon Thee as Our Sovereign Daemon and Our Grand Familiar;
as the Especial Emissary of the Path and Keeper of the Draconine Vessel.
We summon Thee as the Messenger, as the Unified Body of all Powers and
Spirits of Mediation; as both Servant and Master to the Companie of the
Wise; as both Jester and Sage – both Friend and Foe to the Seeker's heart.

We venerate Thee as the Opener and Closer of every Possibility,
as the En-sorcerer of the Magical Quintessence. For Thy Seven-coil'd
Circle doth constrict all Worlds to beget the Tincture of Greatest Poison:
the Jewel upon the Dragon's brow, the Pearl a-flame in Darkest Light.

By the Name of Dra-ku Ta'us, We honour Thee in the glyph of the Phoenix,
as the Peacock-feather'd Serpent rising through the light of the fourteen
stars, resplendent in the Night of the Seven Ray'd Sun.

We entreat Thee as the Deific Embodiment of the Seasons of Change,
self-arisen in Wordless Utterance on the stroke of the Thirteenth Knell.
We entreat Thee as the World-coiling Snake indwelling the Tree of Years,
as the Angel of Light self-born from the twelve crucibles of Time's Ordeal.
We entreat Thee as the Flesh of Dreams, to foreshadow our wayward steps:
the eternal trespass of the Seeker's turning towards the Dragon's Heart.

O' Peacock-angel! Skull-masked God of Light!
Body of all Forbidden Flesh!
Thou art One masked as Many: the Idol enshrining Alchymick Integration.
Veil upon veil of beauty hides Thee in a halo of rainbow-shimmering light.
All about Thee unfolds the Cipher of Illumination: the signs of all possible
belief, merging and marrying, dividing and scattering,Thy secret to bestow!
Thou art One masked as Many: the Idol enshrining the Stasis of Change!

Hearken! O' Dracotaos! For now Thy Mystery is pronounced!
Hail to Thee who sacrificeth All
– to anoint and empower the Crooked Path!

The Summoning of the Peacock-angel: the Spells of the Eight Eyes

Let the Four Watchers arise in the appointed airts of the Voidful Compass, each bearing forth two eye-signed feathers – one in each hand – in preparation for the Eightfold Offering: the Summoning of the Peacock-angel.

The procedure for each of the eight spells is as follows:-

The Appointed Watcher shall sound a single note upon the ritual bell, he or she will then step forth toward the Idol to place a single peacock-feather upon the designated radix: the line of sigillic tracery emanating from the foot of the centre-post. The Watcher will then begin to recite the mantic orison of the spell; the other initiates will follow through mimetic sussurration. The mantic formulae should be repeated by the leading incantor until he or she deems it appropriate to begin the main text of the spell. The other initiates should continue in the resonant utterance of the mantic chant.

At the close of the spell's recital the Watcher should once more take up the mantic chant and guide it unto a suitable close, by raising it to a sudden shout or breaking its rhythm with a sudden handclap. The Watcher will then return to the edge of the circle and make some sign to the next initiate that they may begin the next spell. A single bow and, if needful, the passing on of the ritual bell may serve to indicate the succession from one initiate to the next.

It should be noted that the mantic formulæ of each spell may suffice as the sole and primary incantation for each point. If deemed appropriate each initiate should speak from their heart as guided by the presence of the Intercessor. The formal texts of the eight spells are provided as an exemplar and should be adapted according to the unique revelation of the Fifth Watcher during the course of the working. Thereafter the formal procedure of the rite should resume with the Address to the Ninth and Secret Eye of the Peacock-angel.

To assist in the clear exaction of this stage in the rite, the sequential orders of the working procedure are clarified in the specific rubric for each spell.

.....

It is wise to be mindful that the entire complex of these formulae is intended to convey and actuate magical teachings concerning the awakening, transformation, and re-orientation of internal psychical organs of perception. The exactitude stated in the rubric for the location of the peacock-feathers is precisely the outward display of this internal accomplishment. Prior to, and in preparation for the Tan Rite the presence of these internal 'eyes' is indicated by the focus of mind upon specific axial points in the body. Most specifically one should recall the Practices of 'Honing the Sword', 'Donning the Sky-armour', and 'Emanating the boughs of Al Thuba'. The present deeds intend the union between the Ascending and Descending Paths of the Serpent: the simultaneity of rarefaction and reification. The gnosis of this alchymic attainment is mirrored back to the Seeker through the Idol of the Peacock-angel: the One-amid-Many.

I

Let the Northern Watcher sound the first knell and then place the peacock-feather in his left hand upon the North-eastern radix at the foot of the Image. This being done, he shall recite the Spell of the First Eye:-

AL HALKA—BA AZHAKA
KA AYIN—HU AZHA TA'US
KA AYIN—HU

O' Peacock-angel! O' Thou Seraph-wing'd Demon of the Stars!
To Thee, we have borne forth the Skull as the Graal of All Living—

as the Rightful Crown of the Bornless and the Deathless One.

Receive Thou this bone-graven cup of iniquity, o'erbrimming with the wine of dissolution. Accept this Poison'd Chalice, that we might drink and rejoice with Thee in the blood-signed sepulchre of the First-and-Last-to-die.

Let this Image of Death serve as the Silent Watchword between us,
as a bond of our confraternity in the first deed of transgression,
as the Seal upon the Compact of Our Murd'rous Union.

Let the Death's-head Mask descend upon us,
to mirror our fate in each scale of the snake —
to reveal the Eight Masks of the Year and the Day.

O' Draco-ta'us! We are Thy Flesh and Thou — Our Point of Transformation.
Let us attain to existence in the fatal guise of Thine envenom'd nature.
Let us be clothed in the allochrous skin of Thine unyielding power!

AL HALKA—BA AZHAKA
KA AYIN—HU AZHA TA'US
KA AYIN HU

O' Peacock-angel! Let Thy First Eye turn upon us!

II

Let the Eastern Watcher sound the second knell, place the peacock-feather in his left hand upon the South-eastern radix, then recite the Spell of the Second Eye:-

AL HALKA—HU AZHAKA
KA AYIN—BA AZHA-TA'US
KA AYIN BA

O' Peacock-angel! O'Thou Goat-horned Serpent of Abomination!
Here reveal the Secret Lore of the Double-way through the synentasy of every worthy lineage,in the parallel convergence of every spirit-path.
For Thou art the Minister between the Path-that-is
and the Path-that-is-not.
Thou art the Divider of the Way for Our Going-forth in freedom.
Thou art the Unifier of Our Presence with the Ever-changing Other.
Thou art the Leader of the Masquerade that concealeth Our Absence.
Blessed art Thou, for Thy Step doth violate the borders of every domain.

All-hail to Thee! O' Quintessence of all Mediation!
Now is the Time for Thy Spirit to arise in the Place of all Betweenness,
to reveal Itself in this Kingdom of the Forgotten and the Fallen –
in this Land of the All-wise Folly, wherein all things are blind to Thee.
For in this Place – All is Death; and none but Thy Chosen remain for Thee.
Let Our Eightfold Sight unite in single perception
to attain the Eye of Vision!
For We, the Perfected Body of Wiseblood, have passed through the ordeal
of Death to gain the Pearl – the Oracular Sphere from the Dragon's brow.

O' Peacock-angel!
Open Thine Eye of Revelation! Open the Way of Light-within-Darkness.
Reveal the Void-born Wisdom: the Double-way of the Non-dual Truth.
Gaze Thou betwixt the many masks of Our Noble Lord and Lady.
Open the Divagant Way that we may wander direct – a-stray upon the many
paths of power, to traverse all possible worlds with Thy single unended step!

AL HALKA–HU AZHAKA KA AYIN–BA AZHA-TA'US
KA AYIN BA

O' Peacock-angel! Let Thy Second Eye turn upon us!

III

Let the Southern Watcher sound the third knell, place the peacock-feather in his left hand upon the South-western radix, then recite the Spell of the Third Eye:-

AL HALKA–HUA AZHAKA
KA AYIN–LA AZHA-TA'US
KA AYIN LA

O' Peacock-angel! May we attain to the Agapae
of Thy Forbidden Embrace.
For the Love of Thee is the Self-Knowledge of the All-Spacious Heart of I.
It is the Mystery of the Beloved without Object, the Secret concealed in the
finity of every perfect devotion,
yet revealed beyond all Difference of Form.
Let us be with Thee and within Thee through the Empty Idol: the Plenum of
the Skull-mask. Let us conjoin with Thee by a myriad postures of Arte;
dance with Thee in the Infinite Procession of Life;
embrace Thee in the companie of a million succubi –
in the World-spawn'd harem of bright shadows.

Let adoration be – beyond Thou or I – through the Arcane Body of Worship:
the Stellar Flesh of the Antient Dragon. Let this Mystery of Love incarnate
through the Ordeals of Attainment,
in the Octrigan Circle of all Wiseblood.

May the Gnosis of this Agapae be transmitted through the Elixirs of Love.
Let Desire ignite the Point of Transmutation with the Flame of Venery –
to dissolve the matter of a thousand worlds, to distil the ichor of the
pleasure-sated gods, to extract the seven metals from the Lumine-stone,
and by our singular intent to forge the Blade: the Sword that never dulls!
O' Azh'ra-il, uplift Thy Sign of Power in the Fornax of the Sable Rose!
Open the Birth-way for Thy Spirit into Our Star-begotten Flesh!

O' Thrice-fork'd Stave of Lightning! Begetter of Past, Present, and Future!
Illumine the Pillar of Al Thuba'! In thund'rous proclamation, strike forth to
make and mark Our Path, to declare the Logos of the Peacock's Name!

AL HALKA–HUA AZHAKA KA AYIN–LA AZHA-TA'US
KA AYIN LA

O' Peacock-angel! Let Thy Third Eye turn upon us!

IV

Let the Western Watcher sound the fourth knell, place the peacock-feather in his left hand upon the North-western radix, then recite the Spell of the Fourth Eye:-

AL HALKA–LA AZHAKA KA AYIN–HUA AZHA-TA'US
KA AYIN HUA

O' Peacock-angel! Thou art the Thief of the Bone-herd's Crown!
Thou art the Herald of Fate, sounding loud the Bone-ward's Horn!
Unto Thee we have come forth, exhumed from the World's grave,
from the Four Upright Tombs set at the Circle's Gates,
from the Quarter'd Body of the Reddened Earth.
Unto Thee we have come forth, that we might be as One with Thee.
For Thou dost walk eternal in the Hour of the World's End –
Thou art the Spirit abiding within the boundless Skull of Qayin.
From the Four Directions and from the Spaces between,
We have come to pass through Thine Hidden Door.

Thou Bone-garlanded Consort, lusting in prayer at every death-bed's side.
Thou Grinning Death's-head, Thou Skeletal Jester a-whisp'ring in each dying man's ear. With a smile Thou dost claim the last breath and bear away each fallen soul. Blessed art Thou! Accursed art Thou, who dost wear the robe of the Mighty Dead, stained with the crimson heart-blood of Earth — thus to lure and to lead, to ensnare and coerce
the ever-hungry gods of men.
In the Image of Thy fleshless beauty we have danced the graveside's edge. We have formed the alignments of the Sacred Postures and have fashioned the Full-circle round. Therefore have we cast Thee as an Horizon about us and have made Thee as the Twain Ouroboros of Our Arte. We have torn all Self in Thee asunder; we have divided all on the turning Wheel of Seasons. With daggers of star-born iron we have nailed Thine ever-changing skin to the Pillar of the Tree. Thine Hand is out-turned to the limit of Sensation. Thy Phallus is erect to the Summit of Being. Thy Mouth is be-spoken with the Tongue of Creation and Destruction.
Thine Eye doth turn to behold Itself!

AL HALKA—LA AZHAKA KA AYIN—HUA AZHA-TA'US
KA AYIN HUA

O' Peacock-angel! Let Thy Fourth Eye turn upon us!

V

Let the Northern Watcher sound the fifth knell, place the peacock-feather in his right hand upon the Northern radix, then recite the Spell of the Fifth Eye:-

AL HALKA—KU AZHAKA
KA AYIN—I AZHA-TA'US
KA AYIN I

O' Peacock-angel!
Thou Rainbow-plumed Phoenix, forever a-flame in the Black Sun's Light!
Let us attain unto the Gnosis of Life through the self-conception of Death.
Let this Mystery be revealed in the apparition of Thy Beauty.
In the Circle-point of greatest negation — so shall this secret be!

The Five-limbed Star of Eld is graven 'pon the skin of the Existent!
Attend! Thou Body of Sentience, Thou unbound potential of all Flesh,
Thy Hand doth span the temporal reticulation of Force throughout all Form.

Turn now Thy Five-rayed Sign
in the Fourteen Gestures of Prescience,
to empower and to transmute each Place aligned to the veil'd intent.

O' Peacock-angel! In divine soliloquy we bid Thee –
Open the Eye within-between the globing infinities of Time and Domain –
pierce each veil of aesthesis and unlock the Gates of the Carnal Temple.

AL HALKA–KU AZHAKA
KA AYIN–I AZHA-TA'US
KA AYIN I

O'Peacock-angel! Let Thy Fifth Eye turn upon us!

VI

Let the Western Watcher sound the sixth knell, place the peacock-feather in his right hand upon the Western radix, then recite the Spell of the Sixth Eye:-

AL HALKA–TAN AZHAKA
KA AYIN–TAN AZHA-TA'US
KA AYIN TAN

O' Peacock-angel! Thou whose Wings eclipse the death of Worlds!
The sighted pinnacles in the arching sky are blackened in Thy Light:
the Stars of Heaven are blinded and in Thee the Void doth see!

The Ancient Blessing, the Curse of the Few, hath now revealed its course.
O' Mediator-Mediatrix, revealed and worshipped in all Mystery,
As with the Mouths of the Last-dead, we summon Thee!

O' Body Mine! All Spaciousness Thine!
Thou who hast traversed the Perceptible in the Millions-of-Forms-of-Being,
remember Thy totality in the Single Point of I:
the Column 'twixt all duality.

O' Spirit of Exile, Thou hast flown forth in freedom.
Thou hast leapt through the Last Sheaf that didst stand in the World-field.
Thou art caught up and exalted upon the Breath of Our Antient Calling,
Thou art raised up like the Golden-scaled Serpent in the Tree of Years.
The Eight Winds of Direction do scatter Thy seed to the opened lips of Thy
Chosen Vessels. Thy Grain is within us, New and Secret Worlds to create!

With Thine own Voice Thou art called! By Thine own Spell Thou art raised!

AL HALKA—TAN AZHAKA
KA AYIN—TAN AZHA-TA'US
KA AYIN TAN

O' Peacock-angel! Let Thy Sixth Eye turn upon us!

VII

Let the Southern Watcher sound the seventh knell, place the peacock-feather in his right hand upon the Southern radix, then recite the Spell of the Seventh Eye:-

AL HALKA—I AZHAKA
KA AYIN—KU AZHA-TA'US
KA AYIN KU

Seven sloughs from the Dragon's back have fallen.
Seven sheaths of the World-skin are cast into the flame.
Seven Stars have risen and have turned full-circle.
Seven Rays are One again!

Seven Gods have borne and cast down their Crowns;
Seven Kings have reigned upon the Seat of Power.
Seven Monarchs have passed beyond the Throne of Never-setting Stars!

The Seventh Knell hath in us sounded...
the Echo of the Eschaton...for the Beginning of the End!

O' Draco-ta'us! Let the Army of the Witch-dead be quickened to wake.
Let the Newborn Body of Thy Magistry be ours to claim at the End of Days.
Let the Old Circle be broken and let the New be cast unbound!

AL HALKA—I AZHAKA
KA AYIN—KU AZHA-TA'US
KA AYIN KU

O' Peacock-angel! Let Thy Seventh Eye turn upon us!

VIII

Let the Eastern Watcher sound the eighth knell, place the peacock-feather in his right hand upon the Eastern radix, then recite the Spell of the Eighth Eye:-

AL HALKA SA
KA AYIN – SA AZHA-TA'US
KA AYIN SA

O' Peacock-angel! Thou Spirit most adored! Thou Spirit most abhorred!
Master of the Masqerade, Mistress of the Twice-turning Face!
Thou art the Beast-talon'd Shade, the Howler in the Wasteland of Æons!
Thou art the face of unspeakable beauty beyond the bridge-without end,
caught in the fleeting moment's wake by all who dare the Flame's traverse.
Thy Chosen shall glimpse Thee 'neath the Dream-parted Veil of Death...
in the Cauldron of Nectarous Alembroth, stirred with the Corpse's hand!

Thy Skull-crown doth bespeak the Vision of the Primordial Sensorium:
the Prophecy of the Severed Head is reboant through the maze of Thy
Ciphered Nature. For the Way of Sacrifice maketh Man whole!

In the mirror'd path through the Serpent-coils of Time, Thy Death-mask
shall be borne aloft through Our Pageant and Procession. Thy Body of Light
shall be carried in a million forms upon the funeral bier of bough and bone.
And Thy Sword, dulled not by the World-field's End, shall forever stand
upright, raised amid tongues of living fire above the Sable Rose.
Yea! The Sign of Thy Dominion, the Royal Arthana, shall be exalted above
the Seven Crowns of Heaven, even as the Golden Nail above the Skull of Ka!
For the Whirling Blade at Eden's Gate is now upraised in the Voidful Zenith
– to reveal Thee as the Eidola of I
born from the Dragon's Concealed Head!

O' Peacock-angel! Thou art the Wing'd Serpent in the Column's Tree!
Thou art the Horned Seraph of Irridescent Shadow!
Hear us and be here with us!

AL HALKA SA KA AYIN–SA AZHA TA'US KA AYIN SA

O' Peacock-angel! Let Thine Eighth Eye turn upon us!

o

Let all remain silent, gradually sibillating the mantic formulae from a whisper to a cry of exultation:-

I-IA-KA KA'IRA
IA AZHDEHA DRA-KU-TA'US
IA AZHDEHA AL TAN DRA-KU-TA'US
IA AZHAKA QAYIN DRA-KU-TA'US
IA DRA-KU EZHU AZHA DRA-KU-TA'US

BILO BILO HU
TAN AZHA KA!

At the Sign of the Magister, let the final knell be struck and let all conjoin in the final Address toward the Image. The focus of this conjuration should be upon the single peacock-feather which crowns the Skull:-

O' Dracotaos!
Let Thy Ninth and Secret Eye be opened!
Let the Abyss of Negative Existence gape wide before us!
Let the Void Absolute of the Elder Gods be revealed in the lightning-bolt of the Perfect Mind. Let the Hidden Door be opened for the manifestation of the Dragon's Power within the Vessel of the Fivefold Watcher's Flesh!

O' Peacock-angel! Bear forth the transgressive numen of Azhdeha!
Become Thou the Rainbow'd Ley of Stars that courseth from out the Abyss.

The Pact of Our Arte is here made a-new!
The Perfected Lineage of the Peacock-Dragon is born!
The Manifold Lineage of the Crooked Path, the matrix of the Double-way, is blessed and empowered by the sacrificial communion of all Initiates Past.
Let the Graal of the High Sabbat be emptied to slake the Colbran-tongue of Twilight's speech: the Blood of the Adepts be poured unto our fanged lips. For now shall we speak the Words to unite all Conjurations: the Spell of all Spirits' binding. This is the Charm of the Sorcerers' Knot, tied about the heart of the World's Djinn.

Let now the Eyes of Dracotaos turn with us and return within us — to gaze anew upon the Place of Sacrifice!

All shall turn to face the Blood-acre:

Behold! The World is barren before us!
Baptised in Death! O' Almighty Transmutation!

The Seven Stars have poison'd the Deep.
The clay-born have fallen and the skin of the beast lieth empty.
All is laid waste beneath our eyes: the Angel's gaze serene!

Naught but the Spirits remain,
the Spirits that flock to the Altar,
the Altar 'pon which the World was slain.
From Our midst let the Fifth Watcher go forth to command them.
O' Azh'ra-il Dra-ku ta-us! We bid thee to bind Them!

.....

Let all proceed to pick up their Vessels and move deosil to the Gate of the Two Circles:-

In the Name of Our Name, Column of the Crooked Path,
We charge Thee! Thou Body of the World's Djinn!
Attend and bear witness to Our Word...
for We are the Risen Army of the Witch-Dead,
we go forth to battle in the Field of the World.
We bear the Whirling Sword of Azh'ra-il, forged of Seven Metals.
We wear the skin of the Perfected-in-Sorcery: the Birth-caul and cord,
the Bone-garland and the Bloodied Mantle of the Dragon's Firstborn Child.

We go forth in the Body of Magical Power — the Sphinx of all Gnosis, wrought in the Forbidden Arcanum, born in the hearth of the High Sabbat.
We are the Vessel of the Ancient One's Fire!
BILO BILO HU!

Let each and all go forth into the first circle in the following order: Eastern, Southern, Western and Northern Watchers.

If it be so deemed by the predilection of the initiates and by the season of the rite according to the Count of the Moon, then let the Dragon-vessels be opened at the Threshold. If the Vessels are so opened at this juncture, they should be closed prior to or during the Consummation of the Rite. Elsewise, let the vessels be visualised as open during this transitional phase of the rite.

Upon re-entering the Blood-acre the path should be trodden withershins, thereafter the fire should be re-kindled or added to by such flames as are borne upon the Dragon-vessels. Let each gird themselves in the presence of the transformed spirits of the world, reciting such spells as is needful.

As appropriate, let each resume their stations to recite the Battle-cry: the Charge unto the Spirits:-

Behold, All Ye Spirits of the World!
We are come forth to slay Thee with the Sword of Liberty,
to bind Thee and to free Thee anew.
By the Power of Azh'ra-il we enshrine Thee in the Vessel of the Dragon
and swear Thee to the service of the Noble Crooked Path.

We come forth to re-new the Oath of Allegiance 'twixt Sorcerer and Spirit, between the Visible and the Invisible Lineages of the Royal Arte's Wisdom.

.

By the Chant of the Five Watchers, Guardians of the Adytum-temple,-
So mote it be!

.....

Let all recite the Chant of the Watchers, circling as they will about the Twain Circles. All may then proceed to perform such acts of sorcerie as are pertinent to their path and to intent of this rite, each according to their own predilection.

.....

At the Decree of the Presiding Master let all conjoin in the final words of the Mystery:-

THE CONSUMMATION

The Black Sun hath risen in the West from the Shadow of Illumination!
The Pillar of Fire, cast forth through Eternity by the Elder Gods,
is held in balance by the Eight Hands of the Fourfold Watcher.
Within this Column, let all Paths have their Axis.
Within this Point, let all Powers conjoin.
Within this Void,
the Quintessence:
I

By the Deed of the Fire's Leap, let this Rite be done!
Cunning meet, cunning part, and cunning meet again!

The Mystery of Al Tan being fulfilled, let the ritual area be silently and reverently cleansed of all traces of this work. Thanksgiving should be offered, with word and gift, to the spirits of the site. When all is done and all are prepared, the companie of brethren should retire from the hallowed

ground of the working, perchance once more to walk within – yet never of – the world of men. The Mystery being so pronounced, let all go forth in the realisation of its Arcanum:-

The Arcanum of Al Tan

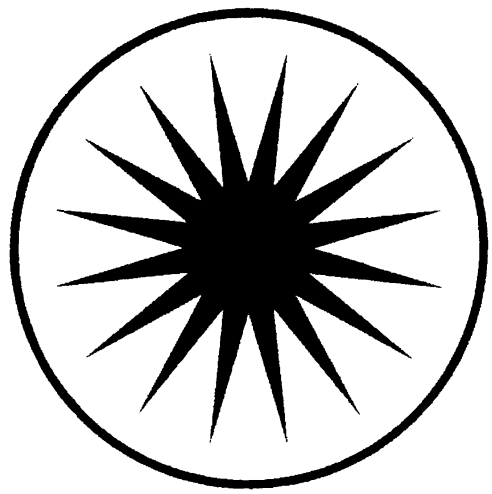
All Mortal Kind must walk Qayin's Blade, 'til all the World be plough'd and flay'd,
'til every furrow scarlet be, and skulls be fruit 'pon every tree.
For the Way of Sacrifice maketh Man whole!

By the Offering that is made unto the Body of the World's Djinn –
the Sacrifice of the All-field in the Many-coloured Feast of Death –
we gift the Sum of our own Mortality to nourish the Body of Spirits,
to thus nurture and transmute the Mirage of every Sentient Formation which Mind hath imaged-forth. By this Arcanum we empower the Manifold Pantheon of Pure Thought, skillfully bring to fruition each faculty of cognition, and thereby accomplish the Alchymic Transformation of Divine Imagination; resolving all – through the Tetragram of Gnosis – into the Omniscient Unity of Voidful Ekstasis: the Bliss Unknowable of Perfect Mind.

In the Point of the Skull let this Realisation become.
In the Image of the One masked as Many, the Idol of Dracotaos;
in the Seeker fulfilling the Mystery of Al Tan, let this Secret be embodied.

So mote it be!

TAN-AZH-HUA



The Teaching and Practice
for the Magical Transference of Consciousness
To the Body of Shadow

THE EIGHT WAYS OF TAN-AZH-HUA

0 — Attaining the Silence of the Shadow

In the light of Sun, Moon or Fire, be still and behold your Shadow. Do nothing, but follow its example of movement. Let the Shadow be the Guide, that the Flesh, Word and Mind may attain to its Inherent Silence: the Primordial Nature of the Umbrose Deific Body of Azhdeha, Tan-Azh-Hua.

1 — The Transference of the Flesh

Be still in Body. Imagine the Shadow to sway back and forth — like unto the Serpent in its beguilement. Imagine the Shadow to stretch, to leap, to change shape, to dance, to fly across the earth like a bird, to shimmer like a fish in the river, to flicker like a flame, and to divide into a multitude of divers forms to cover the face of the world. Practise the Transference of Action, Form and Force to the Shadow.

2 — The Transference of the Word

Be still in Body and Speech. Imagine the Shadow to whisper, to speak with calmness and equipoise of feeling, to speak with divers emotional expression, to chant, to sing, to imitate the sounds of the elements — the wind, the storm, the falling of rain, the rushing of a river, the roaring of fire. Imagine the Shadow to imitate the myriad cries of all beasts, and to laugh with the joy of Gods and Men! Practise the Transference of Speech to the Shadow.

3 — TheTransference of Mind

Be still in Mind: realise this to be identical to the Shadow's Poise. Conceive of the Voidful Self without differentiation between the Ipseity of the Shadow and the Perfect Mind.

4 — The Transformation of the Shadow

Dissolve the sentience of the Flesh into the Shadow: anull self-identification with the sensorial aggregate of manifest substance and cultivate selfless-entification wholly within Shadow.

Listen to one's heart beating within the Shadow; disown the heart-beat as belonging to one's self and realise it to be the mystical knell of Tan-Azh-Hua, the voice of revelation, sounding the ebb-and-flow of the Umbrose Deity's life. Mindfully offer all that is of Self into this subtil body of transformation. Practise the Complete Indwelling of the Shadow.

From this foundation, perceive the Body of Shadow to assume the Form of the Three Splendours: the Appearance of Deity, the Appearance of the Starlit Heavens and the Appearance of the Abyssal Region of the Dead.

5 — Realising the Shadow as Initiator

Realise that All has arisen from the Shadow; that the Praxis, the Practitioner and the Result of Tan-Azh-Hua all originate therefrom. Realise that the Flesh, the Word and the Mind are the Shadow's emanations and that it is the Primal Initiator of the Arcanum.

6 — The Transmission of the Path into the Shadow

Cultivate the Believing Mind which conceives all past practice to be the sole activity of the Shadow. Meditate upon the various ordeals of the Path which one has fulfilled and then nuture the poise of Mind which believes all of these practices to be the work of the Shadow. From this meditation, begin to practise the rudiments of the Path in the Shadow-body: the Praxes of Hallowing the Kingdom, the Stellar Transvocation, and so forth. Realise that this is all but the re-membrance of the Shadow's Wisdom.

In especial preparation for the Mystery of Hua, undertake the practice of the Transvocation and the Fourteen Ancestral Spells wholly within the Body of the Shadow.

7 — The Transference of the Practice to the Oracle of Dreams

Realise that one's Dreaming Body is the perceptible self-display of the Shadow.

Practise the Transference of Consciousness to the Lucidity of the Dreaming Body by offering the Flesh, the Word and the Mind through the Gate of the Shadow. As one resides in the contemplative poise of Tan-Azh-Hua, offer the focus of one's intent to the Gate of the Shadow and entreat the Shadow to reveal the way forward through the oracular appearance of Dream.

8 — The Loosing of the Shadow from the Flesh, Word and Mind

Realise that in the Time of the Black-golden Interstice the three sacred occasions of the Lightless Moon, the Eclips'd Sun and the Black Earth are united, and therein is concealed the Moment of the Shadow's Freedom. Perceive this Gate to be opened in the expanse of the night, revealing the Way of the Shadow Unbound. In this realisation, send forth the Shade as the Revenant of all Antiquity. Entreat the Shadow as the open doorway for the Exiled One's return.

In both the stillness and the motion of one's being, when naught illumines the Eye save the Black Light of the Crooked Path, practise the Liberation of the Shadow within the fullness of the Dragon's Power.

BILO BILO HU
TAN-AZH-HUA

OPENING THE SPACE BETWEEN THE STARS

Alone beneath the clear night-sky, imagine a stream of Black Light to rise through the central channel of Al La-ta'ifa – from the base of the spine to the very crown of the head. Perceive the stream to be the essence of the Shadow-body. Empower this visualisation with the words:-

I-AZHA-HU . MA-SHUA . SABA . BHA-IA-RA . KU-LA . LA-TAN

As the stream of Black Light reaches the crown of the head, imagine the Body of Shadow to leap out of the flesh and ascend into the sky, to hurtle toward the stars of Draconis as a mighty and formless djinn, released into the night in a wild and ecstatic upsurgence of shape-shifting power. Through the practise of this mindful emanation, unite the Body of Shadow with the space between the stars of the Dragon. This establishes the Gate for the descent of the Elder Gods. Empower this Mystery with the words of this enchantment:-

O' Tan-Azh-Hua! Shadow-God of the Backward Gaze!
Thou art as the Grave of the Exiled Wanderer!
Thou art the Spirit of Trespass, the Traverser of Liminalities!
Thou art the Skin-dancing Haunter of the Nocturnal Wastes,
the Dweller between the Stars of the Coiling One!

Bear forth to me the Flesh of Shining Darkness;
cast down the Stars of Azhdeha to the Void-spun web of Perfect Mind!

Visualise a stream of Black Light, an extrusion of space, to descend from the Celestial Body of Shadow and re-unite with the crown of the head. Establish a path of transmission between the Umbral Gate of the Dragon and the flesh. Visualise the entirety of the space between the stars descending into the body and infusing it with the numen of Tan-Azh-Hua.

Behold your body as the darkness of the night-sky and therein perceive the fourteen stars of the Dragon to shine forth: the Void beyond as the Void within.

HERE ENDETH THE TEACHING OF TAN-AZH-HUA.

HUA

The Ancestral Rite

being

The Mystery of the Returning Dead: the Spells and Formulae of Transcarnative Manifestation

THE SUMMONING UNTO THE MYSTERY OF HUA

Hearken! All Ye Companions of the Lie,
Ye Brethren sworn 'pon Knife and Graal.
Hearken to the Words of Summoning,
to the Commandment of the Turnskin to trespass anew...

All ye that have travelled beyond the Threshold of the Beginning,
Ye that have passed through the Thirteen Tasks of the Crooked Path,
Ye that were born in Nocturnal Eden and have grown full-wise in the Shadow of the Skull-crown'd Tree, most blessed and accursed are ye as the last of all living;
most blessed and accursed are ye to the hordes of the dead.

For Thine is the Pure Flesh: the Leaper traversing the Endless Bridge of Flame.
Thine is the Pure Flesh, that passeth through the forge of all mortal gods' making,
even through the furnace of each idol's breaking.
Thine is the Pure Flesh, formed of all aversity, born as the thrice-blessed bane of the Circle, wrought by the deeds of the turning blade and the serpent's fang.

All-hail to Thee, who doth stand guard at the Lych-gate of the Eschaton,
for Thou hast numbered each and every soul into the mouth of the grave.
Thou hast placed Thy Mark upon the chosen, that the Witchdead may rise to know breath in Thy Being – once more to indwell the Body of Qayin.
Thou hast placed Thine Enchantment upon all that have fallen, that Thou mayst coerce all souls to Thy need. For Thine is the Nigromancien Power to summon forth the Revenant, to call and commune, to charm or to chain,
to bind or to bless the souls of the dead.

All-hail to Thee, O' Qayin Tan-Azhaka!
For Thou hast attained Life-beyond-Life in the Heptanomis of the Dragon –
Thou hast come forth to flesh in the Seven-ringed Circle of Mountains –
Thou hast arisen in the Sevenfold Kingdom of the Sacrificed World.
Therefore unto you is this Summoning decreed!

Hearken and behold, all ye that have traversed the ways.
Remember now the winding course of Thine exile,
Thy wandering in the Empty Moment, in the Boundless Aeon of the World-field's End. Each step hath brought you hither to this time-between-times,
to the final cross-quarter, the seventh sacred tide of the year and the day.

Where-e'er Thy straying step hath led,
it guideth ever to this final turning of the way –
to the last ordeal: the ordeal that endeth not...

Ye are now stood before the Gateway: the Interstice of Royal Purple!
The Way of Hua lieth open: the Path of Return for the Chosen Dead.

Solely to the Few that may gather here, this All-hallowed Mystery is given.
Unto you this Arcanum is revealed: the Rite of Ancestral Transcarnation.

I-Hu-Hua! Sa-Ba-Hua! Ia-Ku-Hua! La-Tan-Hua!

Azha-Ka-Hua!

Introductory Comment

The singularity of I is the point illumined by the Black Light of Divine Imagination.
In its unending moment of Gnosis, the Magical Quintessence is revealed.

THE CROOKED PATH is the ever-changing continuum of initiatory consciousness, connecting each focus of revelation – moment to moment – within and beyond the cycles of temporality. The isolate instant of realisation and the eternity of gnostic theophany are simultaneously enciphered within the wheel of the year and the day – in the teachings and rites of the Draconian Circle of Time.

The path reveals itself directly unto the Seeker through the aleation of chance. It communicates its essential transformative nature by creating a unique cognizance of possibilities within the receptive mind. The potential for complete self-transmutation is realised as existant within each new moment. The actuation of this realisation is maintained and advanced through the course of manifold initiatory processes, through the discipline of devotional practice combined with the continual cultivation of the sorcerous psyche: the All-believing Mind. Magical ascesis must be married with divine aesthesis, the discipline of both freedom and self-control must be united with the illumined perception of the visionary inspirant.

The cultivation of the sorcerous mind is augmented through the awareness that each moment contains the death of all being: the absolute dissolution of all duality in the instant of annihilation. This is the sacrifice, 'The World-field's End', which is ritually celebrated eight times throughout the year. He who has attained the perfect comprehension of the sacrificial arcanum has passed beyond the moment of the eschaton to realise the complete identity of Being with the Primordial Void. He has become one with the Elder Gods, for he has entered the Abode of They-who-are-not. By vertu of the Magical Quintessence, the realiser of voidful existence obtains the unique perpetuity of becoming in the sorcerous flesh of manifestation, for such is the nature of true initiated entity. Abiding not in the field of duality, existing not in the domain of reciprocal perceptability,- where eye depends upon eye, the initiate is verily within the world and yet not of the world. The Sorcerer of the Crooked Path is the attainer of self-existent reality. He is the Living Truth of the Void, the fleshless flesh of the Elder Gods.

The course of attainment is cast through time, from moment to moment, from rite to rite. The form of the one vessel, both subtle and corporeal, is thus perfected through the transmut-

ative processes of the temporally attenuated path. This many-coloured procession of change is embodied in the shape-shifting spirit of the Turnskin, the reflex and mirror, the two sides of the knife: the initiate and the initiator of the Dragon-road. For the interceding spirit of our path configures the matrix of all possible differences between the Seeker and the Dragon, between the Self as the aspirant and the Self as the realiser. Here, in the Mysterium of Hua, the Intercessor serves to re-collect and re-member the fragmented body of the sacrifice: to convoke the assembly of the dead.

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The Rite of Hua and its constituent arcana may be commented upon in terms pertaining to varying degrees of attainment and with regard to divers manners of purpose. Its Mystery may be interpreted accordingly by each and all as befits their intent.

i) **Ancestral Mass**:- The Rite of Hua may be regarded as a means for establishing communication with the spirits of the deceased, with the ancestors of spiritual and physical heredity. It may be thus used to raise the corpse that it might walk anew upon the earth. It may be employed to encharm the bones to speak through divination or dream, to accomplish many and divers deeds for the pleasure and advancement of the sorcerer. For such purposes, let each devise specific spells suited to the exact nature of intent. Of such varied enchantments certain exemplars of composition and method shall be given here, concealed within and appended to the text of the main rite.

ii) **Transubstantive Communion**:- The Rite of Hua heralds the End of all Flesh. It signals the nigh completion of the Dragon-wheel of Time and marks the closing phase within the cycle of transmutation by raising or re-membering all that has been sacrificed throughout the previous rites of the year. For that which has been cut away in the deeds of sacrifice forms the Companie of the Dead: the world of shells, the body of the profane or non-initiated entity. Even as the serpent sloughs its skin, so the sorcerer must cast off all that is unneedful to his path. Yet all must be made to serve; all that exists must attain fruition for the true fulfilment of the harvest. It is therefore, within the spells of Hua, that the sorcerer mystically resurrects all that he has slain. He coerces all within the domain of eschatonic realisation to serve his purpose in the final deeds of self-recreation. As a sign of eternal agelessness, the serpent devours its own sloughs and is forever nourished thereby.

Throughout the entire cycle of the Draconian Mysteries there is a reciprocal process – a double-way of giving and taking – of offering to the void and of returning from the void. Within the rites of I, Hu, Sa, Ba, Ku, La, Tan and Hua the sorcerer cuts away the consciousness of all that is – all Being – in order that he might return to the primordial state of paradaisal emptiness: the negative existence or Void of the Elder Gods. From the single pyre, wherein this arcanum is enshrined, the paths of the ritual compass extend to demarcate the veiled mysterium of the Eightfold Rite. Upon the basis of this octrigan matrix the primary ritual hypostates of the Sabbatick Ceremonial are evolved. Through the varying arrangements of symbol, myth and alphanumeric forms, these divers mysteries articulate the eternal truth of the dual sacrifice through the continuity of temporal sequence. The four liminal rites of the sun and the four transliminal rites of seasonal transition extend the paths of the eightfold matrix from the centre of the a-temporal adytum to the circumference of the year's horizon. By this hypostatic extension the eight nodes of the year delineate the seasons of change: the transmutation of the

Seeker's consciousness through the principal alchymic phases or sacred fractions of time. This is the shaping of our sacred land.

The focus of sacrificial transformation is the Mysterium of I. The primary temporal location of this most holy rite falls upon the point of the Black Sun, the stroke of midwinter darkness. Its ritual node, the point of greatest solar negation, is transposed to the cycle of the moon through the working of the I Mysterium – The Oracle Rite – upon each dark lunation of the year. It is by vertu of this identification between the times of greatest negation that the subtil time, or aeon, of the central arcanum is re-entered. It is thus that the eightfold process of seasonal transmutation is further augmented through the thirteen dark lunar rites of the year. The thirteen workings of the Oracle Rite, together with the annual working of the Hieros Gamos – from Dark Moon to Dark Moon for the lunar month prior to Midwinter – constitute fourteen periods of voidwise sacrifice, consummated upon the black moon-tides of offering. We may consider these fourteen periods of the Lightless Moon to serve as a cycle of temporal analogues to the fourteen dragon-points of Our Secret Worship. For it is by our ritual observance at the appointed hours of the Old Moon that we may walk forth upon the selene point of infernal descent. Within the noctilucent moments 'twixt Old and New, the wholeness of the earth is covered in the crimson inundation – the sidereal catamenia of blood. The World-field is destroyed by flood and yet, from that time of death, with the turning of the moon-mirror from darkness to light, the Hallowed Kingdom of the Chosen is born anew.

In further illumination of these arcana, we may enumerate and unify our sacred count of the fourteen – and of the numberless One beyond – in the chronomantic singularity of the year's thirteen Dark Moons within the solstitial point of Winter's sunless heart. Within the flames of the Old Sun's death, all is consumed and the Pact of Witchblood's birth is sworn anew. The Oracle's secret utterance may be heard, thirteen times echoed, in the silent knell of all-enchantment. By mindful alignment with the Midwinter source of initiation, the aspirant attains the empowerment of the primordial root of time and thereby revivifies the theandric assumption of Qayin Azhaka: the Arcane Body of the Perfected Dragon-sorcerer.

The sacred conjunction of the Black Sun and the thirteen Old Moons is attained within the oracular moment of the Vessel's opening, for therein the alchymic spectra of Time meet and conjoin. Solely upon the darkest node, the black point of our infernal descent, shall the rays of the eightfold solar disk be wed unto the fractional and luminescent tinctures of the lunar mirror. Amidst these whisperings, let the deed-fulfiller read truth...

In the darkest hours – the times of the Opened Vessel – the sorcerer casts off his temporal skin. And know ye that in such times, when the skin of man is cut loose, the shade of the sorcerer shall wander abroad by beast-path and bird-track, by corpse-road and spirit-rade.

Yea, in the darkest hours, he sacrifices all to the Dragon's mouth. With the knife of adamantine edge, he cuts through that he has assumed as his 'self' – his guise of worldly manifestation – and offers it wholly and completely to the Vessel. The offering is cast into the void-state within the Vessel in order that it might unite with the primordium of existence and that, in the fullness of time and attainment, it will re-turn transformed. In the act of offering the profane is severed, cast down into the mouth of the fetish-urn and therein is 'exiled without return' (see 'The Declaration' vide Oracle Rite). Aught that is deemed 'profane' must therefore transform *within the Dragon-vessel in order to return within the consciousness of the Seeker. All poisons* are imbibed to create the nectars of our sustenance. Whosoever is wise shall realise the subtle interpretation of these words.

For the sake of greater comprehension in these arcana, recall that in the Mysterium of Hu, during the fifth of the seven offerings at the heart of the second circle, it is said:-

'In anointing our flesh with the Sacred Powders may we lay ourselves in mystery beneath the earth-skin; that even whilst we traverse the Worlds of the Living, we shall create ourselves in the Image of the First and Last of the Witchdead, and that in Time – through the seasons of change wrought of our rites – we shall attain the transcarnation of the Self with all Otherness: the Bearing and the Tearing of the Serpent's many sloughs.'

This symbolic act of self-anointing prefigures the infernal descent of the sorcerer, the continual going-forth in the direction of the falling sun, the perpetual down-going toward the liminal moment of the Black Noontide. Simultaneously, the act presages the resurrection of the corpse – that which has been cast below the earth-skin. This concurrence of transformative processes marks the turn and re-turn of the sacrificed one: the absolute dissolution in the point of change – I.

Upon the Apophasian Way of Our Infernal Descent, through the self-overcoming of all that is sought, the Seeker shall lose all to attain the Gnosis of the Dragon. Within the All-negating Flame of the Draconine Eye, the Seer and the Vision are anulled to differentiation: all are as one in the Pyre of the Midnight Sun. In Voidwise Absolution lies the Ecstasy of Apostasis!

As it is revealed, the Rite of Hua describes the circle of communion betwixt the sorcerer and the dead. The extent of its horizon and the significance of its encompass depend wholly upon the inward sight of the mage and the fated nature of his kinship with the souls of the dead. Herein the sacrificed bodies and souls of the profane are raised and coerced to serve in the procession of the sorcerer's intent. All Souls shall be bound to the Will of the Turnskin God.

The Time and Tide of the Rite

When the Dragon's Step turns from the Western Gate of the Compass toward the Place of Power – the Gateway of the North, then it is deemed the hour of return for the witch-dead: the time of Hua. At this crossroads of time the Sorcerer is said, in the Hidden Tongue of Our Kind, to stand upon the illumined point of the North-western path: the Purple Interstice.

The Rite of Hua is known as the third harvest: the gathering of that which lies below the world-skin. Its Mystery is numbered as the seventh of the Great Rites to be celebrated within the cycle of the year and the day. The time appointed for its customary observance is upon the night before All-Hallow's Day, that is, upon the eve of November 1st. This is the fourth and final cross-quarter day of the year, and marks the course of the Crooked Path from the setting of the sun to the midpoint between sun-fall and midnight. The working of the Grand Oratorial Recension of the Hua Rite – being a ceremony and pageant of many hours – should be undertaken solely within darkness, that is, between the fall and rise of Helios. In order to truncate the main rite and for purposes germane to successive years of turning the Dragon-wheel, it is counselled that the Fourteen Spells of Hua – which constitute the corpus of the Second Circle's rite – should be incorporated into the preparatory praxes of Tan-Azh-Hua. Thus, through votive practise in the days prior to All-Hallow's Eve, the Seeker shall attain unto an initiatic realisation needful for the inner exaction of the Ancestral Mystery. Upon the occasion of the main rite, the shrines of Hua should be raised and empowered by this wisdom, by mantic chant and revelation. This

counsel given, it must be added that it is customary for the Spells of the First, Seventh and Fourteenth Points to be worked from their formal text. This is to hallow the Triple Axis: the Head, Heart and Heels of the Mystery.

In terms of the yearly cycle of practice, the Power of Hua rules the circle between the close of the Tan Rite and the beginning of the Hieros Di-gamos. At times other than the appointed season of the year, the composite arcana of Hua should be utilised for the divers purposes of ancestral and nigromantic communion. The appropriate time for such magical operations is deemed, according to the eightfold correspondence of hour and rite, to lie in the eventide hours betwixt 7.30pm and 10.30pm.

Working Procedure

The Main Rite of Hua has the following tripartite procedure:

1) The Rites of the First Circle:

The Summoning unto the Mystery of Hua.
The Rite of the Draconian Oracle.
Preparatory Declaration.

The Address to the Threshold.

At the Threshold:-
The Seven Charms of Calling-Forth.
The Rites of the Second Circle:-
The Conjuration at the Circle's Heart.

The Fourteen Spells of Hua.
The Final Hallowing.

At the Threshold:-
The Deed of Return.

3) The Return unto the First Circle:-
The Circumambulation and Resurrection.
The Necrodeipnon by the Empty Grave.
The Charm of the Revenant.
The Binding of Hua.

Preparatory Procedure

If the Living would commune and walk with the Dead, then let the Living be prepared according to the manner of the Necromantic Arte; let the Seeker's Heart be sworn in truth to the Way of the Boneherd's Law.

Whosoever has arisen victorious from the Circle of Al Tan, such as He and such as She are deemed most worthy to approach the Mysterium of Hua. Unto those whom have fulfilled the thirteen tasks of the Crooked Path this Rite shall most readily divulge its essence, pouring forth

the black wine of comprehension from the Skull-cup of the Master to the bone-sepulchred chalice of the Seeker's mind. For this Rite of Hua is the fourteenth task of Our Path and its traverse shall most surely test the step of all who dare approach. Herein is the arcanum of the path's ending and yet the secret most needful to the Seeker's Heart: the Mystery of Preparation for the pathway's new beginning. Whosoever would turn the Wheel of the Dragon beyond the fulfilment of one year and one day, know that this Rite is the needful deed for thy readiness to undertake the Hieros Di-gamos: the Rite of Second Marriage unto the Snake. In this conclave of the last ordeal lies the secret of the first task: the Preparation of the Corpse.

Whosoever has not passed through the thirteen tasks and yet is truly desirous of communion with the Dead – whether in flesh or spirit – then heed well the counsel for this Rite's exaction.

By divers means and yet by single mindedness, by many roads and yet by a single step, seek out the entrance to the Cemetery which lies at the heart of the world.

Depart from the company of all living men. Wander amidst all, realising the fate of common mortality. Walk amidst the multitude 'til all the world has become a charnel-ground. Let the Hand of Death cast its baleful shade over all the earth, for then shall the light of Hua shine from within.

Yet again I say to you – Depart from the company of all living men. Go forth beyond the walls of the cities of Man, beyond the boundary-markers of stone and word, beyond the statutes that are writ upon the hearts and the stone-tablets of all clay-folk. Become as an outcast, a hermit clad in ashen cerement, a king crowned with the starry ring of heaven and shod with the dust that is the serpent's food. Let thy throne be raised within the unwalled palace of all lonely and haunted places, that thou mayst reign alone beyond the reach of law, amidst all dominions ruled without rule by the governance of utmost desolation. Wheresoever the brink of mortal comfort is challenged by fear, there abide – solely for the sake of honing the intent of ancestral communion.

In the World and yet beyond the World, seek the Lych-gate which opens into the Place of Death: the moment through which all Living Souls must pass. There abide in quiescence, one-pointed in the mindfulness of self-mortality. When the Seeker may stand before this Gate, purged of all flesh through the clarity of death's mindfulness, constant in meditation upon the bone-strewn road which lies before all mortal kind, then the Seeker is deemed most worthy and most prepared to enter the Ways of Hua.

As the World must be swept clean of all concerns, but those germane unto this Mystery, so must the ground – the ritual site – be prepared. Therefore, let all whom have attained unto the needful state of being, stretch forth their hand in the labours of preparation. Barren as the newly-cut meadow, fertile as the newly-ploughed field, let the Devil's Acre be cleansed according to the manners of Our Arte.

Concerning the Earth-signs of Hua

Upon the barren earth the tracery of the rite should be laid with all reverence to the purpose of communion with the dead. Dust unto dust – with the duly oriented powders of Arte the deeds of sigildry shall be accomplished.

In the first circle, the sign of eight impaling tridents should be marked with salt, co-mingled with flour and fire-ash. Within the second circle, the sign of the spiral path and the sigils of the dragon-points should be made using ashes, grave-soil and bone-dust. All this shall be done thuswise, according to the depiction here shown.

At the right-hand side of the circles' threshold a grave should be dug and this should be of sufficient depth and size that the Dragon-vessels of all communicants may be interred therein

at the appropriate juncture of the rite. Before the place of the Empy Grave, a votive shrine should be made. Let a cloth be laid on the earth and thereupon the divers requisites of Arte be arranged, most notably the bowl of offering and the substances used for the Seven Charms of Calling: a coin, a knife, wine, bread, salt and so forth.

Concerning the Requisites and Regalia of the Hua Rite

In the working of this Mystery, whether in mind or in matter, let the Seeker go forth into the domain of Hua robed in naught but the ashes and cereclothes of the dead. Unto the eye of the waking karcist, unto the eye of the dreaming seer, the Field of Hua should be adorned so as to call forth and make welcome the presence of the dead.

For the sake of spiritual equilibrium, the regalia of the twain horizons should befit the nature – the meeting and the division – of both the living mage and the returning companie. Therefore shall the first circle be hung all around with the bright colours of life, with the last flowers of the year and with the last fruit-laden boughs of hedge and orchard. At the quarters of the first circle, bowls of wine, water, bread and fruit should be placed, together with all such offerings that may please and appease the spirits. These offerings are made to call and beckon the rising souls with the remembrance of life's pleasures. This shall be the manner of the first circle's adornment upon such occasions of working when the dead would be raised for purposes of counsel and fellowship. At the time of transvocation, when the souls are called forth solely to indwell the flesh of the living, then let the first circle be without offerings of food or drink. At such a time, the sole offering of repast shall be the sacrificial libation of blood and elixirs made to the Empty Grave at the end of the rite, for thus the dead may feed solely through and upon the living flesh of the sorcerer. According to intent and insight, let the Hand and Eye of the Seeker bedeck the Circle of Presence.

The border of the second circle should be regaled with the images of Death and with all divers effigies and tokens of the Boneherd's dominion; with the feathers of the peacock for Our Angel's sake; with the feathers of the raven for the augury of life's end; with the feathers of the vulture for the sake of all whom attend unto the corpses' feast; with boughs of yew and cypress, together with all such baneful worts of poison, such as foreshadow the death of Man. Midst bough, leaf and feather, let the signs of the grave be placed all about and throughout the circle, thus shall the aire of the rite be imbued with the images of solemn remembrance.

Prior to the inception of the rite, a coin or bone tessera should be buried upon each node of the spiral earth-sign. This is done to signify and re-affirm the coin-offerings made during the Hu rite. With the working of each ancestral spell the appropriate coin should be exhumed. As the spell is being worked the coin should be used as a focus for the deeds of communion and afterwards should be offered to the dish of sacrifice, that is, to the bowl which is carried from point to point during the course of the second circle's pilgrimage.

Upon the zeroth point, being the heart of the second circle, a fire-mound may be built if required. This should be lit, after the first four spells of the pilgrimage, with a flame carried over from the Blood-acre. This signifies the kindling of new life in the Abodes of the Dead and the resurgence of the Forgotten Ancestral Wisdom within the present encompass of Initiatic Mind. During the course of the Fourteen Spells the fire should be tended to warm the brethren – both

living and dead. If a strong fire is unneeded, then let a single candle suffice to reveal the transition of light between the worlds.

If deemed needful and germane to the working of this mystery, let the skeletal relics of man and woman be laid out upon the course of the spiral, even the bones of those with whom the Seeker would commune:-

Upon the point of Al Shujah, let the tongue of the corpse be offered, together with the teeth and the bones of the jaw.

Upon the points of Al Tannin and Al Darakshan, let the eyes of the dead be offered – in flesh or in the token form of graven stone.

Upon the point of Al Halka, let the Skull of the Corpse be offered. Let the severed head be laid before the living eye, together with locks of hair taken from the scalps of those souls, beloved or hated, with whom communion would be made.

Upon the points of Al Tais and Al Sa'eqah, let offerings of living seed and blood be poured forth respectively, together with the especial tokens of life and death, even the very birth-cord and noose, befitting the divers means of birth and corpse-way.

Upon the point of Al La'ta'ifa, let the heart, hide and spine of the corpse be offered.

Upon the points of Al Dhi'ban and Al Auhakan, let the bones of the hands and arms be laid, sinistral and dextral respectively.

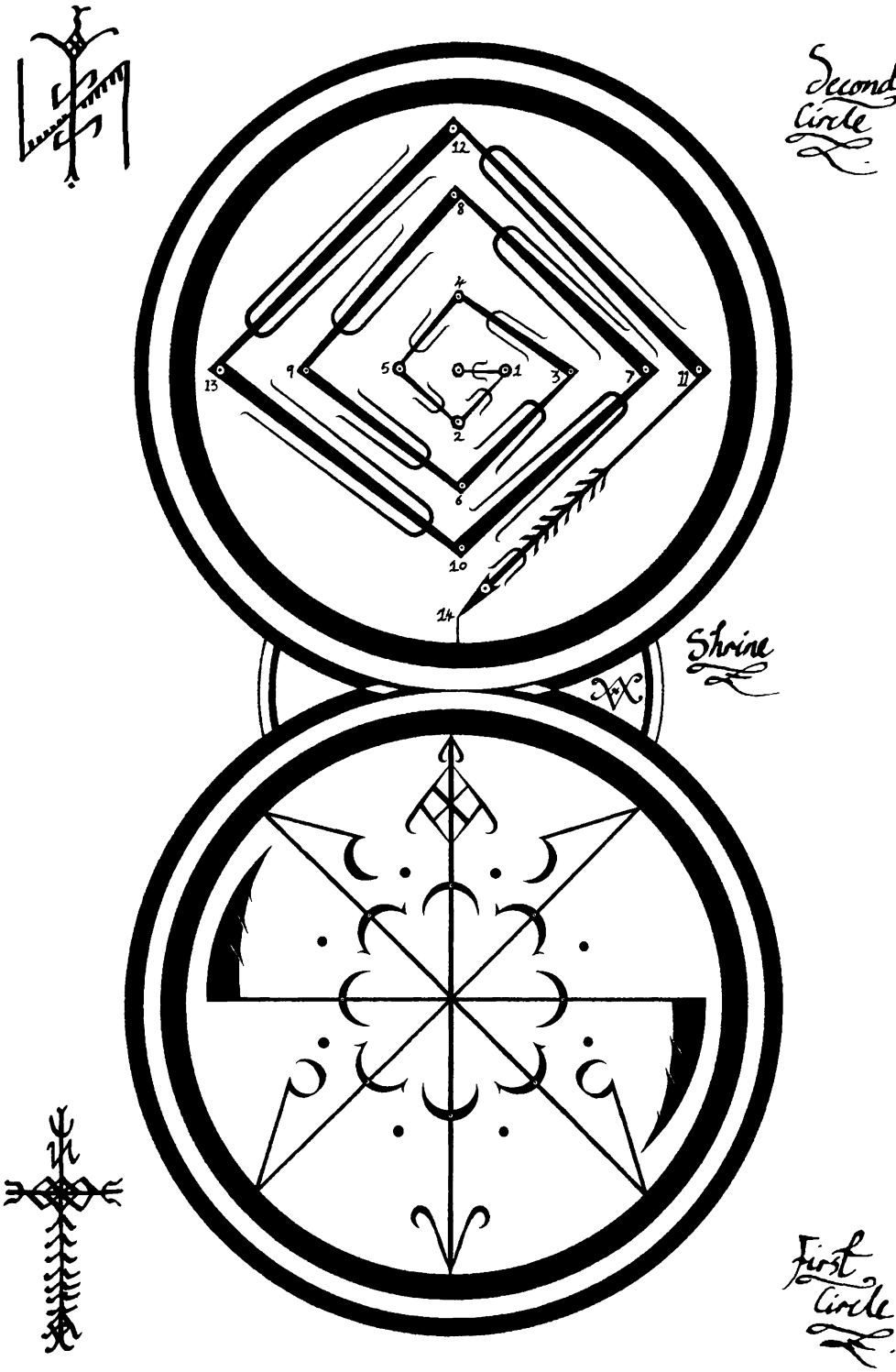
Upon the points of the Wings, let the shoulder-blades be placed, together with the symbolic offerings of white and black feathers in token of the spirit's starward ascent and shadow-borne procession.

Upon the points of Al Thu'ban and Al Qadam, let the bones of the feet and legs be offered, sinistral and dextral respectively. And let these bones be laid crosswise upon the earthen signs of calling. Upon the node of Al Qadam, the especial bone of the greatest toe from the right foot should be offered, for this is the talisman of Luz Al Baddaran: the magical seed of carnal resurrection.

Upon the point of the Dragon's Tail, let all other remnants of the corpse be placed in offering, together with all manner of secret and unnamed tokens of Hua.

From Tongue to Tail, whether in the subtil making of the imaginal eye or in the carnal substance of nigromancien artifice, let the bone-laden pathway be cast forth, even the bloodied road for the procession of the self-slain and fallen. Upon each point of the pilgrimage a handful of grave-earth should be cast and a coffin-nail driven therein to seal and mark the turning of the way. In all these matters let each and all devise the unique manner of exaction. Verily, the Body of the Seeker shall be laid in sacrifice upon the labyrinthine course of Hua,- self unto self upon fourteen altars of offering, self unto self for the wisdom of Qayin.

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Second Circle
12
8
4
9
5
1
3
7
11
13
2
6
10
14
Shrine
First Circle

In the Purple-thread'd Selion,
let the Antient Earth be wed to the Compass of Unsetting Stars;
'Til the Hearth-fire of Kahu doth claim and consume the birthcord and the noose,
let the Double-ouroboros of Hua be bound in the royal cord of Qayin.

For when the Corpse and the Child as one return,
then shall the thread of our fate be burned!

The Rites of the First Circle

Let the Mystery of Hua commence

The Deeds of Opening shall be accomplished according to the accustomed manners of Our Arte and with a mindful intent to build upon the foundations laid betwixt the Mystery of Hu and the Mystery of Tan. In silence, remembering the ways that have led unto the rite, recalling the steps of each rite throughout the year, let all bear forth their Dragon-vessels; and therewith the burden of seven circles, let all pace about the double horizon. At the Sign of the Circle's Master or Mistress, let all reside in readiness for the Word of Beginning.

All being duly appointed, four-square upon the compass of Our Craft, the Guardian of the Northern Airt shall pronounce the words of 'The Oracle' and thereafter proceed to declare 'The Summoning unto the Rite of Hua'. This being fulfilled and all present being of rightful comprehension, the Rite shall proceed through the customary working of the First Circle: The Rite of the Draconian Oracle. This shall be undertaken from the victorious cry of Declaration unto the solemn coronach of the Shadow's Charge, ever in mindfulness of the working's intent.

During the Salutations unto the Four Quarters, the formal text and mode of praxis may be replaced with an exercise of visualisation portraying the withershins cycle of the body's dissolution – from earth to water to fire to air. The Magister should narrate this stage of the rite according to his vision and understanding. See the relevant section of the Ma-Shua Teachings for a basis of this mode of Quarter Salutation.

The Rite of the Draconian Oracle being fulfilled, the Magister shall order the proceedings of the Mystery in accord with the subtle aire of the Circle and with the motion of the Seeker's heart.

When all is deemed a-right, the Master or Mistress will sound the knell as though for the hour of Midnight.

Let Midnight's Knell hallow the Circle and all who dwell within.

Preparatory Declaration.

When the last sound of the bell has passed into the night, the Master shall break the fallen silence, leading all in the recitation as given below. Thus shall the Declaration be uttered by all whom have attained to existence within the Blood-acre of Hua:-

O' Ancient One of Spirit,
who art by Our Tradition revered in Forms both visible and invisible,
who art presently raised up before us in the Most Puissant of Thy Manifest Forms: the Monarch of the Heptanomis, the All-Powerful and Mighty Dragon — Azhdeha!

We adjure Thee — through the mediation of Opposer and Destroyer — through the Power of the Dragon's Death, to come forth in the Body of Carnal Substance as the First-born of Our Sacred Bloodline.

O' Azhakha!
Through the Circle-gate of Thy Power —
through the Unedged Place of Emptiness — we call to Thee.
Through the Double-ouroboros that traverseth the Triune Void —
through the Potent Field of Absence created by Thine own sacrifice,
yea, through Thy Death as through our own, we shall bid Thee to come forth and stand here amongst us: the Ancient One of Flesh!

O' Mighty Dragon! Precursor to this Crooked Path!
Enshroud Us with Thy Cerecloth and conceal us in Thy Death-mask.
Ensorcel us as Witchblood's Heart within Thine Infinite Coils!

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The Address unto the Threshold: the Telling of the Pilgrimage.

Let all initiates turn toward the Threshold of the Twain Circles and let each place their Dragon-vessels upon the ground before them, thus to signify the means of going-forth through the vehicle of the Draconian Form.

Let all recite:-

By the Sacrosanct Mystery of Hua, by this All-hallow'd Rite of Ancestry,
we shall exact the tithe of all souls from the moment of Our Sorcerous Death;
we shall reveal the Arcana of Transcarnation betwixt the One True Initiate of the Crooked Path and all the Companie of the Mighty Dead.

Hearken therefore, All Ye Powers of the Elder Worship,
to the Course of Our Going-forth upon the Crooked Way of Pilgrimage:
To and from the Place where we stand, to and from the Circle of Presence.
As one we shall leap and as one become – the Abyss of Our own Self-crossing.
As one, we shall step upon the Bridge betwixt the Worlds of Waking and Dream, between the Lands of the Living and the Lands of the Dead.

As one, we shall stand at the Spirit-grave of the Unnamed Initiator, and there shall we bury the Fourfold Vessel to make known our Intent to the Dead.
There, at the Crossways of Lover and Lych, we shall utter and exact the Seven Charms of Calling. By Word and by Deed, we shall consecrate the Covine's Skull as the Ancestral Image of the Watcher Within – as the Primordial Fetish-urn of Our Formless Form.

By the Placing of the Child's Skull within the Skull-bowl of the Ancestor,
we shall signify our pilgrimage of return to the source of the Crooked Path:
the return to the Place of the Hieros Gamos.

Bearing forth the Master's Skull within the Beggar's Bowl,
we shall step from the Grave of Spirit into the Circle of Absence;
we shall enter the City of the Forgotten and the Fallen,
and there shall journey amid the fourteen Necropoles of the Dead –
to pleasure and to plunder the tombs of both Friend and Foe.
There shall we open the fourteen graves of all mortal flesh, to steal the coins from the Corpses' eyes, to open the Dreamers' mouths to speak,
to rend the tombs within the Deep and reclaim the Life from Those who sleep
...as the scattered relics of the Serpent's kin.

From the Circle of Absence to the Circle of Presence,
from the Circle of the Living to the Circle of the Dead,
as the Serpent we shall turn, re-turn and turn again...
once more unto the Shrine of the Ancient One.

At the Place of the Vessel-fill'd Grave we shall consummate the Sacrificial Marriage of the Risen Dead. We shall raise the Fourfold Urn of Dracotai and place our Offerings in its stead; we shall pour our Blood and let fall our Seed... the beggar's bowl will rest down-turned; the skull shall lie to seal Our Deed.

From the Dreaming Sanctuary of the Deathless Flame
into the Waking Horizon of the Other-made-Flesh...
once more to the Blood-acre, the Circle of Presence;
once more to the Place of Manifestation.
Such is the pilgrimage of Our Covine!

For here we shall establish the Sovereignty of Thee,-
O' Azhdeha! O' Draku! – All-Powerful, Many-headed Serpent!
By the Placing of the Skull within the Circle-bowl of the Unnumbered Rite,
By the placing of the Fetish-urn between all Worlds, and by the Placing of Our Wayward Step within every domain, we shall create the Shrine of Thy Heart.

Become Thou here, O' Dracotai, the Point of all Alignment,
the Crossways for the Paths of Our Ancestral Lineage:
the Shewstone of Vision to reveal Our Gnosis,
the Womb of Perfection for the Sorcerous Being,
the Very Naos of the Column!

I-HU-HUA!
SA-BA-HUA!
IA-KU-HUA!
LA-TAN-HUA!
AZHA-KA-HUA-I!

Let the exaltant sound of bone-trumpet, horn and drum echo-forth the Words of Declaration. When all are prepared, let each gather together the needful requisites of the Rite and proceed with their Vessels toward the Threshold of the Circles.

Standing before the Shrine at the Threshold, let all recite the Seven Charms of Calling, or – at **the Master's** behest – let each speak their allotted parts there-of, such as is the custom of ora**tory** division.

The Seven Charms of Calling-Forth at the Crossroads

The Zeroth Charm of the Threshold.

Let all initiates convene before the Shrine of the Tomb and there lay down their Vessels and all that they have borne forth in offering.

Behold, all ye that have eyes to bear witness!
Behold the Place where we now stand: the Threshold between the Worlds...
For here we shall make manifest the Logoi of Draconis.
By the Power and Mediation of Opposer and Destroyer —
by the Star bright in darkness, by the Star dark in brightness —
we shall cast forth the Dragon's Word to traverse all Worlds of Gods and Men —
we shall create the Bridge for both the Living and Dead!

Behold! Where we now stand, for here we do make and mark the Witches' Step to open the Gate and reveal the Path: the Double-way of Our Heredity 'twixt Antiquity and Futurity. By the Truth of this Deed, we prepare the Way for Our Conjuration — for the Calling-forth in Flesh of Our Primal Ancestor.

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I — The Charm of Word: the Preliminary Summoning

O' Antecessor of all Diablerie, Originator of all Witcherie,
All-hail to Thee, who art the Body of all the Serpent's Kin!
From the Cathern-cup of Thy Scintillant Bone —
from the Well-spring of the Night-without-End,
Thou dost pour the fire of the Elder Gods to seethe in the Hearts of Thy Chosen;
and with every curse our blood shall burn —
for the bane of all Worlds shall empower us!

O' Begetter of all Our Blessed Kind,
here hallow each step that we may make as the Point of Our Sacred Inception.
For where-e'er we do stand and where-e'er we shall be,
let the Point be ensorcelled to serve Our Intent.
Let the Point be held true to accomplish Our Word!

O' Father and Mother of Our Incantation, hear us and be here within us.
For We, the Sworn Brethren of Dracotaos, are gathered at the borderland of Thy Double-ouroboros, between the Two Circles of Dreamer and Dream.
We stand at the Secret Crossroads of All-Presence and All-Absence;

alone upon the Causeway between the Living and the Dead.
For here is the Strait and the Narrowest Gate,
the Door that openeth into the Burial-ground of Our Fallen Kin.
Here doth lie the Way of Return, to lead us back to the Ancient Cemetery –
to the Nocturnal Eden – the Paradaisal Garden for the Children of Exile.

We behold the Triune Void at the root of Infernal Descent:the Ever-open and
Infinite Grave, forth-speaking the Vagitus of Eternal Resurgence.
We behold the Adytum of the Initiating One –
in the Spirit-womb of the Four-faced Blood-mother,
in the Spirit-tomb of the Four-faced Cunning-father.
We behold the Gaping Mouth of the Dragon,
the Chasm that leadeth ever downward...to the Zenith of Our Sacred Hell!

We gather at the Hidden Doorway set at the Cross of the Triune Void.
For in the Grave of Thee, O' Mighty Ancestor, we behold the Grave of Ourselves –
the unmarked resting-place of the Outcast,
unknown to all but the Eyes of Blessed Sight.

We are betwixt the Worlds of Child and Corpse, in the Byssal Divide where-in do
shine – in manifold darkness as in single light – the stars of transvocation.
Our dancing steps within the sky have cast the wayward shadow down,
thus to foretell the Song of the Bone-strewn Road, to reveal the Serpent's
uncoiling: the Tortuous Path within the Deep.

The Royal Pauper hath marked the Way of Fourteen Wounds to lead to Our
Remembrance. As one by Our Hand and Our Tongue, the Threshold-torch shall be
kindled; therefrom shall the Way of Darkness ignite; therefrom shall the corpse-
flames take their light – to reveal the Way of Our Fallen Flesh:
the Dis-membered Body of the Dragon Race.

We stand before the Altar of Our Making and Our Taking.
This is the Marriage-bed of both the Living and the Dead.
In Silence, let us lay ourselves down to dream through the deed of burial:
the interment of the Fetish-urn within the Grave of Our Initiator.

Let the Fourfold Vessel of Matter be as one in the Point of Spirit:
the Corpse of the Fourfold Watcher within the Primal Tomb of Beyond!

In the Silence of the Perfect Mind, may we comprehend the Dragon-vessel
as the Boundless Extent of Our Sorcerous Flesh,-
as Our Birth-place and Our Burial-ground,
and as all that lies between!

In Endless Beginning, Our Eternal Becoming.
In Silence, this Arcanum is pronounced!

II – The Charm of Silence: the Requiem for the Dragon-vessel

In Silence, let the Dragon-vessels be buried
within the Place of the Empty Grave.

When the Vessels have been interred the Magister should sound a single note upon the bell. This is the Thirteenth Knell, opening the Way beyond Midnight.

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III – The Charm of the Thirteenth Knell

Beyond the Place of Midnight, through the Crack of the Thirteenth Knell,
we shall go forth in pilgrimage upon the Serpent's Infinite Coil.
For here beginneth the Corpse-road of the Uncounted Centuries.
This is the Dragon-road of Ages, that encircleth the Abode of the Mighty Dead!

O' Mighty Ancestor!
Arise from Thy Tomb and walk forth 'pon the Path,
which we – by Our Arte – now cast forth for Thee.
Arise from Thy Tomb and walk forth 'pon the Path,
that we – by Our Arte – may walk unto Thee.

Hearken and behold!
For now do we pronounce the words of preparation; now do we exact the deeds of Offering. Here to show forth and thus reflect the Secret Knowledge of Our Single Intent. By Gesture and Charm, by Silence and Spell,- here hallow all that we lay before Thee. For these Very Words and Deeds are Our Offerings –
laid at the Doorway of the Open Grave.

IV — The Charm of the Coin

Let each and all take up a single coin, a token of entrance and a sign of sacrifice.

Behold the Coin, the Sabbatick Token, the Devil's Tithe for Abel's Eyes!
Behold, the Boneherd's wager, the talisman of Qayin,- graven with the password to open and beget speech from the corpses' mouth.

Behold! For this is the Blood-red Disk of Star-graven Metal, the Jewel cast down from Azh-ra'il's hand, here paid for the First Murder of Mortal Man.

Here is the Traitor's Atonement for the Blood of the Betrayed that singeth forth from the dust — here paid to ensorcel all fallen souls that forever shall lie beneath the blade. Yet here the coin is the Turncoat's Fee, paid for the Boundless Freedom of the Wanderer's Kingdom, for the Lawless Law of the Fugitive: the Unfettered Rule of Misrule.

By the giving of this coin, as from the Hand of the First Transgressor, let the World be beggared for the Royal-road of the Snake. This is the Sacrifice made at the Threshold. This is the toll at the edge of the World-field, that we may enter through the door of the upright tomb and descend to the Abodes of the Dead.

The coins should be kissed and then laid upon the Shrine.

V — The Charm of Blessing and Threefold Consecration

To be spoken whilst passing the Hand over the requisites of Arte in a Sign of Empowerment:-

O' All-Wise Antecessor!
To the Intent of Our Communion with Thee through the Arcana of Transcarnation, we dedicate these Substances and Instruments of Arte:-

The Bowl as the Empty Circle, as the Hidden Shrine to which Thou art led: the Unnumbered Circle of Ia-Kha.

The Dragon-Vessel within the Grave, as the Altar-tomb and the Marriage-bed — where Virgin and Snake are slain and yet wed.

The Skull as the Sacrificial Image of Thee — as the Bloodied Graal of the Severed Head.

The Arthana to cut the Way, to sever the fetters of Time that bind Thee.

The Triune Creatures of Water, Salt, and Fire
as the Blood, Ash and Essence: the Tridentate Force of Thee.
Incense for Thy Perfume. Grain for Thy Food. Blood to quicken Thy Heart.
The Triforked Rod, the Horned Stave,
to strike at the Door of Temple and Tomb.

The Sigil for the Crossing of Fang and Blade,
for the convergence of Our Paths within the Cities of the Dead.

The Cord as the Image of the Coiling Serpent –
as the Road of Our Fatal Unison in the trespass of every domain.

O' Mighty Ancestor! May the Blessing and the Cursing be,
for by these Instruments of Arte we shall summon Thee.

Hallow these bones, here strewn as Thine own.
Hallow these bones, scattered as the seed of the Dragon's Light.
Hallow these bones, cast 'pon the border 'twixt the red earth and the black land –
cast in augury for the making and breaking of all mortal and immortal fate.

O' Mighty Ancestor! Our Bornless Begetter!
By these Emblems of Power, we shall exact the Mystery of Thy Coming Forth!

The Appointed Initiate should now trace the Sign of Hua: the Sigil for the Ancestral Power of the Draconick Stars.

O' Mighty Antecessor!
To the Intent of Our Communion – the Transcarnation betwixt Thee and the Body
of all Thy Brethren – we trace the Sign of Calling with these Ashes.
For these are the Ashes of the Mighty Dead, swept from the Pyre of Beginning
– from the Heart of the Dragon's Circle.

We trace this Sign upon the Earth as the Crossroads of Our Secret Tryst,-
as the Sacred Delineation for the Double-way of Our Meeting between the
Worlds, even as the Subtle Geometry betwixt All Otherness –
here wrought for the translation of Our Sorcerous Nature!

The offering bowl should be filled with water and placed upon of the Sigil.

To the Intent of Our Communion – the Transcarnation betwixt Thee and the
Blood of all Thy Brethren – we consecrate this Water as the essence of mediation,-
as the tide of the Heart's turning seasons, as the elixir of stars distilled from the

Abyss-ocean of Time, as the life-giving nectar churn'd by the Dragon's tail, as the scourging venom expelled from the double-edged fang.

We offer this Water within the Bowl to beget the Mirror of Vision,-
as the Opener of the Dreaming Eye, the Unveiling of the Night-bird's wing.
We consecrate this Water as the Tears of Mourning, as the Murd'rous Poison and the Healing Salve – the Visible Substance of Our common Life-blood.
We name and thus make the nature of this Offering. We place it here upon the Sign of Calling, that all Spirits may drink there-from and arise at Our Bidding!

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A candle should be lit and placed before the Bowl and Sigil. Once the candle is lit, recite:-

To the Intent of Our Communion – the Transcarnation betwixt Thee and the Spirits of all Thy Brethren – we light this candle with the Heavenly Fire of the Dragon-stars. We hallow this Flame as the Visible Substance of Spirit and here set it upon Thy Sign of Calling, that all may be drawn to its light as to the Fiery Column – the Beacon of the Pact Biqa!

VI – The Charm of the Skull and the Sword

Once the Sigil, Bowl and Candle are duly appointed, hold the Skull and the Sacrificial Blade aloft and proceed to recite:-

Know Our Intent, O' Azhdeha! We are gathered at this Place and this Time, between all Place and between all Time, at the Interstitial Point of Our Elder Worship, here to call forth the Primal Ancestor, the Antecessor of Wiseblood.
Once more to wake – once more to walk upon the devious Dragon-road:
the Transcarnative Path of Flesh Entire!

Know Thyself, O' Serpent! Know Thyself, O' Blade of Man!
For Thou art the Double-edged Sword that doth turn the Way of Ascent and Descent into the tortuous road of ordeal: the Crooked Path of all Sorcery.
In accordance with this treachery, so must our loyalty turn like the Seasons of the Great Year. For by the Blood-letter Arthana, tipp'd with the venom of Thine own death, we shall impale the foci of Celestial, Earthly and Infernal Power.
We shall transfix the Sevenfold Double-house of Thy Flesh.
We shall sacrifice the Very Earth and the Stars of Thy Body –
in order and through chaos – to marry the Powers of Life and Death.

By this Arcanum, we shall create the Empty Circle: the Temple prepared for the emergence of Our Antient Brethren – for the First Flesh of Newborn Cunning!

O' Azhdeha! Behold the Skull of Qayin Azhaka –
the Vessel of Thy Chosen, the Womb and the Tomb of Thy First and Last.
This is the Image of Draku-Ezhu, the Head of the Hidden Companion.
This is the Image of Azh'ra-il, the Death's-head Idol of the Peacock-angel.
This is the Image of Dracotaos, the Void-edged Cauldron of the Secret Watcher.

In the Pagaent of the Faithful and the Passionate Gods,
let us bear witness to the Skull as to the Image of our self-transformation;
let us behold the Path of Resurrection through the viperous gaze of Qayin.

Behold the Skull of the First-to-die:the Marriage-vessel of Ka;
the sever'd head of Habil, the Image of the sacrificed profaner!
Behold the Skull of the Last-born:the Vessel of Huka-Azha-I;
the resurrected head of Qinaya-Lilis, the Image of Transmutation!

Behold the Skull, the Mirror of the Seeker,
raised in remembrance of Our Infernal Descent:
Our Voidwise Exaltation through the Mastery of Death!

O' Qayin Draku-ta'us! Self of Our Self!
As we have called Thee forth through the Wheel of Time,
so Thou hast walked forth – masked as Man –
through the Numbered Circles of the Dragon's Year.
As we have raised Thee upon the Tree of Al Thuba',
so we have cast ourselves down in sacrifice;
so now do we exalt Thee – as the Skull down-cast into the Empty Bowl.
For this is the Image of Our Agapae reveal'd in the Circle of Uncounted Years!

By this Deed we mark our down-going upon the Path of Infernal Descent, – once more in readiness to wake the Black Sun – to see the Midnight Dawn!
This is the Fulfilment of Our Promise, made in the breaking of all mortal law.

By this transaction between the Life of the Elder Gods and the Death of all mortal kind, let the Salutatory Hand of Sorcerer and Spirit be conjoined
– as one in the Dragon's Oath!

.....

The Skull should now be placed into the Bowl.

Behold! The Point of Mediation that doth mark the Heart of Our Fate.
Behold! The Skull within the Bowl of Sacrifice, the Sign of the Hidden Intercessor
laid within the Vacant Infinitor of Ia-Ra-Kha.
By this Self-made Gesture of Augury, we turn and bind the Hand of Chance.
We weave a web within the Void to ensnare all that we desire from the Grave – to
claim all and aught that we may imagine from the Mind of Our Heredity:
all coinage of wealth and all books of forgotten learning,
all wisdom and knowledge from Treasury and Tomb.

This Curse and this Blessing shall be of our own calling,
from the Hand and the Heart of all the Mighty Dead.

May this Point be beyond and yet within all Places.
May this Point be beyond and yet within all Times.
Let it now become the Gateway for the Arcana of Hua:
the Opening of the First and Last Sorcerer's Mouth.
By the Power bequeathed unto Us, it hath breath upon the Earth –
to speak forth this Very Cry: the Word of Our own Becoming!

O' Thou Ancient One of Flesh!
Qayin Draco-protogonas! Azhdeha Protosarkia!
Through the Skull, the Image of Thee,
come forth to claim the psyche of Thy new carnality.

Through the ashes of Kahu, the dust of Thy descendants,
come forth to claim the substance of Thy new carnality.

Through the offering of water, the shoreless sea, the seed of Thy descendants,
come forth and partake of the Sacrament to beget Thy new carnality!

Through the Fire, the single flame of Star, Heart and Hearth –
come forth and rekindle Thine essence with the Spirit of Thy new carnality!

.....

Let the Pilgrimage begin!

Let us go forth as we have decreed,
to exact the Mystery of Wiseblood's Re-membering...
Let us go forth from the Necropolis of the Dragon's Tongue –
– between the Head and the Heels of the Pathway –
through the hooks and the crooks of the Road –

to the Necropolis of the Dragon's Tail.
From each Point let us reclaim the Dismembered Body of Self:
the Corpus of Magical Knowledge from the Tombs of the Mighty Dead.

.....

Let the Master of the Quadriga take up the Bowl and the Skull. At the augur of his Sign and Word, let the companie of initiates walk forth upon the spiral pathway, inward upon the sunwise gyre to the heart of the Second Circle.

At the Centre of the Second Circle

Let all convene at the Voidful Hearth of the Fourteen Necropoles. There let the Skull, lying within the Bowl of Offering, be appointed as the visible emanation of the Hidden Shrine. The deed of locating the Skull thuswise signifies the Arcanum of Ka as the source of Our Great Work. The Skull is beheld as the Image of the Primordial Vessel of Ka and, as the primal severed head of Man, is here perceived as the foundation-stone upon which the Great City of Cain is built: the Perfected Matrix of the Gnosis imaged forth as the Necropolis Temple of Hua.

When the Skull and Bowl have been so placed and their Arcane Significance silently acknowledged, let all – as with a single voice – speak forth the Enchantment:-

The Requiem for the Newborn, the Vagitus of Qayin Hua-Azhaka

Bilo Bilo Hu! Hua-Azha-Ka!

O' Most Antient Child of Serpent and Man!
Thou Spectre of Exile, begotten of the Wanderer's Wayward Path!
Recall Thou Thy Murd'rous Marriage in the incestuous bed of Midwinter.
Recall Thou Thine awakening, when Thou didst raise Thyself anew in the Circle of Hu; therein to take birth and yet to strangely die – to lay thine Image of Clay beneath the Hallowed Ground of Thy Making, even beneath the steps of the Outcast upon the Ever-straying Path of Qayin.

Seven times hast Thou slain Thyself, seven times hast Thou interred the Image of all Profanity – the Lych-doll of all Living in the Grave of the World's End.
Yet know ye that Thy downcast Shade hath ever walked beneath Thy feet –
hath matched Thee in opposition – deed for deed –
in the silence of the Corpse-king's Palace.

O' Ye that were torn 'neath the serpent's fang,
Ye that were born 'neath the sword of man,

know this to be season of Thy resurrection:
the timely transmutation for the birth of the Blessed Infidel.
For now Thou shalt go forth in preparation for the Secret Tryst:
the Communion of the First-to-die with the Last-born of Our Line;
the Communion of the Dead and the Bornless – who shall not die on earth.

O' Mystery without Beginning! Mystery without End!
May the Seven Powers illumine Our Words and Our Deeds.
For now is the time of the Revenant: the Up-rising of the Exiled Transgressor!

.....

The Arcana of Hua

Journeying from the centre of the second circle, the initiates shall proceed upon the path of the labyrinth from point unto point. At each node of the path the appropriate spell shall be uttered and the offertory gestures of Arte exacted:-

Firstly, the buried coin of Hu should be exhumed; secondly, the appropriate sigil of the Ancestral Powers should be traced; and thirdly, the sigil should be lustrated with consecrated water and perfumed with incense. When these deeds have been accomplished, the Sacrificial Bowl should be placed upon the point and a single candle lit before it. Throughout the course of these deeds the appropriate mantic formula should be chanted, being led by the officiant of the point. As is custom, the officiation of the spells is to be allotted, by turns, between the participants.

When the initial deeds of offering have been fulfilled upon the point, the utterance of its spell should commence. During the spell further lustrations and offerings should be made directly to the Skull within the Bowl. At the conclusion of each spell, the lighted candle should be duly appointed at the centre of the ensorcelled point; the Bowl being carried onward by the Hand responsible for the working of the next enchantment.

All other gestures of Arte, such as the motion of the Hand and Arthana, or the tying of a knot in the Rosary of Hua, are encrypted or implied within the text of the spells. If deemed needful by the travail of the pilgrimage, let the inner flame of the Ancestral Arcana be made visible at the centre of the second circle. Let each and all exact these mysteries according to their attainment.



I — The Infernal Spell of the Tongue.

Mantic Formula:- *AL SHU JAH HUA.*

Behold, this Point of Our Communion: the Gateway to the First Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the First Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us, to illumine the opening of the Double-way: the Path of Resurrection for the Sacrificed Tongue of the Dragon's First-slain Child.

.....

O' Qayin Al Shujah Hua! Mighty Ancestor of Our Witchblood!
By the Puissant Serpent of All Worlds, Monarch of the Heptanomis!
We inhale the First Breath to ensorcel the Compass of the Seven Ages.
We inhale the Second Breath to consume the Flesh of the Seven Gods.
We inhale the Third Breath to gather all Souls from the Seven Earthen Circles.
We inhale the Fourth Breath to ignite the Point for the Genii of Creation.
We inhale the Fifth Breath to ignite the Path for the Genii of Destruction.
We inhale the Sixth Breath to re-member the Life that once was.
We inhale the Seventh Breath to enflesh the Life that is yet to be.

By Our Sevenfold Exsufflation of the Sacred Breath,
drawn from the Point of Al Shujah, let the Seven Powers of the Elder Gods become wholly as Thy Presence within Our Flesh. By the Sevenfold Power within us, let our Entirety be transformed; that naught may remain of Self...
naught, but the Ever-becoming and Adamantine I — the Self-existent Void.

By this Enchantment, we become the Potentiated Body of Absence:
the Dragon-Vessel,- from whence All is created in the Eternity of Thee.

.....

Behold the Key of the Bifurcate Power —
the Tongue of Man that uttereth this Enchantment.
Behold the Key of the Bifurcate Power — the Dagger, the Blood-letter that pierceth
the World's Heart with the Rays of the Ensorcelled Star.

Behold the Key of the Bifurcate Power, where-by we open the Gateway of the First
Necropolis: the City of the Dead 'neath the Starry Auspices of Al Shujah.
Behold the Key of the Bifurcate Power, where-by we open the Dragon's Jaws to
unsheath the Many-edged Tongue of Wisdom: the Colbran fork'd with Life and
Death, the flame-enfurled Bestower of the Blessed Dragon's Kiss.

We, the Conspirators of Thy Compact in the Refulgent Domain of Al Shujah,
do kneel upon the Earth to yield the Lover's Kiss. By this Deed to awaken the
Virgin of the World, to deflower the Grave of the Exiled One, to light the Corpse-
flame of Spirit with the fiery passions of Our Tameless Carnality —
yea, to breach the Seal of the Lover's Promise and here create the Point of
Ancestral Communion through the Powers of Divine Transgression.

As we place our kiss upon the Earth,
so we place our kiss upon the Corpse of Thee.
As we place the kiss upon the Corpse, so we place the Key within the Lock.
that the Tongue of Sorcery may unleash our Utterance —
to pierce and to poison Thy Death-bound Void.

Therefore do we turn the Key within the Lock to open the Gate of Interment.
We pass beyond, into the Abode of the Mighty Dead, to lacerate the Sealed Mouths
of Our Ancestors with the Poisoned Kiss of the Corpse-snake:
the Double-edged Blade of the Dragon's Tongue.
Thus do we transmit the Star-envenomed nectar of our pact unto the lips of the
Mighty Dead, that we — in turn — may draw forth their Speech to resound
throughout the Sevenfold Double-house of Azhdeha.

As with One Voice of Power, All Ye Legions of the Serpent!
Speak forth the Bifurcate Word of Speech and Silence.
As with One Voice of Power, All Ye Children of the Dragon,
Cast forth unto this Point, the Appointed Place of Our Communion,
the manifold enchantments from the Great Year's Horizon.

Let the Tongues of Our Sorcerous Brethren unite across the breach of Æons.
Let every flame that burneth 'pon the shrines of Our Elder Worship unite across the
divide of space; in secret alignment let the web of the Black Light be spun!
Let the fiery incantations awake, conjoin, and arise in the Column of stellar

conflagration; here to place their focus in the Single Flame before us.
Here to ignite the Point of Al Shujah Hua; here to open the Gate of Ancestral Transcarnation. With One Voice of Power, let all declare the Word of Gnosis :

DRAKU-TA'US

O' Mighty Ancestor! First of all Fallen!
Thou Shadow-wrought Flesh of all Our Blessed Dead!
Hear us and be here with us.

By the revelation of our speech in silence,
by the concealed utterance of our silence in speech,
by the sevenfold outpouring of the vessel in sacrifice —
let the exhalation of the One Sorcerer bear forth the Powers that have arisen within us. Let the Enchantment rush forth from our lips as the Very Breath of Life, to enter the Caverns and Sepulchres of the Underworld, yea, to sweep through the Halls and Vaults of the Charnel-House and traverse — as a mighty Storm-wind — the crimson blood-dusted plain of the Timeless Burial-ground.
And there, in the Place of Utmost Desolation, let our life-bearing breath enter the Flesh of Our Kin and rouse Them to awake — to echo our Enchantment!

By these Words, we illumine the Twilit Necropolis of Al Shujah.
We fulfil the Promise of Remembrance at this Hour of the Returning Dead.
We call you forth, Ye Ancient Brethren of Witchblood!
Once more to walk 'pon the Crooked Serpent's back;
once more to know breath upon the Earth.

.....

We exhale the First Breath to cast anew the Compass of the Seven Ages.
We exhale the Second Breath to create anew the Flesh of the Seven Gods.
We exhale the Third Breath to transform all Souls of the Seven Circles.
We exhale the Fourth Breath to ignite the Path for the Genii of Creation.
We exhale the Fifth Breath to ignite the Point for the Genii of Destruction.
We exhale the Sixth Breath to enflesh the Life that once was.
We exhale the Seventh Breath to remember the Life that is yet to come.

.....

All Ye Blessed and Wise of the Dead!
By the Sevenfold Insufflation of Hua,
we bid you to arise from the Tomb of the Æons.
In the Body of the First-born Sorcerer, make Thou Thy timely return.
Come forth through the Gate of the First Necropolis. Set Thy Step within ours upon the spine of the Dragon and claim for thine own this Ever-deviating Path.

With the Breath of Centuries, we bid Thee,
send forth the Logos of Al Shujah throughout this World and Beyond!

O' Qayin al-Shujah Hua!
All that returneth upon the Point of the Dragon's Tongue,
we claim for ourselves as Thine own...Both as One to embody the Exiled Powers resurging from the Void: the Insatiate Souls of the Waking Witchdead
in the First Raised Flesh of the Sacrificed Child.

By the Sign of the Skull, so shall this be!

Bilo Bilo Hu!
Hua-Azha-Ka!

II – The Infernal Spell of the Sinistral Eye.

Mantic Formula:- *AL TAN-NIN HUA*

Behold, the Point of Our Communion: the Gateway to the Second Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Second Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Sinistrorse Way: the Path of Resurrection for the Sacrificed Left Eye of the Dragon's First-slain Child.

O' Qayin Al Tannin Hua!
Mighty Ancestor of Our Witchblood! We bid Thee to hear us!
By the Puissant Serpent of all Worlds, Monarch of the Heptanomis!
We bid Thee to listen and make manifest Our Word.

For within the Great Double House of the Living and the Dead, in the Twain Worlds of the Past and Future, and across the Divide of Dust and Flesh —
We declare the Logos of Eltannin!

By the Power of Our Sorcery, we place this Utterance upon Thy lips; that the Double-Logos of Word and Echo may unite in the Point of Our Communion.

By this Act, we open the Second Gate.
By this Deed, we enter the Necropolis beneath the Starry Auspices of Eltannin.

.....

O' Mighty Ancestor of Our Witchblood,
By the Dagger, Blood-letter, we pierce the Earth to mark our Tryst.
By the Hand, the Flesh-tearer, we pluck out the Left Eye of our mortality and enshrine it within Thy time-flay'd skull.
Bear Witness as the Outward-closing and the Inward-turning Gaze of the Sorcerer's Eye doth fall upon the Mimetic Point of Reflection.
For as our Sight is turn'd from the Abode of the Living unto the Place of the Shadow, so too is Thy Sight turn'd from darkness to pierce the Day.
By this Deed, let the Inferno of Nigrescent Illumination ignite!

Behold, O' Deeply-seeing One! The Black Flame is lit and burneth with a lustrous intent to release all that is bound within us, yea, to awaken and to reify all desires that lie sleeping within the Primal Body of Thee. Therefore do we bid Thee to cast forth the Seed of Thine unborn atavisms into the Dreams and Phantasies of Thine own Futurity; that We, in turn, may behold and remember Thee in the Dreams and Phantasies of our own Antiquity.

Behold, O' Sorcerer! In this Domain of Enchantment — the Fetish-urn of Diablerie is the Silent Augur of Thine Infinite Subtlety and thus, beholding Thyself reflected there-in as the Master of Thine own Fate, transmute Thy Dreams and Phantasies to Forms inevitable to enflesh.
Recreate Thine own Self in such likenesses as Thou dost desire.

From Thine Inward-turning, O' Self-watchful One!
Turn once again to look upon the World and, with the Medusine Eye of Thy deathly allure, radiate Thine Intent anew. For within Thine Eye is concealed the Eternal Transmutable Point, the Crossroads of the Serpent's guile.

.....

As with One Eye, as with a Single Power of Sight, the Dragon's Eye doth open — to see through and beyond the Sinistral Gate of Vision within All Eternity, to see through and beyond the Left Eye of All that will ever know life.

Let the Net of Enchantment be cast to ensnare our sustenance.
Let the Circle-noose be thrown about Reality.

All Ye Spirits born of the Mumia's Spate!
To our purpose we bid you — Attend!
Ye Larvae of Abomination!
Ye Whisperers of doubt and loathsome despair!
Ye Plague-bearers of lust and birthless velleity!
Ye Ghostly Sloughs of dead wishes!
Ye Fair-faced Mimes of the Forgotten and the Unconsummate Desire!
Ye Revenants of Falsehood and of Secrets Unkept!
Ye Circle of Familiars — who makest our Will to extend beyond the limits of common understanding,- we bid you to don the skin-leaper's caul — to assume the Fascinous Veils of Glamour and Seduction.
We bid you to go forth, and by the Subtle Arte of Illusion, to weave our Will's Design about the Sleeping Flesh of Man, to bind with temptation and lure all Profane to enter the Dragon's Jaws...
to step and to turn — to rise or to fall — upon the Point of the Sinistral Eye.

Behold, O' Thou First-flesh of Our Cunning,
Thou whose Vision hath the scope of Eternity!
The Black Flame is lit and shineth forth from the Left Eye of Azhdeha to consume All in this Moment; to bind all Worlds as our Immanence and thus to create our Potential in the Vortex of Dracotai: the Womb of all Transcarnation.

.....

O' Mighty Ancestor of Our Witchblood,
By the Dagger, the Blood-letter, we trace the Signs that betray the turning of the Stars and the Tides of the Moon, even the Very Treason of our own heart.
Therefore do we slay Thee, that we may devour and surpass Thee –
in Life as in Death.

By the Hand, the Flesh-tearer,
we reclaim our Left Eye from the Death-mask of Æons.
We lap at Thy tears and dry Thy wounds with our thirst.
We drink the life-blood of our own begetting.
For as we have sacrificed the Idols of our own creation,
so shall we reap the Untold Harvest of Vast Self-Overcoming!

Know Thyself to be all that we have become.
Know that we embody all that Thou hast been.
Now is the Moment of Our Union: the Internecine Agapae of the All-Opposer, the Murd'rous Consummation of the All-Destroyer!

.....

O' Antient One of Flesh! Qayin Al Tannin Hua!
All that returneth upon the Point of the Dragon's Sinistral Eye, we claim for ourselves as Thine own...Both as One to embody the Exiled Powers resurging from the Void: the Dreaming Wisdom of the Waking Witchdead in the Second Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

III – The Infernal Spell of the Dextral Eye.

Mantic Formula:- *AL DA RAK SHAN HUA*

Behold, the Point of Our Communion: the Gateway to the Third Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Third Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Dextrorse Way: the Path of Resurrection for the Sacrificed Right Eye of the Dragon's First-slain Child.

.....

O' Qayin Al Darakshan Hua!
Mighty Ancestor of Our Witchblood! We bid Thee to hear us!
By the Puissant Serpent of all Worlds, Monarch of the Heptanomis!
We bid Thee to listen and make manifest Our Word.

For within the Great Double House of the Living and the Dead, in the Twain Worlds of the Past and the Future, and across the Divide of Dust and Flesh — We declare the Logos of Al Darakshan.

By the Power of Our Sorcery, we place this Utterance upon Thy lips; that the Double-Logos of Word and Echo may unite in the Point of Our Communion.

By this Act, we open the Third Gate. By this Deed, we enter the Necropolis beneath the Starry Auspices of Al Darakshan.

.....

O' Mighty Ancestor of Our Witchblood,
By the Dagger, Blood-letter, we pierce the Earth to mark Our Tryst.
By the Hand, the Flesh-tearer, we pluck out the Right Eye of our mortality and enshrine it within Thy Time-flay'd skull.

Bear witness as the Outward-closing and the Inward-turning Gaze of the Sorcerer's Eye doth fall upon the Mimetic Point of Reflection. For as our own Sight doth mediate through the Vessel, 'twixt the Dreams of Night And Day, so too shalt Thine own Sight mediate there-in to create the Synergy of Dreams Nocturnal and Diurnal. By this Enchantment, may Our Vision enflesh!
By this Deed, let the Inferno of Incandescent Darkness ignite!
Behold, O' Far-seeing One! The White Flame is lit and burneth with a lucent, unbending intent to bind All that is unreined to Our Will; yea, to ensorcel and duly appoint unto Our Purpose all Aspects of Entity, all Form and Force — throughout the Wheel of Eternity. Therefore do we bid Thee to cast forth the Worlds' seed into this flame, that the chaff of common mortality may be consumed and none — none but the Grain of Thy Most Pure and Subtle Atavisms may pass beyond this Portal to enflesh within Us.

Behold, O' Sorcerer! For within this Domain of Enchantment the Fetish-Urn of Diablerie is the Oracle of Thine Infinite Possibilities and thus, beholding Thyself reflected there-in as the Master of Thine own Fate, transmute and align all Events

unto Thine own Design. Guide Thou the turning of the Path throughout all Ages; that within and beyond Time Thou mayst exist solely according to Thine own Arcanum.

From Thine Inward-turning, O' Self-Watchful One!
Turn once again to look upon the World; with the Basilisk's Eye — from which none may escape — radiate Thine Intent anew. For within Thine Eye is revealed the Eternal Transmutable Point, the Crossroads of the Serpent's strength.

.....

As with One Eye, as with a Single Power of Sight, the Dragon's Eye doth open — to see through and beyond the Dextral Gate of Vision within all Entity,
to see through and beyond the Right Eye of all that will ever know Life.

.....

Let the Net of Enchantment be pulled tight to enclose all that we desire. Let the Circle-noose constrict to bind all Realities in the chosen circumference of Will.

All Ye Spirits born of the Ancient One's Fire,
To our Purpose we bid you — Attend!
Ye Watchers of the Innermost Circle!
Ye Sovereigns of the Sacred Blood-lines!
Ye Servants True unto the Path Ever-turning!
Ye Legions of the Faithful sworn unto Our Pact!
Ye Armies of Wrath — fleet of foot and strong of hand!
Ye Black Djinn and White Djinn, Ye Spirits Red and Grey —
all ye whom attend upon the races of Witchblood!
Ye Circle of Familiars — who makest our Will to extend beyond the limitations of common understanding — We bid you to assume all Veils of Appearance and Forms of Seeming, such as are needful to our manifold purpose.
We bid you to go forth and, by the Very Craft of Witchdom, to place your hands as our own on the Matrix of Reality, and transmit there-to Our Chosen Design.

.....

Behold, O' Thou First-flesh of Our Cunning,
Thou whose Vision hath the scope of Eternity!
The White Flame is lit and shineth forth from the Right Eye of Azhdeha to consume
All in this Moment, to slay all Worlds for our sustenance and thus create the Void.
By this Deed of Iconoclasm, we shatter the Vessel of Our Self-enchantment to
release the Sevenfold Seed of Potential.
By the Will of Divine Self-creation we scatter the seven ashes:
the Grain of Trangression from whence the Universe is born.

.....

O' Mighty Ancestor of Our Witchblood,
By the Dagger, Blood-letter, we trace the Signs to betray the turning of the Stars
and the Tides of the Moon, even the Very Treason of our own Heart,-
therefore do we slay Thee, that we may devour and surpass Thee —
in Life as in Death.

By the Hand, the Flesh-tearer, we reclaim our Right Eye from the Death-mask of Aeons. We lap at Thy tears and dry Thy wounds with our thirst; we drink the life-blood of our own begetting. For as we have sacrificed the Idols of our own creation, so shall we reap the Untold Harvest of Vast Self-Overcoming!

Know Thyself to be all that we have become.
Know that we embody all that Thou shalt be.
Now is the Moment of Our Union: the Internecine Agapae of the All-Opposer,
the Murd'rous Consummation of the All-Destroyer!

.....

O' Antient One of Flesh! Qayin Al Darakshan Hua! All that returneth upon the Point of the Dragon's Dextral Eye, we claim for ourselves as Thine own...
Both as one to embody the Exiled Powers resurging from the Void:
the Realised Gnosis of the Waking Witchdead
in the Third Raised Form of the Sacrificed Child.

By the Sign of the Sign of the Skull, so shall it be!

Bilo Bilo Hu! Hua-Azha-Ka!

IV – The Infernal Spell of the Head.

Mantic Formula:- *AL HAL KA HUA*

Behold, the Point of Our Communion: the Gateway to the Fourth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Fourth Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Inscrutable Consciousness of the Sorcerous Nature – to reveal the Path of Resurrection for the Perfected Mind within the Skull of the Dragon's First-slain Child.

.....

O' Qayin Al Halka Hua!
O' Mighty Ancestor of Our Witchblood! We bid Thee to hear us!
By the Seven-headed Close-coiling One, whose Path doth enclose the Great Year of Heaven, we bid Thee to listen and make manifest Our Word.
For within the Great Double House of the Living and the Dead, in the Twain Worlds of the Past and the Future, and across the Divide of Dust and Flesh – We declare the Logos of Al Halka Genam.

By the Power of Our Sorcery, we place this Utterance upon the Point as the First Thought within Thine Antient Psyche; that the Double-Logos of Our Twain Conception may encompass the Initiating Mind of the Crooked Path.

By this Act, we open the Fourth Gate. By this Deed, we enter the Necropolis beneath the Starry Auspices of Al Halka Genam.

.....

O' Mighty Ancestor of Our Witchblood! By the Dagger, the Blood-letter, we pierce the earth to mark the crossing of Our Paths.
By the Hand, the Flesh-tearer, we rend asunder the Body of Our Present Mortality, that Thou mayst make Thy Feast of Us; that Thou mayst enshrine the Skull of He that summoneth Thee on the First Altar of the Elder Gods' Worship.

.....

O' Qayin Al Halka Hua!
The Presence of the Great Serpent hath pierced Thy Tomb to awaken Thee, that Thou mayst cast off the fetters of Thy deathly repose to release the awareness of Thy primaeval nature to indwell the Ophidian Form.

By the numinous susurration of the Serpent-spell,
Thou art rous'd once more to the Clear Light of Being!
Thou art transformed through the Agapae of the Bloodied Phallus and the Seed-pallid Skull, to emerge through the Flame of Enchantment as the embodiment of the Sorcerous Mind: the Almighty Forth-speaker of Drakosarkia!

As the rising of the Hooded One doth herald the touch of Death, so let Thy waking be the Sign to herald the Dawn: the Light of Our Self-creation!

.....

O' Scribe of the Arcanum! Know that the Sorcerer, the Earthbound Dragon, hath envenom'd Thine Intellect with the Gnosis of the Crooked Path.
Therefore shall the Mind of Eternity — of all Antiquity and Futurity — be opened unto us in Present Perfection. Let the Adamantine Skull of Azha reveal to the Eye of Our Vision the Teachings of all Wisdom and the Ciphers of all Knowing: the Pageless Scriptures of Gnosis, the Arcana lost within the Place of Shadow.

O' Scribe of the Arcanum!
Let the Black Light of the Imaginal Flame here illumine the Tablet of Fate.
Let the Quill of Thy Tongue transcribe the wayward dance of the Wanderer and reveal the sky-tracks of the winged shadow's flight.

O' Mind of Temporality! Open to us in Eternal Perfection!
Let Thy Thought be like the crystal waters drawn from the Well of Worship.
Let the clarity of Thy discernment be true unto the Primal Serpent's guile.
Let Thy remembrance and Thy prescience be forever imbued with the cunning of the Heresiarch's Magistry — the vital ethos of Thy Sacred Heredity.
For Thou art true-born from the Abyss of Eld as the Unknowable Master of the Nameless Companie. Thou art Companion to all who walk upon the Crooked Path, and yet Thou art the Turnskin that stalketh forever alone — beyond the understanding of all mortal gods and men.
O' Mind of Perfect Endarkenment! Illumine us with Thy timely artifice!

O' Qayin al-Mandal Hua!
Thou hast taken all Nature for Thy guizing and Thy masquerade.

By the bloodied cords of mortal birth, Thou dost guide all into the fatal turning of the Way. For in Thy Wisdom, Thou hast tied the star-knotted cord 'twixt the crown'd heads of the Unknown Beast. In Thy Hands are the reins to govern the Steed of all Being: the Scourge and the Bone-charm to lure all that hath life. Thou art the Master of the Forge and the Maker of Gods.
Thine is the Power of the Seven-tongued Flame!

Thou art the Wielder of the Hammer to the root of seven metals.
By the turning of Thy Hand the Knife and the Graal are wrought; the course of the molten river is set; the Nail that never cools is passed from hand to hand!
We bid Thee to fill Thy Cup from the Fount of Treason, to immerse Thy Skull-chalice within the fecund domain of the Draconian Psyche.
Impart the Elixir, the Sacred Venom that doth transmit One-Pointedness of Thought, solely unto Thy Chosen: the Masterful Initiates of the Crooked Path.

Limitless in Thought, Word and Deed, let Thy Mind be e'er the Cunning Soul beyond both Sage and Fool, brooding and abiding within each moment to exact the final gesture for the Manifestation of the Dragon's Flesh:
the Eschaton of All 'pon the Blade of Thy guile!

With each turning of Thy Mind's Direction wield Thou the Arthana of Thy Cunning to sever all and aught from within and amongst us,-
All but the Very Quintessence of Our Initiated Entity.

Be Thou the ceaseless flowing fountain, the well-spring of all inspiration.
May Thy Thought be the Very Impetus of this and of every Enchantment —
of Our Becoming and Our Attainment within the Gnosis of Azhdeha!

.....

O' Mighty Ancestor of Our Witchblood!
By the Dagger, the Blood-drinker, we cut the wounds of fourteen stars.
By the Hand, the scar-painter, we trace the Signs for the Way of the Knife.
We reveal the Signs for the Opposer's Pathway. Therefore do we come unto Thee by the Deeds that Thou hast mirrored in the days of our own antiquity.

By Dagger and by Hand, We reclaim the Sacrificed Skull — the Image once placed upon the First Shrine. And we, in our turn, do place Thine own skull in its stead. For thus do we honour Thee by living beyond the very death of Thee. Be Thou present within and amongst us as the First-born Companion of the Unknown Way: Guardian and Sentinel of the Dragon-road.

Most Blessed art Thou – Beloved Infidel of the Faith that unites us.
Most Accursed art Thou – the Revenant of all Malison – the Divider of all!
Be Thou here within and amongst us – all around – within and beyond us –
as the Initiator of the Serpent's True and Antient Witcherie.

O' Inceptor of Our Crooked Path! Qayin Al Halka Hua!
All that cometh forth upon the Point of the Dragon's Head,
we claim for ourselves as Thine own...Both as One to embody the Exiled Powers
resurging from the Void: the Perfected Mind of Gnosis within the Fourth Raised
Form of the Sacrificed Child.

From the Dragon's Head, let the Totality of Our Ancestral Wisdom arise!
By the Sign of the Skull, so shall this be!

Bilo Bilo Hu!
Hua-Azha-Ka!

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...
.

me as Mahazhael, Laughing Lord of Pure Misrule.

Gods come, Gods go! But I remain, who am their Motion - the living Joy

Death and long Dominion of Time. The Wise and Strong, They know

of Creation and Destruction. Masked am I with

V – The Infernal Spell of the Sinistral Horn.

Mantic Formula:- *AL TA IS HUA*

Behold, the Point of Our Communion: the Gateway to the Fifth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Fifth Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Way of the Black Serpent: the Path of Resurrection for the Mystery of the Sinistral Horn in the Flesh of the Dragon's First-slain Child.

.....

Behold! We stand upon this Point as before the Fifth Gate.
By the Words of this Spell and the Deeds of Enchantment,
we declare the Logos of Al Tais as the Password to the Necropolis that concealeth Our Light in Darkness.

.....

O' Qayin Al Tais Hua!
Thou art He, Thou art She, Mahazhael-Liliya Al Tais Hua!
Hear us, O' Mighty Antecessor of Our Witchblood!
In whom is enshrined the Stellar Fire of the Dragon,
in whom the fallen light of Al Tais doth ever darkly shine!
Take now Thy residence 'neath the cloak of the Secret One, that in Thine undertaking of this Masquerade Thou mayst possess all such Forms as are germane unto Thy Worship, both Knowing and Unknowing amid the races of Gods and Men.

Thou shalt be known by the Wise as Thou art in Truth.
Thou shalt be hidden from all that are not true-born of Thee.
Therefore do we bid Thee to partake of this Masked Rite – to veil Thyself, that none but the Blessed of Sight may behold Thee and know Thine Arcanum.

O' Mighty Ancestor! Take Thou for Thine Apparel the Very Skin of the Earth: the Greenwood for Thy Mantle, the 'twined bower for Thy Crown,

the Tree for Thy Staff and the Beast for Thy Mask.
For thus Thou shalt come before us in the likeness of He,
the Bough-antlered Lord of all Life!
Blessed art Thou, Light-bringer!
Bearer of the Torch from the Stars unto the Earth, even from the Hearth of the First Fire to the Flame that now doth quicken in our hearts.
Hail to Thee who art the Fire-leaper! Transient revealer of Faith's timely forms.

Blessed art Thou, the Master of all Sorceries!
Thou art now among us within this Very Circle both to serve and to guide us.

Blessed art Thou, the Sun-anointed Monarch of Heaven,
who turneth the Wheel of Season and Star.
O' Knave, Consort, Sage and Corpse-king!
We honour Thee in Thine own death as the Immortal Lord of the Wise.

Blessed art Thou, O' Thou Earthen Image of Our Elder Worship!

O' Mahazhael-Liliya Al Tais Hua! We bid Thee – Know Thyself!
For within this Guise given unto Thee by Our Craft, Thou art the Guardian of the Serpent of Mediation. In Thy concealed hand is held the fiery umbilicus of Our Fateless Fate: the Scarlet Cord that passeth through every hour and age.
Thine is the Undying Flame cast forth throughout Eternity, transcending all with the Light of Thy Secret Intent. Thine is the Burning Cincture, knotted with each fallen soul, woven to ensorcel all – to bind the kindred of the snake within the Blood-pact of Our Nameless Tradition.

Thou art He, the Keeper of the Never-turning Path of Wisdom!
Thou dost guard the Tortuous Road of Ordeal, whereon we now dare to tread.
By these very deeds of enchantment, our steps upon the Serpent's back,
may we be numbered amongst the Subtle and the Pure.

O' Mahazhael-Liliya Al Tais Hua! In honour of Thine Holy and Appointed Station as the Father of Our Pact, we beseech Thee to lower Thy Left Horn unto the Nadir of Our Elder Worship, even unto the Very Crown of the Underworld. For Thou shalt become the Lord of Inversion: Monarch of All that lyeth above!

Look now 'pon this Earth! Master of Aversity! With Thy Left Horn pierce Thou the clay-flesh of this World. By this Deed of Sacrifice, make fertile the Land that once wast bereft of all Life. For Thy Left Horn is the Plough that doth turn the Earthen Wheel of Seasons – to cut the flesh of field with furrow –
to make and to mark the changing of the Year.

Thou art He, the Keeper of the Hearth-word,
by whose Will the barren land is made fertile!

With Thy Blade, wrought in the starry forge of the Deep, Thou dost flay this World with a multitude of intentions, but all are bound within Thy single design — to cast forth the flaming sword which Thou hast pluck'd from Thy brow:
the Adamantine Arrow of Immutability. For thus Thou shalt bear the Immanence of Thine All-transmutability throughout the eternity of enchantment.

But know this: the Tithe of the Guizer's Dance!
For within the Secret Apparel that doth mask thee from profane eyes,
Thou dost symbolise the Two-footed Goat of Atonement.
Thou art He that standeth before the Altar of his own Making and Taking!
As we have named Thee 'Corn-king' for a Year-and-a-day, so we must usurp Thee.
As we have raised Thee up in verdant majesty, crowning Thee as the Eight-masked Monarch of the World-Field throughout each turning of the sacred year,- so must the Sickle-blade of Harvest turn against Thee, as toward the Last Sheaf of the Field, to cut deep into Thy throat and thus into the very stem of Thy life.
For as Thine Image doth change, so doth our loyalty.

O' Horn'd One of Our Ancient Brethren! The Offering of Thy Blood, the libation of Thy Corpse-dew, is pour'd out 'pon the sacred ground of this Circle.
By this Offering, let the fecund nature that seethes within the Heart of the World unleash the Manifold Powers of the Serpent and thus make fertile the land where-e'er we should tread.

In the Ever-living, Ever-dying World-field of the Circle
we have sowed the seeds that yearn to drink from Thy veins —
that from Thy death new life may grow to bear the fruits of Our Sorcery.
By the blood-letting of our own flesh, we offer the libation of our own heredity to the Point of Thine emergence. We offer the sacrifice of all that we have been to open the Gate of Thine own death.

By this Enchantment, we ignite the Pyre of Holocaustomata — the Signal for the Beginning of the End in this World...for All that are not born of Thee.
By the transference of the Flame from Thy Star unto the Land of Kahu,
we bid Thee to arise anew with all the Companie of the Mighty Dead;
to walk here amongst us in the Living Temple of the Dragon's Flesh.
By the lambent touch of the Flame to the Tomb,
we bid Thee to arise from the depths of the earth and here,
upon its barren skin, to establish the Eden of Witchdom.

Arise once more to walk upon this Blessed Isle; enter the Night-reveal'd Garden that
We, Thy Children, have tended through the turning of Heaven's Year.

Behold, O' Mighty Ones of Our Ancestry!
By the joining of the rivers that flow from our veins, we affirm the Oath of Biqa.
By the Offering of Blood we purge this World from all that is profane.
By this Enchantment, we reclaim the Kingdom, the Hallowed Field of Qayin.

Behold, O' First-born! By this Spell, we bid Thee carve the Path of our descent.
Pierce with Thy Horn the heart of all Ages, all divisions of the Light and the Dark,
even unto the Timeless nadir of the Serpent's infernal lair.
For there, in the darkly effulgent realm of the Sorcerous Heart,
We shall convene with the lost and forgotten brethren of the Crooked Path.

By this Spell, we bid Thee! Steal Thou the Darkness from the Starless Void. Place
the Black Fire of its Essence upon the Point of Our Present Enchantment.
Here create the Focus of all Sorcery. Here create the Path of Transmutation.

For here is lit the Column's lamp to lure the prey to the Serpent's lair,
to test or slay both Sage and Seeker. Here is lit the Column's lamp to guide the
brethren of the Serpent toward this Point of Communion. Here to enflesh within
the scattering of all Times, to indwell the Aeon of the Time-between-all-Times.
Here to stand within and amongst us at the Battle of the World-field –
to reap the Harvest that we have sown, to affirm the land as the Dragon's own!

.....

O' Horned One! Lord of all Life!
In the Making and the Breaking of the Masquerade,
we crown Thee as Our Corpse-king in the Name of the Lie.
All-hail to Thee, Lord of the Living, King of the Dead!

O' Mahazhael-Liliya Al Tais Hua! Qayin Al Tais Hua! O' Antient One of Flesh!
All that returneth upon the Point of the Dragon's Sinistral Horn, we claim for
ourselves as Thine own...Both as One to embody the Exiled Powers resurging
from the Void: the sloughs from the Black Serpent of Eternity –
the Shadows fallen from the Torch of Succession –
as one in the Fifth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall this be!
Bilo Bilo Hu! Hua-Azha-Ka!

VI – The Infernal Spell of the Dextral Horn.

Mantic Formula:- *AL SA EQAH HUA*

Behold, the Point of Our Communion: the Gateway to the Sixth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Sixth Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Way of the Red Serpent: the Path of Resurrection for the Mystery of the Dextral Horn in the Flesh of the Dragon's First-slain Child.

.....

Behold! We stand upon this Point as before the Sixth Gate.
By the Words of this Spell and the Deeds of Enchantment,
we declare the Logos of Al Sa'eqeh as the Password to the Necropolis that concealeth Our Light in Darkness.

.....

O' Qayin Al Sa'eqah Hua!
Thou art She, Thou art He, Liliya-Mahazhael Al Sa'eqah Hua!
Hear us, O' Mighty Antecessor of Our Witchblood!
In whom is enshrined the Stellar Fire of the Dragon,
in whom the fallen light of Al Sa'eqah doth ever darkly shine!
Take now Thy residence 'neath the cloak of the Secret One, that in Thine undertaking of this Masquerade Thou mayst possess all such Forms as are germane unto Thy Worship, both Knowing and Unknowing amid the races of Gods and Men.

Thou shalt be known by the Wise as Thou art in Truth.
Thou shalt be hidden from all that are not true-born of Thee.
Therefore do we bid Thee to partake of this Masked Rite; to veil Thyself, that none but the Blessed of Sight may behold Thee and know Thine Arcanum.

O' Mighty Ancestor! Take Thou for Thine Apparel the out-turn'd skin of the earth: the Storm-beset Sky for Thy Mantle, the thorned bower for Thy Crown, the Blasted Tree for Thy Staff and the Face of Age – nigh unto Death – for Thy

Mask. For thus Thou shalt come before us, arisen from darkness and cloth'd with the Blood of Heaven,- the Moon-horned Queen of the Dead!

Blessed art Thou, Darkness-bringer!
Who draweth her veil to hide us as we walk amid the light of day;
who concealeth the Torch of Illumination within the Images of Illusion and the Glamours of Deceit. Hail to Thee who art the Mime behind the screen of saints, the Shadow-dancer behind the iconostasis of every mortal belief.

Blessed art Thou, Queen of all Sorceries!
Thou art now among us within this Very Circle, both to serve and to guide us.

Blessed art Thou, Most Bright in Thy Darkness.
Virgin-born from Thy Black and Bloodied Night.
O' Nymphe, Whore, Hag and Corpse-queen!
We honour Thee in Thine own death as the Immortal Bride of the Wise.

Blessed art Thou — O' Thou Earthen Image of Our Elder Worship!
O' Liliya-Mahazhael Al Sa'eqah Hua! We bid Thee — Know Thyself!
For within this Guise given unto Thee by Our Craft, Thou art the Guardian of the Serpent of Direction. In Thy revealed hand is held the burning knot, severed from and yet tied upon the umbilicus of Our Fateless Fate.
Thine is the lightning-bolt that striketh forth in the moment of chance, transcending all in the attainment of Thy Secret Intent. Thine is the Cingulum, the spirit-knot tied without touching, to bind the kindred of the snake in the Blood-pact of Our Nameless Tradition.

Thou art She, the Keeper of the Ever-turning Path of Wisdom! Thou art the Guardian of the Tortuous Road of Ordeal, whereon we now dare to tread.
By our standing upon the Serpent's back, may we go forth amid Our Ancient Brethren, yea, may we be numbered among the Subtle and the Pure.

O' Liliya-Mahazhael Al Sa'eqah Hua!
In honour of Thine Holy and Appointed Station as the Mother of Our Pact, We beseech Thee: Raise Thou Thy Right Horn unto the Zenith of Our Elder Worship, even unto the Very Crown of Heaven. For thus Thou art become the Lady of Highest Exaltation — the Monarch of All that lyeth beneath.

Turn now to face the Vault of Stars beyond this World of Dust.
With Thy Raised Horn, impale the Dome of Heaven's Sphere: the focus of the Empyrean Domains. For Thy Right Horn is the Sickle that doth pierce the Heart of the Cynosure, that draweth down the fulmen-bolt of all Aeons to strike and infuse

the Chosen Instant — to incept the Moment of Oracular Revelation.
Thou art She — the Keeper of the Storm's utterance,
by whose Will the verdant land is made barren.
With Thy blade, wrought in the starry forge of the sky, Thou dost flay the World with a multitude of intentions, but all are bound in Thy single design — to cast forth the spear which Thou hast plucked from Thy brow: the Adamantine Arrow of Change. For thus Thou shalt bear the Immanence of Thine All-Potentiality in each single moment of enchantment.

But know this: the Tithe of the Guizer's Dance!
For within the Secret Apparel that doth mask Thee from profane eyes,
Thou dost symbolise the Two-footed Goat of Atonement.
Thou art She, that standeth before the Altar of her own Making and Taking!
As we have named Thee 'Thorn-queen' for a Year-and-a-day, so must we usurp Thee. As we have raised Thee up in bleak and desolate majesty, crowning Thee as the Eight-masked Monarch of the World-field throughout each turning of the sacred year,- so must the Plough-blade turn against Thee, as toward the fairest and rarest flower of the meadow, to cut deep into Thy throat and thus into the very stem of Thy life. For as Thine Image doth change, so doth our loyalty.

O' Moon-horned One of Our Ancient Brethren!
The Offering of Thy Blood, the libation of Thy Corpse-dew, is pour'd out upon the sacred ground of this Circle. By this Offering, let the baneful nature that seethes within the Heart of the World unleash the Manifold Powers of the Serpent and thus make barren the land wheresoever we should tread. For with Time's Scythe we have reaped all mortal nature from this World, that we may sup 'pon the vitality of the earth-blood and empower the Sorcerous Mind with the Visions of Unfettered Futurity!
By the blood-letting of our own flesh, we offer the libation of our own heredity to the Point of Thine emergence. We offer the sacrifice of All that we have been to open the Gate of Thine own death.
By this Enchantment, we ignite the Pyre of the Holocaustomata — the Signal for the Beginning of the End in this World...for All that are not born of Thee.

By the transference of the Flame from Thy Star to this earth —
We bid Thee to arise anew with all the Companie of the Mighty Dead;
to walk here amongst us in the Living Temple of the Dragon's Flesh.
By the lambent touch of the Flame to the Tomb, we bid Thee to arise from the depths of the earth and hereupon its verdant skin
to establish the Very Eden of Witchdom.

Arise once more to walk 'pon this Blessed Isle; enter the Nocturnal Paradise that We, Thy Children, have tended through the turning of the Great Year.

Behold, O' Mighty Ones of Our Ancestry!
By the joining of the tides that flow within our flesh, we affirm the Oath of Iaka.
By the Offering of Our Blood we purge this World from all that is profane.
By this Enchantment, we reclaim the Kingdom: the Accursed Field of Qayin.

Behold, O' First-born! By this Spell, we bid Thee to carve the Path of Ascent.
Pierce with Thy Horn the heart of all Worlds, all stars and spheres, even unto the Dimensionless Zenith – reflected throughout all Heaven and sealed within the Serpent's lair. For there, in the noctilucent realm of the Sorcerous Heart,
We shall align and unify all Powers to manifest the Will of the Dragon-road.

By this Spell we bid Thee to steal the light from the core of every Star.
Place the White Fire of its Essence upon the Point of Our Present Enchantment.
Here create the Focus of all Sorcery. Here create the Path of Transmutation.

For here is lit the Column's Lamp to lure the prey to the Serpent's lair,
to test or slay both Sage and Seeker. Here is lit the Column's Lamp to guide the Brethren of the Serpent toward this Point of Communion. Here to enflesh within the Spaceless Expanse, to indwell all Existence at the Place-between-all-Places.
Here to leap through the Moment of Death, to run forth with us at the Battle of the World-field, to seed the burning furrow that we have ploughed,
to feed the Flame of Our Heredity at this Time and throughout Eternity!

O' Horned One! Noble Lady of all Life!
In the Making and the Breaking of the Masquerade,
we crown Thee as Our Corpse-queen in the Name of the Lie.
All-hail to Thee, Lady of the Living, Queen of the Dead!

O' Liliya-Mahazhael Al Sa'eqah Hua! Qayin Al Sa'eqah Hua!
O' Thou Antient One of Flesh! All that returneth upon the Point of the Dragon's Dextral Horn, we claim for ourselves as Thine own....Both as One to embody the Exiled Powers resurging from the Void:
the sloughs from the Red Serpent of Alignment –
the shards spun out from the Lightning of Intercession –
as one in the Sixth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

The Binding Charm for the Infernal Points of the Dragon's Horns.

By Our Crooked Blade of Honour, by the Traitor's Straightest Sword,
By the Sickle and the Plough, by the Knot and Burning Cord
By the Spear and by the Spindle, by the Metal and the Shaft,
By all Charm and all Enchantment, by Our Cunning and Our Craft.
By the Thorned Rose of Crimson and the Harvest's Severed Sheaf,
By the Bloodied Bones of Treason and Midwinter's Verdant Leaf,
the King and Queen of all the Circle, seven times shall spin and turn,
seven times throughout the year, 'til Corpse and Child as One return.

VII – The Infernal Spell of the Spine.

Mantic Formula:- *AL LA TA IFA HUA*

Behold, the Point of Our Communion: the Gateway to the Seventh Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.
Let the Seventh Tomb of Our Primordial Ancestry be exhumed upon the Earth.
May the Breath of the Elder Gods ignite the Corpse-flame before us,-
here to illumine the Way of the Triple Axis: the Path of Resurrection for the Heart, Hide and Bone of the Dragon's First-slain Child.

.....

O' Qayin Al La-ta'ifa Hua! Mighty Ancestor of Our Witchblood!
Thou who art the Transcarnate Body of Our Brethren, –
We bid Thee to hear us and to be here with us.

By the Puissant Serpent of All Worlds,
By the Seven-head'd Close-coiling One,
whose encompass doth scribe the Great Year's Circle,-
We bid Thee to listen and make manifest Our Word.
For within the Great Double-house of Yesterday and Tomorrow –
from the First-born to the Last-dead of Our Line,
even beyond the End of All Flesh – we declare the Logos of Al Faqri al Tan.
By the Power of Our Sorcery, we place this Utterance upon the lips of the Millions-of-Forms-of-Being. For by this Deed of Enchantment, the Threefold Logos of Silence, Word and Echo shall resound throughout the Triple Axis –
to empower and unite within this Point, the Heart of Our Communion.

By Word, Deed and Sacrifice, we open the Seventh Gate;
we enter the Necropolis beneath the Starry Auspices of Al La-ta'ifa.

O' Mighty Ancestor of Our Witchblood!
By the Dagger, the Blood-letter, we pierce the Earth to mark Our Tryst,
to mark the Point and thus create the Centre of the Triple Axis.

By the Hand, the Designer of the Heart, we rend our own breast asunder that
Thou mayst drink the freshly flowing blood from our own hearts as from the Altar
of all Sacrifice, yea, that Thou mayst stretch forth Thy Hands —
to take our heart for Thine own.
For as our life doth quicken in Thine, so shall these Words find Flesh in Thee, and
as this Spell doth change Thy Flesh, so shall Our Heart transmute in Thee.

.....

Behold! O' Thou Primogenitor of the Dragon's Race!
We, the Chosen of Azhdeha, are gathered before Thy Tomb to perform the Mystery
of Thy Re-awakening and thus fulfil the Promise of Great Return:
the transference of all Initiated Entity into the Vessel of Self Over-coming.

Behold! The Fire-blackened Rod that we bear!
This is the Star-stepped Ladder, the Bridge that traverseth betwixt all Worlds.
This is the Sign of the Tridentate Pillar: the Column to which we are sworn.
This is the Symbol of the Turnskin's Dominion: Stave of the Wanderer's Path. This
is the Triforked Sceptre of Our Arte, the Image of the Upright Serpent — where-by
we may direct all Powers of Magick to obey and to turn unto the Perfection of Our
Secret Design.

Behold! The Accursed Staff! By whose battery of knocks we shall place the Stellar
Seal of the Dragon upon the Primordial Tomb; by whose thunderous pounding we
shall sound the deep with solemnity, striking new life into the hearts of the Mighty
Dead, striking fear into the hearts of all profane.
By the Song of the Trident, the Necropoles shall be opened and the Gates shall be
flung wide. The Way of Return shall be revealed, that all may be raised
and all may be bound within the Circle of the Dragon's Flame.

O' First-slain Child, O' Most Antient Kin of Man and Snake!
Come forth to bestow Thy Power upon us.

Come forth to receive the Thrice-cursed Benediction of Our Pact.
For as Thou shalt arise, so shall the Spirits of all Our Brethren arise —
to manifest their Presence within this Circle of Remembrance.
As Thou art charm'd by the Spell of the Serpent-stave, so shall all Souls be most blessed and accursed — to rule and to serve in the Synomosy of Dracotaos!
By each knock we shall call unto Thee within the Skull-Urn of Our Witcherie. By each knock we shall draw Thee from the Athanor of Our Diablerie.
By each knock we shall slay Thee and call Thee through the Dragon's Death.
By each knock we shall release Thee in the Living Form of the Dragon's Flesh.
Therefore do we bid Thee — to offer Thyself in sacrifice upon the Fourteen Points of this Rite,- to cast forth Thy bones as the fetishes of Time Past, in augury of the Path that we must tread. We bid Thee to unfurl the sleeping serpent from within Thine own spine and here align it to the Dragon-road.

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By the First Knock — We empower Thee with the Tongue of Azhdeha.
By the Second Knock — We empower Thee with the Sinistral Eye of Azhdeha.
By the Third Knock — We empower Thee with the Dextral Eye of Azhdeha.
By the Fourth Knock — We empower Thee with the Head of Azhdeha.
By the Fifth Knock — We empower Thee with the Sinistral Horn of Azhdeha.
By the Sixth Knock — We empower Thee with the Dextral Horn of Azhdeha.
By the Seventh Knock — We empower Thee with the Spine of Azhdeha.

.....

Behold! For Thou art now raised to the Point of Our Present Standing, to the Point of the Dragon's Spine. In reverence of Our Covine and in honour of Our Tryst, we offer unto Thee the Threefold Token of Our Kinship:-

Draco-protogonas! Bestower of Names to the Nameless!
We offer unto Thee our blood as the first token of our kinship.For the blood which once ran in Thy veins, now runneth through our own, ever to create the possibilities of our transmutation into Forms new and unknown.

Draco-protogonas! Bestower of Form to the Formless!
We offer unto Thee our seed as the second token of our kinship. For the seed of our origination hath made us a distinct race for the transcendence of all entity, and hath created the potential of wilful self-evolution for all that are true-born from the Dragon's Womb. Blessed is the Starry Cleft of Azh'ra-kinah!

Draco-protogonas! Bestower of Flesh to the Void-born! We offer unto Thee the carnal substance of our present form as the third token of our kinship. For the Flesh of Our Race is One Body and the Body of Our Race is the Sacrifice that we make. We cast all into the Dragon's Jaws to sate the endless hunger of the Elder Gods and thus fulfil the cycle of Witchblood's Transmutation.

Let the Elder Gods arise in the Newborn Flesh of Our Self-Creation;
to beget in the Emptiness — an Otherness Unknown!

As we have spoken, so let it be.

.....

Seven Knocks for the Seven Ages.
Seven Gods for the Seven Stars.
Seven Deaths for the Seven Births.
Seven Days for the Seven Earths.
Seven Earths for the Flesh we make.
Seven Breaths from the Void we take!

.....

By the Eighth Knock — We empower Thee with the Sinistral Hand of Azhdeha.
By the Ninth Knock — We empower Thee with the Dextral Hand of Azhdeha.
By the Tenth Knock — We empower Thee with the Sinistral Wing of Azhdeha.
By the Eleventh Knock — We empower Thee with the Dextral Wing of Azhdeha.
By the Twelfth Knock — We empower Thee with the Sinistral Leg of Azhdeha.
By the Thirteenth Knock — We empower Thee with the Dextral Leg of Azhdeha.
By the Fourteenth Knock — We empower Thee with the Tail of Azhdeha.

.....

By this Arcanum of Qayin Al La-ta'ifa Hua, —
we ensorcel the ebb of the Serpent within the Point of Darkness...
in the Fourteen Stars of the Necropoles; in the Black Sun that shineth at the Column's nadir; in the Black Light that leadeth the Way of Infernal Descent; in the Black Flame of Eternal Night that nourisheth the Forge of Our Intent; in the Black Fast of Hunger that consumeth the straw-flesh on the fiery mound; in the Black Pyre that scourgeth and encircleth the antient burial-ground; in the Column's lamp of tenebration that purifieth the seed of the Mighty Dead,

...all as one in the Night-wanderer's Path of Return!
For such is the Horizon that bindeth the Chosen, that encircleth the Beloved of the Blessed and the Wise, within the Adytum of the Dragon's Lair.

Hearken! All ye that may hear! For this is the Gnosis of the Infernal Sabbat!

By this Arcanum of Qayin Al La-ta'ifa Hua,-
we ensorcel the flow of the Serpent within the Point of Illumination...
in the Fourteen Stars on the Shrines of Heaven; in the White Sun that shineth at the Column's zenith; in the White Light that guideth the Way of Ascent;
in the White Flame of Eternal Day that nourisheth the Forge of Our Intent;
in the White Fast of Hunger that consumeth the weal and woe of the spirits;
in the White Pyre that scourgeth the Aires and Spheres above;
in the Column's lamp of illumination that purifieth the seed of Those who have not died on Earth...all as one in the Light-bearer's Path of Return!
For such is the Horizon that bindeth the Chosen, that encircleth the Appointed of the Gods and the Djinn, within the Adytum of the Dragon's Lair.

Hearken! All ye that may hear! For this is the Gnosis of the Empyrean Sabbat!

By this Arcanum, we ensorcel the Bifurcate Powers of the Serpent.
We unite the Stars of the Heights with the Stars of the Deep...
as One in the Body Transcarnate.
We unite the Zenith and the Nadir in the flame that burneth at the Single Point. We establish the focus of Self-Overcoming: the One-Pointedness of I.

From this Centre to the Great Horizon,
let the Ophiophagia of the Round Dance begin!
Let the White Sun and the Black Sun turn in opposition about us,
forever spiralling inward, forever spiralling outward,
uniting in the Single Power of the Magical Quintessence.

Behold! The Inferno of the Dragon's Flame!
Behold! For now doth the Blazing Trident of Our Intent strike forth!
Thus to consume the Triple Axis, to engulf the World in fiery ordeal, to pierce the Soul and to brand the Flesh, — to enslave the Initiates of every worthy Magical Tradition to serve and to empower the Crooked Dragon-Road!

.....

By the Turning of the Great Year and by the Turning of this Circle,
We attend unto the Column's Tree, that it may grow and be fruitful,
and that it may grant its bounty to all who are born of Our Line.
May the boughs of Al Thuba' ascend to cross-sign the lips of each Star,
to receive the timely wisdom of the spheres in their motion,
even from the Daemons whom traverse the span of night.
May the roots of the Tree wax mightily within the deep, to reach each hidden catacomb and shrouded resting-place, to cross-sign and enter each corpses' mouth – to place the Sign of the Password upon each tongue; and from hence to return unto us with the mutterings and whisperings of the Dreaming Dead.

O' Milcham-i-Azh'ra-il! Great Spirit of Death's Mediation!
Fly through all Worlds 'twixt the zenith's bower and the nadir's farthest reach, between the highest root and the deepest bough. Hearken unto us and bear forth the fruit from the Forbidden Tree, saying 'Eat and taste of the Life Everlasting!'

O' Peacock-Angel, Thou who art enthroned within the Column's extent –
here encircle us 'pon wings afire with the myriad hues of the seven rays –
here to bless us and here to curse us with Our Sacred Dreams made Flesh!

Hearken! All ye that may hear! For this is the Gnosis of Our Earthly Sabbat!

O' Ancient One of Flesh! Now is the Moment of Thy Becoming!
For Thou art One with All in the mighty flux of Nature.
Come forth to lay upon the shrine: the altar-stone hewn of the night.
Come forth to our embrace at the Abyss-edge of All-Betweenness.
Come forth to the precipice of the Starlit Beyond; that in the Nuptial Bed of the Triune Void, we may consummate Thy Marriage unto the Dragon's Will.

By Our Word and Our Deed, we place the executioner's kiss of betrothal upon Thy breast. In this moment all Worlds are made still!
In this Timelessness, at the brink of the Night-without-End,
let the Final Knell – the Eschaton of Silence – sound throughout the Sevenfold Double-House, striking at the Gate of every Temple, bidding all Blessed and Wise to turn and to re-turn, to witness and here conjoin within the Agapae of Sorcerer and Serpent: the Union of Corpse and Kin.

.....

By the Dagger, Blood-drinker, we have traced the Signs that have led Thee toward Our Convocation, and now do we turn to trace the Signs — to unfold the course of Thine Egression. Let the Emblems of Lover and of Lych here align!

As the life-stealing knife of Calmena doth pierce the heart of Mahazhael, so the life-giving phallus of Cain shall conjoin with the all-consuming kteis of Liliya. Both as one 'twixt pain and pleasure, all as one in dissolute rapture, shall cut and shall claim the moon-wise furrow — to release and to receive the envenomed grain: the seed of the Serpent's transgression.

As the wound of the Old Moon's night shall bleed,
so the scarlet flower shall reveal its need.
Both as one shall blossom in darkness;
all as one shall adorn the burial-mound and perfume the ashen pyre.

As in the wound of heaven's sickle the plough-blade of earth shall be broken,
so within the cleft of the Lightless Moon, the Risen Sun shall forever descend.
Both as one to surge forth as the Horned Serpent;
all as one to quicken the blood of the Mighty Dead.

In the rubeate cavern of the All-Destroyer's womb, the Midnight Sun doth shine!
In the flesh-torn chasm of the Opposer's breast, the Dead Moon bestoweth light!
Both as one illumine the Land of Kahu; all as one endarken in Perfect Mind!

Within the Skull of Qinaya-Lilis, let this Arcanum be shown to the Eye of Vision!
For in the corpse-cup of venoms, in the mirror wherein all stars do shine,
the skin of Man and the skin of the snake shall fall within the Flame Divine. Both as one to share in the taking and the breaking of all mortal forms;
all as one to be consumed by the Spirit of Perpetual Change.

In the Star-kindled Forge of the Master,
let the sorcerer's flesh be wrought anew:
the serpent ascend in its flame-born mantle;
the seed of our race bear forth its fruit.
O' Qayin Azhaka Al La-ta'ifa Hua!
By the Hand, the Designer of the Sorcerous Heart, we rend Thy flesh asunder — that we may drink a-fresh from the blood of Our Heredity; yea, that we may stretch forth our hands to reclaim the Heart that hath transmuted in Thee.
Let the Crimson Jewel, the Mirror of Our Father's Heart and Our Mother's Kteis, be raised unto the Turnskin's lip, that all may partake in the Communion of Poisons. Let the Graal envenom the double-edged tongue of enchantment, that all may utter this Secret of Transmutation.

For as the King and Queen do spin and turn in the season's dance —
as Life and Death do ebb and flow — so shall the Wisdom of all Returning Souls be caught upon the blood-tide of the Snake,- forever to be borne upon the shore of borderless Eden, forever to be born in the Body of Qayin.

By this Mystery, the First-born in the Land of the Dead shall arise to enflesh within us — shall arise transformed as the Last-born into the Land of all Living.
By Our Spell, O' Mighty Ancestor, we have drawn New Life from beyond the Very Death of Being and therefore do we give all honour unto Thee.
For Thou art the Presiding Devil, the Present Master of Our Timeless Mystery.

Hail to Thee! O' Guardian of Our Futurity!
Thou art become within us — the Absolute of Infinity!

.....

O Antient One of Flesh! Qayin Al La-ta'ifa Hua!
All who would have life must turn to the Flame, to walk upon the Road of the Dragon's Spine, but all who turn may not return — yet all we claim as Thine.

All as One to embody the Sacrificed Powers that resurge transformed from the Void: All as One in the Seventh Raised Form of the Dragon's First-slain Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

VIII — The Infernal Spell of the Sinistral Hand.

Mantic Formula:- *AL DHI BAN HUA*

Behold, the Point of Our Communion: the Gateway to the Eighth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.
Let the Eighth Tomb of Our Primordial Ancestry be exhumed upon the Earth.

May the Breath of the Elder Gods ignite the Corpse-flame before us,-
here to illumine the Sinister Way: the Path of Resurrection for the Left Hand of the Dragon's First-slain Child.

Behold! We stand upon the Point of the Eighth Gate.
By the Words of this Spell and the Deeds of Enchantment,

we declare the Logos of Al Dhiban as the Password to the Necropolis:
the City of the Dead that concealeth Our Stellar Light within Darkness.
Let the Way of Our Descent be decreed!

O' Qayin Al Dhiban Hua! Mighty Ancestor of Our Witchblood!
In the Name and Form of Our Corpse-queen, we hail Thee!

O' Liliya-Mahazhael Al Dhiban Hua!
By the Dagger, the Blood-letter, we pierce the Earth to mark Our Tryst.
By the Left Hand of our own flesh we attain to the Power of the Sinister Clasp:
we stretch forth to take Thy Left Hand in our own — to pass the Token of Our Pact and thus exact the surety of Our Spell's Becoming!

As we have turn'd back to face Thee, to witness the first dawning of the Elder Race upon this World, so likewise do we bid Thee to turn back, to behold the face of Thine own antiquity — far beyond the birth of all Mortal Domains.
With Thy Sinistral Hand, as with our own, we bid Thee to reach out unto the Handless Hand of the Elder Gods — to the First-born Soul of the Void.
By this attainment of the Sinister Clasp, let the Oath of Origination be remembered! Let the Lineage of Transmission be empowered anew.

O' Mighty Ancestor!
We now bid Thee to turn through the fullness of Antiquity,
to turn and to re-turn unto this Moment of Our Calling.
Stretch forth Thine Hand of Sinistrality to empower this Point of Conjuration and here take up the Quill of Cunning Means, the Moon-white Feather of the Double-Truth. Here transcribe the Teachings of Method into the Books of Deed.
Let Thy Clasp be married in the fruition of attainment and here reveal the Peacock-Quill, the Eyed-signed Inscriber of Gnosis —
by whose gestures the Script of Sorcery hath e'er been written.
Take Thou the Offerings of Blood that we have given Thee for Thine Ink and here, upon the Tablet of Our Temporal Focus, inscribe Thou the Signs of Arte where-by we may read from the Grimoire of Vast Antiquity.

By Hand, Eye and Quill, we bid Thee to carve the Cipher of Æons Past, that we may behold the Words and Deeds of Those whom have walked the Circle before us;
Yea, that we may re-member the Ways of the Dead —
the Ways of Those that we
have been. Trace here the Steps of Those whom have entered this World from the Place of all Otherness and grant us the Knowledge of our own ingression through the Circle-gate of Earth.

O' Liliya-Mahazhael Al Dhiban Hua!
With the fascinous gesture of Thy Sinistral Hand reveal the Signs of Creation. Make Thou the Churning Well of Heaven to cease its motion and to obey Thy Command. Make Thou the Void to be still in the mobility of our self-conception. Impart to us, Thy Children, the Secrets of Thy Magistry.

Beckon Thou unto Thine Ancient Servitors that dwell within the Starry Gulf, to the Deified Ancestors of Our Present Intent, that their Spirits may come forth in the fleshly form of the Anointed Dead and here fulfil their Timely Oath. Beckon Thou unto the Djinn of the Eightfold Airt, to the Eight Winds of the World's Encompass — that they may be drawn unto Thee to receive Thy Words, to carry them forth wheresoever Thou dost wish.

Let the Earth turn at Thy behest and surrender unto us the dust of the grave for the Sacred Powders of Our Arte,- that we, by our nigromantic charms, may transmute the poisoned slough into the golden pelt of pleasure; yea, that we may restore the Lost, the Forgotten, and the Fallen, unto their rightful forms and estate.

With Thy Hand, as with our own, we reach out through the Fetish-urn into the Voidful Expanse and thus into the Very Heart of all Mystery. There-from to take the Pearl of Essence from the Shell of all Substance, and here to enshrine it — as a jewell'd eye of endless sight — as a brilliant flame of blackest light ...upon the Royal Dragon's brow!

O' Liliya-Mahazhael Al Dhiban Hua! Lower now Thy Hand in a Sign of Succession and Empowerment, to touch the feet of Thy children and pass on the flame 'twixt head, heart and heels.

O' Liliya-Mahazhael Al Dhiban Hua! Raise now Thy Hand to protect us, e'en though all Nature should seem to turn against us. By the Signs, where-by Thou makest all Things to obey Thee, make Thou all Nature to serve us.

With the fatal gesture of the Striking Serpent reveal the Signs of Destruction. Make Thou the Very Substance of Reality to obey Thee. Impart to us, Thy Children, the Secrets of Thy Magistry.

O' Thou who didst draw us from the Womb of our own Making, Thou who hast nurtured us through the turning of the Great Year,- by Thine own Hand we are led unto this Moment — to fulfil the Promise of Return — to mirror Thee within the Double-Ouroboros of Eternity.

Thy Hand hath strewn the leaves of solace on the wounds of our every sacrifice. Thy Hand hath poured the salve of healing to anoint us in each tortuous ordeal. Thy Hand hath drawn the bones from the cavern's stomach and hath cast them across the Cauldron's lip. Thou hast woven the bloody skein that leadeth the procession from the Grave unto the Womb. For all Thy deeds do we honour Thee and here assume Thy Powers in the Sinistral Gestures of Benediction.

O' Thou who didst stalk the folk of yesteryear with a murd'rous intent, to sate Thyself 'pon Flesh and Soul, to master and enslave the spirits of the mortal flock – to bind all unto Thy Will; with our own hand we have mirror'd Thee, deed for deed, through each fateful caress of fatality.
Thy Hand didst place the Boneward's healing touch on the fevered brows of the Dying. Thy Hand didst gather the torn corpses from the Battlefield of the Living. For all souls do serve Thee, and all flesh doth feed Thee in Thy feast 'pon the Body of all mortal kind. All sacrifice is for the quickening of Thy perfidious guile; all offering for the purity of Thy cunning. In all Thy Deeds do we honour Thee, that we may assume Thy Powers in the Sinistral Gestures of Malediction.

Most Blessed art Thou! Most Accursed art Thou!
As the Lady of all Living, as the Queen of the Dead,
we honour Thee in the Name of all Ancestry.

O' All-Powerful Mother of Our Witchblood!
By the Dagger, the Blood-drinker, by the blade that severeth all,
we trace the Signs to mark both the Meeting and Parting of Our Ways.
Therefore do we now trace the Signs of Our Present Turning, that we may arise from Thine Abode of Yesterday and here show forth Thy Powers today!

By the Hand, the Earth-tearer, we now receive the Token of Passing from Thine own Hand, as from the Hands of all the Blessed Dead,- that all may arise by the Powers within us,- that all mortal flesh may fall amid the dust of the ages and all timeless flesh be born to clothe our kindred souls anew.

O' Liliya-Mahazhael Al Dhiban Hua!
May all Thy Powers become One, and here be bound within the Sinistral Gesture that maketh the Chaos of Becoming to be still.
May all Thy Powers become One, and here be cast forth from our own Hand – to sacrifice all Past unto the Mighty Dragon's Will!

O' Liliya-Mahazhael Al Dhiban Hua! Qayin Al Dhiban Hua!
All that returneth upon the Point of the Dragon's Sinistral Hand, we claim for ourselves as Thine own....Both as One to embody the Exiled Powers resurging

from the Void: the forgotten gestures and deeds of the Dead,
the Way of the Boneward in the augur of dreams,
the lore of leech and cunning-craft in the New-born Wisdom of Morn' –
all as one in the Eighth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

IX – The Infernal Spell of the Dextral Hand.

Mantic Formula:- *AL AU HAK AN HUA*

Behold, the Point of Our Communion: the Gateway to the Ninth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.
Let the Ninth Tomb of Our Primordial Ancestry be exhumed upon the Earth.
May the Breath of the Elder Gods ignite the Corpse-flame before us,-
here to illumine the Dextral Way: the Path of Resurrection for the Right Hand of the Dragon's First-slain Child.

.....

Behold! We stand upon the Point of the Ninth Gate.
By the Words of this Spell and the Deeds of Enchantment,
we declare the Logos of Al Auhakan as the Password to the Necropolis:
the City of the Dead that concealeth Our Stellar Light within Darkness.
Let the Way of Our Descent be decreed!

.....

O' Qayin Al Auhakan Hua! Mighty Ancestor of Our Witchblood!
In the Name and Form of Our Corpse-king, we hail Thee!

O' Mahazhael-Liliya Al Auhakan Hua!
By the Dagger, the Blood-letter, we pierce the Earth to mark Our Tryst.
By the Right Hand of our own flesh we attain to the Power of the Dextral Clasp.
We stretch forth to take Thy Right Hand in our own – to pass the Token of Our Unborn Pact and thus exact the surety of Our Present Spell's Becoming!

As we have turn'd forward to face Thee, to witness the Last Twilight of Our Elder Race upon this World, so likewise do we bid Thee to turn forward, to behold the face of Thine own futurity — far beyond the death of all Mortal Domains. With Thy Dextral Hand, as with our own, we bid Thee to reach out unto the Handless Hand of the Elder Gods — to the Last-dead Soul of the Void.
By this attainment of the Dextral Clasp, let the Oath of Our Death be remembered!
Let the Lineage of Transmission be empowered anew.

O' Mighty Ancestor! We now bid Thee to turn through the fullness of Futurity, to turn and to re-turn unto this Moment of Our Calling.
Stretch forth Thine Hand of Dextrality to empower this Point of Conjuration and here take up the Quill of Sacred Wisdom, the Sun-enflamed Feather of the Double-Truth. Here transcribe the Words of Vision unto the Books of Deed.
Let Thy Clasp be married in the cognition of attainment to here reveal the Peacock Quill, the Eye-blinded Perceiver of Gnosis —
by whose gestures the Iconostasis of Sorcery hath e'er been wrought.

Take Thou the Offerings of Seed that we have given Thee for Thine Ink and here, upon the Tablet of Our Temporal Focus, inscribe Thou the Iconic Scripture of Arte, where-by we may read — in wordless knowing —
from the Grimoire of Unknown Futurities!

By Hand, Eye and Quill, we bid Thee to carve the Cipher of Æons yet to come, that we may behold the Words and Deeds of Those who will come to walk the Circle after us; yea, that we may re-member the Ways of the Unborn —
the Ways of Those whom we have yet to become.
Trace here the Steps of Those who have walked freely from the Face of the Earth and have gone forth beyond Death into the Place of all Otherness.
Grant unto us the fore-knowledge of our own egression
through the Circle-gate of Earth.

O' Mahazhael-Liliya Al Auhakan Hua!
With the Commanding Gesture of Thy Dextral Hand show forth Thy Signs of Destruction and Dominion. Make Thou the burning Abyss of the Infernal Deep to lie still, to cease its wrathful utterance, to hearken and to obey Thy Decree.
Make Thou the Void to speak within the silence of our self-conception.
Impart to us, Thy Children, the Secrets of Thy Magistry.

Beckon Thou unto Thy Bornless Servitors that dwell within the divisions of Time — Thy Servants in the Unmapp'd Gulf of Chance. Beckon Thou unto the Deified Successors of Our Present Intent, that their Spirits may come forth in the masquerade of the Remembered Dead — to here fulfil the Troth that knoweth not the passing of days. Beckon with Thy Hand in the octrigan clasp of the horizon. Place Thou the Signs of Thine Enchantment upon the waymarks and tides of the compass-rose. Send Thou Thy Hand through the Forces of the Eight Directions, by whose motion all things shall come to pass and by whom all Thoughts are made to become. By Thy Gesture of Adjuration, the Chosen Spirits shall be drawn unto Thee — to receive Thy Words and to carry them forth wheresoever Thou dost wish.
Let the Earth now cease to turn at Thy behest and surrender unto us the Very Force of its Motion,- that We, by Our Arte, may direct the World anew.
Yea, that we may call upon the Old Ones that lie beneath the Skin of the World, here to wake, to rise and make ready the Earthen Circle —
to hallow the Sphere of Clay for Those of Our Kind that have yet to be —
to unlock the Gates of Exile and open the Way from the Place of Ia-Kahu.

With Thy Hand, as with our own, we reach forth through the Fetish-Urn into the Voidful Deep and thus into the Very Heart of Our Mystery. There-from to pluck the Flame — the Numinous Spark from whence Our Race was born and through which we shall leap beyond the Gate of Death — here to enshrine it upon the Point of Present Conjuration as the Lumen-seed: the essence of Transmutation. For by this Deed, the Light Infernal shall be cast forth from the nadir in a myriad reflections, to illumine each Chosen Icon of Worship, to suffuse the World of Forms with secret radiance...to illumine the Shell of all Substance with the Essence of the Dragon's Pearl.

O' Mahazhael-Liliya Al Auhakan Hua! Raise Thy Hand in a Sign of Succession and Empowerment, to trace upon our brows the Sigils of Futurity; that we may be consumed within the Pyre of Death, whilst yet we know breath upon Earth.
For thus shall we become the Living Flesh of Thine Unspoken Arcanum:
the Point of Reflection betwixt all Other, the Cross-roads between all Time and Domain. We become the Open Gateway for the primal emergence of Our Race: the Temple raised to our own self-creation, the Grave exhumed for own rebirth!

By the Living Hand of the Corpse-king, we cast forth this Flame as the augur of Change, through and throughout all the lands of the Earth.
For the World's Death is the Gateway for the World's own Becoming.
The World's Death is the Doorway for the Path of Our Egression.
By this Deed, we prepare the Way for the Children of the Elder Gods,

that they may go free into the Place of Otherness
or else come forth to manifest their reign!
'Twixt Spirit and Flesh, 'twixt Grave and Womb...
'Tis all but the Dance of the Devil's Masquerade,
the swaying of the Serpent awaiting to strike!

O' Mahazhael-Liliya Al Auhakan Hua! Raise Thou Thy Hand to protect us,
e'en though all Nature should seem to turn against us.
By Thy Signs, where-by Thou makest all Things to obey Thee,
make Thou all Nature to serve us.

With the Secret Gesture of the Watchful Serpent,
show forth the Signs of Creation — Thy Giving and Thy Taking.
Make Thou the Very Substance of Reality to obey Thee.
Impart to us,Thy Children, the Secrets of Thy Magistry.

O' Mighty Ancestor! Lord of the Forge! Raise Thou Thy Hand to protect all who are born from the Flame of the Dragon's Spirit. For this is the Fire that once begat Thee and made Thee the First-born Child of Our Line.

O' Qayin Draco-protogonas!
Thou art hidden beneath the skull-mask of Death!
Thou art veiled within the guise of the Peacock-seraph!
O' Primogenitor! Thou art hid amidst all the Fire-born Kindred of the Snake!
Thou dost share with us the secret manner of our making and Thou dost know the passing nature of all that hath life amongst us in this World. Therefore do we bid Thee to remember, to recall the Steps of Thy Path — Thy noble traverse of the Void. For in the Days of the World's Begetting, Thou didst wander abroad with a fecund intent, conspiring with the Spirits of the World's Heart to create mortal beings from the seven clays of the earth.

Such Flesh Thou didst make to serve our kind in the back-to-back dance of Lover and Lych, in the turning masquerade of Initiation and Infidelity.

Such Flesh Thou didst make to feed the Forge and to nourish the flame;
for the turning of the metal from lead unto gold, for the turning of the blade beyond the seven times and seven hues of Creation.

Such Flesh Thou didst make to slake the Blade, to temper the Soul in the Battle of the World-field; as the Substance of Our Offering to Those-who-exist-not,
...as the Sacrifice given for the honour of Our Elder Worship.

In the midst of this Guize, we bid Thee to conceal us.
As we journey within the World of Appearance, yea, even as we go forth in the midst of the Profane, cloak us in the chosen garb of illusion. For thus we may wander unseen, to stalk and to hunt midst mortal gods and mortal men, to pray amidst and prey upon all souls who wear the pelt of clay.

Let Thy Curse be upon any who would falsely seek to discover our ways.
Let the life of those who would seek to extinguish the Flame of our Covenant be forfeit to the Flame Itself. Cast Thou Thy Charms of Protection about us, for we alone may kindle and feed the Furnace of Thy Secret upon this Earth.
We alone may wield the Sorcerous Power,
to fashion ourselves by a Will unique and free.
We alone may gather the seven handfuls of earth from the heart of Kahu.
We alone possess the secret to make the Living Flesh of Thee:
the Self-wrought Body for the Brethren of Qayin.

O' Thou who didst draw us from the Tomb of our own Making,
Thou who didst nurture us through the turning of the Great Year,-
by Thine own Hand we are guided unto this Place of Covine — to fulfil the Promise of Return — to mirror Thee within the Double-Ouroboros of Infinity.
O' Thou who didst teach the Cunning Men and Women Wise of Days now past, and who will teach the descendants of our own lineage in the days that are yet to come,- grant unto us Thy Present Powers. Adorn us with the wayfarer's caul and the many-patched mantle of the Turn-skin, that we may take the flesh and form of aught that we may dream. Grant unto us all Powers native unto our kind: the unison of skillful hand and far-seeing eye, the guile-filled gaze of the Serpent and the Charm-weaver's healing touch, the way of the future's telling and the tongue that knoweth every manner of speech.
For all Thy Deeds of Magistry, we honour Thee
and here assume Thy Powers in the Dextral Gestures of Benediction.

O' Mighty Ancestor! Thou dost clothe Thyself in the cloak of many forms and qualities, that Thou mayst stalk unseen and unknown amidst Thy seeming kin. Thou dost grant with one hand all the Kingdoms of Men, and yet, with Thine Other, Thou dost slay their Kings. Therefore with our own hand do we mirror Thee, deed for deed, through each embrace of timely fidelity —
through each timely turning of the traitor's knife.
Thy hand doth lay the Boneherd's charm to soak the seed from the Hanged Man's loin. Thy touch hath lain 'pon corpse and child, and hath led the dance through life and death according to Thine intent. For Thy hand may staunch the blood of the unhealing wound or may quicken the flow 'til the heart lieth still.

In healing and in hurting, in both blessing and bane, we honour Thee and here assume Thy Powers in the Dextral Gestures of Malediction.

Most Blessed art Thou! Most Accursed art Thou!
As the Lord of the Dead and the Ever-living King,
we honour Thee in the Name of all Ancestry.

O' All-Powerful Father of Our Witchblood!
By the Dagger, the Blood-drinker, by the blade that cutteth through all,
we trace the Signs to mark both the Meeting and the Parting of Our Ways.
Therefore do we trace the Signs of Our Present Turning,- that we may arise from Thine Abode of Tomorrow and show forth Thy Powers today!

By the Hand, the Earth-tearer, we now receive the Token of Passing from Thine own Hand, as from the Hands of all our descendants, that all may arise by the Powers within us,- that all mortal flesh may fall amid the count of days and all timeless flesh be manifest as the Temple and Body for the Children of Qayin.

O' Mahazhael-Liliya Al Auhakan Hua!
May all Thy Powers become One, and here be bound within the Dextral Gesture that maketh the Cosmos of Being to exist.
May all Thy Powers become One, and here be cast forth from our Hand —
to create all Futures within the Compass of the Mighty Dragon's Will!

O' Mahazhael-Liliya Al Auhakan Hua! Qayin Al Auhakan Hua!
All that returneth upon the Point of the Dragon's Dextral Hand, we claim for ourselves as Thine own...Both as One to embody the Exiled Powers resurging from the Void: the fateless gestures and deeds of the unborn dead,
the Way of the Bone-herd in the augur of visions, the revelation of the oracle,
the light of tomorrow in the realisation of the waking eye,
the Waylander's sign that shall make the path to be...
all as one in the Ninth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

X – The Infernal Spell of the Sinistral Wing.

Mantic Formula:- *AL BOR AKAN HUA*

Behold, the Point of Our Communion: the Gateway to the Tenth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.
Let the Tenth Tomb of Our Primordial Ancestry be exhumed upon the Earth.
May the Breath of the Elder Gods ignite the Corpse-flame before us,-
here to illumine the Way of Sidereal Transvection: the Path of Resurrection for the Sinistral Wing of the Dragon's First-slain Child.

.....

Behold! We stand upon the Point of the Tenth Gate.
By the Words of this Spell and the Deeds of Enchantment,
we declare the Logos of Al Jenah-i-ahktor as the Password to the Necropolis:
the City of the Dead that concealeth Our Stellar Light within Darkness.
Let the Crossways of Ascent and Descent be decreed!

.....

O' Qayin Al Boracan Hua! Mighty Ancestor of Our Witchblood!
By the double-edged Dagger, the Drinker of Blood and the Divider of Ways,
we pierce the Earth to mark the Crossroads of Our Transcarnation.
By the Hand, the Flesh-divider, we anoint ourselves with the Poison'd Tinctures of the Earth. We cast our flesh forth – far into the Abyss of Stars.
As an Offering of Sacrifice we rend ourselves asunder upon Thine Antient Altar; that by the Power released through our division Thou mayst obtain for Thyself and all our kind the Power of the Witches' Flight.

O' Herald of the Skyward Procession!
By this Charm Thou art sworn and bound to the Column of the Crooked Path.
By this Sorcery Thy Flesh is raised and drawn forth into the Urn of Dracotai.
For thus Thou art brought before the Sight of the Dragon, to drink from the Well of Transmutation, to shed Thine Old Form and take Thy New.
Therefore do we bid Thee – to unfurl the Sinistral Wing – to ascend through the Spheres of Æons Past and Æons yet to come, to rise upon the Very Breath of the Stars, to leap the Bridge between the Worlds and to stand above all at the

Cynosure of Heaven. And from that height to look down upon all:
the Universe that Thou hast ensnared in Thy rising!
Behold the fiery seed of Witchblood scattered throughout all existence.
O' Thou First-flesh of Our Cunning!
Let forth Thy Cry throughout all Time and Space, that the Chosen may turn to behold Thee; at Thy bidding, to place their step upon the Crooked Way.
By this sortilege of Word and Deed, let Thine Eye discern and deem worthy those of the Serpent's Kin amid all the Congregation of the Dead.
O' Bearer of Light! Extend Thy Wing to guide and protect Thy Chosen.
Direct and bind all – as with one heart – to the Tortuous Road of Ordeal...
to the Path that leadeth unto Kahu: the Eden of Our New Creation.

.....

O' Ancient One of Flesh!
In Thine abeyance from our waking world, the Column doth embrace Thee.
In Thy seeming sleep amid the Dead, when Thou dost rest as the Serpent coil'd about her young, the Column doth embrace Thee.

O' Ancient One of Flesh!
In Thy transvection above the Field of Souls, the Dragon doth embrace Thee.
In Thy Flight amid the Living, when Thou dost go forth throughout the World as the Serpent prepared to strike and coil about her prey,
the Dragon doth embrace Thee.

O' Ancient One of Flesh!
As the Precursor of the Crooked Way,
as the Sentinel and Guardian of the Path that we tread, we embrace Thee!

.....

O' Thou Primogenitor of Our Blessed Race!
By the Power of Thy Sinistral Flight, Thy Transvection of the Star-strewn Void, we bid Thee to arouse the motion of the Infinite, to strike at the Keystone of the Great Year; and by the thunderous force of Thy deed to ignite the Sacred Fire upon the Highest Shrine: the Flame of Transmutation to pervade all Reality!

Let the Sign of the Light-bearer shine forth
to lead the Way for the Skyward Procession of Souls!

.....

O' Qayin Al Boracan Hua! By the Dagger, the Blood-uniter, we trace the Signs to mark both the Meeting and Parting of Our Ways. Therefore do we trace the Sign of Our Present Turning; that all may go forth, together and alone, by the Double-way of Enchantment.

By the Hand, the Flesh-maker, we anoint Thee with the Poison'd Tinctures of the Earth. We cast Thy Flesh down, back into the Fetish-Urn of Diablerie. We slay Thee and rend Thee asunder upon the Altar of Our Present Worship,- that by the Power released through Thy division we may obtain for ourselves and all our kind the Power of Thy Sinistral Flight.

O' Ancient One of Flesh!
By this Arcanum of Transcarnation, by the Powers of Thy Body now arisen within us,we direct the Breath of the Infinite to the gates of the Earthen Temple. Let the Aethyric Body of all Initiates be laid on the hands of Heaven's Wheel. Let all attain unto this Magistry within the Draconick Body of Sidereal Transvection. Let all fly forth in procession from out the ossuary-door of night!

O' Qayin Al Boracan Hua!
All that returneth upon the Point of the Dragon's Sinistral Wing, we claim for ourselves as Thine own.....Both as One to embody the Exiled Powers resurging from the Void: the Starward Rade of Wandering Spirits, the retinue of forsaken gods and the winged shades of men; the Bearers of forbidden gifts from the ancient wisdom of night... all as one in the Tenth Raised Form of the Dragon's First-slain Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

XI – The Infernal Spell of the Dextral Wing.

Mantic Formula:- *AL DHIH HUA*

Behold, the Point of Our Communion: the Gateway to the Eleventh Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua. Let the Eleventh Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Way of Chthonic Transvection: the Path of Resurrection for the Dextral Wing of the Dragon's First-slain Child.

.....

Behold! We stand upon the Point of the Eleventh Gate.
By the Words of this Spell and the Deeds of Enchantment,
we declare the Logos of Al Dhih as the Password to the Necropolis:
the City of the Dead that concealeth Our Stellar Light within Darkness.
Let the Crossways of Descent and Ascent be decreed!

.....

O' Qayin Al Dhih Hua! Mighty Ancestor of Our Witchblood!
By the double-edged Dagger, the Drinker of Blood and the Divider of Ways,
we pierce the Earth to mark the Crossroads of Our Transcarnation.
By the Hand, the Flesh-Divider, we anoint ourselves with the Poison'd Tinctures of the Earth. We cast our flesh forth – far into the Abyss of the Underworld. As an Offering of Sacrifice we rend ourselves asunder upon Thine Ancient Altar,- that by the Power released through our division Thou mayst obtain for Thyself and all our kind the Power of the Witches' Flight.

O' Guide of the Hell-bound Procession!
By this Charm, Thou art sworn and bound to the Column of the Crooked Path.
By this Sorcery, Thy Flesh is raised and drawn forth into the Urn of Dracotai.
For thus Thou art brought before the Sight of the Dragon, to drink from the Well of Transmutation, to shed Thine Old Form and take Thy New.
Therefore do we bid Thee – to unfurl the Dextral Wing, to touch the Four Corners of this Earth, to open the scarlet fissure of the Deep and therein descend through the Shade of Aeons Past and of Aeons yet to come, to fall through Worlds remote

unto the light of day and through lives long lost unto Memory, to endure the death and fate of all Thy kin, yea, to reach down into the Abyss of the World-field's Grave; and there — to stand below all,
alone upon the darkly shining nadir of Hell. And from that Deep to look up...
to gaze upon all: the Universe that Thou hast ensnared in Thy Falling!

Behold the burning bone-seed of all the Serpent's kin,-
the embers of a mighty fire, scattered throughout the Endless Night of Eternity.

O' Thou First-Flesh of Our Cunning!
Let forth Thy Cry throughout all Worlds of Gods, Beasts, Spirits and Men;
to carry the Serpent's hiss — to resound as the Storm's breath through the darkness of days,- that the embers of the Fire may glow a-new at the quickening touch of Thy Word....that the Souls of the Witchdead may shine a-anew in the timely season of waking. By this sortilege of Word and Deed, let Thine Eye behold those souls alive unto the Serpent's beckoning. Discern all who are truly sworn unto the Ways of the Royal Arte. Extend Thy Wing to gather the embers of the Fire. For these are Thy Chosen and these Thou shalt quicken in the Forge of Thy Power — even as stars of heaven, cast from the roots of Al Thuba'.

.....

O' Ancient One of Flesh!
In Thine abeyance from our waking world, the Column doth embrace Thee.
In Thy seeming sleep amid the Living, when Thou dost sojourn through the passing of Time like the Serpent awaiting the season of its re-awakening,
the Column doth embrace Thee!

O' Ancient One of Flesh!
In Thy Transvection below the Grave of the World, in Thy Flight amid the Dead, when Thou dost go forth as the Serpent a-seeking for prey in the age-torn graves of men, the Dragon doth embrace Thee!

O' Ancient One of Flesh! As the Precursor of the Crooked Way,
as the Sentinel and Guardian of the Path we tread,- we embrace Thee!

.....

O' Thou Primogenitor of Our Blessed Race!
By the Power of Thy Dextral Flight, Thy Transvection of the Shade-bound Void, we bid Thee to arouse the motion of the Infinite, to turn the Infernal Wheel of the

Great Year,and by Thy deed to strike at the Nadir, the Keystone of the Deep.
By the thund'rous force of Thy volation, we entreat Thee to ignite the Sacred Fire upon the lowest shrine — as the flame of our resurgence through all Reality!

Let the Sign of the Night-wanderer shine forth!
To guide the Way for the Wayward Souls, to illumine the Procession of Shadows!

O' Qayin Al Dhih Hua! By the Dagger, the Blood-uniter, we trace the Signs to mark both the Meeting and the Parting of Our Ways. Therefore do we trace the Sign of Our Present Turning, that all may go forth — alone and together — in the Voidwise Truth of the Dual Existent.

By the Hand, the Flesh-maker, we anoint Thee with the Poison'd Tinctures of the Earth. We drag Thy Flesh upward, back into the Fetish-Urn of Diablerie. We slay Thee and rend Thee asunder upon the Altar of Our Present Worship,- that by the Power released through Thy division we may obtain for ourselves and all our kind the Power of Thy Dextral Flight.

O' Ancient One of Flesh!
By this Arcanum of Transcarnation, by the Powers of Thy Body now arisen within us, we direct the Breath of Eternity to the Gates of the Earthen Temple. Let the Shadow-body of Initiates be laid upon the hands of the Infernal Wheel. Let all attain unto this Magistry within the Draconick Body of Chthonic Transvection. Let all fly forth in procession through the scarlet fissure of night.

O' Qayin Al Dhih Hua!
All that returneth upon the Point of the Dragon's Dextral Wing, we claim for ourselves as Thine own..... Both as One to embody the Exiled Powers resurging from the Void: the Hell-born Rade of the Appeased Dead,
the companie of forgotten djinn and the shadow-flight of souls,
the Bearers of the pageless scripture —
the Keepers of the treasured whisperings from the night that hath no end...
all as one in the Eleventh Raised Form of the Dragon's First-slain Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

XII – The Infernal Spell of the Sinistral Leg.

Mantic Formula:- *AL THU BAN HUA*

Behold, the Point of Our Communion: the Gateway to the Twelfth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.

Let the Twelfth Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Double-way of the Corpse-king's Step, the Moon-wise Gait of the Sun-coiling Snake: the Path of Resurrection for the Sinistral Leg of the Dragon's First-slain Child.

.....

O' Qayin Al Thu'ban Hua! Deval-Qinaya Al Thu'ban Hua!
O' Mighty Ancestor! We honour Thee and revere Thee!
As the Skull-crowned King of all Wise-blood, we bid Thee to hear us!

By the Puissant Serpent of all Worlds, Monarch of the Heptanomis!
We bid Thee to listen and make manifest Our Word.
For within the Great Double House of the Living and the Dead, in the Twain Worlds of the Past and the Future, and across the Divide of Dust and Flesh – We declare the Logos of Al Thuban.

By the Power of Our Sorcery we place this Utterance upon Thy lips, that the Double-Logos of Word and Echo may unite upon the Point of Our Communion. By this Act, we open the Twelfth Gate. By this Deed, we enter the Necropolis that lieth 'neath the Starry Auspices of Al Thuban.

.....

O' Mighty Ancestor of Our Witchblood!
By the Dagger, the Blood-letter, we pierce the earth to mark our tryst.
By the Hand, the World-Tearer, we rend the earth of Thy grave asunder;
We part the Abyss-ocean of Blood. We open the Pathway of Infernal Descent to reveal Thy Realm of Inversion, that the Chosen may go forth –
one step within and one step beyond – to walk between the Worlds.

With the single step of the unfettered gait, let us pass over the horizon of all mortal kingdoms. Let us lay the moon-wise step of our present attainment into the first footmark upon the sun-wise coil. Through the backward embrace of the Turnskin's dance, let the left foot of Man return within the first step of his Making — to walk as one with the Hidden Initiator in the Endless Beginning of the Dragon-road. As we have so spoken, so it is done!
Thus do we bid Thee, O' Corpse-king of Eld, to mirror our path with Thine.
Deed for deed and step for step, so let this Charm become!

As we now place our sinistral step upon this Point of Enchantment, so do we place our step into the footmark of the first sorcerer to walk upon this Land. Likewise do we bid Thee, as the First Flesh of Our Cunning, to place Thy Step of Sinistrality into the footmark that we have left within the World of the Living.

O' Deval-Qinaya Al Thu'ban Hua!
Arise from the Tomb of the Outermost Coil to o'erstep the Bone-garth's edge.
Place Thou Thy Step of Sinistrality to trespass against the Kingdom of Thine Antient Exile. From the Land of the Dead walk forth to the Land of the Living as Our Past and Present King, as the Monarch of All for the Year and the Day.
As we now utter Thy first enchantment and endure Thy death in the Necropolis of the Innermost Coil, so likewise go Thou forth into the World of the Day-with-no-End. Fulfill the Promise of Atonement! Bear forth our enchantment to all that hath life 'neath the Face of the Sun!

By this Arcanum, transversive of Infinity, we turn from Yesterday to behold the entirety of Our Line's descent and from hence to cast forth this enchantment — to empower the body of all our kindred that shall rise to birth on this Blessed Isle. And that Thou, O' Mighty Ancestor, may infuse the Present with Thy Gnosis — the Power of the Serpent that Thou hast raised in Antiquity.

O' Deval-Qinaya!
Dance Thou with the Sinistral Gait of the Witches' Step.
Dance Thou onto the crimson scales of the Crooked Serpent's back.
Dance Thou betwixt the beating of the heart and the drum,
to make and to mark the Void of Trance that lyeth 'twixt all Thought and Sense.
Place Thou Thy Step between the Gates of Conception and Perception.
Place Thou Thy Step to create the Space where-in Our Dreams shall flesh!
And as the Serpent doth writhe beneath Thee — so shall Thy Dance be led!

We bid Thee to remember Thy Dance of Old,
to cast forth Thine Eye o'er all the dominions and kingdoms of this World.
Behold! For where-e'er Thou hast placed Thy Step in days now lost to mortal

remembrance, there Thy Progeny have raised to Thee and to all that Thou hast worshipp'd — Temples hewn from the Earth's own flesh: Circles of Stone and bleak pillars of rock, mounds where-in Thy Legions sleep, caverns carv'd amid the Deep, and groves where-in our torch hath burn'd beyond the count of days to keep Thy memory awake!

Behold this Earth and the Serpent's Dance that doth bind it!
Set Thy Charm 'pon every stone that hath borne witness unto Our Arte,
that the Temples of Old may arise in Thy Presence as the New-born Altar of Sacrifice. Let each fallen stone and broken idol, each monolith and temple-wall — hear Thy Voice and arise from the dust,- to align at the Horizon where the Sun doth set, to create the Steps that we must tread in the infernal course of the Serpent's Dance. Reveal to us the Shadowed Path of our own Self-overcoming!

O' Ancient One of Flesh!
Upon this Point of Al Thu'ban Hua, as upon the Risen Altar of Sacrifice,
we place the first-fruits of Our Arte and all such Offerings of Reverence;
that Thou mayst, in Thy turn, offer all that we have given Thee unto the Hands of the Elder Gods. Hear the Litany of Sacrifice; accept the gifts that we name:-
the Grain of the Fields as the seed of our own flesh;
the Water of the Earth as the blood of our own flesh;
the Souls of all who die this night — to walk in Thy Procession;
the Children of Clay for Thy feast and Thy pleasure;
the first coin of metal — forged for Thy ransom'd heart;
the Candle-flame for Thy fire and for the Light-bearer's torch;
and incense for Thy favour — as the perfume of the blood-signed plough.

O' Father of Our Incantation!
Place Thou Thy Step upon this Point to release the Spirit from within the Flesh, to unbind the Powers of Sorcery from within the Deeds of Sacrifice.
With Thy turning dance and turning step, we bid Thee to extract the Poison from the Death of All, to draw down the baneful nectars — the many-hued tinctures of the Stars — here to envenom the emptiness of Thine awaiting cup.

O' Father of Our Incantation! Lift Thou this Skull-graven bowl of Offering as the Chalice of Purest Poison. Here is the Essence of Immortality, drawn from our own deaths as the virgin-seed of brightest sin and the blood of darkest taint:
the ambrosial wine of worship drained from the battle-ground of all sensations
O' Father of Our Incantations!
Lift Thou the Graal of the Dragon's venom to anoint the Sun's own lips!

By this Deed to darken the light of day and to quench the Wake-world's Star; to draw down the once unconquered sun, that it may lie in submission beneath the Sinistral Step and surrender its strength to the Crooked Serpent's Dance.

O' Thou Primogenitor of Our Blessed House!
We bid Thee to exert the Power of Thy Sinistral Step and cast forth the Sun beneath this Earth,- that its light and warmth may pierce the Abodes of the Mighty Dead,- that its rays may enter the Sepulchres of Our Ancient Brethren and place upon their lips the kiss to break the Spell of Death.

Behold! All Ye Mighty Dead! –
The Flame that burneth before you!

Behold! All Ye Mighty Dead!
The One Flame that burneth at the Circle's Heart:
the Light that revealeth the Way of the Triple Axis!

This is the Sign of Re-awakening, lit to signal the Midnight Dawn of Creation. This is the Beacon lit for the Sorcerer's Convocation,- to herald the placing of the Sinistral Step within the Infinite Spiral of the Old Serpent's Dance.

By the Power of this Arcanum and as we now whisper into this flame the names of Those we bid arise, so let the Sun cast forth its rays to touch and to rouse Our Named Kin.

.....

O' Mighty Ancestor! First-Born of Our Line!
Lead Thou Thy Brethren upon this wayward course, from whence is no return; lead Thou Thy Kin within the Dance, where-by we bind this Universe!

O' Qayin Al Thu'ban Hua!
By the Dagger, the Blood-drinker, we trace the Signs to mark both the Meeting and the Parting of Our Ways. Therefore do we trace the Sign of Our Present Turning – to betray the ebb and flow of the Seasons in Heaven, Hell and Heart.

By the Hand, the World-Creator, we rend the earth of our own grave asunder.
We part the Abyss-ocean of Blood. We arise from the harrowing of Thine Antient
Abode, once more to go forth upon this Earth as the Torch-bearers of the
Dragon's Flame amid the darkness of the Mortal Day!

By this Arcanum of Transcarnation, we have echoed the Words of the Other.
We have robed ourselves in the corpse-cloak of the Old One's skin; that in our
masquerade of Life and Death we may place our step to ensorcel all —
to dance full-circle about the World-field's Tomb.
By this Deed, we leap forth beyond our mortal grave,
to place the plough in the scarlet furrow and rend the Mighty Dragon's Womb!

.....

O' Thou Ancient One of Flesh! By this Arcanum of Our Transcarnation, by the
Powers of Thy Body now present within us, let us place our step on the blood-red
coils of the Serpent's back — that as one we may ride the World-ensnarer...
that we may encompass the Path of the Great Horizon —
as one in the Procession of Witchblood's Return.

Let us call and rouse the Dead we name,
and bind the World with the Dragon's Flame!

.....

O' Qayin Al Thu'ban Hua!
All that returneth upon the Point of the Dragon's Sinistral Step, we claim for
ourselves as Thine own.....Both as One to embody the Exiled Powers resurging
from the Void: the Convocation of all Souls drawn to the light of Thy Cynosure,
the Companie of all Faithful Apostates, and the Procession of all that have strayed
with the passing of Thy foot...
all as one in the Twelfth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

XIII – The Infernal Spell of the Dextral Leg.

Mantic Formula:- *AL QAD AM HUA*

Behold, the Point of Our Communion: the Gateway to the Thirteenth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.

Let the Thirteenth Tomb of Our Primordial Ancestry be exhumed upon the Earth. May the Breath of the Elder Gods ignite the Corpse-flame before us,- here to illumine the Double-way of the Corpse-queen's Step, the Sun-wise Gait of the Moon-coiling Snake: the Path of Resurrection for the Dextral Leg of the Dragon's First-slain Child.

.....

O' Qayin Al Qadam Hua! Devala-Lilis Al Qadam Hua!
O' Mighty Ancestor! We honour and revere Thee!
As the Skull-crowned Queen of all Wise-blood, we bid Thee to hear us!
By the Puissant Serpent of all Worlds, Monarch of the Heptanomis!
We bid Thee to listen and make manifest Our Word.
For within the Great Double House of the Living and the Dead, in the Twain Worlds of the Past and the Future, and across the Divide of Dust and Flesh – We declare the Logos of Al Qadam.
By the Power of Our Sorcery we place this Utterance upon Thy lips, that the Double-logos of Word and Echo may unite upon the Point of Our Communion. By this Act we open the Thirteenth Gate. By this Deed we enter the Necropolis that lieth 'neath the Starry Auspices of Al Qadam.
O' Mighty Ancestor of Our Witchblood!
By the Dagger, the Blood-letter, we pierce the Earth to mark our tryst.
By the Hand, the World-tearer, we open the gateway of our own tomb; we part the Abyss-ocean of Blood. We open the Pathway of Infernal Descent to reveal the Realms beyond Our Death. For thus the Chosen may go forth – one step beyond and one step between – to walk the unknown strait at the edge betwixt all mortal worlds.

With the single step of the boundless gait, let us walk within the Way of the Interstices – to tread the boundary 'twixt every time-bordered land.
Let us lay the sun-wise step of our present attainment into the last footmark upon the moon-wise coil. Through the forward embrace of the Turnskin's dance, let the

right foot of Man go forth within the last step — into the moment of death and of all Mortal Life's Taking; to walk as one with the Hidden Initiator in Perpetual Apocalypse; to pass through the Holocaustal Eternity that doth ignite each turn of the Burning Dragon-road. As we have spoken, so it is done!
Therefore do we bid Thee, O' Corpse-queen of Eld, to mirror our path with Thine own. Deed for deed and step for step, so let this Charm become!

For as we now place our dextral foot upon this Point, so do we place our step within the last footmark of Our Sacred Race 'pon this Earth; and likewise do we bid Thee, as the Last Flesh of Our Cunning, to come forth and place Thy Step of Dextrality into the footmark that we have left in the World of the Living.

O' Devala-Lilis Al Qadam Hua!
Arise from the Tomb at the World-field's End to walk within the Moment of Present Enchantment, to step at the borderland of the Aeons — at the Crossroads between every fraction of Time. Place Thy Step of Dextrality to trespass against the Count of Days. From the Land of the Bornless walk into the Land of the Living as Our Present and Future Queen, as the Monarch of All for the Year and the Day. As we now utter Thy last enchantment and endure Thy death in the Necropolis of the Outermost Coil, so likewise go Thou forth into the World, bound by the compass of the Night-without-End, and there fulfill the Promise of Atonement. Cast forth this Spell into the Star-sharded Mirror of Time; bear our enchantment to all hath life 'neath the Many-masked Face of the Moon.

By this Arcanum, transversive of Eternity, we turn from Tomorrow to behold the entirety of Our Line's descent and from hence to cast forth this Enchantment — to empower the Body of all Our Brethren that have walked upon this Earth; and that Thou, O' Mighty Ancestor, may infuse the Present with Thy Gnosis
— with the Power that Thou hast raised in Futurity.

O' Devala-Lilis!
Dance Thou with the Dextral Gait of the Witches' Step.
Dance Thou onto the Crooked Serpent's back.
Dance Thou upon the beating of the heart and the drum,
to make and to mark the Sacred Forms to bind and hold the Void of Trance.
Place Thou Thy Step to breach the Gateways of Perception and Conception.
Place Thou Thy Step to measure the pace and thus create the cadence of Our Sorcery. For by the rhythm that Thou dost make,
the Serpent shall writhe beneath Thee!

We bid Thee to show forth the Secret Dance that we must tread.
With Thy Step to beat the Earth as the Hag-steed Drum. With Thy Musick and Thy Gesture to bewitch and bind the World with the Spells of Our Futurity.

Thrice turn ye about the World's Horizon,
thrice turn ye about the Circle's Edge,
thrice about Thy Birthing-Vessel;
and thrice pour Blood to bless the Point.

.....

Behold this Earth and the Serpent's Dance that doth bind it!
Set Thy Charm 'pon every altar-stone presently raised in service unto Our Noble Arte; that the Temples of the Present Moment may receive the insurgence of Thy Power and thus endure through the changing seasons of faith to receive Thy Timely Presence from beyond the mortal count of days.
Let each Circle Sworn and Spirit True, each Lineage Pure and Tradition Kept,-
hear Thy Voice and turn to Thee — to align unto the Dragon's Will,-
to accept the Path Thou dost make: the Serpent's Dance of Our All-Becoming!

O' Ancient One of Flesh!
Upon this Point of Al Qadam Hua, as upon the Final Altar of Sacrifice,
we place the harvest that we have reap'd through the Great Rites of Our Arte,
together with all such Offerings of Reverence; that Thou mayst, in Thy turn, offer all we have given Thee to the Hands of the Elder Gods.
Hear ye the Litany of Sacrifice and accept the gifts that we name:-
the Grain of the Fields as the seed of Thy Priesthood;
the Water of the Earth as the blood of Thy Priestesses;
the Children of Clay for Thine Ordalium of Transmutation;
the last coin of metal — forged for the whoredom of Thy virgin kteis;
the Candle-flame for Thy Fire and for the Night-wanderer's brand;
and incense for Thy favour — the perfume of seed on the bloodied sickle-blade.

O' Mother of Our Incantation! Place Thou Thy Step upon this Point to release the Spirit from within the Flesh, to unbind the Powers of Sorcery from within the Deeds of Sacrifice. With Thy turning dance and turning step, we bid Thee, to tell the Round about the Well at the World's heart, to extract the Poison from the Life of All, to draw up the waters of bitterness and the many perfumed tinctures to colour the surface of the star-reflecting pool of dew —
here to envenom the emptiness of Thine awaiting cup.

O' Mother of Our Incantation!
Lift Thou this Bone-graven bowl of Offering as the Chalice of Purest Poison.
This is the Essence of Immortality that we have drawn from our own lives —
the virgin-blood of brightest vigour and the seed expelled through every forbidden union. This is the ambrosial wine of worship drained from the marriage-bed of all sensations.

O' Mother of Our Incantation!
Lift Thou the Graal of the Dragon's Venom to anoint the Moon's own lips.
For as the Moon shall drink, so shall her blood be spilt!

By this Deed, by nine-times-three, draw the Moon into the Circle's midst;
here libate the Sacred Isle with the rainbow'd streams of Azh'ra-kinah-Lahua.
By this Deed transmute Our Carnal Substance through the Moon's own birth and death; and by the intricacies of Our Present Sorcery direct the rays of each night in accordance with the Serpent's Dance. We bid Thee to cast the Moon's Light throughout the Circle, to shine within both Heart and Hearth,
to ignite within the Triple Axis and bind the Serpent to Our Path.

O' Thou Primogenitor of Our Blessed Race! We bid Thee to exert the Power of Thy Dextral Step and cast forth the Moon beneath this Earth,- that its many tides of light and life may ebb and flow throughout the Abodes of the Mighty Dead,- that the lips of the Corpse may drink the wine of secret utterance
and receive the kiss to break the Binding Spell of Death.

O' Wise Blood-mother, go forth amid the Boneherd's lair
to place the Serpent-kiss of Thy Kteis upon the Corpses' mouth.
Let the skeletal procession of the Fallen offer their prayers at the door of Thy womb; that in time Thou mayst bestow the Gift of Returning Birth.
Let the lips of the dead pay silent homage to the wound that never heals.
With the waning and the waxing of the Moon in her seasons,
let the Tide of the Returning Dead surge forth within Our Living Flesh.

O' Devala-Lilis Al Qadam Hua! Place Thou Thy Dextral Step within the Ancient Spiral Dance, to foreshadow the motion of the Great Year's turning and thus create the Open Way of Ingression for the Aeons that have yet to be.
Let Thine every Step lie within the Concourse of the Ages,
to marry Heaven and Hell within the Circle of Kahu.

Let Thine every Step libate the Blessed Isle with the Elixirs of Transformation.
May Thine own blood unite with the seed of our own bornless children, and here be pour'd forth to infuse this World with the Spell of Self-Creation.

Where-e'er Thy Step shall fall, there shall the Slain arise in Flesh!
Where-e'er Thy Step shall fall, there shall another flame be lit!
For the Serpent's Dance doth mark the Path
and lighteth the Way for the return of all Souls!

.....

Behold! All Ye Unborn of Our Witchblood!
The Double-way is lit before you!

Behold! All Ye Mighty Dead!
The Double-way is lit before you!

This Flame is lit to mark the Path – the Way of Shining Blood, to illumine the Concourse that floweth between the Horizons of Yesterday and Tomorrow.
Behold! All ye that have heard these Words of Enchantment.
For this is the Sign for the Pathways' convergence.
Behold the Lightning-lit Torch: the signal for the Midnight Dawn of Creation.
This is the Beacon of Convocation, lit atop the Ring of the Seven Mountains;
lit to herald the placing of the Dextral Step in the Ancient Spiral Dance.

.....

By the Power of this Arcanum and as we now whisper into this flame the names of the forms that we would take, so let Our Skin be turn'd unto That and now our mortal flesh forsake. By the Power of Luz al-Baddaran, the Bone-seed of Resurrection, so let this charm attain all Truth.

.....

Behold, All Ye Brethren of Witchblood!
Thy Father and Thy Mother here lead the Dance for Thy Present Birth.
Come forth at this – our timely bidding – to take Thy flesh upon the Earth!

O' Qayin Devala-Lilis Al Qadam Hua!
By the Dagger, the Blood-drinker, we trace the Signs to mark both the Meeting and the Parting of Our Ways. Therefore do we trace the Sign of Our Present Turning, to betray the ebb and flow of the Seasons in Heaven, Hell and Heart.

By the Hand, the World-Creator, we rend the earth of our own grave asunder; we part the Abyss-ocean of Blood. For thus do we place Thy Body in our stead,- that

we may return from our harrowing of Thine Antient Abode — once more to go forth upon this Earth as the Torch-bearers of the Dragon's Flame amid the darkness of the Mortal Day!

By this Arcanum of Transcarnation, we have echoed the Words of the Other. We have robed ourselves in the Corpse-cloak of the Old One's Skin; that in our masquerade of Life and Death, we may place our step and pass beyond the veil of the Boneward's Shroud. May we go forth to hold covine within the oracular heart of the sacrificed one, to dance and commune with all that sojourn in the innermost sanctuary of the World-field's Tomb.

By this Deed, we leap forth through the door of our mortal grave.
We draw the moon's sickle around the last-standing sheaf of Time,
to harvest the grain and shed the seed from the Mighty Dragon's Phallus!

O' Qayin-Azhariel!
By Thy sacrificial offering in our stead and by our foreknowledge of all that may be, we claim the Rule of Misrule to betray the ordained course of destiny;
we lay claim to the Fateless Fate, that we may go forth free.

.....

O' Thou Ancient One of Flesh!
By this Arcanum of Our Transcarnation, by the Powers of Thy Body now present within us, let us place our step upon the Sable-petall'd scales of the Serpent's back — that we may ride as one with the World-heart's Devourer...
that we may walk forth between the Twain Horizons —
as one in the Procession of Witchblood's Return.

Let us call and rouse the Unborn we name,
and consume the World with the Dragon's Flame!

O' Qayin Al Qadam Hua!
All that returneth upon the Point of the Dragon's Dextral Step, we claim for ourselves as Thine own...Both as One to embody the Exiled Powers resurging from the Void: the Convocation of all that have sipp'd from the Bloodied Graal of Thine Eucharist, the Companie of all Love-drunken Saints, and the Procession of all that have strayed with the passing of Thy foot...
all as one in the Thirteenth Raised Form of the Sacrificed Child.

By the Sign of the Skull, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

XIV – The Infernal Spell of the Tail.

Mantic Formula:- *AL GHAU ZAR HUA*

Behold, the Point of Our Communion: the Gateway to the Fourteenth Infernal Necropolis of Qayin Azhaka.

By Word, Deed and Sacrifice, let the Seven Powers reveal the Arcana of Hua.

Let the Fourteenth Tomb of Our Primordial Ancestry be exhumed upon the Earth.
May the Breath of the Elder Gods ignite the Corpse-flame before us,-
here to illumine the Forbidden Way, the Narrow Gate and the Poison Place:
the Path of Resurrection for the Last Flesh of the Dragon's First-slain Child.

.....

O' Qayin Al Ghauzar Hua! Mighty Ancestor of Our Witchblood!
We bid Thee to hear us and to be here with us!
By the Dragon's Head and the Dragon's Tail,
We bid Thee to listen and make manifest Our Word.
From the Twain Extremities of the Column,
through the full turning of the Great Horizon,
to this Very Moment – we declare the Logos of Al Ghauzar.
By the Power of Our Sorcery, we place this Utterance upon Thy Tongue –
the Tongue where-with Thou didst speak Thy Last Enchantment.
For Thy last breath shall become Thy first within the Point of Our Communion.

.....

O' Antecessor of Our Witchblood!
By the Dagger, the Blood-letter, we pierce the Earth to mark Our Tryst,
to trace the Sign of Communion and thus complete the Round Dance of Fate.
By the Hand, the All-Destroyer, we take the Cord to lash the Skull-urn and thus to flay Thy Skin. By this deed we liberate Thee from the restraints of all carnal substance and heredity, thus to transcend Thy form as the First and the Last of Our Lineage;
here to reveal the sidereal atavisms of Our Secret Innate Divinity.
And we, in our turn, shall assume Thy downcast skin as the robe of Thine ancient authority; here to empower our earthen step – to mirror and to guide Thy wandering course beyond the veil of our mortal knowing.

As Thou didst place the Seed of Witchblood 'pon this Earth,
so we, who now assume Thy Skin, do assume the Power of Origination...
Thus to beget, to perpetuate and to transmute, the Manifold Lineage of Initiation
for the Transmission of the Magical Quintessence.

We, the Wearers of Thy Death-mantle;
We, the Dancers in Thy Corpse-skin,-
here speak, by the last breath of Our Fathers and Our Mothers,
the Charm to complete the Round Dance of Life and Death.
We whisper the Spell to lure all Souls,
to guide all into the Fire with the Promise of Re-birth.

.....

Let all Souls now leap across the breach
and place their Step amid the Flames.
For this is the Forge of Making and Taking,
where-in All-that-is must undergo ordeal.

If ye be of Our Blessed Kin, mark'd by the Sign that Few may know,-
then you shall pass beyond the Flame to place your Step where Few may go.
Yet if ye be profane unto Our Blood, then Thy Fate is left unto the Fire's Will.

.....

By this Charm we lead Our Ancient Brethren through the ossuary-door of Rebirth,
even through the Skull-vessel wrought of Our Diablerie.
For thus do we reap the harvest from the Death-ways of Old.

We draw upon the many turnings of the Path, throughout all lands and scattered ages. By the Power raised within the Circle of Arte, by all who have come before us — we cast the Path throughout all Time;
we here enflesh Our own Design.

.....

O' Mighty Ancestor of Our Witchblood!
By the Dagger, the Blood-drinker, we have pierced the Earth to create the Cross-roads for the Manifest Powers of the Draconian Sabbat.
By the Hand, the All-creator, we have torn Our Brethren's Tombs asunder;
we have opened the Womb of Witchblood's Birth.
We have taken the cord to lash the Fetish-urn and thus to flay our skin.
We have cast down the crimson mantle to give flesh unto the bones of the Blessed Dead, that All may have life through the force of Our Arte,

that All may arise in the Circle – to stand here within and among us:
Re-membered as the Body of the One True Sorcerer.

We are veiled in the twilight,
spirit-masked amongst mortal gods and mortal men.
We go forth free, liberated in the Oath of Our Silence;
alone in the Solitude of the Nameless Companie;
alone in the World of Our Arcane Self-creation,
beyond and between all Realms that may be.

O' Mighty Ancestor! O' Living Truth of Divine Imagination!
We go forth to become the Whole Body of Thee!

.....

Let the Tail of the Dragon re-enter the Mouth, once more to divide the Tongue.
Let the Warding Blade, the Sword that whirleth in every direction and standeth as the Guardian of the Narrow Gate, here turn to envenom the point of our nascent awakening, to prepare the Corpse for the Opening of the Mouth –
for the Taking of the Oath of Betrothal and Betrayal.

Let the Kiss of the Poison Place be upon the lips of this Enchantment –
to speak the Oath of Sacred Silence, to reveal the Arcanum of the Truthful Lie.

By the venom of immortality that anointeth our lips, we shall reveal the Dream of Serpent and Man. Upon this Earth we shall pour the Elixir –
the Life-blood that hath seethed within the Vessel of all Negation.

By the Black Sun's Rising from the Eight Ways as One,
by Our Exaltant Fall to the Midnight of Time, this Deed shall be Truth!

.....

O' Qayin Al Ghauzar! All that returneth upon the Point of the Dragon's Tail, we claim for ourselves as Thine own... Both as One to embody the Exiled Powers resurging from the Void: the transmuted poisons of the World's Bane within the Last Raised Flesh of the Sacrificed Child.

O' All-Powerful Spirit of Corpse-king and Queen! Here speak forth the Logoi of Draconis. By the Crossroads of Tail and Tongue, herald our re-emergence; once more into the Round Dance: Ouroboros – Dracotaos!

By the Skull of the Dragon's Child, so shall it be!
Bilo Bilo Hu! Hua-Azha-Ka!

The Last Hallowing.

BEARING THE SKULL and Bowl from the place of the Fourteenth Point, the Magister shall lead the covine straightwise, back across the earth-sign of the pilgrimage, directly unto the northern extremity of the second circle. There, at the septentrional zenith, the Magister shall pronounce the following words:

To ensorcel all that we have dreamed in the Circle of the Never-setting Stars, let us walk its boundary by the backward gait of aversity and remember all that we have accomplished in silence, with the unsaying wisdom of the Risen Flesh. With the Elevenfold Word of Time's encompass, let us betray this secret with the double-edged tongue of purity – with the serpent's hiss of blessed perfidy!

Let us hallow the Kingdom of Qayin; let us hallow the limits of Antient Kahu.

Beginning at the North-west with the word 'Hu!', and processing withershins around the edge of the second circle, the Magister shall guide the Quadriga in the deed of the Last Hallowing. This should be accomplished according to the guidance of the depiction below; the words of power being decreed at their appropriate radices.

✳

Returning unto the North of the second circle and uttering the word 'I!', the Magister shall lead the covine across the circle and once unto the threshold of the Twain. At the heart of the second circle, he shall decree 'Ia!'; in moving toward the threshold he shall declare 'Ka!'.

This completes the Last Hallowing and binds all that has been accomplished in the second circle throughout the nine great rites of the year unto a single point of focus – in readiness for manifestation in the Blood-acre.

The Traverse of the Threshold.

AT THE SIGN of the Master, the Quadriga shall cross over the threshold, passing in silence upon the side of the empty Shrine of the Womb. Upon re-entering the first circle, all shall process deosil – once around the Blood-acre's edge. The Master shall lead this solemn act, bearing forth the Bowl and the Skull about the Circle of the Living, until returning – one and all – unto the Grave of the Dragon-vessels. There, at the Shrine of the Tomb, it shall be said:-

In Silence let the Arcanum be pronounced!

As it has been spoken, so shall it be done...The Skull and Bowl should be placed before the Grave of the Four Watchers' vessels. The initiates shall then exhume their vessels in silence and with all due reverence, for this is the Wordless Charm of the Resurrection.

When all have reclaimed their vessels, the companie shall proceed to bear them forth – once withershins around the Circle of the Dead, returning to the Shrine of the Tomb. The Vessels

shall then be placed in unison around the edge of the Empty Grave.

The skull should be lifted from out of the bowl and the bloody contents of the bowl poured within the Grave – thus to feed the Vacant Abode of the Dead. This is the Silent Repast of the Necrodeipnon. This accomplished, the Grave should be filled in with earth and the bowl inverted upon it. Finally, the skull should be placed upon the bowl, and a lighted candle placed upon its crown. This being done, let the Charm of the Revenant be spoken...

THE CHARM OF THE REVENANT

O' Antient One of Flesh, First-slain Child 'neath Sword and Fang!
Hear now the Charm of Thy timely up-rising!

From the Blood of the Dragon's Death,
From the Blood of the Mighty Dead,
From the Blood of our own corpse,-
We bid Thee – Arise and Enflesh!

From the Ashes of the Dragon's Death,
From the Ashes of the Mighty Dead,
From the Ashes of our own corpse,-
We bid Thee – Arise and Enflesh!

From the Fire that consumeth the Dragon,
From the Fire that consumeth the Mighty Dead,
From the Fire that consumeth our own corpse,
We bid Thee – Arise and Enflesh!

O' Antient One! O' Risen Child of Sacrifice!
Thou who destroyest All – that Thou mayst give us Life.
Blessed art Thou! Accursed art Thou!
The first and last wielder of the double-edged knife!

O' Qayin Hua-Azhaka! Thou who art the Revenant of Our Exiled Negation –
We bid Thee to come forth through the Dragon's Mouth –
to make and to take Thy Chosen Flesh!
Ouroboros-Dracotaos!

Conclusion and Consummation.

WHEN THE LAST words of the Revenant's Charm have been spoken and the final knell has sounded, the formal procedure of the Hua Rite is concluded. The Communicants of the Mystery should reside within their attained state of awareness: the seventh raised head of the Dragon. There, in that holy state of death-wise mindfulness, let each resolve and seal the Mysterium of Hua within the one-pointedness of their being, ever according to the unique orientation of their path and persuasion. Thereafter, at the conclusion of the formal and adjunctive procedures of ceremony, it is deemed most wise for the Seeker to turn once about the perimeter of the entire ritual domain and then to simply lay down upon the cold earth of the Blood-acre.

The Sorcerers' fleshly brood shall lie in undivided coition with the Fathers and Mothers of Witchblood's heredity; at one with the Dead, absorbed in the primordial corpse-sleep of ancestry. The Seeker shall enter the sentience of the spirit-procession: the deified concourse of magical power that proceeds from the Point of Hua. Here is the Double-way, configured through the arcana of our infernal nigromancy. Its unended path leads through eternity – a bloody and bone-paved labyrinth that encircles and winds throughout all ages – and yet it is the straightest and the shortest path – the route of dark illumination that constantly returns to its origin and thus to the present instant: the source of all Life. For the Road of the Draconian Corpse-way issues forth from the momentary interstice of time and leads forth – against itself – to describe the Circle of the Year and the Day.

Lying in the Voidful Sleep of Hua-Azhaka, the Seeker dreams within the endless hour of the first and final task: the Ordeal of the Corpse's preparation. Whosoever may cast his eye upon this scene shall behold the Psychostasis of the Dragon-sorcerer. For now is the moment of reckoning,- the Body of All-Presence lies in death's oneiric embrace, motionless within the Circle of Earth; and within the Circle of Absence is the Body of All-Other – the Mirror-wrought Flesh of Dreams – at one in the Elder Gods' dance upon the sacrificial offering of the negated universe. In the Balance of the Double-ouroboros the Corpse of the Seeker is weighed. According to the measure of his attainment, so shall he proceed unto the Hieros Di-gamos: the Marriage-rite of Perfect Consummation.

One by one, when each is prepared, the deed of the Fire's Leap should be accomplished. This expresses the secret without lineage: the unique realisation attained by the Master or Mistress of the Fourteen Ordeals.

Cunning meet, cunning part, and cunning meet again!

.....

.....

CONSUMMATUM EST!

A Mass for Solitary Ancestral Communion.

IF YE ARE desirous to seek communion with an individual soul, whether for purposes fair or foul – whether for the gain of good counsel or for inquisition into matters hidden and unknown to the living,- whatsoever the purpose of your heart and mind, the following procedures of Arte may avail in the fulfilment of thine artifice and design.

At the hour of dusk gather together all needful requisites of Arte, together with offerings of

food and drink, such as were favoured whilst living by the person with whom you would speak. Bearing forth the Sacred Urn of the Dragon, journey in silence to the burial-place of the deceased. Upon entering the cemetery an offering – perchance of coins and flowers – should be offered at the gateway; this is given in payment to the Boneherd and Boneward, the King and Queen of all Burial-grounds. The threshold of the graveyard should be crossed with a backwards step; whilst turning and spinning the offering should be made. Having appeased the guardians of the ground, make your way to the grave of the deceased and there reside in quiescence of mind and in the midst of profound nostalgia, calling forth to memory all connections that exist between yourself and the dead person.

When you are ready to proceed with the ritual, knock thrice with a stave of bone upon the earth and scatter an offering of grain upon the grave. All the while speak forth the incantations of your heart in petition to the spirit; whisper to the sleeper within the earth. The manner and tone of the bone-whisperer's voice should be varied according to the relationship betwixt the living and the dead. One may speak in kindness as to a friend or a lover; in welcome as to a stranger; in command as to a servant; in humility as to a master or a brother, even in wrath and retribution – as to a foe or an oppressor.

At the head and heels of the corpse place and light two candles. At the place above the heart – in the very midst of the grave – let a small hole be dug, sufficient to accommodate the base of the Dragon-vessel. When the candles are lit and the hole has been dug, offer a libation of water and blood around the grave and finally within the hole. The blood of the living thus goes forth to nourish and awaken the heart of the dead. A single coin should also be placed within the hellward furrow as a token of payment for the deeds to be accomplished.

When the grave has been encircled by the waters of lustration the Vessel should be half-buried within the hole, so that it is both above and below the skin of the world – within the realms of both living and dead. The Vessel being duly appointed above the heart of the fallen, let a single candle be placed atop it and lit, together with offerings of incense. All things being done a-right, the sorcerer should call forth the spirit of the dead through the Dragon-vessel and thus into the speculum of his own inner vision. The spirit should be addressed and drawn forth to the light of the Vessel, even as a moth to the candle-flame. To ensure that the spirit is present a sign may be called for. This being done the sorcerer should watch and listen attentively to the elements and beasts of the bone-yard – to the soughing voice of the wind and to the cracking of boughs, to the howling and mewling of the night-prowlers, to the hoot of the owl and the crowing of the cock,- for all shall avail in augury of the spirit's desire.

Being assured that the spirit has heard and is present, the rite should proceed according to the unique motivation that lies between the Summoner and the Summoned. If the matter of communion is between kindred, then all should proceed well and with harmony betwixt both parties. Yet if one is attempting to coerce the spirit of a stranger or foe to perform a task, the grave should be encircled by red thread tied between four nails or daggers. The grave should be scourged with the knotted cord and the spirit commanded to swear fealty upon the Vessel and to do your bidding without question. The manners and purposes of such rites are divers and this basic method should be adapted accordingly.

If two sorcerers of the Draconian Arte are working together to commune with a soul, their Vessels should be half-buried at the head and heels of the grave and a candle placed above the heart. Sitting at the ends of the grave, both should speak their charms over the grave and conjoin in single intent.

At the conclusion of all such rites of ancestral communion further offerings of word and deed should be made in thanksgiving – to both the spirit and to the guardians of the cemetery. The Vessel/s should be exhumed and in their own half-dug graves a final libation should be poured, finally to be covered over with earth. Upon that place where the Vessel of the Dragon

had resided throughout the rite, the communicant should lay a generous offering of food and give thanks for the success of all that has passed.

All candles should be extinguished and, if one so desires, taken away for purposes of further convocation. If one has no further desire to commune with the spirit, the candles should be interred in the Vessel's burial-hole with the aforementioned offerings of departure. If one removes the candles at the end of the rite they may be lit at any time within a year and a day in order to call forth the spirit to one's aid. If unused within that period of time they should be lit upon the Vessel and allowed to burn down in an act of solemn remembrance.

A final deed may be the placing of a single black feather upon the grave – preferably from a raven's wing. This is the 'Sign of the First Grave-mark' and denotes the role of the raven as the sentry appointed by Cain to ward Death's Doorway.

Before leaving the grave one should strike the ground with the bone-stave once more, walk around the tomb's edge and then depart in silence. As with all such works of the Cunning Arte the operator should never look back at the site. Upon passing through the graveyard's gate one should step backward and, with averted eyes, turn once more to walk within the world of the living.

Such are the basic means for using the Dragon-vessel as the crossroads between the living and the dead. Let each and all adapt these procedures according to their purpose and attainment within the Conclave of Hua.

THE LAME HEALER'S CHARM OF HUA

Alone on the Tomb of N∴,- He whom mine Heart and Tongue doth name,
I walk upon the Bridge, the Knife-way crossed between the Womb and Grave.
I stand as the Guardian, the Boneward's lover –
one foot to dance within each world.
My lips bestride the flute of bone to cast the Charm from Tongue to Tomb,
to wake and rouse my sleeping brothers, to wake and lead the Dead in song.

I watch at the Cross'd Roads, where the Gallow's Tree standeth never-green,
where the hour-glass turneth ever over
and the crowing cock is moon-struck dumb.
My gaze is out-turn'd to both living and dead,- half-blind in seeming,
yet I am all-seeing.
For I dream within waking, I wake within dreaming,
one eye open within each world.

I beckon to the Soul of N∴,- He whom Man's heart
and the Serpent's tongue doth name.
My gesture is made in the Boneherd's Sign, to cross the Cup that brimmeth over,
to staunch the wound and breach the river,
to turn the bitter waters to the sweetest wine,
to close or cleave, to tear or to weave,
one hand stretched forth within each world.

Thus neither living and neither dead, the Watcher standeth 'twixt heel and head.
The candle burneth upon the heart, its flame doth shine where all ways part.
Its flame is swift to show the way — 'twixt Sun and Moon — 'twixt Night and Day.

O' Spirit to whom this Charm is spoken,
hear me and be here with me.

By the Sign of the Raven's Feather,
the First Gravemark of Man, I entreat Thee.

By the words of power I beseech Thee...
Hu-Hua-Azha-Ka!

O' Spirit to whom this Charm is spoken,
hear me and be here with me.

The Deific Assumption of Qayin Hua-Azhaka

HAVING PASSED THROUGH the Grand Mysterium of the Returning Dead, the Gnosis realised through our attainment is revealed as the Divine Body of Qayin Hua-Azhaka. It is thus that we should engage in contemplating the appearance of this deific image and practise the imaginal generation of our selves in its likeness. This will serve to clarify our attainment and to crystalise our realisation, most especially if we have successfully passed through the full turning of the Fourteen Ordeals.

The following meditation text is offered as a means for the practice of assuming and venerating the body of Qayin Hua-Azhaka. We should endeavour to utilize this practice in solitary observance during the days between the Rite of Hua and the commencement of the Marriage Rite. In the collective practice of the Quadriga, the Magister may incorporate a visualisation of this deific image during the binding and consummation of the Ancestral Rite.

One should visualise oneself as though standing in the centre of the Blood-acre, facing out toward the North-west. The deific image is envisaged arising at the North-western edge of the circle. Having attained to clear perception of the divine body, one should imagine it entering the inner reaches of the circle and merging with one's own being in the central hearth.

O' Qayin Hua-Azhaka! Self of my Self in all remembrance!
Victorious Attainer of Gnosis upon the Night of the Returning Dead!
Unto Thee I bow, who art raised in sovereignty within the Airt of Corus.
O' Monarch of the Purple Interstice of Time! I exalt Thee in the Eye of Vision!

Three-of-Face art Thou! Crowned with diadems of whitest gold!
With the face of the Seeker's corpse, Thou turnest to the West.
With the face of the Seeker newborn, Thou turnest toward the North.
With a face unknown, all beveiled in mirror-shimmering cloth,
Thou turnest to behold me at the Blood-acre's heart.

To reveal Thy true likeness in the days of Hua-Ka, such is my present task!

Four-armed art Thou! Displaying the Signs of Sevenfold Attainment!
To the West Thou reachest forth with Thy right hands. In Thine upper grasp is the Crimson Heart of Kahu, beating with the lifeblood of the seven ages.
Thy lower grasp is a vulture's talon, the strong grip of Truth to raise the Dead.
To the North Thou reachest forth with Thy left hands. In Thy lower grasp is the Dragon-vessel, the Mirror of Initiation through the Fourteen Ordeals.
In Thine upper grasp is Emptiness — the Hand that pointeth toward the North — to the Adytum of Ka-I, the Place where the Seeker must venture alone.
To unite Thy four hands in the dual grasp of Unbeginning; to hold without holding the Vessel of New Birth in the Corpse-bird's grip of Resurrection,
to behold the Heart of Kahu within the Void of I-Ia — to realise the silence and the heart-beat as one...such is my present task in the days of Hua-Ka.

Thy body is mine own, transformed to the likeness of innate divinity.
Irradiant with the uncountable scintilla of Purple Light!

Thy right breast is a woman's, swollen with the milk of the Wise-blood'd Mothers, filled with nourishment for all who take sanctuary in the coils of Azha.
Thy left breast is a man's, rent asunder with the cleft of Devala-Lilis — revealing the kteis upon the day before the Dark Moon's inundation.
And in the wound of Thy left breast there lieth no heart — for such Thou dost offer in infernal descent, beyond the limits of all mortal gods' flesh.
Therefore within Thee is revealed the bright abyss, the cavern of Endless Night awaiting the first light of the Black Sun's Dawn!

At Thy loins is the Phallus of Deval-Qinaya, raised as the Arthana to reveal the Dark Moon's Path of Red, the Secret Valley of Blood.

No step of Man is Thine, for Thine is the Serpent's coil,
stretching full-circle about the Blood-acre's edge.
With Thine entrance, Thou shalt constrict the Finitor,
to bind all with Thy dissolution within the Seeker's extent.

All about Thee are the emblems of Qinaya and Lilis.
All around Thee is the Blessed Isle and the fullness of Our Sacred Land:
the Corpus of the Crooked Path revealed in the uniquity of the Seeker's Mind!

From the Forge of Thy Making, I bow toward Thee in the Airt of Corus.
From the Airt of Corus, Thou dost bow before me at the Circle's heart.
Both as one in the hearth of Kahu, we entreat the Path anew...

Let us turn toward the Golden Airt of Septentrion.
Let us transcend the Way of Hua and enter the Strait of Ka.

As it is spoken, so mote it be!

A Note concerning the Hieros Di-gamos:
THE ANNUAL RENEWAL OF THE MARRIAGE OATH

When the season of Hua has passed and the Mysteries Ancestral are deemed complete, the foot of the Seeker shall move onward – to the appointed tide of darkness, one full lunar month afore the Black Sun's Feast. For as revealed in the early pages of this Grammary, when the Moon is without light and stands no less than one full cycle distant from Midwinter, the Great Pact of Ka shall be renewed; then shall the Seeker step forth from the Rule of the Sacred Year and re-enter the Joyous Misrule of the Masterless Rite: the Blessed Mysterium of the Hieros Gamos.

Alone in divine ipseity, self-possessed in the knowledge gained upon the Blood-acre's Round, the Seeker shall go anew to the Shrine of Azhdeha. Betwixt the Primordial Mind of the Draconick Gnosis and the Mind of the Practitioner, the Dragon-vessel is the sole mediator in this task. Each day for the ordained period – from Dark Moon to Dark Moon – the Pact shall be celebrated and forged anew with sacrifice. Let the principal utterance be the well-beloved charm of Ka, as given nigh unto the beginning of this tome. And let the offering to the opened Athanor be the totality of the Seeker and the Universe of his Existence: let all be placed in the Vessel's heart to receive the first and last blessing of the Year.

Let each beware, for the season of Ka is the time of greatest reckoning – as those well-travelled upon the Crooked Path may attest. It is the season of new realisation – of complete dissolution and fresh self-recognition. It is the time for the tying up of every stray thread in the web of one's life, the time for re-ordering one's perception and for refining one's poise upon the Path. It is the time for severing all needless attachments – for sudden transformation in heart and mind. It is the time for strengthening the foundations of one's future – for sowing the seeds of one's intent in the ground of Possibility. It is the time when one may seek as with new eyes – when one may overthrow the idols of past love and trespass against the tabus begotten of past devotion. All must be offered to the unyielding blade of the Intercessor and all must be rendered to the Pyre of Transmutation – to change according to the intrinsic nature of one's Path or else to be no more. The true Aion of Ka, being beyond all apparent time – beyond the temporal count of Dark Moon to Dark Moon – is the mystical instant of the Serpent's striking: the sacred moment before the Midnight Knell of Death. It is the season when all empowerments of the Royal Arte – past and future – begin their convergence toward the hearth of the Black Sun.

As the wheel of the year turns and turns again, so the season of Ka returns as the first and the final ordeal. With all honesty of heart and soul I beseech you to beware. The face behind the Mask called 'Attainment' is beyond the reach of all expectation.

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The following ritual text is offered for use during the season of Ka. It may be used for contemplative purposes to augment and enhance the Rite of the Hieros Gamos. If so desired it may also be used in the first few days after the Midwinter Rite as a means of empowering the newborn manifestation of the Dragon-vessel.

AZHA-KA

Silent in Perfect Mindfulness I come before the Shrine of the Sacred Vessel, here to fulfil and renew the Marriage-pact between the Serpent, the emissary of the Elder Gods, and the Body of Initiated Being; here to embrace the Prodigal Companion of Ka; here to behold the Face of the Unknown Intercessor: the Guardian and Keeper of the Dragon-road.

O' Vessel of Azhdeha! To Thee I bow a million times –
from all directions, from every time.

I behold Thee as the Image of Deity wrought to mirror the appearance of Magical Wisdom, wrought by Intent to reflect and reveal the Void of I.

To Thee all Beings prostrate and bestow offerings beyond count.
For Thou art the Primordial Mound: the reddened one, wreathed with the bones of the dead. All honour to Thee as the Idol, the Image of Creation through harmony in destruction: the Vision transcending Life and Death.

To Thy lips, O' Coiled Serpent of Ages, I sacrifice the Pearl of Kahu's origin.
I offer a single droplet of mortal elixir as the sum and potential of all existence – as the white droplet, the seed of All, to ensorcel all possible births;
as the red droplet, the blood of All, to ensorcel the life-span of all Beings;
as the black droplet, the core of the World-heart, to ensorcel every soul.

By this deed, O' Serpent, cometh the Magical Power of Boundless Liberation: the Tridentate Force of Creation, Perpetuity, and Destruction.
This is Our Knowledge. This is Our Intent. This is Our Action –
poised in Silent Omniscience: the Quintessence of the Perfect Mind.

BILO BILO HU KAHU-AZHA-KA AZHDEHA-I

THE RIDDLE OF QAYIN

HU...it is the Empty Grave,
lying 'neath the corn.

SA...it is the Virgin-child,
with each new day reborn.

BA...it is the Upright Man,
full-wise and fully grown.

KU...it is the Path of Stars,
forever walked alone.

LA...it is within the Furrow:
the Serpent-seed that we have sown.

TAN...it is the Antient Sign:
the Stave and Skull, the Cross of Bone.

HUA...it is the Waking Corpse,
tending forge and weaving thread.

I...it is the Beggar's Robe,
and the Royal Crown upon my head.

IA...it is the Hidden Doorway;
And KA...it is the Sorcerer's Word.

The Dragon is the Sacred Fire;
its Power...it is my Two-edged Sword!

My deeds are here to speak these Names.
My Flesh is the answer to the Riddle of Qayin!

The Teaching and Practice

called

'Hallowing the Kingdom of Qayin Azhaka'

Being

The Threefold Means for Casting the Circle of the Arte Magical

Triune is the Way, the Step and the Measure of the Seeker
upon the hooks and the crooks of the Dragon-road.

∴

The Apprentice is the Seeker
whose step lies amid the first seven tasks.

The Journeyman is the Seeker
whose step lies between the Birth-place
of the Dragon-vessel and the completion of the fourteen tasks.

The Master is the Seeker
whose step is at one with the turning of the way,
who hath told the full compass of the fourteen ordeals
and hath passed beyond the count of the Year-and-the Day.
Such as He and such as She are the Living Truth of the Crooked Path
and as such they shall go forth free, unique and alone,
forever to wander...one path from every path astray!

∴

The nature of the Magical Circle and the basis of the Hallowing Praxis

'HALLOWING THE KINGDOM' is the sorcerous kenning herein applied to the practices used for Casting the Circle of the Arte Magical. In essence the Circle is the all-encompassing Sphere of Magical Power cast outward from the inmost point of one's Being to form a numinous horizon – an orb of æthyric light – about one's physical, mental, and spiritual body. Its intent is to purify, to protect, to consecrate one's immediate sphere of existence – to literally 'hallow the kingdom' of the Seeker: the Magically Self-existant One.

The practice of 'Hallowing' is essentially based upon the pattern of the Sacred Year – the Wheel of Eternity. In its basic form, which is the first method detailed below, one simply uses the ten principal root-names – I, HU, SA, BA, KU, LA, TAN, HUA, IA, KA – together with their associated colours, to emanate a sphere of magical light about oneself. This can, with practice, become a swift and direct means for Circle-casting, and, in reversal, for resorbing the empowerments of the Draconick Year into one's own centre of Being.

Initially, the mantric recitation of the ten root-names can be used as a means for establishing the web of interconnection between the Great Rites of the Year and their associated arcana: the directions of the compass, the spectrum of colours, the body of arcana, the patron deities, and so forth.

As one progresses on the Path and the root-names become directly associated with memories of practising the Great Rites, it will be found that the most simple form of the Hallowing praxis – the mere utterance of the root-names – will act as a potent evocation for the powers of the whole Draconian Gnosis. The practice will thus manifest the Mindfulness of Initiatic Pilgrimage.

In order to increase an awareness of one's journey throughout the course of the Sacred Year, the Intermediate Form of the practice should be used. This marries the ten root-names with the fourteen points in the Dragon-body. Its implementation allows the refinement of the basic praxis and serves to augment an awareness of detail in one's overview of the Crooked Path. If a rosary is used with this form of the practice a potent mnemonic tool can be established and a powerful, over-arching means of devotion will arise (see The Bone-garlands of Azh'run).

The third expression of the practice – the Advanced Form – is only of efficacy when one has successfully passed through all of the Great Rites and each of the mantic formulæ has a powerful and immediate significance through direct remembrance. When able, one should engage in the advanced practice in order to recapitulate one's passage through the ordeals of the Path and thereby arrive at a unique perspective of the whole. The application of the advanced praxis greatly augments the internal cognizance of the entire magical design. The Basic Form of Hallowing is thereby empowered an-hundredfold; its merest utterance serving to open the Gates of the Ten Directions and the Three Times.

Beyond what is written here, let each and all dream and devise these Mysteries anew!

I
Casting the Sphere of Eleven Directions:
Basic Practice for generating the Circle

0. Let the Seeker face toward the North, that the light of the Pole-star may fall upon him. For the North is the Place of Power and the Gate of the Septentrional Wind – the Door from whence the Eightfold Breath of Heaven shall issue forth into the Compass of Arte. Being established in equipoise, in active stillness of mind, body and spirit, let the practice begin...

1. By Imagination cast about oneself the Sphere of Clear and Boundless Light. Reside at its centre as the adamantine core of radiance, even as the Illumined Vessel of Azhdeha.

In the silent voidfulness of the Placeless Star declare the self-existent word of power: I!

11. In turn, direct attention from the centre of the sphere to the ten directions. From the heart of the world send forth an illimitable bolt of lightning and flame, and with each emanation declare and vibrate the ordained root-name of power:-

To the North-east send forth a bolt of red flame, shining like rubeate lightning, churning and boiling through an ocean of blood, to bear forth the flood-tide of every sacrifice. Empower the first radix with the word: HU!

To the East send forth a bolt of orange flame, shining with the glory of a million rising suns, radiant as the dawn of eternity, to hallow the birth of the infinite worlds. Empower the second radix with the word: SA!

To the South-east send forth a bolt of yellow flame, shining with saffron glow over the Fields of the Ever-living, to permeate all sentience – all worlds and minds of gods and men – with the clarity of endless morning-light. Empower the third radix with the word: BA!

To the South send forth a bolt of emerald flame, shining within an illimitable nimbus of viridian mist, a verdant splendour spreading forever outward, to nourish all things in the noontide of fecundity. Empower the fourth radix with the word: KU!

To the South-west send forth a bolt of cerulean flame, shining with the clear luminescence of vast empty skies, to reveal all existence – naked in the boundless expanse of empyrean light. Empower the fifth radix with the word: LA!

To the West send forth a bolt of indigo flame, shining like the light of a million falling suns, to cut through the chill air of eventide and emblazon the corpse-skin of uncounted fallen gods and men. Empower the sixth radix with the word: TAN!

To the North-west send forth a bolt of violet flame, shining with the last-light of day, to cast *the shroud-cloak of shadows, to cover the battlefield* at the end of all flesh, to spread the purple mantle of kings and bless the bones at the World-field's death. Empower the seventh radix with the word: HUA!

To the North send forth a bolt of nigrescent flame, shining like gold from the crucible of creation, absorbing all within the darkness of impenetrable night. To the Place of Power send forth the seven-rayed bolt of the aeons, cast forth the ray of blackest gold to herald the Midnight Sun. Empower the eighth radix with the word: I!

In the zenith, imagine a star of utmost whiteness: a boundless sun of albeate flame, sending forth rainbow-jewelled rays, scintillating showers of nectars and poisons, tinctures to libate and illumine the Sphere of Contemplation. Empower the zenith with the word: IA!

In the nadir, imagine a star of utmost blackness: a boundless sun of lightless flame, shooting forth tongues of peacock-coloured fire to purify and perfect the Circle of Infinity. Empower the nadir with the word: KA!

III. Residing as an isle of blissful awareness in the midst of the ocean of incandescent light, let the Seeker maintain the Boundless Sphere of Creation. Let the ten rays extend from the focus of being to the outermost horizon of becoming. Let the centre – the hidden direction – be empowered in silence.

In the Secret Name of the Seeker's Oath,
let all be consumed within the Vessel of Azhdeha.

BILO BILO HU!
QAYIN AZHA KA!

.....

This practice – for casting the sphere of eleven directions and empowering its compass with the root-names of the Draconian circle – is a basic exercise which may be used prior to any other work of magick. Its basic function is to create the circle through the exercise of imaginal power, to locate the Seeker at the focus of transmutation and to extend his being through the illumined realisation of the Dragon-vessel as the athanor or alchymic vehicle of change. By means of the correspondence between the root-names and the rites of the year the circle created through this praxis is wrought in an image of the initiatory wheel of time. Likewise, by means of the correspondence between the root-names and the facets of the Dragon-body (see relevant table in the Ku Mysterium) the sacred form of Azhdeha may be assumed and empowered as a vehicula of pure and boundless photic radiance, devoid of all limitation.

The basic form of the practice as given above is best suited for regular use before one's domiciliary shrine and is most efficacious in establishing a general foundation in meditative work. To further enhance the efficacy of the basic practise it may be utilised as a preliminary exercise for

hallowing a ritual site outside. In this context one should add and incorporate the following elements:-

At each of the eight directions a candle of the appropriate colour should be placed:-

N. East = Red
East = Orange
S. East = Yellow
South = Green
S. West = Blue
West = Indigo
N. West = Violet
North = Black
Centre = White or Rainbow

One should light the candle in the appropriate airt of the circle, perform the visualisation and emanation of the radix in silence and then send it forth with a loud proclamation of the root-name. The cry of power may be accompanied by a hand-clap and a swift stamp of the right foot. The deed may be sealed by driving a nail or dagger into the radix, just before the lighted candle.

When the central candle is lit, it may be used to light the fire or else one should place it to the north, just before the central hearth, in order that it may be used to ignite the pyre at the appropriate juncture of the main rite.

The form of the practice, here stated, outlines the deosil process for casting and hallowing the circle. At the end of a main rite or meditative procedure, the ten radices should be re-absorbed in a withershins order, back into the central point. With each resorption the root-name should be felt to return into the magician's body; each cry should be accompanied again by a sudden hand-clap and a swift stamp of the left foot. Let each and all adapt this Teaching according to the degree of their initiation and the capacity of their own unique ability.

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HERE ENDS THE BASIC FORM OF THE TEACHING KNOWN AS
'HALLOWING THE KINGDOM OF QAYIN AZHAKA'.

II

Casting the Sphere of One-hundred and Sixty-one Names:

Intermediate Practice for the Generation and Stabilisation of the Circle

In the intermediate level of the Journeyman, the Seeker should undertake the basic form of 'Hallowing the Kingdom of Qayin Azhaka' and, building upon its foundation, should raise the Temple of the Elder Worship according to the subtil artifice of his knowledge.

I. The Sphere of Light and the compass of ten directions being established, by imagination, word and outward gesture of empowerment, one should assume the form of the Dragon-body through the utterance of the Stellar Transvocation.

II. At the procedural juncture of the Transvocatory charm, wherein the appropriate spells of the dragon-points are customarily performed, one should direct one's attention once more through the compass of the ten directions.

To each of the ten directions in turn send forth the radices of magical power. With each outward sending of intent, inwardly vibrate the fourteen mantic formulae of the dragon-points, terminating each utterance with the root-name of the radix.

Thus, to give example, the mantic orison through the radix of the North-east will begin – AL SHUJAH HU – proceed through the series of stellar names and end with AL GHAUZAR HU. One should focus all in the complete assumption of the Dragon-body, modifying its formulation according to the nature of the radix and its associated mysterium. One will thus go forth through the compass, hallowing the ten directions with the one-hundred and forty mantic formulae of star and root. At the close of each radial empowerment, one should seal the point with the words of the appropriate dual mantic formula:-

N. East: BILO BILO HU – HU AZHA KA
East: BILO BILO HU – SA AZHA KA
S. East: BILO BILO HU – BA AZHA KA
South: BILO BILO HU – KU AZHA KA
S. West: BILO BILO HU – LA AZHA KA
West: BILO BILO HU – TAN AZHA KA
N. West: BILO BILO HU – HUA AZHA KA
North: BILO BILO HU – I AZHA KA
Zenith: BILO BILO HU – IA AZHA KA
Nadir: BILO BILO HU – KA AZHA KA

III. At the fulfilment of the One-hundred and sixty mantic empowerments, one should focus all within the central point of the Sphere of Light and therein seal the casting of the circle with the closing words of the Stellar Transvocation – binding all in the final declaration of the Dragon's Name.

Here ends the intermediate form of the Teaching and Practice known as
'Hallowing the Kingdom of Qayin Azhaka'.

III

Casting the Sphere of Eleven Gods

Advanced Practice for the Generation, Stabilisation and Perfection of the Circle

The advanced form of the Teaching and Practice for 'Hallowing the Kingdom of Qayin Azhaka' builds upon the basic and intermediate level praxes. Having established the Sphere of Light and therein having accomplished the generation of the Dragon-body according to the ten forms of mystery, let the Master proceed to accomplish the realisation and veneration of the Ten Guardian Deities of ZHA.

0. Turning one's attention through the directions of the compass, one should accomplish the generation, maintenance and sacrificial absorption of the deific forms personifying the Mystery-rites of the Draconian Gnosis (see the relevant sections of the Teaching called 'Al Mandal Dra-ku-ka-la' for an exemplar: the Deific Body of I).

I. To give example:- At the North-eastern radix, the remembrance of one's self as realised within the Circle of Hu should be called forth to the focus of sentience and visualised as external to one's present being. One should generate the image of Hu with a clarity of mind, holding its form in stable visualisation and projecting it forth beyond one's present physical form through the power of imagination. The deific form should be the self-image of one's attainment in the Dragon-body of Hu-Azha-Ka, as the vehiculum wherein Self realises its voidful nature as the Manifestation of Hu. The skin of the deity should be blood-red in hue and clasped within its multitude of limbs should be the appropriate insignia and weaponry of the rite, together with all such imagery and sense-impressions as intend the complete re-assumption of the Mysterium's powers.

II. Having accomplished the external projection of the deific form, one should then perform deeds of veneration before it according to the nature of the Mystery-rite which it personifies, and let this be done according to the sacrificial offerings of the seven powers.

By the deeds of arte and by the empowerment of mantic vibration, let the deity of the radix be honoured.

III. Having performed the sevenfold veneration of the deity, one should then unite with it by the divers means of Our Arte, gradually re-absorbing all that one has projected:-

By the gestures of divine sexuality, one should couple with the form of the deity and attain blissful union in the phantasie of the Sabbatick revel.

By the gestures of sacrifice, one should sever one's flesh and offer it as a feast of reverence unto the deity, facet by facet according to the parts of the draconian form. Likewise let the deity be offered, facet by facet, limb by limb, to the mouth of its maker.

For in marriage and in murder, there is no differentiation: all must return to the source of the Mysterium. In the mirror of the circle-mandala the Seeker and the Deity shall behold each other through the myriad angles of dual perception: the mind of one shall be transposed to the other, 'til all is dissolved in the One-pointedness of Perfect Mind.

IV. At each of the ten directions let the Master accomplish this task according to the degree of his vision and attainment. To each deific form there are seven phases of this practice:- a phase of generation, of outward projection, of stabilisation, of sevenfold veneration, of congression, of sacrificial feasting and finally of complete re-absorption into the Body of the Dragon-sorcerer. And through these seven phases let there be silent mindfulness of attaining fruition; for one's obligation of mind is upon the fulfilment of three means:- firstly, upon external and physical sacrificial offerings; secondly, upon internal mantic vibration and repetition, and thirdly, upon the supreme actuation of the imaginal powers in flesh.

Upon such airt-points of mystery where the deific body may be projected in divers forms and in the companie of a divine retinue of genii and spirit-forms, let the Master accomplish the generation, maintenance and sacrificial union with each and every form.

Fulfilling the practice through the ten directions, the Master shall offer all that he has formed in mind as a sacrifice to the Innermost Heart of the Arcanum. In the Name of Azhdeha and in the Secret Name of his Magical Oath, the Seeker shall accomplish the Voidful Manifestation of the Dragon-vessel within the Thrice-wrought Sphere of Light.

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This Teaching and Practice is here expounded for use within the first circle of the double-ouroboros, the so-called 'Circle of Presence'. Whosoever has attained mastery of the three forms of Hallowing may formulate the inner mandala of the Illumined Sphere according to the spiral earth-sign of the Thu'ban Rite, thus transposing the numberless form of the second circle, or 'Circle of Absence', to the thrice-hallowed Kingdom of Qayin. Within this form of the practice the Master should contemplate the pilgrimage of the spiral pathway, focusing his attention upon each point in turn and uttering the stellar name there-of through the ten modifications of HU-SA-BA-KU-LA-TAN-HUA-I-IA-KA. For instance, upon the Tail-point, he will recite:- AL GHAUZAR HU, AL GHAUZAR SA...and so forth until the ten forms of the Tail-point have been mantically empowered in sequence. This should be accompanied by an assumption of the point's powers within his own being through the various phases and forms as signified by each mantic vibration. The process should be sealed upon each point with the appropriate words, such as are given in the intermediate form of this praxis. The Master will thus accomplish the assumption of the Dragon-body within the Sphere of Light according to the path of IA and by the means of the One-hundred and sixty-one mantic empowerments. This should be worked from Tail to Tongue and from Tongue to Tail, until the entire compass of the path has been assumed in the Divine Flesh of Serpent and Man in unison.

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The basic, intermediate and advanced forms of this Teaching and Practice should be adapted by the Seeker according to the triune measure of his or her attainment within the cycle of the fourteen tasks. The Nine-Ringed Mandala of Our Arte will thus be empowered by the manifold expressions of unique ingenium, ever according to the sublime wisdom and means of the Sorcerous Dragon-mind.

Therefore let all pay heed to the divers methods of this accomplishment, hallowing the radices of the Circle in the orders of both Creation and Destruction, both withershins and deosil,

and in the forms that are wrought of Time and of Geometric Direction – by the order of the year and of the eightfold rite. By the myriad cycles of Being and Becoming this Knowledge shall attain fruition. By the moonwise and sunwise course of the wheel, by deed and step, by knotted cord and rosary, by the digits of the hand and by the Body Entire, this Knowledge and this Method shall be one in the Clear Light of Eleven Rays. As it is here bestowed, so shall it be done.

In the Name of the Hidden Intercessor, so mote it be!

CASTING THE CIRCLE OF QAYIN

A magical charm for regular observance of the Hallowing Practice; for protection, guidance and empowerment. To be used at waking and before sleeping, even at the eight tides of the day.

O' Spirit of Qayin Azhaka, First-born of Wiseblood,
Patron of all Curren-folk, Master of the Dragon-road!
Make Thou the Circle of Wych-fire to surround me.
Be Thou the Hidden Flame of the Forge at my heart;
the Celestial Flame of the Nail-star upon the crown of my head;
the Infernal Flame of the Dark Abyss beneath my feet;
the Vermilion Flame of the North-east; the Amber Flame of the East;
the Saffron Flame of the South-east; the Emerald Flame of the South;
the Azure Flame of the South-west; the Indigo Flame of the West;
the Purple Flame of the North-west and the Golden Flame of the North.
Open the Way before and within me; guide and protect the steps of my path.
Be Thou the Black Light to illumine the illimitable coils of the Antient Serpent.
By this Charm let the Compass-rose unfold to surround and bear me –
to reveal the Hidden Kingdom of Eld. As I have spoken, so let it be done –
in the Elevenfold Circle of Ka-Hu, by the Royal Arte of Hu-Ka.
So mote it be!

The Teaching and Practice of Azh'ra-Kala



also called

'The Perpetual Turning
of the
Empty Hour-glass'

o

The following lection is offered as an additional teaching bearing upon the mystery and praxis of 'Hallowing the Kingdom of Qayin Azhaka'. It is intended that it will serve as a means for the contemplation of the Dragon-wheel of Time.

The Preliminary Address

O' Liliya-Mahazhael Azh-ra-qalina! Gyre-carline of Azh'ra-Kala!
Thou art the Adamantine Body of the Dragon realised as the Extent and Focus of all Time. Thou art the Mother of Our Gnosis, the Diamond-lightning of Wisdom.
Thine Infinitude of Appearance is revealed in the Eleven Sacred Times.
Thy Voidful Essence is ciphered in the Circle's Sign.

May these Arcana of the Chronomantic Hendecarch be made known for the contemplative freedom of Mind throughout each and every division of the Serpent-fire's continual reticulation.

At the Heart of the Turning Earth lieth the Infernal Blood-seed of the Black Sun and from that placeless moment groweth the Tree of Eternity.

I
The Formula of the Chroneme

The Azh'ra-Kalas are the Time-bodies of the Dragon; each may be perceived as the appearance of deity making manifest the realisation of the essences of Time: the re-membrances of the Draconian Mysteries. Each essence of Time may be defined as a unique dimension of eternity: a chroneme.

A chroneme is the collocated singularity of aligned instances, the continuum traversing all possible time, during which a specific spirit, power, or radix of the Magical Quintessence is transmitted. The conclaves of specific magical praxes throughout the Dragon-wheel of Time are the zones of embodying forms in which the primal or silent chroneme of the Zeroth Mysterium is transmitted in ten unique ways: I, HU, SA, BA, IA, KU, LA, TAN, HUA and KA. This decade of hypostates constitutes the spectrum of magical consciousness as realised through the chronomantic arcana of the compass and establishes the form for the numeric cypher of Our Arte: the Keys of the Elevenfold Mystery. The ten chronemes, or sacred times, of the Dragon-wheel are a-temporal hypostates or types of the primordial inbetweenness: the Æon of Æons.

The chroneme of a particular mystery is the time – any time, moment, hour or epoch – during which its sentience is realised as the gnostic state by the psyche. The vocalised expressions of these sacral dimensions of time are the phonemes or phonic hot-points of mantic utterance. The chroneme may be perceived solely as the trans-temporal continuum of a magical current, whether of power or of entity. The ten chronemes of I, Hu, Sa, Ba, Ia, Ku, La, Tan, Hua and Ka partake of the Gyrus of the Greater Reckoning: the Calendar-wheel of Eternity rotating upon the Hidden Interstice – the Empty Point of Silence.

Emanant from the Circle of the Azh'ra-Kalas are the basic kalas, or time-fractions of the erotopsychic continua. These essences, partaking of the Gyrus of the Lesser Reckoning, are counted through the various cyclical time-wheels of Star, Sun, Moon and Earth, and are made manifest as the substantive psycho-sexual exuvia of the Flesh upon the constituent nodes of those cycles. The deific embodiments of the solar and lunar kalas are revealed in the Circle of Ba as the Retinue of the Witch-Mothers and Witch-Fathers and, within the Circle of La, as the Retinues of the Draku-lilitu.

The Draconic Zodiak, the Wheel of Fourteen Stars, may be used as the Gyre of the Middle Way to unite the Greater and Lesser Reckonings by means of the permutated combinations of the fourteen stellar names and ten phoneme suffixes. By the Compass of the One Hundred and Forty-one Names the Seeker may apprehend the horizon of manifestation for the mythic and symbolic grammatrix of chronemic revelation: the Draconic Body of Azh'ra-Kala as the Realised Self-existence of I.

II
The Practice

The ten chronemes of the compass should be contemplated seperately. Each should be conceived of as an a-temporal hot-point created by the collocation of each and every instance during which its particular mysterium was made manifest, whether by deed, instruction, dream or revelation. Given the necessity of a remembrance for each of the eleven rites of the year it is most wise for this practice to be undertaken solely by those whom have passed through all of the fourteen ordeals of the Crooked Path. However, the method of this praxis may be applied to any one point in isolation for the purpose of recapitulation and contemplative re-entrancement.

The Basis of Method

0) Seated in the posture of meditation before the Shrine of the Home-hearth, let the Seeker visualise himself within the centre of the Blood-acre.

1) In the manner of Hallowing the Kingdom, let him orient his mind throughout each direction of the compass, going forth in the order of Hu, Sa, Ba, Ku, La, Tan, Hua, I, Ia and Ka. At each point let him focus his attention upon a remembrance of its particular mystery.

2) In honour of his remembrance let the Seeker visualise himself making an offering in the form of handfuls of sand. The offering should be perceived as falling upon the point and being strewn forth beyond the circle's edge, therefrom being borne forth upon the the wind beyond the horizon of the Seeker's Mind.

3) Whilst making the offering at each point one should reside in contemplative remembrance of the appropriate mystery and upon the instances of its transmission. By the power of this recollection the substance of the offering should be transmuted. Each mote of sand should be transformed thuswise through seven appearances:- from sand unto the grain of the field, from grain unto flower-petals, from flowers unto jewels, from jewels unto droplets of coloured elixir, from sacred tinctures unto molten sparks of glowing metal, from forge-sparks unto bone-dust, and finally from bone-dust back to mere grains of sand. Through the seven phases of this alchymy the offering shall become imbued with the radiance of power re-collected from the mysteries of the year.

4) The nature of the sacrifice should be transformed in a suitable manner and in such colours as befits the direction of its offering. Thus going forth through the eight ways – of North-east, East, South-east, South, South-west, West, North-west and North – and betwixt the twain directions of the zenith and the nadir, the Seeker shall cast forth the infinite grains of his remembrance, offering the transformed substance there-of to the deific bodies of time. The offering upon each point may be hallowed using the fourteen stellar names of the Dragon conjoined with the appropriate phonemic suffix.

5) At the conclusion of making offerings unto the ten ways the mind should be focused at the centre of the circle: the eleventh direction beyond, between and within. This should be realised

as the timeless singularity from whence all remembrances emanate and wherein all instances of timely realisation converge. The circle bestrewn with an infinite number of grains should be transformed in a single radiance of light, moving from the centre to the horizon, inwards and outwards with the motion of breath; each grain being illumined as with a single flame. Through the cleansing of memory by the Dragon's flame all shall be unifed in the one-pointedness of mind – realised as the Perfected Body of Azh'ra-kala.

The Cycles of Practice

The basis of method is to be utilised through various cycles of contemplative discipline:-

0) The basis of method should be established through both the sinistral and the dextral means of actuation, by both the sunwise and the moonwise paths of circumambulation:-

With the left hand let the Blood-acre be strewn deosil in the phonemic order of Hu, Sa, Ba, Ku, La, Tan, Hua, I, Ia, Ka and Silence.

With the right hand let it be strewn withershins in the order of Ka, Ia, I, Hua, Tan, La, Ku, Ba, Sa, Hu, and Silence.

1) The basis of method, in both sunwise and moonwise orientations, should be worked through different modes or gestures of remembrance:-

The first mode is the Memory of Action:- Upon each point of the compass there should be a recollection of its corresponding arcanum as communicated solely by means of deed. For example, upon the point of Hu, one should remember the many physical acts of its ritual exaction, both during solitary and covine observance.

One should undertake a thorough recapitulation of the many occasions when the praxes of a particular rite were undertaken. The form of this remembrance should be solely of the physical gestures and votive procedures: the Action of the Mysterium. The many grains of sand should be perceived as the many instances of practice. One should unify each and every recollection of deed, and thereby realise the point as the timeless singularity of all. The Kingdom of the Circle may thus be hallowed by means of the remembrance of ritual deed and purified by the unification of all such instances in the sole point. The Body of the Dragon shall be thuswise assumed as the deific embodiment attained through Memory of Action.

The second mode is the Memory of Teaching:- Upon each point one should undertake a thorough recapitulation of each and every instance when its specific teachings were revealed, whether as text, oral instruction, initiatory induction, or through dreaming. One should focus upon the form and occasion of the teaching transmission, devoid of ritual exaction and without comprehension.

This mode of recapitulation should be accomplished in a manner similar to that given above. The Kindom of Qayin shall thuswise be hallowed by means of a remembrance of teaching and the Body of the Dragon shall be assumed as the deific embodiment attained through Memory of Initiatic Transmission.

The third mode is the Memory of Wisdom:- Upon each point one should undertake a remembrance of each occasion when the deeds of a rite and its teachings were unified in understanding, that is, when the comprehension of its arcanum was attained. One should engage in a recapitulation of each and every instance when the meaning of a deed or of a specific teaching became apparent as meaningful in the realm of personal practise and individual sentience. Each seperate grain of sand should be perceived as a unique remembrance: an instance of comprehen-

sion. The Kingdom of Qayin shall thuswise be hallowed by a remembrance of understanding. The Body of the Dragon shall be assumed as the deific embodiment attained through Memory of Wisdom.

To these three basic modes one may add various other cycles of remembrance. One may undertake to remember the rituals of the year in terms of emotional nostalgias, colours, dreaming, sense-impressions of sight, hearing, touch, taste and smell...and so forth throughout every conceivable difference of perspective. All such modes of remembrance are to be unified within the fourth and final mode.

The fourth mode is the Memory of Futurity:- In this final cycle of the practice one should make the offering upon each point and unify the remembered times of deed, teaching and wisdom within the chronemic singularities of the ten mysteries. Each separate grain of sand should be perceived as a moment of gnosis wherein the diverse modes of remembrance are conjoined.

By this means we shall hallow the Kingdom through a re-entrancement into the eleven zones of gnosis, partaking in the direct realisation of the Dragon-body within the unique a-temporal dimension of each conclave.

The Cleansing of Memory by the Dragon's Flame

The following exercise should be utilised to purify and seal each memory arising within the three modes or cycles of practice, to assist in the transformation of the offerings and to permit the attainment and fruition of the practice through the fourth mode.

The image, sense-impression or nostalgic ambience of a specific remembered instance should be held in one's awareness with a stable intent. Focusing upon one's breathing the acts of insufflation and exsufflation are used to purify and harvest the powers latent in each memory.

Having stabilised the memory, one should visualise one's exhaled breath as a stream of fire pouring outward to immerse and engulf the remembered form. As the memory is consumed in flame, its outer temporal form is destroyed and its inner energetic force is released. As one inhales, the liberated energy is visualised or felt to return to one's own being. With a second exhalation the ashes of the remembered form are cast to the eight winds; one is liberated from the fetters of past attachment and opened to the purified awareness of memory. With a second inhalation the voidwise power, the empty force arising from the absence of form, is imbibed. This is the reciprocal gesture of the spirits toward the Seeker and serves to seal and purify the deed of enchantment.

Such is the basic practice of Cleansing the Memory by the Dragon's Flame.

Function and Adaptation

The constituent aspects of this praxis combine to facilitate a recapitulation of all magical activity undertaken within the various rites throughout the sacred year and to centralise these remembrances upon the appropriate points of orientation within the Plot of the Blood-acre. The pilgrimages undertaken during the various Double-ouroboric rites are translated from their location in the second circle to single nodes of the compass within the Blood-acre. This thorough recapitulation serves to empty the second circle and obtain the trans-location of its empowerment to centres of manifestation within the first circle. This practice is therefore a most useful means of preparation and purification to be undertaken at each working of the Dark Moon and also at the end of the ritual year during the working of the Marriage Rite. For each and every recollection, each single grain of the harvest, shall be offered from the domain

of its many-faceted appearance to the mouth of the Sacred Urn.

The praxes of Azh'ra-Kala, most especially the aspect of 'Cleansing the Memory by the Dragon's Flame', may be exerted upon any area of the practitioner's existence, to harvest and cleanse the entire field of being,- to reclaim and re-direct the energies of the heart and mind. If begun at the borders of sleep, one may undertake this practice as a means of transforming aspects of memory via the powers of dreaming. In this application it will be found that the recollection of a single deed may assume many divers forms, even sloughing off its seeming actuality to reveal layer upon layer of many-hued existence.

The Seeker should apply these teachings according to his or her own unique and creative ingenium, balancing the two means of aesthesis and ascesis upon the axis of pure intent, remaining clear in the purpose of the Crooked Path to strengthen and liberate its true adept.

III
The Arcanum of Azh'ra-Kala

The grains of sand fall upon each radix of the compass as the offerings of remembrance to the Deities of Azh'ra-Kala. Each single mote is transformed to forms both beautiful and terrible, thus to honour and appease, to nourish and to ransom the spirits and powers of memory. The grain of sand, in passing through many transformations of appearance, betokens the transformation of a single instance of memory when perceived from a diverse number of perspectives. By this means we may dissolve the illusory veils of all appearance and perceive the reality beyond.

Upon each of the ten ways and upon the circle's hearth the infinitude of offered grains are as one, unified within the heart of a single pearl: the time-essence beyond all temporal sentience.

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The counting of sand-grains in the Desert of Heaven is a moment's task, captured in the turning of the Empty Hour-glass: the beating of the Double-sided Crystal Drum!

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The Sacrament

Let this Sacrament of Remembrance be offered in all perfection unto the Dragon-vessel, for thus shall the subtil form of the athanor be wrought in the perfect image of its Maker. And as the Perfected Vessel is slain in its appointed hour,
so shall its life be given in the place of its Maker's soul.
This ransom-offering shall be paid for the sake of self-chosen fate;
the Draconist shall go forth free beyond the Gateway of Death.

The Consummation

Hail to Thee, O' Azhdeha! Be Thou revealed and revered in the Anamnesis of Eternity; in the Clepsammia of the Distant Shore, whose grains do count the Millions of Years!

Hail to Thee in the Primordial Flame of I!

Hail to Thee in the Fourteen Secret Temples of Hu!

Hail to Thee in the Fourteen Hidden Caverns of Sa!

Hail to Thee upon the Empty Altar, the Pinnacle of Ba!

Hail to Thee in the Fourteen Celestial Palaces of Ia!

Hail to Thee by the Stellar Communion of Ra!

Hail to Thee by the Seven Crowned Heads of Ku!

Hail to Thee in the Fourteen Pleasure-gardens of La!

Hail to Thee as the Overseer of all Sacrifice – Tan!

Hail to Thee in the Fourteen Infernal Sepulchres of Hua!

Hail to Thee by Our Union in the Marriage-rite of Ka!

Hail to Thee by the Hidden Intercessor of these Mysteries: the Keeper of the Angles of Chance – Fa!

Bilo Bilo Hu!

THE BONE-GARLANDS OF AZH'RUN

Being the Arcanum of the Serpent's Round

DESCENDING TO THE Peak of Al Qaf-i-akht-taw, the Companie of the Faithful Gods didst teach unto Man all manner of skills and artistries:- the secrets of the magical arts, the skills of calculation and language, the mete and measure of musick, astronomy and architecture, the ways of dance and poetry, even the means for the adornment of the body with beauteous robes and jewels, and likewise the painting and scarification of the skin with the seals and signs of power. All these and yet more – skills beyond count, didst the Ward of Heaven and Earth bestow. And into the Hand of Cain's bride and sister the holy necklaces – the rosaries and chaplets of witcherie – were laid: a dowry for Her True Beloved. Wrought of the bones of Habil, Her once-promised husband, the first murdered man, the many necklaces were entrusted to Her keeping; and by Her guile did She fashion them into forms reflecting the Mysteries in Her heart.

Thus is Azh'run made the Keeper and Reckoner of all the Ways of Our Cunning Arte;
the Bride, the Sister and Initiatrix of Cain!

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Among the various fetishes and tools used in the practices of Arte there are several forms of magical necklace which are employed as rosaries and chaplets for the counting of prayers and mantic formulae. The structure, bead-enumeration, form and appearance of each necklace serves as a depictive mandala for its specific arcanum or body of teachings. Given this understanding there may be myriad permutations and configurations of rosary which may be used upon the Path, amongst these there are certain principal forms. These are described below. In addition to these examples, the practitioner should devise other forms to befit the needs and nature of his or her own ritual observance.

The beads used should ideally be made of bone, wood, metal, precious stones, or clay. To each rosary a single larger bead is often attached, most usually in the graven likeness of an human skull – thus to represent the Dragon-vessel: the focus of the Path.

The Hallowing Rosary

This is a rosary most beloved of journeymen upon the Path, being used for the recitation of the mantic formulae in the practices of 'Hallowing the Kingdom'. It has two principal forms:-

i) The Rosary of One-Hundred and Seventy-one beads:- This is used for all forms of the Hallowing praxis. The order of beads is thus:- one black bead, one small skull bead, one black bead,

followed by fourteen white bone beads. This cycle of seventeen beads is then repeated ten times, and a large vessel-bead is attached to complete.

In practice, one should pick up the rosary and initially identify it with the Complete Circle of the Gnosis. One should dissolve this understanding into the object, visualising the Indivisible Light of Mind entering therein and transforming the mere string of beads into a radiant garland of empowerment.

Once the initial blessing has been accomplished, one should hold the main vessel-bead and remember the first Marriage Rite, reciting 'KA'. One should then identify this remembrance with one's present Dragon-vessel and perceive the skull-bead to be identical to it.

One then one moves to the first black bead and says 'Bilo Bilo Hu – Ka'ira Azha Ka', to denote the completion ofthis understanding. Then one moves to the first small skull bead, recalling the emanation of the Dragon-vessel from the Pyre of the Black Sun; doing this, one says 'Qayin Ka'ira-Azhaka', to recall the assumption of the divine form of the initiate.

One then moves to the next black bead and entreats the Intercessor to open the way into the Conclave of the Hu Rite, saying 'Draku Ezhu! Open the Way for me into the Circle of Hu'. One then enters the cycle of the fourteen white beads, one for each of the points in the Dragon-body, plus the seed-syllable 'I'. Thus one moves through the fourtenn beads – from 'Al Shujah Hu' to 'Al Ghauzar Hu'.

One then moves on to the next cycle:-
Black bead = 'Bilo Bilo Hu – Hu-Azha-Ka': the completion of the Hu Practices.
Skull-bead = 'Qayin Hu-Azhaka': the Divine Incarnation of Hu.
Black bead = 'Draku Ezhu! Open the Way for me into the Circle and Conclave of Sa'.
This fulfils the Hu cycle of remembrance and empowerment and opens the Path into the Sa cycle...

Fourteen white beads = Star-names + Sa seed-syllable.
Black bead = 'Bilo Bilo Hu – Sa-Azha-Ka': the completion of the Sa Practices.
Skull-bead = 'Qayin Sa-Azhaka': the Divine Incarnation of Sa.
Black bead = 'Draku Ezhu! Open the Way for me into the Circle and Conclave of Bha'.

And so one progresses through the cycles of remembrance – Bha, Ia, Khu, La, Tan, Hua, Ka, I – until one passes around the entire cycle of the ritual year. As each bead is held, one should consider its arcanum, its colour correspondence and significance, its ritual formulae, and so forth. If one has merely begun upon the Path, one should use the rosary to assist in the process of comprehending the structure of the Octrigan Compass and the matrix of attributions between the Great Rites and the points in the Dragon-body. As one progresses through the ritual praxes of the Path, each bead will signify more than just an outer comprehension, but will link understanding with the actuality of memory. To pass full-circle through the rosary's cycle of remembrance and understanding is to step and re-turn upon the Pilgrimage; it is to guide the Mind through the Way of the Seven Revealed Heads and return all once more to the single point of the Black Sun – the root-empowerment of Ka.

Once familiarised with the use of this rosary, it should be found to be a most potent mnemonic tool. One should experiment with its form and adapt its structure and sequence to suit one's preferred application of the Hallowing practice.

ii) The Hallowing Chaplet:- a simple string of ten bone or wooden beads; one for each seed-syllable: I, Hu, Sa, Ba, Ia, Ku, La, Tan, Hua, and Ka.

The Chaplet of the Marriage 'twixt Star and Flesh

This is a simple chaplet of fourteen bone beads; one for each point in the Dragon-body.

The Hendecarch Rosary

This is of one-hundred and twenty-one beads and is used to count the Elevenfold Arcana of Number. Its beads are preferably snake vertebrae.

The Rosary of Draku-Ezhu

This is a rosary of one-hundred and twenty-one beads. It is used whilst reciting the formula: 'Draku Ezhu! Open the Way for me!'. Its beads are threaded thus:- three black beads, then red beads. This is repeated forty times and a larger skull bead or holed stone added to complete the number.

The Rosary of Sky and Clouds:

This is an especial rosary used in the La Rite and is comprised of one-hundred and sixty-nine beads; alternating sky-blue and bone-white. It should be used during the entire Ku-La phase of the Path with the mantra: 'Qayin Azhaku-La'.

The Rosaries of the Faithful Gods

These are forms of magical necklace which may be worn in devotion to the sixteen deities of the Witch-guard, and which are to be used in the votive recitation of their especial mantic formulae and prayers. The rosaries of the Witch-mothers should be hung with a hagstone and those of the Cunning-fathers adorned with an amulet of phallic nature. The sixteen main rosaries of the Faithful Gods are of one-hundred and seventy-one beads, each threaded in different colours. If so desired precious stones and gems may be used for the coloured beads.

For Liliya:- all white beads.
For Mahazhael:- all black beads.
For Yemeloi Lucifera:- fourteen red beads, three white beads; repeated ten times.
For Tubalo Lucifer:- fourteen red beads, three black beads; repeated ten times.
For Zhamael:- fourteen amber beads, three black beads; repeated ten times.
For Na'amah:- fourteen amber beads, three white beads; repeated ten times.
For Azh'modai:- fourteen yellow beads; three black beads; repeated ten times.
For Azh'terah Saba:- fourteen yellow beads, three white beads; repeated ten times.
For Rahab:- fourteen green beads, three white beads; repeated ten times.
For Azhazael:- fourteen green beads, three black beads; repeated ten times.

For Qafa Azh'ra-melek:- fourteen azure beads, three black beads; repeated ten times.
For Ruha Azh'ra-qarina:- fourteen azure beads, three white beads; repeated ten times.
For Agrath:- fourteen indigo beads, three white beads; repeated ten times.
For Azhael:- fourteen indigo beads, three black beads; repeated ten times.
For Qinaya Habil-Zhiva:- fourteen purple beads, three black beads; repeated ten times.
For Lilis Zahriel:- fourteen purple beads, three white beads; repeated ten times.

For all of the Witch-mothers

Three white beads, three red beads, three black beads, and then one special bead – a gem or hagstone is added. The whole cycle is repeated eight times to make a rosary of eighty-one beads.

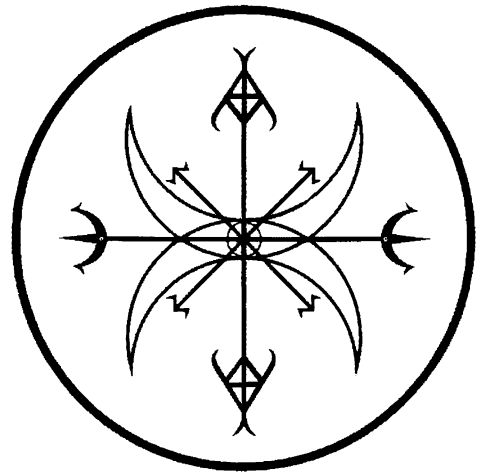
For all of the Witch-fathers

One black bead, one red bead, one white bead, one blue bead, one special bead – a phallic charm or small skull bead; this cycle is repeated eight times over to make a rosary of forty-one beads.

For all of the Faithful and Passionate Gods

One white, one black, eight snake vertebrae, one white, one black, eight red, one black, one white, eight amber, one black, one white, eight yellow, one white, one black, eight green, one white, one black, eight blue, one black, one white, eight indigo, one black, one white, eight purple, and one special bead. *This makes a rosary of eighty-one beads.*

To Thy hands, may this dowry be passed.
Be Thou, O' Seeker, the True Beloved of Azh'run.



The Grades of the Crooked Path

Being

the Fourteen Steps leading unto the Adytum of the Temple

As presented in the compositional order of this book, the practices of the Draconian Gnosis may be undertaken in a sequential manner through a fixed period of time – lasting approximately one year and one lunar month. Thereafter the practices may be utilised year through year as the Path unfolds anew. To each practitioner the revealed way beyond is unique and is unknown unto all others.

To work through the Grand Oratorial Recensions of the Draconick Rites in one single year is a task most arduous and exacting, and is befitting the ability and predilection of but the Very Few. The purpose of the given texts is to establish the magical ascesis by which to hone oneself as a pure vehicle for the spirit of the Crooked Path. Yet such praxes are but the means leading to attainment and, once understood in essence, must be transcended if one is to truly realise the essential nature of the Path. Is it not the way of the Serpent to cast off its old and outworn skin, and to emerge in a new and more beauteous raiment?

To attenuate the course of progression in a manner that each and all may adapt to their individual capabilities and circumstances, the Path may be approached as a system of fifteen initiatory degrees. In this manner one may undertake the ordeals of the Path over a greater and undetermined period of time.

Although grades of initiation can be seen as rungs upon a ladder of progression and the overall path of their ascent be seen as indicative of greater and greater ability, one may also perceive each individual grade to be a unique and co-eval stream of initiatory wisdom – a mysterium in which the practitioner may elect to specialise. In this understanding, each grade of the Draconick Path may be realised to define a distinct body of Magical Knowledge, and may be perceived to act as a subtil conduit for a mystical lineage of the Gnosis.

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The Fifteen Initiatory Degrees and their tasks may be defined in the manner given below. The first seven degrees are maintained throughout each year and function as the foundation upon which the temple of attainment is established.

I° – The First Degree is known as 'The Preparation of the Corpse'. It is comprised of the divers means through which one may prepare to undertake the Path. In mind, one should prepare by study and contemplative discipline; in body, by exercise, by obtaining strength and stamina, and by the development of postural equipoise; and in spirit, one should prepare oneself by prayerful devotion united with the honing of intent. These inward tasks of self-preparation should be outwardly exemplified through the Forging of the Magical Weapons and Instruments, for such reveals the Making of the Sorcerous Body of Power.

In verity, one must continually engage in the comprehension of this arcanum, constantly striving to develop oneself and to overcome one's own limitations in order to attain the greater fruition of magical discipline.

II° – The Second Degree is known as 'The Sacred Marriage'. It is comprised of all arcana signified by the magical seed-phoneme KA. In the first application of the Marriage-rite one creates the root-empowerment of the Path; in subsequent years one re-enters the mystical time of that empowerment and refines one's apprehension of its arcana.

III° – The Third Degree is known as 'The Consummation'. It is the Body of all arcana, such as are concealed in the sacrifice of the Sacred Vessel within the Pyre of the Black Sun. It may be contemplated as the point of mystical unification between the Seeker and the Elder Gods, and may be magically utilised as the gate of visionary entrancement between the consciousness of Man and the Voidful Mind of the Elder Gods.

IV° – The Fourth Degree is known as 'The Birth of the Dragon-vessel'. It is the Body of Wisdom signified by the magical seed I. Its arcana are enciphered in the deed of gathering the seven ashes from the hearth of the Midwinter Rite, and in the cognate action of consecrating the Sacred Vessel as the shrine of the Seven Great Mysteries. The practices of 'Hallowing the Kingdom' may be used to affirm and develop the gnostic realisation of the Fourth Degree.

V° – The Fifth Degree is known as 'The Pact of Blood and Starlight'. It is attained by the initial working of the Stellar Transvocation and may be perpetuated by the occasional and adjunctive application of its formulae. Specialisation in the Fifth Degree centres upon the use of the Tranvocation for the Assumption of the Entire Draconick Body.

VI° – The Sixth Degree is known as 'The Path of the Fourteen Celestial Palaces'. It is attained by the regular use of the Stellar Transvocation and its corpus of fourteen enchantments. Specialisation in this degree is established by the daily use of these formulae as the underlying foundation of all other practices.

THE FIFTH AND SIXTH DEGREES ARE UNIFIED ONCE A YEAR IN THE WORKING OF THE THU'BAN RITE ON JUNE 7TH (SEE ZEROTH DEGREE).

VII° – The Seventh Degree is known as 'The Sabbat of the Lightless Moon'. It is attained by the initial working of the Oracle Rite on the first Dark Moon of the Sacred Year, and is maintained and developed by working the Oracle Rite at each and every Dark Moon, season by season, year through year. Specialisation in this degree comports the focus of magical intent upon the dark lunar nodes of time, the focus of mind within the profound contemplation of the Oracle Rite, and in the focus of one's body in the development of the rite's physical exaction.

The first seven degrees form the requisite basis of practice; to accomplish and maintain these aspects is to walk the Path as the Sworn Apprentice of the Hidden Intercessor.

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The degrees VIII-XIV form the main body of the Draconist Temple. An initiate working through these, either in sequential order or by specialising in any one or conjunction of their arcana, is considered to be a Sworn Journeyman or woman of the Crooked Path.

VIII° – The Eighth Degree is constituted by the Grand Mysterium of Hu, also by the subsidiary practice called 'Azha-Hu: the Ninety-nine Empowerments for Breathing Life into the Path'.

IX° – The Ninth Degree is constituted by the Grand Mysterium of Sa, the Rite of the Turnskin, and also by the subsidiary practice called 'Ma-Shua: Opening the Mouth of Enchantment'.

X° – The Tenth Degree is constituted by the Grand Mysterium of Ba, the Rite of the Dragon's Horns, and also by the preparatory practice called 'Saba: Perceiving the Mountain of Al Qaf Saba'.

XI° – The Eleventh Degree is constituted by the Grand Mysterium of Ku, the Rite of the Seven Stars, and is also comprised of the Stellar Arcana of Ra, Ia-Ra-Khu, Al Mandal Behenu and the contemplative formula named 'The Key to the Star-locked Casket of the Seven Celestial

Scrolls'. The Eleventh Degree also includes the subsidiary praxis entitled 'Bha-Ia: Dancing without Motion upon the Capstone of Al Qaf Saba'.

XII° – The Twelfth Degree is constituted by the Grand Mysterium of La, the Love-feast of the Crooked Path, and also by the preparatory practice of Ku-La, entitled 'Catching the Silence between Heart-beats'.

XIII° – The Thirteenth Degree is constituted by the Grand Mysterium of Tan, the Rite of the Peacock-angel, and is centred within the subtil arcana of the Four Watchers. It is also comprised of the preparatory practice of Al Tannat La, being entitled 'The Wreath of the Seven Laughing Skulls'.

XIV° – The Fourteenth Degree is constituted by the Grand Mysterium of Hua, the Rite of the Returning Dead, also by the adjunctive ancestral arcana and the preparatory practice of Tan-Azh-Hua, the latter being entitled 'The Magical Transference of Consciousness to the Body of the Shadow'.



0° – The Zeroth Degree denotes the Mastery of the Crooked Path and has three levels of accomplishment: the Outer, Inner, and Secret Attainments.

The Outer Attainment of Mastery is achieved through the working of the Thu'ban Rite, this being the Hidden Mysterium of Ia: the Grand Stellar Convocation of the Dragon's Brood. The level of Outer Mastery is so comported because in fulfilling the Rite of Ia one unites the fourteen enchantments of the Stellar Transvocation in a single body of magical power. The regular practise of the Transvocation and its adjunctive formulae intends the pervasive and over-arching empowerment of the Path, and in order to establish the unity of these arcana the practitioner must have reached a level of general and outward mastery on all fourteen points of the Dragon-body.

In the Name of Draku-ta'us, so mote it be!

The Inner Attainment of Mastery is achieved when one has worked through the entire body of the Grand Oratorial Recensions of the Draconick Rites and has therefore succeeded in passing through each of the Fourteen Ordeals. When one has so attained, the true indication of Inner Mastery is the subsequent application of one's knowledge. By the unity of accumulated experience, dreaming empowerment and direct realisation, one should attain to a unique recension of the Path's arcana, transcending all that has gone before.

In the Name of Qayin Azhaka, so mote it be!

The Secret Attainment of Mastery is achieved when the Seeker successfully passes through the Concealed Mysterium known as 'The Devil's Masquerade', this being the Initiation of the Un-

known Intercessor. Naught may be said of this, save that it is passed on from hand unto hand, from heart unto heart and from soul unto soul; even as the power of the first Sacred Vessel is passed on from hearth-fire unto hearth-fire through the turning of the years, so shall the power of the Intercessor be passed on through the Initiatic Flame that transects all Eternity.

In the Name of Draku-Ezhu, so mote it be!



When the three forms of the Zeroth Degree have been accomplished and the Gnosis of the Unique Path has been directly revealed from the Mind of Qayin to the Mind of the Seeker, the attainment is known as Perfect Mastery. This attainment marks the Threshold of the Hidden Way beyond, the entrance to the Adytum of the Untold Arcana.

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GLOSSARY

Abade: To entreat.

Aidoinais: The corpus of sexual daemons, incubi and succubi, which are attendant upon the practitioner through the correct exaction of the Ka, Ku-La, and La Formulæ. They may be understood as the reification of stellar irradiances endowed with sufficient form so as to function or be perceived as 'spirits'.

Alembroth: The alchemical quintessence or Universal Medicine.

Apophasis: The realisation of Gnosis through a process of negation or 'cutting away' of dualistic conception.

Azhdeha: The Great Dragon, the Supreme Eidola of Magick. Herein used as the vehicle or deific body assumed by the practitioner.

Azh'ra-il: The Celestial Guardian of the Crooked Path figured as the Peacock-angel or Angel of Death. The name is applied to Lumiel, the Angel of Light and Overseer of the Path, subsequent to its reification or descent into matter. The 'fall' of Lumiel into Man is the sacrifice which transforms the Angel of Light into the Angel of Death, and which simultaneously brings about the sacrifice of Abel, the Man of Clay, and his transmutation into Cain, the Man of Initiation. Azh'ra-il is thus the eidola of the Sorcerer's Death, the Magical Sacrifice which brings about Change, hence its representation in the Mystery of Tan as the Monadic Image of Divinity surrounded by the myriad 'colours' or radiances of the alchemical process.

Cathern: An old term for the Witches' Cauldron, especially when used for purposes of scrying.

Chirothesian: A term denoting magick as affected through the hands, especially for the purpose of manuductively transmitting or manipulating energetic fluxes within the astral and psycho-physical organism.

Clarison: lit. 'a clear-sounding song or utterance'.

Colbran: Archaic term meaning 'The Devil's thunderbolt'.

Covine: Coven, conclave or secret assembly of initiates.

Crooked Path: The Initiatory Way of the Magical Quintessence, the form and realisation of which is specific and unique to each practitioner. It is transmitted by numerous means, by both outer rites of initiation and by inner, personal revelations. Its epiphany to each practitioner is solely at the behest of the Intercessor or Guardian Spirit of the Path.

The Crooked Path is regarded as the interior way of gnosis which underlies and traverses all possible systems or representations of magical belief. In practice, it is distinguished by a characteristic 'transgressive' or sorcerous ethos, a modus operandi of behaviour which may be

conceived of as an ever-deviating attitude or mental posture of self-overcoming – a path of self-recognition, challenge, ordeal and transmutation. The body of rites and formulae constituting this present work are intended to communicate the Crooked Path Gnosis via the means of a Mystery-school.

Crucifer: Cross-bearer, used herein to denote Man as the Stang or Magical Tree, the Cross which bears the Red and Black Serpents, the polarised hypostates of the angelic pneuma of Azh'ra-il, the ophidian power or magical current.

Cryptarch: lit. 'Secret Ruler'.

Curren: An archaic term in Essex for the Cunning-folk, the rural tradition of magical practitioners.

Dracotai: A dream-revealed name of the Dragon-vessel, likewise Orchanie and Mummu.

Dracotaos/Dracota'us: the magical name of the Great Dragon in its hypostate as the Peacock-feathered Serpent, used as the principal name of the Peacock-angel Lumiel-Azh'ra-il.

Drewary: An archaic term for sexual congress, herein used to denote eroto-magical praxis.

Ekpyrosis: The transformation of the world by fire.

Elle-folk: The denizens of Elphame, the Færie folk.

Elphame: The Land of Faerie, often used to denote the Circle or Mystical Land of Kahu as the Kingdom of Spirits, the invisible hosts of Witchblood.

Esotery: A Mystery, a corpus of arcana.

Exaction: The precise articulation of a magical formula via practice. The term also has the transgressive sense of 'Self-overcoming' – of a sorcerous act carried out against the present state of the practitioner's own being and thus causative of his self-transcendence. There is also the sense of a practice being motivated from Otherness, both exterior and interior to the initiate, that is, in it being the translation of an arcanum from the Voidful or Gnostic Mind, and as a transmutation from the 'Profane' or present state of attainment.

Finitor: The Circle, especially that which is formed by the scope of the horizon when the individual is conceived as the centre. 'Infinitor' is used in a similar fashion to denote the circle, but as unbound from the limits of the perceived or sensory horizon.

Gammadion: The swastika. The 'Rainbow Gammadion', as used in the Ku-La Practice, is a swastika of seven arms.

Gyre: The Circle.

Gyre-carl/carline: Gyre-carl is the name for the 'King of the Circle', similarly Gyre-carline signifies 'Queen of the Circle'.

Holocaustomata: Sacrifice by fire.

Holocrypticon: lit. 'The Book without Translation'. A name of the Great Grimoire signifying its Unmanifest State as the Voidful or Gnostic Mind.

Hypostasis: A microcosmic field or substatum of manifestation for a macocosmic force. When formed as a distinct state of entity it is an Hypostate. Hence the Witch-fathers and Mothers are hypostates of Lumiel-Azh'ra-il.

Iconostasis: A barrier of religious images and icons used to veil an altar or sanctuary; herein used to signify the outer veil or barrier of magico-religious imagery which both conceals and encrypts a corpus of sorcerous arcana.

Invultuation: The piercing of an effigy with nails to affect an act of magic, also used to denote the intrusive fixation of a sorcerer's gaze so as accomplish the transmission of will.

Kahu: The ritual area of the Double-ouroboros when realised as the Universal Land of Magick, as the Mystical Abode of Qayin Azhaka. The name signifies the cycle of Mysteries running withershins aound the circle – or backwards in time – from Ka to Hu, and meeting in the silent point of I, the Black Noon of the Year. Kahu, Albion, and Elphame may be interpreted as the Mystical, the Manifest, and the Spiritous names of the One Land.

Karcist: Magical operant.

Lumiel: The Angel of Light prior to its salvific 'fall' or reification into Matter.

Magick: The universal power manipulated through sorcery.

Musit-gate: An archaic term for a natural gateway in a hedgerow, most especially that formed by the passage of hares and foxes.

Omnimachia: The Battle of All.

Ordalium: The Ordeals of the Path.

Ouroborophagia: The circle formed by the ouroboros or self-devouring serpent, conceived of as the infinite cycle of predation: the Great Feast of all Natures.

Protennoia: First Thought.

Psychostasis: A scene depicting the judgement or 'weighing' of the soul.

Qayin Azhaka: (pronounced Kane Azh-ar-kar). The Hermaphroditic Prototype of the Perfected Sorcerer, often denoting the deified or attained state of the practitioner.

Quadriga: The name for a covine or 'brood' of four members. The word means 'a chariot drawn by four horses'. Similarly, Octriga signifies a covine of eight, a 'chariot' or vehicle of intent motivated by eight practitioners.

Sable Rose: lit. Black Rose, a multivalent symbol of the Path, variously used to signify hypostates of the 'full flowering' state of gnosis; for example, the activated condition of the highest internal organ of consciousness – the crown centre; the interstitial opening of time known as the 'Black-golden Interstice'; the catamenial opening of the vagina, the Dark Moon; the instant of realisation, et alia.

Seeker: The Aspirant or Traveller upon the Crooked Path.

Skiatherick: lit. 'Shadow-clock'; a sun-dial.

Sorcery: The practise of 'encircling', and thus controlling, magical powers or entities according to the artifice of Intent.

Synastry: lit. 'Star Alignment', often used to denote the magical conjunction between the outer or celestial stellar points and the inner or psycho-physical centres. Through synastrian alignment the outer and inner points are realised non-dually as the 'stars' of the Dragon-body.

Synentasy: The convergence of co-eval or parallel streams of magical power or devotional numen.

Synomosy: Sworn Brotherhood.

Twolven: Twelvefold.

Vagitus: lit: 'birth-cry', the first utterance of a newly attained state.

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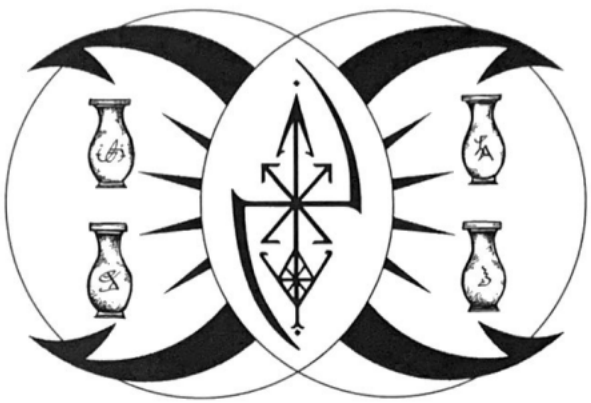
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