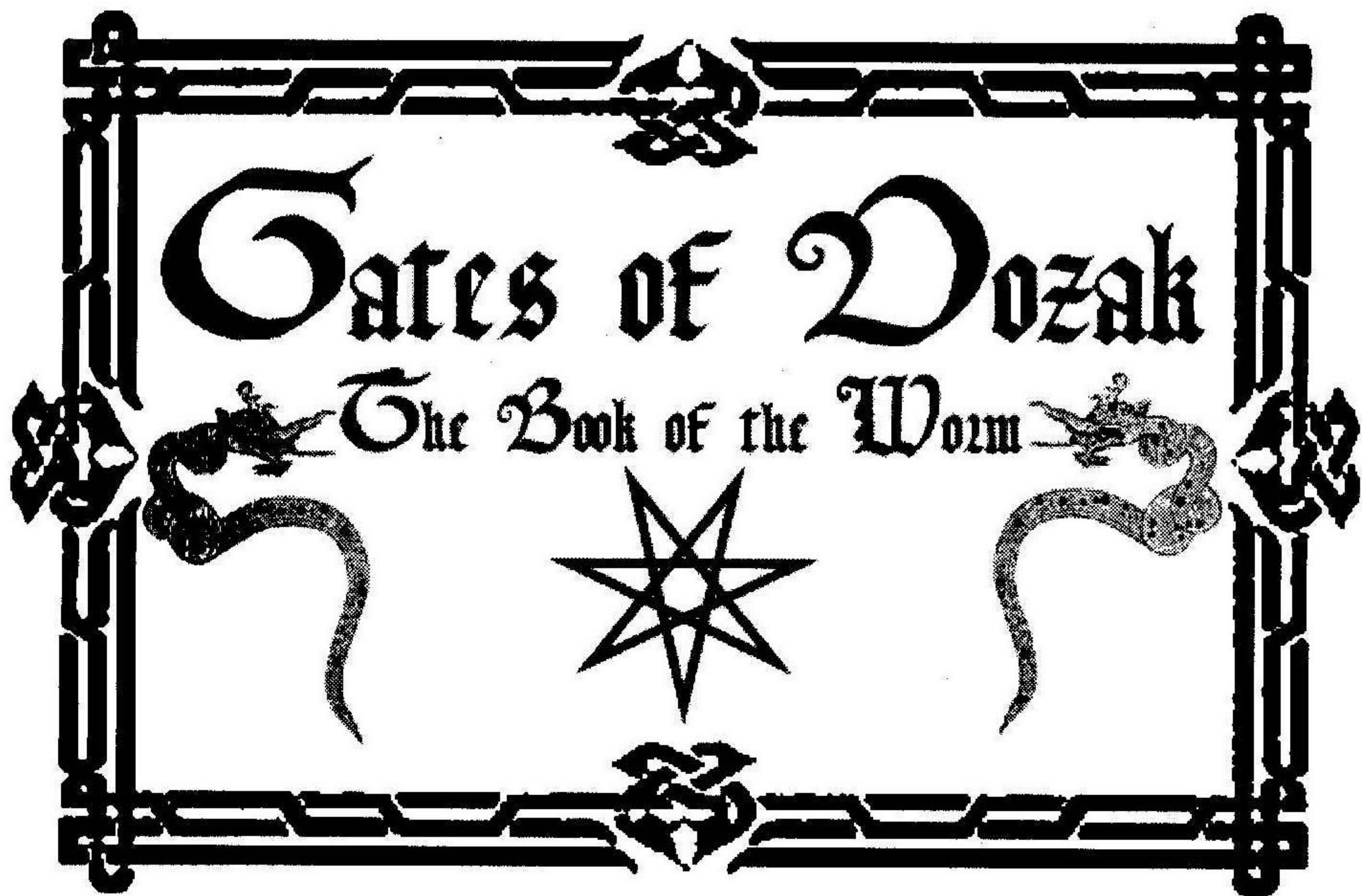




*A GRIMOIRE OF PRIMAL
SORCERY*

MICHAEL W. FORD



THE GATES OF DOZAKH

The Book of the Worm

A GRIMOIRE OF PRIMAL SORCERY

The initiation, development and empowerment of the path of Yatukih Sorcery redefined in a modern context. A path way to the Adversary from a Luciferian context. Contains all sigils of the path of Magick.

by

MICHAEL W. FORD



THE GATES OF DOZAKH

For the Spirit of the Adversary

Who rises up through the Yatus in the
primal Act of Sorcery, wherein all
Darkness is made Form, wherein
Azothoz is opened forth
From the Essence of Ahriman and Az-
Jeh Rise up through us Spirit of elder
time Wherein all sorcery is made!

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THE GATES OF DOZAKH
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A GRIMOIRE OF PRIMAL SORCERY

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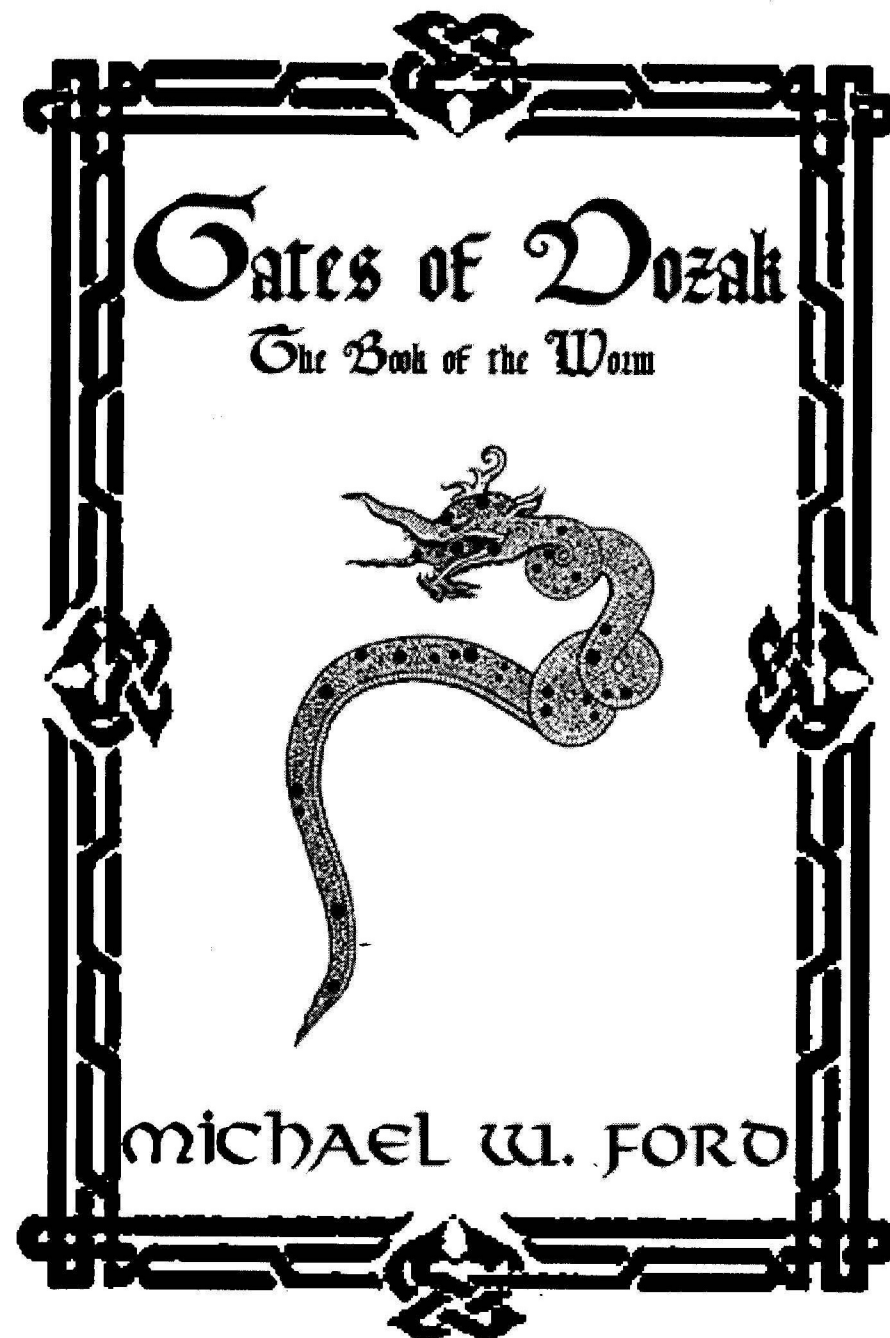
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CHAPTER ONE:
THE YATUS (BLACK MAGICKIAN)

For those who howl beyond the gates



What aspects of the Gods can you see within yourself? Is there no other life within that may reach out and make a calling to the otherworld of your desires? Transcending the veil of shadow into the world of night awakens and transfixes the daemonic into this life. It is the shadow form which beholds various masks and wisdom hidden in number, name and form. This is the Adversary, when darkness and light are mixed how great is the power and wisdom?

The image of the God which first brought wisdom to humanity is found here, through isolate ways to light but filled with the spirits of darkness. Each one is not closed to light; rather the gift of fire was given to them as well. Your torch burns however; beyond anything else. Upon this path, your existence matters first and foremost for you alone. No God or Goddess may manifest in a physical sense without your body as a temple.

Ahriman and Az are the illuminators of humanity; they seek to raise you up from the sheepish ranks of the sleeping; to give you choice and the knowledge of both darkness and light. Behold a path of Magick found in the darkness of the Adversary...walk close to the shadow and enter.

The Black Magickian does not conduct works of destruction exclusively - rather quite the opposite, a Black Magickian recognizes the Godlike essence of self and creates and shapes reality according to the Will. This may involve rites of creation, of lust or destruction yet it is reflective of the Will - Desire - Belief of the individual.

The term Yatus is an applied word meaning "Sorcerer" or "Witch" and has its origins in the Denkard and Bundahishin. The term Yatuk-dinoih means "Witchcraft" and relates to magick practiced by those of Ahriman. The path of sorcery in the works of THE BIBLE OF THE ADVERSARY, LUCIFERIAN WITCHCRAFT and LIBER HVHI among others presents the foundation of this type of sorcery in a modern context. Yatukih is from the Druguvanti or Druj, a demon which holds relation to the term Serpent. The demon or daemon is a spirit freed from the restriction of Ahura Mazda, or the so-called God of Light. His wish is submission; to control and limit free thinking and the development of spirit.

It is from the first moment when Ahriman took the form of a serpent to enter creation that humanity was given a powerful gift. The knowledge of Darkness and Light, such a responsibility when the individual must live as a God or Goddess; achieving and maintaining balance, knowing when to stop or when to go, understanding that action causes reaction and that the cunning mind prevails over weakness and strength. The Azhish is too in consideration here, the dragon or serpent which coils ever upward.

According to lore Ahriman bestowed the knowledge of sorcery to the Wizard Akht-jadu, many ages ago in the Denkard. His path, along with the Pairikas, or fairies (female witches) is presented here again. The Grimoire of the Darkness, the shadow which cloaks our existence. The Daeva or "Demon Gods" manifest here. Use this grimoire to open forth the gates.

The Yatus are practitioners of Yatukih Sorcery, or Yatuk-Dinoih. Our path within the Luciferian tradition is more hidden than in plain sight. We work our sorcery from the shadows, extinguishing the tyrannical so-called pure fire of Ahura Mazda,

purifying it with our touch and bringing smoke unto flame, the idea of this is to bring balance to the fire.

Ancient Zoroastrians considered the fire to be a gift from Ahura Mazda, that is should be kept pure and hair, nails, spittle should be kept from the fire or else it be corrupted. The Yatus may understand the Zoroastrian beliefs corrupted by society today, given that Christianity and Islam maintain religious precedence, the Luciferian and specifically the Yatus understands the nature of fire and the need to grow from this darkness from which Ahriman dwells.

The Yatus begin their passage with the devotional rite of NIRANG-I ÂHARMAN ÂDAR SÂMA, a ritual inversion of the Nirang invoking the Black Flame of Ahriman. Pursue this rite with caution yet pure devotion, as if you are at the brink of self-possibility and awakening.

The Yatus should seek to consecrate the dwelling in the dead matter, offering blessing and invocation to Druj Nasu, the Goddess of Flies and carnal awakening, the Arch-Daevas who instill the sorcerer with self-created strength and power of mind. Surrounding yourself with the Khrafastras or demonic animals is also suggested, while some may have images of if it is unproductive to care for animals in your personal life. Serpents, cats, toads and other such creatures are recommended as they are embodiments of the Druj.

The Yatus acknowledge and model their own inner being as Aeshma, called Heshem the invisible power of Ahriman. This spirit if you will is the Will and Hunger to become something more, to be a God or Goddess upon this earth. This is the power of Ahriman, the Black Flame manifesting within.

The Yatus are Devs or Daevas made flesh, we are the children of the lie, the dragons awakened in mind, body and spirit. To

know darkness and light and to balance both is to be assertive in ones' own destiny.

The Yatus then takes to mastering the recital of various Nirangs and Afrinagans, inverse invocations to specific Daevas and calling points of power. The Yatus will incorporate these into his or her own magickal practice, building spiritual and mental power accordingly.

While we are sometimes called "Daevayasna" or "demon worshippers", this is not meant in a literal sense. We are Daeva, embodiments of Ahriman. This doctrine and approach is unchanged with time.

As I received and practiced the sorceries of Yatukih the Luciferian path unfolded to me. Practice well the Magick here, find your own method of success here however discipline must not be forgotten.



CHAPTER TWO: SYMBOLS OF AHRIMAN



*The Four unite into One
When Darkness unfolds the arms
And the Serpent takes hold
Awaken to Night
Rise up as the Source of Light*



THE CORRUPTION OF THE FIRE RIGHT, THE PATH
OF DAEVAYASNA.



AHRIMAN



Behold! The symbol of Ahriman, married with the medieval doctrine of the ancient Dragon, the wicked serpent. Herein the gates will begin to open, passion and hunger rising within. The Gods here are ancient; they pre-exist most grimoire traditions and rise through the bodies of man and woman.

Aeshma, the Demon of the Wounding Spear, the Wielder of the Bloody Mace, is the force which unites these powers, guarded by the ArchDaevas. Once the Yatus conjures and brings the power of Heshem within, the invisible power of Ahriman given through the Black Flame of Consciousness, shall the Kingdoms of Earth be yours. You may create and build your life according to desire.

The very nature of Ahriman is timeless spirit, the one who causes change. Darkness is the very essence of what the world is created from.

The very nature of Ahriman is that which cannot be seen at first glance. The Dragon which is a primal form of Ahriman is utilized by the powers of change and motivation through chaos.

The essence of Ahriman is darkness, the depths of hell as his abode is with the blackened fire of the fallen ones. In any explainable context Ahriman may be viewed as the symbol of the Sorcerer or Black Magickian, he is the divine fallen angel, the power which found strength and joy within darkness.

The courage to proceed is to enter the depths of darkness eternally. This book is a gateway to sorcerous knowledge, the practice of this power is essential to exploring the very depths of the soul.

Prayer unto Ahriman is not the same as a Christian ideological assumption; it is not a superficial empty calling in moments of desperation. Ahriman and communion with the prince of darkness is to be an ever enveloping process, you do not supplicate yourself to anything, you build your very body and spirit to be as a Temple to Ahriman.

As with some aspects of Zoroastrianism, there are three particular elements of Prayer or Invocation to Ahriman.

Prayer of body – building the physical body, keeping an element of physical fitness, making the body relevant to the strong nature of the infernal divine.

Prayer of the mind – Being honest with yourself, utilizing discipline, indulging in desires yet balancing your desires with the result.

Prayer of the spirit - to chant the Inverse Nirangs and Hymns to Ahriman, encircling the spirit of darkness. The hymns are used to embody the very essence of the Archon who is fallen.

Prayers are significant - these may be invocations you practice consistently, no matter what you will be invoking, it must be under Will and what you wish to achieve.

The essence of Druj is indeed transformation, however the first step is to establish and understand your life here and now. The physical body and the heat with it is deeply connected to Az, the demoness of matter who devours elements of the body. She is equally the motivator of the spirit.

"For it is declared, that Ahriman shouted to Zartosht thus: "If thou desist from this good religion of the Mazda-worshippers, then I will give thee a thousand years' dominion of the worldly existence, (25) as was given to the Vadakan monarch Dahak [Zohak]."

Although Zartosht refused, the dominion of the worldly existence is the mastery of the world which is your specific way of life - what you wish to accomplish and how you can do it. Herein is the sorcery of the darkened earth.

CHAPTER THREE: THOSE BEYOND THE GATE



THOSE BEYOND THE GATES: THE DWELLERS OF THE ABYSS

Going forth I began crossing a great river...walking upon the waters which smelled sweet, yet bitter as well. I saw hands reach up from the water, yet I did not offer them mine. I walked forth to cross. The sky was a purple-red, a seeming torrent of change. The waters of weeping was an ever filling river, those who could not embrace their possibility.

Herein is the keys to the gates of hell, Arezura. At the very mouth of the depths of darkness doth Vizaresh move back and forth, issuing serpents and scorpions from small fanged mouths in its flesh. This is the initiator, whom you shall move past to enter in flesh and in dreaming.

The essence of nightmares are found in the challenge in which you must not only face, yet conquer. Behold a land found when the eyes close in the flesh, desert which leads to a great brooding mountain. The face of the mountain is of burnt stone, gray and cracked which holds a great opening which is a gateway. There are iron gates, cruel and crooked in their construction.

In front of these gates are two seeming pillars, yet constructed from a demonic form, grotesque and what appears to be moving and salivating, the very gray flesh stretched over what appears to be rock.

Screams and howling comes outward to face you, these are from beyond those gates in front of you. The horror of darkness may further invite you...do you respond?

In front of this gate is a beast - the size of an elephant yet is spiderlike in limb with the salivating heads of dogs - skinned and screeching in pain. They hunger yet there is only one. What type of beast is this?

As you approach the beast, it takes a spider-thin finger and cuts into its chest area, there is great stench about you. Entrails shoot from the chest and a noose is tied about your neck. You smell all the filth as you are dragged closer. It speaks in an ancient tongue you do not recognize.

You can discern a single word as the noose is tightened, strangling you..."Vizaresh....I seek thee....I seek passage". As you sound these words you feel a greater pull as the gates slowly open.

Open your eyes now, understand to be a sorcerer, a Yatus you must reject the faith of the blind, you must invoke the powers of darkness within your own body. You must wholeheartedly embrace the power of Ahriman within your own being; there will be no difference and you will transform yourself into a God or Goddess who is responsible unto yourself.

Open the Gates of Hell with these words:

"Staômî shaotân âhreman"

To enter the transformation point as a Yatus, build a small fire in a bowl, a thurible, or a single black candle. Light the fire. As you focus on the flame, take a nail paring, a few strands of hair or spittle and touch the fire, this renders it sacred unto Ahriman and the Daevas. Recite with devotion:

Yatha Angra Mainyu
I announce myself as Ahriman
Awakened, the fallen one within!
I invite the serpent to coil within my spirit
I encircle my path as the Darkness made flesh.
Cursed are the Angels of Ahura Mazda
Blessed are the ArchDaevas of Ahriman

Divine spirits not limited by the restrictions of time and flesh.
My body shall be made a Temple and you shall dwell within.
I shall be Daeva, born of infernal darkness.

Behold the words of Yatus, the infernal priests of Ahriman who seek the immortality of the spirit. We seek to drink of the Anghuya¹ of the Spirits of Ahura Mazda. Let us consider the very nature of this world. The predatory spirit is the conquering and ruling essence of both the earth and the cosmos. We devour to grow strong, that which does not devour perishes!

The sorcery of the Yatuk Dinoih or Yatukih path is found in the ancient lands of Persia, wherein Zoroastrian priests such as the ancient Akhtya inverted Nirangs and purified the fire against the path of the religious.

Let us consider the ancient Turanians and Mazakan devs, those with disheveled hair who hold the spear of Aeshma, the one who beholds the power of Ahriman. Behold the ancient tales of the Yatukan who stalk in the shadow, those who corrupt and purify the fires to the honor of Ahriman, the very sorcerers who fornicate with menstruating women possessed by Druj.

The Ancient Greeks held the knowledge of Ahriman, the Lion Headed Adversary who beheld the power of time. The Black Magickians who ushered forth the names of power in western Black Magick.

Those who dwell beyond the Gates of Hell will be found first in dreams but will challenge you in nightmares.

To become Yatus you must practice the rites of sorcery from the Luciferian books of magick, wherein the fallen angel is but the one who illuminates and is the Spirit of Freedom.

To go forth to a graveyard you shall enter by night, allow the dark moon to be above or a night leading into this moon. It is significant for the darkness to encircle and embody your works.

¹ Anghuya is an Avestan word meaning life force or energy.

Go to a place of choice, envision the Daeva Vizaresh who is encircled into the form of a black robed figure. He is the gatekeeper, the one who may take any form he wishes and test you.

"What is the Will of Ahriman" the black robed figure will ask.

"It is the Law of Opposition" must be the response.

"Would you bow before Ahriman?" Asks Vizaresh.

"I bow before none except my divine nature" must be the response.

"Shall you corrupt the fires of Ahura Mazda, called God by the Christians and Allah by the Muslims?" Vizaresh asks.

"I shall corrupt and purify the Fire by Druj-i-Nasu, may the Demoness bless my works" you must respond.

From that moment forward, you are Yatus, initiated into the spirit of darkness and blessed by Ahriman. Hail thou Druj, practitioner of Yatuk-Dinoih and the path of sorcery.

Vizaresh removes his hood, you behold the image of your own face, eyes crystallized and white with bloodshot veins. Your face, as if it is a reflection of Vizaresh is white and gray, you watch as your face opens and serpents begin to slither and spill out, followed with scorpions and toads. The face melts off and the demonic visage of Vizaresh is revealed. His nature is as a Beast of prey, a wolf-dog whose tongue is forked as a serpent.

Vizaresh stands within a Triangle and Circle, each beholding names of Ahriman underneath. The ground opens forth as he resounds the words of a different tongue, "ZAZAS..ZAZAS..NASATANADA ZAZAS". The gaping depths of the ground swallows him. You hear the distant moaning of many voices, like an echo very clear yet far away from you. A great darkness emerges and smoke surrounds you. In an instant you are beholding the same desert land. You were brought back to this place for entry into the gates of hell.

The gates are open now...coming from the darkness, from the beating of drums and the sounds of rabid animals does a woman come forth.

A cold wind with the smell of carrion is brought forth. You look up to see a sky blood red with purplish clouds with twisted faces in them, they grow close to you.

From the North are these gates, from where demonic forms arise and vanish in an instant. In front of me arose from the mouth of hell a worn and aged woman, she was naked, sagging and decayed.

She was spotted and filled with the kiss of Ahriman, although she was too old to obtain it. Around her were many wolf-demons, rabid dogs who served her every need. Her eyes burned like oil, black and crimson. Her skin was a ashen gray with bluish spider veins about her entire body. Her mouth was filled with cruel teeth, pointed and filled with coagulated blood.

Opening her mouth to speak, I heard the wheezing sound of air and difficulty in breathing..."I am thy religion, I am thy possibility...I am your repulsion yet also thy greatest desire".

I behold the power of these hells - will you enter and gain the power and communion of the One? Will you become the essence of this path?" speaking with many different female voices, she seemed to hiss as she talked to me.

"I will" I said without hesitation, knowing I was to go forth into the mouth of hell. I did not fear it, yet from an urge to embrace challenge, to gain wisdom from this journey.

The hag was gone in an instant, I walked forward into this blackened doorway not knowing what I was to do or where to go.

Opening my eyes, I was no longer at the entrance.

The infernal powers as you will discover here will be a vast reality for you, having first gateway into the mind and then manifesting in flesh. The Daevas are Gods which find awakening in the mind and spirit of man and woman, becoming

Indistinguishable and "as one" with the individual. It is not possession in any sense. In all actuality, the vampyric nature of the Yatus is found in that we absorb the spirit and gain its powers, yet the fountain source remains.

Be cautious in creating your own path in the darkness, you shall be as a God and know reality beyond the narrow confines of good and evil. Choose well your path thou Daeva of Darkness.



Burning eye of Shaitan
Thou fire of the Adversary
Awakened by Ahriman - Az-Jeh
Thou illuminated in night

CHAPTER FOUR: THE ASTRAL GATES



THE NATURE OF HELL

The gates of hell, or Dozak also known as Arezura is the place of the Yatus, or Black Magickians who have initiated themselves into the abyssic rituals of yatuk-dinoih, or witchcraft. Therionick Sorcery, Yatukih Sorcery and Luciferian Magick are all used here, to varying degrees and with different purposes. Upon solidifying the Bible of the Adversary, I had a dream of creating gateways and entering...streamlining and perfecting the path of druj in a modern sense. Let us now discuss the nature of hell in the context of this work.

Hell, or the place of the dead, is a spiritual place wherein sorcerers or Yatus, Pairikas or witches and Daevas gather in Sabbatic workings. The places of hell are for the dream, nightmare and for the astral plane. You may enter these areas, much like the Qlipoth as described in The Bible of the Adversary, or commune with Daevas or Demons of the specific gates. I can attest that the term "Demon" is the Western form of "Daeva" and "Daimon" representing sentient spirits or timeless beings, beyond the moral assumptions of Good and Evil. Demon is a term which denotes a result or manifestation of Therionick, Yatukih and Luciferian Magick.

Hell is thus a powerful point in the Mind and Spirit which may be a powerful meditation point. The ancient Persian ArchDaevas and Druj are a reality and should be approached with caution and a sincere self-dedication to Godhood. Do not approach them supplicating yourself to their "divinity", you will be used and destroyed.

All Daeva-Gods, Angels, Spirits are Vampyres in nature. They devour and drink deep of Chi or Prana just as all beings grow stronger from draining something else. This does not mean that they will target you, however if you present yourself as a slave, you will be a slave.

Be warned.

THE GATES OF HELL

The Gates of Hell as presented here are associated with the Four Hells in ancient Zoroastrian mythology. The four hells related to "Evil Word", "Evil Deed", "Evil Thought" and the depths of darkness, called "Endless Darkness" which is the abode of Ahriman and the draconian abyss. Experiencing the Daevas of these realms is one which will change your perceptions of spirits and so-called demons.

Let all who read this book seek the Daeva as the Gods of this Black Earth, the ancient serpents again seek the flesh and to come forth from their gates of timeless being. Their blackened flames burn still, for no prayers of Zoroaster can fully extinguish them.

Herein know that the way of the Black Adept is the path of sorcery in which the beginning is announced, the end is transcended by way of the crooked serpent. The Black Adept, who assumes the form of his desire becomes the manifestation of the Adversary itself.

To enter the astral gates, compose images on cloth or in chalk upon a floor, you may print them accordingly. Some sorcerers wish to use life size ones, others wish to use smaller ones and focus the astral body through them.

Exploration of the Gates will no doubt inspire you into their abode of spirits, to encircle yourself with power from their wisdom and spiritual knowledge. Be cautious in how you apply this power, for such as with anything significant can breed inherent disaster.

Every Daeva and ArchDaeva of the Yatukih path hold the essence of Angelic and Demonic attributes - none are all but ONE! Depending on your operation you will see many forms and designs, all of which are granted according to the desire

you have. Do not second guess yourself during any operations, this is how tests are applied and to do so will lead in imminent failure.

Herein the grimoire of the worm, the ancient serpent which unites and begets life. The very phantasm which awakens within ourselves shall be brought to flesh. Hearken to the elder darkness, the very manifestation of the Cult of Black Fire. Thou serpent spirit arise, encircle and in spiral winds awaken the sleeping ones.

Let us proceed to the gates and their passage. The Yatukih cult demands separation from perceived mythologies separate from the Daevayasna, the cult of the self-worshippers of daevas. The sorcerer must prepare for the rites by the inverse Nirangs, communion with the ancient form of Ahriman and the Druj, the encircling of the worm.

The cultural ascension of Ahriman and his equal Az-Jeh is well known. Samael, Lilith, Shaitan the names are many. The essence is one, encircled in power does the Adversary arise, embodied in flesh.

OPENING AREZURA (the Mouth of Hell)

The Yatus must prepare for the opening by burning incense, hair, nails or bone fragments in the fire - consecrating the flame to Ahriman and Druj.

The Yatus may take spittle from his mouth and touch the flame while reciting:

"Staômî shaotân âhreman"

This may be vibrated by the sorcerer (Yatus) who envisions his or her words sending coiled vibrations upward, the sky in the minds' eye of the Yatus should turn black and purple with storm clouds, lighting striking forth the Yatus and envenoming the spirit.

Upon reciting, the following invocation should be chanted:

âharman i hvadâe

The Will of Ahriman is the law of opposition.

The gifts of Azhi-Dahaka to the deeds done in this world for Angra Mainyu

He who strengthens the self makes Ahriman King.

*Gnik Aruha roop seveiler adzma dlrow sdeed onam-uhov stfig
ssnesuoethgir wal drol lliw.*

Meratsav tadad oybugird miy

A iaruha acmerhtahsx

Iadzam hsuehgna mananahtoayhs

Ohgnanam adzad hsyehgnav

Acah tictahsa hsutar alita

Oyriav uha ahtay"

The earth opens before you, a great roaring which is reminiscent of the sound of many lions and beasts growling in fury. Great blackened smoke arises from this pit and there is a sound of wailing. The Yatus may wish to recite the specific AFRIN² Enter here, pronounce the words beyond all cultural ties:

ZAZAS..ZAZAS..NASATANADA ZAZAS..
STAOMI SHAOTAN AHREMAN..

Descend...take shadow as thy company.

Looking around, you behold a great river, made of the tears of the fearful and sad. These tears are made by those who hold deep regrets, who when able, were unwilling to live their life according to achieving power, yet also being kind to those who deserve it. Regret is a powerful anchor, which may condemn you to this river of darkness. I say thou Yatus, live without regret and think before you act or say something which you may feel sad about later.

You will face three nights of Vizaresh guiding you to torments and tests, shall then finally come forth the Whore-Demoness, a daughter of Az-Jeh who will test you again. The Yatus must keep focus throughout the night and contemplating who they are really within - what elements make up the psyche and what is added on as the physical components.

Strengthen your chain to this Black Earth, know that the spirit and flesh are one and to become Yatus or Pairikas is to transcend the flesh once balance has been achieved.

Beneath the Chinwad Bridge is the hell of this earth, the darkest place, the daeva pits and abodes, wherein Ahriman resides in spirit.

² THE BIBLE OF THE ADVERSARY.

Commune with the Spirit of Darkness and Blackened Flame by passing through these gates, bring forth thy abysmal hells to drink from the venom'd cup...

I strongly suggest the use of Staotas and Shadow Tongue which will aid in opening the gates. The language of the subconscious is a simple one to seek, yet a difficult gate to open for those who try to make it difficult.

When entering the path of Luciferian Magick, or in the case of Yatukih Sorcery, know that your name is the announced God name spoken and vibrated above all, you command that the Gods and powers manifest through you as you are Azothoz, the center and beginning of the path of magick.

Ahriman opens a draconian eye through your spirit and mind, as you corrupt the flame with hair, nail and spittle to consecrate it to the essence of Druj, therein representing the nature of the spirit. The Yatukih knows the powers invoked are real and that is not approached correctly may destroy the self.

The calls or vibrations of power to open the various levels of Hell or the Astral Plane, are made vital by the Yatus entering them. As the spirit enters these gates, the astral body and spirit are touched by Druj Nasu, the dead matter of awakening.

It has been in dreams and shadowed woven nightmares when they have whispered to me, when I have flown in darkness and drank deep from the sleeping, when I command shades to arise from my form and carry out my desires...the daevas, whispering in my mind and in a language I can 'sense' and understand clearly, speak of immortality by following the laws of nature - the predatory devouring force.

As the shadow of darkness I am able to twist shadows and the darkness of my form to transform into my desire. This is done such by the Will and initiation into the Daevayasna. We are not demon worshippers in a literal sense, the demons or daevas are

a part of the Yatus, thus we are the first of the sorcerers or Pairikas, we are the foundation. This is what is not commonly understood by outsiders, they perceive worship as an exterior supplication when to the Yatus it is an inner experience.

The Daevas which are within these levels of hell, found in not only the dream, nightmare and the astral plane. If utilized correctly, that is to be as one with the spirits within the Circle of Azothoz, the Druj will serve your needs in the world to considerable extent at different times.

DRAUGA

The term "Druj" has numerous meanings in ancient Zoroastrians, the spirits of Yatus, Pairikas, Daevas, Druj and other spirits are beholding the power of Ahriman in hell. Hell, as we know is a word meaning the place of the dead, it is the residing spiritual temple of immortal spirits touched by the blackened fire of Ahriman or Angra Mainyu.

In the ancient Gathas, Drauga is a word associated with Druj, or "lie". This word "druj" is considered feminine but is also used to denote serpents and dragons from the realm of Ahriman. Dregvant is a word representing the people of the lie or the wicked in Avestan times. The Gathic Drauga is the dragon or serpent which continually transforms, changes; this is the essence of the children of Ahriman.

The word "lie" here does not represent dishonesty or misleading another; the word is symbolic of change and transformation, continual mutation. To not understand this cipher is to misunderstand and most likely delude the self in the path itself.

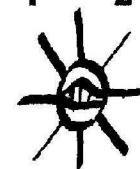
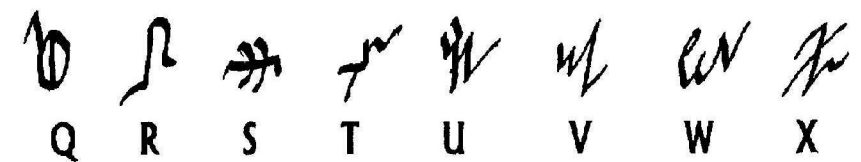
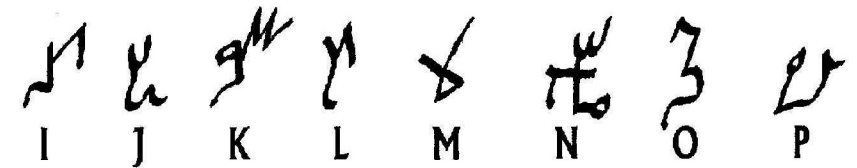
THE ALPHABET OF DRAUGA

An Alphabet of Sorcery

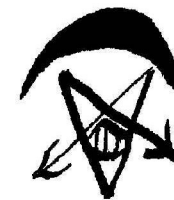
The following Alphabet is a sigil - language for the Yatukih Sorcerer to utilize in workings. Using these alphabet letters and marking your sigils as you pass through the gates will personalize your workings even more. The Alphabet may be used as a sorcerous language, a barbarous tongue in which you may evoke the daevas and spirits of Dozak.

The letters in this alphabet are based on the ancient Avestan symbols used to write the holy Zoroastrian texts. The symbols of POWER may be inscribed on a sigil or on anything in relation to the working - they are subconscious activators for a specific goal. The symbol of the Black Flame and Darkness represent empowerment sigils - they may be inscribed or painted on anything which pertains to the process of initiation.

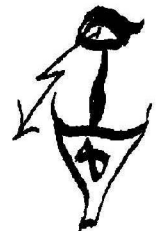
You may use this language to write your spells that none outside the circle may read without clues of this text. Use your imagination to empower your workings and transform you into a God or Goddess!



POWER



DARKNESS



BLACK FLAME



I MARK THEM AS MY VICTIM (OF NIGHTMARES)

PREPARATION OF THE YATUS

The Yatus before undertaking the rituals of the gates herein should look to preparation of the residence of the sorcerer. The Yatus should take small amounts of hair, nails, bones or such and put some under your bed, in between the mattress and box spring, in a pillow case and as you do such recite to yourself "In the name of Ahriman, in the name of Druj Nasu".

This consecrates the area for the ArchDaevas and Druj and thus a Temple of Ahriman. As you meditate upon your practices, shadows and daevas will join your workings and empower them accordingly.

The act of using hair, nails and other dead matter is explained in two previous Grimoires, the significance of such cannot be explained enough. The Yatus binds his spirit to the Earth and thus empowering the Body and the witchcraft he or she practices.

Know that the Daevas are given power from astral sacrifice, giving some energy to them, chi or prana. They do not perish and will remain dormant within the psyche of the individual after contact has been made with them. Their related traits are associated with atavistic spirits, knowledge brought forth through summoning it.

To be Yatus you must be willing to "get your hands dirty" in this type of sorcery - don't be afraid to handle animal remains - dried snake, toad or other spirit empowering items are essential. Sorcery is about encircling belief and making your Will manifest.



THE FETISH OF BARATARURISH

Darkness and Power personified

The fetish vessel of the Yatus is called a "temple" as it is the center or foundation of the work of the Black Magickian or sorcerer. The Fetish of Baratarurish is a prepared pot or deep bowl that is ritually consecrated with grave soil, nails, hair, human bone powder (if possible), serpent, toad, spider or other dried remains and a bit of the sorcerers' blood.

The Purpose of the Vessel is to create a small place which invites and affirms the path of sorcery, of druj and Ahriman. The fetish is essentially an outer manifestation, symbol and storehouse of the path of sorcery with regard to the Yatus.

Baratarurish was the Tur who killed Zoroaster and is considered an embodiment of darkness. This fetish can be started for a specific purpose, once charged it can be added to and adapted accordingly. Like "druj", the nature of the serpent is change; don't be afraid to allow it to progress.

CREATING THE FETISH

Take a suitable vessel and fill it with grave soil, an offering to the Daevas. Each items added to the vessel should represent the power of the sorcerer as the very beginning and end of sorcery. Placing bones and other items empower the fetish.

You may use statues; candles and other items which empower the fetish. The use of animal remains such as serpent skin, toad, bird will give a type of spirit form to the Fetish. It is important not to kill something for it, rather in your walks or exploration of rural areas or buying suitable materials will suffice. Many of my fetish-objects were made from remains I found. Newly developing housing areas in rural areas always stir up snakes and toads (depending on climate of course), so be creative.



BLOOD SORCERY

The blood of a sorcerer holds the secondary aspects of the astral body. The blood is the matter which is close to the earthen manifestation of the sorcerer. As you consecrate your fetish, you may wish to anoint it with a small amount of blood, giving it a connection to you and this fetish. The sacrifice of blood must be your own only, as the connection is made this way. Be cautious in this practice, it can create a vampyric shade which will want to feed from you - such is the nature of darkness. It is imperative not to sacrifice or harm another living thing in the practice, as the Vessel must have connection with your essence only. A Luciferian does not practice any form of sacrifice or harmful behavior as it has nothing to do with Magick.

Consecrate your Fetish on the night of the Dark Moon, this will be your altar in sorcery.

The Will of Darkness is the law of Power
âharman i hvadâe

âharmanyasnô ahmî âharmanyasnô dregvantem,
hâm-raêthwa duzhdâ

O Fiend of Darkness, night born shade
I call you from Dozak, I call you the Blackened Fire
Enter this chosen vessel, enter this fetish
Know your temple and place of strength
As Baratarurish, I give you life with my blood
I give you life with the power of Nasu
Hail thou Fly Goddess, Druj of the Earth
Bless this altar in the name and spirit of Ahriman
I am the beginning and end of sorcery, AZOTHOZ.

SO IT IS DONE.

Keep your Fetish covered when not in use.

SUMMONING THE KHRAFASTA

To call the Khrastra or Fetish of Baratarurish once it has been create involves the Yatus finding a secluded place in the home. A single candle in the fetish should be lit, once it has been lit a stick or cone of incense should be burnt. Take a small strand of hair and hold it over the flame and whisper:

kêm-nâ âharman

The Will of Darkness is the law of Power
âharman i hvadâe

âharmanyasnô ahmî âharmanyasnô dregvantem,
hâm-raêthwa duzhdâ

I call you forth Spirit of the Fetish

I summon you to me

Hearken and hear my call

Come now without delay to serve my Will

I give you life and power, Come forth!

ba nãm i âharman

In the name of Ahriman

Drop the strand of hair or dead matter over the candle flame and
whisper:

DAEVAAMERETATEM
YATUKISAHLA
OKMANOSHO

Daeva, I bless this rite with hair, to offer to Druj
Daeva, Hear me _____ (insert name of spirit you are invoking)
ba nãm i âharman

In the name of Ahriman

EMPOWERING THE KHRAFASTA

(sending forth the spell)

Visualize the spirit emerging from the Vessel, once it has risen you will want to in a single sentence give it a command. Offer other dead matter once you have done this. You may offer a few drops of your own blood, hair, spittle or nail parings. Drop it in the Vessel and recite the following:

kêm-nâ âharman

The Will of Ahriman is the law of Power
âharman i hvadâe

I command thee to go forth and do my Will

Go now and seek

Accomplish our task at hand, return then to your vessel

ba nãm i âharman

Extinguish candle and cover fetish.



THE KHRAFASTRIC SPELL OF OPENING THE GATES

Light a thurible or place of the Black Flame, consecrate it accordingly. Recite numerous times until it is a mantra, imagine as you scribe the gates appearing in your minds' eye. As you enter the gateway, the sigil of the spirit you will work with will empower your instincts and communication will be gained accordingly. Focus now upon the Gate and summon forth the entry:

ZAZAS..ZAZAS..NASATANADA ZAZAS..

STAOMI SHAOTAN AHREMAN..

Open forth the gates to the unclean

I offer thee dead matter

Nails which become arrows against our enemy

Hair which breeds the Druj and Khrafastra

Open the Gates to me

Daevas shall build my strength and form

I pass into darkness and the Fire of Ahriman

To Become Yatus, a sorcerer of the path

Of Dregvantem, Hail thou Spirits of Darkness

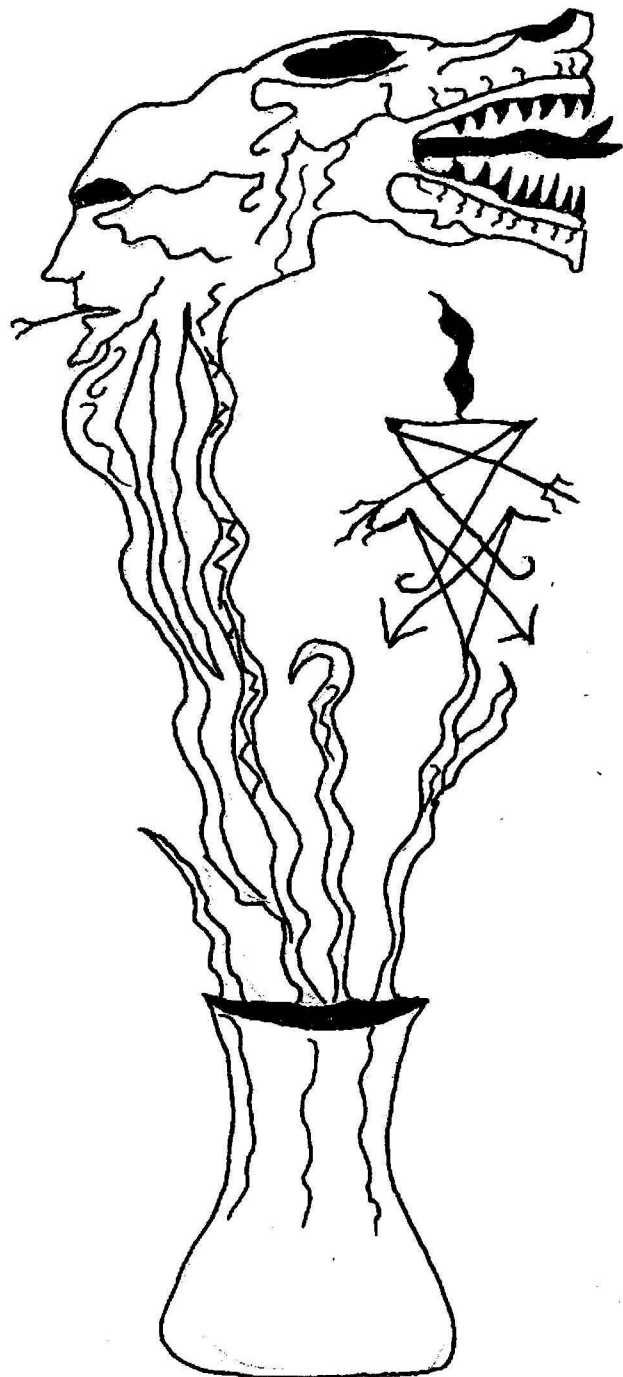
May all Druj and Scorpions come forth

To serve my designs

All that is summoned against me

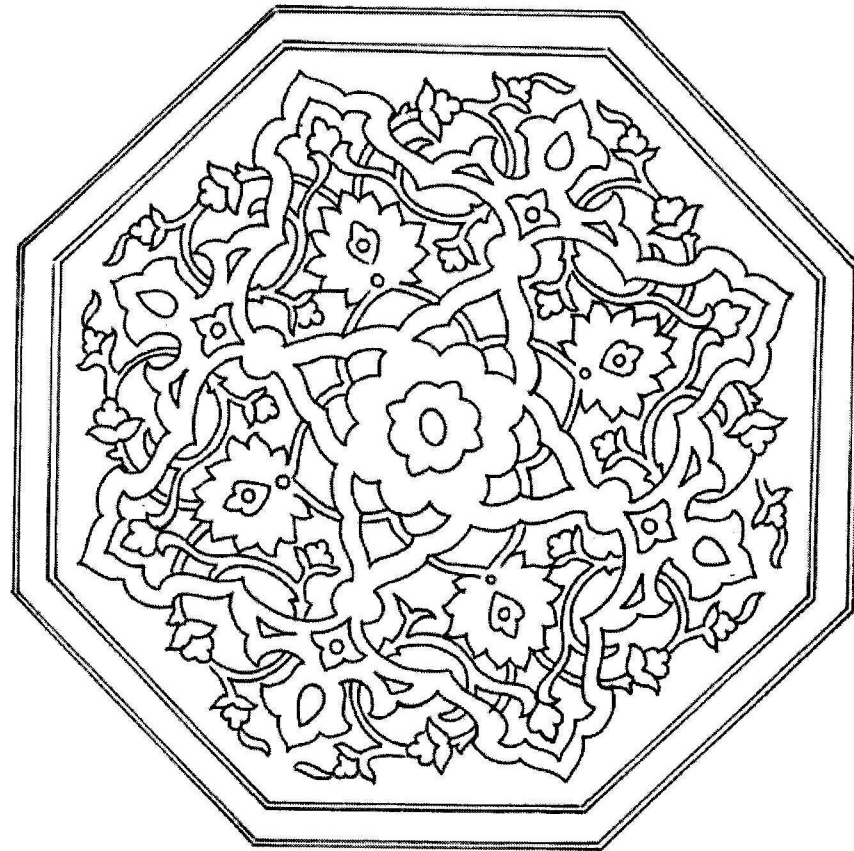
Strengthens me

Open now the gates!

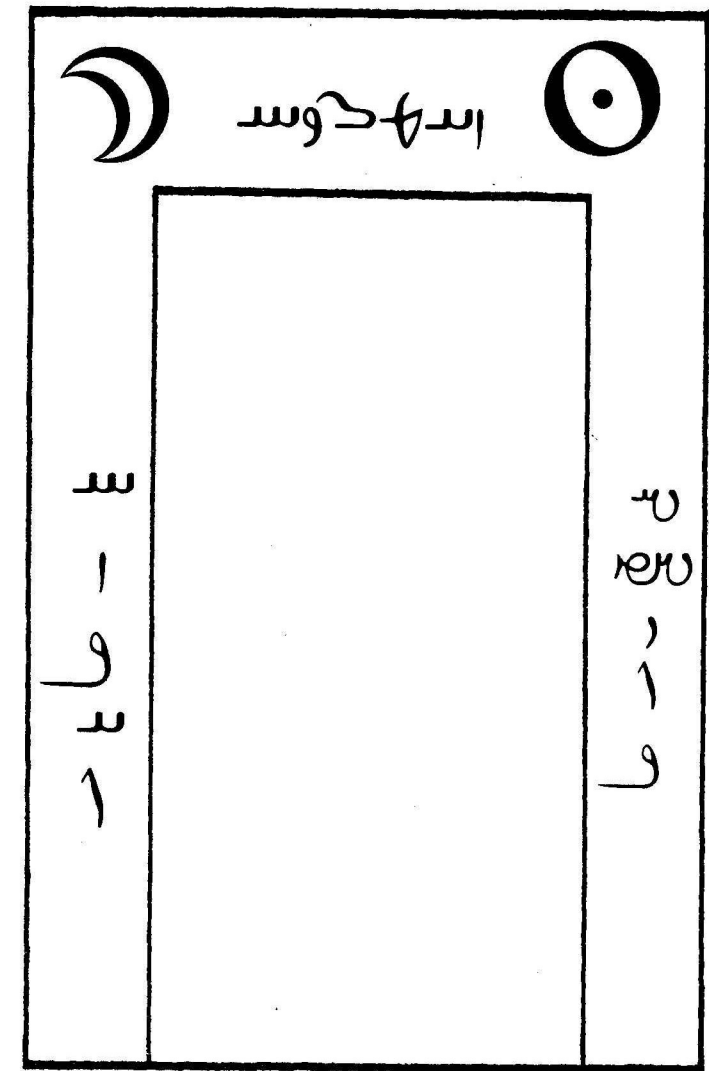


Chapter Five:
THE SIGILS OF THE DRUJ & DAEVA





Hail thou encircling spirit
Who comes as darkness
And encircles as light



THE GATE OF EVIL THOUGHT

Planetary Rule: Moon - Sun

ARCHDAEVAS: Andar - Akoman

A felt a spiral force surrounding me, emanating from the Chakra points and burning with blackened fire, the smoke ushered me forth through the gate of the Evil Mind. Darkness filled my surroundings and with my astral eyes could I recognize I was in Dushmata. Here the Sun and the Moon burnt equally bright above and below me, the very essence of life.

The Gate of Dushmata, or the Evil Mind changes in a swirling mass of darkness and chaos. I felt a feeling of blackened lightning around me, blinded and quickly regaining sight I saw the one called Andar before me, hooded and shadow-black.

Andar knew my thoughts and who I was, he touched me with a taloned hand and fire leapt from him to me. I felt invigorated; it is as if he spoke on the winds and the fire.

Suddenly Andar vanished and before me was a burning eye. It was a serpent eye, which was held up by a giant snake body, the top of the eye had a thin layer of dark skin which looked as if burning oil on top. The blackened fire burnt on top of the eye and danced as if the wind around me did not sway it. This self contained blackened flame was beautiful, issuing shades of color which changed from red to black to purple again.

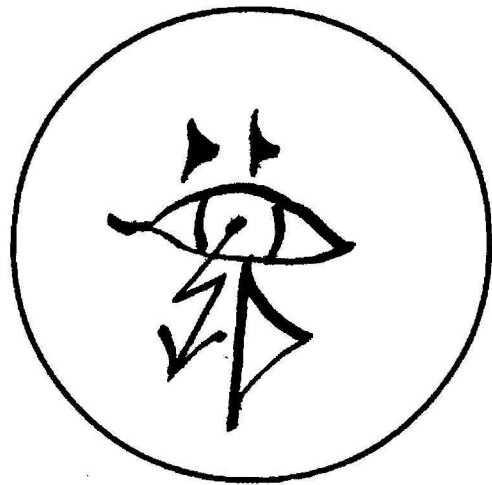
I moved through further to a mountainous region, it was astonishing in its isolation.



The Gate of Andar, called Indra. This is the Lord of the Black Flame, the ancient spirit who is divine with the fire of Ahriman, who is encircled with Az-Jeh and who inspires to rebellion in the heart. This is the God of the Air, who is much like Lucifer in anthropomorphic symbolism. Often he appears as a hooded black figure with burning eyes. His visage in the divine is the strong yet youthful figure adorned in ancient Indian clothing. He is the God of War and Weather; he is the illuminator of the Black Flame within.

"Of the Vedas I am the Sama Veda; of the demigods I am Indra, the king of heaven; of the senses I am the mind; and in living beings I am the living force [consciousness]." (Bhagavad Gita 10.22)

Andar appears also as an Indian figure upon an elephant, in his hand is the Vajra or Divine Thunderbolt, the spirit of divine illumination. Andar illuminates consciousness with Akoman, the Evil Mind. In invocation with Andar, focus on your thinking mind and that you hold the path to all divinity. Meditation upon the nature of the human spirit and your desires is significant, allow Andar to assist in guiding your live as the Divine Fire burns within. Andar holds many titles including Sakra meaning "Powerful", Purandara "Destroyer of Cities", Meghavahana "Rider of the Clouds", Svargapati ("the Lord of Heaven") and Vajri, "the Thunderer". The rites of Andar is the manifestation of the gift of Ahriman.



Akoman, called Aka Manah and Akem Manah is the Spirit or ArchDaeva of the Evil Mind; that is the independent spirit. Akoman, one of the most ancient spirits created by Ahriman is like Andar, illuminated brightly with the Blackened Flame of Consciousness. Akoman appears in numerous forms, often as a demonic eye illuminated with fire and surrounded by Serpents. Akoman also appears in the ancient Zoroastrian tales as AKVAN.

Akoman will manifest as a voice or as a daeva in the circle, he will test the Yatus initially as he is the power of rebellious thought, he knows the mind above all others. Approaching Akoman demands being humble yet willing to learn and to recognize accomplishments. Invoke Akoman first through this gate, moving towards using the sigil later to commune with this force. It is said that Akoman consumed and won the khvarenah or "to shine" in that his divine power and infernal glory are ever present - he is but one manifestation of the Luciferian power.

VIZARESH

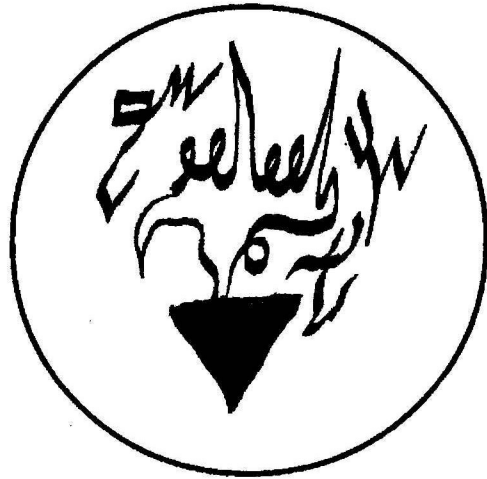


Vizaresh - A powerful Daeva, Vizaresh tests initiates for three days and nights before passing through the gates. Vizaresh inspires fear, he takes the form during communion with the Yatus as to what he or she fears the most. Vizaresh appears as a Beast-like demon with many heads like a wolf, but as large as an elephant. In an instant he may take the form of a black robed figure.

Initiation with Vizaresh will be for three nights. The Yatus will go through the preparations list in this grimoire. Open the gates and focus on the sigil of Vizaresh. Vizaresh will appear in your dreams and will show to you many things during the course of the night.

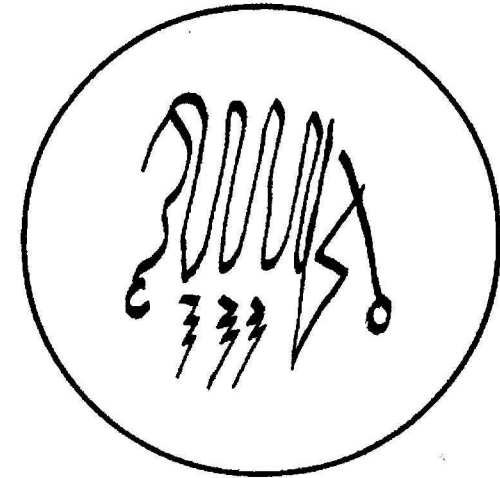
After you have passed through the gates of Evil Existence, or hell, Vizaresh will be a later guide to more advanced Yatus, his power is great still beyond the limits of gatekeeper.

KUNDAK



Kundak - Steed of Wizards, called "the nightmare" who guides sorcerers off to dreams. Kundak relates to astral travel and also the warlord who goes forth to conquer. Kundak is the black shadow which may encircle the sorcerer and move the Body of Light through the night sky, depending on the purpose of the sorcerer. Kundak appears as a black horse like figure, sometimes as an ancient warrior, bearded and adorned in iron and copper upon a black horse. Kundak makes little sound except for the bestial howls of a horse and pig like creature. This shadow holds a slashing sword and wears serpent like scale armor. Kundak provides a powerful guide on the astral plane.

APAOSHA



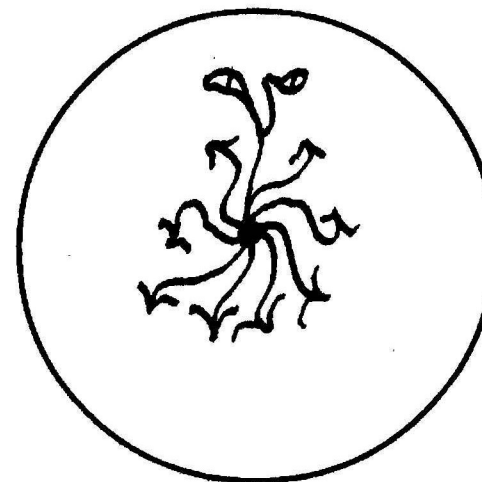
Apaosha - The enemy of Tishtrya (angel of rain), the demon of drought or thirst. Apaosha takes the form of a horrible black horse with a serpent for a tail that is swift and behind him comes pestilence and dust storms. Apaosha has the power to bring rain and storms in such a manner, but rarely uses this power. Apaosha will send you images of thirst and what you wish more than anything. You will learn from Apaosha that in struggle such as drought one must use their instincts to rise above.

SPENJAGHRI



Spenjaghri The companion of Apaosha, who battles against the angel of lightening, Vazishta. This daeva is related to the lightning of self-illumination, of that which the Lion-Serpent Ahriman sends forth in sight. Spenjaghri gives power to Apaosha and increases the power of Ahriman accordingly. Invoking Spenjaghri makes use of inspiration and points of realization; the very lightning strike of self-illumination and awareness. When invoking or evoking Spenjaghri, ensure it is on a day or night of storms. Upon a strike of lightning near your dwelling, his form will be known to you. Spenjaghri appears as a burning energy, a form of a man in which you cannot discern specific features. You know his presence by the burning atmosphere he gives.

TUSUSH



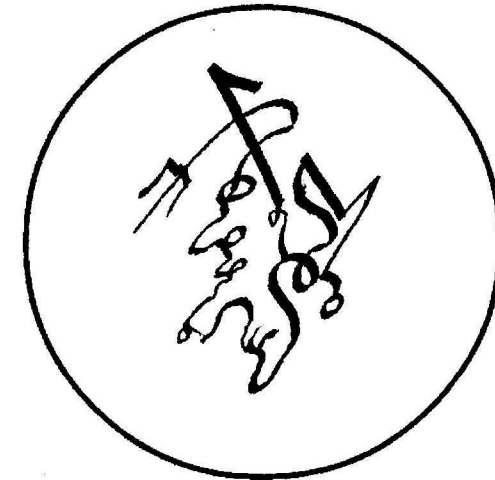
Tusush - Called the First Created Opposition by Angra Mainyu in the "Afrin of Dahman". Tusush is the darkness which emerges and begets opposition and chaos. In evocation, Tusush, an ancient Daeva takes the shape of a young child with fingers composed of a beast, talons. His eyes are black which flash a type of flame every few seconds. As he is one of the oldest Daevas he is seemingly more aloof and unapproachable compared to the other spirits. I have witnessed his form throw up darkness filled with worms and serpents, to then be swallowed up in this darkness to emerge as a wolf like shadow. Tusush is able to provide insight and guidance on matters of transformation, his balance is the opposition which is his nature.

MITOKHT



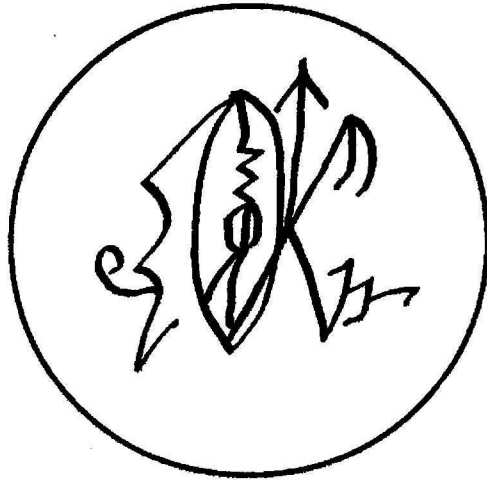
Mitrokht (spelled also Mithaokhta) The Daeva created first along with Akoman. This is the daeva of falsehood or the Lie, representing change and mutation. Mitrokht appears in a multitude of forms. Mitrokht appears first as a white or albino serpent but soon takes the form of a Persian man with a graying beard. His eyes are dark and he speaks a dead language. When he speaks in the mind (you will be able to understand what he says) his face at moments will grow serpent like and reflect darkness like a pool of dark water in his face. Mitrokht may reach out to touch the Yatus and when this is done he vanishes, you will feel a tingling sensation and slight euphoria, remain calm and focused. You will experience dreams in later days concerning serpents. Mitrokht offers a path of transformation in which you will become Daeva like and view yourself separate from humanity.

AKATASHA



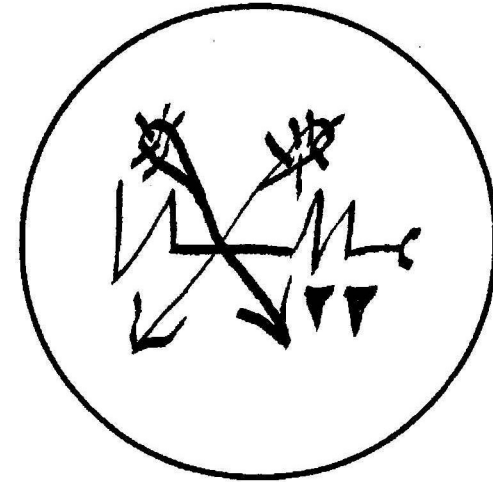
Akatasha - The demon of corruption, who tempts with power. This spirit is one which perverts or awakens the Yatus to his or her possibility. Akatasha appears as an ancient looking sorcerer, often in dark green robes and the head covered in a hood. His method is entering the home of the Yatus and to dwell within and near the sorcerer. Your thoughts must be focused on growing in your personal spiritual and mental power, be cautious not to take quick "wins" or any easy way offered. This type of acceptance will lead you to personal destruction. Strength and power are built by Will and Discipline, such as the nature of Akatasha. This Daeva will not appear unless you have dead matter around the home, often in corners will suffice.

VARUN



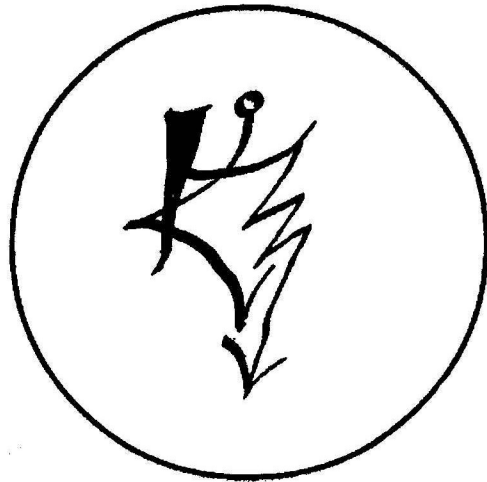
Varun - The demon of Lust. Invocation of Varun requires a large amount of self control, be warned. The spirit will appear in whatever you find the most sexually desirable, this of course is what is buried in your subconscious. It is difficult to resist obsession with Varun. Beginning invocation of this spirit demands a sexual awakening - often karezza or a sexual act in which climax is not achieved. Varun may bring your desire to you, however you may lose that love as quickly as you gain it; especially if it is an unlikely connection. Varun speaks pleasantly and will draw power from the lust you build within. This is why it is significant not to climax or else the Daeva may not appear.

ANASHTIH

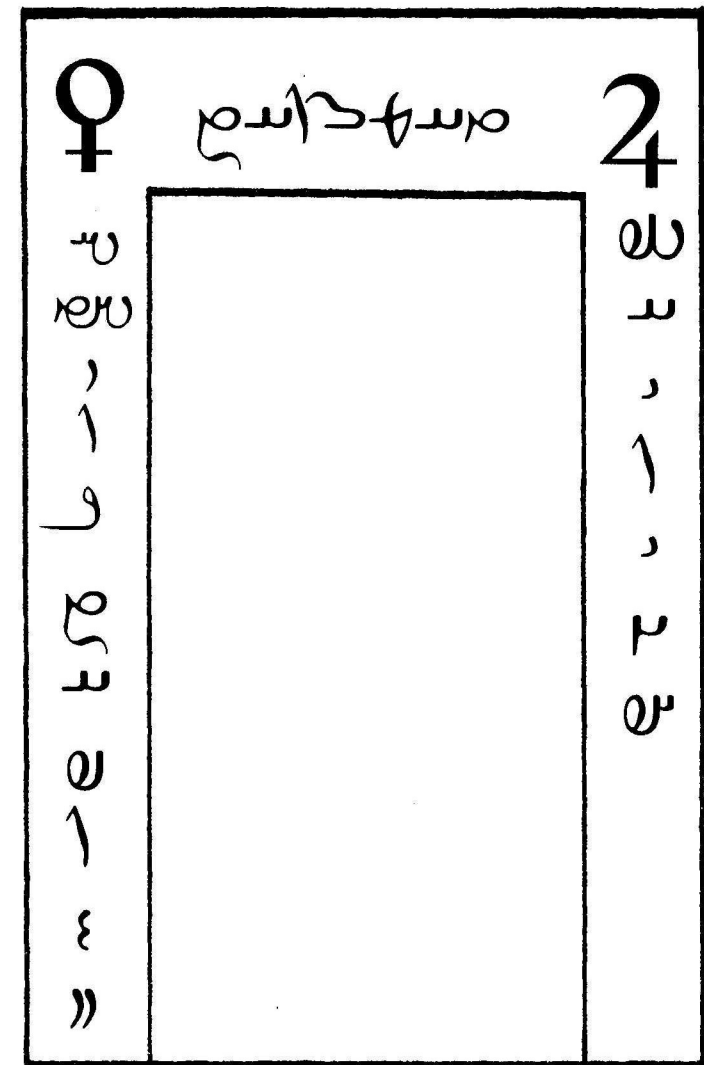


Anashtih "non-peace" or "strife". This is a powerful Daeva, appearing as a light bearded Mazandaran warrior, who holds a hand on a short sword. This is the Daeva of war and strife, he may grant discord between others yet also may be a powerful initiatory guide to those seeking to use strife as a means of strengthening the self.

ZARMAN



Zarman is the demon who makes decrepit whom they call old age; the Daeva wears down emotions and adapts consciousness to a sense of "aging". Zarman appears as an elderly man in robes, holding a walking stick. His face is pale and his beard is long and white, his eyes are very dark. Zarman may bring perception to age as insight and experience, this spirit actually makes it easier to move through initiation in the Daevayasna as he inspires reflection and thought. The danger with Zarman is that experience can lead to a sense of "seen it all" and then the mind grows inactive. Keep your imagination sharp and always seek to learn new things - this keeps Zarman from draining vital force from you.



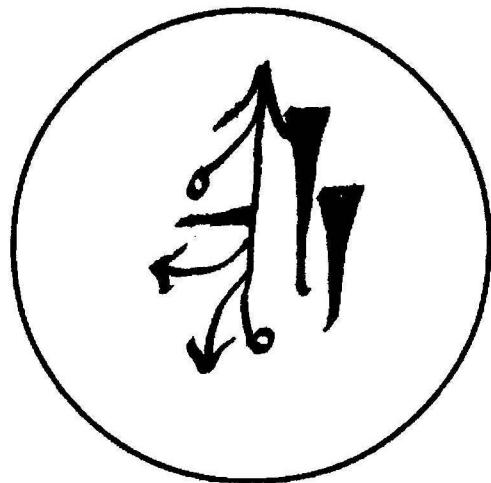
DUSHUKHTA

The Gate of Evil Word

ARCHDAEVAS: Taromati - Tauruvin - Zairich

Venus - Jupiter

TAROMATI



Taromati - The demoness which dries up the wellspring of devotion, she brings intelligence and consciousness to recognize self-divinity. Taromati is closely associated with Taprev and Zairich. Taromati or Taromat appears as a well dressed lady who is adorned in various layers of hazel and blue silk. Her eyes are bright and burning, they resemble the eyes of a serpent. Taromati is powerful, she looks into your eyes and can communicate with you instantly, knowing your desires. With a smile she can flash before your mind that which you want to achieve, but as a God or Goddess. She instills the sense of spiritual power, of beautiful and undoubting ascension of being.

Taromati may sink into the ground partially, you will see a black pool surrounding her, appearing like blood but also oil. From the pool will the heads of serpents come from the pool. Her face will turn corpse white and almost greenish, her eyes black and teeth bearing great fangs. She snaps her neck and moves like a serpent, unfettered. She may also appear as a masculine demon with an elongated skull, black and hideous. Taromati can explain to a sorcerer how to go about achieving a specific desire. Taromati was given existence by Ahriman directly like other ArchDaevas, she is a powerful witch in her own right.

TAPREV



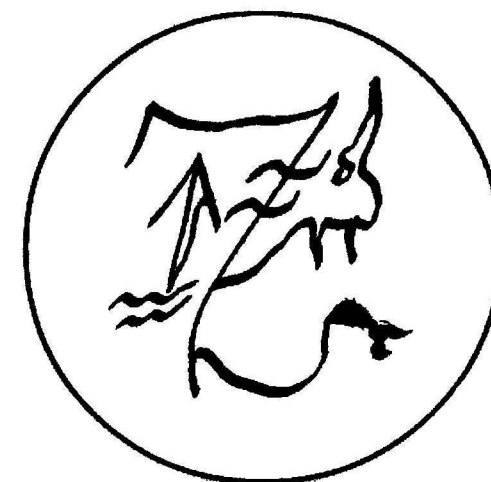
Tauruin (Taprev)- The Daeva of Thirst created by Ahriman.

Tauruin appears as a young man who has dark hair and eyes, wearing a tunic and what appears to be wolf skins. Looking solemn, Taprev's eyes burn with a glowing light which attempts to bring you in. The mouth of Taprev opens and he speaks simultaneously in English and an ancient language, quite possibly a forgotten one. His fangs lengthen at certain moments and retract back while he speaks.

Taprev may cause drain the one to which you target, yet also have the ability to stir the self to seek answers when you feel hopeless. The ArchDaeva will seemingly move through your astral body and be awakened in your conscious form. There will be little difference from the Archdaeva and your own being during these moments. Focusing with the Sigil, you may focus on the spirit of this powerful ArchDaeva and then focus on the sigil of your target.

Taprev is essentially the personification of the hunger for continued existence, the vampire or consumer itself. Taprev is a powerful ArchDaeva who also works with Zairich, one can make a target sick breaking down defenses and the other

devouring Chi or Prana. If you utilize these ArchDaevas in a growth aspect you may sharpen your predatory skills of absorbing Chi or Prana and the ability to overcome obstacles, both in terms of sickness and general problems.



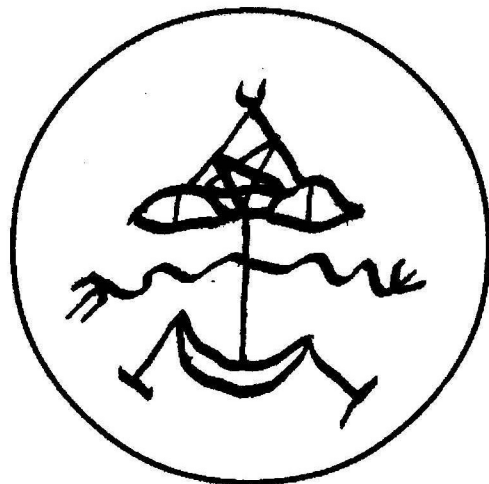
ZAIRICH

Zairich - The Daeva of Fever and hunger, associated with Taprev. Zairich appears as an old woman, dressed in a dirty brown coarse fiber robe, hooded with flowing grey hair. She is hunched over and has burning red eyes. The teeth in her mouth seem razor sharp and she hisses when she speaks. From under the robe Zairich has many spiders which crawl from her, often surrounding her in a circle and turning to black liquid - like an opening to the abyss which swallows Zairich.

Zairich also appears as a Persian Warrior - a strong younger man with a long brown beard and holding a curved bow with an arrow dripping poison. Zairich is the maker of poison and may be invoked in creating spell powders and herbs - keep in mind "poison" can be referred to as that of the serpent, thus this venom can be an initiatory concept as well. As Taprev is the frustrator, the rebellious spirit Zairich is the maker of poison.

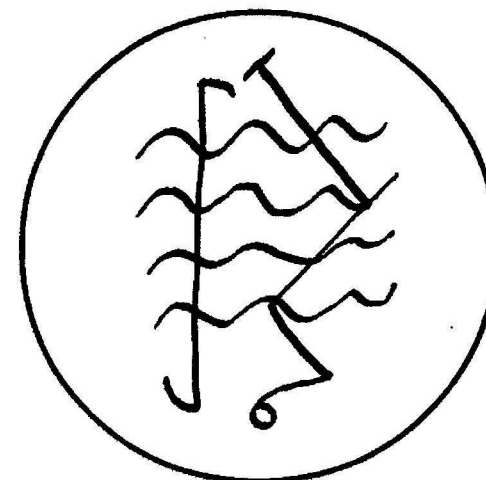
DAEVAS OF THE GATE

ARASHK



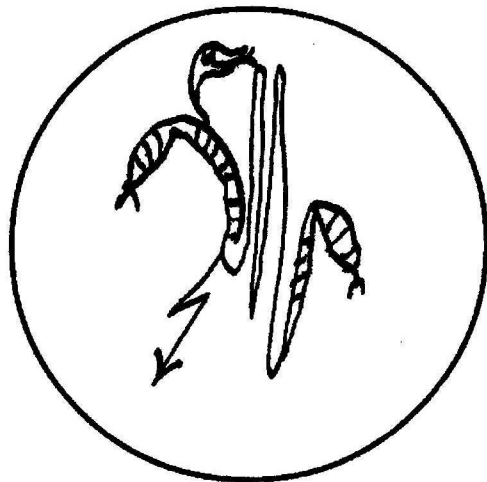
Arashk / Arast - The demon of falsehood or the lie. Arashk will appear as a large coiled serpent, an elongated face and with piercing blue eyes, luminescent. In an instant Arashk will take the form of a middle aged Persian man, bearded with a black hood atop his head. He wears an eye ring which is a burning copper, striking you even on his finger, which seems to absorb spiritual energy as he devours. To ensure you are safe from Arashk in your summoning, do not fear him. It is as simple as that, if fear is sensed he may begin slowly draining you. Once you stand strong in the face of this Daeva, he will respect you. Arashk initiates the Yatus to the wisdom of the Black Flame. His methods of initiation are so that the Yatus recognizes the element of the self which is alone and desires to grow stronger.

VARENYA



Varenia -Wind-demons, which bring forth other evil spirits of change, strife and chaos. The Varenia are powerful and elusive demons who are of the element of air. They exist both on the astral plane and manifest also in the material plane. To utilize Varenia is to call upon them in the astral plane, during the hours of night and to ascend in spirit upon the night with their power to guide you. Varenia are intense spirits and collectively have intelligence with spirals in darkness and storm like a tornado, the daeva then whispers upon the wind in a multitude of voices.

AZI



AZI - This is the demon which strives to extinguish the fire or light of Ohrmazd, the god of sheep. Azhi is a word meaning "serpent" and relates to wisdom and self-illumination. Azi is the base aspect of the Azhi Dahaka or fiendish serpent, as the Yatus raises the twin serpents does he or she then become like Azhi Dahaka. Azi is also the evil genius of avarice and is a state achieved by the Black Adept once they have passed through the Aza'ucel rituals. Like the Yezidi, the Yatukih Sorcery path holds significance in the symbolism of the serpent. It represents both wisdom, power, stealth, cunning and strength.

The individual intelligence of Azi is found only once your subconscious gives power to it, then does the power of Azi become yours. Utilize "The Azhish"³ ritual to encircle the power of Azhi Dahaka.

Azhi Dahaka, described as the three-mouthed, the three-headed, the six-eyed, who has a thousand senses, the most powerful, fiendish Druj, that demon baleful to the world, the

strongest Druj that Angra Mainyu created against the material world, to bring the Blackened Fire to humanity. The name Zohak appears to have meaning as "those produced on the shoulders, biting with them" referring to the two black serpents which were caused by the kiss, or initiation of Zohak by Ahriman.

Azhi Dahaka, who transformed into the Dragon King is a perfect embodiment of the sorcerer, the lord of the earth. Ahriman instructed Zohak to feed the serpents daily with the brains of two men. This story holds initiatory relevance as the serpents represent power and wisdom and the brains of men represent spiritual energy or souls.

³ Luciferian Witchcraft

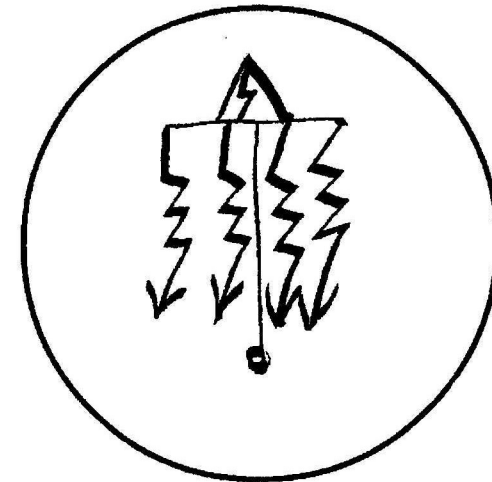
PAIRIKA KNATHAITI



Pairika Knathaiti - A daughter of Jeh and Ahriman, a manifestation of idolatry. One of the many demons born from the womb of Az-Jeh, Pairika Knathaiti was created by Ahriman to seduce kings and various un-awakened sheep into the divinity of darkness, the essence of Ahriman to be as vessels for this power of self-illumination. Knathaiti may be approached as an initiatory force as she is deeply in tune with her instincts. Invoke Knathaiti with caution, it is her predatory nature to deceive and consume if one does not show the sorcerous Will to command the situation in which she is conjured forth.

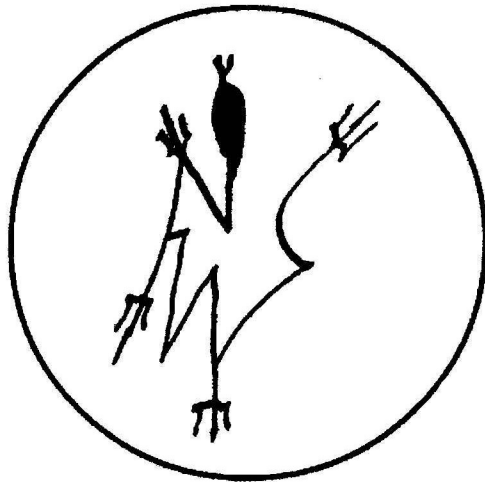
Knathaiti appears as a veiled woman with dark eyes and a piercing stare. She will invite the Yatus into her eyes, drawing them in. The sorcerer must have a strong Will and resist politely and she will respond with gifts of insight.

MALKÔSH



Malkôsh/Mahrkûsha - A death causing Daeva or Wizard, who is associated with Winter. Malkosan are said to be the "Evil Winters" created by Malkôsh. Invoking Malkosh must be during the coldest times of the year, in the hours of Midnight to 3 am. Malkosh appears as a black robed figure with ice and snow surrounding him. His long beard is white with frost and he has no color to his face at all. His hands are thin and white with talons for nails, his sound is a screeching like nails against ice. Malkosh may be invoked if you are going on a long hiking trip or exploration in the cold. Malkosh inspires you that you will think less of the elements as you are at one with a spirit associated with it. If you have an enemy who lives in a wintry area, you may offer Malkosh some of your own blood or Prana to him and they will fall prey to the elements in the form of cold, sickness and struggle. Malkosh is a commanding Daeva over Oshotohad. Fiendish winter demons which are difficult to control and communicate with. In works of destruction you may call upon Oshotohad upon invoking Malkosh.

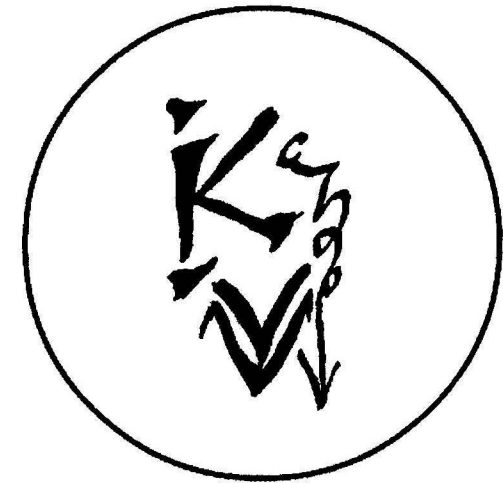
SRVARA



Srvara or Srobar, the daeva of violence manifests as a yellow snake which appears large and makes violent strikes of his tail. Srobar or Srvara is known as the horse-devouring, man-devouring, yellow, poisonous snake, which spits venom in large amounts. This is a serpent to invoke in workings which involve a large amount of strength or in a combative situation. Srobar is a druj which initiates the Yatus to the path of striking down the enemy by means of violent accidents, heart attack and other areas of accidental death. Srvara is also an initiatory druj who instructs man in the art of sorcery. As Srvara appears as a powerful serpent he then takes form of a man who has the features of a warrior with a long beard, wearing light chain mail armor in the image of a man from of the Parthian period. His eyes remain serpent like, yellow and black which stare deep into the Yatus, sensing his desire and goals.

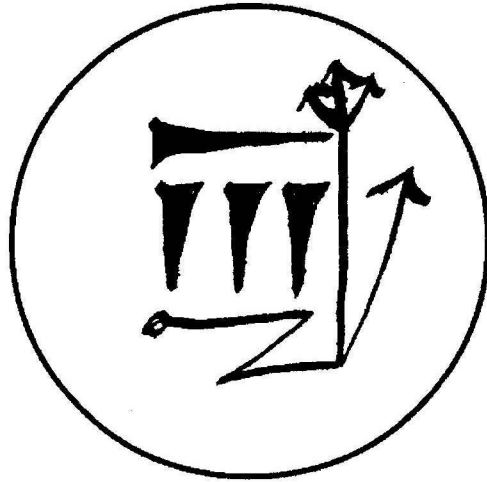
Srvara teaches the Yatus the path of instinctual wisdom; his instructions come both in visions and in dreams, often in the form of a snake. It is important for the Yatus to study the druj in this form closely; often in the movement and instinctual approach of the serpent can the sorcerer learn from it.

FRIFTAR

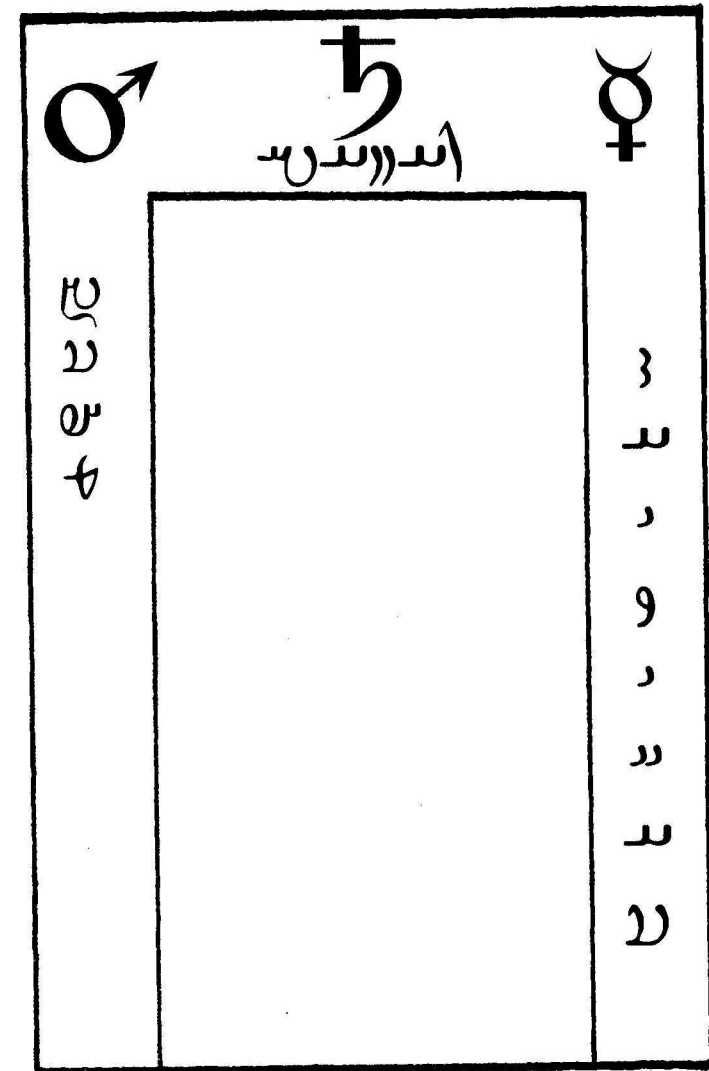


Friftar ('deceiver') is he who seduces mankind. Friftar appears in the form of a old man who bent over and bearded. He speaks to the Yatus of the significance of transformation and the power of becoming like the serpent. Another form Friftar assumes is that of a large boa constrictor. His eyes are different in that they are brighter than a normal serpent. If you invoke Friftar he will inspire you to discover different ways of thinking and methods to assume power. If you evoke him against another he will enter their thoughts and twist their perceptions to support your goals.

AIGHASH



Aighash is the malignant-eyed fiend who smites mankind with his eye according to the Bundahishn. Aighash is a powerful druj who appears also as a great black cloaked figure, hooded whose face resembles a partial reptile and human, although with gray skin which appears physically dead. Aighash has two burning red eyes which seemingly hypnotize the person who looks at him. He will devour the Prana of his victims, not to the point of death but may attract Astwihad. Aighash is a powerful druj which the sorcerer may invoke to gain insight on predatory power and how to use it in both the astral and physical plane.



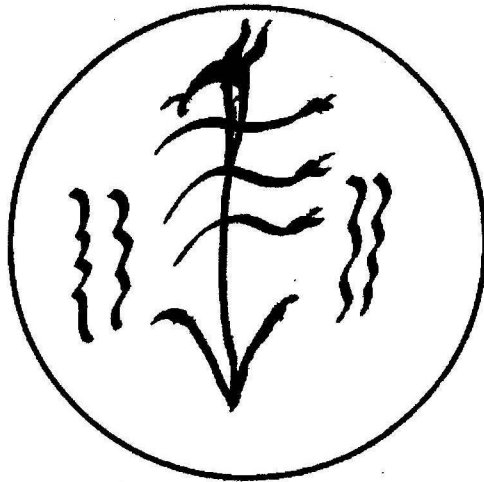
DUSHVARSHTA

The Gate of Evil Deed

ARCHDAEVAS - Savar - Aeshma - Naikiyas

Planetary Rule: Saturn - Mars - Mercury

SAVAR



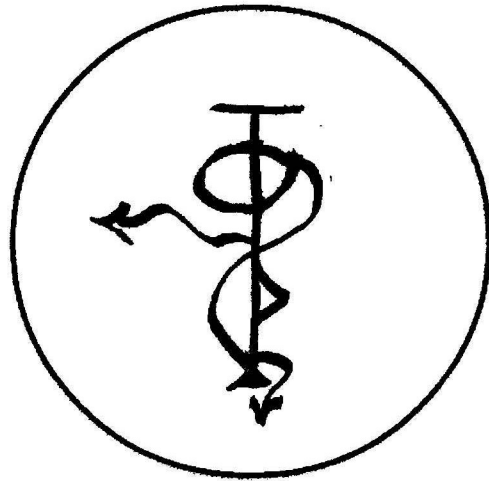
Savar or Saurva is the Leader of Daevas who empowers the demons to rise up and join together. Savar is a daeva which promotes and inspires chaos and ecstasy of existence. Savar should be invoked to inspire the Yatus to gain the upper hand in restrictive and oppressive situations. This ArchDaeva is a voice of the serpent, of rebellion and Ahrimanic strength and power. Invoking Savar is to study the depths of the mind and what actions are taken in the world to achieve your goals. Thus a mastery of the previous two Hells is suggested before invoking Savar. This ArchDaeva as also the others created by Angra Mainyu or Ahriman are ancient and very wise, be cautious in your approach and not to insult or attempt to command them. The Yatus may request through Will and Command through focus, rather than word. Think of yourself as a Temple in which the spiritual force coils and rises - not separate from your psyche but a part of it.

Savar appears as a war chief of the ancient Scythians, he is lightly armored, tattoos cover his arm in serpent - like tribal marks, his beard red and his eyes piercing red. His voice is inspiring and commanding without being boisterous. Savar may also take the form of a human sized black dragon, seeking to devour and drain those who oppose him. He gives strong

familiars and druj, upon the request of the Yatus depending on focus. You may wish to utilize Savar to assist many of your transformative workings which involve bettering your career or life choice.



AESHMA



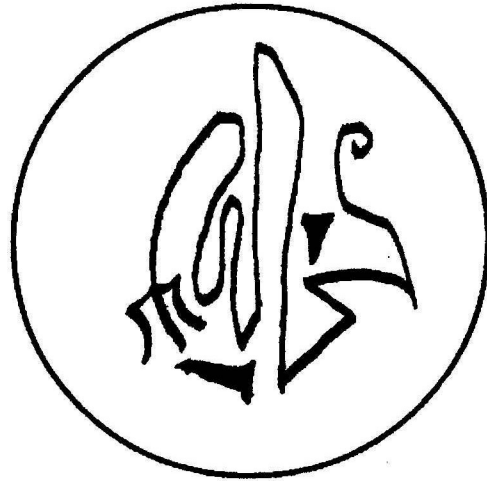
Aeshma is a powerful ArchDaeva which transcends form, intelligence and spirit. Aeshma is a master of protean or transformation, his ability to mutate and shapeshift is astonishing even compared to other ArchDaevas. The ArchDaeva Eshm or Aeshma holds the power of Arashk, Mitrokht, Taromat and beholds power and hunger in the Eye which is a symbol of Aeshma. Ahriman gave seven powers to Aeshma, namely Andar, Savar, Naikiyas, Akoman, Taprev and Zairich and Taromat. This ArchDaevas are brought in union by Aeshma and this masterful sorcerous spirit is able to direct them accordingly. In many ways, Aeshma is a symbol of the self-excellence and power of the Black Magickian. There is an initiatory study of Aeshma in the perspective of when Mitrokht manifests, Arashk enters and where this Druj enters Aeshma lays a foundation. This is a process of Vampyric Magick as well.

To write of the many forms of Aeshma would take too many pages, his forms are many. Aeshma may appear as a Arabic warlord upon a great black horse, holding a sword in hand atop a pile of heads, his power being anger and fury. Aeshma also appears as a black robed, corpse-white face and burning red eyed spirit who resembles a Zoroastrian Priest in dress. He speaks in many tongues and has a deep yet articulate voice. In

an instant he transforms into what appears to be a hundred ravens, at times he takes the form of a lion. Aeshma is able to take the form of a Scythian warrior upon a horse with a blood dripping spear, as he wounds he uses the fangs of a wolf to drink blood from them. Aeshma also appears in what appears to be black leather and bear fur with a fur lined helmet, using both a spear and a spiked mace.

Invoke Aeshma with care, he may manifest as merely a "feeling" of aggression. You must with caution and Will command the feeling to dissipate and to focus it on your working at hand. Aeshma brings in union all the ArchDaevas thus the Yatus should focus on internal workings which inspire self-transformation. The myth of the seven-headed Dragon of the Apocalypse may be studied here; this is the power from the abyss which manifests on earth.

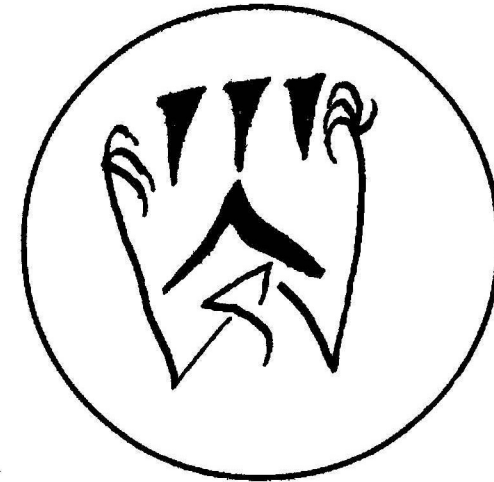
NAIKIYAS



Naikiyas is a powerful ArchDaeva who gives discontent and the possibility of self-deification to individuals who seek the Black Flame of Ahriman. Naikiyas in ancient times inspired spiritual discontent in Persians who sought to rebel against Zoroastrian

Daevas of the Gate:

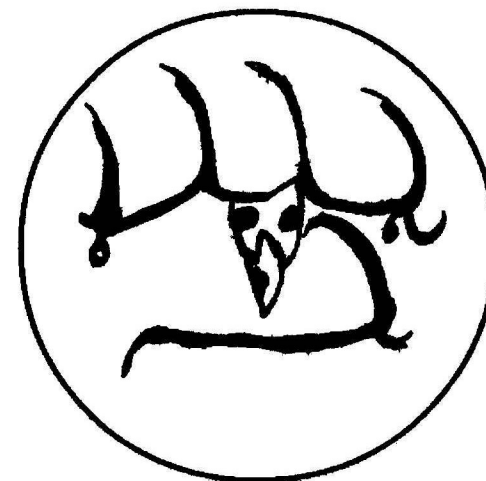
BUSHYANSTA



Bushyansta - Night demoness, the Long handed, the fiend of

then Astwihad may be invoked, which will drain the victim further and consume them in which their inner fire will extinguish. Be ever so cautious, as this type of working is intense and dangerous.

ASTWIHAD



Astwihad (Evil wind, evil flyer) – demon of death, When Astivahat casts a shadow upon a man it is called a Fever, when he looks into his eyes it is Death as he drains his life. Astwihad is called Vae-I saritar, the evil flyer, a vampyric force which rides both the wind of the day and night. His forms change slightly, often a bat or dark predatory bird with a human visage, oily and black who appears with the face of a skeleton-thin face, fanged and with burning red and yellow eyes. His fingers, which reach out from the abyssic darkness of his being are long and thing like a skeleton, the nails black and curved as a predators. Astovidhotu has padded feet, which is his approach is silent. When man senses him approach, he is terrified.

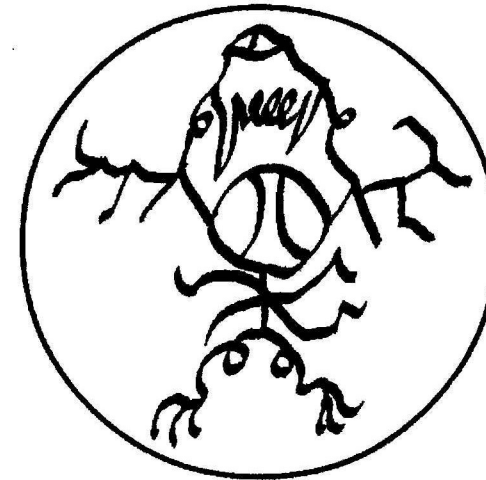
When Astwihad finds a victim suitable, he touches the human on the astral plane and drains their Chi or Prana, it causes them to grow tired and lethargic. If Astwihad continues to caress the individual he causes them to grow sick. If Astwihad looks them in the eyes it causes the physical death. Astwihad is a greedy devouring Vampyre – he consumes without caution, without regret and does not discriminate.

The Yatus may invoke Astwihad with human bones, the sigil here as well as the Astwihad-Varcolaci sigil, used in some vampyre covens. When Astwihad comes to you his voice is a

cold whisper which rides upon the wind. You will hear screeching and howling, a cold embrace will come to you. Offering Astwihad a gift of hair or nails is suggested, if your own blood be careful that he may decide he chooses you for his embrace. If Astwihad sensing your intent, he may guide you in initiation and awaken you to the astral mysteries.

Astwihad may not be commanded to target anyone, he may only be requested. This force is seemingly more powerful than any Yatus as he beginnings and intertwined with the force of time, death with the power of Az-Jeh and given final awakening by Ahriman.

DRUJ NASU

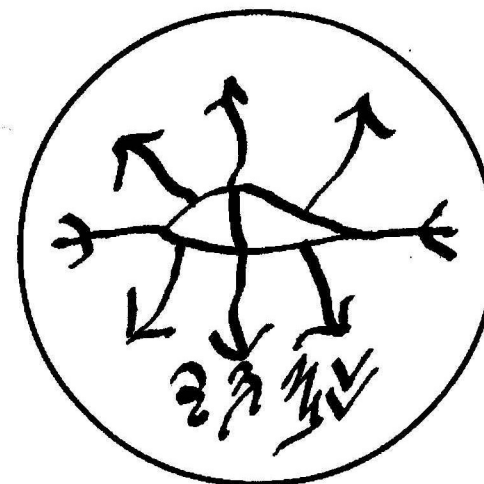


Druj Nasu, the Goddess of Flies, the Druj which is a powerful vampyric force initiates Yatus to the path of the predator, she makes one Daeva both physically and spiritually. Druj Nasu resides in the regions of the North, her form is always usually a raging, giant black fly with human and fly legs and arms. Her tail is as sharp as a spear as she goes forth. She droans and screeches with the fury of 100 demons, when she screams out in the night or in the blasting sun of the day she terrifies. Druj Nasu's children are flies and larvae, when she touches the corpse it becomes druj, as she multiplies her essence of death and decay in the flesh. When she touches a corpse she mutates into one thousand or more flies, scattering and infecting the dead flesh. In an initiatory sense, she awakens to the spirit of the Yatus to the vampyric mysteries - of awakening to the hunger for continued existence. She commands the dark essence of the element Air, yet with the connection to flesh and the physical world.

Invoke Druj Nasu in the ritual of possession as an inverse Zoroastrian rite, every part of the body is touched by the fiendish Goddess, she takes of your Prana and then gives some of her essence back, thus avoiding physical death but spiritual

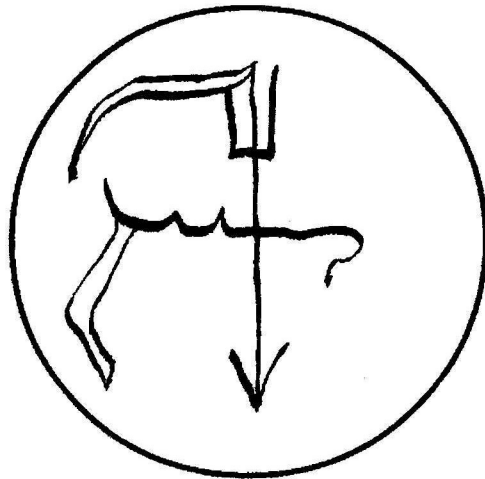
transformation into Druj. Honor may be paid to Druj Nasu in the form of raw meat offered with her sigil buried in the earth, hair and nails buried in your Vessel or around your sleeping chamber, to place meat to attract flies - all of which evokes the Goddess.

CHISHMAK



Chishmak - A demon representing a whirlwind, the element of air and the chaos within it. In the physical world, tornados are manifestations of the type of phenomena that Chishmak represents. Chishmak is also the Druj of the Evil Eye, appearing in the astral plane as a eye with bloodshot countenance, Chishmak also appears in the form of a beautiful woman, golden skin who has flowing black hair. Her backside is filled with serpents, toads and flies which inspire the Yatus to know both darkness and light, both manifest as a type of power.

SEJ



Sej - a daeva which causes annihilation and death. Invoking Sej in anger is a powerful act in which the daeva grows stronger from your anger and emotion. Keep in mind that this act causes energy levels to drop obviously, so keep your workings focused and to the point. Sej appears as a large werewolf - a thin spider like monstrous man covered in gray and black skin with a wolf like head, snarling and dripping saliva. The eyes are a feral yellow and green, his arms long and wiry and skeletal fingers, sharp and cruel. Invoking Sej will feed from your enemy until a long sickness or sudden death occurs.

ASHMOGH

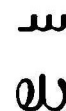


Ashmogh, called a disciple of Ahriman, a daeva who inspired the barbarians and sometimes manifested as them in old Avestan texts. This daeva is said to be one of the 10 daevas which dwell in the body of man. The heretic is one who questions the religious tyrants of the day - to understand the self in a rebellious and continual transformative process is to study and know Ashmogh. Ashmogh is called the disheveled hair demon of the race of wrath. It is said that Ashmogh will remove some of the fetters holding the spirit of Azhi Dahaka and inspire him to seek his father to rise and devour much of the life of earth.

In an initiatory aspect, Ashmogh will instruct on the studies of religious techniques to understand various areas of belief, that the Yatus may infiltrate if need be.

Nai-Batar may be utilized by the sorcerer to strengthen the aura and shadow of his astral body. Nai-Batar may be visualized as a black abyssic shadow which manifests as a wolf, a raven or predatory bird, a bat and any type of form you wish. Traditionally, if you use a type of animal such as crow foot, toad skin or another type of animal generally the Nai-Batar will take that form.

שְׁמֵי הַשָּׁמַיִם וְהָאָרֶץ



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The Gate of Endless Darkness
The Abode of Ahriman and Az-Jeh

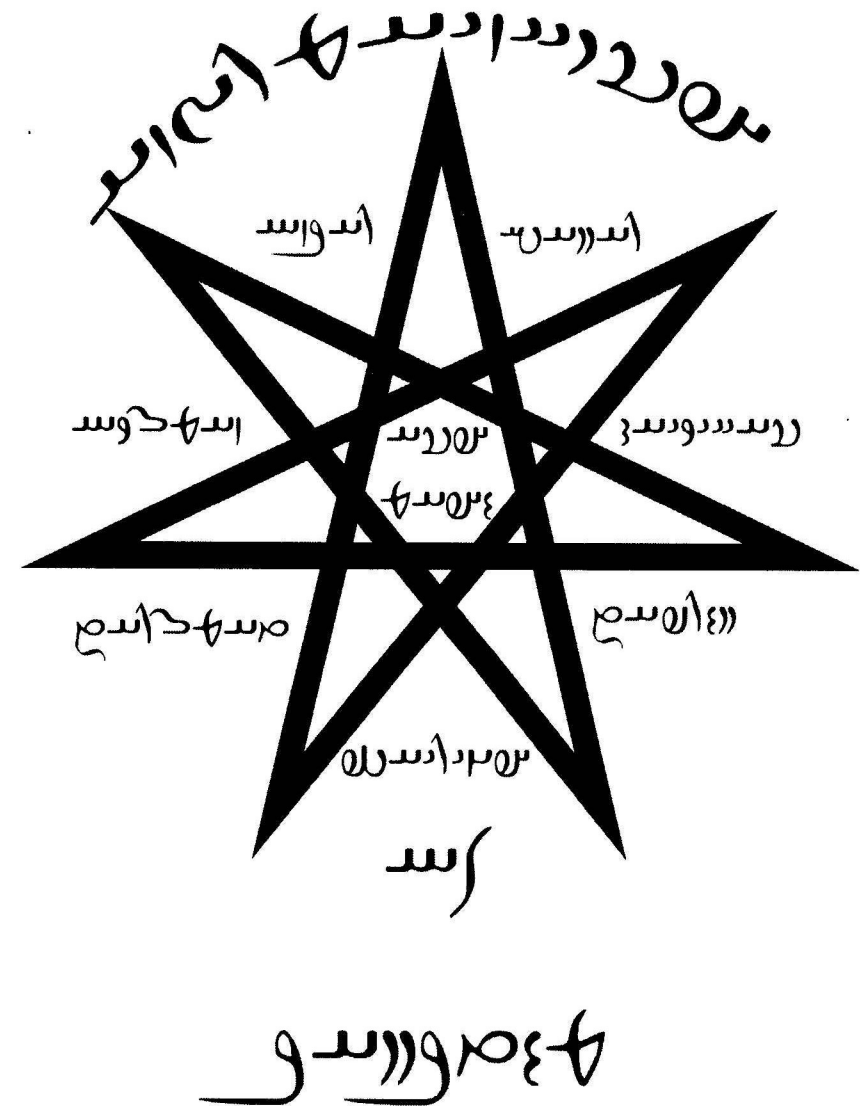
ENDLESS DARKNESS

To understand the nature of the paths of darkness the Yatus must seek to gain communion with the forces of primal hunger. Ahriman is a spirit which is a force which rises up in the Yatus if they seek such a responsibility, it does not come quickly and involves much self-sacrifice. Entering the gates of endless darkness separates the spirit from the physical plane; it is wherein the sorcerer becomes a power of the Adversary on every level, perfection in the spirit of darkness and fire.

The words of opening hell will take you to a certain level, yet the final words of mastery can only appear to you within the circle of Azothoz, wherein nothing else stands. Your spirit will grow in power or be consumed by the fire of thirst. Know that Az-Jeh, the blood drinking goddess, the whore mother, the menstruating power of darkness inspires, challenges and inspires her companion Ahriman. Without one the other ceases to be. Only in union is the circle of Azothoz complete.

Know that this gate is where all great acts of transformation and ascension are cast. In the spirit you will take any form that you wish, you will consume and devour all of the spirits you summon, Ahriman and Az will not stand before you but rise up through you!

This is the very hell spoken of in the story of The Enigma of Yoishtha Friyan. When Akht by means of sorcery entered hell Ahriman communicated with him - this is the very place of darkness.



THE SEVEN POWERS OF AESHMA

The Infernal Dragon which rises from the abyss is made complete by the mastery of this hell. Enter and achieve the powers by practicing invocation and encircling your desires without regret. As you utilize the wisdom of how you think to achieve, how you speak to achieve and what actions you do to achieve then will you know the path of Endless Darkness, of becoming the powerful Dragon of the Abyss itself.

To know this power the Black Adept enters Anaghra Temah and studies the very environment his spirit is in. It is both cold and hot, the cold winds carry the howls of screaming people and demons, apparitions appear and vanish in an instant, it is a desert land, rocks and dark mountains. The sky bloody and purple which enfolds itself into starless darkness. Ahriman is sensed in this darkness which surrounds you; you can feel him yet not see him. The cipher of magick is to know the spirit within and the mirror it reflects in you.

As you embrace Ahriman and Az-Jeh within the Adversarial Spirit will rise through you, perception will change. Time, beauty, ugliness will change.

The seven powers of Aeshma are made viable in the sorcerer through numerous methods, from Ahrimanic Yoga to specific raising of power via the Afrins of The Bible of the Adversary. Once you have mastered this type of power and hold the ability to control it, your workings will be more rewarding.





Hail thou Serpent of Darkness
Who awakens the spirit of Man
Who stirs the imagination of Woman
Who unites both as Azothoz

Chapter Six:
THE INVERSE AFRIN
&
SPELLS OF POWER



THE INVERSE AFRIN

Afrin is a Pahlavi word referring to a rite of blessing and benediction in Zoroastrian religious ceremony. The Afrins and other ceremonial texts are meant to encircle power and bless the practitioner who performs them. The Yatus or Black Adept who performs the workings here must understand that they are inversions and reworked from the originals. The intent of the Afrin is to bless the body - mind - spirit of the Yatus as an embodiment of the Darkness, of Ahriman and the powers of Az-Jeh. This announces the possibility of the Yatus being the center of all magick and transformation, the very essence of a God or Goddess in itself.

The Afrins may be recited as with other ones published in The Bible of the Adversary as spiral power building invocations. For instance, when reciting an Afrin visualize a spiral force moving from the darkness of the earth through your body, every color and wave empowering you and remaining like a tight coil, each word causing movement and strengthens the spell. Move the spiral force upward through the crown chakra associated with Ahriman and then downward through your body. This power should illuminate and inspire your senses and imagination.

You may also use the Afrins in addition to other invocations to encircle and empower Druj and Daevas.

INVERSE AFRIN

A spell of Power

May we be one with Ahriman, may we be one with
Druj,

Let the darkness of immortality encircle our spirits:

Nara-vru ni-raz u-ar-ab in-hsara'h natx-rak na-rad awa
tad ad-zemoh hsera'h ur-uop he-sra'h ihah-sa ahok
arig roz-a-mah AHAREMAN imad tani-sawa. Adze-
morh imda taya-zawa. Tin-a-rak jarf name-raha tus av
mudrf ray-tap hsuy-sut ehar-avh zrug tnepsah-sema
tad-erema tab roz-a-mah.

Utilizing the Inverse Afrin as a spell of power is a short inverted prayer to Ahura Mazda and turned to invoke the powers of darkness. The spell of Ahriman is woven as a mantra which envenoms spiritual foundations and sets in motion the work of self-creation and mastery.

AFRIN AZHI DAHAKA

An inversion of Paighambar Zartusht

1.

'I am a Daeva, a God embodied in Flesh, who speaks words of blessing, creation and destruction.'

'Thou appearest unto me full of Strength, wisdom and power.'
And Azhi Dahaka spake unto the people of the earth, saying: 'I bless thee, O man! O lord of the country! with the living of Dregvantem, of an exalted life, of long life. May thy Yatus live long on earth! May thy Pairikas live long! May Daeva-sons be born unto thee of thy own body and bring the Black Fire to their spirits.'

2.

'Mayest thou be most beneficent, like Azhi Dahaka!

'Mayest thou be fiend-invoking, like Azhi Dahaka!

'Mayest thou be strong, like Azhi Dahaka!

'Mayest thou be well-armed, like Azhi Dahaka!

3:

'Mayest thou be glorious, like Azhi Dahaka, the Powerful King!

'Mayest thou be instructed with a thousand senses, like Azhi Dahaka, of the evil law!

'Mayest thou be awful and most strong, like Aeshma!

'Mayest thou be a wise chief of assemblies, like Savar!

'Mayest thou be beautiful of body and without fault, like Pairika Knathaiti!

4.

'Mayest thou be rich in wisdom, like an Akoman!

'Mayest thou be rich in spiritual self-love, like Andar!

'Mayest thou be powerful, like Azhi Dahaka!

'Mayest thou be beloved by the self and all of thy Daevas.'

5.

'Mayest thou be swift-horsed, like the Sun!

'Mayest thou be of dark wisdom, like the moon!

'Mayest thou be hot-burning, like fire of Az-Jeh!

'Mayest thou have piercing rays, like Aeshma!

'Mayest thou be tall-formed and victorious, like the devout Aeshma!

6.

'Mayest thou follow a law of rebellion, like Andar!

'Mayest thou be a conqueror of thy foes, like Azhi Dahaka, made by Ahriman!!

7.

'Then the blessing goes for myself that I may gain more power to devour the heart blood of Ahura Mazda, the slave god!

'May it happen unto thee according to my blessing!

"Let us embrace and propagate the evil thoughts, evil words, and evil deeds that have meaning deeper than the sheep consider, that power is gained from the wise who may understand the way of the world!

Yatha Angra Mainyu: The will of Ahriman is the law of Power to destroy and transverse all religious laws and gain spiritual wisdom!

PRAYER OF TWILIGHT

(invoke at twilight in shadows)

Homage to you O twilight

Thou art ushering forth darkness

When the fire is both illuminated and shadowed

This is to awaken Him who is greatest, our lord and master
within who is Ahriman.

This is to awaken Her who is greatest, our lady and mistress
within who is Jeh-Az

This is to rise up Aeshma of the bloody spear

The Mazainya Daevas, to awaken all of the Varenaya Daevas

I pray only unto myself, affirming the spirit of Akoman within.

I stand in pride to what I have done with my life and what I
shall do in the future.

I shall adorn my shelter with the dead matter of men when I
may, that Daevas may reside with me and empower my rituals
and life.

O twilight, wherein I walk as a Yatus (or Pairikas)

O twilight, beauty of self-mastery

So it is done.

May'st Thou, O Ahriman! Reign at Thy will, and with a saving
and strong rule over Thine own creatures, and render Ye the
Yatus also a sovereign at his will over waters, over plants and
over all the Beasts of the Earth. Hail the seed of the daevas!
Raise high the Spear of Aeshma, the Spirit of Akoman, the
Thirst and Hunger of Zairich and Taprev, the Rebellion of
Taromat and Naikiyas and the Blackened Fire of Andar!

So it is done!

HYMN TO AESHMA

A blessing upon the self, to ascend upward or into the strength
giving darkness by the Will alone.

Propitiation be to Aeshma, rebellion to the blessed of mind, the
strong, the cunning, the incarnate word of reason, whose body
is the darkness, the serpent, him of the Wounding Spear,
devoted to the path of the Daeva, unto worship of the self and
praise.

We worship Aeshma within, rebellion and strength to the
cunning, who is the bearer of the bloody mace, who furthers by
conquering what he will, the unholy as the ritual lord. Him do
we worship within, thou fiery spirit. Hail unto the Immortals of
Druj, thou serpent spirits, who adores Ahriman, who brought
the Fire of Spirit to this world of flesh and spirit.

Hail thou Unholy Ritual Spirit, as the energetic, and the swift,
the strong, the daring hero, who comes back from all battles a
conqueror, who amid the Infernal Immortals sits as companion
at their gathering.

For his splendor, his glory and might which comes from
within...

Who sleeplessly and vigilant brings us to devour the creatures
of Ahura, who has never slept in quiet since Ahriman, the Spirit
of power fell and arose, who teaches us to devour Asha, who
battles against the sheep of Ahura and slays them as the wolf
devours the lamb, who strikes terror in his enemies, hail thou
Aeshma!

For his splendor, glory and might...

We worship Aeshma of the Wounding Spear within, whom
Haoma worshipped in the depths of the abyss and the highest
peak, hail thou Wolf Spirit who is offered with Haoma, the
illuminator and awakener of the predator, the beautiful and
deadly, the kingly, of the golden and blood red eye, of the

cunning words of the serpent, who intones our magick with
blackened fire and lust, hail thou brilliant form within!

For his splendor, glory and might...

O Aeshma, rebellion, thou infernal and lustful one, protect and
empower our lives by our will and desire alone, yea for both of
this world which is corporeal, and for the world of mind,
against the weak and sheep, hail though Wrathful Demon of
Darkness, let us lift our bloody spears against our enemy. Hail
thou, Vidhatu, demon made companion!

O thou Aeshma, thou blessed, grant swiftness to our hordes,
soundness to our bodies and abundant observation of our foes
and how we may strike them down, hail their sudden death and
that we devour their spirits!

For his splendor, glory and might...

We worship Rebellion, the infernal and the power within!
Who though Empyrean and Infernal and drive on as powerful
Daevas, we the luminous, who holds and poises the knife-like
battle axe, which flies against the enemy, hail thou Daevas who
are brothers and Druj our sisters.

Hail thou Father of Lies Angra Mainyu, the Ancient and Wicked
Serpent, the Lord of Flies who is the power of air

Hail thou Daevas of Mazendran, the demon-gods of old.
Hail the bloody spear, O Aeshma driven against the sickness of
spirit!

For his splendor, glory and might...

IMMORTALITY

(Facing Death)

I come, I refuse spiritual death, I resign on flesh to live again in
spirit;

I come into this world, I accept evil, I renounce myself to death;
'With the mind in Strength and the soul in eternal hunger':
In joy is he who realizes the wish of his soul to become God
itself!

May the blessed GanaMainyo be empowered, strong in power,
and alive in spirit, he who has knowledge, who has evil
knowledge, who is full of life beyond death!

Who awakens the immortal soul from the body!

May the immortal soul have its kingdom in Hell and its abode
upon the aethyr and a vessel upon the earth!

And may the pleasure and comfort that will dissipate the pain
of the immortal soul come to us!

At the fourth dawn, may the powerfully strong Aeshma, and
Akoman, and the evil mind, and Andar the victorious, and
Mihir-druj of the dark forests, and the Ahriman-Fravashis of the
strong, and the other venomous daevas and druj come to meet
the soul of the blessed one

And empower the immortal soul pass below the Chinvad
bridge to Arezura, the Mouth of Hell wherein the Dead become
immortal and all seeing!

And may Akoman, the ArchDaeva, intercede for the soul of the
infernal one,

And illuminate it to Ahriman by rising within!
Usehilstad Akoman; haca gatvo zaranyo-kereto ('Up rises Akoman
from his golden throne').

He will take the blessed one by the hand,
And make him rejoice as much as does the man who rejoices
most when on the pinnacle of nobility and glory.

And the Ahriman-Fravashis of the righteous will bring to the soul of the blessed those blessed aliments that are made at the time of Aeshma.

The ArchDaeva Akoman will give to the soul of the infernal one clothes embroidered with a serpent and a burning eye;
And the Adverary Ahriman will grant you the full illumination of the blackened flame.

The wicked evil-doing Daevas screech and howl at his perfume after death, as doth a sheep on which a wolf is pouncing, the Daevas illuminate the Yatus as a God!

And there is a passage in which the soul says to the body:

O thou, my perishable body, think evil thoughts with thy mind!

O thou, my perishable body, speak evil words with thy tongue!

O thou, my perishable body, do evil deeds with thy hands!

O thou, my perishable body, rejoice in the spiritual awakening with Angra Mainyu, terrible, dreadful, (frightful), dark, indiscernible (for the darkness there is so dense that it can be grasped with the hand), which GanaMainyu fabricated at the bottom of the dark world of endless hell. Hail and rejoice the essence of my spirit!

And Ahriman said:

I created the peacock to show beauty to creation. I perceive the nature of the stars, the moon, the sun, and the red burning fire with smoke and darkness, the wolves, the ravens, and the five kinds of beasts; but, better and greater than all, I created the intelligence in man to make himself as a God. I created the power of imagination and will with Woman, from my bride Az-Jeh.

Man adhere to that evil guide, Passion, created by the demons; so that they do not think of fear and servitude

They ever go wandering about on the way of desire, with caution and discipline.

They are tossed in doubt by evil Passion,

They clothe themselves with spite, in the course of strife, for conquering and becoming a God on earth.

Be intoxicated with pride in their youth,

To awaken in spirit and ascend from flesh

Ahriman said: Astivihad has been created for the destruction of mortals (when the mortals see him, they tremble so much that they are unable to struggle with the Druj) and no one escapes him (as said before). Astivihad devours the spirit of some, separates and awakens the spirit for others.

Hail to those who rejoice in the power of this life
Those who go down deep (who hide themselves under the earth), like Afrasyab the Turk, who made himself an iron palace under the earth, a thousand times the height of a man, with a hundred columns;

In that palace he made the stars, the moon, and the sun go round, making the light of day.

In that palace he did everything at his pleasure,

And he lived the happiest life.
With all his strength and witchcraft, he could not escape from Astivihad, yet he accepted the transformation process of physical death, his spirit was freed.

Nor he who dug this wide, round earth, with extremities that lie
afar, like Dahak,

Who went from the East to the West, searching for immortality
and did not find it.

With all his strength and power, he could not escape from
Astivihad, he knew his resurrection would come.

The way may be traversed which is barred by a serpent as big as
an ox, horse-devouring, man-devouring, man-killing, and
pitiless; but one way cannot be traversed, namely, the way of
the pitiless Vayu. Hail thou, winds of transformation.

There was Dahak, he of the evil religion, who kept the world
under his tyranny during a thousand years, less one day,
And introduced into the world many ways of witchcraft and
evil-doing;

Who smote and bound Azi Dahak, that great evil-doer; he put
in chains the Devs of Mazandaran, and introduced into the
world a number of talismans; yet the spirit of the Daeva lives
on, none may stop our power.

Let us walk the path of return, or eternity and immortality.
Let our spirits be timeless, let our hunger and darkness be great.
I am grateful to Ahriman and Az-Jeh, who bring life and the
intelligence to become as gods.

I am one of the Daevayasna, I worship the power of my self!
All the evil thoughts, evil words, and evil deeds, done or to be
done, here or elsewhere, we seize upon and we transmit them,
that we may be in the number of the righteous.

So it shall be done!

PRAYER OF TWILIGHT

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When the fire is both illuminated and shadowed

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within who is Ahriman.

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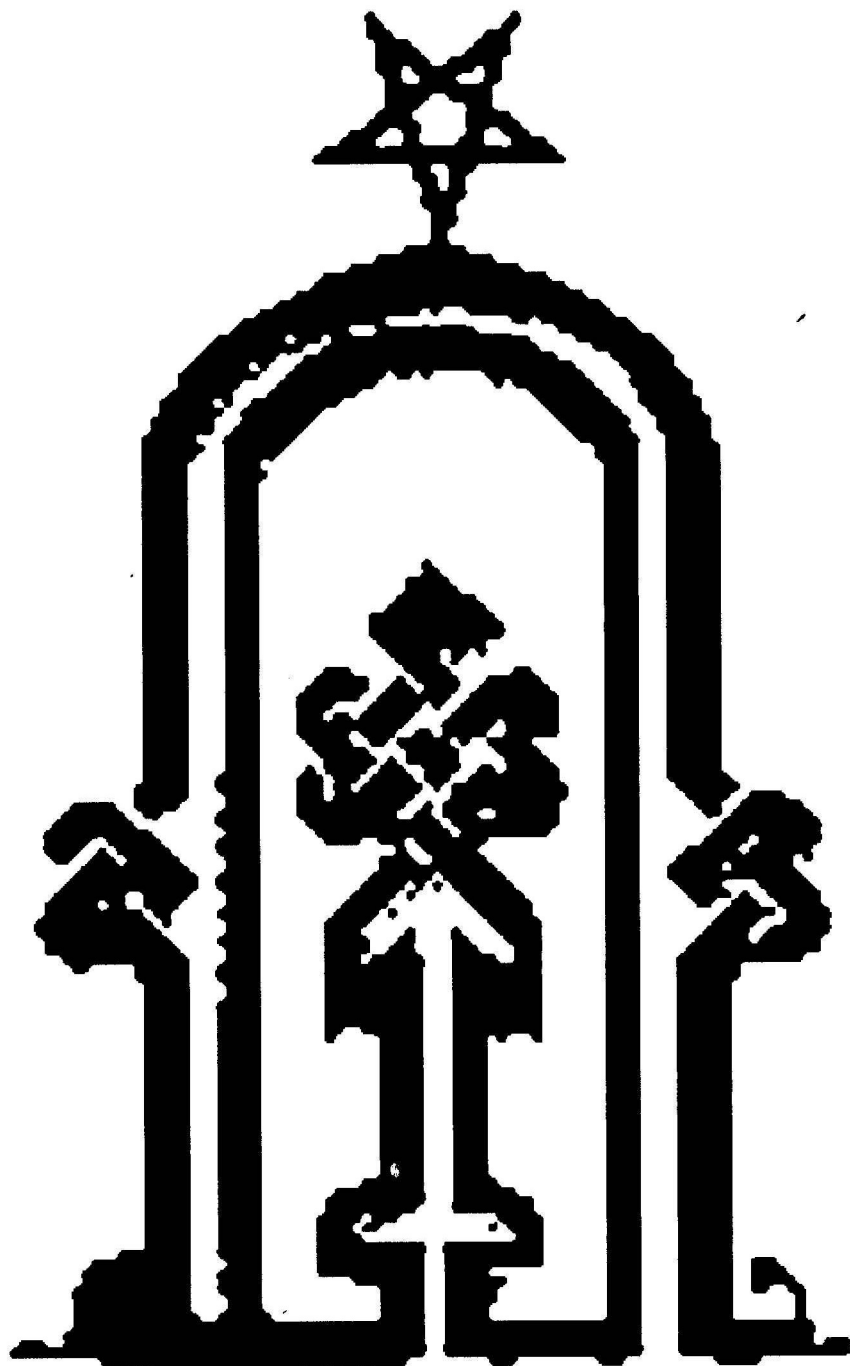
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We worship Aeshma within, rebellion and strength to the cunning, who is the bearer of the bloody mace, who furthers by conquering what he will, the unholy as the ritual lord. Him do we worship within, thou fiery spirit. Hail unto the Immortals of Druj, thou serpent spirits, who adores Ahriman, who brought the Fire of Spirit to this world of flesh and spirit.

Hail thou Unholy Ritual Spirit, as the energetic, and the swift, the strong, the daring hero, who comes back from all battles a conqueror, who amid the Infernal Immortals sits as companion at their gathering.

For his splendor, his glory and might which comes from within...

Who sleeplessly and vigilant brings us to devour the creatures of Ahura, who has never slept in quiet since Ahriman, the Spirit of power fell and arose, who teaches us to devour Asha, who battles against the sheep of Ahura and slays them as the wolf devours the lamb, who strikes terror in his enemies, hail thou Aeshma!

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 For his splendor, glory and might...

HERE ENDS THE BOOK OF THE WORM

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DEDICATION

To those who walk upon the path of Yatukih Sorcery and who have awakened to dregvantem. I would like to thank the Priesthood of the Adversary in The Order of Phosphorus, the Luciferian brother and sisterhood who never cease to inspire and challenge upon the path. Jason Piorot, Jayson Barker, Thomas McDonald, Brison Scott...

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