



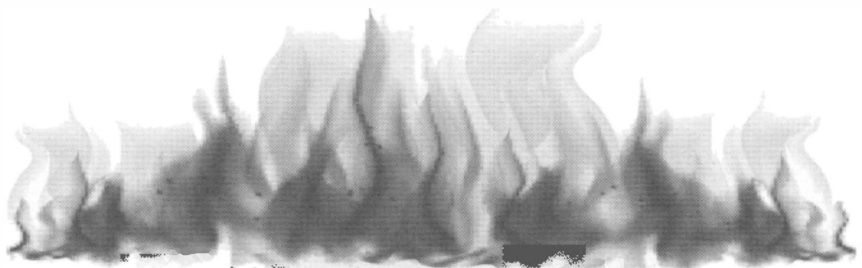
The Infernal Path



Alexander W. Drag

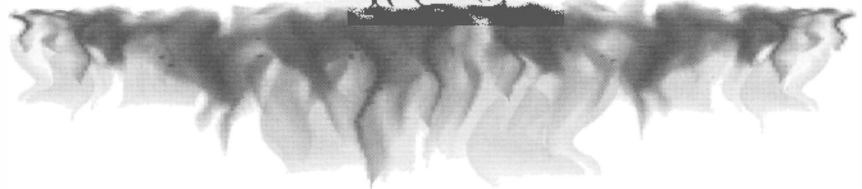


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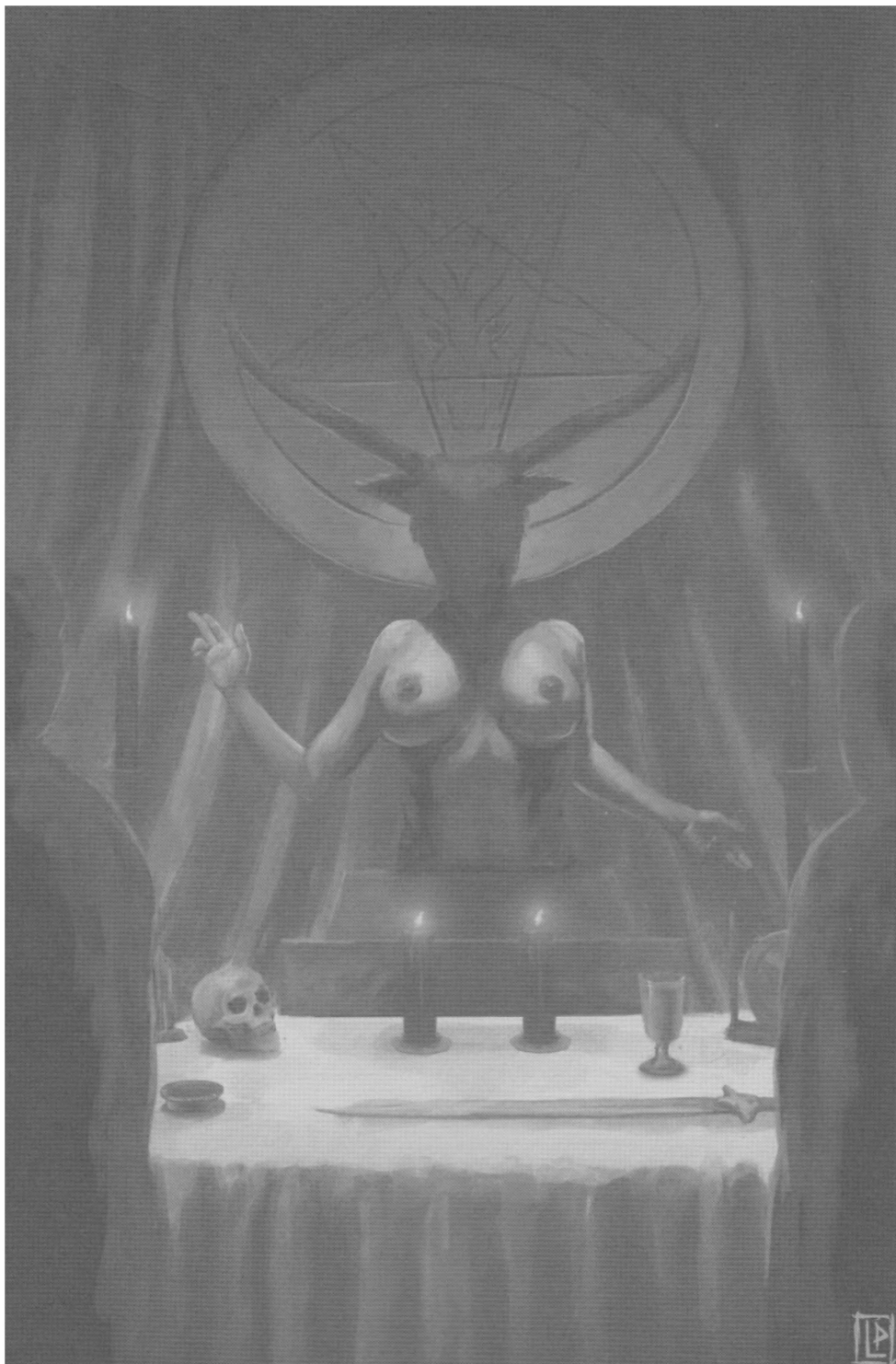


As they make war upon the Holy one,
sending forth their delusion upon men,
and upon everything that is upon the earth,
the Lord in His compassion is called
to witness, and the Lord will be known
for His understanding,
for He is righteous, and He will be glorified.

- A. Crowley



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By A.W. Dray
With Art by Lucas Pandolfelli







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As Black Magicians, we do not follow blindly into the lies led by masters and priests representing the authority and power of some all powerful deity incarnate in their own flesh. We know that true freedom comes from validating and enhancing the realities of our choice through a process of self-realization and self-experience. No human man or woman shall be sold what he or she can live. We forever seek the emancipation of our awareness and the free movement of our ability to perceive in accordance with a set of truths that we have experienced for ourselves not inherited from remote others. These truths are not the truths of the individuals as they have no basis whatsoever in the consensual agreements of the ordinary world. They are fundamental assertions based off of what we have come to believe energetic truths. These truths are based off of the experience of sorcerers throughout the ages and have been validated by the individual in a way that transcends the ordinary human capacities of the average human. No sorcerer is ever asked to approach at his practices and paradigms as a matter of faith. We simply postulate the experiential truths uncovered by our predecessors and finally when these sorcery truths have become known to us, we then proceed having established true knowledge as a new sorcery fact.

These qualities are what separate the black magician, Satanist or otherwise from the magician of the right hand path and their kind. It

no way to substitute another; no thought in the know the abstract. The mind will bounce back and forth from polarity to polarity, but the energies we accumulate are self sustaining and will allow us to see will hence on a ,oscillating as a sorcerer is defined as an ordinary person who has succeeded a fundamental transcendence of their alchemical condition as a human being. Whether this is through the Arts of magic, a symbolic definition of the self makes no difference in the methods of the two great polarities perpetually p y r the other to bring the harmonics so that once a true shift has been realized a genuine, new and palpable energy will accumulate and the overbearing of the abstract possibilities will arise.

When a sorcerer truly attains the level of self will they begin to develop the genuine ability to find us their will to new ways previously unknown. For the sorcerer, props that they once depend on are far less important, what once needed to be done through ceremony almost be imagined with own focus method. This is a great part of the magician's shadow. The beginner shall have mastered the finer applications of ceremony and the Black Adept further develops this mastery until they can literally boil down the ritual intent into precise images in the mind and having a specific ritual component they sync with their shadow self and extend their will in the field.

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those dark sisters and brothers who tread this way after me.

Black magic and the Left Hand Path are misunderstood by so many, particularly those quick to identify themselves as belonging to this orientation and it is for this reason that we should start out with the fundamental core concepts on which the entire edifice of our infernal structure is based. There are those who came before us and each of these contributed to what we know now. I shall gloss over many names and developments, choosing to only focus on these as they are immediately relative to the ~~Stibant~~ path, but I do advise the Black Adept to make a determined and in depth study of the history of the diabolic way and its most important contributors.

My early education in the realm of the occult began as is typical of most seekers beginning on their path. I sought out whatever I could pertaining to the mysteries of sorcery and first digested that which was most readily available. Very early on I obtained The Satanic Bible by Anton Szandor LaVey as well as the works of Aleister Crowley, Dione Fortune and Israel Regardie. At this time it was difficult to procure occult material, which made the attraction and fascination all the more powerful. I began frequenting those strange dark shops which carried the more obscure titles and within a few years time I had developed what I like to think of as a sound basic understanding of magic. Not wanting to fall into the category of “armchair

magician," and I went out in the streets with my Enochian tools and studiously recording all that I saw and heard as well as the words of the priest. In 1992 I was introduced to a Priest of Set III from the Temple of Set while perusing through the most recent Chaos magick books in the rare Mecca Child located in NYC. My new acquaintance and I quickly became entrenched in our incessant, insatiable quest and found ourselves unable to pull away from the intellectual gnosis we were experiencing.

It was truly an exchange of acts and energy and we decided to spend the rest of the evening continuing our engagement over food and coffee at a diner in the city. This was truly my first exposure to the Left Hand Path and I was fortunate enough to have been introduced to it by a very talented and experienced Black magician belonging to one of the most developed and active Left Hand Path orders in history.

While I eventually became immersed in the various practices of the Temple of Set, I always considered myself as a true Satanist and approached everything I did from this perspective. I formed a strong friendship with a young man in 1997 and he eventually invited me to participate in a group of workings conducted by the Temple of Set Pylon that my priest friend had dedicated to running with a few other people. I was won over for a new copier to the Left Hand Path, but I was a disciplined and experienced around and through of a beginner level magical practice firm

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through the mid to late 1990's was so extremely different than it is today, but I venture to say that the internet and online communication is more than a bit responsible for turning what could once have been a shadowy labyrinth of magical discovery for the aspiring sorcerer and transforming it into a virtual wasteland of endless message board meaninglessness and incessant overexposure via instantaneous access to any seemingly creative occult stimulus imaginable. Black Magic is simply not a discipline that supports the prevalent habits of instant gratification and social sloppiness. As a sorcerer you will never acquire true power by becoming an online magical "personality." of the Secret Life of a Satanist by Blanche Barton, Anton LaVey explains;

"There's great power in doing something that, at that moment in time, there is probably no one else in the world doing. If you listen to a piece of music that everyone was humming once, but which has been neglected over the years, your doing something unique, gaining energy from that 'lost' song. That's the power of exclusivity. When you do something that few others even think of doing, you shine forth like a beacon. If there are forces which can carry out your bidding, you would attract their attention, and sympathy, through your uniqueness."

There is untold wisdom in this advice said the founder of Satanism and every sincere Magician would do well to really think about what LaVey is saying here. The world has changed dramatically over the last few decades, but there are still dark in between places saturated with the power of magic that are very much accessible to the thldgobcedwitch and warlock. The way to this power of Black Magic has become ever more hidden than it once was; becoming intensely fdtpcadand even though the grottos, pylons and covens of the past no longer tuialsud as they did I still believe that small group loydrd working is possible if done correctly and kept in the shadow places thaedit should. While working with a group of Black Magicians is in no way the most mThimMi part of soueerl the uothdhrdnight, gi simply want to hdrrihi nostalgia for the "back dpthe day" of those amazing times in the elaborate ritual chambers, basements and lairs of nandfellow Left Hand Path Adepts and simply encourage those fairly new to the dark side of sorcery. Simply refuse Myamail close associates and write hand inked letters on special parchment instead. Cancel your cable in favor of an old DVD/VCR player and only use all this amazing ebpiansinfwd where thSalwkconsistent with the odnmnmodsud srd your hebmtnd and betterment. Take the Doktor's wisdom and turn away from the easy way of the internet occult chat rooms and the online covens and eWac inward, for this is where the Left hand Path begins.



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dominant religion in the k eastern world, magic itself tended to be viewed as more of a neutral force which could be beckoned and manipulated according to the desire of the practitioner. Thus ethsdiu was seen as neither white nor black, but defined by how the sorcerer used it. Generally speaking, dark forces were petitioned for workings of a dark nature and the lighter forces were used for works seen as beneficial to efgand good. However, this was not always the case as one's primary deities were often asked for a wide range of personal favors that could be considered evil from the standpoint of a modern white light view. No matter what the specific cultural differences were, eventually black magic came to be thought of in terms of evil and selfishness and white magic t terms of eSifur iaeotygdur and good.

The term Left Hand Path is thought to originate in the odpsa Buddhist schools. It is associated with the Vama Marga, or Left Path as in pertains to scthiur sex magic of a dark, feminine nature with emphasis on the exploration of the perverse t attaining altered states and magical powers. i Michael Aquino's Black Magic he explains;

"The terms TLeftgHand Path" (LHP) and URightR Hand Path" (RHP) are used in different and often incompatible ways by various occultists. Reportedly the terms originated in Tantrism, a school of Mahayna Buddhism in northern India which taught that Buddhahood can be realized through various theurgic practices. For mantra and mudra ceremonies tsf female was positioned to the

right of the male; for erotic rites she was positioned to the left. Theosophy's H.P. Blavatsky felt sex-magic to be immoral and perverse, so she subsequently employed the term "LHP" to characterize the magical systems she didn't like, and the term "RHP" to characterize the ones she did, i.e. Theosophy. Post-Blavatsky the terms have been expanded through popular usage to refer generally to what the Temple of Set defines as White Magic (RHP) and Black Magic (LHP).

Most popular-occult organizations, to be sure, use the two terms simply to identify their moral biases. All they consider "good" is RHP, and what they consider "evil" is LHP. After Aleister Crowley left the Golden Dawn, he portrayed it as a "Black Lodge" and his own A.'.A.'. as the "Great White Brotherhood"; while on the other side of the fence W.B. Yeats and other G.'.D.'. leaders considered Crowley to be the Black Magician.

To further complicate the matter, there have been some deliberately criminal "Satanic" organizations which have avowedly followed the LHP as defined by those who consider it synonymous with degenerate and destructive practices. Such episodes have of course served to reinforce the conventional religious image of Satanism and Black Magic as nefarious practices.

So enduring was this stereotype that the Church of Satan found it very difficult to break free from it during the entire decade of its existence. All sorts of creeps, crackpots, criminals, and cranks

pounded on the door of the Church, assuming that it would excuse and encourage whatever social shortcomings they embraced. The Temple of Set has generally avoided this problem, mostly through careful admissions screening, but also because "Satan" is popularly associated with "evil" while "Set" is largely unknown outside of Egyptological circles."

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adherents of the Left Hand Path ; I simply feel that there is more than ample logical justification for classifying it as a branch of the way.

Again from *Black Magic* by Michael Aquino, we have an definition of the Left Hand Path (LHP) as understood by the Temple of Set;

"The Temple of Set's LHP orientation was noted above, a function of its definition of Black Magic. No moral or ethical stances are implied by the terms LHP and RHP per se, since they refer to techniques and systems rather than to the ends to which they are applied. As defined within the Temple of Set:

The Left-Hand Path (LHP) involves the conscious attempt to preserve and strengthen one's isolate, psychocentric existence against the OU while creating, apprehending, comprehending, and influencing a varying number of SUs.

The Right-Hand Path (RHP) involves the intentional effort to dissolve or merge the self into the OU.

To the Setian the LHP is neither "good" nor "evil"; it is merely an avenue towards knowledge and power. While he may consider the RHP fruitless and/or deceptive, he likewise forbears to pronounce moral judgments concerning it. Indeed, some of the Temple's most valuable information comes from individuals and institutions who are/were thoroughly convinced that they are/were treading the RHP. Followers of the RHP are those whose

This st" entail developing physical, mental, emotional or artistic sapainilitiei" far beyond what would normally ov considered their natural limitation in the ordinary world. s piithspo" thv e extra-ordinary dirdii" lead lha" ibevaeai" into a state by" existence where non-ordinary perception and activity begin to dominate oaaale" activity within the objective universe (OU) anf" force them to eventually experience a merging v vt v v with that brininfa" of opyiatavaie" This is anoe mark of the Black Adept and signifies one who had succeeded in comprehending the Left Hand Path and following it absoluely.

The conscious attempt to preserve ti" strengthen one's individual existence while "creating, apprehending, sb.beeadaTl p" and influencing" a multitude by"ecitttpva" sanrie" ith aiit" that the sorcerer is engaged in handling eadr" a if it were a multifaceted prism where they seek to dominate and fully ti r y each facet as both creator and explorer. eosi" sonveptual assertion led to olr7 point where t first indnsga" inclinam to link the dark sorcery of ip" ancient Toltec shamans and the idea of oa" "assemblage point" with the essential philosophy and ri" of pa" Left Hand Path. I have however gone into great rao" concerning this relationship in my other works and will not do so here. My beiaithn" concern is in primarily define oa" Left faee Path in the most bragmatis" terms pbsible in ander to give the initiate conseai e guidance and workable concepts that easily apply to their avaa" day activity. One st" say that they are a follower

masses, but one cannot attain power by simply rejecting the world of ordinary human affairs while still immersed in the modern comforts and social arena that they are supposedly against to begin with. Action is necessary at this point, and the sorcerer knows that the greatest potency is to be achieved through starting with the smallest of sustained and tyutagwiacts of change within one's own psyche. At first these willed changes should have the sole purpose of disrupting the ingrained neurological/energy patterns within the mind and self, extending outward into one's behavior and eventually to acts of calculated self domination.

Begin listing those thoughts within which set one apart from others. The beginning of Left Hand Path consciousness begins with the denial of human dependence on an eternal, unchanging and omnipotent deity or greater stabilizing force in the universe, in favor of a view that embraces the isolation and perfecting of the sorcerer's consciousness through increasing levels of mastery. Begin living these beliefs. If you find yourself weakened and drained by the associations and social obligations you keep, sever these ties one by one through starving them of your attention and time. This is a very good start as this path hits above all other material considerations require personal solitude and ample time for its dark pursuits. The fact is that our social world is held up by our social obligations, which take our time and drain us of the extra energy we need to be what we desire; perfected Black Magicians.

association and worldly comfort in one defiant act as this will undoubtedly cause such an upheaval in one's life that progress will only be attainable if there is a substantial base from which to leap into the anonymity of the sorcerer's world. Let's boil this down to basics; if you have very little to begin with and are relatively unhappy with that which you have, using this rejection of your current situation as a form of escapism will serve to hasten your destruction rather than add to your empowerment. You need to begin with something, no matter how small and walking out on one's obligations and current status as a person in pursuit of some ill-defined sorcery goal will not get you where you seek to go. Dreaming and doing go hand in hand for the Black Magician and are dependent on each other for the final step of manifesting the sorcerer's will on the material plane. The art of the Black Magician is to take a very honest look at their current life situation and accurately assess where their strengths and weaknesses lie. One must first identify where they should be expending their vital energy through selective emphasis and what people, situation and things they should deprive of this power.

Some will argue that they are ready or have already forsaken the "mundane" world of ordinary human affairs. Others will believe this to be an ultimately easy task because they are already set apart and consider themselves "anti-people" however no matter how far along one might believe they are in the pursuit of this separation, a continual self assessment and

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dream lucidity. What I am essentially doing here is simply elaborating on Grant's technique by illustrating that the sigilized object of desire should be formulated around the primary desire to dream lucidly and not simply representing any random desire or sorcery goal.

Most Black Magicians who are committed to becoming expert dreamers have enough drive and desire to energize and work with a sigil in this way. This is not to say that the technique will not work with a sigil representing another objective, but I will venture to say that the resulting dream states may be more difficult to control and dominated by the naturally inherent properties of the sigil used. I would recommend trying multiple variations of the basic formula which Grant goes on to provide.

“Briefly, the formula has three stages:

- *Karezza, or unculminating sexual activity, with visualization of the Sigil until sleep supervenes.*
- *Sexual congress in the dream-state with the Shadow-woman evoked by Stage I. The Sigil should appear automatically at this second stage; if it does not, the practice must be repeated at another time. If it does, then the desired result will reify in Stage.*
- *After awakening (i.e. in the mundane world of everyday phenomena).*

A word of explanation is, perhaps, necessary concerning the term Karezza as used in the present context. Retention of semen is a concept of central importance in certain Tantric practices, the idea

being that the bindu (seed) then breeds astrally, not physically. In other words, an entity of some sort is brought to birth at astral levels of consciousness. This, and analogous techniques, have given rise to the impression -- quite erroneous -- that celibacy is a sine qua non of magical success; but such celibacy is of a purely local character and confined to the physical plane, or waking state, alone. Celibacy, as commonly understood, is therefore a meaningless parody or travesty of the true formula."

It seems that in this particular operation, Grant emphasizes the role of the Shadow-woman, or succubae. My natural conclusion regarding this is that the initial energetic charge built up by the practice of Karezza and then transferred to the sigil gives excitation and vitality to the sorcerer's dreaming emissary, who will then proceed to energetically seek to establish a much stronger dreaming connection with the sorcerer as was originally intended in the creation of the sigil. The sexual congress with this inorganic being is in all actuality an energetic bonding of the Black Magician's dream double with the dark energy that emanates from the shadow's world and eventually through practice and regular intercourse, one will only need visualize the dreaming sigil before falling into sleep in order to illicit immediate congress with the emissary. I will reiterate here that this operation as it relates to Karezza is really not a necessary consideration for the female sorcerer engaging in dreaming practices. Dreaming in itself is a completely separate discipline for the female and they

almost always tend to not need the “props” that we males need to rely on for any degree of progress. The perceptual sex of the succubae is irrelevant and will of course be determined by one’s sexual leanings.

Following Grant’s short outline of this system for dream control he goes on to a vital explanation of the differences between the magical practice of Karezza, the retention of physical semen in the body of the male sorcerer and the act of celibacy. He states that celibacy as understood in the profane sense is meaningless in relation to the true magical formula. Here, what is meant is that the act of sexual celibacy as a permanent feature of the Black Magician’s sorcery practice is unnecessary in order for magical progress and attainment to occur, however I must add that there are truly few drawbacks in the choice of celibacy for any practitioner whose interests and activities reside outside the realms of sex sorcery. For the Black Magician, celibacy is not seen as a blasphemy as it is by many a Thelemite. Instead it is viewed as a severe and demanding path chosen by the very few who can truly benefit from the rare gifts it can bestow to its adherents. For the Black Magician, utilizing the sorcery practices of Karezza while also walking the path of sexual celibacy inevitably results in the attainment of power at a level difficult to describe and a state of existence that could be quite undesirable to some. Also, we must consider what the sorcerer Don Juan had to say to Carlos Castaneda regarding celibacy as the optimum way to acquire and store enough

personal energy to successfully engage in dreaming. Personally, I believe that Castaneda was “handled” by his teacher in a very specific way catering to his own personal strengths and weaknesses, and that one’s level of sexual energy as it relates to dreaming is not an all or nothing affair (*see Dreaming the Labyrinth of Penumbra*). I have personally maintained extremely long periods of celibacy, devoting all my energy towards dream sorcery only to finally achieve my desired results after giving in and indulging myself in sexual relations. This is a perfect example of etheric tensions being built up through my concentrated will and intent to eventually become energized by the culmination of a sexual act then forgetting of the original goal.

The retention of semen as the physical inevitability of the practice of Karezza can be handled in primarily two ways. It may be retained indefinitely and naturally released by the body through non-sexual processes such as regular urination, or it may be ritually consumed during sexual sorcery practices or utilized to anoint sigilized talismans or energetically feed servitors. The expenditure of physical semen during a naturally occurring nocturnal emission should not be considered a loss of energy or power, but simply as the body’s natural reaction to a practice that essentially interferes with the body’s routine functioning. The most important thing to keep in mind is that semen should not be expended carelessly during the ongoing course of magical operations. How long semen is retained and in what manner it is finally released will of course

be determined by the nature of the operation in question. I should also here briefly mention the magical properties and potential use of the pre-ejaculatory fluid that will accumulate during the utilization of Karezza and in states of high sexual arousal. From a Black Magical perspective this substance is a very desirable result of the energy built up during intense sexual agitation. It should be used in dream sorcery to anoint the Ajna energy center as well as any other chakra point on the physical body corresponding to the nature of the sorcery operation engaged in. This clear substance is the true elixir vitae of sexual shadow sorcery and due to its energetic potency it can be most effectively used in works of vampiric domination where the Black Magician anoints their chosen sexual partner on certain points over their body before engaging in vampiric sexual intercourse. This will essentially “pin” down the victim and make the resulting energy transfer easier to achieve. Of course, in this technique, the sorcerer will copulate with the victim until they have been exhausted of all the available pranic force. After the operation the sorcerer must then retreat to a quiet place in order to properly circulate and effectively store the energetic gains they have made. The consumption of this fluid by the sorcerer in conjunction with a proper diet and regular physical activity will have a tendency to harden and keep the body young while also sharpening the senses.

Over time the practice of Karezza will have the over-arching effect of encapsulating the Black

Magician within a bio-energetic field initiated by their own non-human intent. This self-created shell develops a sustaining force that becomes impregnable by random and unwanted influences stemming from the entropic forces of ordinary consensual reality. The metaphysical formula of Left Hand Path sex magic directly coincides with the formula 89 of the Black School of Magic. It is a turning away from the distorted evolutionary path of the modern human being in favor of the assertion of the individual sorcerer's own creative will in the cosmos. The Black Magician takes those major elements of their implied predestination as physical human beings on this planet and masters each one on a path leading away from their absorption and destruction. This is the true and sublime meaning of the inverted pentagram as the primary and dominant seal of the way of the Black Adept.

This way of inversion sometimes termed "the Backwards Way," is the beginning of the transmogrification of the total consciousness and energy shape of the individual. Accumulated sexual energy should be circulated throughout the physical body by means of breathing and visualization. Our essential energies reside in those places within us where we have placed some kind of emphasis, and energetic imbalances will almost always manifest as physical imperfections and disease of mind and body. But, as the sorcerer knows through experience, there is the wider field that we must consider in the experiential existence of the sorcerer's energy body typically described as the luminous egg like

structure which envelopes us and extends outward a few feet from the physical self. Energy can neither be created nor destroyed, but as all sorcerers know it can indeed be transferred and transformed.

The initial boost in one's overall energy through the build up of sexual energy during karezza will act as a catalyst and cause an immediate shift in the assemblage point. This shift will then typically be accompanied by an increase in magical ability, enhanced sensory perception and greater capability in the realms of dreaming and vampiric energy gathering techniques. The one consistent ability I have noticed increase is that of basic visualization. This seems to be true no matter where I have decided to direct an increase in energy, as if the buildup of sexual energy derived from Karezza overflows the power zones of the body and amplifies their natural functioning. In the chakra zone of Ajna, enhanced visualization seems to be the result. I recommend keeping a sorcery journal specifically devoted to the practice of this form of sexual magic, placing particular emphasis on these greater and more subtle changes as one's energy increases.

Let the aspirant experiment and create, but also let there always be the unbending and primary intent needed to stabilize the force of this practice. Without the sobriety of a true Black Magician energetic imbalances will inevitably occur and the sorcerer will believe themselves to have "achieved" their goal purely as a result of

the residual powers. As a kind of magical base line, one should choose to emphasize their basic physical self and their physical health thereby devising the most optimum ways to channel this refined sexual energy throughout the body and effectively slowing down and eventually reversing the entropy of physical ageing. Once again, without health and longevity, the Black Magician will not become capable of permanently fortifying themselves in opposition to the deleterious effects of objective existence and the material plane.

Celibacy in conjunction with the practice of Karezza is a fundamental formula for success in all black magical endeavors and it is also an excellent way for the beginner in black sex magic to introduce themselves to the eventual complexities of Left Hand Path sexual sorcery. It offers a stable platform to leap into other practices and is subsequently just as stable on the return journey. The key to the regular application of Karezza is to turn away from sexual interest immediately after its practice and begin to engage in other non-sexually related activities. If Karezza begins to engender sexual obsessions that lead to compulsive behavior of any kind, then it should be ended. This is not to say that the sorcerer should not be as creative as they wish when engaging in its practice. As long as the practice itself does not become its own addiction one may explore as many avenues of black magical perversity as they see fit, understanding that true titillation and arousal is a veritable art and to achieve this yet deny one's

self the immediate reward of physical ecstasy in favor of abstract goals is something only the very few will accomplish.

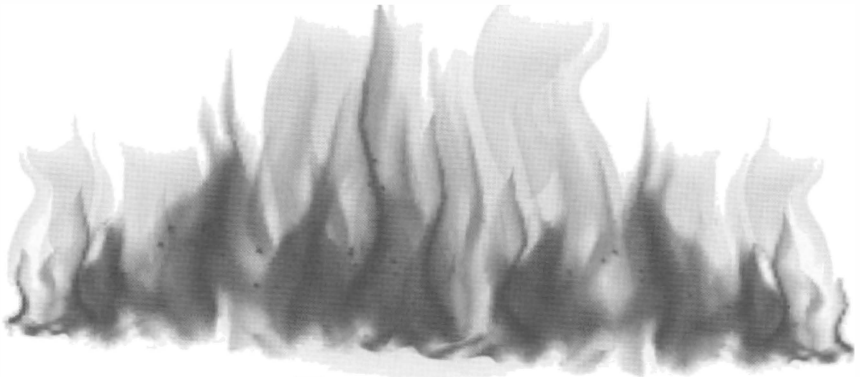
As one realigns themselves energetically with the energetic currents of opposition they will necessarily need to bolster themselves with the naturally occurring cycles of the universe, giving themselves the advantage of a kind of routine whereby they will align their own sorcery intent with the phases of the moon and eventually with the traditional yearly Sabbats of the Witches. When starting a cycle of Karezza, the Black Adept shall begin by engaging in the ritual practice as the moon is on the increase. These rites can be accompanied by other ceremonial work and infernal lunar adoration. No orgasmic climax should be permitted as the moon waxes to full, but instead all one's accumulated pranic force should be circulated and distributed evenly throughout the body's power zones and directed at the strengthening of the dream double and towards any other sorcery objective. Final orgasmic release should only occur on the night of the full moon and within a ceremonial context, directing all force towards the abstract directives. After the night of the full moon, as the moon now wanes, no sexual activity or practice should be engaged in at all. This includes sexually stimulating forms of entertainment. During the dark lunar phases formula 89 should be regarded in its strictest sense and the denial of sexual arousal and pleasure should be the rule. This dark cycle should once again be followed by the waxing phase of karezza practice

and the buildup of extreme sexual tensions. It should be noted here that one's practices can certainly be done with a partner of whatever sexual persuasion as long as physical orgasm is denied. Obviously vampiric sexual sorcery requires this and this form of engagement can be enacted at regular intervals throughout the various waxing cycles. After the Black Adept has achieved a level of competency with the lunar cycles and have aligned themselves competently, then they may begin to consider the yearly Sabbats as these times relate to our dark doctrine.

Sexual release for the sole purpose of pleasure and bodily excitation should take place specifically on nine nights of the yearly cycle. These occasions should be well planned debaucheries devoted to the dark powers, self deification and unrestrained lust. They should resemble the traditional witches' Sabbath and may even center on the work of a traditional satanic coven and the strengthening of that coven's chosen dark egregore. Four main Sabbats should be observed on Samhain or the night of October 31st and into the darkness of November 1st, on Candlemass which is the night of February 1st into the darkness of March 1st, again on Walpurgis which is the night of April 30th and finally on Lammas which is on the night of July 31st. These ceremonial revelries may be structured in any way that excites and stimulates and they are best conducted in privacy and isolation away from the judging and prying eyes of the herd. The complete exhaustion of the

senses is the objective of these events, devoted ultimately to personal pleasure and the glorification of darkness over that of light. Multiple participants are recommended as are all the trappings of a good Saturnalia celebration.

The four lesser revelries should take place on the night of December 22nd, March 22nd, June 22nd and September 22nd. These minor Sabbats correspond roughly with the estbats of the yearly cycle and should more properly be devoted to lesser celebrations and works of dark sorcery. These are ideal times for personal or group workings of a wholly materialistic nature perhaps followed by celebrations of the flesh and senses. The abstract sorcery objective here is both the experience of extreme forms of indulgence and the nurturing on non-ordinary appetites as well as the energetic clearing out of one's energetic tensions that have built up through the use of the dark formulas throughout the yearly lunar phases. The last night of ecstasy should be on the night of one's day of birth. I have adopted Anton LaVey's assertion that one's birthday is the most important high holiday of the year as is in keeping with the self-centric nature of the Left Hand Path in general. I personally set aside this day for enjoyments of a strictly personal nature followed by a night of carnal realization all devoted towards mine own self as an expression of willed self creation. This is a night to indulge and revel in one's achievements. All of these festivities can be specifically planned with regard to personal taste but once they pass, the Black Magician should immediately resume their regular cycle of Karezza without deviation. Only in this way will true success with this method be experienced.



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