

The Four Angels of Prostitution

These workings were designed for the Open Project in April 2016

This series of workings is centered on Lilith, Naamah, Agrat bat Mahlat, and Eisheth Zenunim - demon-goddesses of sacred prostitution - their sexual gnosis, and their initiatory role on the path of the Qliphoth. Their purpose is to introduce the practitioner to the archetype of the Dark Feminine as it is revealed through the gnosis of Lilith and her demonic sisters and show how sacred sexuality can be used in a practical way on the path of the Nightside. The workings involve the use of blood and sexual fluids, therefore they are not suitable for the audience under 18 years of age.

The Four Angels of Prostitution is a title attributed in the Qabalistic lore to Lilith, Naamah, Agrat bat Mahlat, and Eisheth Zenunim. They are described as succubi, demonic entities inciting erotic dreams and stealing semen from sleeping men for the purpose of breeding demons and evil spirits. They all are also believed to be partners of Samael, the Prince of Darkness and the ruler of the Qliphoth - the Kingdom of Shells. They reside on the border of dreaming and waking, at the gate between the physical world of manifestation and the astral plane, where they introduce the traveler of the Nightside into mysteries of their sexual gnosis, and it is through this interpretation that they are approached in this work.

All four goddesses, however, have many masks and manifestations that can be worked with, and from a broader perspective, their teachings embrace much more than just sexual gnosis. Lilith herself is not merely a succubus, but the powerful Queen of the Qliphoth ruling all the Shells of *Sitra Ahra*, and her masks and incarnations are countless, from the Serpent in the Garden of Eden to the embodiment of death itself. Therefore, it would be wrong to assume that by knowing one of these masks we already know her as a goddess. Her gnosis is complex, and in this project we will only work with one of her many manifestations. The other three goddesses described as "angels of prostitution" have other masks as well and can be encountered throughout the whole Dark Tree (e.g. Eisheth Zenunim is met both in the realm of Gamaliel and Satariel), but their nature is less complex, and they are often viewed as forms of Lilith, rather than beings in their own right. In these workings we will approach them as both "masks of Lilith," who is viewed as the binding god-form of the whole project (personification of the Dark Goddess), and separate initiatory forces, each of them representing a different aspect of sexual gnosis. By the term "Dark Goddess" we will refer here to the feminine current of the Qliphoth that in the work of the Temple is embodied by Lilith, who rules the whole Dark Tree together with Samael/Lucifer, both acting as the leading initiatory forces on the Path of the Dragon.

Within the "angels of prostitution" paradigm, all four goddesses are viewed as sisters and manifestations of the Dark Goddess. The whole kingdom of the Qliphoth in this sense constitutes the body of the Dark Goddess, with Lilith/Malkuth being her vulva, Gamaliel her womb, and the tunnel of Thantifaxath the passage between them. There we encounter the Four Angels. Naamah greets the traveler at the gate to the Qliphoth, opening the passage to the astral garden of Gamaliel and initiating the path of sacred sexuality. Agrat leads us through the tunnel of Thantifaxath into the body of the Dark Goddess. She is called the Roof Dancer, because she resides on the border of the worlds - physical and astral, sleeping and waking, conscious and unconscious - helping the traveler to pass through the gate and enter *Sitra Ahra*. Eisheth Zenunim completes the passage, letting the traveler drink the blood of the Dark Goddess, "the wine of the Sabbat," from her unholy grail, which poisons the mundane senses and opens consciousness for the experience of the Other Side. Finally, Lilith is viewed in this paradigm as the embodiment of the Dark Goddess and the presiding force of the whole process. All these initiations occur through sexual gnosis, as sex is the most natural way to approach the current of the Dark Feminine.

Sex is both life and death, creation and destruction. At the moment of orgasm all conscious processes are suspended and we experience a sense of void, which is a gateway through which we can travel to other worlds and dimensions and through which gods and spirits descend from higher planes to commune with us. This is the gate of Naamah and the passage to *Sitra Ahra*. This is also how we will work here - by using orgasm as a vehicle of transcendence and sexual energy as a force of creation and inner transformation. This work will be combined with directing the inner Serpent Force/Kundalini towards a personal goal that is left to the choice of each practitioner. It is recommended to use the 7 chakra system (Muladhara, Svadisthana, Manipura, Anahata, Visuddha, Ajna, Sahasrara) in this work. It is good if you are already familiar with this system, but if you are not, you will easily find all the necessary information online. Sexual energy is mostly focused within the lower chakras, and in our system these are: the root chakra, the sexual chakra, and the solar plexus. Pushed through the threshold separating Manipura from Anahata, this energy becomes sublimated and directed towards higher goals, activating and awakening the chakras that are associated with psychic and spiritual faculties. Here we will also work with the three lower chakras, eventually pushing the energy towards the Third Eye, which on the Path of the Dragon represents the center of awakened consciousness. For this purpose, we will use Qliphothic symbolism and the energies of the Four Angels of Prostitution. Detailed instructions for this work are provided in descriptions of particular workings, which together constitute one greater magical operation.

Before the workings

It is recommended to perform the workings on six days in a row, at any hour of the evening/night. Prepare your ritual space/room/temple in the way you feel it is suitable for this work. On your altar you should place the tools that will be used in the workings, but you may also put statues, images and/or other objects representing Lilith and her three sisters.

For the workings you will need the following items:

- **The four sigils of the goddesses** (They should be printed or drawn on paper or another material of your choice. It is recommended to draw them in black on a red background or in red on black. Make them big enough to gaze into comfortably, without straining your eyes.)
- **Four red candles** (One big candle for Lilith and three small for her sisters - you can also write or carve their names on the candles.)
- Strong, aromatic incense (Dragon's Blood, Opium, Sandalwood, etc.)
- **Chalice filled with the Sacrament** (Preferably, this should be red wine representing the lunar blood of the Dark Goddess, but if you cannot drink alcohol, feel free to replace it with another drink of red color and rich taste.)
- **A tool to draw blood** (This can be a dagger, knife, razor, lancet, etc., and it is enough to draw a few drops only, no larger amounts are needed. Blood of the practitioner is a vital component of this work, as it opens inner gateways within your consciousness and serves as a symbolic act of self-sacrifice, leaving place for initiation and transformation. Female practitioners are welcome to use their menstrual blood for these workings.)
- **Personal statement of Will** that will be used as a focal point of the project. Think of something you desire and would like to manifest in your life under the influence of the invoked energies. This can be something of initiatory value or a wish related to your mundane reality, not necessarily connected with your intimate life. Then take a piece of paper and describe your desire - keep it short and to the point. You can be as creative as you want in this matter, e.g. you can write your intent, make a sigil from the letters, draw a picture reflecting your desire, and so on. You can write it in blood or red ink, sign it

with your magical name, write it like a petition mentioning the names of the goddesses, etc. It is good if you have some experience in creating sigils (these procedures can be easily found online), but this is not necessary, and you can simply follow your intuition. There are many possibilities here, and you should make it as personal and meaningful as you can. When your statement of Will/desire is ready, put it on the altar, surrounded by the sigils of the four goddesses, with Lilith above it and the three other sigils on its sides and below. Throughout the particular days of the operation you will empower your desire, feeding it with your blood and sexual fluids, and thus planting the seed of your Will in the womb of the Dark Goddess. On the final day you will cut the ties that bind it to the physical world, letting it grow within the astral womb until it is ready to take shape and manifest in your life.

Entering the Path of Sacred Sexuality

All sex is magic, and for most people it is just a spark that fires up and then dies, dissipated in the ordinary reality of daily life and relationships. For magicians, sex can be a form of Lesser Black Magic in that we can use glamour, wiles and "spin" to manipulate people or have fun, or it can be truly transformative. Sex for magicians is generative. It raises consciousness and can even in theory create a magical being. It can also be dangerous, transgressive and truly Qliphothic. These workings are designed to evoke both the generative/creative strand of sex magic and the transgressive/destructive strand. Both are powerful. Both can lead to deep joy and startling gnosis. Sex magic involves sexual fluids, both releasing them and withholding them at Will. If you are not comfortable doing this, then maybe this work is not for you.

The Four Angels were considered to be angels of prostitution because they came to Adam during his 130 year separation from Eve, had sex with him, and created magical beings as a result. It was considered to be prostitution because it was "wrong." However, we know that in some ancient cultures sex work was sanctified. Sex work can heal and teach, and trade in pleasure and delight. In these magical workings, we will consider the sacredness of sex, particularly in ritual.

Begin with a ritual bath, shower, or thorough wash. Maintain a working attitude throughout. If you can, use scented oils or incense. Care for your body. Take your time. Dress in red, either in a fashion you would consider sexually provocative, or with sensuous elegance, regardless of gender. You may also work naked, with red accessories. Choose your best accessories. This is not frivolous. Again regardless of gender or sexual orientation, you are about to become a sacred prostitute.

Set up your altar as you usually would, in a place you associate with sex or use as a sacred space for your magical work. Your bed is one possibility, but you could also choose a nature place or somewhere special in your past. Put all sigils and ritual items in a place of prominence. Include one large red candle and three smaller ones. The larger one is for Lilith and the three smaller ones are for Agrat, Eisheth and Naamah. Carve their names into the candles.

Open the temple by a few personal words, as you normally do in your ritual work. Anoint all sigils with your blood, placing a few drops on the statement of your intent/desire as well. Take a few deep breaths, clear your mind, and feel the atmosphere in the temple.

Then invoke the Four Angels as follows:

**"In the name of the Dragon, and in the service of my True Self
I hail the Four Angels of Prostitution!
You who lay with Adam in the spirit of true affection and pleasure,
You who bore him wondrous creatures, born to inspire Sacred Lust in humans,
You who were the mate of Samael, and his children,
You who taught us to walk into our own darkness and find ecstasy there.
I call you by your ancient names: Lilith, Agrat, Eisheth, Naamah.**

**I call you by the masks you wear, both beautiful and terrifying: the Mother of Demons, the
Roof Dancer, the Eater of Souls, the One who Crawls Upon the Earth.
I ask for your aid in this my Sex Work.
As I rise to meet you in lust, you bend to greet me in fulfillment."**

Masturbate while focusing on the statement of your Will/desire. Attempt to delay orgasm by bringing yourself to the point of orgasm several times, and then stopping briefly, each time raising your energy up, from the root chakra to the Third Eye. This will make the orgasm more intense. At the moment of orgasm focus on your Third Eye. After orgasm, anoint the piece of paper with your desire and the sigils of the goddesses with the resulting fluids. For men, you can ejaculate straight onto them, and for women, you could use your wand or athame to take the fluids from your vagina.

Sit in a comfortable position and take the statement of your Will/desire into your hands. Let your mind show you visions associated with the pleasure you have given yourself in the names of the Four Angels. When these fade, focus gently on your sex chakra, which is about two inches below your navel. Watch it glow orange. Feel it pulse or become warm. Allow your inner smile to show on the outside.

Thank the Angels in your own words, and close the working for the day.

Invocation of Lilith

Prepare your temple/ritual space. The altar should have all the items that you used on the day before, as well as the chalice filled with red wine. Stand or sit in a comfortable position and take the sigil of Lilith into your hand or put it in front of you. The sigil was designed specifically for this project and represents the role of the goddess as the binding force of the whole work. It includes two serpents typifying Lilith and Samael as the presiding god-forms of *Sitra Ahra*, the Other Side. Its shape resembles both a chalice, which is symbolic of the consciousness of the Initiate on the path of the Qliphoth, and a heart, referring to sexual gnosis of the Dark Goddess. It embraces the entrance to the path (the vulva as the gate of Naamah), the passage/ascent (the realm of Agrat), and the sacrament/communion (the grail of Eisheth Zenunim). The eye in the center of the sigil is symbolic of the Eye of the Dragon, the center of awareness and awakened consciousness.

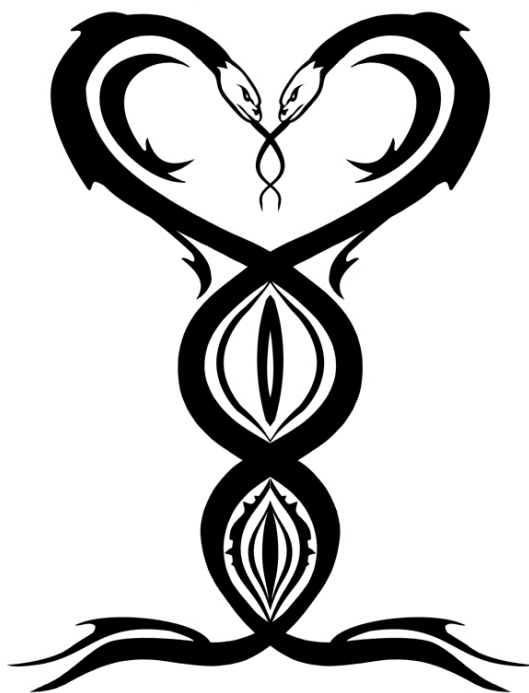
Anoint the sigil with your blood and focus all your attention on the image. Envision it glowing and pulsating with the blood red energy of Lilith. At the same time feel the presence of the other participants around you. Gaze at the sigil until you can memorize its shape. Then close your eyes and envision it within your inner mind. Think of your desire that you want to manifest through this work, and ask Lilith for guidance and assistance. For instance, you can say: "Lilith, show me what I need to do to make my desire manifest." But avoid statements such as: "Lilith, grant me fulfillment of my wish." Lilith offers guidance and inspiration, but she is not a lesser spirit that can be called to do your bidding. Feel your body being charged with the energy flowing through the sigil, vibrating and filling you with the sensual essence of her current. At the same time, feel how the atmosphere in your ritual space thickens. When you feel ready to perform the ritual, begin the following invocation:

**"First mother, I awaken you from your slumber
Lilith queen of the damned
From the cold earth arise
Oh grand seductress I have set forth the path for your arrival
Come forth
From your lips I drink the nectar of death and transformation
On this day I am no more
Let your current strengthen my spirit
Come Lilith enter this temple from beyond the veil**

**The gates of Malkuth are open
Let me possess you as you possess me
My queen of darkness, our souls shall burn with ecstasy
Together with Naamah, Eisheth, and Agrat
I arise from the ashes of old, born anew
Renich viasa avage lilith lirach!"**

After you finish the words of invocation, envision the goddess manifesting in your temple as she comes through the gates of the Nightside. She has long red hair and wears a red silky dress. In her hands she is holding a chalice, and there are two snakes coiling around her arms, their venom dripping into the chalice. Imagine the chalice exactly like the one you have on your altar. Envision that the liquid in it is her lunar blood mixed with the serpents' venom - the elixir that will poison your mundane perception and empower your astral senses, opening you to the experience of *Sitra Ahra*. Then drink the Sacrament and feel how it enflames your whole body with the burning essence of her current. Sit or lie down, close your eyes, open yourself for messages that the goddess may have for you, and let her speak to you through your inner mind. Male practitioners can visualize their union with the goddess as an act of lovemaking. Female practitioners at this point can envision themselves as the goddess - with her flaming hair, red dress, and so on. Feel free to envision what feels natural - you can be as creative as you want. You may also empower this working by entering the sexual trance, as you did on the day before, and offer your fluids to the goddess by anointing her sigil and/or her candle - listen to your intuition and do what feels right.

If you do not experience any tangible manifestation or concrete visions, simply write down all thoughts, emotions, or reflections that you may have during or after the working - Lilith may not deliver her messages directly, but she will speak to you through symbols, allegories, intuitive feelings, dreams, etc., so pay attention to all that happens also after the ritual. Write down your dreams, pay attention to things you see around you, and be mindful of her presence within your personal space, as she will be there throughout the whole operation.



The sigil of Lilith

Invocation of Naamah - Opening the Gate

From this day forward, through the invocations of Naamah, Agrat and Eisheth Zenunim, you will focus on your personal intent, using your sexual energies to empower your desire. Again, prepare your temple/ritual space for the working. Put all items on the altar. This time the chalice should be empty – on this and the two following days you will fill it with your intent mixed with your vital essence - sexual fluids and/or blood.



The sigil of Naamah

Begin this working as you did on the day before. Stand or sit in a comfortable position and put the sigil of Naamah in front of you. The sigil represents the gate of Naamah as the point of entrance to *Sitra Ahra*, the Dark Tree. It is the vulva of the Dark Goddess, which in rites of Draconian magic is seen as a cave or hole within the earth, rock, tree, lake, etc. This point of entrance exists at the crossroads of the worlds, where the mundane and the physical meet and intertwine on the border of dreaming and waking. In the sigil this concept is represented by three crescent moons, also typifying the lunar nature of the path behind the gate of Naamah.

Again, anoint the sigil with your blood, feel the presence of the other participants around you, and focus all your attention on the image. See it glow and pulsate with the blood red energy of the Dark Goddess. Gaze at it until you can memorize its shape, and then close your eyes and envision in within your inner mind. Think of your desire that you want to manifest through this project, and ask Naamah for guidance and assistance in your work. Feel her presence in your temple, and feel how your body vibrates, charged with the energy flowing through the sigil. When you feel ready to perform the ritual, begin the following invocation:

**"From beyond the shell of Nehemoth
Naamah, queen of desire, I invoke you
Enter into this temple on this night
Take of my body as the offering
In return give me life
Let me be reborn within the waters of damnation
Awaken your forbidden gnosis within me
Ignite my lust, my passions and my desires
Let me taste of your sinful fruit**

**Oh lady in red, whore of the beast, I embrace you
Initiate me in your ways, teach me all that I should know
Let us become one on this night
Open up your gates so that I may enter the Nightside
Let your presence fill this temple
Come forth Naamah!
Ic zszszs lia ziatu naamah naamah ziatu!"**

After you finish the words of invocation, envision yourself standing at the gate to *Sitra Ahra*, the gate of Naamah. Envision it as a vulva-shaped entrance to a dark cave, and see the goddess standing there as well, waiting to guide you through the gate. Visualize her as a naked woman cloaked in a red hooded cape. Her face is partially covered by the hood and you can only see her carmine lips. The entrance to the cave is surrounded by skulls and bones lying on the ground, and the whole landscape around you is dark, ominous and hostile. The cave, however, is warm and inviting, filled with aromatic incense and the metallic scent of blood, lit by dim red light. Follow the goddess into the cave, but do not venture further yet. Commune with Naamah here, at the threshold of *Sitra Ahra*. Again, you can envision this communion as sexual union, or you can visualize yourself as the goddess. At the same time, enter the sexual trance, slowly taking yourself to the point of orgasm. Breathe deeply and feel the energy flowing from your root chakra up to the head, and back to the base of the spine - again and again - continue this for as long as you can. Enjoy the pleasure of the experience and let yourself become one with the essence of the goddess. At the moment of orgasm, hold your breath and focus all your energy in the root chakra, which corresponds to Malkuth/Lilith, the realm of Naamah. Feel the energy of the goddess and all that she stands for - all that is material, rooted in this world - pleasures of the flesh and enjoyments of the world. Then release your breath, shifting your focus to the empty chalice on the altar. Fill it with your vital energy and imagine that at the same time you are filling it with your intent/desire. You can envision this energy as sparks of fire, or you can actually put some of your sexual fluids and blood into the chalice, or you can do both - this is up to you. Again, feel free to follow your intuition in this matter.

You can at this point close the working or remain for a while in meditation, reflecting on what you have seen and experienced through the union with the goddess. It is very likely that her presence will stay within your personal space after the ritual, so pay attention to how it affects your dreams, emotions, and interactions with your surroundings. Write down all that seems relevant to the work, or that which seems odd, unexpected, extraordinary in your life - these may all be manifestations of the goddess' presence.

Invocation of Agrat bat Mahlat - Passage

Begin this ritual like the previous one. Again, leave the chalice on the altar empty - you will fill it with your intent/desire during the working. Stand or sit in a comfortable position and put the sigil of Agrat in front of you. The sigil represents the passage through the gate of Naamah into the womb of the Dark Goddess in Gamaliel. The Initiate leaves the material world behind, which is symbolized by the inverted crescent, and rises through the body of the Dark Goddess to the astral plane. This ascent is represented by two dancing serpents, which typify the passage between the worlds, as well as sexual gnosis of Agrat, the Dancer.

Anoint the sigil with your blood, feel the presence of the other participants around you, and focus all your attention on the image. Again, see it glow and pulsate with the blood red energy of the Dark Goddess, the light that illuminates the tunnel of Thantifaxath. Gaze at it until you can memorize its shape, and then close your eyes and envision it within your inner mind. Think of your desire and ask Agrat for guidance and assistance in this work. Feel how your body vibrates, charged with the energy flowing through the sigil, and when you sense the goddess' presence in the temple, begin the following invocation:

**"Sata sata nometa icura icura tala eta
I invoke your presence, Agrat Bat Mahlat
Mistress of illusions, come forth
Let our souls embrace in the dance of eternity
Take me as your consort
Reveal unto me the secrets of your dark arts
Open wide the sphere of Thantifaxath
Let the energies devour me, destroy me and transform me
Mother of Asmodeus, awaken my inner succubus/incubus
Initiate me into your gnosis
Lead me into your unholy temple
Seduce me Agrat and let me ride the waves of your ecstasy
We shall become the perfect union within the darkness
Koncha tolsa demura!"**

After you finish the words of invocation, envision yourself in the cave, the same as on the previous day, but this time go further. The cave extends into a corridor leading deep into the body of the Dark Goddess, and the corridor itself is her living flesh as well. While the gate of Naamah is the vulva of the Dark Goddess, the tunnel of Thantifaxath represents the passage to her womb. It is lit by blood red light that shines from afar, from the end of the corridor, and it is warm and alive, like living flesh. There is also the smell of female sexual fluids in the air, mixed with the smell of her menstrual blood that drips from the walls of the tunnel. In this blood red light Agrat is seen only as the dark silhouette of a young girl with long straight hair, dancing and moving in a slow, sensual way, inviting you to follow and partake in her sexual mysteries. Again, envision this communion as you wish - make love to the goddess, merge with her, become one with her essence. At the same time, slowly take yourself to the point of orgasm. At the moment of orgasm, hold your breath again, but this time focus all your energy in the sexual chakra, which corresponds to Thantifaxath, from where you can reach the astral plane. Do not go further yet, though. Focus for a while on the energy of the goddess and think what this force represents - it is the sphere of emotions, creativity, imagination, sex as the force of creation. Then release your breath, shifting your focus to the empty chalice on the altar. Like before, fill it with your vital energy and imagine that at the same time you are filling it with your intent/desire. Envision this energy as sparks of fire, or put your sexual fluids and blood into the chalice.



The sigil of Agrat bat Mahlat

Proceed as your intuition tells you. Then close the working or remain in meditation, reflecting on what you have seen and experienced through your union with the goddess. Like in the case of Naamah, her energy will most likely stay with you, so pay attention to how it affects your dreams and daily life. Write down all that seems important and keep it in your records.

Invocation of Eisheth Zenunim - Communion

Perform this working in the same way as the invocations of Naamah and Agrat. Prepare your temple/ritual space, and leave the chalice on the altar empty. Stand or sit in a comfortable position and put the sigil of Eisheth Zenunim in front of you. The sigil represents the serpents of Lilith and Samael entwined, forming the astral womb of the Dark Goddess and Eisheth's unholy grail from which the Initiate drinks the blood of the moon. Their shape resembles a heart, typifying the sexual character of this gnosis. The moon dripping blood is symbolic of Gamaliel, the astral garden ruled by the Harlot.



The sigil of Eisheth Zenunim

Again, anoint the sigil with your blood, feel the presence of the other participants around you, and focus all your attention on the image. As you gaze at the sigil, see it glow and pulsate with the blood red light of Gamaliel, and feel the sensual current of the goddess flowing through it. When you memorize the sigil, close your eyes and envision it within your inner mind. Think of your desire and ask Eisheth for guidance and assistance in this work. Feel how your body vibrates, charged with the energy of the goddess, and when you sense her presence in the temple, begin the following invocation:

**"Queen of the black poison, arise
Help me to cross the bloody waters of creation
Engulf me in the flames of your essence
Let me tame and conquer the serpent of wisdom
I am yours to devour, whole and unmoving
Quench my thirst as we become one
I allow you to take hold of me
Transform me as I should be transformed
Possess me with your eternal and forbidden knowledge**

**Open unto me the gate of Gamaliel
Let the serpents tongue reveal all that is true
Initiate me within your current
Come forth, devourer of souls
I invoke you Eisheth Zenunim
Oh sacred whore of Samael
Come forth!
(Hissing these words) Sala eta ist'u ist'u nometa"**

After you finish the words of invocation, envision yourself in the womb of the Dark Goddess. You can visualize it as a temple with an altar in the center, or as the living flesh of the goddess. Above the temple there is a blood red moon, the Moon of Gamaliel, dripping blood onto the whole scene. This is the lunar blood of the Dark Goddess, whose womb is fertile and ready to receive the seed of your intent/desire. Eisheth Zenunim/the Harlot is awaiting you there. While Naamah's body was covered under a cloak and Agrat's concealed within the play of light and shadow, Eisheth's body is naked, fully exposing her sexuality, ready for sexual union. Her hair is made of living snakes, which bite her lover during the sexual act, making the whole experience a bitter-sweet communion of pain and pleasure. Feel free to envision this communion as you wish - make love to the goddess, or visualize yourself as the Harlot, merging with her astral essence. At the moment of orgasm, hold your breath, this time focusing all your energy in the solar plexus chakra, which in this paradigm corresponds to the communion of energies on the astral plane. Feel the energy of the goddess and empower your intent/desire with the force of your Will-power, the power of manifestation that is the essence of the chakra. Then release your breath, shifting your focus to the empty chalice on the altar, and like before, fill it with your vital energy and imagine that at the same time you are filling it with your intent/desire. Again, envision this energy as sparks of fire, or put your sexual fluids and blood into the chalice.

At this point you can close the working or remain in meditation, reflecting on what you have seen and experienced through your union with the goddess. Like in the case of Naamah and Agrat, her energy will most likely affect your life, influencing your emotions, dreams, sexual energy, and so on. Pay attention to all that you can observe during and after the working and write down all that seems important and relevant to the work.

Ritual of the Four Angels of Prostitution

This ritual binds the energies of all four goddesses into one force that will be used to push your intent/desire towards manifestation. While on the previous days you were empowering it with your vital force (physical, earth energy through the work of Naamah; creative life force through the work of Agrat; and Will-power through the rite of Eisheth), at the same time opening the gateways to the astral plane (the womb of the Dark Goddess/Lilith), in this working you will plant the seed of your Will so that it can grow to take shape and manifest.

Begin this working like on the previous days. Prepare your temple/ritual space and all items that you have used before. Pour red wine into the chalice which this time will serve as the Sacrament. For a moment, focus on your intent/desire and visualize it. If you made a sigil or drawing, imagine it within your inner mind. If you wrote it down, see the words shining with a fiery glow. You can also simply visualize the effect that you want to manifest. In any case, *see* and *feel* it imbued with your vital force, ready to be pushed through the gate of Naamah into the womb of the Dark Goddess.

At the same time feel the presence of the four goddesses in your temple. If you wish, you may envision Naamah, Agrat and Eisheth as standing there around you, while visualizing yourself as Lilith - the binding force of the whole work. Welcome them in your temple, give them the offering by anointing their sigils and/or candles with your blood. When you feel ready to perform the ritual, begin the invocation and invite them all to enter your consciousness. You can do it in several ways. One

option is to recite the invocations from the previous days - this time, all of them together. Another possibility is to invoke the goddesses with a few personal words, spontaneously, without prior preparation. And finally, you can simply write your own invocation for this working.

Whatever method you choose, after you speak the words of invocation, drink the Sacrament, absorbing all the force that was poured into it on the previous days of the project, now empowered by the energies of the four goddesses. Then enter the sexual trance again. Make it slow and enjoy the pleasure of communion with these energies. You can visualize this communion as you wish - feel free to be as creative and imaginative as you want. At the moment of orgasm, direct the energy from the three lower chakras to your Third Eye. Hold your breath and envision your intent/desire on the black canvass of the Void. Then release the breath, pushing all energy raised and gathered through the whole project into the Void. See the sigil/drawing/words representing your intent/desire enflamed by this energy, bursting into millions of particles - they will be planted in the astral womb of the Dark Goddess, where they will grow to manifest in your life. Depending on your intent, this manifestation may happen immediately, in a few days' time, or it may take longer, if the conditions are not right at the particular moment. Be patient and watch out for changes in your life. Keep records of your observations and all that happens during and after the project.

At the end of the ritual burn all the sigils used in the project, as well as the statement of your Will/desire. Let the candles burn to the end, too. Thank the goddesses for their presence and assistance, and when your desire manifests, perform a special ritual of gratitude, thus closing the whole operation.

The workings were prepared by Asenath Mason, with contributions from Clio the Whore ("Entering the Path of Sacred Sexuality") and M. King (invocations on the following days).