



The Seven Heads of the Dragon Part 1

By Asenath Mason & Temple of Ascending Flame

The number seven in Draconian magic has great significance and refers to several things. Its symbolism is wide in general and embraces such concepts as the seven days of the week, seven colors of the rainbow, seven heavens, seven planets of traditional astrology, the seven deadly sins in the Christian tradition, etc. In the Qabalah, we encounter the idea of seven realms through which the soul has to go to reach the highest triad on the Qabalistic Tree. In the traditional Qabalah these are Malkuth, Yesod, Hod, Netzach, Tiphereth, Geburah, and Chesed. In Qliphothic Qabalah their equivalents are Lilith, Gamaliel, Samael, A'arab Zaraq, Thagirion, Golachab, and Gha'agsheblah. These seven spheres exist below the Abyss, constituting the initiatory path in itself, which has to be completed before the Initiate is allowed to enter the highest triad on the tree (Binah/Satariel, Chokmah/Ghagiel, Kether/Thaumiel). They are called the "Seven Heads of the Dragon" and refer to the seven stages of the initiatory process in which the consciousness of the Initiate is awakened and transformed to travel beyond the Abyss. In the microcosmic sense, this idea refers to the seven chakras through which the Kundalini/Serpent Force flows in order to cleanse and transform the spiritual body of the adept, bringing forth illumination and activating the psychic abilities. This transformation is essential for the initiatory process on the Path of the Dragon.

In this set of workings we are approaching these seven spheres from the perspective of Draconian magic as well. This is also a practical introduction into the main concepts within the Qliphothic path of self-initiation. Like the Serpent Force that flows through the body in two channels, Ida and Pingala, the currents of the Qliphothic Tree flow through the left and the right pillar, eventually uniting into one when the first seven stages are successfully brought to completion. While Ida is viewed as feminine and associated with water, passive reception, and the lunar principle, Pingala is believed to be masculine and fiery, solar and active. In the same way we can look at the two main currents permeating the Tree of Qliphoth, embodied by the feminine force of the Dark Goddess and the Dark God of Sitra Ahra. Usually, these two presiding forces of the Qliphoth are believed to be Lilith and Samael, who in the system of the Temple of Ascending Flame corresponds to Lucifer. However, the particular realms have their own rulers, possessing different powers and offering different initiatory lessons. All of them together form the concept of the Dark God and Goddess of the Qliphoth, referring to the masculine and the feminine currents permeating the entire tree. In this set of workings we will explore the masculine manifestations of the Qliphoth by taking a closer look at the male principles contained within the seven spheres below the Abyss. In the second part of the project, which will be conducted in the autumn, we will work with the feminine aspects of "the seven heads of the Dragon." If you are interested in this work, it is recommended to do both parts, as both of them constitute one greater ritual that needs to be completed to provide the full picture of the Dark God and Goddess of Sitra Ahra. The ultimate realization and understanding of these two concepts belongs to the initiations of the highest triad, but without the completion of the initiatory lessons within the seven lower spheres this process cannot be brought to a successful conclusion.

About the Tree of Qliphoth

The Tree of Qliphoth, also known as the Tree of Death or the Tree of Night, is the dark anti-structure to the Qabalistic Tree of Life, forming the concept of the Nightside, or the shadow side of Creation. Instead of ten Sephiroth, representing Light and Divine Order, it consists of eleven Qliphoth (sing Qlipha), or “shells,” which embrace all conceptions, energies, and forces that were left out of the Divine Structure. These realms are believed to be inhabited by demons and evil spirits that were banished from the Tree of Life through cleansing processes, and the Qabalistic literature strongly warns against any contact with these impure entities. On the other hand, dark magical traditions successfully use the Qliphoth as initiatory principles, following the idea that they are complementary to the initiatory processes of the Dayside.

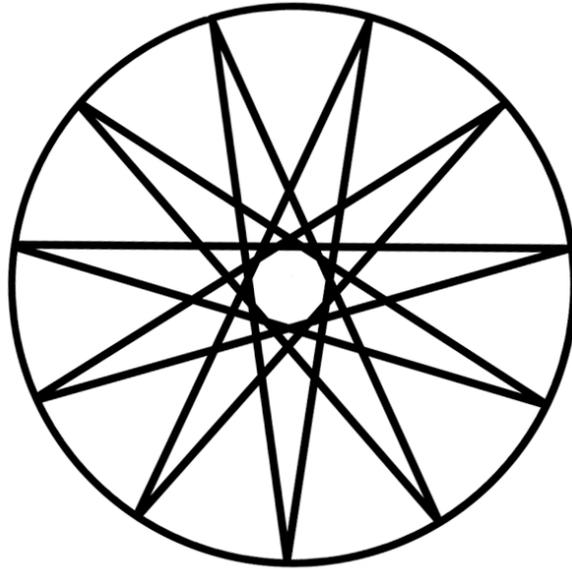
The word “Qlipha” itself literally means “shell” or “husk.” It is but one of possible meanings as it can also be translated as “cave” or “womb,” which associates the realm of the Qliphoth with the concept of the Dark Feminine. While the Tree of Life represents light and the masculine force of God, the Tree of Death is symbolic of darkness and feminine energies, which in Qabalistic tradition are often viewed as evil and impure. This concept is often associated with the dark goddesses of the Nightside, and in the Draconian philosophy of the Temple of Ascending Flame it represents the emanations of Lilith, the Queen of the Night, who rules the realms of the Qliphoth together with Samael or Lucifer, and often these two demonic kings are identified with each other and viewed as one being – the Dark God of the Qliphoth. The offspring born from the unholy union of Lilith and Lucifer is the Beast 666, Chiva, the Antichrist, who rules the heart of the Tree - the solar sphere of Thagirion. The eleven realms of the Qliphoth are also known as the Nightside or the Other Side (*Sitra Ahra*) and in the writings of such occult authors as e.g. Kenneth Grant they are referred to as the “Universe B.”

The Qliphothic initiatory path is based on eleven levels of the Tree of Night, which together constitute eleven steps, or initiations, in the process of self-deification. The first step is where the Initiate begins the journey into the Nightside, which represents the opening of consciousness for the energies of the Dark Tree. These initiatory levels bring the Initiate to the heart of darkness and transform man into god as promised by the Serpent in Genesis 3:5 - “Your eyes shall be opened, and ye shall be as gods, knowing good and evil.” The last and eleventh step, which is taken on the Thaumiel level, leads into the Void, beyond the limits of the universe known to man. Each Qlipha represents the antithesis of the respective Sephira and its energies influence the Dayside reality in ways contradictory to the Sephirothic principles. In the traditional Qabalah, the gate to the Tree of Night is the hidden Sephira Daath (“Knowledge”). It opens the way to the so-called Tunnels of Set that connect the particular Qliphothic realms with one another, in a similar way as the Sephiroth are connected by the pathways on the Tree of Life. However, Daath is not the only way to enter the realms of the Qliphoth. Doorways to the Nightside are also found in the lowest world on the Qabalistic Tree, Malkuth/Lilith. Many Qabalists believe that the forces of the Qliphoth belong to this particular realm and are merely an extension of Malkuth. The Lilith Qlipha is described as a “cave,” “crack,” or “cavern” in the physical world through which man can enter the dark side of the tree. This concept is also the foundation of the ritual system within the Temple of Ascending Flame.

This project is based on the following books and reading them is recommended for more information about the Tree of Qliphoth, both for theoretical study and practical application of the presented concepts:

Qliphothic Meditations by Asenath Mason
Qliphothic Invocations & Evocations by Asenath Mason
Tree of Qliphoth – anthology by the Temple of Ascending Flame

The Qliphothic Star



The eleven points or rays within the Qliphothic Star are symbolic of the eleven realms on the Qabalistic Tree. These realms are as follows: Lilith, Gamaliel, Samael, A'arab Zaraq, Thagirion, Golachab, Gha'agsheblah, Satariel, Ghagiel, and Thaumiel. In this paradigm, Thaumiel is viewed as split into two and consisting of separate realms - hence the number eleven, even though traditionally there are ten Qliphoth. In the ritual system of the Temple of Ascending Flame, the Qliphothic Star is used as representative of ten Qliphothic realms + the hidden Sephira Daath/the Abyss, which is an integral part of both sides of the Qabalistic Tree, connecting them both and functioning as a gateway from one to the other. In ritual work, there are many ways to work with the star, and it can be used both for simple meditations and advanced practices of astral travel, invocation, or even evocation - replacing the triangle of manifestation in ceremonial work. In this project we will use the star as the focal point of the rituals. We will gaze at it during the workings to attune the subconscious mind to the energies of the Qliphoth and we will visualize it as a circle around us to set up the ritual space and establish the magician as the central point of the whole operation.

Items needed for the workings

- **The Qliphothic Star** (It should be printed or drawn on paper or another material of your choice, preferably in gold on a black background. Make it big enough to gaze into comfortably, without straining your eyes.)
- **Seven candles** (Each one represents a different Qlipha. The candles should be black, but if it is not possible, gold ones can be used as well. Light all of them in each ritual. In the final one let them burn out completely).
- **Strong, aromatic incense** (Dragon's Blood, Copal, Musk, or another fragrance of your choice.)
- **Symbolic representation of the archetypes** (skull, chalice, sword or dagger, pentagram, vessel for fire, piece of cloth big enough to wrap yourself)
- **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. The 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.)

Feel free to prepare the ritual space in the way you feel is suitable for this work. On your altar you can place statues or images representing Lilith and Samael/Lucifer - these can be ancient depictions, modern images, or simply your personal seals or drawings. You may also choose to focus on the Qliphothic Star alone, without any other decorations - this choice is entirely up to you. If you have sigils of the Qliphothic rulers invoked in the particular workings, feel free to use them in addition to the star. Other tools that you use in your daily work or in your personal work can be included as well.

Day 1 **The Dark Initiator**

The first Qliphothic realm is that of Lilith/The Woman of the Night, which corresponds to Malkuth on the Tree of Life. The main influence here is feminine and the force presiding over the initiatory process of this Qlipha is Naamah. She holds dominion over material things and she can bestow all kinds of materials gifts on the magician. She is believed to be Lilith's demonic sister, and they often come together as the first guides on the path of the Nightside. However, this realm is also the domain of the Dark Initiator. This is Lucifer, who comes by night to tempt those who seek the secrets of wealth and power. This is Mephistopheles, who offers a pact in exchange for knowledge and worldly riches. This is the Dark Horseman, who rides his spectral horse through the land to initiate sorcerers and witches into the mysteries of black arts. This archetype is embodied by many mythological figures and concepts. Vampirism, lycanthropy, the wild hunt, *via nocturna*, transformation into a creature of the night - all this belongs to the domain of the Dark Initiator. Among his gifts, the legends mention longevity, immortality in flesh, wealth and prosperity, honors and admiration, carnal pleasures and lovers among humans and spirits, knowledge of hidden things, ability to gaze into past and future events, powerful familiar spirits, and the ability to travel to the Other Side.

In this working we will open the gates of the night to commune with this figure and explore it from the perspective of Draconian magic. This is only the beginning of this work, though. If you want to work with the Dark Initiator or the other archetypes presented here in your personal practice, feel free to use these workings as a basis to develop your own rituals. A good idea would be to do this working outdoors, in a desolate place at night, but in its basic form the ritual can be conducted in your home temple, like all the other workings of this project.

Begin this ritual by lighting the candles and incense. Place the skull on the altar to represent the transition, initiation and transformation - the main concepts connected with the Dark Initiator. Then close your eyes and visualize yourself in the center of the Qliphothic Star. It is huge and burns with red and golden flames of the Draconian Current. Focused on this visualization, vibrate (or shout aloud) eleven times the Draconian word of manifestation: "VOVIN" (Enochian "Dragon"). At the same time feel the Serpent Force awakening and rising inside and around you - flowing through the Dragon lines, connecting and activating the chakras of the earth, and concentrating within your ritual space to protect and empower it for the time of the ritual. Feel the energy rising at the base of your spine, flowing up to the Third Eye, your whole body vibrating with each repetition of the power word.

Then focus on the sigil of the Qliphothic Star on your altar. Anoint it with a few drops of your blood and see how the lines of the sigil become charged and activated with your life substance. Place a few drops of blood on the skull, too. Visualize it glowing and flashing with the fiery energies of the Draconian Current, morphing into a gate for the Dark Initiator to enter your temple.

At the same time recite the following invocation:

*Initiator into the mysteries of Sitra Ahra, I call to you this night!
Open for me the gates between the worlds
And show me what lies beyond the reality as I know it!
Reveal to me the visions of knowledge and power,
And teach me how to reach for them so I may achieve whatever I desire!*

*Uncover my eyes and let me see the wonders of the Other Side,
Teach me how to gaze into the unseen,
And lead me to your garden of pleasures and dark gnosis!
Dark Initiator, Devil of the Pacts, Midnight Horseman!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

When this is done, focus on your inner sight. Take a few deep breaths and visualize the Qliphothic Star around you once again. Then envision that everything disappears – the room, the building, the entire world, and finally – the Qliphothic Star as well. Visualize that you are now at the crossroads in a dark forest at night. The full moon shines above and it is bright enough for you to see the surrounding landscape. It is gloomy and ominous. The trees are withered and you can see no animals, birds, or any sign of life around you. Suddenly, from the distance you hear the howling of the wolves. As it gets closer, a thick white mist arises around you, enveloping the whole landscape. For a moment you cannot see anything in the mist, but after a while a dark figure emerges and stands in front of you. It is a hooded man, holding a staff, with his face hidden and unseen. As he approaches, you realize that this is the Dark Initiator. At the same time you also realize that he can give you anything you want – wealth, knowledge, power, and all that you have ever desired. Let loose of your imagination and let these desires flow through your mind as you stand in front of the dark figure. Seeing this, he laughs and strikes the earth with his staff. You see a small snake crawling out of the ground and coiling around you as it moves up. When it reaches your neck, it suddenly bites you into your forehead and you feel agonizing pain spreading through your head and the entire body, disabling your physical senses and activating the psychic ones. At the same moment the dark man lowers his hood and what you see is the face of death itself. You realize that what you want has a price and you can only go further if you are willing to pay it by dying to this world and being reborn to the Other Side. At this point let the visions flow freely. Communicate with the Dark Initiator and open yourself for whatever may come to you in this experience. When you feel it is time to end the meditation, return to your mundane consciousness, extinguish the candles and finish the working for the day.

Day 2

The Master of the Sabbat

In this working we will focus on invoking the consciousness of the Master of the Sabbat – the lord of transgression and initiator into the sexual mysteries of the Nightside. This concept is related to the second Qlipha on the Tree of Night – Gamaliel – which is the dark equivalent of the Sephirothic Yesod. The main ruling force here is Lilith in her aspect of the Harlot, but the second ruling power is that of Samael/Lucifer. Together they are united in a continuous sexual act, generating entities inhabiting the realm – the succubi and incubi that come forth by night, haunting those who sleep and leading astral travelers through the mysteries of the Dark Moon of Gamaliel. Sex magic and the concept of transcendence through transgression are the main motifs of this realm, and the best example of a rite of passage allowing for access to this gnosis is the Witches' Sabbat. The idea underlying this concept is based on the principle of reversal - dancing widdershins or back to back, reciting Christian prayers backward, kissing the Devil's behind, etc., are all meant to reverse the natural order of things and allow the practitioner to enter the sphere of chaos, darkness and the unknown. Sex and sexual initiations are an important part of the Sabbat as well. The more transgressive it is, the more powerful effect it has on the consciousness of the Initiate. It is a potent vehicle of transgression that can help you break your personal taboos, step outside your comfort zone and transform your weaknesses and limitations into tools of power. This is what we will explore in this working.

Start in a similar way as the day before: prepare the temple, light the candles and burn the incense. Then focus again on visualizing the Qliphothic Star around you. Use the same procedure – chant “VOVIN,” raise the Serpent Force to flow through your body, and anoint the sigil on the altar with your blood. This time, instead of the skull, place on the altar the chalice filled with red wine or a non-alcoholic drink

of red color and rich taste. This is symbolic of *vinum sabbati*, the Wine of the Sabbat, which is the elixir of transformation. Feel free to empower it with magical herbs if you have experience in such work. If not, just leave the sacrament as it is.

When you are ready to continue, speak the following invocation:

*Master of the Sabbat, I call to you this night!
Lord of Iniquities and Abominations of the Earth,
Lead me on the path of sin and transgression,
And let me taste the Fruits of Knowledge
So that my eyes may open to the wonders of the Other Side!
Free me from the false morality of this world,
And guide me through lust and pleasure to freedom and power!
Devil of the Sabbat, Lion-Faced Serpent, Lord of the Dark Moon!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

Then sit in a comfortable position, close your eyes and focus on your inner sight. Again, visualize that everything around you disappears, leaving you alone in empty black space. However, after a while the darkness around you begins to crystalize into a scenery. Envision yourself in a foggy landscape, with trees around you and the full moon above you. In the distance you can hear chanting and music, and as you start going in that direction, all these sounds become louder. At the same time the landscape around you begins to change as well. The fog gets thicker, the moon turns from pale white to red, and in the air you can sense the fragrance of strong incense. Finally, you arrive to the place of the nocturnal gathering. You can see there people and demons, animals and creatures of the night, all of them gathered in the circle around a dark horned being resembling the depictions of the classical devil. He is ityphallic and sperm drips from his genitals into the chalice on the altar. As you come closer, his eyes turn on you and he takes the chalice from the altar and gives you the potion to drink. As you visualize drinking the Wine of the Sabbat, drink the sacrament you have prepared for this working. Feel how it spreads through your body in waves of heat and pleasure. At the same time visualize that you are lose control over your body and it starts to transform. You can visualize this transformation into your preferred shape or simply let the vision flow freely and lose yourself in this experience. Feel free to combine this visualization with a sex magic trance if you wish – it is not necessary, though. When the transformation is complete, rise and join the other participants of the Sabbat. You see that they are transformed as well – all of you liberated from your human body with all its limitations, inhibitions and personal barriers. You can now do whatever you want – indulge in an orgiastic celebration of the senses, fly through planes and dimensions unbound by any physical laws or limitations, pursue your cravings and desires, etc. There are no barriers and no laws that would stop you. Open yourself to whatever may come to you now and embrace it, letting it transform your senses, perceptions and your consciousness at its very roots. When you feel it is time to end the meditation, take a few deep breaths, extinguish the candles, and finish the working for the day.

Day 3

Poison of God

The purpose of this working is to experience the current of the Dark God of Sitra Ahra as “poison” transforming the consciousness of the Initiate. This concept is encountered within the realm of Samael, which is ruled by Adrammelech, the Peacock King. The influence of this Qlipha, which is the dark counterpart of Hod on the Tree of Life, manifests in several ways, of which the main motifs are cleansing, refinement and dissolution. Here we encounter the Trickster, who is embodied by such mythological figures as Prometheus or Loki, and who constantly disobeys, challenges and subverts laws and order in the universe, be it human or divine. By subverting and questioning rules, values and perceptions, the “poison” of Samael opens the mind and liberates the Initiate from the boundaries of reason and confronts us with the irrational. The Poison of God has a transforming and decomposing

quality that dissolves frames of morality and releases the Initiate's potential of self-expression and self-creation, allowing for further progress on the Path of the Qliphoth. Magical techniques used to work with this Qlipha are based on the principle of de-construction and de-programming, manifesting in such cultural phenomena as psychedelic and surreal art, deconstruction of language, or other abstract and atavistic forms of expression – and one of these techniques will also be used in the following working.

Again, begin this ritual by preparing your ritual space. On the altar place the chalice, like in the previous working, but this time fill it with something representing poison. If you choose to use alcohol - absinth, vermouth, or another similar drink will work best for this purpose. If you prefer a non-alcoholic drink, choose something bitter in taste, like angelica tea, wormwood brew, or chokeberry juice, for instance. When all is prepared, focus again on visualizing the Qliphothic Star around you. Again, chant "VOVIN," raise the Serpent Force, and anoint the sigil on the altar with your blood. When you are ready to continue, speak the following invocation:

*Keeper of the Poison of God, I call to you this night!
Let me drink from your toxic well and release me from the bonds of reason,
Open for me your garden of wisdom and insanity,
And let me see the world with your millions of eyes!
Annihilate the world of blindness and illusion,
And lead me to illumination and freedom!
Teach me the ways of creation and destruction,
And transform me through your venomous mysteries,
So that I may die to the world of ignorance
And awaken to your sacred wisdom!
Trickster, Lord of Illusion, Master of Alchemy!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

When you finish the invocation, close your eyes and focus again on your inner sight. Let the whole world around you dissipate in the blackness of the Void, and after a while envision yourself sitting on an inverted pyramid floating in this empty space. There is nothing around you apart from the perfect blackness – no light, no sound, no presence of anything else than your own mind. Suddenly, you notice a dark figure crystalizing in front of you. It is a hooded man, dark and glowing with a golden aura. His eyes are golden as well, and as you gaze into them, you can feel that you lose yourself in this experience, letting go of all that you are in your mundane reality. When this happens, he hands you a chalice filled with a black potion. Drink it and feel how the poison descends through your spine in a serpentine movement and flows through your veins, setting your body on fire. You are now a part of this stellar current and the center of the Void. At this point start chanting, repeating, or shouting the words "I am (your magical or given name)." Do it for as long as you feel that you have lost yourself in a trance. At this moment realize that what you hear is no longer what you speak – you can hear these words in multiple versions, spelt backwards, distorted, negated, transformed into other words. This is all abstract and confusing. Continue chanting until you find yourself in a state of total confusion in which you do not know where you are or who you are, until everything becomes alien and surreal, dissolved in the Poison of God. Open yourself to whatever may come to you now and go wherever the vision takes you. When you feel it is time to end the meditation, take a few deep breaths, extinguish the candles, and finish the working for the day.

Day 4

Lord of War

This working is focused on the Dark God of Sitra Ahra as the Lord of War and Master of Battle. This concept is explored within the fourth Qlipha on the Dark Tree – A'arab Zaraq, which is the dark counterpart of the Sephirothic Netzach. A'arab Zaraq is ruled by Baal, the god of war, and the Dark

Venus, the goddess of passion and sexuality. In this part of the project we will focus on the archetype represented by Baal. This energy is fierce and dynamic, inspiring fights and aggression, testing the Initiate's will and desire to move forward, and creating situations in which we have to fight and stand up for ourselves and others, protect and defend ourselves from our enemies, or attack those who stand in our way. The Lord of War speaks of battles and how obstacles and enemies on the path can be defeated by will and desire. He comes with personal messages for the Initiate, teaching us about ordeals on the Path of the Warrior, showing how to control the fury and direct it to win the battles of day-to-day life. He also helps us recognize the necessity to fight and face threats, and teaches us how to overcome our personal barriers and defeat our own weaknesses.

Like on the previous days, begin this working by preparing your ritual space. The symbolic representation of the archetype this time is the sword or dagger – the weapons of war. Again, proceed as before: focus on visualizing the Qliphothic Star around you, chant "VOVIN" to raise the Serpent Force, and anoint the sigil on the altar with your blood. When you are ready to continue, speak the following invocation:

*Lord of War - Master of Battle, I call to you this night!
Fill my heart with your fire and fury,
And grant me your weapons and your armor,
So I may walk victorious and invincible through the land of the weak!
Make me fierce and untamed,
Show me how to stir the waves and summon the storms,
And let me slay my enemies and those who oppose me!
Teach me your tactics and strategy,
And walk with me among the ruins of the world!
Lord of bloodshed and carnage!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

When this is done, focus again on your inner sight. Visualize that for a moment everything around you disappears, consumed by blackness, and then a new scenery unfolds before you. You are standing on the shore of a dark, stormy sea. The whole landscape is grey and ominous, and you see that a storm is coming. There are bolts of lightning striking all around and you hear the sounds of thunder ripping apart the sky above. You also hear the croaking of ravens and soon you notice them as well - hundreds of black birds flying down from the cloudy sky. As they touch the ground, they morph into the shape of the Lord of War – the fierce warrior with his weapon raised as he approaches you. As you face him and gaze into his eyes, you can feel a surge of fierce, electric energy flowing through your spine, from the top of your head to the soles of your feet. He hands you his weapon, and as you take it, envision yourself as the Lord of War himself. At this point you should also take the dagger or sword from your altar and hold it in your hands. This energy feels powerful and aggressive, fierce and masculine. It is the power to command storms and lightning, destroy your enemies and obstacles on the path, and move forward victorious and unstoppable. Think of what in your life needs to be destroyed and use the weapon of the Lord of War to do it – e.g. visualizing that you stab your enemy, cut the ties to whatever binds you in your life, pierce the barriers that prevent you from achieving your goals, etc. Embrace all that may come to you with this experience and take as much time as you need for this meditation. When you feel ready to end the working, extinguish the candles and close it.

Day 5

The Adversary

In this working we will focus on the Dark God of Sitra Ahra as the Adversary. This concept is related to the initiation of Thagirion, which is the dark equivalent of Tiphereth in the center of the Tree of Life. This Qlipha is ruled by Belphegor, the Lord of the Dead, while the concept of the Adversary is embodied by Sorath - the Beast, or the Antichrist, whose number is 666 and whose symbol is the V sign. The same

symbol is associated with Lucifer and his horns and with the letter Vau, which is the sixth letter of the Hebrew alphabet, representing the number 6, which is also the number of Tiphereth/Thagirion on the Qabalistic Tree. The Adversary is the force powering up the desire of ascent, inner impulse toward change, transition and transcendence. The Adversary is present in every religious, magical and social paradigm and manifests in many shapes and through many masks. Where there are structures and laws to follow, there is also an archetype of rebellion that stands in opposition to the established order. Throughout ages this force has been represented by many gods, demons and various mythological and legendary characters. It is Lilith who renounced the law of obedience and left the Garden of Eden to establish her own kingdom on the shores of the Red Sea. It is Set, the fearsome God of Storm and Change, initiator of the Black Flame. It is Lucifer and his *Non Serviam* ("I shall not serve"), with all legends of rebellion and freedom. All these mythological figures can be encountered within the realm of Thagirion, and all of them can be viewed and worked with as embodiments of this timeless archetype.

Again, start by preparing your ritual space. This time place the pentagram on the altar – the symbol of the Adversary. Then proceed as before: focus on visualizing the Qliphothic Star around you, chant “VOVIN” to raise the Serpent Force, and anoint the sigil on the altar with your blood. When you are ready to continue, speak the following invocation:

*Spirit of Rebellion, Adversary, I call to you this night!
Enter my temple of flesh and light the spark of divinity in my soul!
Destroy the shackles that bind me in my ascent,
Liberate me from the illusions of the world,
Open my eyes and fill my heart with courage!
Let me taste the Fruits of Knowledge,
And teach me the ways of creation and destruction
So that I may die and create myself anew as God Incarnate!
Eternal Seducer, Lord of Darkness, Spirit of Misrule!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

Then close your eyes and focus on your inner sight. Again, visualize that the whole world around you disappears. Let go of your thoughts, feelings and worries as well, making space for the consciousness of the Adversary to enter your inner mind. Then take the pentagram from your altar and place it in front of you or hold it in your hands. Meditate on its symbolism, and as you do that, envision the figure of the Adversary taking shape in front of you. The upper two points of the pentagram represent the horns of the Adversary – Baphomet – the goat of black magic. The two points on the left and the right side typify the ears. The lowest point represents the beard. If it is not constrained by any circles or boundaries, it represents isolated consciousness. Inscribed within a circle, it typifies the consciousness of the Initiate on the Path of the Dragon - the circle in this interpretation refers to Ouroboros, the universal symbol of continuity, showing that the path is not linear, but cyclic. Pointing down, the pentagram shows that the focus of the initiatory formula is toward the within - it is the descent into the personal underworld of the Initiate, to face our inner darkness and to find self-empowerment at the core of our being. As you meditate on this symbolism, you can see the Adversary standing in front of you. And as you gaze into his eyes, you feel this consciousness overriding your senses, allowing you to look at your life and your magical path from a new perspective. Now you can see clearly what binds you in your progress, what you should leave behind, and what is worth to be kept and empowered. It also shows you your weak and strong points and makes you realize how to change your life in order to profit from your natural talents in the best way. Take as much time as you need for this meditation, and when you feel ready to end the working, extinguish the candles and close the ritual.

Day 6

The Bringer of the Apocalypse

This archetype is connected with the realm of Golachab, which is the dark counterpart of Geburah on the Tree of Life. Geburah itself is a harsh force that belongs to the Pillar of Severity and is believed to be the fiercest and the most fearsome of all Sephiroth. It is called "Strength" or "The Great Fire of God" and connected to the principles of courage, firmness and justice. Golachab, which corresponds to the planet Mars and the concept of war, is even more violent and uncontrollable. Its principles are wrath, violence and cruelty, and the ruler of the Qlipha is the fiery demon-king Asmodeus, the Destroying God. The forces of Golachab are those that burn to do destruction - even on themselves, and through communion with this realm the Initiate also becomes the Burning One - living fire that consumes everything on its way. Asmodeus is also a spirit of lust, responsible for twisting people's sexual desires, breaking marital vows and inciting debauchery. Therefore, Golachab is also a realm of intense emotions, especially those connected with lust and desire. All this is reflected in the archetype of the Bringer of the Apocalypse. On the one hand, he brings forth destruction and violent changes in the life of the Initiate. On the other hand, these changes are often connected with the domain of lust and sometimes occur within a sexual context. All this can happen following the invocation of this archetype, so when you call on him, make sure you are ready to embrace what it brings.

Begin this working by following the same pattern. This time to represent the archetype we will use fire, but not the candle flame - prepare a vessel into which you should pour a flammable substance, e.g. strong alcohol. This can be a cauldron or something that is big enough to hold the flame without creating a risk that it will spread all over the altar (be careful with that if you have never done this before). When this is prepared, proceed as usual: focus on visualizing the Qliphothic Star around you, chant "VOVIN" to raise the Serpent Force, and anoint the sigil on the altar with your blood. When you are ready to continue, speak the following invocation:

*Bringer of the Apocalypse, I call to you this night!
Grant me the Vision of Power and let me rise on the wings of flame
So that I may set the world on fire and become the Burning One!
Show me how to create myself through the Path of Becoming,
Let me burn the universe with the Dragon's Fire
And shape it anew by the force of my will and desire!
Transform me into the devouring gorge and the scourge of the world,
Teach me how to destroy the obstacles on my path
And dye the sky red with the blood of my enemies!
Invincible God, Lord of Lust, Exalted One!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

Again, focus now on your inner sight and leave the mundane reality behind. Let everything around you be consumed by darkness, and then visualize yourself in a new scenery. Envision that you are standing on top of a volcano. It is hot, the ground is scorching your feet and the air is thick and hard to breathe. Flaming rain is pouring from the black skies above. The whole scenery is ominous, apocalyptic and fearsome. Below you can see spiral stairs leading down into the core of the volcano. Envision yourself descending, and as you walk down, feel the heat pressing upon your skin and consuming you with each step you take. Continue until there is nothing more to dissolve and what remains is pure will and desire - the two driving forces on the path. Finally, descend into the core of the volcano - the Lake of Fire. Visualize at the same time that a new body is forming from the burning lava - strong, fiery, and forged in the flames - the body of a dragon. At this time light the flame on your altar and feel how your consciousness awakens to life together with it. On your dragon wings fly up into the sky and see the world below - it is your mundane reality. You can now use the dragon's fire to burn whatever stops you from fulfilling your desires. Embrace the power that comes with this experience and open yourself for whatever may come to you. When you feel ready to end the working, take a few deep breaths, extinguish the candles, and close the ritual.

Day 7

Lord of the Underworld

This archetype is explored in the realm of Gha'agsheblah, the Qliphothic counterpart of Chesed. The ruling force here is Astaroth – the Foul Angel of the Qliphoth. Gha'agsheblah is known as “The Smiter” and its foremost function is to ultimately destroy the world, deny the authority of a superior force and expose the Initiate to chaotic and dissolving forces of the Abyss – the Eighth Head of the Dragon. It confronts the Initiate with tests of authority, pride and infallibility, as opposed to obedience, servitude and humility, ultimately destroying the last attachments that bind us to the world. The allegory of this initiatory process is the myth of Inanna’s descent into the Underworld. At each of the seven gates that lead to the realm of darkness the goddess is asked by the gatekeeper to leave a piece of her clothing or jewelry, because it is only this way, stripped of all her powers and protections, that she is allowed to enter the Underworld. These seven infernal gates correspond to the seven Qliphoth below the Abyss (Lilith-Gha'agsheblah), and the gatekeeper assisting the Initiate on the last stages of this journey is the Lord of the Underworld. The lessons of this archetype are about the necessity of sacrifice, the meaning of which is personal and different for each practitioner, as each of us has different things that we have to leave behind while going through the “seven gates” of the personal underworld.

Begin this working by following the same pattern. Before the working, prepare a piece of cloth that will serve as a “burial shroud.” When this is prepared, focus on visualizing the Qliphothic Star around you, chant “VOVIN” to raise the Serpent Force, and anoint the sigil on the altar with your blood. When you are ready to continue, speak the following invocation:

*Lord of the Underworld, I call to you this night!
Open for me the gates to the realm of the Smiter,
Strip me from what binds me on my way,
And guide me to your kingdom of decay and putrefaction!
Enter my body as a vortex of living darkness,
Clothe me in the skin of a serpent to protect me on my journey,
And let me pass safely through the land of sorrow and despair!
Dissolve me in your venomous essence,
And let me rise strong and powerful through the seven steps of creation and destruction!
Foul Angel of the Qliphoth, Destroyer, Psychopomp!
I call you by the Blood of the Dragon,
And in the name of the Dragon!
Ho Drakon Ho Megas!*

This time, before you start the meditation, wrap yourself in the “burial shroud” and perform this working in the lying position, as if you were in a coffin. Again, close your eyes and let the whole world around you dissolve in darkness. Then visualize that you are standing on top of stairs leading down, into the underworld. You can imagine it as a stone construction, like a dungeon, or in another way that appeals to you. Start descending the stairs. This journey will have seven stages. When you get to first gate, envision the dark hooded figure – the Lord of the Underworld waiting for you. He will only let you pass when you leave something behind. This is left to your personal choice. Remember, however, that this process is not about getting rid of what no longer serves you, but stripping yourself of all that you are – your powers and strong points. Choose accordingly, and when you do that, descend to the next gate. The gatekeeper will wait for you there as well. Do the same with another thing that you consider as your “power.” Continue until you pass through the seven gates. When you get there, let the vision flow freely and open yourself for whatever the Lord of the Underworld chooses to show you. When you feel ready to end the working, visualize that you ascend back, collecting the powers that you left at the seven gates (if you still want them). Then take a few deep breaths and close the ritual. Take a while to look back at your visions and experiences from the previous days and meditate on what they mean to you, how they affect your life, and how they empower your magical path. Also, pay attention to how the consciousness of these seven archetypes may manifest in your day-to-day life – see if you notice any change in your perceptions, events of your daily life, dreams, emotions, etc. – this is all important in embracing the Qliphothic initiatory process.