

# DRAUGA



*Ahrimanian Yatuk Dinoih*

MICHAEL W. FORD

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**By Michael W. Ford**

**Illustrated by Kitti Solymosi & Mitchell Nolte**

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Az-Jeh with Sigil by Kitti Solymosi

# *To the god Areimanios Prince of this World*

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## INTRODUCTION

I am proud to present a grimoire which has been many years in the making. When I was self-initiated into the Ahrimanian cultus and invigorated my Daemon with the magical name of Akhtya Dahak Azal'ucel, I was aware that my work before me was unclear in detail, however meticulous in vision towards what I must accomplish.

Luciferianism has unleashed a modern perception over ancient pantheons, numerous cultures and potential for power. The Yatuk Dinoih, the ever-transforming shadow-grimoire has during the course of time, awakened the daevas and powers of darkness into a final form of Drauga.

Drauga is a dedicated grimoire which is verse and sigil, the Yatukan sorceries invoking the primal darkness of Ahriman and the ArchDaevas. The historical study and foundation of both the Yatuk Dinoih and Zoroastrianism is intended to provide clues and knowledge towards opening the Gate of Arezura, that is, Hell.

Drauga is not for every Luciferian; this is a magical tome which requires the balance of Will-Desire-Belief to summon forth the demons of darkness. This is a path into darkness and requires a dedication to magick and spiritual insight.

Every act must be with willed purpose and a clear intent. Utilize the Ahrimanian Laws and nourish your Yatukan temple of self from the eyes of the profane. Don't attempt to prove the sorceries herein to anyone; experience is the validation required without some feeble thought of blind faith.

This grimoire has been many years in creation with origins in the Characith Lunar Lodge in 1997, Coven Nachttoter and Coven Malefica in 2002. The path of Ahrimanian Darkness has over the years brought much insight into power, succession of energy and the manipulation of elementals from at first

trial and error, entering the Underworld of Dozakh and embracing the daevas as both creative and destructive forces within nature and the physical body. I made a sacred oath in my Yatukih circle when assuming the daemonic name Akhtya many years ago; I would search to the source of the arcana of sorcerous texts of the Yatuk Dinoih and reveal the origins and practice outside of the Zoroastrian tenets. This required a meticulous study of Vedic, Parthian, Sassanian, Hellenic and Roman sources along with the Avestan, Pahlavi and Middle Persian language with the etymological clues resting in shadow. I quickly understood with syncretism and assimilation of pantheons over time that Ahriman was both the terrible and devouring Prince of this World and King of Darkness; the daevas were both beneficial and destructive in nature and sorcerous practice; Ahura Mazda when understood from the syncretism of Hellenic influence was akin to Baal and Zeus was powerful in maintaining or sustaining order and finally that Luciferianism has a center in the modern foundation of Yatukan practice.

Do not merely dabble in this grimoire; fully embrace it if you are to practice Yatukan Rites and seize the power of this world. Do not concern yourself with non-existent “truths” such as “atheistic” and “theistic”; you will find surety in ideological application and utilizing your natural predilection towards magick.

Michael W. Ford  
Akhtya Dahak Azal’ucel July 2014

## AHRIMANIAN LAWS

*A Basis of Order in which you center your ideological approach is essential; especially when working with chaos and darkness the Yatus will be tested and challenged. The following Ahrimanian Laws will serve you well if you move beyond theory and utilize in practice even before you cast your first circle.*

The Lawless spirituality and carnal indulgence of the Ahrimanian Yatus (sorcerer) is a modern spiritual teaching within the Luciferian Path. To the uninitiated, Ahrimanian initiation into the cultus of sorcery and witchcraft is the demonic and perverted rites opposite to “White” or orthodox “light” magick. The outsider will see only darkness as evil and an alien force which destroys and corrupts.

Those who indulge in the rites of the Yatuk Dinoih are evil and degenerate. While the Left Hand Path can be dangerous to the weak of mind, Ahrimanian Magick is in reality closer to the powers of nature and of the ascended individual transforming consciousness into a living god in life – here and now!

The initiation of “opposite” or “shadow” initiation is not centered on destroying morality and personal ethics; rather it is founded on breaking the restrictive spiritual and carnal laws. The Yatus will liberate the subconscious mind from the guilt-ridden slave-mentality deeply harming the individual; embracing Ahrimanian powers as both symbols of our primal instinct and carnal desire. In another sense, the darkness is perceived as the origin and restful foundation which we use to bring power to our conscious mind; one may not exist without the other.

1. The Ahrimanian and Luciferian must treat individual life according to the laws of the land; children and the elderly should be treated with kindness. Culture must awaken by the example you live daily; the ancient values of ambition to selfdetermined greatness with disciplined indulgence. 2. The



Ahrimanian holds not spiritual or carnal idols, nonexistent deities or demons above the self. You are the beginning and end as you alone are the responsible temple of mind-body-spirit.

3. While spiritual interpretation will be unique from other Luciferians (as an individual), you must remain considerate that imposing your potentially subjective spiritual beliefs is to be kept private and shared with those who have sought your insight. Do not waste energy on attempting to argue the atheistic or theistic to the rejection of other individuals' views. No one likes a Christian who flashes a "good-guy badge", annoying everyone with their fantasy of Christianity and then rejecting Science for "blind faith".
4. Ahrimanian Yatukih initiation is a balance between the primal and modern, thus the rituals and practices of the Yatus are to be kept from the profane; share your experience with those who also are known in the Black Flame of Ahriman and the cultus.
5. The Luciferian and Ahrimanian is skeptical and questions everything. Use the imagination to inspire your sorcery and at the end of the day, understand that you are responsible for the outcome. As the Ahrimanian Yatus would proclaim, "Ahriman and the Daevas are worshipped as a part of the self and honored as powers manifest by our accomplishments and successes."
6. Look carefully to find your own perception between Science and Magick; study at will scientific results, theories and use the imagination and the fantasy of the ritual chamber to bring the reality of Ahrimanian forces into the material world.
7. Do not over-estimate your worth with self-delusion; test yourself and improve upon your strengths and weaknesses when possible.

## THEORY OF AHRIMANIAN RITUAL

The Yatuk Dinoih is organized into specifically two types of Ahrimanian Magick: ***Ritual to Attain*** (be it carnal/materialistic or spiritual/insight) and ***Ceremony to Sustain***. Anton LaVey defined Satanic Magic as a key and tool for the Black Adept and the infernal powers emanating from the will of the Black Magician. Yatuk Dinoih is not *merely* a carnal approach; it is also spiritual with instinctual awareness of nature itself.

The Ahrimanian Yatus operates in a similar arena of will/desire-belief. Like the Daevas (devil-worshippers) of the Mithraic cults, the modern Yatus uses fantasy and primal desires to obtain carnal desire and equally spiritual empowerment in life here and now. There is neither diabolic punishment nor heavenly reward; merely the wisdom to gather power in both the flesh and spirit of the Yatus.

The Yatus does not perform Magick to be kept in thrall of dark or light powers; sorcery must be a servant and tool to the bold and brave masters of this world. It is the unspoken thoughts and desires which our minds commit our resources which ultimately manifest as a benefit or detriment to our life. This is why perception and controlling our pattern of thoughts is highly significant to initiation itself. We are our greatest ally and vilest enemy all unto the self!

Rituals are aimed at attaining a goal, be it short or long term. This may be the yearning for knowledge and insight; this also may be some nearly out of reach carnal desire. It is the skill of the Yatus who may see the laws of the earth and the nearly invisible line which leads to the temporary satisfaction of

attainment. Desire is everything, once achieved it becomes over time the soil for the seeds of weakness to be planted. Enjoy your attained pleasures, yet always seek greater challenges.

Ceremonies are rooted in sustaining and inspiring elevation of power. Performing a ceremony to Indra as the conqueror is to use the power you offer to in overcoming the obstacles of life, sustaining via order those things obtained. Ohrmazd may be perceived as how the Achaemenid kings viewed this god: they would be very brutal in striking down their competition, while recognizing the “good” in their victory under the sustaining power of Ohrmazd.

Sorcery in balancing reason fantasy is in all honesty being a living god creating, sustaining, compelling and destroying according to desire. Use the principles of life and see the very thin thread which connects cause and effect. A skilled Yatus is one who is able to connect the patterns which govern this world and use them at will. When one becomes ‘arrogant’ then the laziness and over value of self brings eventual destruction and pain. Be confident and honor your power and achievement; never over value yourself and diminish your potential rivals.

Luciferianism if applied with the laws of and logic with the foundation of desire and

## **PART ONE: ORIGINS OF YATUK DINOIH**

*As a Luciferian, it is my sacred oath to the gods above and below to present their origins and traits in a modern sense. In order to accomplish this, a picture of the culture and pantheon in question must be established. I attempt to do this in the structure and nature of this grimoire. This is not Zoroastrianism, it is Ahrimanian Yatuk Dinoih. Herein I shall establish the etymological, historical, mythological, ideological and magical foundations for modern Luciferian practice.*

## **THE RIG VEDA**

The Rig Veda is a collection of Indo-Aryan hymns and spells in Vedic Sanskrit and is dated roughly from 1500 to 1200 (B.C.E.). The hymns are methods of ritual honor and myths of the Asuras and Daevas. These are the sources for records on the Daevas prior to their complete demonic transformation in the pantheon of the Zoroastrians. Between 2000 and 1500 B.C.E. the Aryan tribes invaded India and Iran, introducing the gods Mithra, Indra, Savar and those ancient ones who would be powerful deities later on.

## **THE INDO-ARYAN HURRIANS & MITANNI**

As the City-States of northern Mesopotamia grew weak around 1500 B.C.E., incursions of who are called the Hurrians allowed control in the region. One tribe of Aryan horsemen who were named after their national god, Mitra, the Mitanni, conquered and settled in a Middle Eastern territory. Among the Hurrian tribes, the Mitanni was the strongest and soon dominated the region. The Mitanni was an ancient kingdom in northern Mesopotamia which extended into Syria and was in greatest

influence and power from the 16<sup>th</sup> to 14<sup>th</sup> Century BCE.

The Mitanni Kingdom was centered near the source of the Habor (known as the Khabur river today) located in northeast Syria. This region controls the most important communication and trade routes between Mesopotamia and Anatolia. The New Kingdom Egyptians knew the Mitanni as the Naharin and they were respected for the control they maintained which extended from Kirkuk and the Zagros mountains into Assyria and ending at the Mediterranean.

The capital of the Mitanni, Wassukkani (also Vasukhani, 'Mine of Wealth'), is considered to be found by archeologists as Tell al-Fakhariyeh (Wassukkani) located in the Khabur valley. The Mitanni have been a difficult kingdom to identify via archeological finds, lack of temple-dedications, buildings and traditional tell-tale evidence typical of city sites in the region have been fleeting. The reason for this is that the Mitanni was a feudal kingdom; areas were ruled by warrior nobility and a system structured after the Babylonian judiciary system.

The **maryannu** were a chariot-warrior caste, they held the highest ranks in their ruling society based on the traits of the conquering spirit. These noblemen owned vast estates in which they bred large numbers of horses for their chariots. It is the maryannu and the Mitanni Kingdom which brought many of the gods of the Indo-Aryan pantheon to these lands.

The word 'maryannu' is derived from the Old Indian 'marya', 'warrior'. Along with their chariot corps, organized and highly trained, the maryannu utilized the composite bow which later had influence on the Hittite military structure. The earliest evidence for the Indo-Aryan language and deities is found in Northern Syria instead of India. The Mitanni spoke Hurrian but also used an Indo-European dialect which would at the time of the Rig Vedas be known as Sanskrit.

## MITANNI INDO-ARYAN GODS

In a treaty inscribed between the Hittites and the Mitanni, the first evidence for the Indo-Aryan gods later known from the Rig Veda, except that the Mitanni conquered their own area in Northern Syria. At their greatest extent of power, the Mitanni ruled from the Mediterranean Sea to the Zagros Mountains in Persia. The treaty between the Mitanni and Hittites, swears in their tradition on the gods of both the Hittites and Mitanni.

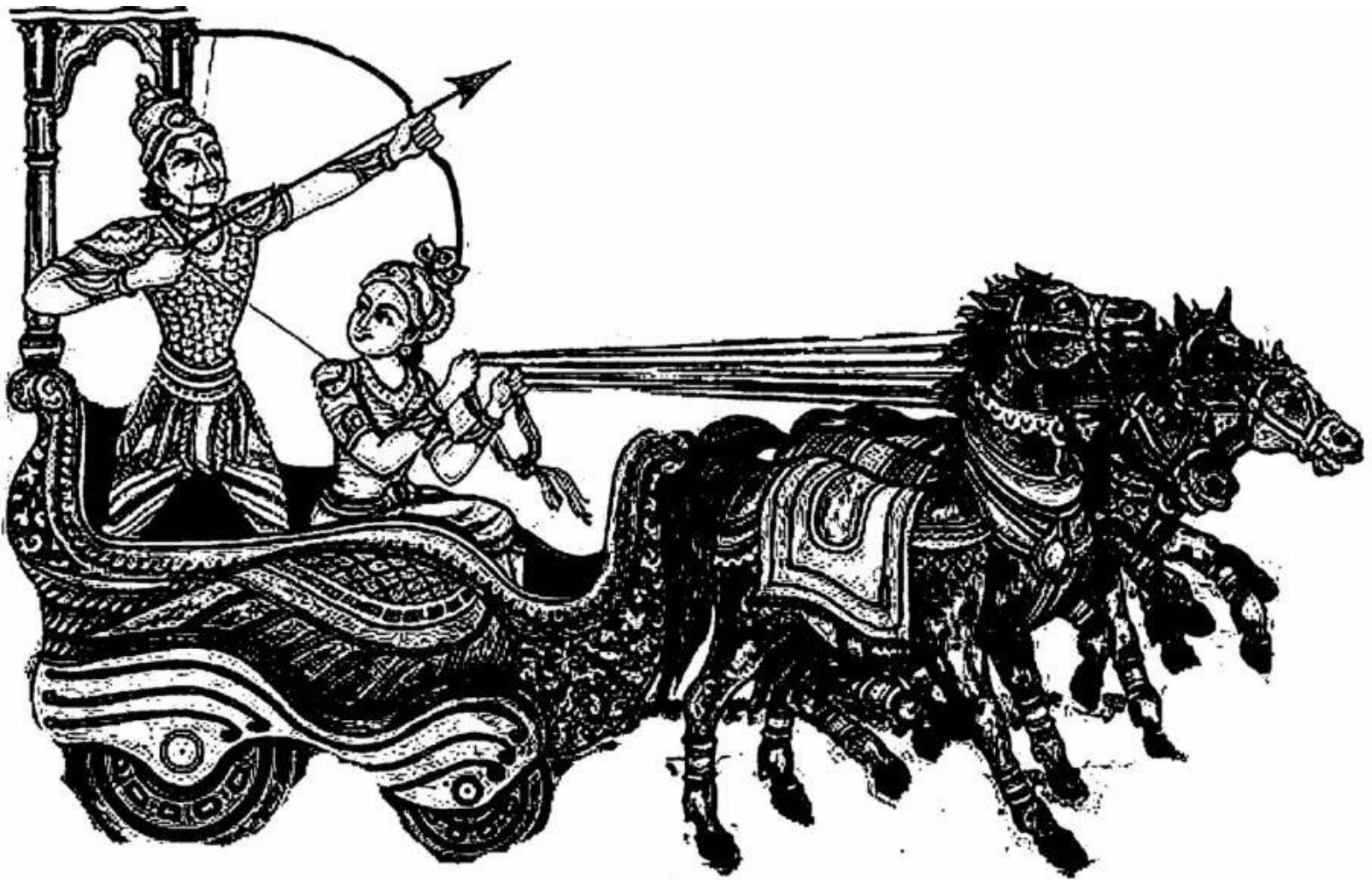
The King of the Mitanni named several Indo-Aryan gods along with the Hurrian deities honored around. The Indo-Aryan gods, later known as Daevas or demons which rivaled the tribal pastoral Iranians, have origin with the Bronze Age maryannu (warriors) who subdued the Syrian region and for several hundred years, were a tribal-nomadic "kingdom" which was different from the other kingdoms who held specific "centers" of their dominion via cities.

The Mitanni is a unique kingdom in that they were centered in Northern Mesopotamia, overlords of the Assyrians for a time and they included the Babylonian and Syrian pantheons as well. The Aryan gods of the Mitanni are clearly strong in the culture of the maryannu, whose skills in battle model their mythology of Indra, Mitra and Nasatya. The known Aryan gods of the Mitanni were:

## **Mi-it-ra (Vedic Mitra), Aru-na (Varuna), In-da-ra (Indra) and Nasa-at-tiya (Nasatya)**

The Mitanni revered Indra, Mitra, Varuna, Soma, Svar, Rta, Nasatya which are known early from the Rig Veda and later the Daevas who were powerful under the Lord of the Earth, Ahriman or Angra Mainyu. Ahriman would not manifest until the Achaemenid Persian Periods and would be called “Druj” or “The Lie”. During this period, these gods were conquering and order compelling deities, not the Ahrimanic destructive forces.

To understand this contrast, think of it merely as origins of understanding on the basis of human need and the desire to conquer and subdue others. The Daevas of Ahriman are veiled in the darkness of Ahriman; when the Yatus can enter the darkness and perceive the nature of the Daeva then this seeming duality is destroyed and balance is established. As a modern practitioner of Luciferian Magick, this is a clear indication of how pantheons with seemingly (on the surface) no connections have in reality, a deep association which may be understood to utilize in sorcery.



**The Vedic Nasatya (Naonhaithya) and Asvins**

## **ARYAN-INDIAN WAR-TRIBES**

In the Bronze Age, from roughly 1700 to 1200 B.C.E. tribes of warrior-males, riding chariots and horses who found invasion routes into Iran and Northern India. The Mitanni, a tribe which settled in Northern Mesopotamia and subjugated the Assyrians, also was associated with this warrior-caste. The maryannu, a common name translating ‘warriors’, were known in various forms as chariot and



horse raiders whose tribal behaviors were based in religious ecstasy, spiritual lycanthropy and honored traits of strength and conquering.

These brotherhoods are known also in both the Avesta and

Rig Veda, their rituals are similar to that of the Germanic berserkers and share an Indo-European heritage. Some Scythian tribes also held similar warrior-initiations and associations after the IndoAryans.

## **HAUMAVARKA Haoma-Wolves**

### ***Cult of Lycanthropy and Martial Brotherhoods***

During the Avestan period, the Indo-Aryan succession of warriorcults retained some of the cultural fierceness in ancient Iran. Among these tribes, a particular of the Saka (Scythians) existed several martial-brotherhoods who were called 'Haumavarka', translating 'Haoma-wolves'. This brotherhood existed also from the Vedic influence of the mairyo of Iran.

These warriors, like their Germanic distant cousins, utilized wolf skin, Haoma (intoxicating elixir) and invoked the frenzy of 'Aeshma' to then go forth in battle and cattle-raids against pastoralists. In Vedic India, the cult of Rudra with his wolves Bhava and Sava, joined with a group of eleven Rudriyas haunted the woods.

In the Avesta, the mairya is described metaphorically as a "vehrkem bizangrem daevayasnem", 'two-legged, demonworshipping wolf'. The haena, known by the Indians as 'sena', were composed of a troop of warrior-males, initiated into the cult and were named 'Vehrka' or 'wolf'. Their military symbol was known as a Drafsa, a black banner with the symbol of a dragon (serpent) and sometimes a dragon with the head of a wolf. Other symbols of their cult were the Guzr, the 'bloody mace' of Aeshma; the Vajra (Vedic "lightning" or "axe" of Indra) and the spear.

The Mairya or Haumavarka wore their hair in braids (called 'gaesu' or 'braids carrier') and wore leather or fought naked, only with a leather belt. Prior to battle, the mairya would drink Haoma, then invoking a fury (Aeshma) allowing the mental transformation into a wolf. The Haumavarka were joined with women called jahika or jahi (prostitute and Avestan Demonesses) who had sex with the single males.

The Haumavarka (Haoma-wolves) are closely related to the Indo-European warrior cults of the Dacians, Thracians and Germans and no doubt find source in long forgotten traditions. The purpose of lycanthropy is to release often controlled emotions, invoking the pure instinct and basic animalistic qualities.

From a magical perspective, the spiritual awakening of the therionick atavism, summoned from a conscious desire to release the primal instinct in an emotional state is intoxicating and a power center in which the Yatus may gain insight and strength.

Ahrimanian sorcery, Yatukih, inspires the individual to explore, embrace and control the darkness as both the well-spring of energy, motivation and desire to the conscious insight of utilizing your

instincts in everyday life in order to gain success and power. At some point, you are encouraged to explore and recognize your ‘servitor’ animal, similar to what would be known as a ‘totem’ animal.

## **THE ORIGINS OF ZOROASTRIANISM**

In the ancient world prior to the rise of monotheistic and a cosmology based upon duality, the pantheons were closely balanced in the deep roots as a specific manifestation or phenomena in nature and having a primordial place within the human psyche. There was no clear ‘good’ or ‘evil’ as like humans, the Deific Masks (Gods and Demons) had both creative and destructive aspects, just as nature itself! Good was what benefited the collective (the tribe), evil was the enemy.

Much like the Judeo-Christian Bible, the Avesta is a compilation of different texts which over an extended period of time, were passed from word to mouth and later written down in different languages. The Avesta is mainly a prayer and invocation book, while the Bible of the Christians is more literal stories and prayers as a secondary aspect.

As you will discover, the ancient Persian lands shared different tribal customs and were polytheistic; recognizing many different Gods. When Zoroaster began his reforms, he maintained the polytheistic traditions with the exception that the God of Wisdom, ‘Ahura Mazda’ held a prominent place.

The Avesta was compiled around 600 C.E. however there are sections much older than that. The oldest section in the Avesta is the Gathas which are seventeen in number. The etymology of the hymns and the style recorded indicate they have similar origins to the Rig Veda hymns, dated between 1500 and 1200 B.C.E. in Punjab.

In a basic clue, the Gathic word, ‘ahura’, translates ‘Lord’ and the same as the Vedic word ‘asura’. The second word, ‘Mazda’ translates, ‘Wise’. During the Hellenic period after Alexander the Great, from the far reaches from Sogdian lands through Bactra, assimilations aligned many traits of gods and they evolved anew; although Alexander was by no means the one who integrated the many cultures as nomadic tribes such as the Scythians and Dahae raided pastoral, settled lands prior.

The Rig Veda hymns are centered around the gods of ancient India and by tribal interaction and trade throughout a many number of years, the Vedic worship of ‘Daevas’ began to change according to the Indo-Iranian tribal cultures and priesthoods.

While the Vedic and Gathic language indeed have their roots from one ancestor, they did develop differently. An excellent example of this is of course ‘Ahura’, ‘Lord’ and the Vedic ‘asura’ translates, ‘demon’. In further evidence of the linguistic differences, Vedic ‘Deva’, translating ‘Gods’ in the Gathic form is ‘Daeva’, ‘Demon’ which allows a cultural balance in exploring both adversarial aspects of the ancient pantheons and cultural settings of the Vedic and Gathic tribal world.

## **ACHAEMENID EMPIRE 550 – 330 B.C.E.**

The Achaemenid Empire, known also as the Persian Empire, was established by Cyrus the Great in 550 B.C.E. and established the first advanced administration and rule of the near east after the end of

the Neo-Babylonian Empire. The Persians were centered in the Kingdom of Anshan which was a satrapy or client ruling kingdom of the Medes; Cyrus was half-Median and overthrew Astyages, the last Median King.

Cyrus went on to conquer and unite the Median, Lydian, Karian, Cappadocia, Cilicia, Armenia, Babylonia, Syria, Palestine, Judea, Sogdian, Bactra Cambyses, Darius and alliances with Nomadic tribes), Arachosia, Northern India, Thrace and Macedonian territories.  
and under his descendants such as

Xerxes conquered Egypt, Scythia (via

This extensive empire was for a time, administered by a Persian or Median nobleman (or local nobility) known as a Satrap. The Achaemenids allowed to a great extent freedom of the native religion and ruling cults of the various satrapies' and were seen great syncretism and assimilation of Greek and Persian gods based on their associations to nature and humanity.



**Persian Satrap (from Achaemenid coin) from Cilicia (Tarsus) in Asia Minor.**

The Zoroastrian cult was strong among the Sogdian and Bactrian tribes and soon the Persians. The Medians practiced Magick, Sorcery and a practice similar to the Zoroastrians. We see during the Achaemenid period that Zeus was assimilated with Ahura Mazda, Anahita with Astarte, etc. The Achaemenid King Darius I utilized a central cult of Ahura Mazda to attempt unification and suppression of hostile cults and ruling nobility who opposed him; this, like Christianity was imposed to establish political control over the lands.

As the Achaemenid Persians ruled over Asia Minor, the Greek temple-cults and pantheon was assimilated and respected by the near eastern nobility and this allowed further syncretism to occur over time. This assimilation was further capitalized upon by Alexander the Great and the Seleucid

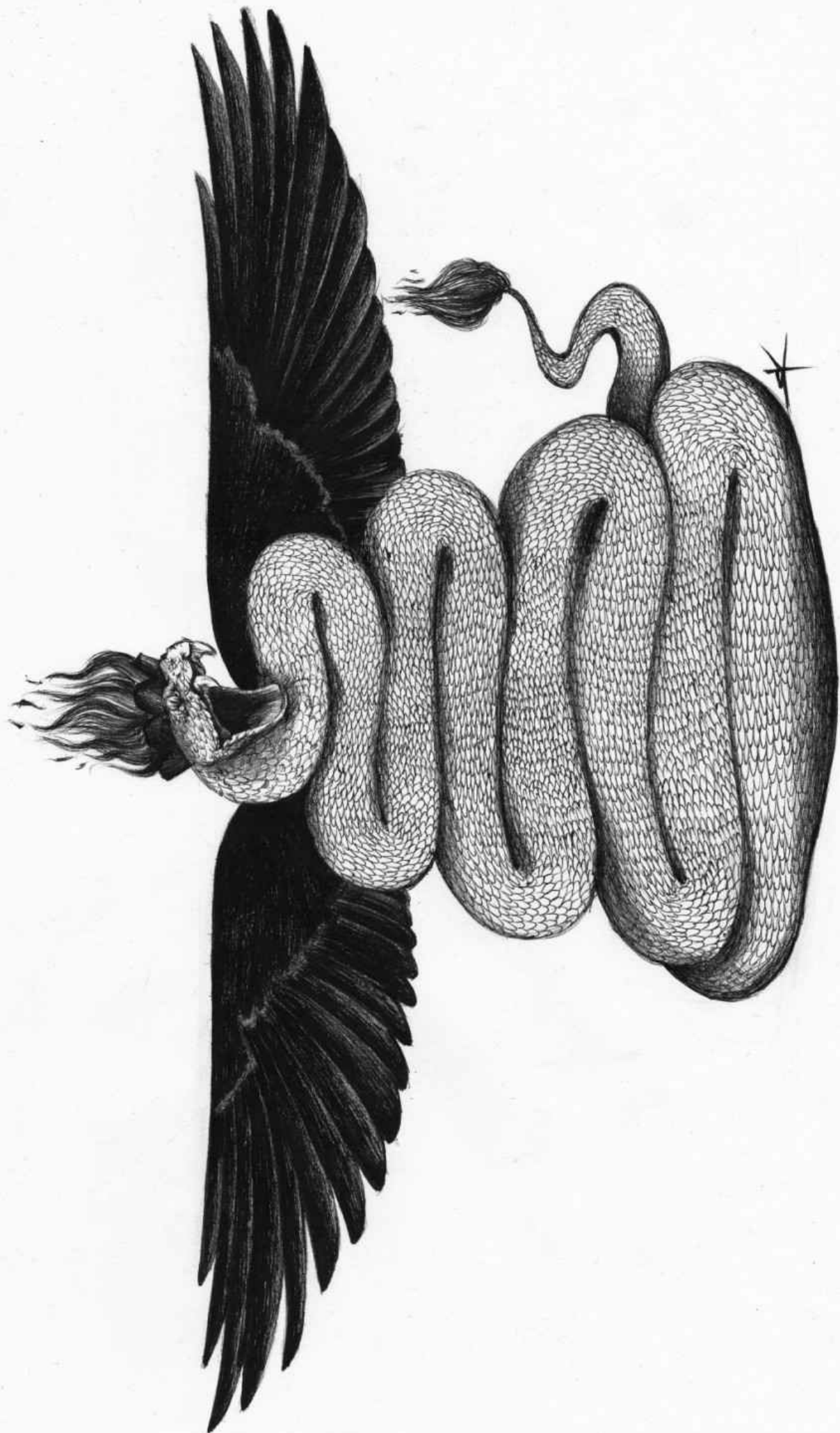
Kings after the Achaemenids.

When modern images depict the Persian Empire, “Zoroastrian” as a monotheistic cult becomes synonymous with their rule. This, according to historical evidence and surviving sources reveals that such could not be further from the truth. The Zoroastrian Cult of Ahura Mazda was primary among the nobility, yet other pantheons were tolerated as long as it did not bring political turmoil. I will as briefly as possible, present examples and a trail of evidence demonstrating this fact. Luciferianism has roots in this type of syncretism and to understand the line of succession is to have a grasp on the path of Magick and Sorcery found herein.





**Ahura Mazda from Achaemenid coin from Tarsus by Kitti Solymosi**



## **MEDES The Magi**

### ***Priests & Magicians of Achaemenid Persia***

The Median tribes were originally composed of the Bousai, Paretakeonoi, Strouchates, Arizantoi, Boudioi and Magoi. According to the historian Herodotus, these tribes were united under the leadership of the first Median king Deioces. The Median kings' dominated Iran and even subjected the Persian tribes as a satrapy prior to the rise of Cyrus. Astyages, the last Median king, was the grandfather of the Persian Cyrus. Astyages (which means 'spear thrower') was a prototype of the myth of Zohak (Azi Dahaka) in later Zoroastrian myths.

The Median priesthood were a cultic group who practiced what is now known as 'Magic', the term 'Magus' is the title of an initiated Median priest. The Mages (called also 'Magi') performed the sacred fire rites of the Achaemenid kings and retained a high office in the empire. The Median nobility to some extent revolted and one assumed the diadem of king prior to Darius I, who in inscriptions associated them with being of "The Lie". After Gaumata was defeated by Darius I, the Median nobility retained their high office.

The Medes and their cultic practices spread into Babylon, Bactra, Syria and Cappadocia; the rituals of the Magi in Asia Minor earned them the title of 'firekindlers'; rituals involve a great sacred fire with the Magi wearing a tiara which covers the mouth. The Magi hold bundles of rods and perform chants. The sacred fire temples of the Magi were guarded constantly by the priesthood, the fire of which they call 'unquenchable'. The Magi would enter the shrine each day with the baresman and patidana and chant in front of the fire for an hour. When the Magus enters the chamber, he would put on his tiara, places wood on the fire and recites an incantation.

During the time of Xerxes (420 B.C.E.), the Mages sacrificed white horses by driving them into the river Strymon, obtaining omens. A custom was also to bury some alive in offering to the gods. The Mages were adept in the art of necromancy and sacrificing to the dead.

At the site of Troy, Xerxes instructed the Mages to offer to the dead to obtain favor. The Mages, according to Herodotus, were not restricted to the practices of traditional (and later Avestan traditions) practices; they performed incantations to appease the winds (Boreas), sacrificing also to Thetis and the Nereids to control the storms hindering the Persian army. Boreas was the Greek god of the North Winds, who commanded one of the four winds, a collective of gods known as the Anemoi. The Mages cast spells upon the wind according to Herodotus.

The Greek water nymphs known as the Nereids were patron deities to sailors and fishermen, entreated for water travel and associations with the sea. Thetis was the goddess and leader of the Nereids, known for her protean forms and her power over the sea. The Mages and Goetes (sorcerers) of Xerxes were initiated into the sorceries of both Persian gods but also Greek deities when necessary. The Mages also manipulated the dead via their practice of necromancy.

# ACHAEMENID PERSIANS & AVESTAN GODS

The legendary Persian dynasty, named from the founder Achaemenes which ruled after the overthrow of the Median King Astyages and the tribes of the Medes subjugated under the Achamenid banner in the middle of the 6<sup>th</sup> Century B.C.E. until the conquests of Alexander the Great in the year 331 B.C.E.



**Achaemenid Persian King fighting Ahrimanic Beasts with Ahura Mazda above as Khvarenah (Glory); notice the Babylonian Sedu-demon to the left.**

The empire of the Achaemenids was vast, from the Iranian lands through the east into India, the entire Mesopotamian region into Anatolia, Egypt and Syro-Palestine with some extensions into Thrace and Macedonia. In popular media today, the Achaemenid kingdom was described by the majority as a cookie-cutter 'Zoroastrian' type in which the official state religion was that of Zoroaster and his Gathas and Avestan texts.

Zoroastrian 'orthodox' religious ideals are more or less a construct by Western scholars towards the end of the 19<sup>th</sup> Century. Many presented the Gathas as a 'reformed' religion of the mysterious Zoroaster.<sup>1</sup> In order for the YatuK Dinoih to be understood and practiced to the fullest extent of dark spirituality, one must have a basic understanding of the many cultural-religious influences which influenced the manifestation of the Adversary as Angra Mainyu.



### **Ahura Mazda held up by Yazatas with Zoroaster encircled from Persian seal**

The adoption of the cult of Zoroastrianism by the early Achaemenid Kings as a Royal Edict provided a structure of divine order and balance in a time when revolts and invasions were common place. The temples of the Daevas and Indo-Persian Vedic gods of India were deeply spread throughout the lands of Persia. The Hittites indeed have inscriptions of Daevas in treaties recorded on tablets

long before Achaemenid rule.

We will begin with basic origins of Ahura Mazda and the manifestation of

the gods and daevas from the Achaemenid, Hellenistic, Parthian and Sassanian Periods prior to the Zoroastrian cult migrating into India at the start of Islam. This is not such a deep history lesson as a clue to the powers inherent in nature, humanity and the many 'Deific Masks' the gods and daevas wear.



## PONTUS, HELLENISTIC CULTS & OHRMAZD

In the Hellenistic Period, the lands of Asia Minor were at their height of being a highly varied and unique assimilation of individualistic kingdoms composed of Greek, Anatolian, Galatian, Pontic, Karian, Cilician, Paphlagonian and other cultures. The Pontic Kingdom, an interesting syncretism of both Achaemenid Persian culture and Hellenic influence inspired the transformation of temple-cults and the interpretation of the pantheons which are a part of the people and their ruling kingdoms.

Zeus is widely known in Modern Greek myth as the singular sky-god who ruled the pantheon; during the Hellenic period after Alexander the Great, there are records manifestations of Zeus with different cult associations throughout Asia Minor. In Pontus and Paphlagonia, Zeus was a protector and a savior in various spheres of life not only for the local population but the ruling kings. of many unique epithets and city

Zeus had epithets which revealed his chthonic features in addition to his role as protector, savior (soter) and guardian of families. Zeus held sway over the physical order of the environment and those living in it; the patron of the land, villages and cities and also being the god of fertility associated with water, landproductivity (farming) and as Zeus Chthonis, the Underworld god of the dead (Pluto or Hades).

Connected with the Eleusinian mysteries of Demeter and Kore in Pontus, Zeus is known by the epithet Epikarpios as well as the Phrygian and Karian cults of the Mother of the Gods (Cybele) and Attis. Zeus also had a role as protector of cities, keeper of gates, defender of forts and citadels with the epithet Zeus Pyleios (Pylon) in the Pontic kingdom. We see here Zeus is a deity of natural forces as well as the will and strength of the military cult protecting the lands.

During the reign of the Mithridatids, Pontus honored Zeus Stratios as the patron god of the warriors and soldiers, protector of the Pontic dynasty. Zeus Stratios was also identified with the Achaemenid Ahura Mazda, the patron of the Persian dynasty. Mithridates Eupator conducted a sacrifice to Zeus Stratios which reveals the assimilation with Ahura Mazda in Pontus: a great pile of wood on a high hill, a smaller pile of wood encircles then the main heap of wood; they pour libations of milk, honey, wine, oil and incense. On the lower encircling pile a banquet of bread and meat for those present and then the pile is lit and burnt in sacrifice to the god.

In 73 B.C.E. prior to a continued war with Rome, Mithridates offered to Poseidon a pair of white horses by throwing them in the sea. In Persian rituals of offering to Ahura Mazda, a quadriga with eight white horses were devoted to the god (here both Zeus and Poseidon are united in Achaemenid Persia). In Cappadocia, the Magian priests had temples and altars and they were known as “keepers of fire”; descriptions explain that the priest would use a club to beat the offerings to death. During the festival of the sacred fire, the Magian priests would wear high turbans of felt wrapped around their head and covered the mouth so it would not spit or breath on the fire of Ohrmazd. The Magian would perform incantations while holding a bundle of rods.

## KOMMAGENE & ZEUS OROMASDES

Antiochos I of Commagene (86 – 38 B.C.E.) was a descendant of the Seleucid Royal Family whose kingdom was centered in the southcentral Turkey, the capital city being ancient Samosata, located near the Euphrates. Antiochos was half-Armenian and Greek with ancestors such as the kings of Parthia and the Seleucids among others. His Greek heritage reveals blood-ties to Seleucus I Nikator (founder of the Seleucid kingdom and former hetairoi (companion guardsman) of Alexander the Great, Ptolemy I Soter (founder of the Ptolemaic Kingdom of Egypt).

Antiochos I began construction on the giant sculptures on Mt. Nemrud and consecrated the Kommagene Ruler Cult, his own self-deification inscribed on the backs of the thrones of colossi on the east of his burial monument. The syncretistic ruler cult evolved both Persian and Greek gods and their cults which presents a nonorthodox and highly interesting representation of the cult itself. The stone colossi (giant images/statues) and their thrones (the gods are seated) are placed near their heavenly thrones (the planets).

Zeus Oromasdes (Ohrmazd = Ahura Mazda) and the ‘daimons’ (referring not to lesser spirits but the visible gods; they are associated with the planets) were honored on this great height of the mountain. Stone depictions of Antiochos I and later kings are deified equally with the other gods here also. The gods honored are:

**Zeus Oromasdes** – Zeus the sky-god associated with Ohrmazd. **Apollo Mithras Helios Hermes**– Apollo is identified with the Persian Mithras, Helios and Greek Hermes.

**Artagnes Herakles Ares** – Herakles is identified with the Kommagenian deity Artagnes and Greek Ares.

**Kommagene** – This is the personified goddess Tyche or Fortune of Kommagene.

Antiochos I’s epithets (characteristics and cult titles) are centered in both the ‘deified’ and intent towards the future; not the Antiochos as a physical man but his traits, accomplishments and desired authority of his rule. As can be observed, the Hellenistic Ruler Cult is one of the key foundations from which Luciferianism has manifest in our modern times.

Luciferians utilize a form of self-deification on a individualistic level, as the individual is accountable for his or her present and future fortune. One who is self-deified while living honors the potential of self-excellence in deeds and idealized traits.

Antiochus I Theos Dikaïos Epiphanes Philorhomaïos Philhellenos (*Antiochos I, the god manifest, Just and a Friend of the Romans and Greeks*), one of the last Hellenistic kings, utilized the syncretism between Greek and Persian deities as a center of his cult. The cult of Antiochos was honored with a feast for two days for both his birthday and coronation date; the essence of ‘Magick’ is presented in his cultic aims as well.

“prudent men it would be pious to observe, not only for our own honor, but also for the dearest hopes for the personal fortune of each individual...my voice proclaimed this law, and the will of the gods ratified it.”<sup>2</sup>

# HELLENIC & PERSIAN SYNCRETISM *Assimilating Deities*

Syncretism is a word which means to unite traits and common attributions of deities from several manifestations (various citygods) and even pantheons. During the Hellenistic period, Persian and Greek gods in Asia Minor, Syria and Persia were assimilated based on the deities' traits and associations within nature and the cult.

<sup>2</sup> The Self-Deification of Antiochos I Kommagene, 'The Hellenistic Age from the battle of Ipsos to the death of Kleopatra VII', Stanley Burnstein

The Commagene syncretism of Antiochos I Theos was an idealistic blend of both Greek and Persian pantheons. This is important to the modern Luciferian as it offers insight and knowledge into the foundational nature of magick. Seek to understand and commonly accept these associations and a door to power and wisdom will be yours to open.

One example is Apollo and the Iranian Khshathrapati. The Old Iranian divine epithet Khshathrapati, translating 'Lord of Power' (also Lord of Dominion) during the Achaemenid Persian period in Caria and Lycia reveals that Apollo and Khshathrapati (Aramaic 'hstrpty'), from an inscription stele at Letoon of Xanthos, Lycia. Apollo in Greek cities was a deep and balanced god: music, beauty, death and plague including a vast prophetic power. Apollo was associated with Mithra as associated with the Sun and on the Island of Cypress Apollo is assimilated with Resheph, Canaanite/Egyptian god of plague and pestilence.

In Western Anatolia, Apollo had strong chthonic associations as a god of healing and incubation groves known as Charoneia (and Plutoneia); this is the Luciferian principle that darkness is a place of rest, healing, dreams and dark instincts as a balance to the solar aspect. It was from the 5<sup>th</sup> Century B.C.E. onward that Apollo gradually became a solar god in the Hellenistic world.

Like the Mesopotamian god Nergal, Apollo was associated with traveling about in the Underworld and having relation to death. The shooting of Arrows of Disease was a key power of Apollo, who also equally had the power to heal.

Nergal and Apollo both are associated with ravens, snakes, lions and palm trees. In the Underworld, Apollo and Nergal are representations of the Sun (Black Sun)<sup>3</sup>. Nergal's name, 'Lord of the Great City' is reference to the conception that the Underworld was organized as a great, dark, underworld city-state developed from Mesopotamian prototypes. The Iranian Khshathrapati (Lord of the City) is thus the West Iranian representation of Nergal.

During the Parthian period in the city of Hatra, Nergal is depicted having snakes all around him and was called by the epithet Khshathrapati in order to avoid calling his name. The Medians, the tribes of the Achaemenid Magian priests, honored Nergal as "Lord of the City" with the epithet Khshathrapati. The sun in the Iranian cults was divinized with the name Huwar Khshaita and along with Mithra, was associated as the solar god of contracts and social agreements.

## ALEXANDER III OF MACEDON 356-323 B.C.E.

## ***Hellenic & Persian Assimilation***

Alexander III of Macedon, the son of Phillip II, was an individual who took Macedonia from a small northern Greek territory bordering Thrace, to the ancient near eastern empire as large as the Achaemenid Empire. Alexander the Great is credited with merging the ancient world and spreading Hellenic culture to the edges of India. Phillip II was the first Basileus (king) who was planning an invasion of the Persian Empire in 336 but was assassinated before he could undertake the war.

<sup>3</sup> Apollo and Khshathrapati, the Median Nergal, at Xanthos; Martin Schwartz, University of California, Berkeley.

Alexander gathered a large invasion force (still outnumbered by the Achaemenid forces, including Persian, Syrian, Bactrian, Greek and other forces) and invaded Asia Minor. Alexander defeated the Achaemenid cavalry, infantry and archers again and again to subjugate Asia Minor, Syria, Egypt, Babylon, Media, Persia and all the way into Bactra and Northern India.

Alexander respected the pantheons of the old Achaemenid Empire and soon syncretism of the cults expanded throughout the ancient near east. Alexander incorporated eastern infantry, cavalry, archers and slingers first as mercenaries in his army. In time he created military headquarters and trained Persian, Babylonian, Bactrian and other eastern natives into Macedonian phalanx techniques.

This caused some outrage in the veteran Macedonian ranks, which saw the eastern cultures as conquered people who were not equal to their right of rule. Alexander towards the end of his short reign began to change the mind of the army via the Strategos and top Macedonian companions, realizing the strength in unification.

Alexander also adopted some manner of Persian dress and symbol, merging 300 Macedonian nobles into a mass wedding of eastern noblewomen at Susa. The only successor of Alexander's Macedonians to keep his Persian/Bactrian bride was Seleucus, Apama was the daughter of Spitamenes, a Sogdian rebel who was one of Alexander's most strategic of opponents.

The Zoroastrian texts speak of Alexander as a destroyer, a reference to the burning of Persepolis and extinguishing sacred fires. In "The Book of Arda Viraf" the Macedonian was sent by Ahriman, "the hostility of the evil-destined, wicked Ashemok, the evil-doer, brought onward Alexander" and "he killed several Dasturs and judges and Herbad and Mobads and upholders of the religion".

Alexander, known as 'Sikandar', is one given power by Ahriman, the Menog-i Khrad explains, "And Ahriman so contemplated that Bevarasp (Azi Zohak) and Frasiyav and Alexander should be immortal".

## **HELLENIC & PARTHIAN PERIOD 332 B.C.E. - 224 A.D.**

After the conquest of Alexander III of Macedon and his death in 323 B.C.E. the former Achaemenid kingdom was re-established with Macedonian and Greek settlers throughout the former collection of Satrapies under Darius, the last Persian king.

These Macedonian settlers were not directly integrated but were established in new cities of various

names including “Alexander” until the re-conquest of Seleukos I Nikator. Seleukos and his son, Antiochos I Soter established new strategic cities with garrisons and merchants.

The Macedonians were instructed to be respectful of the culture and temple-cults of the near eastern cities and people. Over a period of time, syncretism of Hellenic gods and Persian, Armenian, Median, Arachosian, Bactrian, Pontic, Lydian and Syrian gods began. This created a rich example of gods and how pantheons have cross-cultural similarities.

The Parthians were in origins a tribe called the Parni, a branch of the Scythian hordes known as the Dahae who were nomadic raiders in the lands known as Russian Turkistan. The Dahae and dragon symbolism will be explored shortly.

Arsakes, a tribal-leader of the Parni along with his brother Tiridates led a revolt in the Seleucid Satrapy of Parthia and slew the governor, Andragoras. Arsakes was crowned king of the Parni in 247 B.C.E. which set the date for the Parthian calendar. Arsakes became the throne-name for many subsequent kings who were common throughout the Achaemenid and Seleucid dynasties.

## **PARTHIAN EMPIRE 250 B.C.E. – 226 A.D.**

The ancient Scythians were Central Asian nomadic horsemen (and women) who migrated to what is known now as southern Russia around the 8<sup>th</sup> Century B.C.E.; the Scythians raided both Asia Minor and Mesopotamia. The Scythians were culturally integrated with some Median tribes during the late Neo-Assyrian period shortly before the Achaemenid Empire.

The Dahae were a confederation of nomadic Scythians located east of the Caspian Sea. Among the Dahae tribes was one called the Parni. The Parni invaded Iran during the Seleucid period around 250 B.C.E. and killed the ruling Satrap Andragoras, setting up their own kingdom known as the Parthians.

The Parthians eventually became the successors of the Seleucid Empire by conquering Media (the capital Ecbatana was an ancient city of the Achaemenid Empire) and into Babylon and Seleucia in Mesopotamia. Then, Parthians swept back through Susa (ancient Elam) and Persia. The Parthians were called “Philhellenes” (Friend of the Greeks) and utilized their system of government and troops to maintain the lands. Syncretism of Persian and Hellenic cults was no doubt further developed during this period.

Around 224 A.D. in Persia, the Sassanian Empire emerged and by revolting against the Parthians, overthrew the Dahae kings and established the new Persian Kingdom. Ardashir I, the first Sassanian King, defeated the Parthian Artabanus V in battle. A relief carved at Naqsh-e Rostam depicts Ardashir receiving kingship from Ahura Mazda; Ardashir and steed stand upon Artabanus and Ahura Mazda upon the serpent-haired Ahriman.



**The sigil of the Sun and the Moon, adapted from ancient Parthian standard.**

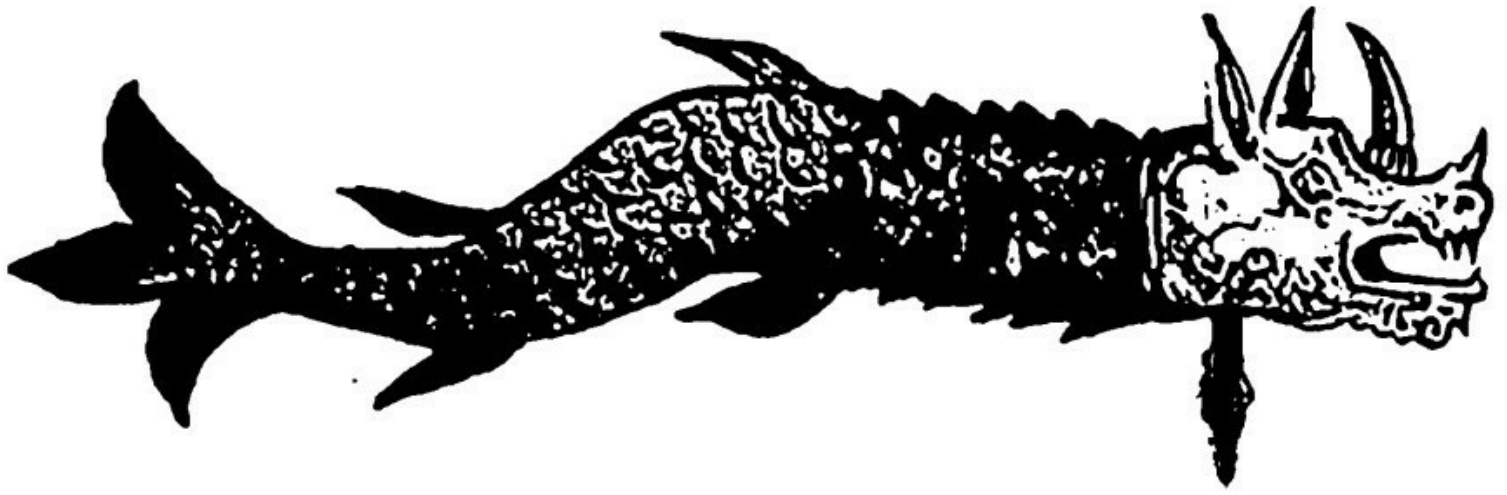
The army of the Parthians has some key origins for some of the later associations of the serpent or dragon of Ahriman. The backbone of the Parthian military was the armored cavalry and mounted light archers. The Parthians were one of the strongest cavalry forces in the ancient world, having their roots from the nomadic Dahae.

The cataphract was an armored cavalry who was a type of shock cavalry, both the Parthian noble and Nisaeen horse (bred strong in Media, the tribal homeland of the Medes or Magi) were protected with mailed armor. The warrior carried a lance, bow and arrows. The Cataphracts were numbered 1,000 to a unit, called a 'Dragon'; the banners often depicted serpent-dragons as a sign of conquering and war.

The rest of the mounted horse archers were a light cavalry called the Sagitarii who used composite bows. They wore the traditional belted tunic, trousers and boots with either headband or bashlik, a type of hat used by Scythian and Achaemenid tribes in Persia. The Sagitarii avoided direct contact with the enemy, instead they rode around the infantry and showered them with arrows.

Before troops could catch them, these Sagitarii rode quickly off and then returned to pepper the enemy with arrows again. The Cataphracti would then crash into the infantry and cause great devastation, before retreating while the Sagitarii against ride in and shoot a cloud of arrows into the massed enemy troops.





The Dragon-Serpent standard of the Parthians who went to battle with 1000 armored cataphracts known as a 'Dragon' unit.

Not having a tribal abundance of infantry, the Parthians utilized mercenaries such as the Greek settlers still living in the old Seleucid cities along with other soldiers when spear and swordsmen were needed. The Parthians were open to the assimilation of gods and cults of Hellenic, Persian, Mesopotamian and Sogdian cultures. This type of polytheism is present with the example of Vaxsu (Vaxsuvar) was the name of an Iranian Water God whose cult was centered on the Oxus River<sup>4</sup>.

## HERAKLES-NERGAL AS PARTHIAN WAR-DEATH & LIFE SUSTAINING GOD

<sup>4</sup> The Impact of Seleucid Decline on the Eastern Iranian Plateau, Lerner pg. 24

The Parthians and Sassanian used dragon designs on their weapons. In the Hellenic and Parthian period "Round Hall" in Nisa depict dragons in the architectural design. In the Parthian city of Hatra in northern Mesopotamia depicts Herakles-Nergal, god of realm of death and the underworld. The Hellenic and Mesopotamian assimilated god was both a sustaining (life) and destroying (death) power whose attribute is the serpent.

Herakles-Nergal is shown clad in Parthian clothing wielding a double-bladed battle axe in his right hand; the right blade is replaced with a serpent (both serpents and dragons were interchangeable) and gripping the hilt of a Persian dagger in the other hand. Herakles-Nergal is girded with a serpent-like rope to which three dogs (or wolves) are controlled. The tail of one is a serpent, which could be an allusion to Cerberus. Two serpents spring from the shoulders of Herakles-Nergal (like Azhi Dahak) while others rest at his feet; to the right he is flanked by a large cultstandard (called a *semeion*) and near his foot another serpent and scorpion rest.

Herakles-Nergal is depicted with a goddess sitting upon a throne flanked by two lions, Atargatis (known in Zoroastrianism as Anahita). The two serpents from the shoulders no doubt have origins from the Mesopotamian underworld (death/fertility/vegetation) god, Ningishzida. This type of syncretism in the Parthian period is one example of how magick is understood. Traits, associations and relation to the Deific Masks' role in nature and with humanity may take different forms; yet the essence remains identifiable.

# **SASSANIAN EMPIRE**

*226 – 651 A.D.*

## *Second Persian Empire*

The second Persian Empire began with Ardashir I, son of Papak, a descendant of the priests of Anahita in Istakhr in Fars. This local ruler, revolted against the fragmenting empire of the Parthians and Ardashir I was crowned king after the defeat of Artabanus IV. Ardashir I was crowned ‘Shahanshah’ (King of Kings) and their line continued until 651 A.D. when Yazdegerd III was defeated after a 14 year struggle to keep Arabian invaders out of Persia.

Papak, the high priest of Anahita in Persis, overthrew Gocihr, the last vassal king of the Bazrangids (who were vassal kings to the Parthians). In 220, Ardashir, then the governor of Darabgird, found a power struggle against his brother Shapur in which Ardashir was victorious when his brother was killed by a falling roof.

Ardashir I went on to conquer and subdue the regions of Kerman, Esfahan, Susiana, and Mesene. This usurper came to the attention of Artabanus IV who sent Parthian generals against him and lost. Artabanus IV, already fighting revolts and family infighting, gathered a large army and was defeated at Hormizdeghan. Ardashir I was crowned after in Ctesiphon near Seleucia in Mesopotamia.

Prior to the ascension of the Sassanians, the Parthians were tolerant of local pantheons and their rulers, as long as proper tribute to the crown was paid. The Sassanians reinstated the Zoroastrian religion as the “state religion” of the Aryans and the “Good Religion” rose to new heights in the East. The son of Ardashir I, Shapur I, collected the fragments of the Zoroastrian religion which were dispersed throughout India, the Byzantine empire and all over the ancient near east and commanded that they be complied and a copy sent to each province.

Persian king, Khusraw (Chosroes I) struck out with a religious fervor when he fought against heretics in Iran to elevate the Zoroastrian religion. Three sects essential arose from these actions which included the Mazdean dualists, Monotheists and Zurvanites. What is known about the Sassanians is that the religion of Zoroaster had different strains and variations in theology, depending on which Shah ruler (along with Priests), depended upon the strictness and ideas which allowed to flourish. As a rule, the cults of the daevas were fought and spread out into the Eastern Roman Empire.

## **MANDAEAN & THE WORLD OF DARKNESS**

The Mandaeans were a religious sect which developed from concepts and terminologies related to the Dead Sea Scrolls, Zoroastrianism, and early Christianity along with folk magic traditions in Mesopotamia, Syria and Elymais. The Mandaeans, having Semitic origins, named in contrast Moses as being a false prophet and that Adonai was an evil god.

Like Gnosticism, there are subtle divisions and a type of dualism with light and darkness. A ruler of darkness, Ptahil has origins in the Egyptian ‘Ptah’ with the Hebraic ‘El’. The Queen of Demons, known as Az and Jeh in Zoroastrian and Manichean texts is known as Ruha. Ruha was the daughter of

Hagh and his wife Magh in the world of Darkness. Akrun, the ruler of Darkness (associated with Ahriman and Akoman); Gaf and Gafan (male and female demons) and with Sargi and Sargani are also rulers of Darkness. Ashdum, another demon king, had Ruha as his consort.

Hiwel-Ziwa, a king in the light of the heavens, descended into the lower realms and created a world called 'Olma ad eHshukha' (World of Darkness) which was the physical world. Hiwel-Ziwa descended further until he reached Akrun Tura ad Besera (Krun, Mountain of Flesh) in the depths of creation. The physical world is said to rest on the King of Darkness, his shape being a gigantic louse; a parasite which feeds on dead skin.

The throat of Akrun is vast and he has a great ability to draw in all things into his mouth. Hiwel-Ziwa was assisted by the powers of light and threatening Akrun, demanded that Ruha be released to him. Ruha bore a son, Ptahil, who takes souls to be weighed is a child of both Light and Darkness. Ruha is a mistress of the magical arts and uses a mirror to cast visions.

The Mandaean kingdom of Darkness is described as such: Ruha dwelled in the first world of Darkness. The second is the realm of Zartai-Zartanai and his wife Amamit (Egyptian Ammit the devouring demon). The third was the realm of Hag and Mag. The fourth was the world of Gaf and Gafan; these two resemble dragons and proceed from the black, hissing and seething waters. These were bound with liliths and salamanders. The fifth was the world of Anatan and Qin. Qin is the "Mother of Darkness". The sixth, Shdum, 'King of the Dark World' who then sends one to Giu who then leads to Karkum (Krun). Krun, known as Akrun gives HiwelZiwa a talisman to then ascend out of the underworld. Ruha becomes pregnant with 'Ur who grows into a giant.

The demonic spirits of the Mandaeans are said to be excellent linguists and the King of Darkness knows all the languages of the world.

Magic and sorcery is widely practiced among the Mandaeans as they draw from a wealth of folk traditions dating back to the ancient Sumerians. A talisman known as the Skandola features representations of the powers of darkness. On the Skandola are the lion, scorpion, bee and serpent. The serpent represents 'Ur, the great earth dragon who is associated with water, fertility and life. The iron knife or athame is named also the Skandola; this translates "Dwelling of Evil" (skandola = skan d ula). The serpent 'Ur is associated with the Yezidi black serpent on the door of the temple of Shaikh 'Adi. The Mithraic cult had influence in the Skandola talisman with the symbols of evil: Snake, Lion and Scorpion all have a common association.



**A reproduction of a Skandola talisman.**

The Skandola was the talisman brought back by Hibil Ziwa from Akrun in the depths of the worlds of Darkness, bringing Ruha to the upper world. The skandola talisman is described as having four signs; the hornet or wasp above, the lion centered, the scorpion beneath with the serpent encircling. The scorpion, lion and hornet take worldly souls, throwing them into the mouth of ‘Ur. Within the belly of ‘Ur there is fire one hour and ice the next.

## **MANICHAEAN KINGDOM OF DARKNESS**

The religion of Manichaeism was a very elaborate Gnostic sect which blended the teachings of Zoroastrianism, early Christianity and the various cultic traditions in the Middle East. Mani was an Arsacid Persian who was born in 216 in Mesopotamia. Influenced by Judaic mysticism and the aforementioned elements, Mani sought to establish a religion focused on light-dominating dualism with associations of Jesus, Buddhism and other practices. The cult spread quickly throughout the Syrian and Eastern Roman Empire, surviving into early Christian dominated Roman culture. The Sassanian king Bahram I put Mani to death in 274 A.D. during a Zoroastrian religious prosecution.

I provide here an elementary description of the World of Darkness:

### **Manichaean World of Darkness**

## Melech Kheshokha - King of Darkness



The Syriac melech kheshokha, known in Middle

Persian as Ahriman.

### Ashaklun (Saklas)



The Syriac Ashaklun is associated with the Middle Persian Az (male demon) and Azi Dahaka. Ashaklun is the son of Ahriman and in the Coptic Gnostic Tradition in the same as Yaltabaoth and Samael.

### Nebroel (Nebrod)



The Syriac Nebroel is the mate of Ashaklun and mother of Adam and Eve; these two known as Gehmurd and Murdiyanag in Middle Persian.

### Yakhte – Giants & Fallen Angels



The Fallen Angels, Giants and Abortions who fell into the World of Darkness; Syriac Yakhte are associated with the Greek Arkhonata, Gnostic Archons. In Mani's myths, the Giants were originally Archons who had been imprisoned in the skies under the supervision of the "King of Glory", one of the five sons of the "Living Spirit". These Archons rebelled and two hundred escaped and were called Giants. Four Angels bound them to the eternal chains in the prison of the Dark. The sons of the Giants were killed on earth. This is a different tale from the Giants of the Old Testament, who came down from heaven,

The demons Saklas (Gnostic Yaltabaoth and Samael) and Nebrod were the parents of Adam and Eve. Saklas was the son of the King of Darkness. Saklas took the offspring of the abortions and devoured the male ones; the females were given to Nebrod. These demons copulated and produced Adam and Eve. The Syriac name of the son of the Prince of Darkness is 'sqlwn. Saklas has variation in a different tradition of the Coptic Gnostic texts of The Apocryphon of John.

Five Evil Kingdoms are counterparts to the five elements of light. These are associated in Liber HVHI to the five points of the inverted pentagram. The Devil or Ahriman of Manichaeism was thought to have originated in Matter or hyle.

In Manichaeism, the Mother of All Demons is Az. She is identical in essence to the Mesopotamian Lilitu and Lamashtu, Hebrew Lilith and similar representations in the Middle East. The subtle differences between Az, Jeh and the Pairikas are explored in their proper references herein.

Magic and sorcery was instructed against as a majority rule in the Manichaean sects; Other Manichaean texts offer a magical spell of invisibility. Of course, in true monotheist fashion the Coptic Kephalaia warns that:

“Keep away from the magic arts and enchantments of darkness! For any person who will be taught them, and who does and accomplishes them; at the last, in the place where will be bound the King of the realms of Darkness with his powers, there they will bind that one also, the soul of whoever has lived freely among them and walked in the magic arts”<sup>5</sup>

<sup>5</sup> A Manichaean polemic against magic from the Coptic Kephalaia, *The Light and Darkness*, Mirecki & Beuhm, pg. 173.

The Yatus can recognize this for what it is: Darkness is physical and spiritual power in the material world; the Adversary brings freedom and independence against the slave-mentality with the cost of self-accountability of actions. The weak and fearful need their reassurance of a benevolent deity helping them through life, the strong and wise need reliance on the self and the accountability of thoughts, deeds and actions.

The King of Darkness, Ahriman, is a great black magician in the Manichaean texts who is the demonic origin of magic. The Book of Enoch and the Fallen Angels hold clue to influence in Manichaeism here as well.

“The watchers of heaven, who came down to the earth...they did all the deeds of treachery. They have revealed crafts in the world and have unveiled to people the mysteries of heaven.”<sup>6</sup>

For modern Luciferians practicing from the many pantheons and traditions of the Adversary, the obvious bridge between Ahriman and the unrelated pantheon of the Watchers in the Enoch texts reveals a possibility. The King of Darkness is thus the source of the magical arts and the exemplar of all magicians is an inspiring ideal in Luciferianism. The Yatus models his initiation and approach to life as Ahriman; a conquering spirit who uses the darkness to shape and influence where needed.

## **YEZIDI & SHAITAN**

The Yezidi tribe has origins to original followers of ‘Umayyid Caliph Yezid I, who was a contemporary and follower of Muhammad. Yezid I is credited with the murder of Husain, son of ‘Ali and Fatima and the grandson of Muhammad on the 10<sup>th</sup> of October, 680 A.D. while this is not observed fact.

The Yezidi are Kurdish speaking tribes which blends Mithraism, Zoroastrianism, Mesopotamian



earned them the title of “Devil Worshipers”. The name of Yezidi may derive from the old Zoroastrian word of Angels, Yazads (Yazatas).

<sup>6</sup> Kephalaia 38

Nestorian Christian, Sabaeen, pre-Islamic religions, Christianity, Sufism and Islam which As a highly syncretic religion, the Yezidi have methods which utilize various traditions of both spiritual and magical practice.

# , the Islamic ‘Shaitan’ is manifest in the form of the Peacock

Angel known as Melek Ta’us, revealed to the Yezidi by Adi ibn Musafir around 1100 A.D. who was a shaykh from Baalbek in Lebanon.

Melek Ta’us, the Lord Peacock is one aspect of the Muslim Shaitan. The two forms of Melek Ta’us as the intermediary spirit between man and Allah. Melek Ta’us, while still a representation of the Adversary, plays a more beneficial role to the Yezidi. Melek Ta’us was created Lord of the Earth. His roles are many: the Tempter, Prince of Devils, the Strong One, the Wicked One, Enemy, the Hostile One and Prince of Darkness.

The Yezidi veneration of Melek Ta’us has his statue depicting him in the form of a peacock; the Black Snake is also a part of the cult as one is carved onto the door of the tomb of Sheikh Adi. The two cult statues of Melek Ta’us are known as sanjaq.

The angelology of the Yezidi is Muhammadan in structure; Archangels such as Jabrail, Mikha’il the rain bringer; Azra’il the Angel of Death; Didra’il; Rafa’il; Shemka’il; Azazil, the Devil as Azrafil.

## PART TWO AVESTAN COSMOLOGY THE VOID & DARKNESS OF AHRIMAN

The Avestan texts present a myth of two primeval Spirits and their interaction which creates the world. The Bundahishn and Greater Bundahishn reveal that both Ohrmazd (Ahura Mazda) and Ahriman (Angra Mainyu) are co-eternal and are both independent substances from each other. The Zoroastrians claim Ohrmazd is infinite and not bound by time and space, yet Ahriman is bound in addition to a direction downwards.

The cosmic struggle which Ahriman brings to Ohrmazd allows disorderly motion to inspire evolution and the strengthening of the consciousness. From the Upper Side of the Void does Ahriman emerge to bring the darkness of chaos to the light of Ohrmazd. The Adversary instills the power of the will in which perhaps Ohrmazd is even tainted or illuminated by the substance of Ahriman, being the Black Flame of Az.

In the beginning Ohrmazd is said to have created the basis of the universe in which stasis would reign supreme. Ahriman stirred from the void and recognized the light of which he also possessed. Named ‘The Aggressor’, Ahriman is the counter-motion which upsets the ease of which Ohrmazd establishes, causing darkness to be the substance in which the Divine Black Flame burns and feeds from. The nature of Ohrmazd is ‘**omniscient and good**’ while Ahriman possesses that ‘**whose will is to smite**’.

Ahriman wishes to devour this light of Ohrmazd, which attempts to gather all as weak sheep unto him while the Adversary desires to inspire strife and power. Ahriman goes back into the darkness and forges his own weapons in the shape of Daevas or Demons. Ohrmazd seeks to have peace but Ahriman rejects it utterly. The Adversary and Ohrmazd will wage war for 9,000 years in which Ahriman will taint and no doubt overtake the form of Ohrmazd.

Ahriman attacks Ohrmazd in which chants the Ahunvar which causes Ahriman to swoon and fall back into the Darkness which he sleeps for Three Thousand Years until his greatest weapon, Az awakens him. During the period of creation by Ohrmazd, the six Amahraspands are created while in other texts it is sometimes seven. Ahriman fashioned from the material darkness the six (sometimes seven also) Arch-Daevas Akoman, Indar, Savar, Naonihaithya, Taprev and Zairich.

## EASTERN IRANIAN COSMOLOGY

The Zoroastrian cult of the Immortal Flame was a religion based on two aspects, **gaeitya** and **mainyava**. The meaning of gaeitya is “physical” and mainyava is “spiritual” and are defined by the realm of the tangible and the unseen or intangible. This central foundation is the cosmological interplay between that of the spirit and the material world we call ‘reality’.

The etymology of mainyava is from Mainyu, translated “spirit” but associated with the root ‘man’ meaning, “To think, perceive with the mind<sup>7</sup>”. In modern Luciferianism, consciousness is often symbolized as the “Black Flame” which is the gift of knowing both darkness and light. This will be explored further later in this work. The Old Indic word manyu translates “force, impulse or vehemence”.

The Gathic association of mainyava is a dual force of both creative and destructive force. Understanding that the Zoroastrianism as recorded in the Middle Ages depicts a clear duality between darkness and light; modern Luciferianism expresses that there is no duality in itself. All energies and spiritual ‘force’ may be utilized in either creative or destructive ways; darkness is our primordial beginning and our motivating instinct which inspires our conscious or “Light” bringing mind. In short, one may not exist without the other.

Luciferians use nature itself as our ideological and developing spiritual path as our evidence. All aspects of nature have both cruel and nurturing aspects and no predatory mammal or reptile acts in a desire to cause harm without purpose (except for humans in some cases); predators are driven by the instinct of survival. With this in mind, seek to understand the trans-cultural symbolism of the Adversary, the motivator of life.

In Zoroastrian theology, the concept of the world is created by Ahura Mazda in his chosen “Ideal” manifestation. The word for this in Pahlavi is “menog” and then the actual form which is “getig”. Thus, for the cunning Yatukih, we see the self-defined ideological concept that the “way” in which we “think” and chosen path in turn creates a material form as well; a much smaller path compared to the Zoroastrian concept of Ahura Mazda’s creation as well.

<sup>7</sup> The Old Eastern Iranian World View According to the Avesta, Chapter 13; The Cambridge History of Iran, Vol. 2, The Median and Achaemenian Periods edited by Ilya Gershevitch

The demons of Angra Mainyu exist in the mainyava form; however the Zoroastrians consider that the divine (i.e. Ahura Mazda) spiritual “sphere” contains two states; one “getig” and also the “menog” form. Luciferians would rather accept the balance similar to the Hellenic cults which to some extent synchronized with the Zoroastrian cults during the Seleucid and Parthian periods. Just as there is ‘getig’ and “menog” for Ahura Mazda, the order establishing Deific Mask, closely similar to Zeus,

Angra Mainyu and the Daevas exist also in the two states; acting as motivators of progression in the mind and ultimately nature as well.

## **AHURA MAZDA Ohrmazd *Lord of Wisdom***



Ohrmazd, whose name means “Lord Wisdom”, from ‘ahura’, ‘Sovereign’ who is ‘knowledge’, ‘mazdah’; thus “Lord Wisdom” is the spiritual deity who maintains cosmic order and earthly structure according to the “good” (or beneficial to those worshipping Ohrmazd) of the people. Ohrmazd was considered to be of light and the sovereign of the pastoralists, his rival, Ahriman, was from darkness and guided the warlike Aryan tribes who raided Persian pastoralists throughout history.

Ohrmazd is considered an all-wise deity, a watchful guardian and protector, father and maintainer of the lands. The throne of Ohrmazd is in the heavens, much like the more ancient gods of Mesopotamia and Greece. Ohrmazd revealed his ‘Holy Spirit’ (Sacred Spirit), ‘Spenta Mainyu’ in which Ahriman manifested in opposition.

The Persian national religion from before the time of the Achaemenid Persians was developed as a cult of the united tribes as a “Sky God” which has similar imagery to the Assyrian ‘Assur’, the maintainer and benefactor of the Mesopotamian lands who also was a bloodthirsty and violent sky god. Ohrmazd was less violent and his focus was placed on his ability to maintain order in the lands.

The Gathas present Ahura Mazda not only the god of prophetic revelation, also ‘rtavan’ (Avestan ‘ashavan’), meaning ‘possessed of truth’ and ‘maintaining order’. The Vedic Varuna is most like the Gathic Ahura Mazda; the manifestation of the wisdom of Ahura Mazda is conducted via Vohu Manah, Zoroaster’s prophetic reforms evolved Ahura Mazda as an ordering bringing god who would battle against the old cult of daevas.



**Ahura Mazda from rock carving in Persia**

In Zurvanite myths, the god Zurvan had two sons in the same womb; the first was Ohrmazd, described as ‘light’ and ‘beautiful’ while Ahriman was ‘dark’ and ‘stinking’. Zurvan announced the first born would rule the earth; being cunning and intelligent, Ahriman clawed out of the womb in violent enthusiasm, to which Zurvan rejected him and recognizing Ohrmazd in his place.

**AHURA MAZDA & HELLENIZATION**

Ahura Mazda’s cult spread with the Achaemenid Empire and syncretism within the many temple-cults of Syria, Cilicia and Persia (among others) is evident from coin issues. In Cilicia, located in the South Coastal region of Asia Minor, was home to a mix of Cilician, Greek and other cultures. Like other areas of the Achaemenid Empire, the Kings appointed local rulers or Satrap’s (often members of the Achaemenid Persian royal family) to govern the areas.

The territory of Cilicia (Asia Minor, modern Turkey), under the Achaemenid Persian Satrap Tiribazos (386 B.C.E.) minted highly detailed coins which traditionally depict the primary temple-cult of the satrapy. Ahura Mazda is depicted on one side of the coin, appearing as a succession of the old Assyrian deity Assur. Ahura Mazda as the sky god is shown with the bottom half below the waist as an eagle, his muscular torso emerging from the winged solar sphere as ruler of the heavens and cosmological order.

Ahura Mazda is depicted wearing a crown called a kalathos, being a vase utilized as a type of top-hat which was used to hold fruit or wool. This symbolic crown represents fertility in the land. Ahura Mazda holds a lotus blossom and wreath. The opposite side of the coin has depictions from Baal’taars (Baal of Tarsus), Hercules (Greek Hero-god) and other Hellenic associations.

**MITHRA**

## **Mi-it-ra, Mitra, Mithras**

***Yazata of Ohrmazd, God of Oath, Warlord and Solar Illumination***

Mi-it-ra was an ancient god of the oath, friendship whose cult was closely linked with Varuna among the Indo-Aryans; the treaty between the Hittites and Mitanni in Bronze Age Syria name Mitra along with Varuna, Indra and Nasatya. In the Khorda Avesta, Mihr Yasht (Hymn to Mithra):

“Unto Mithra, the lord of wide pastures, who has a thousand ears, ten thousand eyes, a Yazata invoked by his own name, and unto Rama Hvasra... 'Mithra, the lord of wide pastures, gives swiftness to the horses of those who lie not unto Mithra. 'Fire, the son of Ahura Mazda, gives the straightest way to those who lie not unto Mithra. 'The good, strong, beneficent Fravashis of the faithful give a virtuous offspring to those who lie not unto Mithra. 'For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the lord of wide pastures. 'We offer up libations unto Mithra, the lord of wide pastures, who gives a happy dwelling and a good dwelling to the Aryan nations.” **Mihr Yasht (Hymn to Mithra, Khorda Avesta)**

Mithra originally was a Vedic god, once the Iranian Ahura Mazda cultists adopted Mithra the deity manifested as a Yazata in the cosmological order of Ohrmazd. During the Zoroastrian reform, he shared the throne of Ahura and the dual-compound Ahura-Mithra. His strength is noted in the Mihr Yasht and invoked frequently in the Yasna as the personification of the sanctity of oaths and contracts; additionally Mithra is a god of war whose savagery and cruelty competes against Aeshma.

## **Above: Mitra in Old Persian Cuneiform**

Mithra triumphantly travels the sky from east to west, proceeding the Sun as a chariot-driving conqueror. The Mithra Yasht reveals Mithra was worshipped by the armed charioteers as a god of war. Mithra is the lord of hosts and ‘levier of armies’; indulging in gruesome slaughter directed at those who break contracts and oaths. Just as Mithra goes before the sun, he is the Lord of Fire. During the Achaemenid period, Mithra became interchangeable to some extent with the Babylonian Shamash, the sun god whose authority in the pantheon was as judge.

In the texts of the Historian Quintus Curtius Rufus, Darius is said to invoke the Sun, Mithra and the sacred, eternal Fire. During the Hellenic period, Mithra is the equivalent to Apollo who is often the representative of the sun. In the ‘*Sminthian Oration*’, Menander invokes Apollo, “the Persians call you Mithras, the Egyptians Horus”<sup>8</sup>.

Like Apollo and the Canaanite-Syrian equivalent, Resheph, Mithra is also a god who is able to send out disease and death to his enemies. Mithra of the Wide Pastures wields a mace which he not only defeats his enemies but to maintain order, often is depicted in his anger beating down his own worshippers; this no doubt recalls an earlier daevic source associated with Indra and Rudra-Saurva.

Mithra is not only associated with the oath, ruling king and warrior; the god is also light. The light of Mithra, like the western conception of “Lucifer” as the morning star, is the herald before the sun. Mithra surveys the habitations of the Persians, riding across the sky in a one-wheeled golden chariot and the god illuminates his own body. Mithra’s chariot is guided by the four strong white horses. Mithra is associated to some small extent with the night sky as well; he traverses the earth after the sun’s glow has faded and sweeps across the boundaries between heaven and earth, his mace held in his hand.

The more terrible, warlord traits associated with Mithra over the Zoroastrian reformation were transferred to the daevas, Indra and Saurva; while some of his violent ecstasy is shared with Sraosha and Rashnu, felling the enemies of order, Mithra holds strong in his compelled disciplines over the physical world under Ahura Mazda.

<sup>8</sup> Oratio 2.446

As Mithra is the god who commands the physical world as in order and hierarchy, Ahura Mazda and the Amesha Spenta all fashioned their dwellings in the heavens. This astral abode, close to the sun is called Haraiti; from this Mithra surveys the material world. In early cults, Mithra dwelled on the earth yet in the Mazdean religion, along with the Amesha Spentas, fashioning a great above mount Hara.

As Mithra was integrated into the reformed Mazdean religion, Mithra is now offered to in the cult with libations and liturgy; when Mithra is pleased he travels the empyrean from east to west in his chariot. Mithra’s sister, Ashi, guides his chariot and now has a personification of himself as a war-god, the name of Verethraghna, who acts as a ‘messenger’ or ‘angel’; simply like other later religions a type of ‘aspect’ relating to the god.

During the Zoroastrian period, the daeva Indra was perceived as the demonic counterpart in part of Mithra. We can easily understand this by the assimilation of epithets and descriptions. Mithra’s weapon was the vazra, a club or mace; this weapon was also venerated as a type of deity in its’ own right. Indra’s weapon, the Vajra, known as the Thunderbolt was also revered. Mithra and Indra are ‘rathaeshtar’, ‘charioteers’; ‘ughrabazu’, ‘strong-armed’; ‘aojah’, ‘mighty’ and have ‘good horses’.

The cult of Haoma indeed venerates Mithra and the offerings go forth to Haraiti, the great empyrean palace of the god. It was Ahura Mazda who designated Haoma to use the barsom, chant liturgy and pour libations to Mithra. The personification of Mithra as a sun-god of war and violent ecstasy was in



Verethraghna, whose form was a tusked wild boar.

The Mithra Yasht in the Avesta describes Mithra as being worshipped by charioteers as a god of war. His progress from east to west precedes the sun, much like the Morning and Evening Star (Venus). Mithra is the 'levier of armies' and is a terrible avenger against those who break contracts. Mithra makes the waters flow again (like Indra defeating Vrtra in the Rig Veda).

The War-Chariot of Mithra describes him as the 'wrathful lord' and is drawn by white horses. Verethraghna precedes him in the form of a wild boar. Mithra joined with Sraosha and Rashnu scour the earth at night, battling Aeshma and the Daevas. The god is the protector of the material world and is worshipped by Haoma; his golden chariot is his vehicle in which he illuminates the world.

Mithra may be invoked as a model of balance between the primal strength and passion of inner darkness and the refined consciousness and will of the Yatus. The wide variations of the character of this Deific Mask are highly useful to the sorcerer who wishes to explore initiatory aspects of the self as an evolving, living god. The Yatus may invoke during the night the enemy of Mithra, Mitra-druj and his match, Aeshma as one who wields power to determine the manifest world as a god; during the light Mithra is the mediator between material order in life and controlling the passions inspiring us.



### **The Roman Mithras slaying the Bull**

During the Roman period, the cult of Mithras spread throughout the empire (even into Roman-controlled England) and the cult of daevas, transformed by the Magian heretics who settled in Asia Minor, performed the "Mystery of the Sorcerers", invoking Ahriman and the Daevas; by the hours of day invoking Ohrmazd and Mithras. It was, between Ahriman and Ohrmazd, Mithras, acting as mediator and the balance-maker in the Mithraic mysteries. In the Roman mysteries of the Cult of Mithras, the warriorgod is a balanced mediator between the deities of the empyrean and the

‘daimons’ of the underworld. This cult reveals knowledge in grades and initiation is granted via experience. The immolation of the bull in the rites of Mithra depicts the god, in the form of a strong man, wearing a Phrygian cap, stabbing the bull with a scorpion, serpent and dog drinking the blood of the slain. This offering is one of the fertility of the earth and the cycle of destruction and creation. In the Pahlavi books, Mithra does not slay the bull; rather it is Ahriman who slays the bull. This symbolic rite of Ahriman is cosmic, later repeated by Yima the first man.

Statues of Mithra shows a raven observing the act of sacrifice, the scorpion, a creature of Ahriman, stings the bull while the serpent and dog battle over the blood. In other traditions, Yima (the Rig Veda’s Yama) is a solar deity who chooses to be mortal to conquer death. The path of Yama guides one into death and then transformation into spiritual immortality. In the Rig Veda, King Yama, God of the Dead, dwells in the abode of the devas (in Avestan ‘daevas’) where he is surrounded with song. Yima, as the Zoroastrian first man, offers to Ahura Mazda but in secret to the daevas; thus Yima is the prototype for the Yatuken cultus of daevayasna.

Mithraism of the Roman Empire was a continuation and development of Iranian paganism, so hated by Zoroastrians, brought to the West by the migrating practitioners of the daeva-cult.

The significance of the slaughter of the bull recalls the rites of the daevas in the Rig Veda as warrior-tribes of maryannu. The Ahrimanic significance is the act of self-will commanding the course and self-determined path in life, free from servitude and the path to becoming a god.

## **VERETHRAGHNA**

**Vahagn, Artagnes-Herakles-Ares, Bahram, Behram *Genius of Victory & War-God***

Verethraghna, the god of victory, was for a time one of the most venerated deities of Western Iran, from the Seleucid period onward into the Sassanian time. The cult of Verethraghna spread into Armenia and has many illustrious associations. The etymology of Verethraghna is related to the known chief epithet of the daeva Indra, ‘vrtrahan’, ‘slayer of resistance’; this was developed from the myth of Indra slaying the serpent-dragon of chaos, Vrtra.

Verethraghna is attributed to the heroic and violent victory (via war and conflict) and is honored to the highest grade of templefires. This cult was made strong through the Hellenistic veneration of Herakles and the two were assimilated. In the Rig Veda, the epithet of Indra is the origin for the Zoroastrian Verethraghna: ‘vrtahan’, ‘he who overcomes the defense’. The historian Moses of Chorene describes the accomplishments of Vahagn even surpassing those of Herakles. The Hellenic Antiochus I of Commagene assimilated Vahagn with Herakles and Ares, the god of war.

The incarnations of Verethraghna are described as being many in the ‘Waharan Yasht’ of the Avesta. Verethraghna appears to Zarathushtra (Zoroaster) in several forms. If invoking Verethraghna to overcome an enemy or obstacle, the Yatus may visualize the forms of the Deific Masks in his following incarnations.

## **Forms of Verethraghna**

**A Strong Wind** – In the shape of a strong wind, made by Ahura Mazda and bringing the glory of victory. Verethraghna proclaims: “I am the strongest in strength; I am the most victorious in victory; I am the most glorious in glory; I am the most favouring in favour; I am the best giver of welfare: I am the best-healing in health-giving.” **Golden-horned Bull**– Appearing as a strong bull, “with yellow ears and golden horns; upon whose horns floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, the Glory made by Mazda, that is both health and strength.”<sup>9</sup>

**A White Horse** – Verethraghna appeared “running in the shape of a white, beautiful horse, with yellow ears and a golden caparison; upon whose forehead floated the well-shapen Strength, and Victory, beautiful of form, made by Ahura: thus did he come, bearing the good Glory, made by Mazda, that is both health and strength.”

**A Rutting Camel**– Sharp-toothed, long-haired and stamping forth.

**A Wild Tusked Boar** – “In front of Mithra of wide pastures speeds Verethraghna, Ahura-created – in the form of a boar, aggressive, sharp in tooth, a male – a boar, sharp in tusk, unapproachable, a killer at one blow – furious, slobbering at the snout, and mighty: iron it’s fore-feet, iron its hind-feet, iron its tendons, iron its tail, and iron its jaws. Filled with rage and a hero’s valor he catches up with his enemies and violently smites them down, nor does he deem that he has dealt them a blow or inflicted a wound until he has smashed the vertebrae, the pillars of life – the vertebrae, the springs of vitality. At one fell blow he hacks to pieces everything: bones and hair, brains and blood of men who break their contracts he mashes up together on the ground.”<sup>10</sup>

**A Strong Youth**– Verethraghna then appeared as a handsome youth, shining eyes and strong continence.

<sup>9</sup> Waharan Yasht, Avesta. <sup>10</sup> The Dawn and Twilight of Zoroastrianism, Zaehner, pg. 101

**Raven (and Falcon)** - Verethraghna, appeared flying in the form of a raven. The raven is a form of Apollo and the feathers are associated with magical power. The raven is considered to strike terror into an army. As the raven, Verethraghna, “made by Ahura, came to him the seventh time, running in the shape of a raven that ...below and above, and that is the swiftest of all birds, the lightest of the flying creatures. He alone of living things, — he or none, overtakes the flight of an arrow, however well it has been shot. He flies up joyfully at the first break of dawn, wishing the night to be no more, wishing the dawn that has not yet come, to come. He grazes the hidden ways of the mountains, he grazes the tops of the mountains, he grazes the depths of the vales, he grazes the summits of the trees, listening to the voices of the birds.”

**Horned Ram**- Verethraghna “came to him the eighth time, running in the shape of a wild, beautiful ram, with horns bent round.”

**Sharp-horned Buck**Verethraghna appeared, “running in the shape of a beautiful, fighting buck, with sharp horns.”

**Armed Warrior**Appearing for the tenth time, Verethraghna appeared “running in the shape of a man,

bright and beautiful, made by Mazda: he held a sword with a golden blade, inlaid with all sorts of ornaments.”

## AMESHA SPENTAS

### **Amahraspandan** *"Beneficent Immortals"*

The seven Amesha Spentas are associated with the seven elements of creation in Zoroastrian theology. The Amesha Spentas are considered the first creations of Ahura Mazda and personify and guard the seven elements of creation. The two Haurvatat and Ameretat, like Taprev and Zairich, act as a couple, complimenting the opposite.

The Yatus may choose to invoke and honor the Amesha

Spentas at discretion. You may not be interested in working with those powers, maintaining a deep dedication to the darkness and path of daevas. This is entirely up to the predilection of the individual.

## VOHU MANO

### **Vohuman, Vohu Manah** *Genius of the Good Mind*

Vohu Mano presides over cattle in the Mazdean religion and is the enemy of Akoman. Vohu Mano is associated with the thought pertaining to Ahura Mazda's perceived 'order' from a Zoroastrian perspective. Vohu Mano is Ohrmazd (Ahura Mazda's) first creation and personification of his order sustaining mind which manifests through man. It is Vohu Mano who guides Zarathustra's soul in trance to the throne of heaven. The auxiliary Archangels next to Vohuman according to the Bundahishn are Mah (the Moon), Goshurun (Genius of Cattle) and Ram (Giver of Good Pastures). The rooster is the designated animal of Vohuman and white jasmine is the flower.

## ATAR

### **Atash (Pahlavi: Adar)**

Atar translates 'fire'. This Yazad presides over fire. Atar is 'the Son of Ahura Mazda' in the Avesta. Atar is the god of fire and considered the son of Ahura Mazda. The two fire deities, Atar and Asha Vahishta are represented as both the spiritual and physical manifestation of the element. In the Yatuken rites, Sama Atar (Black Fire) is the consciousness of divine darkness bestowed to the Yatus by Ahrimanic Rites.

## ASHA VAHISHTA

### **(Pahlavi 'Ardwahisht')** *Physical Manifestation of Fire*

The name of Asha Vahishta means 'Highest Asha', the Amahraspand presiding over Asha and fire. The Amahraspand personifies what the Mazdean religion deemed 'right' and the sacred fire.

# **KHSHATHRA VAIRYA**

**(Pahlavi ‘Shahrewar’)**

The name translates, 'Desirable Dominion', Khshathra Vairya is the Amahraspand presiding over metals of the earth. This Amesha Spenta may have slight chthonic and metallurgical associations which the Yatus may consider.

# **SPENTA ARMAITI**

**(Pahlavi ‘Spandarmad’)**

Spenta Armaiti ('Holy Devotion') is the earthly manifestation of the Ohrmazdean “Lord of the Earth”. The Amahraspand has dominion over the earth during the hours of the sun by Ohrmazd and Mitra. If during the hours of the sun, offerings are made to invoke sustaining order in ones’ personal life, Spenta Armaiti represents the devotion to the Deific Mask of Ohrmazd.

# **HAURVATAT**

**(Pahlavi ‘Hordad’)**

Haurvatat translates 'Perfection and Health'. This Yazata presides over water. Water rinses, cleans and is the element in which we arose via evolution.

# **AMERETAT**

**(Pahlavi ‘Amurdad’)**

Ameretat, meaning 'Immortality', is the Amahraspand presiding over the Earth. Ameretat represents the survival of divine consciousness and the aspiration of the Yatus as becoming a living god.

# **YAZATAS Yazads**

***Angels of Ahura Mazda and Amesha Spentas Deities of Indo-Aryan Origins assimilated into the Mazdean Pantheon***

The Yazatas or Yazads were originally Vedic gods and also ancient Iranian deities which composed the original polytheistic templecults in the early stages of the Mazdean cult. In Zoroastrianism, they are similar to ‘messengers’ (‘angels’) of Ohrmazd.

# **ANAHITA**

***Aredvi Sura Anahita, Anahit, Anaitis Yazad & Goddess of the Waters and Beasts Healing, Fertility & Wisdom***

Aredvi Sura translates 'strong, immaculate Anahita' the Iranian goddess who became a Yazad personifying water and in some parts of ancient Iran, Lady of Beasts. . She resides in the starry regions. Anahita prior to the 4<sup>th</sup> Century B.C.E. was assimilated with the Mesopotamian goddess Ishtar. Anahita was attributed associations with Venus and having the dominion of love and war as well. The Achaemenid King Artaxerxes II honored Anahita along with Ahura Mazda and Mithra in an inscription, indicating that the Persians were not monotheistic until the Sassanian period. Anaitis had temples in Lydia, Phrygia, Pontus and

Cappadocia. The historian Strabo writes that prostitution was practiced at Zela in honor of the goddess. The father of the founder of the Sassanian dynasty, Papak, was a high priest of Anahita at Stakhr. Anahita was also a martial goddess as well; the Sassanians consecrated the heads of their defeated enemies to Anahita as well.

In Armenia prior to Christian conversions, Tiridates III worshipped the triad of Aramazd-Anahit-Vahagn (Ahura Mazda-Anahita-Verethraghna). Anahita was given the cult epithet of “**voskimayr**”, ‘**Golden Mother**’ and offered to at the cult center of Vahagn located in the Armenian city of Astishat. During the Hellenic period, Anahita is identified with Athena as a goddess of defense and the state. Anahita is also assimilated with Astarte.

Anahita may be offered to with libations and incense by the Yatus; during the hours of light with goals including aspects of fertility (not just of body: of mind with creativity, of health, the waters of emotion and renewal and of overcoming obstacles).

## **Mah**

### **Maonghah, Men**

The Yazad presiding over the Moon, representing emotions and to some extent the fertility of the earth with relation to cattle. The Anatolian moon-god Men assimilated many aspects of the Persian Mah. The historian Strabo wrote that the kings of Pontus swore oaths by royal Tyche (Fortune, also related to the personal Daemon in some respects) and Men Pharnakou in the temple of the moongod at Kaberia in Pontus.

## **Tishtrya**

### **Tishtar, Tir**

The Yazata who presides over the star Sirius. Tishtrya also controls the rain.

## **Asman**

The Yazad presiding over the sky; may be offered to in order sustaining rituals including Ahura Mazda.

## **Daena**

## **Den**

The Female Yazad presiding over the Mazdean religion, also, Inner Self or Conscience in relation to the governing of Fravashi.

## **Sraosha**

## **Srosh**

The enemy of Aeshma whose name means 'Hearkening'; a Yazata who guards the soul for three days after death.

## **Khorshed**

## **Khwarshed , Hvare-khshaeta**

Khwarshed translates 'the shining sun'; the Yazata presiding over the Sun .

## **Ahurani**

Female Yazad holding power and dominion over water.

## **Haoma**

## **Soma, Omomi**

Haoma is personified as a Yazad presiding over the Haoma plant, which was used in ceremonial intoxication in ceremonies of both deities and humans from Indo-Aryan origins.





**Indo-Aryan Haoma**

**Airyaman**

The Yazad of friendship and health, having Indo-Aryan origins.

**Ushah**

Female Yazad of the dawn, Ushah is Indo-Iranian in origin.

**Arshtat**

**Ashtad**

A Female Yazad personifying justice (based on the Laws of Nature within a Luciferian perspective) and an agreeable outcome in the favor of the Yatus; Arshtat may be invoked in support of goaloriented invocations of Mithra.

**FRAVASHIS**



**Farohars, Fravashi, Frohar, Fravard, Fravahr**

***Daemon, Genius, Guardian Angel, Soul***

The Fravashi is the inner power which is inherent in every being according to the ancient Persians; the Fravashi, being this power, is made to grow and sustain through the course of life. The Fravashi is similar to the Latin Manes as also the deified dead. The Zoroastrians viewed the Fravashi as being unique and attached to all life forms including plants, the sky, etc. Ahura Mazda utilizes the power of the Fravashis when creating the substance of creation.

The Fravashi is the Achaemenid name of the guardian angel/genius/daemon of deified rulers and so-called ‘pious’ kings and individuals. During the beginnings of the Alexandrian Hellenic syncretism in Asia Minor, Syria, Egypt and Persia, the cult of the fravashi was nearly identical with the ruler cult. The daemon or fravashi in the ruler cult was based on the idea that the divine attributes of the ruler (embodied in traits and characteristics) were deified on earth as both idea and state of being.

The Fravashi, identical to the ‘daimon’ and spirits of the dead offered to by the Greeks in chthonic ritual, is merely separated by slight religious structures emerging with the Zoroastrians. Offerings were made to the Fravashis with the idea that the dead return to their homes and are honored by food being placed on rooftops to propitiate them.

Over time, the Fravashi emerged as a wider embodiment including gods and elements such as the earth, water, etc. In the Yasht XXIV the Fravashi is of the “rejoicing fire”, that is the Ahrimanic tradition, “Black Flame” of deified consciousness.

As the syncretism of Hellenic and Persian pantheons indicates, Angra Mainyu (assimilated with Hades, King of the Underworld), was a god of darkness who held great power over the spirits of the dead and the rites of necromancy. Like the Zoroastrian traditions that the male is associated with light and the female, darkness, the historian Hippolytus attributes a practice to Zaratas the Chaldean (teacher of Pythagoras) which reflects the Zoroastrian concept. There were two causes of being, a father who was light and a mother who was darkness. Zaratas taught that there are two daimones, a heavenly daimon and a chthonic one. Earth and water is associated with the chthonic daimon and fire and air are associated with the heavenly one.

The personality of the individual is not the daemon per se, rather what was guided by the higher faculty of the being. The cult of the daemon in Luciferianism is based around manifesting the “True Will” or inherent desire of the Adept during the course of physical life. Thus, one who discovers his

or her “Daemon” would be recognized by the traits and ever-evolving idea of self-excellence. The image and name of the ‘daemon’ is presented symbolically with aesthetic attributes having idealized aspects such as horns (power, wisdom, and leadership), enlarged eyes (divine vision and rule), etc.

In Luciferianism, the ‘evil genius’ and ‘daemon’ are identical and different representations of your daemon or fravashi may be created for the magical tradition you work with. One may have a Persian-influenced image of the fravashi from a Mazdean (Ahura Mazda/Zeus, the sustaining deity representing order in personal life) or the Ahrimanian (the conquering, primal and instinctual demonic) depending on your desire. One within the Egyptian Sethanic tradition may also use an Egyptian influenced design or even a Greco-Roman inspired one. When working with particular pantheons, use the appropriate image of your daemon to actualize the potential of the symbolism. The fravashi “name” of your daemon should have attributes according to your nature.

## **KHVARENAH**

### ***Divine Glory***

The concept of the Persian Khvarenah (translated as ‘glory’) is a foundation point in Zoroastrianism. The word defines a visible substance which is possessed by deities and manifests with heroes and rulers. Khvarenah has a beneficent effect on the life and deeds of the individual possessing it.

Khvarenah is centered on the Magi of Zoroaster and the Aryan people. This is gained by Zoroastrians who accomplish deeds within their social-moral guidelines and if one acts outside of this ideology, they can lose it as well. The Khvarenah is associated with the concept of the Tyche (Fortune) and daimon, especially with the ruler cults in their various forms, examples being the Achaemenids and Commagene ‘royal tyche’ or ‘royal daimons’.

Plutarch, writing in “Life of Artaxerxes” makes reference to a special table set up at banquets, where the royal daimon was offered to as a symbol of the deeds, traits and potential of selfexcellence inspired by the Khvarenah. The Khvarenah has solar associations as well, described by Cyrus as a Sun.

## **FIRE CULTS**



Zoroastrians have been associated with ‘fire worshipping’ since their religious foundation. While they are not traditionally fireworshippers, the symbolism of fire holds origins to the cult practices of the Aryans and Indians from the Rig Veda to Avestan ritual texts. Ohrmazd brought fire into the physical world; the spirit (menog) of existence was fashioned in the form of bright white fire. This flame, associated with the essence of Ohrmazd himself, is associated with the divine world. In the Avesta there are several grades of fire; potters, cooking fire, hearth fires, gold smiths and the highest class of fire, namely Temple Fires. Fire represents not only the divine but the purifying.

## **BASIC RELIGIOUS FOUNDATION OF THE AVESTA & THEOLOGY OF ZOROASTRIANISM**

The Achaemenid Zoroastrian religion from the time of Darius I present a solid foundation which allows a glimpse into the idea of the Persian ‘King of Kings’. The Avestan cosmology presents that by an act of primordial sacrifice, Ahura Mazda established Ordered Cosmos. This includes the sun being in the sky, seasons regulated which established a consistent cycle and basis for life.

Ahura Mazda is not a simple monotheistic Deific Mask, a circle of Gods and Goddess akin to the concept of biblical ‘angels’ (messengers) in which these deities are ‘swelling power’, (Avestan ‘spenta’) which allows them to produce life. It must be considered that as Luciferians the idea of an absolute (something entirely ‘evil’ or ‘good’) does not exist in nature; all beings act selfishly at base and more studied concepts of ‘good’ and ‘evil’ depend on who is enjoying the benefit of it. Ahura Mazda nonetheless created only ‘good’ things.

In the second Gatha, cosmogony is presented in a very esoteric, symbolic manner which is explored in the form of questions. An example is from Yasna (44. 3b-d), “Who I wonder is by his engendering the first father of Order?”. This reference was directed at Ahura Mazda who is credited with establishing the waters, sky, earth and life as creator and sustainer. Introduced into the cosmogony is the Adversary who balanced the cosmic day with his assault by the forces of darkness. Ahura Mazda as presented in the Gathas must re-establish Order via the help of humanity by performing the rituals including the Yasna which will in the Zoroastrian magical ideology, heal and regenerate the world of Ahura Mazda.

To be direct, Luciferians do not accept the concept of duality; it simply leads to self-denial and a lot of inner trouble. If one begins to believe that he or she is entirely ‘good’ and hides behind what Anton Szandor LaVey called the ‘Good Guy Badge’, there is a lessening of direction and accountability of one’s own actions.

Luciferians live according to the ideology that we (according to Scientific evolution) are born from darkness; the primordial and predatory instincts are at the core of every conscious being, while our social contract and frontal lobe allows us the ability of levels of control to avoid being too destructive. Darkness is the seat of our desires, lusts and raw energy which fuels our conscious manifestations as individuals; Luciferians seek balance in this way and the concepts of ‘good’ and ‘evil’ do not infect our spiritual and ideological foundations.

For instance, to a Zoroastrian, Ahriman is complete evil and destruction; to a Luciferian, Ahriman is a Deific Mask of primal, dark and motivating power. Such power can destroy if not compelled into productive, goal-oriented aims in sorcery. Ahriman to Zoroastrianism is the Deific Mask representing the old gods and Daevas long ago when Ahura Mazda’s cult was nearly non-existent. The discipline of the Yatus is centered in controlling and balancing forces, not allowing the will to become weak with over-indulgence.

## **ZOROASTER THE FIRST SACRIFICER**

### ***Cult of Compelled Order by Sacrifice to Ahura Mazda***

The Avestan Deific Masks are connected to the one performing sacrifices of pouring libation to them. Zoroaster is named as the first human in ritual offering to the Avestan gods was directly chosen by them according to Yasna 29, namely Zarathustra (known also as Zoroaster). His focus was fighting the powers of his ‘perceived’ evil, beginning with Angra Mainyu (Ahriman) and his court of war-like and lustful gods who are known as the Daevas, the Indo-Persian tribal gods that have their origin from the Rig Vedas period in India. Nomadic warriors immigrated into Persia during the many years previous and the cult of the Daevas was strongly established throughout the Persian and Bactrian lands.

As Ahura Mazda brings just complete good, light and health then his opposite who shadows forth darkness and all that is perceived as ‘evil’. Keep in mind, cultural tensions over tribal cults will breed disdain and we can see a unique transformation of the Vedic Daevas into even more infernal representations. The Vedic Daevas compared with the Avestan Daevas shows the extreme view of an opposing tribal cult no doubt inspired by war-raids and conflicts.

The Indic word for god, ‘deva’, appears under the Avestan cognate ‘daeva’ meaning ‘demon’ was a part of Zoroaster’s religious crusade uniting Persian tribes and driving off the remnant IndoAryan populations which conquered parts of the lands. Thomas Burrow theorizes that Zoroaster lived prior to 1400 B.C.E. rather than the more commonly accepted 600 B.C.E.; the success of the Mazdean religious crusade essentially split the Indo-Aryans into the Western Mitanni and the Eastern Indian tribes (which authored the Rig Veda texts).<sup>11</sup>

## **ELAMITE RITUAL TEXTS FROM PERSEPOLIS**

### ***Avestan Gods & Achaemenid Religion***

Elam was a region of southern Mesopotamia, known from the Akkadian period and centered on the ancient city of Susa. The Elamites were often hostile to the Assyrians and were associated with gods being associated with serpents (fertility, underworld). Great warriors, the Elamites survived into the Achaemenid Period of were ‘druj’ inspired enemies of Darius I, one of the revolts against the king during the early empire of the Persians.

The original deities of the Elamites, contemporaries with the Mesopotamian pantheon, the sun-god Nanhunte, Kiririsa, Parti and the war-god Narunte were among the listed ones prior to the Achaemenid kingdom. The main god of the Elamites, Insusinak is probably Sumerian in origin, translates, “lord of Susa”. Insusinak (who is depicted with the body of a snake) was the supreme judge of the dead, the goddesses Isnikarap and Lakamar acting also as judges of the underworld. Istar (Ishtar) was also a named goddess, her power is over love and war; Nanna the Moon God and others.

<sup>11</sup> In Search of the Indo-Europeans, Language, Archaeology and Myth, Mallory, pg. 42

Persepolis was one of the Achaemenid capitals and is the location where very important Elamite texts were discovered by the Oriental Institute at Persepolis in 1934. Named the ‘Fortification Tablets’ and dated to 492-458 B.C.E. during the reigns of Xerxes, Darius I and Artaxerxes I translates an interesting view of how the Achaemenid Kings presented and commanded order in their territory. The religious practices were centered in the Zoroastrian cult, however numerous gods and several types of priests and their rituals.

### **Avestan Deific Masks given sacrifices in the Zoroastrian cults of Achaemenid Persia:**

**Ahura Mazda** (Persian cuneiform **d.u-ra-mas-da**), the Elamite ‘napir isara’ which translates ‘The Great God’;

**Ispantaramatis** (d.is-pan-da-ra-mat-ti-is), Avesta ‘Spenta Mainyu’ translating ‘Life-Giving Humility’; a god of the earth and is similar to the Babylonian goddess KI;

**Irtana-fruirtis** (d.ir-da-na-pir-ru-ir-ti-is), Avestan ‘Asaunam Frauvasi’, ‘the Fravashis of the sustainers of Order’, goddesses who assist Ahura Mazda in establishing Order and balance;

**Visai Baga** , (d.mi-se-ba-ka, d.mi-sa-a-ba-ka), Avestan ‘All of the Gods’, actual Avestan transliteration reads, ‘mana Auramazda upastam baratuv hada visaibis bagaibis’, ‘let Ahura Mazda bear me aid together with All the Gods!’;

**Narisanga** (d.na-ri-sa-an-ka), Avestan ‘nairiia sanha’, ‘the heroic announcement, ‘the Divine Messenger’;

There are divinities of mountains, rivers and places including cities which receive special sacrifice which survives in the Yasna hymns and later texts. To sacrifice to the Deific Masks/Gods is to pour libations with an invocation to a specific god.

The Achaemenid priesthood held office for officials who are titled, ‘**Yasta**’, (ya-is-da), ‘Sacrificer’ (the Avestan yasta is the source of this word).

**Daucam**, (da-u-sa-am), Avestan Zaoram, ‘libation service’;

The frequently mentioned official in the ‘Fortification Tablets’ is the Elamite ‘saten’, ‘priest’, who conducts the Ian service focused on Ahura Mazda and other Deific Masks. The Avestan word for ‘priest’ is ‘Zaota’. The origin of the word ‘Magician’ and ‘Magick’ is derived from the Median tribes known as the Magi. The ‘Magus’, (ma-ku-is), Old Persian ‘magus’ was the primary ritual invocator in the Ian service.

## ZOROASTER AND OCCULT PRACTICES

During the reign of the Parthian kings, the occult practices of the Magi were centered in a balanced philosophy which recognized both destructive and creative forces. While during the early Christian period prior to Islam, Zoroastrianism would be transformed into a polytheistic magical practice by the Magian Occultists to a monotheistic, dogmatic and intolerant religion by Sassanian *Mobeds* (Priests during the post-Parthian period).

Plutarch (46-120 A.D.), wrote in “Of Isis and Osiris” about the occult practices of the Magi which reveals another foundation of the later Luciferian practices.

“For some believe that there are two gods who are rivals, as it were, in art, the one being the creator of good, the other of evil; others call the better of these a god and his rival a daemon, as, for example, Zoroaster the Magian, who lived so they record, five thousand years before the siege of Troy. He used to call the one Horomazes and the other Areimanius, and showed also that the former was especially akin, among objects of perception, to light, and the latter, on contrary, to darkness...while in between the two was Mithres (Mithras); and this is why the Persians call Mithres the Mediator. He also taught that votive and thank offerings should be made to Horomazes, but that gloomy offerings to Areimanius, and those intended to avert evil.

For they pound a certain herb called omomi in a mortar, invoking Hades and darkness, and then after mixing it with the blood of a slain wolf, they take it out to a sunless spot and throw it away. They believe that among plants too, some belong to the good god and others to the evil daemon, and that among animals some, such as dogs, birds and land hedgehogs, belong to the good god, whereas water-rats belong to the bad deity...Horomazes is born from the purest light and Areimanius from



darkness, and they are at war with one another.

Horomazes created six gods, the first being a god of good will, the second a god of truth, the third god of good order, and the others gods of wisdom and wealth. Areimanius created an equal number as rivals to these. Then Horomazes, having magnified himself to three times his size, removed himself as far from the sun as it is distant from earth, adorned the heaven with stars; one star, Sirius, he established above all others as a guardian and watcher. Twenty-four other gods were created by him and put into an egg. Those who were created from Areimanius were of equal number and they pierced through the egg...and so it comes about that good and evil are mixed.”<sup>12</sup>

## **THE LUMINARIES Seven Planets of Ahriman**

Ahriman has direct influence within the cosmological balance of the universe, much like Ohrmazd. The so-called heresy accounted by Eznik explains the symbolic creation of the Sun and Moon with association of the demon Mahmi.

“When Ahriman saw...that Ohrmazd had created beautiful creatures, yet knew not how to create light, he took counsel with the demons, and said: ‘What benefit hath Ohrmazd? For he has creature such beautiful creatures, yet they remain in darkness, and he knew not how to create the world of light? But if he were wise, he would go in unto his mother, and the Sun would be born as his son; and he would have intercourse with his sister, and the Moon would be born.’ And he charged them that not one of them should betray his thought. A demon, Mahmi, having heard this, came before Ohrmazd with all speed, and betrayed that thought to him.”<sup>13</sup>

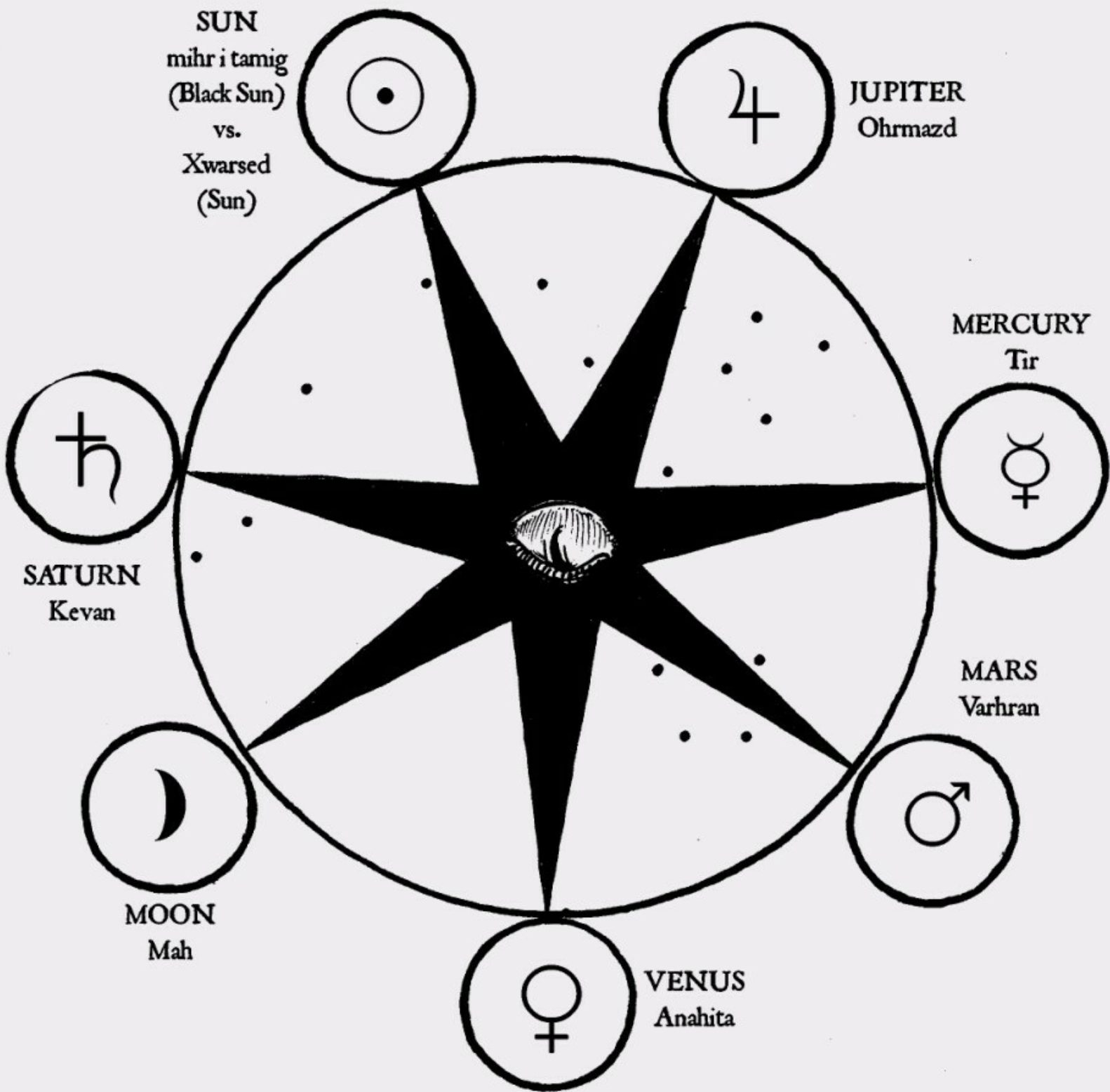
<sup>12</sup> Plutarch, *De Iside et Osiride*, 191-3, Trans. J. Gwyn Griffiths

<sup>13</sup> Eznik from *Zurvan, A Zoroastrian Dilemma*, Zaehner.

In the Bundahishn the twelve Signs of the Zodiac were attached to the newly created firmament. To assist this, 6,480,000 minor stars were created. One star was appointed over each of the four heavenly quarters – Tistar (Syrius) to the East, Satves (Scorpio) to the South, Vanand (Vega) to the West and Haptoring (The Great Bear) to the North. The Pole Star was the “commander” over all of them, the “Nail in the middle of the sky”. The Stars above the Zodiac were not affected by Ahriman when he attacked material creation which brought balance to the world.

The Seven Demons who were bound to the firmament are Zerij (Zairich), Tarij (Tairich), Nanhaithya (Naonhaithya), Tarmad (Taromati), Xism (Eshm/Aeshma), Sej and Bes. Ohrmazd in turn surrounded them with light and the traditional names were given: Kevan (Saturn), Ohrmazd (Jupiter), Bahram (Mars), Sed (the Sun), Nahid (Venus), Tir (Mercury) and Mah (the Moon).

Before Ahriman attacked, the firmament was in the shape of a wheel and it was stationary; thus always being noon. Understand now the concept of balance: Ohrmazd was unmoving, without balance; Ahriman entered the material world at Noon and brought balance and the natural world to both creation and destruction. Ahriman and Ohrmazd are brothers and their individual personifications destroy and create, never an absolute within either; less the extremes would undo their existence.



Zurvan of the long Dominion became embodied within the Cosmos (Spihr – associated with the firmament), Ahriman and Ohrmazd bring the balance within it. It is considered by the Zervanite doctrines that all benefit and adversity which affect man and the material world come through the Seven and Twelve. The Zodiac having twelve signs, twelve commanders on the side of Ohrmazd. The seven planets are the commanders of Ahriman. The seven planets, according to the Mazdean religion, oppress creation and deliver it to death. The Ahrimanian views that the planets bring adversity and challenge which brings strength, experience and wisdom by overcoming obstacles.

The planet Jupiter (Ohrmazd) attacks the Great Bear (Haptoring) in the North; Venus (Anahita) attacks Scorpio (Satves) in the South; Mars (Varhran) attacks Vega (Vanand) in the West; Mercury (Tir)

attacks Sirius (Tistar) in the East; Saturn (Kevan) is the supreme commander of the planets, his role is to attack the Pole Star. Mercury is revealed in the Menok I Khrat as Apaosha, attacking Sirius. Both the Daeva and Tistar were of equal strength.

## **Gochihr (Black Moon) & Musparik (Black Sun)**

These ‘kamarikan’ (commanders) are the Seven Planets, head and tail of Gochihr, and Mushpar (Musparik) provided with a tail, which are ten planets in all. The Yatus should view the planets and stars with their balanced aspects: creative and destructive in nature and use in magick accordingly. The Greater Bundahishn explained that Gochihr was in the middle of the sky, as a serpent; the head was in Gemini and the tail in Centaurus. Between the head and tail were six constellations. Gochihr is derived from the Pahlavi derivative of the Avestan epithet of the Moon, ‘having the seed of cattle’; thus Gochihr is the dark aspect of the Moon from Ahriman. Musparik is described as having a tail and wings, leaps forth and is bound to the chariot of the Sun so that his harm could be slight.

## **The Robe of Ahriman**

### *Vestments of Darkness*

The Zatspram and Denkart reveal a mystery concerning the “ashcolored garment” of Ahriman, which is donned by the King of Darkness as a symbolic manifestation of his nature and cult. The Yatus may also seek the mask of symbolism to understand the nature of power and how it may be applied in this world. The Zatspram reveals that Zurvam gave an object to

Ahriman, known as an ‘implement’ or ‘weapon’; defined also as a ‘garment’. Manichean teachings indicates the ‘Primal Man’ (identified as Ohrmazd), is armed with five elements (as his armor and garment) to battle against Ahriman. The garment, each different and worn by both Ahriman and Ohrmazd, confers a type of superior power on the wearer and is also a weapon. The garment also represents the substance of the deity as well. Not only Ahriman and Ohrmazd receive garments, yet also the deity Vay and the demon Varan (personified heresy and lust).

## **PART THREE AVESTAN DEMONOLOGY**

From the Indo-Iranian times the spread of the worship of Daevas was obviously once very popular and after Zoroaster’s reforms, was slowly transformed into an underground and forbidden practice. Having origin in the Vedas, the Daevas have both destructive and creative qualities. The demonic qualities of the Daevas (often understood as ‘Old Gods’) have a profound power which may be reconciled and balanced with their more ancient, Vedic associations.

Gathic (Avestan) daevas appear as the prototypes for the medieval period demons of the eastern and western cultures; they are composite spirits with both animal and human parts (therionick). To understand why these forms are assumed as their forms, simply look to the influence of Ahriman with the Khrafstras. Such forms are associated with the Yatus and the astral forms within our traditions of sorcery.

Armenian and Georgian demonology has nearly identical counterparts to the Iranian. The daeva, demonic spirits in the Avesta were renowned both in Armenia and Georgia. The Armenian word for daeva is ‘dev’ and ‘devi’ is Georgian. The Armenian devs prefer to dwell in stony and mountainous places including ruins. Manifesting as serpents, monstrous creatures with composite forms and some being incorporeal and others physical make them a reality to the Armenians. The druzhes, similar to the Avestan ones were considered lying and harmful spirits, female in sex like the Druj.

## DAEVA-YASNA



### ‘Demon Worshippers’

The Avestan Daeva-yasna or ‘demon worshippers’ were originally a class of sorcerers who are known in the Bundahishn, Denkart and other Pahlavi books. The Mazdean or Zoroastrian orthodox called them ‘**devasn**’ which the Yatukih would perform ceremony and honor-incantations to Ahriman and the Daevas while stalking in darkness during the hours of night.

Sorcery within the Yatukih tradition is a Luciferian blend of primal chanting and dark summoning and the invocations of the Daevas as motivators against weakness and the sheep-herding religions not only with Zoroastrianism yet also all similar ones. We combined a balance between the Rig Vedas and the Inverse Zoroastrian rites blending with the daemonic practice from the Magi of the Hellenic period.

## Magians & the Daeva-cult

The Magians, originally a tribe and priesthood of Medians (of which the Achaemenid king Cyrus was a member by birth) held powers politically, religiously and militarily (Median Cavalry was revered from Persian to Hellenic period). The Magians were associated with the fire cult and some aspect of Zoroastrian cultic practices; during the period of Xerxes I however, the Daivic (daivas) cult which performed sorcery and rituals to both Ohrmazd and Ahriman was suppressed.

The focus of Darius I and Xerxes suppressing the cult was centered in Babylon; obviously to some extent the survival of the Bronze Age Mitanni Vedic cult and the Aryan-Indo raiders still had a strong

impression. Xerxes I also was focused on the political and religious rule and wanted his ruling cult (which supported his kingship) to remain primary.

During the reign of Xerxes the Magians were emigrating from Persia to Asia Minor, Syria and into Greece. The historian Xanthus the Lydian (mid-fifth century B.C.E.) wrote of the Magians; the Magian cult had established temples in Lydia. A Temple of Anahita was founded at Hypapa, while fire cults were established in Phrygia, Galatia and at Dascylium. Cappadocia and Pontus also had Iranian settlers and soon the fire cult of Ahura Mazda was merged with Zeus.

R.C. Zaehner<sup>14</sup> suggests that during the Achaemenid period, the Magi came into contact with Babylon and the Chaldeans. The Babylonian Priests, Chaldeans, held influence over the royal Persian authority and their rites along with the Magians was practiced. The Science of Astrology, for which the Chaldeans are renown, coupled with the idea that time itself is the first principle. Over time, becoming naturalized in their settlements in Asia Minor, the Magians become occidental practitioners of the Mazdean religion. The Magians practiced Yatukih (‘Sorcery’) and Devasnih (‘DevilWorship’) during the hours of darkness and the Mazdean practices honoring Ohrmazd and the Yazatas.

The Magians worshipped Kronos-Zurvan as the father of the pantheon, followed by Zeus-Ohrmazd, Mithras and the other gods. In addition, as noted by historians such as Plutarch, the Magians also made offerings to Ahriman as the ‘Prince of Devils’. Clement of Alexandria was also familiar with the Magians, writing that they worshipped both angels and demons.

This, no doubt, was the same cult of daeva-yasna referred to in the Denkart as the third sect. What we have with this grimoire, is a restoration and modern succession of several ancient traditions of sorcery and magick which may establish a richer tradition of personal responsibility and self-deification.

The Ahrimanian idea of living a carnal and pleasurable life, establishing control, power, wealth and selfish desire is a human basic tenant of existence. The Denkart describes the nature of Ahriman and rejects the idea of living well here and now:

“They held even this thus: namely, when Ahriman throws up one of these four stratagems, then he gains for himself worship of power, or worship of wealth, or vulgar help-giving, or apostasy.” – Denkart, Book 6, 47.

<sup>14</sup> Zurvan A Zoroastrian Dilemma, The Zoroastrian Sects, p. 19

The elemental powers under the torch of black fire, crowned as Ahriman, manifest their infernal powers within the balance of creation and destruction. The Ahrimanian law reveals one should not allow the spiritual to detach the individual from the carnal existence; to escape the world as a Buddhist would is one of the greatest “sins” as it destroys the potential of the self via development.

“And whoever has Aeshma (Wrath) as guest within himself, has then his characteristic such that there is always the conversation of an improper subject, and when he speaks he is not listened to, and when he has uttered what is offensive as well as blemished, then it is not withdrawn; he speaks manifold lies for the aggrandizement of others, and much smites the sinless ones...And whoever has the druj

(the vice) of Taromat ("Perverted Conception") as guest within himself, has then his characteristic such that his thinking is rash, and when they persuade him to commit a crime, he is led to commit it; even when a small share of the wealth of this world reaches him, then he stands away from the wealth of the good spirits; he desires for the reward of merit from the material existences and not from the spiritual ones." –Denkart, Book 6, 78.

To “worship” the daevas is to honor the mind-body-spirit as a temple and the house for the Personal God or Daemon; balance indulgence and with discipline do not allow excess to weaken the self. The daevas as elemental powers are “infernal keys” to power residing in the self; to utilize them is to forge a path to hell, being the hidden and subconscious depth which is the source of our deep desires and instincts. Never trust someone who tells you to deny your natural instincts.

“Akoman settles itself in the body; and no sooner Akoman sits in the body than Vohuman goes away from that body; and then every object is perceived through the evil mind and the evil thought of everything that appears worst. And he who is versed in evil thoughts, has then his path (leading) into Hell; and out of those who go into Hell, while some come back, some do not return.” – Denkart, Book 6, 87.

Akoman is directly associated with the self-liberation of the mind and the development of the individual Daemon, Fravashi or Personal God. This is the continual process of self-initiation and the insight which brings power and strength of will. This type of balance is a careful union between the primal darkness and order establishing light which is inherent in the world.

As the epithet of Akoman indicates, “Evil Mind of the lying word”, Akoman is the catalyst for the spark transforming into flame, i.e. divine (infernal) consciousness. The Lie, the spoken word of the serpent is a clear indication of the essence of the Ahrimanian path; the symbolism of chthonic and immortal Ahriman is ever-changing, evolving, moving past the limitations of temporal reality. The Yatuken is thus a sect which reveres the Daemon (Fravashi) as a manifestation of Ahriman, the Prince of this World. The mediator of the path between darkness and light is Mithra. the serpent is transformation, fertility,

in primal essence. The Black Flame of

## THE DAEMON

### *Deific Masks of Power*

The Hellenic ‘daimon’ (daemon), the Achaemenid Persian khvarenah and the Fravashi all have origin for the modern ‘Daemon’ of the Luciferians. The Daemon in the context of this grimoire and modern tradition each are interchangeable and interpreted via syncretism.

The Yatuken places significant importance upon the identification of the Daemon with Deific Masks which by ritual formula, permits the Yatus to attain control over specific energies and elemental powers which by our perception creates the vessel of Daevas and Asuras. Communication with the ArchDaevas as recognized by the Chakra-points allows the Deific Masks to be “worn”.

The Daevas, Asuras and Ohrmazdean Yazatas are communicated with the representations of their “Masks”; names, epithets, image and symbol all are keys to opening the gates to the divine and demonic. As Ahriman is the Prince of this World, the Yatus may feel no conflict with rituals honoring Mithra, Anahita or even Ahura Mazda; the powers they hold are given power by the primal sorcery of Ahriman and the Daevas; the Ohrmazdean refines the focus of the infernal and properly directs it according to your Will as the Yatus. This is the path of ensorceling belief. “Ensorceling belief” is a term used to describe the act of commanding the manifestation of your desire via Will-Desire-Belief; i.e. sorcery. This term is used in many Luciferian traditions with a root in witchcraft covens still in existence today.

Ahriman is the Adversary, in the Islamic period his name is ‘Shaitan’. As a spirit of flame, Ahriman is the motivating force which is surrounded with shadow and transforming darkness. Ahriman is the primal darkness which acts in union with Az, the devouring demoness whose desire for continued, consciousness in “time” acts as the catalyst for transformation.

The Yaturan rites of inversion ignite the sorcerer to burn the mental limitations of morality and mundane possibility, power and insight offering the potential of transforming the idea of spirit and the physical world according to your desire. Let me be clear: the ‘physical world’ is your mundane existence and that which you have control over (including outer influence or indirect contact); according to your “desire” is to perceive a logical and agreeable situation which may be brought to fruition via Magick.

## **DRAUGA**



### ***Druj - The Lie***

The Old Persian word, drauga, (Avestan: druj), is used in the Achaemenid record of Darius I and describes the Lie inspiring counter-motion (or chaos) which is made manifest in several so-called usurpers including a Magian (of the Medes tribe) named Gaumata.

The Lie is symbolically that which guides towards a distorted, yet authentic and potential of personal power by the individualistic path. This dark knowledge, shunned by those embracing a protecting, monotheistic god yet for the Luciferian it is intoxicating.

The dualism which was morally a foundation between ‘Asha’, (Truth) and Druj (Drauga, the Lie) is expressed in the Gathas; the political and social conflict which balanced several connecting cultures has its ancient and modern meaning. The pastoral and cattle-breeding population of the areas of



ancient Persia over time was threatened by the raids of fierce nomadic horse-riding tribes. The original title of these maryannu cultists was given by Zoroaster as ‘Dregvants’ (Druguvanti), ‘The Followers of the Lie’.

The pastoral communities Zoroaster lived in and from which his supporters gained power were called ‘Ashavans’, ‘The Followers of Truth’. The term ‘Dregvant’ held religious association as Vedic Indian and Indo-Persian tribes performed rituals which threatened the moral and cultural boundaries of the Pastoral, peaceful ‘Ashavans’.

The Lie as presented in the Gathas, the later Avesta and finally the Pahlavi collections is across the board a definition of the principle of evil. The principle of evil or darkness is Angra Mainyu; the aggressive spirit who represents the counter-motion (to oppose) or self-liberated individualism.

In the representation of Angra Mainyu in the Gathas, the ‘Aggressive Spirit’ is predatory violence against the established government, settled agricultural development and pastoral order. Nomadic tribes raiding settlements, villages and cities have little use for a social government in which they would lay aside their weapons of survival (via war, hunting and raiding) for the role of farmer or Sheppard.

The aggressor, the living manifestation of the disorderly motion and darkness of Drauga (the Lie) is incarnate in the thoughts, words and actions of the Dregvant, the fierce nomadic warrior is the personification of the aggressive impulse known as ‘Aeshma’, (violence, fury). The origin of Aeshma is from the root ‘aesh’, ‘to rush forward’ and ‘violent/aggressive movement’ and was directed at man and cattle. Animals were sacrificed to Vedic Daevas by nomadic tribes in offering to the Deific Masks of victory and war.

As this is a grimoire (a book of magickial formulae) within the Luciferian tradition, the Yatus must understand the modern associations of the symbolism regarding war, darkness and the chaos of disorderly motion. War is represented firstly as a strategic occurrence in which the individual must use tactical steps and the determined and bold character to strike towards your goals.

Achieving goals and gaining victories in life is directly associated with the aggressive and violent Daevas/Gods (Deific Masks) of war. Offerings with an invocation to a war Daeva such as Aeshma or even Angra Mainyu calls to the subconscious power which we can awaken to fuel our disciplined consciousness to make steps to overcome nearly all. This is how a War Daeva may be utilized today.

## DRUGUVANTI

### *‘Followers of the Lie’*

The Yaturan sects were given the epithet, ‘ **Druguvanti**’ – The People of the Lie. The ‘**Dregvants**’ or ‘**Druguvanti**’ (The Followers or People of the Lie) are those who are initiates of Sorcery, or the religion of Ahriman. Such initiation is led by instinctual opposition or willed motivation against the collective. This type of antinomian rebellion is started by ‘thinking differently’ or noticing the potential of power from patterns a majority of people do not see.

The association between 'lie' and 'serpent' is deeply associated, causing the misinterpretation of the aims of the sorcerers. The word '**Druj**' (Pahlavi) translates '**Lie**'; '**Draoga**' (Avestan), '**Lie**' and refers to the works and path of the Yatukih and Ahriman as the Lord of this World.

The term '**The Lie**' is used to represent the **entire principle of evil** or darkness in which Ahriman or Angra Mainyu is the head personification of. The Dregvants were derived from the cult which held Indra (Andar) as the greatest of War-Gods and most powerful of the Daevas; his victorious might was detested by Zoroaster. The opponents of Zoroaster were a priestly caste who were the 'Followers of the Lie', known as '**KAVIS**' and '**KARAPANS**'.

The word '**Karapan**' translates '**Mumbler**' which indicates their composition and recitation of traditional magickial hymns much like is found in the Rig-Veda. The Karapans were a Priestly caste that held power during the time of Zoroaster and were practitioners of a type of magick centered on the Rig-Veda and the worship of Daevas.

Witchcraft is based upon achievement through identification, counterbalancing restrictive aspects associated with one's own psychological makeup and having the courage to compel conditions to your will. As the gateway of the Magickial Art, we must pass beyond the first definitions, as they are merely gateways, tests from which we may overmaster and gather our inner strength through.

Each whisper, chant or calling is the elemental control of our surroundings, our own individual universe and vibrations, which create effects accordingly. Sound, no matter vibrated silently (mumbling, silent recitation) or loudly (ceremonial hymn recitation), plays a major role in magickial creation and destruction.

Ahriman, in the ancient Persian religion of Zoroastrianism is the personification of what is called 'The Adversary' and the prototype for the Western 'Devil', whose power and strength brings the Black Flame of Divine Consciousness and spiritual existence to the Daevas, all of which come forth in strength from the primal chaos we commonly call darkness.

In the "Mystery of the Sorcerers", Ahriman and the Daevas are invoked and Mithras is the mediator between Ahriman and Ohrmazd; thus beyond the veil of primal darkness, the inner selfdeified light of Mithras. The mysteries of Ahriman are of primal desire, knowing the predatory and instinctual lusts, earth short and long term goals and wisdom leading to power. Mithras and Ohrmazd represent the maintaining of the order and physical incarnation of the life you have built.

The Yatus does not view either Ahriman or Ohrmazd as *opposites* of creation and destruction; many fail this test of initiation. Seek to understand that both creation and destruction exist within both and you must balance the two via the symbolism of Mithras as the self-illuminated. Perform the rituals with desire and focus; yet grasp the knowledge which leads to power and the balance of wisdom.

Darkness, keep in mind, is the personification of the void from which we all emerge, it is Chaos and its symbol is the Algol Pentagram, an 8 pointed chaos star with an inverted pentagram within. The primal rites of the Yatukih are centered on the Sigil of ALGOL, The Adversarial Star of Chaos and Disorder.

It is this mirror which we may project our Will and the Daevas which shall be evoked emerge ultimately through this mirror. This represents chaos and the liberating darkness which the Black Adept or Daemon is enthroned within the center compelling Order and Willed Creation for a specific goal.

While the ALGOL sphere is not Zoroastrian, it holds a center in the focus of darkness. The use of Art to express the 'Matter' or materialization of the Daevas is also beneficial to the Yatus. Ahriman brought Smoke to Fire which elevated him in strength to his height of power. If you can create a fire outdoors, perform invocations with fire and smoke. Visualize Ahriman and such spirits in the smoke coming from the flames as with all Luciferian rites of sorcery.



### **The ALGOL Chaos Sigil**

The sigil of Yatukan Sorcery in a modern context is the Algol Chaos Sigil, the eight-rayed star centered with the inverted five-pointed pentagram. The representation has many levels of symbolism; however concerning the Yatukan cultus the eight-rayed star is the primordial power which aligns the ArchDaevas.

The Seven ArchDaevas of Yatukan Sorcery are the centers of antinomian advancement, from which the sorcerer may advance by their own centers of evocation and invocation. Approach these forces carefully, but boldly. The ultimate test of awakening is to invoke the Daevas from without the protection circle, in the evocation circle itself. Absorb them - let them become you. This is the way to know of your true possibility of becoming.

## **HIERARCHY OF AHRIMANIAN DEMONOLOGY**



## The Sigil of Ahriman

## ANGRA MAINYU – AHRIMAN

מנוח מנוח

**Aharman, Ahreman, Ganamino, Areimanios , Arimanius, Deo Areimanio, Agra Mainiiu, Ἀριμάνης, Ἀρειμανής, Akundag**

# *King of Darkness and Prince of this World*

Ahriman has many names and epithets. Upon the study of the dark powers within this grimoire, it will become clearer in the understanding that the God of Darkness is the motivating power in this world. Ahriman is our tester, challenger, friend and mask of tapping into our individualistic possibility.

The Syriac


A stylized Pahlavi script spelling of 'Gana-Mainyush' (Ahriman) in black ink on a light background.

(‘melech kheshokha’) is the

Manichaean “King of Darkness”, known in Middle Persian as Ahriman and in the Graeco-Roman Period as Areimanios. To perceive Ahriman in a complete and balanced context within the Yatu Dinoih and modern practice, we must explore the various manifestations of the King of Darkness in associated cultural periods. The above Pahlavi spelling of ‘Gana-Mainyush’ (Ahriman) is above for those who wish to use the authentic spelling of Ahriman in ritual and talismanic practices.

Ahriman is known in Zoroastrianism as the spirit of darkness which is the direct rival of Ohrmazd (Ahura Mazda); extensive texts emerge in the Avestan Vendidad, the Pahlavi Bundahishn and associated works. Ahriman is not perceived in the ancient Zoroastrian texts as a “fallen angel”; rather Ahriman is considered to be coeval with Ohrmazd and the principle of darkness and “evil”. Ahriman is not of Ohrmazd and is one of the major influences of the Judeo-Christian “Satan” and Islamic “Shaitan” of the ancient near east.

## **Name and Etymology of Ahriman**

A stylized Pahlavi script spelling of 'Akharman' (Ahriman) in black ink on a light background.

Above: ‘Akharman’ (Ahriman) in Pahlavi

The name Ahriman is derived from Modern Persian and Middle Iranian forms of the Avestan ‘Anra Mainyu’ or ‘Angra Mainyu’ as the Lord of Darkness is called in the Gathas and Younger Avesta. Ahriman is not mentioned in the Old Persian inscriptions. Ahriman is mentioned in Greek and Roman texts by Aristotle and Plutarch as ‘Arimanius’ and ‘Areimanios’ (Latin). Ganamino is the name of Ahriman in the Denkart.

The etymology of Anra Mainyu is clear in the title concerning the nature of the deity. The word mainyu, ‘spirit’ and ‘anra’ or ‘angra’ when translated in Sanskrit is ‘hantar’, ‘smiter, slayer’. Angra is connected also with the Avestan root ‘ah’ and the Sanskrit ‘as’, meaning ‘throw, hurl’<sup>15</sup>. The Old Indic manyu<sup>16</sup> is “force, impulse, and vehemence” which has association with one of the two ancient Iranian aspects of existence. The two Iranian aspects, mainyava, from ‘mainyu’, ‘spirit’ as well as the root ‘man’, ‘to think, perceive with the mind’; the other aspect is ‘getig’, “physical” or the material

world.

<sup>15</sup> Jackson, Zoroastrian Studies pg. 72. <sup>16</sup> The Cambridge History of Iran, Volume 2 The Median and Achaemenian Periods, pg.641

The Middle Persian Ahreman, associated with ‘ahramanyu’ and ‘ahrmen’ holds a relation to a Greek word meaning ‘warlike’ and finds hold in the Hellenic presentations of Ahriman. Ganamainyu has origin with the meaning ‘evil, vicious’ and is the name of Aharman in the Bundahishn. The Pahlavi Gana + mainyu translate to Angra-Mainyu.

The actual original identity of Ahriman is obscure; the study by Wikander<sup>17</sup> suggests with significant plausibility that the wind god Vayu was the source of Ahriman. In the ‘Ulema I Islam’ it is suggested that Ahriman came into being through time, presumably through fire and water. Water is the element which in some texts deserts Ohrmazd for Ahriman; water itself is associated with the female. In the Aristotelian theory of ‘form’ or ‘matter’, Ohrmazd is ‘hot-moist’ and Ahriman, ‘cold-dry’; Ohrmazd is thus associated with air and Ahriman to the earth. If you compare Zeus and Hades, they are identical. Ahriman is thus of water and earth, while Ohrmazd is of air and fire. The Yatus may consider the interplay of both as motivators.

## **Angra Mainyu in the Gathas**

Angra Mainyu is named as the “Evil Spirit” in the Gathas (Yasna 45.2) once along with the associated “Aka Mainyu” (Yasna 35.2). It is the choice of Angra Mainyu to be the “Evil” power which counters and attacks the so-called creation of Ahura Mazda. In the Yashts, Ahriman is described as invading the creation of Ahura Mazda; the “Evil Spirit” brings disorder to the process of creation. The ‘daeva-yasna’ or ‘devil worshipper’ is the individual who understands that darkness is our primal origin; in turn darkness is that which the Yatus encircles and by placing his or her Black Flame into, creates the foundations for those desires we seek to make carnal reality.

<sup>17</sup> Zurvan, a Zoroastrian Dilemma, Zaehner

In simplistic description, the energy of the mind-body-spirit is concentrated and focused on creating the path towards creating our desire in the material world. Consider the symbolism of the myths of Zoroastrian and that of the earlier Rig Veda hymns and how they are used to call upon and inspire the sorcery of the dedicated Yatus.

Darkness and the “Evil Spirit” of Ahriman is a motivating, strengthening forces which offers the strong of mind or body a living god or goddess as the determining will of the individual destiny. This is what it means when Luciferians term, “Being your own god”. Logic and reason strengthened with personal spirituality fashions a balanced existence in the spiritual and material planes. In the Yasna, Angra Mainyu creates Pairikias to “impede the stars”<sup>18</sup> and fashions 99,999 diseases which are introduced into the world. The Zoroastrians present Angra Mainyu in the Gathic texts to be the direct adversary of Spenta Mainyu and in the Gathas Vohu Manah, “Good Mind” to be the adversary of Aka Manah, “Evil Mind”. The Yatus recognizes the symbolism of “Evil” is to be a cipher for selfliberated, insightful and wise practitioners who embrace the powers of darkness and flame to be the gateway to pleasure, power and wisdom within a spiritual and material sense.

# Ahriman & Pahlavi Texts

<sup>18</sup> Yasht 8.39

Angra Mainyu, the emerging God of Darkness, directing the old gods known as the Daevas, dwells in what the Bundahishn defines as “Endless Darkness”. The Bundahishn, the translated “Book of the Primal Creation”, the two primal spirits, Ahura Mazda and Ahriman, were equal aspects which in a type of balance, shaped this world and inspires an understanding of both predator and prey. In Chapter 1 of the Bundahishn, the “Good Religion” of Zoroaster, names Ohrmazd (Ahura Mazda) as the spirit who dwells eternally in light; his “goodness” (that which benefits the religious and political rule of the people governed or perhaps those dictating morality) was a distorted monotheistic ideal not existing in nature. Ohrmazd rules in the light which is perceived as “Infinite Time” in which “religion” is eternal.



Above: ‘Ahreman’ in Pahlavi as written upside down as a means of averting the Prince of this World.

In Twelfth Century Pahlavi texts, Ahriman is spelled **’hl(y)mn** and was often written upside down to show contempt by Zoroastrians. Ahriman, whose will is to smite (motivate, challenge and strengthen) existed deep in the darkness. This place of existence, “Endless Darkness” is that which Ahriman dwells within. Between Ahriman and Ohrmazd is called the Void; the word “Vay” represents this as both spirits mingle there. The heights of the “Endless Light” and the depths of “Endless Darkness” are infinite, except for the Void where the powers mingle.

The Bundahishn describes the mythological struggle between both spirits, Ohrmazd was aware of the “Destructive Spirit” and that he would attack as this is the conquering nature of Ahriman. Ohrmazd created the Void or Vay, which animates Ohrmazd’s creation once it comes into being. Ahriman rose up from the depths and reached the lights at the border of the Void. His desire was to conquer and enter to control the creation, thus destroying and devouring that which the Lord of Darkness deemed useless to him. Ohrmazd countered Ahriman which may be perceived as the balance in nature between predator and prey, creation through destruction. Ahriman perceived the lesser deities and powers of Ohrmazd, the Spirit of Darkness went down into the Endless Darkness and fashioned legions of Daevas and animated them with his divine and immortal Black Flame; after Ahriman went forth to meet Ohrmazd in battle.

Ohrmazd (Ahura Mazda) was aware of the great power and strength of Ahriman and sought a treatise with him; that if the Destructive Spirit would bring aid to Ohrmazd’s creation, Ahriman would be deathless, unaging, uncorrupting and un-decaying. Ahriman has no desire of peace unless it is made by conquering and mastering power; thus the Destructive Spirit rejected and explained he shall



counter and destroying that which Ohrmazd created, Ahriman would incline all of Ohrmazd's creatures to hatred for him and the love of the Lord of Darkness.

Ohrmazd and Ahriman set a 9,000 year interval before they meet in the determining battle, once the pact was agreed; Ohrmazd chanted the Ahunvar and the Twenty-One words of the ritual spell of the "Yatha ahu vairyo". This spell of Ohrmazd showed destruction and defeat of Ahriman and the Daevas, causing Ahriman to fall into darkness in temporary defeat. Ohrmazd used the opportunity to then fashion his desired creation; Vahuman (the Good Mind), then creating the sky and using material light with other Yazads known as Artvahisht, Shahrevar, Spandarmat, Hurdat and then Amurdat.

Ahriman did not remain in defeat and using the eternal darkness, fashioned the Lying Word (the 'shadow tongue' or word of the serpent) and then Akoman (the Evil Mind). Ahriman then fashioned from material darkness Akoman and Indar, followed with Savar, Nanghaith and after Tarich and Zerich. Ohrmazd fashioned the material creation in the following order: the sky, water, earth, plants, cattle and man.

During the period of three thousand years Ahriman lies dormant, none of the Daevas could stir him from his slumber. The Queen of Demons, the Whore of evil religion cried out to Ahriman and thus said, "Arise O our father, for in that battle I shall let loose so much affliction on the Blessed Man and the toiling Bull that, because of my deeds they will not be fit to live. I shall take away their dignity (khwarr); I shall afflict the water, I shall afflict the earth, I shall afflict all the creation which Ohrmazd has created. The Destructive Spirit was comforted and, throwing aside his stupor, leapt forth and kissed the head of the Whore; and the pollution which is called menstruation appeared on the Whore. And the Destructive Spirit cried out to the demon Whore, "Whatsoever is thy desire, do thou ask that I may give it to thee."<sup>19</sup>

Ahriman gathered his demons, rebellious gods of the later warrior nomadic Aryans, entering to attack the lights, for he had seen the sky when it appeared to him in its ideal form before it was created in corporeal shape. Ahriman, filled with envious desire rushed upon the station of the stars and he dragged it down into the Void; for (the Void) lay between the first principles of Darkness and then Light.

Ahriman leapt forth in the form of a serpent and trampled on as much of the sky as was deep in the earth. As the serpent (dragon), Ahriman struck with vehemence and primal force into the chthonic depths of the earth; with his infernal knowledge of the matter of darkness and corporeal creation, shapes the abode of the Four Hells (the meeting place of sorcerers and Daevas).

<sup>19</sup> Bundahishn Chapter IV

The date of Ahriman entering creation is in the old month (Zoroastrian) of Fravartin on the day of Ohrmazd at midday. Yatukan adepts will honor **March 21<sup>st</sup> at 12 PM** with libations, incense and a small fire with human hair mingled in the flames creating smoke as a willful affirmation as a living temple of Ahriman. To enter the Adversarial Current is to be accountable for your self-determined path towards strength, wisdom and power balanced with a sense of balance between creation and destructive acts.

As Ahriman entered the sky, his form a blackened terrible serpent, winged and poisoned fang under burning eyes, the very sky was shaken. The sky shank from Ahriman in terror, even as a ewe would shrink in fear from a wolf. Now Ahriman would bring balance and adversarial motion into the world; thus the strong and cunning would survive in nature.

Ahriman came upon the waters beneath the earth; his shattering strike into the earth fashioned a deep hole in the middle of this blackened earth from which he would enter it. Ahriman then came upon the plants, then upon the revered Bull, spilling blood for renewal of life through conquest; then to Gayomart, a creation of Ohrmazd. Ahriman then shape shifted from a giant serpent into the form of a Fly. At midday he trampled and sought to conquer the world, making it dark as the blackest night. Ahriman darkened the sky which is above and the chthonic depths into the Black Earth. The spirit of the Sky then prevented Ahriman from escaping this world, thus he became the Lord of the Earth.

The Waters were then made in a beneficial and malicious way; nature found balance in the cycle of creation and destruction (the very laws of nature). Ahriman then let loose reptiles in their evolved forms, the corporeal form from which they mingled with each other – the reptile, poisonous, biting – the serpent-dragon, the scorpion, the venomous lizard, tortoise and frog. The plants Ahriman dried up and fashioned plants which were both beneficent and destructive for some.

To Gayomart, the “first” man, Ahriman brought consciousness and self-awareness; that the living man and woman alone are responsible for their pleasure or pain while living upon the earth. Ahriman made then the human being to suffer and have adversity, that the cunning and strong would survive and the undying desire to conquer and destroy; balanced with love for the tribe and those chosen.

Ahriman taught man and woman that they now can see both good and evil, how the duality-illusion is merely subjective and that those most like Ahriman and the Daevas may become aware selfdeified living gods. This gift of consciousness was an undying flame, blazing red and black; manifesting smoke and growing stronger and terrible with the experience and wisdom of the Yatus or Pairikias. This gift was what we call the Black Flame.

Ahriman shaped from darkness, mingled with his flame the Demon of Death, Astvihat, along with a thousand death-dealing demons. Astvihat (Astovidad) went against Gayomart, inspiring greatness into strength and the conscious knowledge of mortality. Ahriman came upon the fire and mingled it with darkness and smoke; the seven Planets along with many Daevas (demons) mingled with the heavenly sphere to do battle against the constellations. Ahriman has introduced balance in the law of nature. Ahriman ordains within the natural order the powers of death; the Yatus perceives the spirit of the Adversary to be motivator, a strengthening and overmastering force which is to be revered in the material world. In addition Ahriman is revered by the ancient cult of offering libation; incense and perverting the fire (see rituals). Ahriman is made great from the Yatus in victory via mind and body.

In the mythology of the Adversary, Ahriman is known as ‘one of evil creation’ (‘duzdaman’, Ys. 61.2); the Ahrimanian creatures (reptiles, wolves, Yatus, Pairikias, etc) are predestined opposing forces in nature against the later Zoroastrian dualistic deity Ohrmazd. Ahriman, known as ‘wicked one’ (‘drvant’, Ys.27.1) and ‘doer of evil deeds’ (‘duzvarstavarez’, Yt. 19.96); the Spirit of Darkness called into existence the mythological three-headed serpent-dragon Azhi Dahaka, who seeks to destroy the spirits and creatures of Asha. Ahriman holds sway over meteors, which are to counter the

stars of the heavens.

The Vara (enclosed place) of Ahriman is in the North, the mouth of hell (hidden place of Daevas and Yatus spirits) is named Mount Arezura. Utilizing 'Ahrimanic Yoga' as a tool of initiation, the Yatus may project the astral body (or via dreaming) into the abode of Ahriman, Dozakh and the gathering-place of sorcerers.

## **DEO AREIMANIO *The God Areimanios Ahriman in Graeco-Roman Period Cults***

One of the last depictions of Ahriman which is known is often mistaken for Zurvan, often religion of Mithras spread Empire especially among soldiers. The Daevas who existed in magickial practice prior to the reforms of Zoroastrianism were not merely chaotic demons; they could be channeled and harnessed into guided beneficial practice. The Daevas were assimilated into Zoroastrian doctrines as destructive powers, yet these ancient Deific Masks have a balanced quality for those brave enough to call upon them.

within the temple of Mithras. The

and became popular in the Roman

The Daevayasna (demon-worshippers) were obviously present in the spread of the religion of Mithras especially with the presentation of Ahriman. Mithras of the Roman Empire was featured next to Ahriman, which Franz Cumont identified as Zurvan. R.C. Zaehner, renowned and respected Zoroastrian scholar pointed out that Zurvan, the genius of Infinite Time is not the lionheaded deity Cumont identified, rather it is the Ahriman of the Daevayasna or demon-worshippers, who considered the Adversary the source and riches within the material world. Ahriman is the Prince of this World, who is slightly different in method than the orthodox Zoroastrian Ahriman the completely destructive force.

The iconography of Ahriman-Areimanios based on inscriptions on the lion-headed statue provides the clues not only by title yet also by symbolism which has ancient roots in Zoroastrian adversary. The form of Areimanios-Ahriman is depicted as having a human body; the head of a lion with a gaping mouth, the body is coiled around by a serpent whose head rests upon that of his own. Ahriman winged and holds a scroll in one hand and two keys in the other. While his body has sometimes the symbols of the Zodiac on it, this is not the Zurvan others have indicated. Not only does the name of Deus Areimanios appear, but Ahriman stands upon the earth in which he is proclaimed the Prince of this World.

In old Achaemenid palace inscriptions and art, Xerxes and Darius are depicted stabbing the Ahrimanic Beast, a dragon-lion composite adversary who is horned. Ahriman is also described as taking the form of a serpent, toad and human. As the God of the Underworld, Ahriman is protean in form. After Ahriman killed the bull, he took the form of the fly and went unto the fire, causing smoke to arise from the flame. The carved relief of Ardashir I receiving dominion of Ohrmazd over the Parthians, depict Ahriman trampled under manifesting as an anthropomorphic male, bearded with serpents for hair.

In the Daevayasna inspired Mithraism Zurvan is not inscribed or depicted anywhere, while the beasts

of prey always are symbols of Ahriman throughout the history of this god. It was Ahriman, entering the earth as a serpent counter-created the predatory beasts, insects, reptiles and Daevas which brought the adversarial struggle for supremacy to nature and humanity. The lion and snake reveal the identity of this as the Deific Mask, Ahriman. The “Wolf Species” was along with the lion and serpent, created by Ahriman and often assumed in form by the Prince of this World and his Daevas.

In the cult of Mithras, Ahriman was seen as holding the keys to the heavens, thus his power was to hold the initiate and bind into the material world in which his kingdom is. Luciferians view Ahriman as the realistic power in which the world operates according to the predator verses prey and the balance within nature.

‘Deo Areimano’ (The God Areimanius) is inscribed on several Mithraic altars and is depicted as a lion-headed deity with a human body. In Plutarch’s ‘De Iside et Osiride’ Areimanius is worshipped by a sect of Magi by night who honor him (as daevayasna) in secret as well as making offerings to Ohrmazd by day. Plutarch describes that in the end Areimanius will bring a plague and famine to humanity.

## **THE SEVEN ARCHDAEVAS**

The Gathic Demons, known as Daevas, are a great multitude of description and association in later Zoroastrianism. The Daevas, having origin in the Bronze Age, are gods whose succession into Persia transformed them into demons and conquering spirits whose nature was against the Pastoral cattlemen found in ancient Iran. Ahrimanic sorcery is centered of encircling the spirits of darkness and stimulating the mind-body-spirit by the association of the respective Daevas.

To gain this insight and power, the Yatus must be able to recognize associations, disciplined focus and unwavering determination in order to obtain the wisdom and darksome power of the Ahrimanic cult. The Yatus are in a modern sense, Luciferians who practice sorcery and do such in secret; Luciferianism is an ideology, a way of living and dying; Yatuq Dinoh (witchcraft) is a spiritual path of art, primal power and the summoning of self-mastery according to the Laws of Nature.

Ahriman is the tester, the challenger and motivating force most monotheists call “evil”; the “Evil Spirit” is not the all destroying and absolute destroyer as Christians (calling him ‘Satan’) and Zoroastrians (Ahriman) would like you to think. Nothing in Nature is absolute in destruction or creation; balance is determined by all that one has with the associating other. The predator survives by consuming life to further strengthen its life; the prey acts according to the role Nature has allowed it. If the predator is hunted down by humans in a perception of “feeling sorry” or “protecting” the prey, then this species, having no natural predator to keep numbers in check, will in turn multiply and bring disease and death to the land.

When something is destroyed in nature, often new life grows from this effect. Ahriman is thus motivator and our strengthening primal instinct; the ArchDaevas challenge and when we overcome via will and discipline, these dark and violent forces reward us with insight, wisdom and power according to our desire. In Luciferianism, Ohrmazd, the archenemy of Ahriman, is not hated.

Ohrmazd in the Achaemenid Persian period was associated with Zeus, a governing power of the sky

who in New Testament times is literally a “manifestation” of Satan. Ohrmazd, like the earlier Baal and especially Assur, is the order bringer and conquering deity. Luciferians may honor Ohrmazd during the hours of the sun regarding the daily material life we all conquer through; at night, like the Hellenic period Daeva -yasna (demon worshippers), Ahriman Ahriman is the Deific individual who honors destruction.

is offered to and honored as a deity. Mask of the overmastering, confident Nature as a balance of creation and

The Younger Avestan Demons in the Pahlavi texts reveal another order of ArchDaevas and their strife against the Amesha Spentas. What did not change from other Daevas lists is that Aka Manah opposes Vohu Manah, yet Indra leads the other ArchDaevas against the Amesha Spentas as we see below. In the Videvdad<sup>20</sup> the Indo-Aryan tribal war god, Indra, is joined with four others. The Vedic Naonihaithya/Nanhaithya is explained as the Iranian equivalent of the Vedic god Nasatya; this god was born by the two twins who were Asvins. These dual gods are associated with Indra and in the Pahlavi demonology, the Vedic Nasatya manifests as the singular Daeva, Nanhaithya.

In the later Avestan manuscripts, the demonology of Ahriman’s legions was written and recorded; just as the monotheistic cult of the dualistic Ohrmazd took hold, so did the forces and power of Ahriman equally. Zoroastrianism (just as Christianity) owes all to Ahriman and their ill-perceived misunderstanding of the vital primal force which is honored by the Daeva-yasna (Devil worshippers); without the balance the “Evil Spirit” brings, the motivational and competitive essence of instinct continually challenging, would the Ohrmazd cult and purpose vanish.

<sup>20</sup> Venidad/Videvdad (10.9-10; 19.43)

In the Bundahishn, Angra Mainyu brings forth a group of six or seven ArchDaevas, depending on the manuscript. The Yatus will seek to harness the primal darkness of each Daeva as if they were a part of the self. Below is the arranged cultus bearing the names of the ArchDaevas; the Yatus must summon and harness the carnal power the Daeva represents within the mind-body-spirit of the sorcerer; Angra Mainyu is the spirit which inspires and compels the demonic power of Arezura. Your personal god/daemon will be made manifest by your harnessing of the ArchDaevas (in any variant form as long as consistency is adhered to) with Aka Manah being deeply entwined with your divine (or infernal) consciousness. The Greater Bundahishn<sup>21</sup> unveils the ArchDaevas and their associations as defined by Ahriman. Akoman (Aka Manah) produces ‘*vile thoughts and unpeacefulness into the creatures*’; Akoman is our individual mind, divine and infernal consciousness which inspires one to ‘question everything’. Indra inspires the rejection of the ‘slave mentality’ and to seek your path towards pleasure, knowledge, power and happiness in victory; in this sense, Indra is the Deific Mask of conquering and overcoming obstacles.

Saurva (Sauru) is called the leader of Daevas, spiritual lawlessness and ‘evil authority’. Naonhaithya produces the predatory instinct to seek mastery against your enemy by proper means. Naonhaithya produces discontent in the intelligent, that the path to power is fashioned by the Yatus. Taurvi, the ancient war god means ‘The Conqueror’; he works with Zairich (Zairik) is called ‘the venom maker’. Eshm (Aeshma) is given the seven powers of Ahriman.

<sup>21</sup>Chapter XXVII, ‘As regards the misdeeds of Ahriman and the devs’.

The Six (or seven depending on tradition) ArchDaevas of Ahriman developed from the ancient Aryan gods who were the patron deities of the warrior-tribes (Maryannu) who became dishonored in Iran. These Daevas continued in India and were presented in the Rig Vedas. In this grimoire, a balance of both as demons and gods from their origins through Zoroastrian texts provide a powerful foundation of sorcery (Yatuk Dinoih) for the Yatus.

In the Bundahishn, the ArchDaevas work in the following manner: *“The business of the demon Naikiyas is this, that he gives discontent to the creatures; as it says, that should this one give anything to those men whose opinion (dad) is this, that it is not necessary to have the sacred shirt and thread-girdle, then Andar, Savar, and Naikiyas are propitiated by him.”*<sup>22</sup>

The concept of ‘discontent’ is to question ruling ideologies, especially ‘blind faith’ oriented religious structures; showing intelligence, the discontent leads to Andar (Indra), whose divine fire (consciousness) inspires Savar (rebellion) and the powers of the ArchDaevas into the self-determined existence.

<sup>22</sup> Bundahishn, Ch. 28

## AKOMAN



**Aka Manah, Akem Manah, Akvan**

**The Evil Mind and Sensual Desire of Thought**



### **The Sigil of Akoman**

Aka Manah (Avestan), Akoman (Pahlavi), Akvan (New Persian) one of the most significant ArchDaevas after Ahriman, is literally the “Evil Mind”; a powerful threshold representing the Ahrimanian consciousness and an aspect of the “Black Flame” of spiritual rebellion. In the Gathas, Akoman is the enemy of Vohu Manah and is the embodiment of ‘vile thoughts and discord’; Akoman is the spiritually individualistic and carnally lustful manifestation of both worlds.

Akoman came into being in the dark world of Ahriman. In cosmology, Ahriman first created Falsehood/The Lie (Druj – the word of the serpent) and then Akoman. As a consequence, Druj and



Akoman work in union. In another tradition of the Bundahishn, Akoman and Varun were created together. Akoman was feared deeply among the Ohrmazd cult as the manifestation of this demon was perversion.

In the lore of the Ohrmazd cult, when Ahriman learnt of the birth of the reformer Zarathustra, the “Evil Spirit” sent forth Akoman. Akoman is described in the Denkart as attempting to enter the mind of Zarathustra (Zoroaster) and ‘pervert’ it and frustrated him by Vohuman (Vohu Manah). Akoman is said to cause children to cry at birth by frightening them in Zoroastrian religious lore.

Akoman is the power of individual, infernal/divine consciousness which brings the spark to ignite the Black Flame of Az-Jeh, the burning fire of concupiscence and the desire to remain “I” in time.

Akoman is identified with the Ajna Chakra; the third eye and spiritual awakening. The Yatus honors Akoman as the Daeva which brings “evil knowledge” of perception to the mind of man. Akoman in turn with either Varun (demon of lust) or Druj (serpent demoness) is the ArchDaeva which introduces sensual desire to the mind of man and woman.

Akvan (Akoman) is invoked visualizing a fierce, corpsewhite skinned horned spirit with eyes that change from moment-to-moment between blackened-crimson and cold blue. The head of Akoman is large, similar to an elephant in shape with cruelly sharp fangs and tusks in his mouth. With misshapen horns, Akoman wears the ancient Indo-Aryan kilt, a necklace of skulls and razorsharp blackened claws.

## INDRA



**Andar, Indar, Andra, Sakra, Satru**

*Daeva of Weather, War & Ahrimanian Power*



Indra, the Order establishing war and storm god of the Vedic hymns in the Bundahishn is made manifest as the enemy of the restrictive culture instructed in the Avestan path of Zoroaster. The Bundahishn describes Andar (Indra) as an ArchDaeva, "...that he constrains the thoughts of the creatures from deeds of virtue"<sup>23</sup> and his power of the Black Flame of Consciousness manifests as "...he casts this into the thoughts of men" and inspires spiritual rebellion. The perception is that Indra is not only spiritual rebellion, yet the storm-daeva bringing forth order and strength.

Indra has a legendary and illustrious history which finds origins in the Rig Veda of Aryan India into Bronze Age warlords the Mitanni and into ancient Iran. Indra's mythology is over time and various

cultures assimilated and via religious syncretism found with other Deific Masks such as Venethragna, Herakles and even Mithras. In Buddhist cosmology Indra is known from the epithet ‘Sakra’. The full epithet of Indra as Sakra (‘Powerful’) is: ‘Sakro devanam indrah’, ‘Sakra, Lord of the Daevas’.

Indra as the Vedic Deific Mask is a storm god, the wielder of the thunderbolt, his divine weapon known as the Vajra which he holds in his right hand. Indra as the Aryan war-god is of light complexion with golden skin and was depicted riding a horse or a golden chariot. In later Indian and Indo-Iranian mythology, Indra rides upon a war-elephant. The power of Indra is great in the Rig Veda; his epithet is ‘Heavenly King’, relating to his dominion over the skies and earth by creative/destructive cycles of storms and by warfare.

In a Vedic myth (reflecting the warrior-conqueror culture in allegory) Indra is an angry storm-god, bringing victory to those who offer Soma before battle. In one myth, Indra becomes enraged when a sacrifice becomes incarnate and threatens the gods; Indra beheads the offering.

<sup>23</sup> The Bundahishn, Chapter 28.

The nature of Indra is violent, his thirst for Soma (known also as Haoma) is insatiable, and the ecstasy-bringing sacrament gives him great strength. Indra conquers the chaos-dragon Vritra, a demon who is the primordial, even more predatory aspect of nature including drought. Indra like other storm gods brings rain and makes the earth fertile to sustain life.

The Soma cult, the esteemed ‘elixir of immortality’ of the Veda is primarily associated with Indra and is prominent in the Indo-Iranian cults. In Vedic hymns, Indra conquers the Vrtra chaosdragon and is the benefactor of his tribes. Indra is called, ‘the thunderbolt-wielder’<sup>24</sup> and in the Pahlavi texts he is the opponent of Arta Vahisht.

In the Vedic hymns, ‘Who is Indra’ the Deific Mask is described as having ‘insight the moment he was born, the first who protected the gods with his power of thought’ which identifies Indra as the self-liberating god which symbolizes the illumination of the Black Flame (divine consciousness) with individual awareness. In simplistic terms, Indra is aware of his potential, what he wishes to achieve to some extent and a driving desire to conquer.

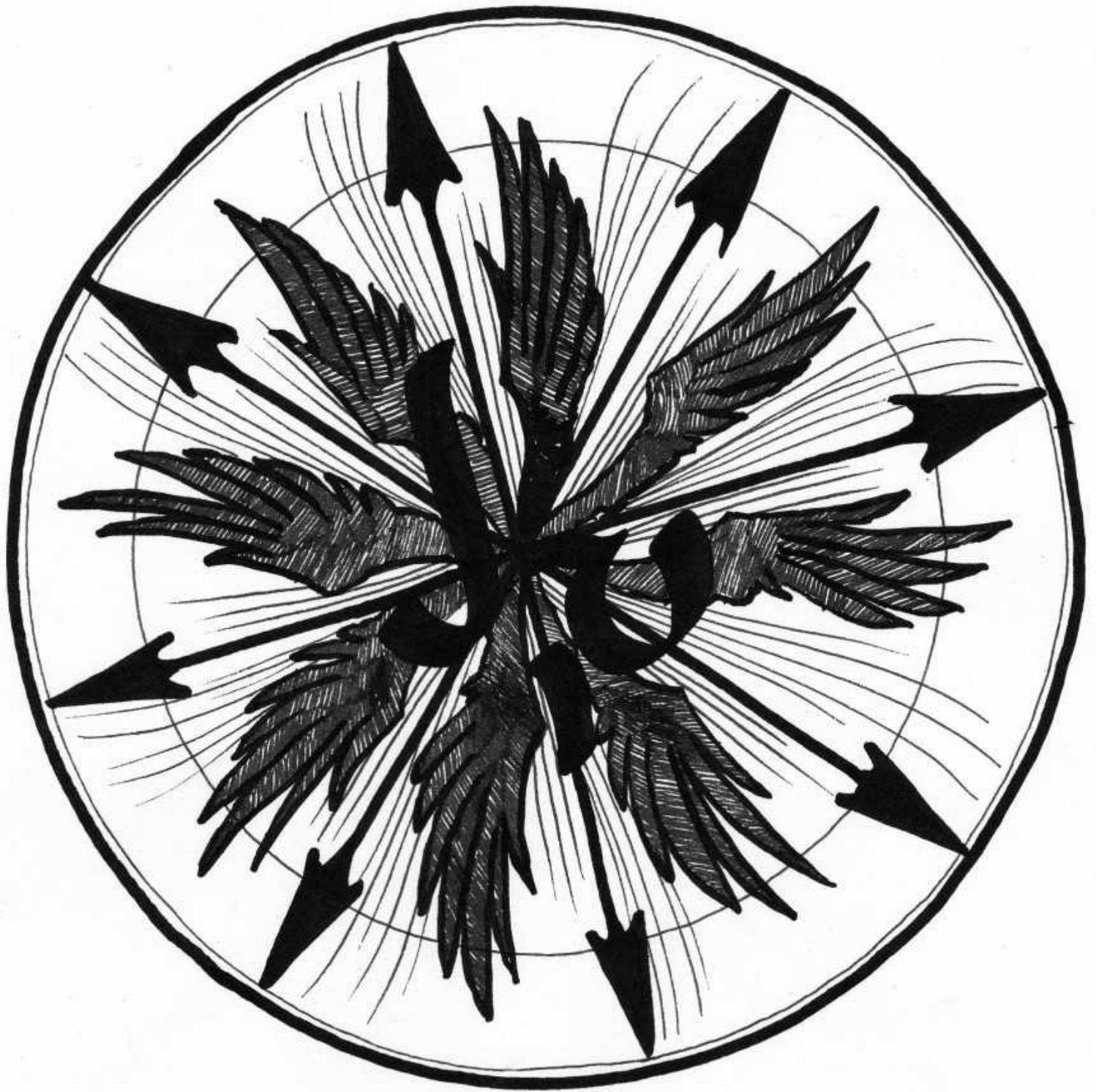
The Denkart describes ‘Indar the ‘fighter’ (or ‘slayer’, ‘kusitar’) and is the ‘Spirit of Apostasy’; the Sad-dar Bundahishn reveals Indra is one of the demons who punishes souls in hell. The Yatus must understand that ‘hell’ is the abode of the sorcerer, the souls of the dead and the Daevas, not a place of punishment but a meeting place between the dreamer and the dead.

<sup>24</sup> The Killing of Vrtra, Rig Veda.

**SAURU**



**Savar, Saoru, Sauru, Saval, Sarva, Sovar, Surya, Rudra *Rudra, the divine archer & sender of death & disease Storm God, Master of Poison and Astral Projection***



### **The Sigil of Savar**

Savar, the Lord of Daevas is the enemy of the so-called 'Kingdom of Righteousness' or the cult of monotheists. Savar is said to introduce tyranny and chaos into the world and thwarts the efforts of Shatravar who attempts to bring the kingdom of Ohrmazd against the natural order of the world.

Savar is the ArchDaeva of anarchy (chaos) in which a new order will arise. For instance, tyranny for the Yatus is that by liberating the self from the slave-mentality of monotheistic supplication, the individual becomes the 'tyrant' ('single ruler') of his or her life; this means that the Yatus is responsible and accountable for the present and future as being without a god. This is a responsibility

which tears away the illusion that we are protected by a ‘cosmic father’ figure; the majority of society will not be willing to accept this fact.



## **Savar (Avestan)**

The Ahrimanian therefore may exist on several levels of individuality; the majority will utilize the Daevas or Gods of the polytheistic pantheons of old, without going into a deeper study based on comfort levels; the elite smaller few will totally embrace the isolate consciousness or transforming the self into a living god.

Savar has association with the voice which commands a brave individual to take hold of this life in the here and now, rather than move through life as a sheep, waiting for death to slowly absorb us. The name of Savar is associated with the Vedic word ‘sara’ and with ‘arva, the very attribute of Rudra-Siva.

Rudra is an ancient storm-god who was excluded with the gods in the Soma sacrifice. The cult of the god included “longhaired Ascetic (considered an early precursor of the Upanisadic yogi) who consumes a drink with a hallucinogenic drug other than Soma in the company of Rudra. Rudra is a master of poison whose witchcraft allows the sorcerer to be “swathed in wind...when the gods enter them, they ride with the rush of the wind.”<sup>25</sup>Rudra’s cult was guided with a Kundamnana, a female deity who was a witch or hag, preparing ritual drinks.



**Above: Sanskrit ‘Savar’**

Rudra is invoked in the Vedic hymns, his nature embodied wildness and unpredictable danger. Rudra may be understood by the Yatus as the ArchDaeva (Savar) who brings the spirits of the air and lifts the sorcerer into the astral plane (Sabbat of Witches). Savar is equally the voice of power (the name Rudra is from ‘roarer’ or ‘to howl’ as with Words of Power) whose energy is encircled into that which commands (i.e. spells, mantras) in practice of Yatuk Dinoih.

Rudra is the Father of the Maruts, called also Rudras. The Maruts are wind-gods who are visualized as a band of warriors who serve Indra. The power of Rudra (Savar) is to use wind and spirit to bring

<sup>25</sup> The Rig Veda, Penguin Books.

საბავშვო.

**Naikiyas, Nanhaithya, Na-sa-at-ti-ia-an-na, Naunhas, Naonghas, Nanghaith**  
*ArchDaeva of Discontent*





### The Sigil of Naonhaithya

Naonhaithya is the name of the fourth Arch-Daeva; his name is identical with the Sanskrit Nasatya, an epithet of the Asvins. In the Vedic texts, Nasatya is applied to the twin divinities that in ancient Greek religion are identical to the Dioscuri. In Bronze Age Anatolia, the tablet found in Boghaz-koi (Turkey), the name Na-sa-at-ti-ia-anna has the god sign 'ilani, which was prefixed in the plural.



# नासत्य

Above: Naonhaithya in Sanskrit

In the Bundahishn<sup>26</sup>, Naunhas is identified with Taromat (disobedience, insubordination and contempt). In the Bundahishn in 28.14, Naonhaithya (Naunhas) is a distinct demon from Taromat. Often, Naonhaithya is the confederate of Taromat and is the adversary of Spandarmad. What is found in the ArchDaeva Naonhaithya is the union of two divinities, Asvins, a great power of spiritual disobedience.

<sup>26</sup> Bundahishn 28.10

## TAURVI

Tairev, Taprev, Tarich

*Conquering Daeva of the Ancient Aryans*



### **The Sigil of Taurvi, 'The Conqueror'**

An ancient Aryan god, meaning "The Conqueror"<sup>27</sup>, Taurvi is associated with the Aryan warrior-tribes of the Maryannu who settled in Northern India and whose authors of the Rig Vedas captured the hymns and rites of the Daevas and Asuras. The Maryannu revered the traits of the conquering hero, setting the example for others of the same brotherhood.

The Sanskrit 'turvu' is etymologically connected with the concept or idea of vanquishing as well as decay, destruction and wasting (Sanskrit jar, jaras). As enemies of Horvadat and Amerodat in the Bundahishn, Tarev (Taurvi) mingles poison with plants and animals while Zairic engenders the

poison.

<sup>27</sup> The Religion of Achaemenian Iran, Cambridge History of Iran

**ZAIRIK**



*Zairitscha, Zairi, Zairich, Zairic, Zerich ArchDaeva of Ritual Ecstasy (Haoma) and Demon of Poison in Zoroastrianism*





### **The Sigil of Zairik, demon of Haoma (elixir of divine intoxication)**

Zairik is associated with the Avestan 'zairi-gaona' and the Vedic 'hari' for Haoma/Soma; the ritual drink. Called a 'daeva of poison' by the Bundahishn, the association of 'yellow' and the sacred herb 'Haoma', used in ritual brews, was practiced by both the Aryan 'Maryannu' and the Iranian tribes who would be reformed under the Gathas of Zarathustra. The Bundahishn describes the nature of the two as, "Taprev the frustrater, and Zairich the maker of poison."<sup>28</sup>

<sup>28</sup> Bundahishn, Ch. 28

AESHMA

𐬀𐬵𐬶𐬌𐬎

Kheshm, Eshm, Aesma, Aesm, Xism  
*Daeva of the Wounding Spear*  
*Wrath and Fury*



**The Sigil of Aeshma, Daeva of Aggressive Impulse**

The origins of the Daeva Aeshma are found in the ancient Bronze Age maryannu, Aryan invading 'warrior bands' who practiced cattle-raids and whose culture was founded on the sacred cult of war. The Gathas of the reformer Zarathustra reflect the hostility of the Aryan invaders. Mary Boyce, in her

study “Priests, Cattle and Men” explains:

‘Aesma’ is a technical term for the state of furor that the warriors cultivated for battle. Hazah is formed from the Avestan verb ‘haz’, ‘to seize’ and is always used in the context of forcible seizure... ‘Rema’ (or ‘rama’) occurs only two other times in the Avesta, but in both of these it is directly associated with ‘aesma’ – and with those who are hostile to cattle... ‘Dares’ is a hapax legomenon but is etymologically related to the English ‘dare’... finally, the ox complains of tevis, which... comes from a verbal root meaning ‘to swell’, and seems to denote the warrior’s swelling with energy after having eaten heartily and drunk of intoxicating brews’,<sup>29</sup>

The warrior-class of Aryan ‘maryannu’ (as found with the Mitanni of Upper Mesopotamia and Northern Syria) indulged in the cult of Soma (Haoma), the war and storm Daeva, Indra, inspired these horsemen to manifest the Avestan ‘aesma’, the wild foray which raises to a state of fury prior to battle much akin to the Germanic ‘Wild Hunt’ associated with the Maruts. The Maruts were the divine models of the cult of storming warriors.

The cattle-raiders, maryannu, were the Vedic Aryans who prior to invading Northern India, were nomadic horsemen and tribes who practiced cattle-raids on the Iranian pastoralists. In the verses of the Mihr Yast, inspired from the Gathic, describes the cow being driven off ‘to the abode of the Lie’, ‘drujo vaesmenda’<sup>30</sup>.

<sup>29</sup> Priests, Cattle and Men, Boyce, Mary; Bulletin of the School of Oriental and African Studies, University of London, Vol. 50, No. 3 (1987), pp. 508-526

<sup>30</sup> Boyce, “Priests, Cattle and Men”, p. 525

Aeshma, the great demonic force which guides and directs the six (and seven) ArchDaevas, is a formidable spirit which exists both in man and in the realm of Ahriman the Lord of Darkness. The Gathas describe Aeshma as the embodiment of “Wrath, Fury, Violence”, whose enemy is Sraosha as “Obedience, Discipline” of the Iranian god. After Angra Mainyu, Aeshma is the most important demon who guides the others.



Above: Epithet of Aeshma, ‘khru-drush’

Aeshma’s epithet is “having a gory (bloody) club” and in the Vendidad as “Aeshma khruidru” (‘xrvidru’ or ‘khru-drush’), ‘Aeshma of the murderous (wounding) spear’<sup>31</sup>. Aeshma in “The Greater Bundahishn” is the Daeva who wields the “Seven Powers” of Ahriman, that is, the ArchDaevas of Akoman, Indra, Saurva, Naonhaithya, Taurvi and Zairi. The seventh, being Aeshma, directs the demonic forces to challenge, liberate and make strong life in the natural order. The lesser daevas with the Adversary, Ahriman, complete this process of order from chaos in the spiritual and material worlds.

Aeshma-daeva is the origin of the later Ashmedai (Asmodeus) from the apocryphal ‘Book of Tobit’.

Incarnate in the Yatus, Aeshma is a motivating, conquering force which must be controlled by the will of the sorcerer; in turn directing the forces of the ArchDaevas of Ahriman by meditation and focus. Ahrimanic Yoga is but one method of directing this force towards spiritual and carnal world aims and goals.

<sup>31</sup> Vendidad, Fargard 11

The Sigil of Aeshma invokes the warrior-spirit of the Mitanni and Indo-Aryan tribes: Aeshma, manifest as wolf-skulled demon, wearing the Bronze Age armor of the Mitanni ‘maryannu’ (chariot-warriors), holding the spear and axe, wields in essence the passionate-fire of the Yatus. Invoke Aeshma for courage, wrath and also the strength of will to control and guide those passions arising from his spirit.

## TAROMAITI

**Taromat**

*Demon of Arrogance and Presumption Daeva of Pride and Self-Confidence*

Taromaiti (in Pahlavi ‘Taromat’) is the demon of arrogance and presumption, while to the Yatus, this may be perceived as pride and self-confidence against the slave-mentality of the herd of monotheists. Taromaiti is often associated with Taurvi and Zairik, in some texts replacing or assimilated with the two.









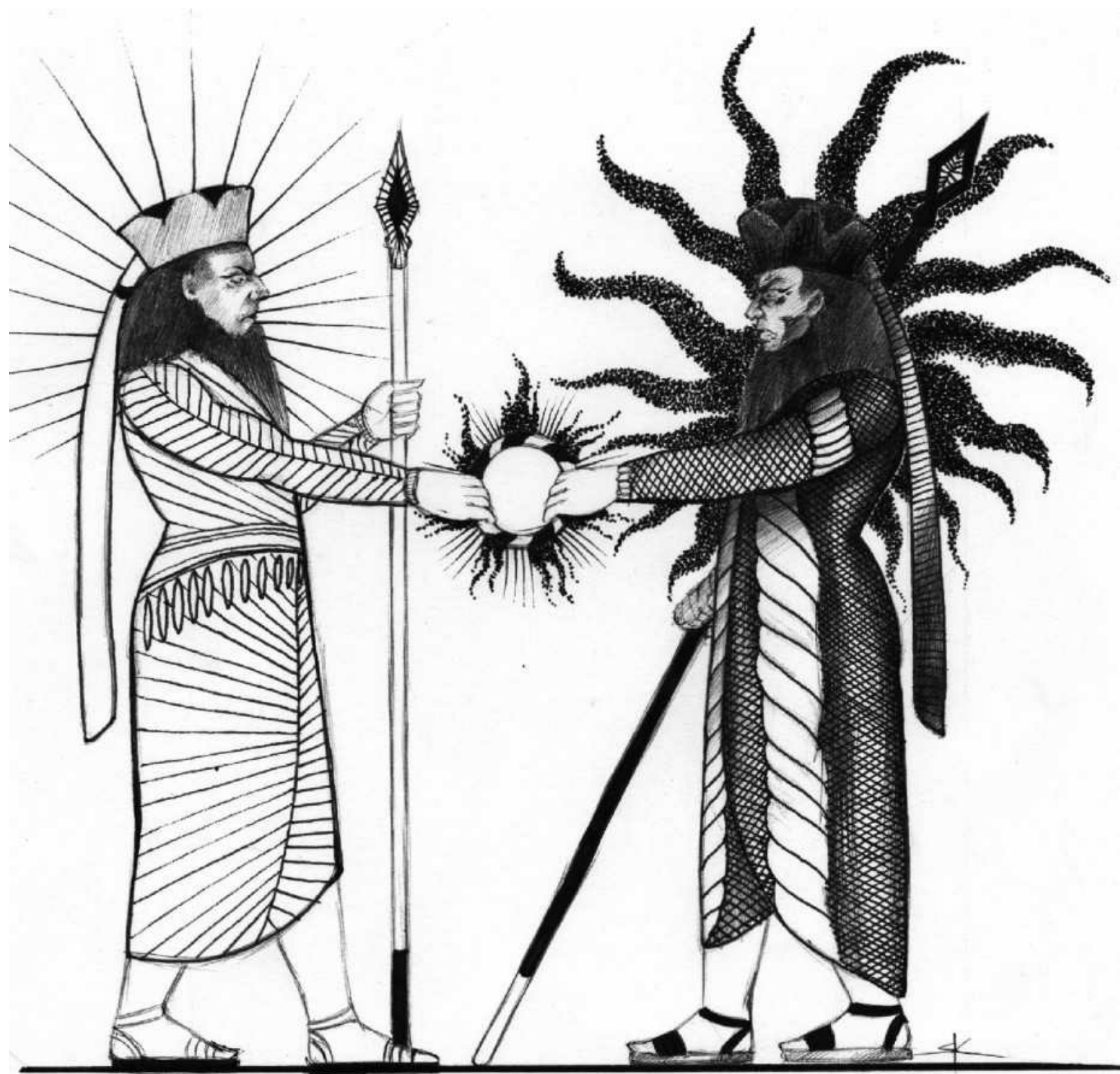








Indra on war-elephant by Kitti Solymosi



Ohrmazd and Ahriman making pact by Kitti Solymosi





**Indra, Lord of War and Storms by Mitchell Nolte**







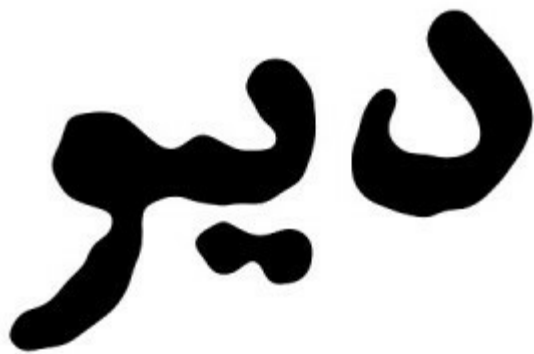
**Ahriman as Dragon-Lion by Kitti Solymosi**





**Az-Jeh the Mother of Demons by Kitti Solymosi Previous Page: Deus Arimanius by Kitti Solymosi**

# DAEVAS



## *The Legions of Hell*

The ancient Zoroastrian text, Bundahishn (‘creation’), composed between the Arab conquests to the medieval period, offers a wealth of information concerning the cosmology and nature of the dualistic monotheism of Zoroastrianism. The evolution and survival of the old Indo-Aryan gods, Daevas, transform into theriomorphic, predatory demonic forces directed by Ahriman. The modern Yatus may find a balance between the Indo-Aryan Daevas and the Zoroastrian ‘daevas’ (demons) who provide power and instinctual knowledge concerning the spiritual and carnal mastery of this world.

The Bundahishn explains that when the Evil Spirit (Ahriman) entered the world, intermingled the poison of noxious creatures (predators), rebellion against Zoroastrian dualism, the “sin” of the serpent, the scorpion, the venomous lizard, ants, and the fly, locusts which balanced nature from the waters, earth and plants. These creatures according to the Zoroastrian cosmology were filled on the earth “knee-high” until a great flood removed many. The stages of evolution and astral body emerged from the four begetters; these four are water, earth, wind and the fire. To the Ohrmazdean, the essence of the living being, luster of the eyes and the wind of life were created by the Ohrmazdean spirit, while the predatory instinct (called sinfulness and evil desire) was Ahrimanian.

The predatory creatures, balancing the earth according to the common “Law of Nature”, fashioned evolution in prey; this in turn making those worthy of life to continually gain knowledge, insight, strength and cunning to survive. The Ahrimanian creatures, according to the Bundahishn, have an indigenous astral body and complexion not like the Ohrmazdean; the manifestation of the Ahrimanian creatures in the hours of night is according to their essence being from the same substance of darkness. The Ahrimanian creatures are of three kinds: watery, earthy and winged. In symbol and fantasy I describe the Ahrimanian creatures; see beyond the test and veil of sorcerous understanding.

# DRUJ



## **Druzhes, Daevi Druj**

### ***Female Demons***

While Drauga is an Old Persian masculine word, Druj is singular and Druzhes (Drujes) is plural meaning female demons. The title of ‘demoniacal fiend’ (daevi druj) can be used as a masculine, for example with the dragon-serpent Azhi Dahaka, druj is applied almost always to designate a female demon. In the Vendidad, Druj is described as copulating with four male daeva-yasna “evil men” that makes her pregnant with a brood of fiends.

30. The holy Sraosha, letting his club down upon her asked the Druj: 'O thou wretched, worthless Druj! Thou then, alone in the material world, dost bear offspring without any male coming unto thee?'

31. The Druj demon answered: 'O holy, well-formed Sraosha! It is not so, nor do I, alone in the material world, bear offspring without any male coming unto me.

32. 'For there are four males of mine; and they make me conceive progeny as other males make their females conceive by their seed<sup>27</sup>.'

33. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the first of those males of thine?' 34. The Druj demon answered: 'O holy, well-formed Sraosha! He is the first of my males who, being entreated by one of the faithful, does not give him anything, be it ever so little, of the riches he has treasured up<sup>28</sup>. 35. 'That man makes me conceive progeny as other males make their females conceive by their seed.'

36. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! What is the thing that can undo that?' 37. The Druj demon answered: 'O holy, well-formed Sraosha! This is the thing that undoes it, namely, when a man unasked, kindly and piously, gives to one of the faithful something, be it ever so little, of the riches he has treasured up.

38. 'He does thereby as thoroughly destroy the fruit of my womb as a fourfooted wolf does, who tears the child out of a mother's womb.' 39. The holy Sraosha, letting down his club upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the second of those males of thine?' 40. The Druj demon answered: 'O holy, well-formed Sraosha! He is the second of my males who, making water, lets it fall along the upper forepart of his foot.

41. 'That man makes me conceive progeny as other males make their females conceive by their seed.'

53. The holy Sraosha, letting his club down upon her, asked the Druj: 'O thou wretched, worthless Druj! Who is the fourth of those males of thine?' 54. The Druj demon answered: 'O holy, well-formed Sraosha! This one is my fourth male who, either man or woman, being more than fifteen years of age, walks without wearing the sacred girdle and the sacred shirt. 55. 'At the fourth step we Daevas, at



once, wither him even to the tongue and the marrow, and he goes thenceforth with power to destroy the world of Righteousness, and he destroys it like the Yatus and the Zandas.' – **Vendidad, 18. 30-59**

The Druj is a spirit and the epithet 'mainyana' ('spiritual') is applied at times. The most frequent epithet of the druj is 'daevi druj'. The Varenya Drvanto (Varena Druguvanti), denoting the wicked fiends of Varena makes reference to the demon of luxury and vice. The incarnation of these demonic fiends are considered the ancient inhabitants of Gilan, to the south of the Caspian Sea.

## **KHRAFSTRAS**

### ***Beasts, Reptiles, Insects and Ahrimanian Manifestations***

Not demons in the proper sense, Khrafstras are creations of Ahriman incarnate in the physical world; i.e. wolves, serpents, flies, scorpions, ants, lizards, turtles, etc. The hours of night are the natural time of Khrafstras, it is described in the Denkart:

“when night falls, creatures that go about in darkness, begin to move about, while the birds that go about in the light (of day), will not issue out of their nests; and by the confinement of the birds of light, the (wicked) creatures of darkness are free to wander about (in the world). And at the dawn of the light of day when the birds of light are again seen moving about in the open air, the noxious stygian birds of night and the evil pernicious khrafstras of darkness disappear.”<sup>32</sup>

Nature has a balanced cycle of both predator and prey; thus if predators did not act according to their nature, the prey would grow in numbers until disease and destruction would ensue. It is another truth of the power of Ahriman. The so-called “good” Mazdean Zoroastrians were encouraged to kill khrafstras; thus not so life-affirming after all!

### **Ahrimanian Dark Water & Air Creatures**

*The symbolism behind the old Bundahishn texts is important to initiation into the cultus of the Yatus.*

The dark water creatures arisen from Ahriman, according to the Bundahishn, is the frog (toad as well), of the earth creature the many headed dragon, of the winged (air) the serpent with wings are considered the most terrible among the Zoroastrians.

<sup>32</sup> Denkart, Book 3.

The Yatus will look beyond the symbol to understand (with reason and logic) the insight of such Ahrimanian creatures, their literal existence (such as frog, serpent, and scorpion) and how this knowledge will strengthen the substance of darkness (primal force) in astral and sorcerous initiation.

The Ahrimanian serpent, dragon (associated with the serpent), including the two-headed and seven-headed 'azdahak' are demonic masks of powers within nature and the Yatus; this is symbols worn by the strong and wise. The desert and cave bat, powers of night and 'desert-spirits' are but forms

manifest of the Adversary in nature.

The serpent and dragon represent not only wisdom (forbidden by the monotheist), power of mind (cunning) and the survival instinct of our basic carnal needs; the dragon and serpent also represent the conquering spirit; spiritual rebellion against those who believe that there is literal and spiritual 'good' and 'evil'. The air is representing the astral and spiritual plane; our subconscious instinct and the primal (reptilian) brain which added layers throughout our evolution.

## **The Serpent-Dragon**

While Mesopotamian gods of the Iron Age with pantheons of the Babylonians, Sumerians, featured proudly gods Achaemenids only retained a few instances of such general in the form of 'Sphinx' type guardians. These often were lions with the bearded head representing a type of 'geni' being a protective demon. The symbolism of the serpent or dragon has an emergence with the assumption of the powers of the Parthians.

Elamites, Assyrians and Akkadians with serpent-dragon messengers, the

The serpent-dragon has from antiquity represented the mastery-in-war, the conquering predatory power manifest in violent force. The Parthians cataphracts, armored heavy cavalry, were numbered in 1,000 per unit. The name of this unit was 'Dragon', thus in the battle of Carrhae there were Ten Dragons which destroyed the Roman invading force of Crassus. The banner carried for each unit featured a serpent-dragon.

In the ancient Persian myths of the dragon, the description is similar to the Mesopotamian representations of the Babylonian gods and demons with regard to personified chaos and war. The dragon has associations with the wolf, a tiger, a sphinx-like 'shir-e kappi' (with lion and even ape associations) and the patyara (a demonic creature). The dragon is associated as a black cloud having one head and a cruel mouth, breathing fire and blowing smoke from the mouth. This dragon was able to inhale a horse and rider; the dragon in size is described as being as large as a mountain.

The head has two horns the size of a branch of a tree, having a thicket of hair or fur which stretches down to the earth like a noose. The two horns are described as being eighty cubits long. The eyes are the size of a wagon wheel or two 'tanks of blood'. The eyes shine as brightly as stars at night or as two blazing torches.

The dragon has two tusks as long as a human arm. Humans and other prey may hang from its' razor-sharp teeth. Having a long, black tongue, the dragon has scales as skin like a serpent or fish with each being as large as a shield. The dragon has eight feet, when moving shaking the land underneath it. From the nose a river of yellow poison flows.

The color of the dragon may be dark yellow, gray, black or even blue. The lair of the dragon is on a mountain or near a sea, where the azhdaha originated. In ancient sources, the dragon is found on the Kashad-rud near Tus, Mount Shekawand in Kabul, India, Mazandaran on Mount Saqila in the land of the "Romans" and Mount Zahab in the Yaman<sup>33</sup>.

<sup>33</sup> See Khaleqi-Motlaq, Azdaha II, EIr.

The dragon from Indo-Aryan myth, Sogdian, Scythian, Persian, Mesopotamian, Syrian through Asia Minor all unite to immortalize the dragon from religion to myth finally into Islamic and Christian religion. The dragon was introduced into talismanic magic from the ancient Persians (adopted from the Indo-Aryans and Mesopotamian cultures) through the Zoroastrian and Islamic periods.

The serpent or dragon was a powerful symbol in both sorcery and war. Dragons and serpents were perceived as harbingers of good fortune. Talismans are utilized to inspire and endow their owners with specific abilities and powers. Amulets, widely used in the ancient near east, inspired the unseen and supernatural forces to influence the affairs of humans according to the will of the sorcerer.

Other objects such as Cudgels (Mace) are from antiquity associated with not only the Persian-Hellenic Venethragna-Herakles but also the Indo-Iranian Mythical heroes who fought dragons. Using such weapons in symbolic ritual was believed to endow the king or warrior with the magical powers associated with the dragon.

In the “Book of Primal Creation”, known as the “Bundahishn”, Ahriman is described as assuming the form of a serpent to invade the world, bringing “balance” from his nature of darkness into the world of light. Ahriman entered the world, *“like a snake, out of the sky down to earth...thereby the sky was shattered and frightened by him, as a sheep by a wolf..”*<sup>34</sup>

<sup>34</sup> Bundahishn, 6. 10-11

During the 6<sup>th</sup> Century seal stone in brown-red jasper, a mounted Iranian warrior is crowned with the rayed halo (Assyrian ‘Melammu’, ‘Divine Radiance’; both adorned by both Mesopotamian gods and demons) holding a spear fighting a sevenheaded dragon whose body coils along the seal under the horse. Flanking the hero, a scorpion and a star depicts the Indo-Iranian warrior as a beneficial force while the dragon is a malicious force.

The Sassanian story of Ardashir, dated around 600 A.D. relates the founding king as battling a dragon (serpent, called ‘worm’) known as Haftan-bokht<sup>35</sup>, who was associated with the Parthians as a satrap of a province in Eastern Iran.

The Zoroastrian tale of Zahhak from the Shahnama, Zahhak was a distant blood descendent by Autak his mother from Ahriman. Instructed while human by Ahriman, the devil kissed the shoulders of Zahhak which shoulders were transformed into the serpent-dragon Azidahaka and was bound under Mount Damavand.

caused a pair of serpents sprang from the the spirit of darkness touched. Zahhak

## **The Ahrimanian Wolf Species**

The Bundahishn also defines the “wolf species” created by the “Evil Spirit”, Ahriman. The ancient Zoroastrian texts write that the “Evil Spirit” produced the dark wolf, the one most worthy of darkness, noxious, which is of the darkest race, having a black astral body, ravenous and biting. In the



Bundahishn, the “wolf species” includes panthers, lions, tigers and also the fox. Ahriman produced fifteen species according to the

<sup>35</sup> Karnamak-I Ardakhshir-I Papakan

Bundahishn: First the black and dismal wolf, the tiger, lion and panther who are great predators in the wild. The Wolf is a symbol of the Yatus and the individualistic, rebel mind and spirit in this world. In the practices of sorcery, the astral body and shape projected often is a wolf or a hybrid including some aspect of lycanthropy.

Ahriman, called the “Evil Spirit” in Chapter XXIII of the Bundahishn, uttered his words of power when he produced the crab: *“By me art thou created, thou who art the crab, of the wolves the most productive of pest, that I have even this happiness owing to thee that what thou strikest the teeth in, thou piercest and makest impure... ”*. The Zoroastrian Dasturs, the priests of the Ohrmazd cult, write that “the Evil Spirit wished to produce these wolf species clandestinely, in the semblance of fever, disease and other evils, so that when they approach men, men may not see them<sup>36</sup>”.

The daevas within this grimoire are not simply ‘demons’ but actual elemental powers which may be guided and directed by the appropriate rites and offerings. The Yatus should seek to respectfully invoke (or evoke) these powers towards short and long term goals. Like elemental forces, they can have a destructive and creative affect, be cautious in your workings. The following is the Avestan and modern interpretation of the daevas. Understanding the Haumavarka with the Khrafstras will offer a symbolic and initiatory perspective in sorcery.

<sup>36</sup> Bundahishn, Chapter XXII, 6.

## DESCRIPTIONS OF THE DAEVAS *Legions of Dozakh*

### AZ



ἄλῆ, Azi, Ruha Manichaeen Queen of Demons

### Avestan Demon of Greed

The demon Az has origins in the Zurvanite heresy rather than the Mazdean demonology of the Avestan texts. In the Avesta and Bundahishn, Az is described as a masculine gender, while the Manichaeen

demon is female and described as ‘the mother of all demons’ (*m’d ‘y wysp’n dyw’n*). The Manichaean religion had roots in Syro-Hellenistic Gnosticism and from the theological systems of Bardesanes and Marcion; with the assimilation of Avestan texts, the evolution of Mani’s teachings created a central balance of both light and darkness.

Az appears in Manichaean religion as the leader of the entire demonic horde, the Middle and New Persian translation of her name is associated with the Latin concupiscentia; the concept of incarnate lust, acquisitiveness and to the extreme, gluttony. The Eastern tradition raises Az to the mother of all demons and the most powerful among them. In the diabolic hierarchy of the Manichaean tradition, Az is first with even Ahriman second to her power. The Mandaean scriptures have an exact parallel to Az in the female demon Ruha; Ur (Ahriman) is the King of Darkness.

In the Kephalaia, ὕλη, ‘hyle’, (not of Greek Philosophy) but ‘the disorderly motion that is in each thing that is’<sup>37</sup>; this is the dark chaos of what is the Black Flame within each being. Survival of consciousness is paramount and thus self-preservation. The Kephalaia defines ὕλη as being the creator of darkness which motivates the King of Darkness to attack the King of Light. The Manichaean Az is the “Captain of the Asrestar-Demons” (*‘wy ‘srystr’n s’r’r*). As revealed in the Bundahishn, the demon ‘Whore’ is the one who inspires and stirs Ahriman after his first defeat by Ohrmazd by telling him how she will corrupt and destroy the creation of Ohrmazd; identical to what the Manichaean Az.

In the Avesta, Az is not the significant female demon, yet a mere mention as a male spirit which he consumes the fire and wishes to extinguish it. The epithet of Az is ‘daevo-data’, ‘created by the demons’. The Pahlavi language has no known means of distinguishing gender; the Zatspram reveals that Az was appointed as ‘captain of the commanders’ (Pahlavi ‘spahpatan sardar’ of the demons. The Avestan Az is a demon of greed, surviving into a Turkish Manichaean tradition also as a ‘shameless demon of greed’.

The Manichaean evolution of Az in the cosmological structure elevates Az to ὕλη; the third century A.D. texts in the known Avesta and Pahlavi books instead place Ahriman as the evil principle in the Mazdean system of that time. The Manichaean fragment reveals the myth of the demon-goddess: “Angered was Az, the evil mother of all demons, and a grievous uproar did she stir up to aid her ‘self’. And from the foulness of the he-devils and the filth of the she-devils she formed this carrion (human body) and entered it herself. Then from the five elements of light, the armour of Ohrmazd, the Lord, did she bring forth the good soul and imprisoned it in the carrion. As blind and deaf she made it, unconscious and distraught, so that it no longer knew its origin or lineage. She made the carrion and the prison: she bound the senseless soul: ‘Cruel to me imprisoned are the demons male and female and all the witches.’ Right well did she bind the soul in the accursed body, and hideous did she make it, wicked, angry, vengeful.”<sup>38</sup>

<sup>37</sup> Alexander of Lycopolis

The Yatus recognizes that Az is associated with the material and carnal world; she is the aspect of the Black Flame known as concupiscence and she makes her home in the body. Az is simply the driving desire of lust and self-preservation; albeit manifest to the extreme in human nature. Within the balance of nature, Az is clearly a force necessary in the cycle of creation and destruction.

Az is described in a Turfan fragment S 9 (in Middle Persian) describes the physical representation of the demoness:

“She (the demoness of darkness) sits down on his breast and makes him dream. She comes, a deceptive, hoary old she-demon, covered with hair; like a hail-cloud she is tonqi (?) browed, like a bloody beana (?) is her glance; the nipples of her breasts are like black pegs; a gray cloud billows from her nose; Black smoke issues from her throat; Her breasts consist entirely of snakes – 10 thousand of them.”<sup>39</sup>

<sup>38</sup> Zurvan: A Zoroastrian Dilemma, pg. 169. <sup>39</sup> The Light and the Darkness, Mirecki & Beduhn, pg. 89

Az is nearly identical to the Lilith of the Hebrews and the various female demons associated with night and wind spirits in the middle east. Az is invoked within this grimoire utilizing the descriptions and associations of her physical representation. The Yatus invokes her for dark pleasures and instincts requiring exercise within the mind and body.

In a Cosmological fragment, Az is the leader of demonic hosts, she and her hordes are bound by the powers of light but is not defeated by it. Az falls from the heavens where she is bound to the carnal world, she then inspires a great union described as a furious orgy of abortion and fornication. The female demons produce monstrous offspring that creep over the earth and devour the fruit of the trees. The fruit, defiled by Az, fills the demons with lust and they copulate together. The demonic world proliferates and some of the abortions are in turn devoured by Az. Az then forms two creatures from them, a man and a woman.

The Avestan Azi (Az) is the daeva which swallows and consumes; when, owing to privation, nothing is obtained, it devours from its person (self-destruction). It is written in the Bundahishn that “The eye of the covetous is an abode which has no boundaries.” Azi is a primal power no doubt associated with Manichaeism, Mother of Demons. The desire to devour and satisfy your lusts must be controlled, directed and properly exercised while maintaining discipline to retain your mental strength. Indulgence with balance and constraint to gain strength; this is the key to power in the Ahrimanic gnosis.

The Zoroastrian Az is against contentment, she is what the Western world would call, ‘overly ambitious’. Az is the aspect of the Black Flame which consumes and devours even to the detriment of the individual. Want is born of Az and her desire is to swallow the whole world.

In the physical world, Az is the adversary of the Zoroastrian ‘cihr’ (nature). The term Cihr represents the carnal aspect of man, the body living and being unaffected by the will. The Yatus understands Az is identical to the aspect of the will which seeks to achieve and consume more; thus it must be disciplined and guided to not consume itself thus ending with self-destruction. In the Denkart, humans are described as being carried off by Astovidat by the means of Az. Astovidat is the demon of death, Az is best understood in her extreme as his agent if not guided and with disciplined control, willed to self-determined goals.

In the Muhammadan era, Az becomes a demon of death and is described in the Shahnameh (Rostam and Sohrab) as “*All have gone as far as the door of Az: the door of Az has never opened again to*

*anyone.*” The Door of Az is death itself. Az may be invoked as a force of inspiration in the carnal and spiritual self; however discipline and will must not be allowed to waver in mindless self-indulgence. She offers a gift and a curse, thus in conjunction with Varun both powers may be used to elevate the power over time in the Yatus.

The Zatspram defines the functions of Az as (i) eating/drinking, (ii) sexual desire/relations, (iii) the desire to possess good material things. Az inspires this type of independent and self-centered indulgence, yet the individual may fall into excess and potential self-destruction when balance is lost. Indulgence in carnal pleasures is a right, do not allow, however, over-indulgence to make your mind and body weak.

In the Zatspram, Ahriman is given the weapon by his father Zurvan which was ‘from the very substance of darkness’, being ‘black’ (‘siyah’) and ashen (‘aturastar-gon’). This weapon, a great power for Ahriman, also has the ability to self-destruct him if balance is not kept. The weapon or implement, described as ‘like unto fire, blazing, harassing all creatures, that hath the very substance of Az’.

Az, when unchecked will eventually consume all living things, until, famished will turn upon the demons, devouring even them. “Esm (Wrath, Aeshma) and Az say unto the Destructive Spirit: ‘O thou Destructive Spirit of Evil Knowledge, I shall swallow thee, for all creation has been taken away save thee, and there is neither treasure nor army, and I cannot live. First Az, the demoncreated, swallows Esm of the Bloody Spear, second the demoncreated Winter, and the Third Bane that moves in secret; forth she swallows Old Age whose breath is foul, so that none remain save the Destructive Spirit and Az.”<sup>40</sup>

## **JEH**



## **Jahi**

### ***Seductress and Demon Whore***

In the Selections of Zatspram and the Bundahishn, Az is known by the name of Jeh, the demon Whore. The Avestan word ‘jahi’ was a term meaning prostitute and is the origin for the demon whore Jeh. The courtesan was represented by the Zoroastrians as an incarnation of the female demon Jahi. Jeh (Pahlavi) is a woman of Ahriman’s creation and is a significant part of Ahriman’s inspiration in the Bundahishn. After the first defeat of Ahriman by Ohrmazd, the King of Darkness falls into a slumber for 3,000 years. The daevas attempt to awaken Ahriman, who remains unresponsive. Jeh, named the ‘accursed Whore’, cried out to the Destructive Spirit and recited:

‘Arise, O our father, for I would join battle in the material world that Ohrmazd and the Amahraspands may suffer straightness and misery thereby.’ After little response from Ahriman, Jeh cried out again: ‘Arise, O our father, for in that battle I shall let loose so much affliction on the Blessed Man and the toiling Bull that, because of my deeds, they will not be fit to live: and I shall destroy their dignity: I shall afflict the water; I shall afflict the plants; I shall afflict the fire of Ohrmazd: I shall afflict all the creation of Ohrmazd. She related her evil deeds so minutely that the Destructive Spirit was comforted, and leapt forth from his fallen state and kissed the head of the Whore; and menstruation appeared on the Whore. “Whatsoever is thy desire, do thou ask, that I may give it to thee.”<sup>41</sup> the pollution which they call

He cried out to the Whore,

The Courtesan as the physical incarnation of the demonic Jahi is a druj which causes much pain to Ohrmazd in the Vendidad. We see Jahi as the Microcosm, while Az or Jeh (as Queen of Demons) is the Macrocosm with regard to initiation. The Jahi are many; Jahi initiates man in the primal mysteries of darkness, the task of the adept is to balance the chaos and destructive darkness with the consciousness of creation and order maintaining existence. Of course the traditional Zoroastrians would deny the darkness as a beneficial and equally important aspect of existence with light, the Yatus is aware of this timeless principle.

“O Spitama Zarathushtra! Who mixes in her the seed of the faithful and the unfaithful, of the worshippers of Mazda and the worshippers of the Daevas, of the wicked and the righteous.”—  
**Vendidad, IV. 62**

Az in the Yatukan rituals is the primal Concupiscence which is desire itself; her “Black Flame” compliments the fire of Ahriman to unite and manifest as “The Adversary”. This union of infernal energies within the mind-body-spirit of the Yatus elevates the consciousness into continual self-transformation; the Black Flame ignites and brings into awareness the Daemon or Personal God.

<sup>41</sup> Greater Bundahishn 39, II

## MITROKHT

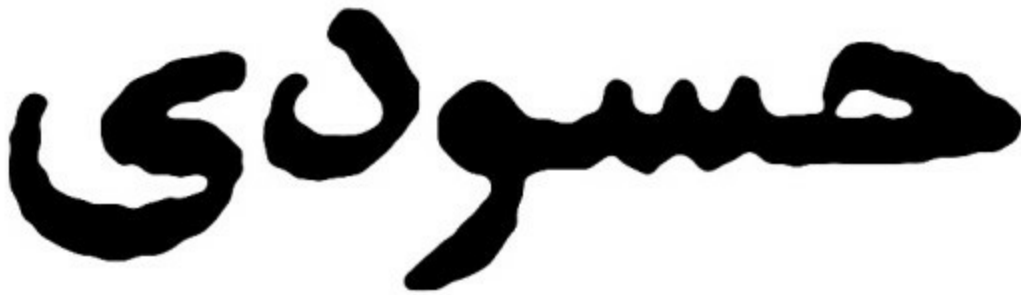


**Mithrandruj, Drauga Mitaoxta, Mithaokhta *Druj of Skepticism, Demon of the Lie, Falsely***

## *Spoken Word*

The demon ‘Drauga Mitrokht’ is one of the first creations of Ahriman, a Druj of Skepticism in which the Yatus uses conscious intelligence to question all and gain insight from experience. Mithrandruj, a demonic embodiment of the warrior-cults who raided the Iranian pastoralists, represents one who fights against the contract of peaceful villages under the Ohrmazd cult. Invoking Mitrokht is not the embrace of “breaking oaths”, rather to utilize the transformative power of the serpent (as ‘druj’) to become stronger and evolve.

## **ARASKA**



**Arashk, Araska daevo-data,**

## **Aris**

***Druj of Revengefulness and of the Evil Eye***

Arashk is a druj of malice and called the ‘Spiteful Fiend of the Evil Eye’ in the Bundahishn. In the Yasht, Araska is the embodiment of ‘malice, envy, jealousy’ and is the ‘creation of the demons’. The Bundahishn presents a key to power hidden in the description of the demons: ‘There where Mitrokht ('falsehood') arrives, Arashk ('malice') becomes welcome, (and there where Arashk is welcome) Eshm lays a foundation.’<sup>42</sup>

<sup>42</sup> Bundahishn, Chapter 28, 14

Arashk wields the power of will and determination, the force of character which controls and directs the energy of the mind and body towards the subconscious of another; thus the Evil Eye is sorcery as wielded from the Yatus.

Araska works in conjunction with Aeshma. The Yatus must be cautioned not to allow petty emotions as jealousy to corrupt and deter the self-determined path to power in this world. As with the control of energy, it can be wasted and taken from where it must be applied.

Aris is associated with the demon Mahmi from a Manichaean text in which Ohrmazd and Ahriman are brothers; it is the demon Mahmi that taught Ohrmazd to make the world light. The demon Aris, according to Mazdean lore, created the myth of Ahriman and Ohrmazd being brothers to bring confusion into the interpretation of the Gathas of Zoroaster.

“From the saying of Zoroaster concerning the cry of the demon Aris (Arashk) to mankind: ‘Ohrmazd

and Ahriman were two bothers in one womb. Of them an Amahraspand (Amesha Spentas) chose the worse inasmuch as his adherents preach the worship of demons and that they should offer cattle (as victims) to the demons of the planets.’<sup>43</sup>

In the later Zoroastrian and Manichean texts, the balance between light and darkness is more defined as we see the Amesha Spentas also possess the inherent darkness of Ahriman. Some of the elements and in turn epithets of some such as Aeshma became associated with Venethragna (a war-god).

<sup>43</sup> Polemics Against the Zoroastrian Religion, Zurvan: A Zoroastrian Dilemma, pg 429, F3.

## VIZARESH



### Vizaresa, Vizares

*Daeva who Struggles with Wicked Souls for Three Days and Three Nights, Waiting at the Gate of Hell*

Vizaresh is the demon who struggles with the souls of the wicked for three days and three nights after their physical death, binding them with a noose and tests them accordingly. Vizaresh sits and waits at the Gate of Hell. As a demon of death (while Astovidat brings physical death, Vizaresh acts second with the souls), In the Videvdat<sup>44</sup>, Vizaresh after binding the soul of ‘accursed devilworshipping (‘drvatam daevayasnanam’) men whose life is short.



Above: Vizaresh (Avestan)

For the Yatus, Vizaresh is a demon who tests the strength of the character and determination of the sorcerer; during life the initiation (via meditation and dream) will first test the Yatus and if successful (via initiation into the cultus) will meet again Vizaresh after physical death. To enter the Gates of Hell



is to be united with the ‘Daemon’ (Personal God) with the consciousness (of individual personality) as a daeva of Ahriman.

<sup>44</sup> Videvat, 19. 29. Cf. Nyberg, 1931 p. 120

## AUTAK

**Udai, Uda, Vatak**  
*Female Demon of Emotional Desire*

Autak in Pahlavi texts is called an ‘evil spirit’ who disturbs men from performing their physical functions, seeking to inspire them to speak when they should be silent. In the Vendidad, the female demon Druj (a bit separate from the collective term for demons, druj) is associated with Autak as well. In myth, Vatak is the mother of Dahak by incest with Ahriman (who was her ancestor). Uda according to the Greater Bundahishn ‘delivers a message invisibly’ to man.

## AKATASH



**Akatas**  
*Druj of Perverseness and Spiritual Rebellion Daeva of Inquisitiveness, “One who Shapes Evil”*

This demon is described by the Bundahishn as a ‘fiend of inquisitiveness’ who makes creatures averse to ‘proper things’, a Daeva of self-liberation. Akatash is the fiend of perversion (Pahlavi ‘nikirayih’), who makes the creatures averse (Pahlavi ‘nikirai’) from ‘proper things’; i.e. the Right Hand Path or those submissive to a non-existent ‘Higher Power’, dictating how one should perceive and submit in the world. The meaning of Akatash is ‘One who Shapes Evil’ and this demon is mentioned in Pahlavi texts after Aeshma. His power is to inspire deep courage to not accept blind faith and the slave-mentality of monotheism.

## BUITI



**Buidhi, Bût, Bûidhi**  
*Deceiving and Unseeing Death*

Buiti is a demon fashioned and given existence by Ahriman, called “Deceiving, unseeing death”<sup>45</sup>, being idolatry (Zoroastrians define this as ‘Death of the Soul’). This Daeva whose idol-worship among the Northern Indian lands brought a type of ‘anti-Buddha’ whose focus in on the self, consciousness and power in this world now. Buiti comes forth from the regions of the north (Hell) in which Ahriman directs this demon to enlighten Zarathustra, who resisting, causes the Druj Buiti to fly away to the north.



**Above: Avestan ‘Buiti’**

In the Greater Bundahishn Buiti is identified with the idol Bût who was worshipped by Budasp (a variant of Bodhisativa); Buiti is the personification of Buddhism which is recorded to have flourished in Eastern Iran during the late Hellenic Period into the 2<sup>nd</sup> Century A.D. after the emergence of Christianity.

<sup>45</sup> Venidad, Fargard 19

While Buddhism embraces overwhelming compassion and a desire to escape this world, the Left Hand Path and Ahrimanian manifestation of Buiti is to achieve enlightenment of our predatory (dark and primal) instinct to seek balance with our rational, governing self. This requires no small measure of control of our emotions (embodied as the ArchDaevas) and carnal desires with the long-term goal-oriented design of possessing this world during conscious existence. Ahrimanic Yoga is one method and foundation of Buiti.

**ZAURVAN**

**Zarman**

## ***Decrepitude, Demon of Decay & Time***

Zaurvan is the demonic incarnation of time and the affect upon living beings; old age and decay are its powers and the Daeva manifests in the results. Zurvan (the manifestation of time and the father of both Ohrmazd and Ahriman) may be compared to some extent, yet the Yatus may via ritual and meditation, send forth the energies evoked of Zaurvan against an enemy to accelerate their advancement of age (which is determined upon genes and lifestyle). What can be given insight from Zaurvan is that the moment (here and now) and those you love around you are to be cherished as you determine; for in time they will be gone just as your physical body.

## **CHISHMAK**

**Cheshma, Keshmak, Cheshmak the Karap, *Evil Spirit of the Whirlwind, Destruction, Earthquake***

Chishmak is a storm-demon who makes ‘disastrous’ (Pahlavi ‘vazandak’), and also causes the whirlwind and earthquake. The Evil Spirit assumes many forms, appearing to be a female demon that is similar to Jah (Az); in the Denkart Cheshmak the Karap is a temptress who meets Zoroaster and seeks to pervert him to the path of Ahriman.

Appearing as a beautiful female, she is described as having a body like gold with a full bosom. Cheshmak in this form of a Pairika is described as being fair in front, yet hideous and foul (beast-like or ‘therionick’) behind. Cheshmak the Karap assumes this disguise and is routed by Zoroaster according to the Denkart. Her groin was full of serpents, lizards, toads, centipedes, and frogs (all Ahrimanian creatures).

Chishmak may be invoked for two primary purposes: the first is to gain insight into the destructive aspect of nature: the earthquake and whirlwind (tornado or destructive winds); the second being that in order to seduce others to your designs or simply make yourself a ‘suitable’ way in this world, appearance is significant. Cheshmak is described in the Denkart as remarking to Zoroaster that: ‘I fully deceive the life in thy body, and thou art fully deceived by me as regards thine.’<sup>46</sup>

## **VARUN**



**Vareno, Varena, Varenya Drvanto, Varan *Heresy, Demon of Lust and Self-Will***

Varun is the Evil Spirit of lust (including so-called ‘illicit intercourse’) and whose nature is described as defiling (Pahlavi ‘alai’). Varun is lord of the wicked fiends known as Varenyan Drvants; the demons of Varena inspire luxury, vice and are an allusion (in part) to the inhabitants of Gilan, those dwelling in ancient times south of the Caspian Sea who are considered the fiends incarnate.

<sup>46</sup> Denkart, Chapter 4,61.

Varun is associated with self-will (choosing for oneself) and is a powerful daeva of self-deification and the Left Hand Path. The gender of Varun is described as both male and female in various texts. Varun is also the demon of Heresy, inspiring logical questions destroying the foundations of blind faith.

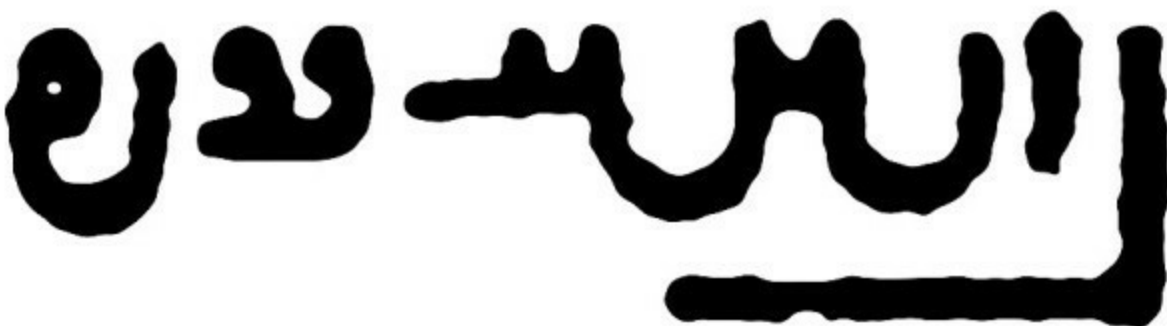


Above: Varun the demoness of lust

Invocation of Varun brings to the surface the deep (for some repressed) sexual desires inherent (albeit differently) in humans; these feelings should be controlled and directed in a productive way which does not cause distress to another. Varun inspires the desire for luxury, although the Yatus must not allow an ‘easy life’ to make him weak in body or mind. Indulge your desires with moderation, use desire to fuel your long term goals in life to maintain balance.

Varun may be invoked and meditated upon in conjunction with Az; Az holds sway over the carnal desire of the individual, yet this may also include self-destructive over-indulgence. Az represents the carnal desire of the material world and the intellect of individualistic desire on the spiritual plane. Varun is the spiritual rebellion against blind faith and oppressive religion; the two united have powerful expressions via the Yatus and initiation.

**BUSHYASTA**



**Bushasp, Bushyansta, Busyasta**  
*Female Demon of Sleep and Lethargy*

Bushyasta, the female demon of the Avesta who inspires sleep and is considered an ‘evil genius’ who causes men to forget their religious duties; Bushyasta is described as being ‘long clawed’ and has a yellow hue. The masculine of the name, Bushasp, is known once from the Bundahishn. The Yatus may use Bushyasta to direct at a target to cause lethargy and dreams accordingly; invoking the demon to induce astral project during nocturnal hours is also a practiced path.

**FRIFTAR**

فریتار

*The Deceiver*

Friftar is the demon known as “The Deceiver” and is known to seduce mankind. Study the knowledge of “The Lie” and the transformative mysteries of the serpent and the Yatus; this demon may be invoked or evoked to fashion your own possible and achievable desires into the material universe. When you seek your goals in life, speak with the authority and knowledge of the level you wish to manifest; do not allow yourself to be fooled by the unachievable without the proper steps taken to achieve it. Do not brag beyond your accomplishment and learn the power of restraint and silence when appropriate.

**SPAZGA**

سپزگان

*Daeva of Slander*

Spazga is the demon of slander; this daeva, like other powers, is both beneficial and malicious to the Yatus. If you engage in slander against others without restraint, you will become weak of mind and spiteful to your detriment. Slander can be as cheap as air and as damaging as a hurricane; don’t fall

prey to such idle and smallminded chatter. If your enemy seeks to use Spazga against you, it will seek to harm them as well in the long term. Speak and act with goal-oriented discipline, eventually the slander will be destroyed by the reality you have woven. When one slanders you, evoke Spazga with the incense of Mars (Aeshma) to return with sharpened spears to the one calling it against you.

## ARAST

**Anast**  
*Demon of Falsehood*

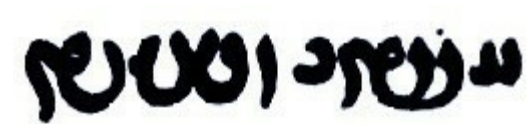
Arast is a daeva of the serpent, druj and that of the will of the Yatus seeking to make desire manifest as temporary truth in time.

## AIGHASH

**Aghash**  
**Demon of the Evil Eye**

Aighash, a daeva of the Evil Eye represents the force of the will and imposing nature of the strong of mind. In sorcery, Aighash may be utilized to send forth the draining power of the vampire-spirit and draining, malicious force of the predator. The Evil Eye, inscribed on parchment with the name of Aighash may be invoked and controlled by the Yatus prior to dream sorcery and astral projection.

## ASTWIHAD



**Asto-widhatu , Astovidotu, Astovidad, Astovidat, vae-i saritar**  
*The Red Demon of Death*

Astwihad is derived from the term, ‘divider of the body’ and ‘bone divider’. Astwihad is known in the Vendidad and other texts as the Red Demon of Death who binds and separates the soul from the body; often working in conjunction with Aeshma. Astovidad is known as ‘daevodata’ (‘the creation of the demons’) and bears the epithet, vae-i saritar, ‘the evil flyer’ that snatches life and the ‘evil wind’. Once Astwihad has bound the soul, separating it from the physical body, the secondary manifestation, known as Vayu (vae-i saritar) carries the soul bound to Vizaresh at the Gate of Hell (Arezura).

In the Bundahishn, Astovidat is described as “Astwihad is the evil flyer (vae-i saritar) who seizes the life; as it says that, when his hand strokes a man it is lethargy, when he casts it on the sick one it is fever, when he looks in his eyes he drives away the life, and they call it death.”<sup>47</sup>

In the Greater Bundahishn, “Astwihad is the evil wind which snatches life. As one says, “It shall destroy when Bushasp will rub its hand on man, when ‘tap’ will cast its shadow on him, when Aghash will see him with the eye; they name it death.”<sup>48</sup> The Breath-Soul of which Astovidad may bind

(ensorcel) is based on the powers of wind and the spirit liberated from physical flesh.

وی - وقتر

**Above: ‘vae-i saritar’, ‘The Evil Flyer’, an epithet of Astwihad**

In Yatud Dinoh, Astovidad is a powerful demonic force which reminds us that all must pass through the initiation of the demon of death and Vayu; Astovidad may be offered to and the Yatus may invoke this dangerous force to gain insight on the balance of creation and destruction in life.

Astovidad is also associated with vampyrism as a spiritual sorcery associated with draining energy and spirit, making the vampyric sorcerer more powerful in Ahrimanian sorcery. If invoked with Vizaresh using Staota within a dream ritual, the results may be terrifying and remarkable.

<sup>47</sup> Bundahishn, chapter 28

<sup>48</sup> Greater Bundahishn, chapter 27, line 43.

In a Zoroastrian text, it is written: “Astwihad, ('the Dissolver of Bones' and demon of death), secretly (menokiha) casts a halter round his neck which for his whole life's span cannot be shaken off, not through the power of a good spirit and not through the power of an evil spirit; but after he has passed away, that halter falls from off the neck of the man who is saved through the good deeds that he has done, but the man who is damned is dragged to Hell by that very halter.”<sup>49</sup>

In the “Selections of the Zatspram”, Astovidad, created by Ahriman has great power, including “a thousand decrepitude’s (auzvarano) and diseases which are his own, sicknesses of various kinds, so that they may make him ill and cause death.”

In the rich traditions of Zoroastrianism and various heresies, Astovidad is associated also with Zurvan. In the Aogemadaeca, the Mazdean liturgy for the dead, Vayu is in place of Astovidad as a force none may escape. There is also a “good” Vayu, directed by Ohrmazd whose dominion as the god of the wind is between the space of the Kingdom of Light and the Kingdom of Darkness below.

Remember, balance is light and darkness is to understand the cycles of nature; if something is destroyed, a new manifestation will occur in place of it. Do not over-think the various manifestations of the Daevas and Amesha Spentas as often, different masks (Deific Masks) are worn for specific purposes.

**VAYU**



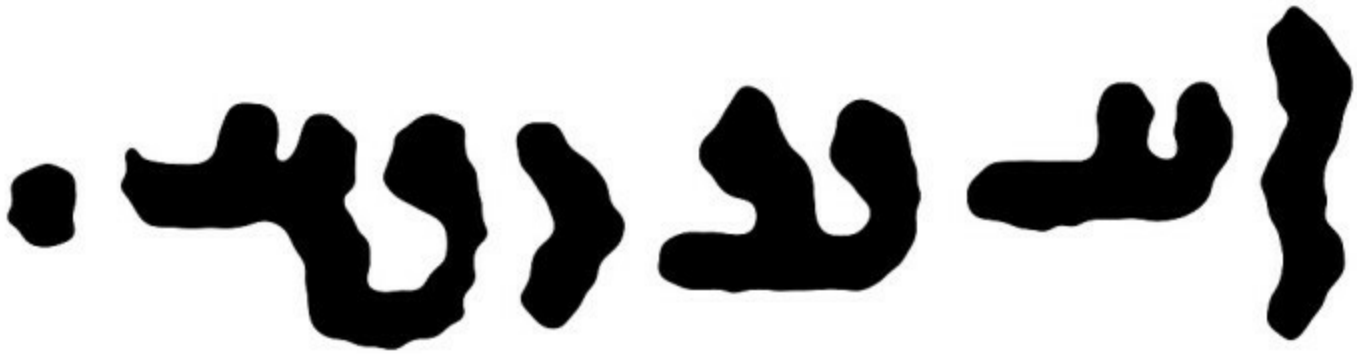


**Vaya, Vae, vae-i**

**saritar** *The Merciless, The Evil Wind* <sup>49</sup> Teachings of the Magi, Zaehner.

Vayu is a part of the balance in the natural order; one mask of Vayu is the Wind God of Ohrmazd who according to the Mazdean cult acts good for creation while the Evil Vayu, associated with Astovidad, is the wind demon which carries off souls into the dark, chthonic realms of Ahriman in Hell.

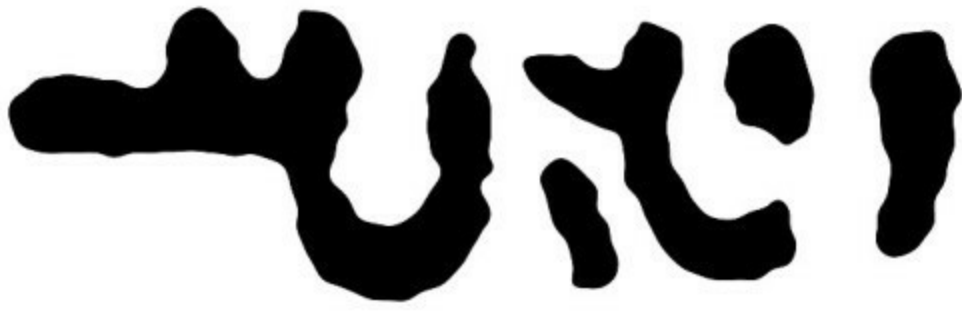
**NASU**



**Druj Nasu, Druj-i Nasu, Nas**  
*The Corpse-Demon, Fly Druj of Decay*

While the Old Persian “drauga” (masculine) and druj (feminine) define that there are a class of daevas, one of the most powerful and foremost of them all is the fly-demon Druj Nasu. The abode of Druj Nasu is in the burrow at the neck of the mountain Arezura (Gate of Hell) in the northern region, yet like a spirit, her presence is manifest everywhere on earth. Druj Nasu is the Corpse Fiend, the spirit of corruption, decomposition and impurity according to the Mazdean teachings.

“Druj Nasu flies away to the regions of the north, in the shape of a raging fly, with knees and tail sticking out, droning without end, and like unto the foulest Khrafstras.” – Venidad, Fargard 9.



**Above: Druj-i Nasu in Pahlavi**

The Yatus may recognize Druj Nasu as a significant part of the balance of creation and destruction. Druj Nasu in the form of a fly enters the corpse and acts as the catalyst for decay and return to the earth. Druj Nasu is invoked by the Yatus to understand the cycle of death and decay, including initiation into the Ahrimanian mysteries of darkness and the realm of the Underworld.

During the Barashnum ceremony which lasts Nine Nights, Druj Nasu spreads her contagion throughout the physical body. The Barashnum rite expels Druj Nasu back to the region of the north by making her weaker each night.

**VYAMBURA DAEVA**



Vyâmbura Daevas  
*Vampires and Ritual Trance Yatukan Daevas*

The Vyambura daeva are a class of daevas who are associated with bloody rites, associated with vampires. In the Khorda Avesta they are described as bringing “to the fire the plant that is called Haperesi, the wood that is called Nemetka”<sup>50</sup>. The rites of the Vyambura daevas include burning juniper and “Vyambura Daevas and the worshippers of the Daevas bow their backs, bend their waists, and arrange all their limbs” (in order to strike).

The Vyambura daevas are representations of the predatory instinct and the necessary law of nature, inherent in nearly all living beings. The symbolism of blood, life force, feeds the daevas and like Soma, brings ecstasy. The Yatus will view life force, called Chi, to be that which we consume and absorb to grow in power; both of mind (perception) and body (vital energy).

<sup>50</sup> Yasht 14. 54, 55, 56, see also T.D. Anklesaria, Cama Memorial Volume p. 315 n., this makes etymological similarities to vampires.

Within the vampyre covens of the Black Order of the Dragon, these mysteries are explored. You may use the Staota and Ahrimanian Yoga techniques while visualizing an astral form of a vampiric shape, projecting out in the dream or deep ritual meditation. The purpose of such is tapping into the vein of power and predatory spirituality. This initiatory teaching is not for everyone and it is to be considered mentally dangerous for the unprepared.

## APAOSA



*Apaos, Apaush, Apaosh, Aposh*

*The Planet Mercury, Demon of Drought & Enemy of Tishtrya*

Apaosa is a daeva of drought who appears as a black horse. As the enemy of Tishtrya, Apaosa is joined with the demon Aspenjargak who attack the Yazata of Water, Tishtrya and are temporarily defeated. The planet Mercury is identified as being Apaosa in the Bundahishn.

## SPENJAGHRA



*Demon of Rain, Drought & Associate of Apaosa*

**Aspenjargak, Sapuzgar**



**Sapuzgar (Pahlavi)**

The demon Spenjaghra joins Apaosa in battle against the Yazata of Rain, Tishtrya to bring drought to land and bring balance to the rains of growth. Also a daeva of destructive rains, Spenjaghra may be invoked to understand the laziness of being too comfortable with acquired happiness.

## KUNDAK

## ***Kunda, Kundi The Steed of Wizards***

The demon Kundak is described as ‘the demon who is drunk without drinking’ and is the ‘barak’ (steed) of wizards (sorcerers = Yatus). Kundak is invoked prior to sleep to then focus and project in dreams. In nocturnal rites, Kundak is visualized as the demon which carries forth the offerings and sorceries sent forth by the Yatus. The word for soothsayer in Pahlavi is Kundag; one may also understand that Kundak is the daeva which is the personification of the act of divination.

## **AREZURA**



*Arzur, Arezurahe*

*Son of Ahriman whose name is honored with ‘Mount Arezura’, the Mouth of Hell*

Arezura was originally the name of a son of Ahriman, killed in battle against the mythological Gayomart, the first man. In the Bundahishn, ‘Arezurahe griva’ (neck of Arezura) is known as Mount Arezura located in the North which was traditionally the abode of demons.

This mountain is the mouth or entrance to hell and is associated with the Alborz range in ancient Persia. Invoking Arezura in ritual is an act of visualizing the gates of hell opening within the self, although it is imagined as a northern place of darkness. Arezura is thus a focus-point for the Yatus.

## **SUR CHASHMIH**



**sur-chashmih**

*Demon of the Evil Eye*

Sur Chashmih is the personification of the Evil Eye, the force of sorcerous power associated with the will itself. The demon Sur Chashmih is described in the Bundahishn as the demon of the malignant

eye and manifests as he who will spoil anything which men see, especially when they do not say 'in the name of God' (yazdan).

The Yatus should vibrate and invoke Sur Chashmih as both inspiring the strengthening of the individual will and mind; equally applied in the material world as the force of character and the ego. Utilizing the “ba nām i âharman” (in the name of Ahriman), summon the power of Sur Chashmih.

The Evil Eye has strong traditions in the Ancient Near East from the Sumerians to present times. The power of the Evil Eye, related to witchcraft and the powerfully-willed sorcerer, has great traditions with Yatukih.

## **SEJ**

### **Sij, Sej nihan ravisn, *Demon of Destruction & Pestilence***

Sej is known in Pahlavi translations as ‘Sej nihan ravisin’ as “Destruction the Secret Moving” and is the fiend who causes annihilation. Sej is the personification of pestilence and brings about misfortune. The Yatus may evoke Sej against a target to cause destruction in various ways; the initiatory knowledge of Sej is of defense (like the Canaanite Resheph) and striking down your enemies without mercy to defend your home or family.

## **NIYAZ**

### ***Demon of Want & Distress***

Niyaz may be invoked to inspire you to seek your material goals; yet meditating upon this Evil Spirit too frequently will bring distress and anxiety.

## **PUSH**

### **Parsimony, Pinih *Demon of Hoarding***

Push is the demon which inspires the fear that one must hoard all they can; neither using it nor giving it to those deemed worthy. Some find this daeva within from an early age due to having a poor or wanting childhood; this daeva remains and secretly grows strong even when the individual is older and successful. The Yatus must remember that all that one really needs is the wealth within; all material items are well and good, but when death approaches none of it will go with you. Enjoy material success but be willing to let go of it when necessary.

## **PAIRIKAS**



## **Pairik** *She-Devil & Creature of Ahriman*

The Pairika is a specific group of both beautiful and seductive enchantresses (similar to the medieval Succubi) who have a demonic nature to balance their attractive appearance. The Avesta explains that the malicious power the Pairikas hold is used to influence their designs upon earth, water, fire, vegetation and cattle. Ahriman created the Pairikas and uses them also to bewitch the stars preventing rain; they also have malevolent influence over meteoric showers as well.

The most powerful of the Pairikas is Mush Pairika, associated in the Bundahishn as a malicious planet or comet. The rain-deity Tishtrya is invoked to balance the Pairika Duzhyairya who causes a bad harvest, drought and famine. The third enchantress is Pairika Khnanthaiti.

Being a creation of Angra Mainyu, this evil genius attaches herself to Keresaspa. In the Avestan texts, Khnanthaiti symbolizes the embodiment of foreign idolatry at ancient cities such as Vaekereta and Kabul, perhaps as a foreign tribal princess.

Invoking the Pairikas is to balance physical beauty with inner drive and predatory instincts. This may be performed by females to inspire those traits beginning within to shape the outer; males to balance desire with practical goals and the self-control to manifest results accordingly.

The Pairikas are also associated with the female demons of vice and sickness, the Jainis, who along with the Druj are personifications of pride, fever and lustful desire. The Armenians also held the parik (female demons) as destructive spirits, their husbands were known as the Kaj.

In Georgian demonology, the 'kajis' were still active in medieval lore. The modern association of the Yatus (male) and Pairikas (female) is that the witch who practices Yatuk Dinoih assumes the title of Pairikas, just as an adept who practices sorcery becomes a Yatus.

## **YATUS**



A large, bold, black Avestan script representing the word 'Yatus'. The script is composed of several stylized, interconnected characters.

***Yatus, Jaduk, Jadu  
Sorcerers, Magicians, Wizards, Necromancers***

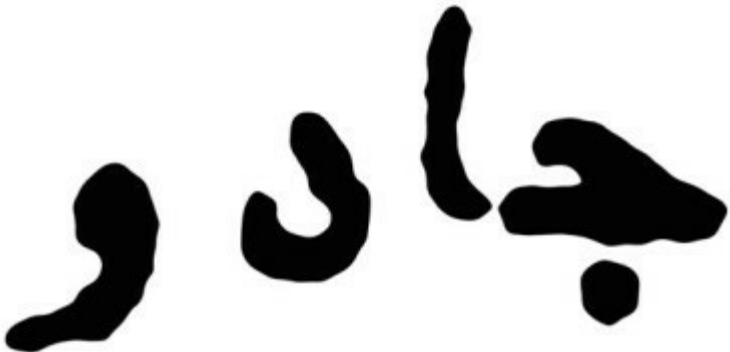
Known in Persian, Armenian, Indo-Aryan and associated Iranian myths and legends, the Yatus is a title associated with the powers of darkness and sorcery. The ancient sorcerers of the Avesta and Denkart, known as the Yatus are renowned in the Zoroastrian texts and spread from the origins of the Rig Veda to their own Armenian and Georgian equivalents. The jadu, transliterated from the ZendAvestan Yatus, is a sorcerer, conjuror, wizard or magician. The above Avestan spelling of Yatus is but one way of writing this name and title.

A large, bold, black Pahlavi script representing the word 'Yatus'. The script is composed of several stylized, interconnected characters.

**Yatus (Pahlavi), sorcerer**

A large, bold, black Sanskrit script representing the word 'Yatus'. The script is composed of several stylized, interconnected characters.

**Jadu, Yatus (Sanskrit), sorcerer**

A large, bold, black Arabic script representing the word 'Yatus'. The script is composed of several stylized, interconnected characters.

# **Yatus (Persian), sorcerer**

The power of the Avestan Yatus was considered great. They could raise storms, curse, kill with sorcery, inspiring demonic acts, journey by astral body into hell and commune with daevas which includes Ahriman. The Yatus could also control and direct the daevas to act according to their will. When you diminish the mythological context of the Yatus, the basic reality is there. The practice of Yatudinoih (witchcraft and the laws of sorcery) transforms the individual into a practitioner of the Yatudan Rites. A Yatus may control and direct the elemental powers of the daevas towards the will alone, activated with spells, chants and ritual.

A large, bold, black Pahlavi script word, which is 'Yatudih'.

**Yatudih (Pahlavi) is the word for magick, sorcery and witchcraft.**

A large, bold, black Pahlavi script word, which is 'Yatudan'.

**Yatudan (Pahlavi) is the word for rites performed by the Yatus.**

The rites of the Yatudinoih include adaptations from ancient Indo-Aryan, Median, Persian and Zoroastrian inversions associated with the Avesta and Vendidad ceremonies. The Yatudan tradition is centered on gaining insight, power and control over the elementals and internal darkness; the desires and instincts associated with Ahriman allows for pleasure, success, wealth and the balance of death, destruction and cursing ones' enemies.

## **AKHTYA**

A large, bold, black Pahlavi script word, which is 'Akht-i Yatud'.

**Akht-i Yatud, Axt, Akht**

***Sorcerer (Yatus) & Enemy of Zarathustra***

According to R.C. Zaehner, the Daeva-yasna or Yatudan were founded by Axt or Akhtya; to paraphrase:

“ *tam-az yatuk druvand Axt ‘pat yazdan dusmanih devan dosaramih yazdan yazusn abgandan ‘vas advenak’ dev-yazakih kartan drayast*” Translating: “Akht, the accursed sorcerer of dark nature, by setting himself against the gods and by currying favour with the demons, bade men abandon the worship of the gods and in divers way to perform worship to the demons.”

In the Denkart, Akht (Axt) is described as “the accursed sorcerer of a dark nature, by setting himself up against the gods and by currying favour with the demons, bade men abandon the worship of the gods in diverse ways to perform worship to the demons”<sup>51</sup>. In the Avesta, Axtya (Akhtya) asks ninety-nine riddles of Yoista of the Fryanas.

<sup>51</sup> Denkart, Book 5.

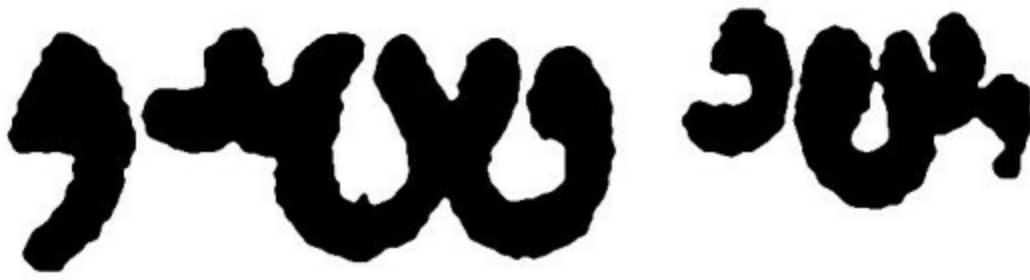
Akhtya (the spelling above is Akht-i Yatu (‘Akhtya the Sorcerer’) is described as both a wizard and black magician. Described as being a vile sorcerer, Akhtya, propounds ninety-nine riddles which are best described as ‘staotas’ or spells of vibration and sound. Akhtya was an early enemy of Zarathustra, living some thirty years after his death.

In my early initiation into the Yatukan path, I assumed the magickial name of ‘Akhtya’ as a new establisher of the path in a modern initiatory context. It remains constant since that time in the early 2000’s. The historical and mythological identity or perceived ‘consciousness’ of the original Akhtya is not identifiable to my consciousness or Daemon (Fravashi), this is merely a state of being in the evolution of my own higher (or Ahrimanian) self, my True Will.



The talismanic sigil of Akhtya representing the Daemon of the author, the image of Akhtya is from an ancient Persian Magi with the profile of the physical author. The Names of Power and the intent of the Ahrimanian Work are inscribed.

AZIDAHAKA



## **Azhi Dahaka, Zohak, Zahhak, Bevarasp *Storm-Demon & 3 Headed Serpent-Dragon***

The old etymology of the Ahrimanic-demon Azidahaka translates from ‘the Serpent of the Dahae’. The Dahae were originally a warlike and nomadic Iranian tribe that inhabited the eastern shore of the Caspian Sea during antiquity. The word for the demonic king empowered by Ahriman has the variant of ‘Zohak’ and as the storm-daeva in the Avesta, Azidahaka. The word ‘Azi’ - “serpent, dragon” and “Daha” is the ethnic name of tribal horsemen who later established the Parthian empire.

In the Avesta, Azi Dahaka is described as, “the threemouthed, the three-headed, the six-eyed, who had a thousand senses, that most powerful, fiendish Druj, that demon baleful to the world, the strongest Druj that Angra Mainyu created against the material world, to destroy the world of the good principle.”<sup>52</sup>

In the ‘Menog-i kharad’, Ahriman approaches Zoroaster (much like the Jesus myth of meeting Satan in the wilderness) and seeks to offer him power and dominion: “Ahriman shouted to Zartosht thus: "If thou desist from this good religion of the Mazdaworshippers, then I will give thee a thousand years' dominion of the worldly existence, as was given to the Vadakan monarch Dahak”.<sup>53</sup>

<sup>52</sup>Zamyad Yasht, “Hymn to the Earth”, Avesta, “Yashts”, “Hymns of Praise”

<sup>53</sup> Menog-I Khrad, Chapter 57.

This symbolic offer represents that by worshipping (recognizing Satan or Ahriman as a part of the self with regard to natural instincts and desire) the King of Darkness, then the world is given to him.

Azi Dahaka is described as offering honor and sacrifice to the goddess Anahita in the “Aban Yasht” (Hymn to the Waters), “To her did Azi Dahaka, the three-mouthed, offer up a sacrifice in the land of Bawri, with a hundred male horses, a thousand oxen, and ten thousand lambs. 'He begged of her a boon, saying: "Grant me this boon, O good, most beneficent Ardvi Sura Anahita! That I may make all the seven Karshvares of the earth empty of men.'" Ardvi Sura Anahita did not grant him that boon, although he was offering libations, giving gifts, sacrificing, and entreating her that she would grant him that boon.”<sup>54</sup>

This is a clear example of how the Yatus may honor and invoke both the Yazata and the Daevas based on need; all the while retaining an Ahrimanian center in darkness as an initiate of the left hand path and Luciferianism. Azi Dahaka is an archetypical model for the Yatus as the initiate and living god upon earth; empowered and enlightened by Ahriman, the two serpents representing the Ahrimanian Flame of insight and power, literally, divine consciousness.

Azi Dahaka is defeated by Thraetaona and bound in the Alborz Mountain range, specifically in the darkness under Mount Damavand in Iran. Zohak is bound in chains for thousands of years until released by Ahriman. Bevarasp is a name of Azi Dahaka meaning ‘Myriad of Horses’, meaning also Ten Plagues on humanity.

<sup>54</sup> VII, 29.-31.

Much myth and legend is built on the archetype of Zohak in Zoroastrian lore. In the Denkart (Book 3), Zohak is the author of ten precepts who, for the purpose of bringing disorder to humanity, established the Hebrew religion. The following is from the Denkart and reveal the ten precepts.

“The ten precepts of the priest Zohak of the Hebrew religion who is an injurer of Ahura Mazda’s world, a diminisher of his Creation, and who is wickedly inclined against the above tell universally beneficial precepts of Jamshed of the good faith.

1<sup>st</sup> Against the precept of Jamshed that the Almighty is the creator and protector of the universe, Zohak has called him the injurer of the universe. 2<sup>nd</sup> Against the precept of Jamshed not to look to the Dev as the bestower of worldly prosperity, Zohak has advised men to worship the Devs as bestowers of all worldly goods.

3<sup>rd</sup> Against the precept of Jamshed to hold justice as of high import among men, Zohak has spoken against justice and upright decision and has advised people to do injustice instead of justice.

4<sup>th</sup> Against the precept of Jamshed to behave conscientiously in every matter, Zohak has advised people to act unrighteously and disgracefully in every matter.

5<sup>th</sup> Against the precept of Jamshed regarding eating with people in a brotherly spirit, Zohak has advised people to be greedy and to lead lives like his own (i.e. selfish.)

6<sup>th</sup> Against the precept of Jamshed to the father to encourage his children to receive such training as would enable them to perform their duties as fathers later Zohak has advised the father to do no such thing. 7<sup>th</sup> Against the precept of Jamshed to patronize the poor as one's own, Zohak has advised the powerful to deprive such people of their presents and patronage.

8<sup>th</sup> Against the precepts of Jamshed not to kill for food goats till they had reached a mature age, Zohak has taught people to kill such goats according to the Hebrew usage.

9<sup>th</sup> Against the precept of Jamshed to remove dirty and malodorous things at a distance from men and cattle lest they be injured thereby, Zohak has specially recommended, according to the Hebrew religion, the bloody sacrifice of godly and pious men before the shrine of Devs.

10<sup>th</sup> Against the precept of Jamshed to lay by corn in summer and winter for men and cattle, Zohak has advised people to be cruel and revengeful and to slaughter men.”<sup>55</sup>

These ten universally noxious precepts of Zohak given against Jamshed's ten beneficial precepts were ordered by him to be well written out and preserved in Jerusalem as a religious work. The Jewish Patriarch Abraham who came after him followed his precepts. And people came to look upon these precepts of the religion of Zohak as the work of the Prophet Abraham who was to come at the end of the world. The words received from Zohak were ordered to become current among the people. Thus every one of the Jewish race and faith came to look upon Zohak's religious words as meant for himself and to believe in them.”<sup>56</sup>

<sup>55</sup> Denkart, Book 3



The hero of the Mazdean religion, Faridoon, struck down after 1,000 years Zohak of three faces, of three heads, of six eyes, of thousands of evil designs, possessed of the great evil powers of the Dev and the Druj.

The “Zand-I Vohuman Yasht”, Chapter 3 describes the myth of Zohak being liberated from his prison in the mountain. Azidahaka also offers to Vayu at the stronghold of Kvirinta, thought to be Karind in Media. The ceremonies performed by Azidahaka, a manifestation of the serpent and human sovereign were performed on a golden throne, platform and carpet. A Zoroastrian baresman bundle and overflowing libations indicate his practice of Median cult.<sup>57</sup>

Azidahaka, as Zohak, serpent-king, is symbolic of the conquering sovereign who is often hated by the foreign rule the regime represents. The Shahnama, by Ferdowsi, writes that Zohak was a human who had demonic ancestry on his mothers’ side, slowly initiated with power and insight by Ahriman and by murdering his father, becomes king of the Arabs. Zohak soon seduces the nobles of Persia.

<sup>56</sup> Denkart, Book 3. <sup>57</sup> *The Allegory of Astyages*, A.D.H. Bivar

'Afterwards, one begs a gift of any description out of the allowance of heretics, and owing to depravity and heresy they do not give it. And Ahriman rises through that spite on to the mountain of Damavand, which is the direction of Bevarasp, and shouts thus: "Now it is nine thousand years, and Faridoon is not living; why do you not rise up, although these thy fetters are not removed, when this world is full of people, and they have brought them from the enclosure which Yima formed?" 'After that apostate shouts like this, and because of it, Azi Dahak stands up before him, but, through fear of the likeness of Faridoon in the body of Faridoon, he does not first remove those fetters and stake from his trunk until Ahriman removes them. And the vigor of Azi Dahak increases, the fetters being removed from his trunk, and his impetuosity remains; he swallows down the apostate on the spot, and rushing into the world to perpetrate sin, he commits innumerable grievous sins; he swallows down one-third of mankind, cattle, sheep, and other creatures of Ohrmazd; he smites the water, fire, and vegetation, and commits grievous sin.”<sup>58</sup>

## VRITRA

### *SERPENT-DRAGON OF VEDIC MYTH*

Vritra (Vrtra) is a monstrous serpent-dragon whose Vedic origins no doubt have influenced the later Azi Dahaka legends. Vrtra is the son of Tvastr who in the Vedas is the enemy of Indra. Vrtra is described as being a monstrous serpent with one head.

Tvastr’s first son, Visvarupa (translates ‘assuming all forms’) is a three-headed serpent-dragon who was originally was a priest of the gods. Visvarupa was also the son of a sister of demons. His heads ate Soma, food and wine. Visvarupa promised to share to the gods, yet secretly to the demons (much like the daeva-yasna). Indra feared that Visvarupa was diverting the sovereignty and power of Indra, so the storm-god cut off his heads.

<sup>58</sup> Chapter 3, Translated by E. W. West, *Sacred Books of the East*, volume 5, Oxford University Press, 1897

The power of offering to demons (and the inner-demon or True Will) increases insight and power, yet holds the possibility to opening the 'flood gates' which the Yatus cannot control (via the path of excess, self-delusion and destruction). Discipline and control is essential in the practice of sorcery.

Vrtra was born of the daughter of the demon Puloman. Originally, Vrtra was a Brahmin who performed asceticism. The demons approach Vrtra after the gods destroyed their dynasty along with Vrtra's mother and asked him to destroy the gods. Vrtra took a wife at his mother's suggestion and became the king of the demons. Transforming into a great serpent and power, Vrtra would soon battle Indra. Vrtra shares the same father with Indra and is his half-brother. Vrtra is both a god and demon in Vedic lore; in addition he is a Brahmin and king.













**Akoman the ArchDaeva by Kitti Solymosi**





## **PART FOUR YATUK DINOIH Sorcery & the Laws of Witchcraft**

The sorcery and dark magick of the Yatuk Dinoih is one of the most undefiled and potent paths into the abyss. Our origin is the primordial darkness which we name ‘Chaos’. This material darkness is what the world and all existence we created from; darkness is our origin and our end.

The modern practitioner of Yatuk Dinoih understands that sorcery and witchcraft are not necessarily weapons against others; the Black Arts are a tool of knowledge, insight and power within a personal perspective. If you are seeking to avenge petty jealousies and arguments, then you are missing the point and misusing the gift of the Black Flame.

It is not surprising that in Zurvanism, Ohrmazd who creates the so-called ‘natural order’ without evolution or stimulation, Zurvan giving the barsom symbol to the light god, it is Ahriman whom he makes king. Ahriman enters creation, brings forth disorderly motion, chaos and the predatory instinct which motivates the natural order accordingly. From this darkness Ahriman fashions his great weapons in the form of Daevas.

Zurvan then betrays Ahriman and grants Ohrmazd power in which Ahriman went forth and mastered the world and holds complete power. Ohrmazd has some power in the spirit realm; however Ahriman has power both in darkness, earth and material existence as Prince of this World. The Ahrimanian origin of water, earth and plants are a little known passage in the Bundahishn. Ahriman creates water, plants and earth in which his powers flow through by the extension of the many Daevas.

Zoroastrianism is one of the oldest religions which over time, influenced nearly all so-called ‘faiths’ including Christianity. While Zoroastrianism was the ‘state religion’ of three Persian empires, like Christianity the doctrines grew more rigid and dogmatic as it grew in power. Zoroastrianism was ancient by the time it was established firmly in the Iranian lands, the Gathas were utilized as a written form attributed to the direct teachings of Zoroaster.

It is considered by many scholars that Zarathustra lived from between 1500 B.C.E. to 600 B.C.E. in what was Bactria, a mountainous nomadic and tribal region which found a cultural tension between the religions and warriors of Indo-Persian and Dahae-Scythian tribes. The emergence of Zarathustra’s uniting religion was in response to those who worshipped the Daevas of which magickial practice and sorcerous customs often were opposite of the religious backgrounds of the tribe of Zarathustra.

The Daevas may be evoked or invoked with the appropriate magical formula to not only harness their power yet also open gateways to primal power within the Yatus. Ahriman is the Prince of this World, the very source of power and physical pleasure; utilize this power accordingly and with proper insight, attain a balance between the spiritual and material. The Laws of Witchcraft are those in tradition of ritual, ceremony and those natural laws associated with Lex Talonis (Law of the Talon).

## **ABHICARIKA Yatuvidah and Preparation**

The Sanskrit word ‘ **AbhicArika**’ translates both ‘**to bewitch**’, ‘**spell**’ and ‘**enchantment**’. This ancient Vedic term is associated with **Yatuvidah**, ‘**sorcerers**’ and ‘**those who practice sorcery**’. The Yatur Dinoih embraces the Indo-Aryan pantheon (contained in the Rig Veda) and that of Zoroastrianism; revealing a balance between the creative and destructive in both nature and the human mind. We have the luxury of trans-cultural syncretism and the modern basis of Science to internally identify and apply the practice of Yatur within our unique method of practice.

Yatur Dinoih requires investment of belief; not blind faith! The aspiring Yatur must use the rational Luciferian ideology by day and when practicing Yatur incantations, allow the primal darkness and your imagination ignited with inspiration. This unity of will-desire-belief will open gates of power as well as allowing the control and direction of the daevas and their powers; this is only possible with the Yatur being the center, the “Only God that is” giving form and direction to the daevas as a part of the self.

The rituals of the ‘ *demon-worshippers* ’ are not of supplication and degenerate behavior. The Yatur Dinoih is a gateway for accessing and controlling specific powers to and achieving selfdetermined goals. These goals may be short-term, carnal and material world associated while others may be long-term spiritual insight and power attaining ones.

The Yatur may invoke both the Amesha Spentas (of Ohrmazd) during the hours of day for general order-maintaining and consistency desires and during the night the Daevas (of Ahriman) for goals of primal power (strength, insight into the shadow and our abyssic wisdom in our subconscious).

Ahrimanian rituals are highly potent and effective; the conquering and strife-loving Yatur who must overmaster obstacles, lust and desire including spiritual initiation are also within the hours of darkness. The Yatur does not view “Ohrmazd” as the Zoroastrian monotheist; rather Ohrmazd is akin to Zeus of the Achaemenid Persian period.

The Hellenic syncretism between Ohrmazd and Zeus reveals this god as the sky power who maintains order and daily structure based on what you have created and fashioned. Ohrmazd represents the “good” of what you determine is “good”; this god is NOT the Judeo-Christian Jehovah/Yahweh.

Ahriman is honored in a similar way to the Greek Hades, yet in a much more confrontational way as Ahriman is a power beyond death and within this spiritual/material world. Ahriman is the Lord of Darkness who gives power; yet not without the cost of testing your character and strength internally. If you can be broken, then you will be in time. If you are determined, power and responsibility will also be as your servants in this world.

Use the Yatur Dinoih to the best end possible; not merely for childish cursing against someone you may have argued with over something meaningless. The Yatur Dinoih is a gateway to hell and the infernal powers within. The rituals have been studied in their various Pahlavi/Avestan/ Middle Persian to English existent editions and adapted to modern practice. The ritual steps in the sorcery will be explained here.

## **Circle of Primal Darkness**

## ***Of the Theory and Steps of Sorcery and Yatukan Spells***

The circle of the Yatus no matter if for invocation or evocation is the gate which opens the Gate of Hell (Arezura) in the North; thus your facing direction should be to the North and especially during the hours of night. If performing traditional hymns and invocations of Indra or other Daevas/Asuras in their conquering ancient Vedic pantheons then morning or during daylight is appropriate where applicable.

You may use a created circle in a ritual space, using flour to represent the circumference of your being. You may utilize visualization (via imagination) and in the meditative or ceremonial casting intone the incantations and hymns based on your own predilection.

The Ahrimanian Circle is an announcement of your desire, the nature of the force called and very much a representation of that aspect of yourself. The circle is indeed a visual ‘key’ to the gates you seek to open; yet are not bound for literal creation on the ground (as long as the mind and imagination fully believe that you have fashioned it around you). Some Yatus will require a large literal version of this circle; this is totally up to the individual.

The Ahrimanian Circle is not designed to keep forces out; this is not Judeo-Christian fear nor a feeble attempt of seeking to understand ‘nature’; an example is Qabala humorously insisting that Cosmology is based on Yahweh/Jehovah’s rule; the Ahrimanian Circle is a focus point of energy and power which shall be a part of you and is not of any master. The Daevas and Asuras are not yielding to so-called unverifiable ‘invisible fathers’ as this is a mere net of guilt and self-loathing. Do not think as a slave and you will never be a slave!

### **Triangle of Ahrimanian Evocation**

#### ***To Control Demonic Energy***



The Triangle of Ahrimanian Evocation may be understood as a meeting place of Daevas and a specific manifestation of the energy and power they represent. The three points represent a barrier which by the words within announces the aim of the Yatus. This is why often in many traditions of ritual magick the Spirits' name is inscribed around the sigil; within the name is the 'Word of Power' which is universal in the commanding of forces of both the mental and spiritual plane. The three phrases around the triangle translate from Pahlavi:

- '**Aharman I hvadae**', (Ahriman is Lord: recognizing the inherent power and responsibility of the Yatus who is re-creating his mind and spirit in the image of the King of Darkness);
- '**Azhohish Dahakai**', (Azi Dahaka: storm-demon representing earthly power by self-determined rule);
- '**ba nam i Aharman**', ('In the Name of Ahriman': commanding the Name of Power);

The Circle within is consecrated with the outer Avestan names of Ahriman; within the circle itself is where the sigil/talisman of the Daeva is placed and where outer incantations focusing and controlling the force are conjured and constrained. If you create a crude version on the ground or have a reproduced version, fully invest belief in the Daeva you are calling forth.

You may use your disciplined will to visualize a Triangle of Ahrimanian Evocation within your mind or in a meditative state. This, while surprisingly, is highly successful perhaps in more instances than the ceremonial actions; however the mind must be disciplined and the will must command concentration during the time require beginning and finishing the sorcery. Holding a sigil in your hand during such a rite is also suggested if this method is applied.

If the Triangle is drawn, traditionally it is a distance of about 2 feet from the Yatakan Circle and 3 feet across. The Ahrimanian Circle is the immortal serpent; the complete circumference of the self as a temple of both the infernal and empyrean.

Some who are initiated into the Vampyre Magick Arts of the Black Order of the Dragon use the Triangle of Ahrimanian Evocation to control/command energy and then crossing the threshold of the forces within, devouring and gaining power from the Spirit or Demon evoked; not destroying the ‘conscious’ aspect (if you approach the realm of spirit in this way) but absorbing it’s energy and material basis here.

Do not seek phenomena to occur around you; this may indicate a lack of will and discipline in the sorcery. As you have evoked the Daeva with billowing incense, an offering of your own blood and consecrating the sigil or talismanic ‘name’ (or statue) of the demon, visualize with complete belief this Daeva doing your will to manifesting the desire.

## **TIMES OF RITUAL**

The times in which rituals are performed are important in the Yatudin tradition. The Zoroastrian goddess, **Aredvi Sura** (Anahita) is offered to at sunrise and sunset; during hours of the day the other gods may be offered to by hymns and libations. During the hours of night, the daevas accept sacrifices and no matter to which Zoroastrian god is offered to, during the hours of night they go to the daevas.

According to Zoroastrian texts, the daevas are described as running, clapping their hands, screaming, leaping and accepting the offering. In the Nirangestan it is made clear: “He who makes a libation to the Waters between the setting and the rising of the sun does no better than if he were to cast it into the jaws of a dragon”.

The Brahmans practiced propitiatory rites each day much like the Ohrmazd cult; without the offerings to the daevas. The five ‘mahayajnah’ (great offerings) included one offering to the demons, placed by the Brahman in the household rubbish-heap. High rituals included the blood of the animal sacrifice were offered to the powers of darkness, poured into a hole in the ground to the west of the Vedi.

## **FORMULA OF RITUAL**

## **(For Power and Short Term Designs by the Daevas)**

1. Casting the Circle
2. Staota of Appropriate Daeva/Yazata
  - a. Invocation of Daeva
  - b. Evocation of Daeva
3. Statement of Will and Design
4. Offering (Libation or Incense) to the Northern Quarter
5. Release

## **FORMULA OF HYMNS AND INVOCATION**

### **(To seek Wisdom and Power from the Gods or Daevas)**

1. Altar (focus on talismans or images)
2. Casting the Circle of the Yatus
3. Staota of specific Name of Power
4. Hymn/Invocation of Daeva or Amesha Spenta
5. Libation and Incense (pour outdoors facing North)
6. Statement of Will and Design
7. Guidance and Release

## **PURPOSE OF SACRIFICES**

### ***(LIBATIONS, FUMIGATION)***

The purpose of sacrifices in ancient cults even into our modern times is a selfish act obtaining gifts (unlocking inner power, acquiring knowledge, utilizing powers to manifest your desires from the Will itself) by exchanging gifts; that is between the Deific Masks and the Black Adept. When you make sacrifices to the Daevas you must use the imagination and visualize the Deific Masks as literal powers which act in accordance with the vitality you offer to them.

When your sorceries are successful and your path towards power is becoming established, the mind-body-spirit of the Yatus is in turn filled with the energy of the god or demon invoked. For this reason, entering the darkness and primordial serpent-circle of Ahriman demands for mental survival that you understand the realistic purpose of your rituals; disorderly-motion or chaos may be directed and shaped to manifest in a way which compliments and supports your desires and goals.

## **Ritual Tools and Their Purpose**

*The Yatus utilizes a unique yet ancient assimilation of Indo-Iranian traditions including the Brahmanic rites, Zoroastrian, Vedic and some aspects of Hellenic influence as well. The syncretism produces as you read here several unique paths to power and wisdom.*

## **SAMA ATAR Fire Vessel**





Like the Zoroastrian sacred fire bowls/urns, the Yatukih tradition utilizes fire as well in ritual hymns and invocations. The bowl (of stone, clay or concrete) should (if possible) have the Pahlavi names of patron Daevas and Ahriman painted on the outside. The fire is transformed into the Black Flame (representing godlike consciousness) of Ahriman and Az by ritual incantations, mixing a small amount of human hair into the flame along with spittle and a few drops of your own blood on special occasions.

Smoke which billows from fire is in myth created by

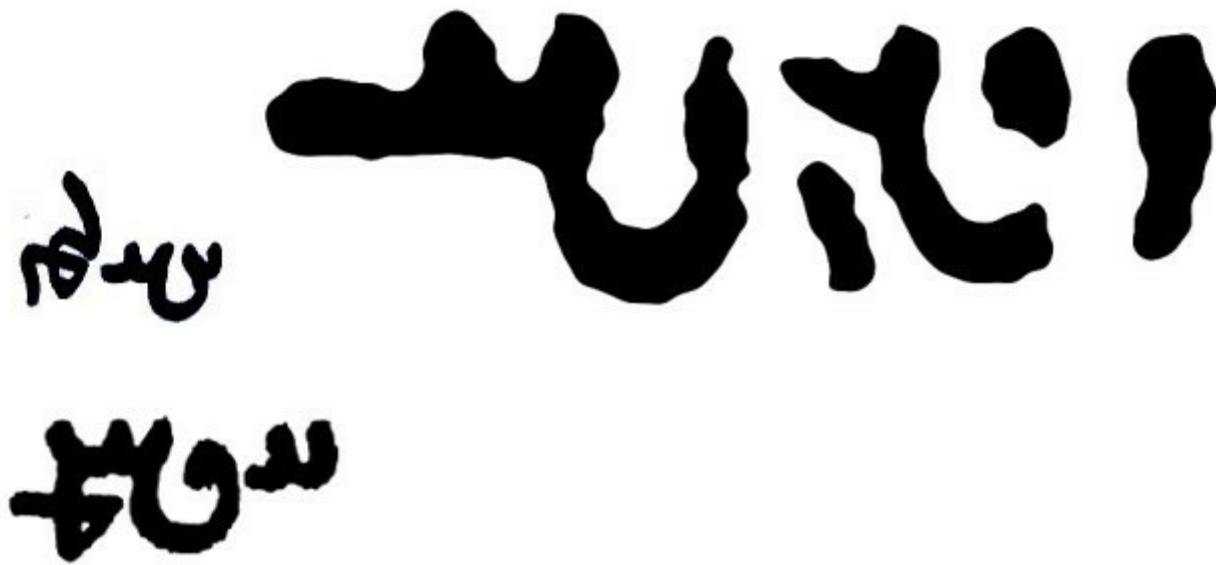
Ahriman intermingling with the fire of Ohrmazd; thus honor the Powers of Darkness and your existence and a knowledgehungering, conquering and power attaining Yatus. The above example is consecrated with the name of Ahriman in the center. A small urn may serve as the ideal fire vessel, painted with the Pahlavi or Avestan names of Ahriman. This vessel is called “The Black Flame of Ahriman”, representing the balance and instinct born from darkness.

**Athame**

The Athame is a black handled knife consecrated specifically for Yatuhih rituals; some create their own fetish-knife of power by purchasing a human rib bone and cutting it into a sharp point; consecrated by inscribing Words of Power (Pahlavi/Avestan names and epithets of Ahriman and Daevas) on the bone. The ritual knife should be of metal if not human bone. The Athame is utilized primarily for summoning powers and commanding your desire and outward direction.

In the Avesta, Ahriman is said to be “Full of Death”, from an initiatory perspective, death is transformation and not an end itself. Ahriman holds “Evil Knowledge” and seeks to manifest the “Evil Religion”.

You may obtain a human rib bone from some medical or bone shops who sell old skeleton specimens piecemeal. A rib bone may be cut to a point and then the Words of Power painted or inscribed upon them.



**These are Pahlavi Names of Power, Ahriman, Druj-i Nasu and Aeshma.**

## **CHANT OF BLESSING OF RITUAL WEAPONS**

'I call forth Aeshma, I call forth the Nasu, I invoke direct defilement, I invoke indirect defilement. 'I summon forth Khru, I invoke Khruighni 'I invoke Buidhi, I evoke the offspring of Buidhi. 'I summon forth Kundi, I call forth the offspring of Kundi 'I summon forth the gaunt Bushyasta, I invoke the long-handed Bushyasta'

I summon forth Muidhi, I summon forth Kapasti 'I call forth the Pairika' the bride of the serpent, the divine inspiration that comes upon the fire, upon the water, upon the earth, upon the wolf, owl and serpent, upon the tree. I invoke the uncleanness that comes upon the fire, upon the water, upon the earth, upon the wolf, owl and serpent, upon the tree. 'I welcome thee forth, O beautiful and powerful Angra Mainyu! To the fire, to the water, to the earth, to the cow, to the tree, to the faithful man and to the faithful woman, to the stars, to the moon, to the sun, to the boundless light from your spirit, to the boundless darkness from your shadow, come thou forth Lion-Headed Serpent, whose forms are many! Illuminate my Spirit and Flesh with thy Blackened Flame, O Ahriman and Akoman! Ascend, O fiendish Druj-serpent! Rise through me, O brood of the fiend who is of my essence! Rise up, O world

of the fiend! Rise up in me, O Druj! Come forth, O Druj! Devour thy enemies, O Druj! Come forth from the regions of the north, to give unto death the living world of Righteousness, to empower and envenom our world of Darkness and Light, of the Beast and Serpent!"

kêm-nâ âharman

âharman i hvadâe

DAEVAAMERETATEM

YATUKISAHLA

OKMANOSHO

Daeva, I bless this rite with hair, to offer to Druj Daeva, Hear me \_\_\_\_\_ (insert name of spirit you are invoking)

I ensorcel thee to this circle, to this symbol to rise up through me.

## **Pestle & Mortar**

The Pestle and Mortar is used for crushing and combining herbs, bone fragments, serpent skin or other ingredients into incense or spell powders, herbal mixes and all such associated. In ancient Brahmanic, Yatakan and Mazdean rituals, the Haoma-twigs are crushed for sacred consumption; the Yatuhih daeva-yasna are recorded in ancient times as mixing the blood of a wolf with the herb Omomi (Haoma) in a mortar and pouring it out to Ahriman in the hours of darkness.

## **Offering Bowls for Libations**

Offerings to the Daevas, Asuras, Amesha Spentas, Ohrmazd and Ahriman are as other ancient pantheons with regard to honoring the gods; pouring of liquid in specialized offering bowls after reciting a hymn are called libations. In nocturnal daeva-yasna rites, you may use red wine, beer along with Dragon's Blood resin mixed in (to replace the unattainable wolf's blood). When performing offerings to Ahriman, pouring the libation into a dark crack in the earth or subterranean place where the sun does not reach is imperative. When performing offerings to the Ohrmazd-Zeus as a maintainer of order and structure in life, do so at dawn or noon when the sun is bright.

## **Libations (Pouring out liquid) to the Daevas**

Sacrifices (libations and incense offerings) are made to the daevas via traditional methods. Perform libations and bury meat offerings to the daevas during the hours of night in the Northern Quarter. The Greater Bundahishn provides details:

"Then the demons cried out from the darkness saying: "Ye are men" worship the demons that your envy may subside." And Mashyane arose and milked the milk of a cow and poured it out to the Northern Quarter. Through the worship that was thus offered to them the demons waved mightily." – The Greater Bundahishn, Chapter XIV

Thus, the two traditional steps for offerings are thus:

1. During the hours of night libations may be of water, wine, herbal tea blends, beer, milk and honey-water. The hours of night ensure they are offered to the daevas.
2. Pouring out in the direction of the Northern Quarter.

# ASTOVIDAT & DRUJ NASU

## *Human Bones, Serpent Skin, Insects and Dead Matter to Consecrate an Altar, Temple and Hidden Place of the Yatukih*

The demon of death, Astovidat and the fly-demoness, Druj Nasu are both foundation powers deeply associated with balance in the material world (i.e. nature) and represent a necessary role. The Yatus must be willing to pass beyond the threshold of ‘good’ and ‘evil’ to understand the balance between destructive and creative powers; this attainment provides the knowledge of sustaining order within this world of carnal pleasures.

Zoroaster asks Ahura Mazda in the Vendidad, what is the most damaging type of offering one may make to the daevas? Ahura Mazda replies:

“It is when a man here below, combing his hair or shaving it off, or paring off his nails, drops them in a hole or in a crack”-Avesta, Vendidad

In Zoroastrianism, anything separated from the body is considered dead matter (nasu) and is unclean. Once hair or nails is cast from the body, the demons takes hold of them, requiring spells to drive them away. The formula of rendering the nails sanctified against the daevas turns them against those powers. If they are simply cast off, then they are magical weapons for the daevas.

“They shall be in the hands of the Mazainya Daevas so many spears and knives so many bows and falcon-winged arrows, and so many slingstones”-Avesta, Vendidad

Astovidat personifies a force which comes for every living being according to the laws of nature; none escape physical death and removing the fear and horror of it enables the Yatus to respect life and existence in the here and now. Druj Nasu personifies a force of decay and recycling dead matter in the material world. Druj Nasu manifests in flies and is honored (along with the Daevas) by offerings of flesh (buried, uncooked meat), hair and nails offered in a dark cavern, cave or hole in the earth.

The altar chamber should also have designated places (in corners, within pillows, etc) of some type of chosen dead matter. Understand human skin and hair leaves the body daily and this is not the correct way of offerings. A chosen and willful offering to Ahriman and the Daevas is the correct way, never the incidental. The subconscious must recognize the act of ritual to inspire the desired goal.

## **Preparing the Ritual Chamber**

The Yatus who is filled with intent and courage, may enter the chaotic darkness and with primal desire, shape the inner and as a result the outer material world. The primal sorcery herein is a succession of initiatic teaching of both associated traditions and a modern imaginative flair. The Yatus during daylight interaction with others in the material world applies reason and logic, being ever skeptical, during the hours of night may leave this at the ritual chamber threshold to ignite the imagination with primal practices.

In the myth, “Yavisht i Friyan”, the sorcerer Akht, with a myriad of seven thousand, subdues an

ancient city ruled by Zoroastrian reformers (probably around the region of Bactria) and seeks to destroy the righteous Mazdean adherents. Akht threatens to make the city a beaten track for elephants (Indian war-elephants were employed through the Seleucid period). The residence of Akht had human remains under the carpets which kept the Amesha Spentas out and a strong dwelling-place for the daevas. Yavisht I Friyan, challenged by Akht, claims protection by the Amesha Spentas and that if he sat upon cushions with human bones and remains underneath, the Amesha Spentas would not protect him.

The ritual chamber should be consecrated accordingly. Nature and the symbolism of what you use in your temple is highly important; human bones, ground fragments of corpse dust sprinkled under cushions and corners; serpent skins, spider, fly and skulls all consecrate the abode to the daevas.

## **PART FIVE**

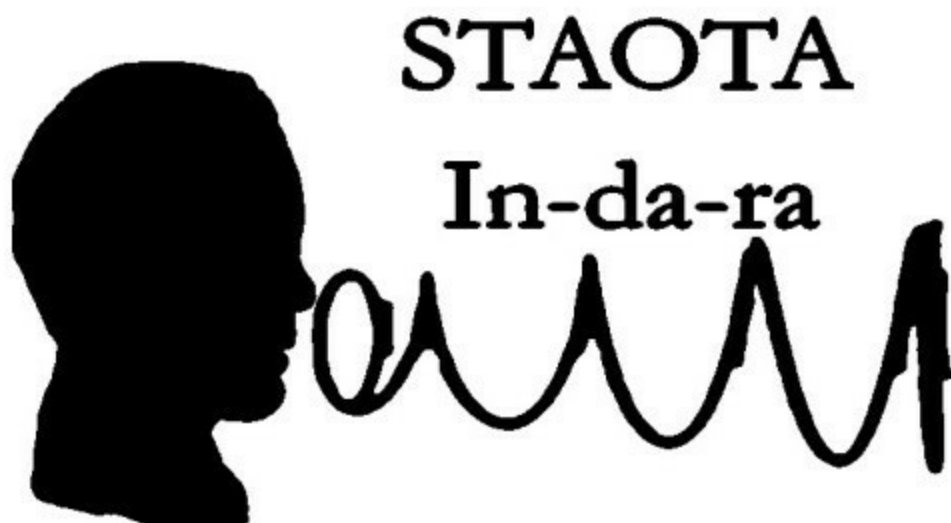
### **DAEVA-YASNA *Ceremonies of the Demons***

*These are the ceremonies of invocation and evocation of the demons of Yatukih and Ahrimanian rites. Beginning with Staota, the sacred vibration of Infernal Names of Power and the chants of Ahrimanian power, such may be practiced for both honor and goal-oriented sorcery.*

### **STAOTA *Yatukan Chants***

In nearly every tradition of magick and religious practice, from ancient Egypt, Mesopotamia, Greek to both Christian and Muslim ceremony, the use of chant, mantra and singing is a very important part to ‘gnosis’ or spiritual connectivity to the power invoked. Sound plays a great part in ritual and affects our brain and physical body based on tone and frequency. Modern Yatukih practices uses what I define ‘staota’ as a key aspect of invocation.

A mantra is an utterance of sound which has both physical and spiritual power. The earliest mantras were from the Vedic texts and there is record of ‘singers’ in Mesopotamian temples. Mantras are rhythmic and structured by tone and frequency depending on the type. The Staota is mentally visualized as beginning as a tight coil, spiral which extends and grows as it is chanted. Spiral force is related to the Kundalini or Shakti, the fire serpent.



When vibrating the word of darkness, summoning the particular daeva, visualizes a tight coil of energy commanding and compelling this manifestation. The power of the specific daeva will be summoned and directed towards your goals based on the working.

When performing Staota, keep it simple and direct. Allow your emotion to be channeled on the waves of sound. Listen to your instincts and visualize your goals being accomplished symbolically.

## **INFERNAL NAMES OF POWER**

The Infernal Names of Power are derived from the Daevas and their use of sound to create change in the mind and body during ritual. Sorcery and the self-determined Will of the Yatus will control and direct these demonic powers accordingly. Vibrate these words of power, naming and commanding the daevas to manifest your inner or outer desire in ritual. These Infernal Names of Power are for ceremonial and meditative use in conjunction with created sigils or spells; equally effective with Ahrimanic Yoga during the meditative process of goal visualization.

### **Ak-o-man-ah**

-Inspire spiritual rebellion against blind faith, to strengthen the mind.

### **In-dar-a**

-To inspire the conquering instinct, overcome inner and outer weakness.

### **Sa-var-a**

-Inspire the change-bringing storm spirit of strength and violent passion.

### **Nai-ki-yas-ata**

-To realize and focus on inner and outer (worldly) excellence.

### **Tau-ru-vi**

-To conquer rivals, obstacles, enemies by mind (strategy, passion and instinct).

### **Za-ir-ik**

-To use that which is difficult or challenging to make the mind and body stronger.

### **Tar-o-mati**

-To inspire spiritual disobedience against the herd-like mentality of blind faith; inspiring the mind towards enlightenment and to inspire questions in others.



## **Mit-ro-kht**

-To inspire the instinct of the serpent, predatory and selfish desire of self-preservation; to recognize all actions are at base selfish in all living beings. Even is masked with “selflessness” the emotional reward brings selfish gratification.

## **Ar-ra-ash-k**

-To inspire the force of character associated with the ‘evil eye’ of sorcery; this force of will and mind of the Yatus may visualize a red eye with the body of a serpent ascending from a coiled position at the base of the spine through the AkomanAjna chakra or mind.

## **E-shem-a**

-To invoke, control and guide the seven powers given to Eshm (Aeshma), for sorcery involving the direction of power for a singular purpose of importance be it spiritually or for manifestation in the physical world.

## **Mi-tro-khit**

-To invoke the daeva of pacts involving the serpent and the Yatus. Oaths sworn and visualized for directed goals.

## **Vi-zar-esh**

-In the initiation of the Yatus, using meditation and astral projection, entering the abode of sorcerers, the hidden place named ‘Hell’ or ‘Dozakh’, the demon which ties the noose around the neck for three nights. Vizaresh tests the Yatus and initiates the spirit into the cultus of the Black Flame of Ahriman. The Yatus shall be at the gate of hell for a period of three nights by dream. This staota is vibrated each night prior to sleep.

## **U-da**

-To inspire the spiritual heritage of Ahriman as a deep aspect of the mind and spirit; the awareness and acceptance as a core aspect of being.

## **Ak-at-ash**

-To summon the deep desires and instincts in order to understand and control them, using passion (properly guided) to gain wisdom and power.

## **Zar-man**

-To inspire the wisdom of experience and age, to then use Zarman to attain strength as one grows

older. Use pain and resistance to strengthen your resolve and will.

## **Chish-mak**

-To invoke the storm of change and guide it to destroy the old, creating new opportunities according to your will and longterm goals.

## **Var-en-o**

-To raise the lust and sexual desires of the Yatus from instincts, subconscious passions to then control and guide in a productive and socially legal.

## **Bush-asp**

-To invoke the long-clawed daeva of sleep and rest. Summon Bushasp prior to sleep to invoke dreams and deep rest of the body and mind.

## **Sej-ni-han-rav-i-sin**

-To send forth the destructive daeva of Sej against an enemy. You must be cautious in destructive rites; a simple argument against someone is not enough reason for such a curse. The reason for this is that the energy you will invest into a curse for several nights' will be a high cost and investment of time. When summoning Sej in the form above, write the name of the enemy in ink on parchment paper, visualizing the enemy being destroyed by the means most likely to happen. After each performance of the ceremony, burn the parchment in the Black Flame as a burnt offering unto the dark powers.

## **Ni-yaz**

-To use the disorder and pain of distress to gain insight and strength to overcome obstacles.

## **Ah-za**

-To seek insight into carnal desire and the inner 'fire' of the inherent dream (i.e. True Will), developing and to strengthen the Fravarish of the Yatus.

## **Dru-ush-Na-su-sh**

-To invoke the fly demoness, initiating the body and spirit into the cultus of the Ahrimanian mysteries. Druj-i-Nasu offers insight into the natural order of decay and insight into the predatory darkness inherent in humanity and nature.

## **Fri-fit-tar**

-To gain insight into the art of seduction and persuasion according to the nature of humanity. To

inspire self-liberation from monotheistic (blind faith) religion.

## **Spa-zig**

-To invoke the insight of language, meaning and applying such to weave the words of creation and destruction.

## **Ara-sht**

-To summon the demonic power of self-transformation, shedding old aspects of being (serpent) and the wisdom and the lie (shaping reality with confidence).

## **Ai-gha-sh**

-To summon the demon of the strong, forceful mind and spirit, the evil eye of commanding and applying desire. To inspire self-doubt and fear in other (leading to their selfdestruction by planting the seed of ‘danger’ in their subconscious).

## **Bu-ti**

-The idol of Buti is that the symbol of the daeva is a representation of the best qualities in the human and nature; thus the power derived from the associations. Buti inspires meditative self-control, self-determined goals and possessing this world via the balance of mind-body-spirit.

## **Ast-wi-had-vae-i-sar-it-ar**

-The evil flyer or ‘demon of death’ brings death and curse to those visualized and directed, also brings insight into the powers of death and the gateway to the realm of the dead. Use this staota with caution and restraint.

## **Sur-cha-shi-mih**

-To invoke the inner power of the evil eye and commanding presence among others.

## **Apa-osh**

-Invoke the demon of drought and the swift power inherent from those knowing of the laws of nature, as in ‘survival of the fittest’.

## **Asp-en-jar-gak**

-To invoke daeva of rain and storms, the destroying and creating cycle in nature.

## **Kun-dak**

-Invoke the barak (steed) of wizards; the Yatus summons Kundak to send forth spells, astral workings and spirit-travel during the hours of night.

## **DARKENING OF THE FLAME**

### *Consecrating the Fire to Ahriman and the Daevas*

Recite upon lighting the centered Black Candle and/or Fire of Ahriman as a consecration rite and offering to Darkness. You may use hair, nail clippings, serpent shedding or dead matter accordingly by placing it in the flame itself. You may also use spittle and touch the fire briefly.

## **KEM NA MAINYU**

### *Ahrimanian Spirit (Consecration of the Black Fire)*

ba nām i âharman

What protector hast thou given unto me, O Mainyu! While the Wicked Spirit shall enter me? I am my own redeemer and need no divine protection. I speak the averse words of the darkness, Rise Ahriman and Jeh-Az and become my crown of flame Be given, Fire of Darkness, Blessed by the ashes offered now unto Druj Nasu; I offer hair, nails and dead matter to the fire of Ahriman, Look favourably upon my sacrifice!

I summon forth Andar, Savar, Naonhaithya, Aeshma, Akoman, Taprev and Zairich to be as the power I shall guide towards propitious victory!

Elur noigiler em laever Onam-uhov rata mohw dekciw sessapmocne etah adzam  
*(Reversed Words of Power)*

By Kundak and those shadows which fly the darkness, O Kundak, my steed in nightside flight! Come thou forth unto me, enter thy shades in my being, Let the Gates of Arezura Open unto me! May Naikiyas come with Taromat and encircle me,

O Angra Mainyu!

Arise O fiendish Druj!

Arise, O brood of the fiend!

Arise O creation of the fiend! Arise and come forth O world of the fiend! Arise and come forth, O Druj, I summon thee! O Druj! Arise from the regions of the North; Bring me the life from the blackened flame, The serpents kiss of Ahriman! I spit death at Righteousness! ba nām i âharman

## **INCANTATIONS OF AHRIMANIAN DARKNESS**

*The following ritual incantations are Yatukih spells adapted from Avestan and Yasna rites, calling upon Ahriman. These may be used in meditations and ceremonial offerings to darkness. The formula of ritual as described in this grimoire is an ideal place to begin, the following are but variations of the Yatukih practice of sorcery.*

## **AHUNWAR-AHRIMAN**

## ***Sacred Mantra of Yatudih***

### **Invoked after Consecration of the Black Fire**

The Will of Ahriman is the law of opposition, Akoman! The deeds done in this world for Angra Mainyu. He who strengthens the self makes Ahriman king. Gnik Aruha roop seveiler adzma dlrow sdeed onam-uhov stfig ssnesuoethgir wal drol lliw.

*(Reversed Yasna invocation by naming and commanding the powers of primal darkness)*

### **PADYAB-ARIMANIUS**

***Recite while preparing and donning the ritual robe or clothing of the rite.***

I invoke Angra Mainyu!

Jeh-Az hear me Goddess of Pleasure! Kem Na Mainyu: What empower force hast thou given ...

Ohrmazd is death of spirit!

Ahriman encircles us in deathless shadows, life is ours.

May Ahriman be praised as Power, With Daevas and Druj, sorcerers, and sinners and heretics, adversaries and witches! May they (all) be strengthened and empowered! May evil be our path to Light, By the averse draconian path into Darkness, Hail!

O Ahriman, Lord of the Earth!

Ahriman, King of this World!

Before me the lion-headed god, eyes with blackened flame! Whose wings are strong, standing upon the world! Whose body is coiled with the power of the serpent! Ahriman, whose hands hold both the Keys to Power and the essence of the earth and underworld!

I am joyful for all sins and I desist from false religions which enslave, from sickness of the spirit of dissolution.

With satisfaction for Ahriman, scorn for the path of false light! The true achievement of what is most wonderful, according to wish and desire!

I praise Andar! Taromat....

Arashk

Vizaresh....

Come to my shadow, O Arimanius.

I profess myself a Sorcerer, a Demon of Flesh and ShadowSpirit, having vowed it and professed it. I pledge myself to the Antinomian thought, I pledge myself to the word made flesh, I pledge myself to ensorcel what I wish!

Ahriman Arise...from the earth...encircle me...!! So my will shall be done!

### **NIRANG-I ÂHARMAN ÂDAR SÂMA**

The ‘Nirang-i Aharman Adar Sama’ is inverted Persian prayer, literally, ‘Invocation of the Black Flame of Ahriman’. The inversion of the Nirang’s is a conscious transcendence of the specified explored, ‘norm’ of any monotheistic religion. Symbolizing also divine consciousness and hidden

wisdom, the aspects of the Yatus is to encircle and control the darkness within. Yaturan practitioners may reach a primal state of the Ahrimanic by this prayer. Light a Black Candle in your altar room or in a simple place, focus upon it and your desires. Visualize Ahriman as it would appear within and call it with your desire. Recite this in Pahlavi as a type of mantra or hymn, visualizing images while drawing into a deep trance.

### **kê-m-nâ âharman**

What protector have thou given me, O Ahriman

**âharman i hvadâe** Ahriman is Lord

**âharmanyasnô ahmî âharmanyasnô dregvantem, hâmrâêthwa duzhdâ**

I profess myself a worshipper of Ahriman, A child of the Lie, defiled by infernal knowledge

**Xshnaothra âharman, nemase tê âtarsh angrahe mainyêush aka manah, daeva,**

With propitiation of Ahriman. Homage to you, O Fire of Angra Mainyu, O Aka Manah, great Daeva.

**angrahe mainyêush** Angra Mainyu

**Staômî shaotân âhreman, pîrôzgar pâk hamaêstar** I praise Shaitan-Ahriman, be victorious  
Adversary

**ba nâm i âharman** In the name of Ahriman

## **GATE OF AREZURA**

### ***The Mouth of Hell***

The Yatus must prepare for the opening by burning incense, Juniper, a small amount of hair, nails or bone fragments to enter the fire – consecrating the flame to the powers of darkness. The Yatus may take spittle from his mouth and touch the flame while reciting:

**“Staômî shaotân âhreman”** (*Pronounced sta-omi-shao-tan-ahre-man*)

**“ba nâm i âharman”**

*(In the Name of Ahriman)*

This may be vibrated by the sorcerer (Yatus) who envisions his or her words sending coiled vibrations upward, the sky in the minds’ eye of the Yatus should turn black and purple with storm clouds, lightning striking forth the Yatus and envenoming the spirit. The return of what you have sent forth via offerings and energy shall return as a subtle, throbbing

feeling of energy and perhaps even inspiration.

*Upon reciting, the following invocation should be chanted:*

**âharman i hvadâe**

*(‘Ahriman is Lord’, pronounced: Ahar-man-i-hva-dae)* The Will of Ahriman is the law of

opposition. The gifts of Daevas to the deeds done in this world for Angra Mainyu

He who strengthens the self makes Ahriman King. Gnîk Aruha roop seveiler adzma dlrow sdeed



onam-uhov stfig ssnesuoethgir wal drol lliw.

Meratsav tadad oybugird miy

A iaruha acmerhtahsx

Iadzam hsuehgna mananahtoayhs

Ohgnanam adzad hsyehgnav

Acah tictahsa hsutar ahta

Oyriav uha ahtay’

ba nãm i âharman

*(This should be sounded out and recited in a rhythmic form, an inverse hymn to Ohrmazd).*

## INVOCATION OF AZ-JEH

*The Mother of Demons*

*To inspire sexual desire, instinct and the predatory mind*

I invoke thee, Az-Jeh.

Thou demoness of darkness, primal and beautiful, I invoke thee by fire, water, earth and air; I summon thee with this sigil of your power. Mother of demons, who may sit upon my breast and inspire dreams, Come thou forth, hair-covered she-demon. Deathless Goddess, whose glance is like fire and blood; Az-Jeh, who rides the hail clouds of darkness I summon thee. Az-Jeh, whose breasts and of 10 thousand serpents, I invoke thee, Mother of Demons, whose issues forth a gray cloud, Billowing from her nose;

Hail thou Az-Jeh, Black Smoke issues from thy throat. I bind this sigil and image as a gateway to your realm of darkness;

I invoke thee to visit and guide me in dreams. ba nãm i âharman

So it shall be!

## CEREMONY OF HAUMAVARKA

*The Mysteries of Rudra-Savar Lycanthropy & Shape Shifting*

First, you will decide what the aim of the ritual will be; a meditative, ‘astral’ working in either ritual chamber or woods; a prior-to-sleeping ritual for dream lycanthropy; the full psychodrama of ceremonial ritual to channel energy; a meditative chant prior to doing something challenging or stressful, better directing the energy and mentally overcome the obstacle; prior to physical activity such as weight lifting, running or hand-to-hand fighting.

Once you decide the setting and aim you will then find the next step in basic mental preparation. Lycanthropy is a mental state: using the imagination, tapping into your emotions and then easily associating them with the ‘therionick’ form you are attracted to be a literal transformation. While I use the term, ‘lycanthropy’, you may utilize any animal or reptile you are associated with.

If you don’t feel deeply connected with the type of animal you are summoning and mentally transforming into, then the experience will be lessened and as a result bring more stress into your mind rather than the opposite. Once you think of your chosen therionick form, contemplate the

associations and symbolism attached to the animal. At this point, study the Daevas and visualize their forms; this will offer insight into the traits you might gain from the transformation.

As you grow in experience and power with the Haumavarka Ritual, using your deep desires and imagination, it is possible to create theriomorphic or demonic shapes (composite parts, much like the daevas or demons of the middle ages). This will come in natural time and experience.

### **Suggestions for Ritual Attire**

A self-created wolf or animal mask inscribed with the Pahlavi or sigil of your patron daevas including Ahriman; traced in your own blood and saliva creates an energy ‘bond’ with the object. If you can obtain authentic remains to use in the creation of the mask: fur, reptile shedding (if a serpent), and bone fragments or otherwise, this would be a great addition. You may create a synthetic wolf-belt or a suitable belt-buckle with Names of Power burnt into the leather of the belt. If you are conducting the ceremony outdoors then it might not be advisable to utilize a mask; your imagination and will to transform is the key to the gate so listen to your instincts.

You may use an herb or elixir to intoxicate yourself prior to the ceremony if indoors or camping in the forest. In addition, the ritual chamber should have an image or sigil of the daeva or therionick form you wish to transform mentally into. Offerings of incense are appropriate prior to the ceremony.

### **CHANT OF HAOMA-ELIXIR**

Note: the term Haoma here is generic: it may be applied to chosen elixir used for this sacred rite.  
ba nãm i âharman

I summon Zairik, may your yellow-essence invigorate and enchant this elixir, which I shall bring in my blood the essence of Zairik;  
I summon Taprev, the conqueror, to fill my body and mind with the Haumavarka, that this sacred circle of darkness is my friend and power internal;  
I shall ride the winds, I hold Sama Atar within; May Kunamnãma, witch of Rudra, bless this elixir.  
âharman i hvadâe

### **INVOCATION OF THE HAUMAVARKA**

ba nãm i âharman  
I am born of darkness and command the four elements; I am of Black Flame and Air, for I conquer. I am of Earth and Water, for my deep desires feed me. I summon you, Rudra – Savar,  
I invoke your wolves Bhava and Sarva, I summon forth your warband of eleven long-haired Rudriyas, who haunt the woods,  
Hail mighty powers of darkness and fire! I draw this wolf skin over me, cloaked in shadow; I feel the hungry jaws emerge from my own, I feel my hands become cruel talons, sharp and merciless; My eyes open to the essence of the wolf and Rudra-Savar! Rudra-Savar, who commands abhvãma, the power of darkness and chaos, open the gates to Arezura to me! If I ride the vast sky beside the Maruts, let Rudra-Savar look favorably upon my offerings,

Rudra-Savar, who heals and brings disease and death I shall fashion my gray flesh in the darkness;  
My heart is filled with battle-frenzy; My jaws extend to the prey;  
Alert, I shall stalk the shadows;  
Let it be ever so!  
âharman i hvadâe

**GO FORTH!**

## **NIHANIKTOM DUVARISNIH *Prowling Around in Great Secrecy***

Set here forth is the mystery of the sorcerers, the resurgence of the works of Nihaniktom Duvarisnih, “prowling around in great secrecy”, an epithet meaning practicing rites in secret, from a time when one could be killed for such. The Daeva-yasna or “demon worshipper” as mentioned previously is not someone who worships forces outside the body – mind – spirit, yet approaches and defines them within the Circle of Self. This is why the word Azothoz represents the beginning and the end; affirming the self alone is Godlike and both creative and destructive.

The perverted rites of var-nirang or the “Ceremony of the Ordeal” is that the Yatus in utilizing the rite known as “The Mystery of the Sorcerers” is a practice in which the Yatus creates a beneficial communion with the Daevas. Firstly, the ceremony is performed, invoking Ahriman and purifying the area making it a dwelling of Druj-Nasu.

Secondly, the “prowling around in great secrecy” has two meanings: that the Yatus develops the ‘Body of Darkness’, to go forth at night in the dream and to physically walk at night to places where serpents, frogs and other creatures can be found, understanding them and using such in your sorcery. The ‘Body of Darkness’ is the astral body, projected via meditation and dreams.

The second being that you exist in your society with your practice hidden – if need be. The Third step is placing dead matter in various parts of the home – this pays homage to the powers of Ahriman. Forth is the invocation and work with the Prince of Darkness, the Daemon which inspires, called Akoman, the Evil Mind.

A single black candle should be upon the altar, incense and the black flame or Sama Atar upon or near also. The libation chalice may be of human bone, specifically for Ahrimanian ritual. It may be filled with the elixir of your choice.

## **VAR-NIRANG AHARMAN**

### ***Ceremony of the Ordeal of Ahriman Self-Initiation into the Yatukan Mysteries***

#### **I. Awakening in Darkness**

ba nãm i âharman

Hail heralds of darkness and the infernal realm! Behold, Sama Atar, the fire of Ahriman; Let my will in darkness be done.

I consecrate this temple to Ahriman,

I honor the Daevas that they shall be a power within; I invoke Jeh to stir my mind before my task,  
Opening the wisdom of those daevas whispering and bringing knowledge;  
Just as Ahriman kissed the head of the Whore whose blood is the sacrament of the infernal,  
So it shall ever be.  
I shall throw aside my stupor and leap forth to command my will;  
To the Whore, Whatsoever is thy desire, do thou ask, that I may give it to thee.  
From the form of the toad to that of man, Ahriman bring me the wisdom of dark waters and the  
strength of flesh; Let Ahriman bestow unto me the multitudes of the daevas that with my weapons I  
may attack and consume the lights. I shall seize and rush into creation in corporeal form. Let the stars  
be dragged into the void with my power as Ahriman incarnate;  
Let Vayu be as my weapon.

## **II. Commanding the Corporeal Earth**

Hail Ahriman, who leapt forth in the form of a serpent and trampled upon the sky and beneath the  
earth; Let me come upon the waters and as Ahriman, tearing into the middle of the earth and entering it  
thereby. Let Zairich and Taprev let my power come unto the plants, That they bring me the wisdom  
and power of root cunning; As Ahriman may I come forth to the Bull and attain its' power; Let the  
mind of man be known to me.  
As Ahriman may I come unto the fire in the form of a fly whose power is of the air and knowledge of  
spirit and flesh; Like Ahriman I shall enter the fire and bring to it darkness and smoke;  
At midday let me trample upon the world and cast it into the dark as the blackest night;  
Let the shadow I cast be great upon the earth, for the Sama Atar, gift of Ahriman be strong against  
creation; May Ahriman fill me that I may darken the sky which is above and that which is beneath the  
earth. Upon the waters shall be my influence according to my desire. Upon the earth let the reptiles in  
corporeal form, snakes, reptiles: biting and poisonous, the serpent-dragon, scorpion, venomous  
lizard, tortoise and frog, be as my weapons and be as demonic tendrils to advance my sorceries. The  
heavenly sphere shall revolve and the world to be as dark as night;  
The thundering of gigantic demons and their powers to subdue the stars, let my total will be done!

**III. Consecrate the Temple of Ahriman** In the four corners of this Ahrimanian abode, Let Druj-i  
Nasu bless this place with human bones, reptile and animal skins and remains;  
That by this act the Daevas shall dwell with me. I bless this water with the spirit of Jeh and Ahriman,  
As I drink the spirit of darkness fills me. In secrecy, let my total will be done.  
I invoke Akoman, Savar, Indra, Naonhaithya, Taprev, and Zairich.  
I invoke Aeshma to guide and wield these powers according to my will.  
ba nãm i âharman  
So it shall ever be on earth as in hell.  
âharman i hvadâe

## **AFRIN OF DAHMAN *Inverse Afrin of the seven ArchDevas***

ba nãm i âharman  
May I be one with Angra Mainyu, King of Darkness! May his glory and power increase through me,  
and also with all three who work united with him, labor united with him, united with him to affirm  
Ganamainyu the wicked, together with all Daevas and fiends which he has brought forth to bring

balance to the world of Ahriman and of Ahura Mazda. I announce this within the circle!  
That shadow and light be mingled as one, that smoke and flame be brought as one.

May we be one with Akoman, genius of rebellion! May he increase together with the Dark Moon, the Wolf and Serpent who are united and move about freely to manifest the Ashmoga with fearful weapon, the hail the fiend Akomano and the fiend Tarumano, who are brothers and dwell within my own body and mind.

May we be one with Andar, the ArchDaeva of infernal majesty. May he increase together with Akoman and the ones who wish to stand against the sickness of spirit of Ahura Mazda, may we smite that creation with the wolf, serpent, blade and all that which dictates the law of the strong! May we be one with Saurva, the ArchDaeva of infernal majesty. May he increase together with the Black Sun, Algol, the Sky and spirits of the air who work united with him, labor united with him, united with him awaken the fiend Bushyasp the long handed, the fiend of decay, who shall reside within this temple and go forth into the world.

May we be one with Taurvi and Zairich, the ArchDaevas of infernal majesty. May it increase together with Aban (water), Daevodata (religion), Az, and the Holy Zohak, who work united with it, labor united with it, united with it strengthen Asto Vidat of evil spirit. May we be one with Taurvi and Zairich, the ArchDaevas of infernal majesty.

May we be one with the Black Eden called Naonhaithya, the ArchDaeva of great majesty. May it increase together with Akoman, Saurva, and Andar who work united with him; labor united with him, united with him Awaken Tusush, the first created opposition which Angra Mainyu brought forth.

May we be one with Mount Demavend in which the wicked Baevarasp is bound yet awakening. May Zohak awaken and Ahriman removes his bounds, so that he may go forth in the world! May we be one with the fountains, the fountains of the waters, the rivers.

May we be one with the river Urvant, the river Veh, the sea Rakhsahe, the sea Ferahkant, the sea Puitik and the sea Kyansis. May the Daevas go forth and strengthen the world, devouring those righteous ones who would destroy us.

Yatha Angra Mainyu!

## **AFRINAGAN OF AESHMA *Invocation of the Daeva of the Bloody Mace***

ba nãm i âharman

Yatha Angra Mainyu...(5x).

Aeshma - Daeva...(3x).

I profess myself a vessel of Angra Mainyu, the deceiver, the serpent, I profess myself in the circle of the Daeva, opposing the Amesha Spentas, deifying the Ahuric doctrine and embracing Daevodata.

Yatha Aka Manah...(5x)

Aeshma – Daeva...(3x)

With propitiation of Aeshma, companion of the Lie, the cunning, who has the Manthra for body, with bloody mace, the wounding spear, for worship, adoration, propitiation, and praise unto the powers of darkness.

We worship Aeshma, companion of Akoman, dark of form, victorious, devouring, the daeva-sanctified, the master of shadow, gatherer of wolves, who awakens the blood with the slithering of serpents, hail storm bringing Daeva, who stamps down the weak, drinks from the skull the blood which is the life.

We affirm Aeshma, companion of Akoman (4x). We worship the exalted dragon who is Angra Mainyu, who is of the Storm and of Strength, who is furthest going in Asha. We affirm all the teachings of Zohak and Akhtya. We affirm the path of sorcery to make flesh our desires, both on earth and in hell.

May victorious Aeshma the companion of Akoman come to witness our rites!

Infernal Blessings upon us, so that we may be wolf among sheep, devouring our prey within battle, victorious for we are the malicious adversary, over every false pretense of religion of weakness, faulty in thoughts, words and deeds.

To awaken all the evil-minded, and all Daeva-worshippers, so as to attain to great reward of becoming, and to desires both empyrean and infernal, and to long happiness of my soul.

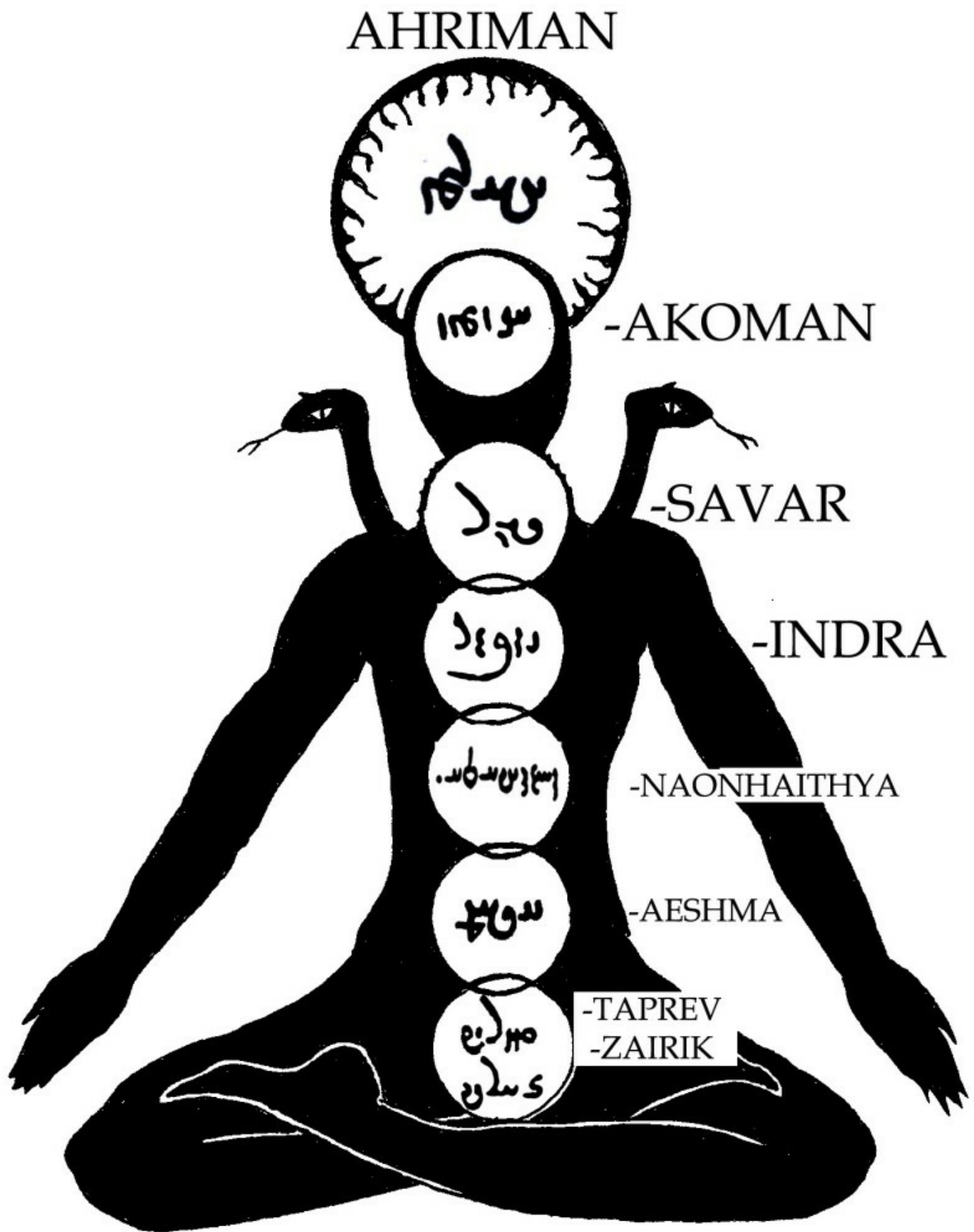
Aeshma Daeva....

For the reward of strength and the lust of sin, I do (deeds of) Ahrimanic becoming for the love of my soul. May all virtuousness of all evil and good ones of the earth of seven climes reach the width of the infernal earth, the length of the rivers in which serpents stir, the height of the sun in their original form, the glorious hidden Sun of Ahriman as the Morning Star. Cast my mind forth to ride the winds of hell with the Spirits of the Air, that we as legion grow. May it be both infernal and empyrean, Aeshma live long at one with me.

Thus may it come as I desire! Aeshma Daeva!

**AHRIMANIAN YOGA**





*The Chakra's (power points) in the body and the ArchDaevas*

**THE SEVEN CHAKRAS**

1. **Muladhara Chakra**—ArchDaeva: **Taprev & Zairik (Taromati)**— Base of Spine: Timelessness, primal instinct & memory, discontentment.
2. **Svadhithana Chakra**—ArchDaeva: **Aeshma**— navel area, slightly below – reason, emotion, aggression, obtainment, lust.
3. **Manipura Chakra**— ArchDaeva **Naonghaithya**— Solar plexus - Dushvarshta (Evil Deed)- rebellion, desire for command in earth and spirit, willpower.
4. **Anahata Chakra**— ArchDaeva: **Andar**— heart and center –Understanding, the union of the Black Flame with the desire of the spirit.
5. **Vishuddha Chakra**— ArchDaeva: **Savar**— Throat – Dushukhta (Evil Word) – the voice which commands, communicates and by vibration manifests the world it desires.
6. **Ajna Chakra**— ArchDaeva: **Akoman**— Third Eye – Dushmata (Evil Thought) - Spiritual Sight and the Evil Mind, immortal consciousness, spiritual independence.
7. **Sahasrara Chakra**— **Ahriman**— Crown –Anaghra Temah (Endless Darkness) - The Dragon awakened (the adversary) inspiring motivation, self-deification and illumination (wisdom, insight).



**The Ahrimanian Gate of the Four Hells by Kitti Solymosi**

### **THE FOUR HELLS**

Within the Avesta and other ancient Persian texts, the very process of initiation within the antinomian Yatuk-Dinoih may be found in their own writings. One must be careful not to look at all aspects of Ahriman as ‘otherworldly’, rather symbolic points which may be utilized to initiate one’s self into the Left Hand Path of the Yatus or Pairikas.

One must understand, while our initiatory current is partially found in these texts, those who practice

under YatuK Dinoih are no means seeking the harm of the universe, it is imperative to understand the difference of symbolism verses religious opposition and their trappings against us.

Duzh Ahu is called the Evil Existence, the antinomian path against all others. What does it mean to be against all others? The path of Luciferian Witchcraft is one which compels the Adept to walk a path independent from others, to be different and not blending with the herd mentality of the religions it opposes.

How does one validate the Luciferian Path, by action and deed alone? Validation is attained by recognizing the balance between thoughts, words and actions with balance to the reality and imagination of the conscious being, the Yatus. The four hells found in later texts of the Avesta give four steps which transform the soul and body into Daeva, a spirit of Ahriman.

**I. Dushmata (Evil Thought)**

**II. Dushukhta (Evil Word)**

**III. Dushvarshta (Evil Deed)**

**IV. Anaghra Temah (Endless Darkness)**

**DESCRIPTIONS OF HELL**

Hell was originally considered a place of the dead, not a fire lake. Hell means secret and thus represents the inner most place of the Black Adept and dwelling. With that in mind, the Avestan descriptions of hell mention that Hell is located in the middle of earth, below the Chinwad Bridge in Zoroastrian lore. This is found it is said at the surface of earth, near Mount Demavend in a mythical mountain called Arezura, known as the Mouth of Hell. It is in the Northern regions, which is the universal direction of Hell and the Dark powers.

It is said that the daevas or demons hold their fiendish gatherings at Arezura, the Mouth of Hell. It is also the dwelling place of Druj Nasu, the fly demon. When using ritualistic practice, the Adept may visualize his own astral body going forth to Hell with the demon Vizaresh, who carries the soul. Here, the Black Adepts may focus on what they wish, and then think of aspects of their own being they wish to change and transform.



### Four Hells and the Cultus of Aeshma

### Using the Four Hells

The Four Hells may be used as a continual aspect of initiation, as well as the religion of the daeva-yasna. The Four Hells may be a continual guide of initiation for the Yatus. Some basic suggestions for using the Four Hells within the context of the Yatuk Dinoih:

- Afrins and incantations, summon daevas, create and will to form shadows in the circle based on the process of thought, word or deed.

- The conjuration of the daevas of the Yatuk Dinoih is also beneficial with the 3 Hells, invoking and focusing the demon based on this self-determined goal.

-Staota (vibration of names of Infernal Power) is essential in this process, discipline-enforced simplicity towards success.

- Meditate on the primal darkness of the **Anaghra Temah**; the Adept may also invoke shadows with the union of both the Endless Darkness and the Hell of Hells, here in a dynamic which may encircle the magician in the gnosis of Ahriman.

The two aspects of the “Puchan-i-Puch” within an initiatory context are mental points of spirit gatherings, much like the Circle and Triangle in Evocation; the very meeting place of spirits. It is on a ritualistic level, a place of atavisms and the shades within. The Black Adept may be able to utilize the Four Hells on a deeper practice level, used as a scrying tool for the Temple of the Mind and Body.

## **DUSHMATA**

**(Evil Thought)**



Dushmata, the first hell is that of the mind itself (Aka Manah or Akoman), thus Will-Desire-Belief is the component from which initiation first begins. Your mind must be willing to accept responsibility for your own destiny in life. The mind become firstly before change can begin.

To understand the most significant of Daevas created by

Ahriman, one must know it is Akoman, the shadowy intelligence which is within each Ahrimanian. To master Dushmata the sorcerer must understand the patterns in nature relating to the Laws of the Earth, cause and effect and how to think clearly before words or actions.

## **DUSHUKHTA**

**(Evil Word)**



The next step in this initiatory process is that of Dushukhta, “evil word”. Once the initiate has dedicated his or her mind to the antinomian path, the mind begins to change and become. This is just the beginning. The Hell of Dushukhta is the second level representing the “Evil Word”, that is the voice of the serpent, or druj. The word makes flesh by carefully planning your speech; ensuring people can clearly understand you and meaning what you say.

You can validate or measure this process by the results of the techniques you employ. Are you succeeding in your desires, are you making them real? Do people understand and respect your words or are you ignored as being untrustworthy.

There is a test within this process, that is, your words should make others recognize the possibility of favorable situations but the entire process (on varying levels) create the actual goal to become flesh. Do not speak that which you have no reasonable possibility to achieve. Find a valid way and then move the gears in your own world to let them happen.

## **DUSHVARSHTA**

**(Evil Deed)**



The action of the Black Adept will allow for his desire to become flesh. The deed is the point of confirmation between the realm of the astral (mind, spirit) and the physical (flesh, body). As you



work with each aspect of the Four Hells, you will find all are linked to the initiatory process, none may be accomplished alone and it must begin with Dushmata. For instance, to manifest a desire, an adept may utilize the process of Dushmata and then be able to announce his desire by Dushukhta to open a path for Dushvarshta. This is the dynamic of yatuk-dinoih which allows a balance of the spiritual with the physical.

## **ANAGHRA TEMAH**

### **(Endless Darkness)**

The Religion of Dregvants is not just a spiritual aspect, but as mentioned previously one of this world and the next. One of the greatest heresies of the ancient Persian world was that Ahriman was said to have foreknowledge, the Black Adept or Yatus utilizes the four hells to make his or her desires a future possibility, regardless if more spiritual or physical. As one begins to master the process of the Three Hells of the Yatuk Dinoih, the Adept begins to enter the internal and external hell of Anaghra Temah, wherein one may wield the dark sorceries herein to develop the mind.

## **AFRINAGAN OF DOZAKH HELL**

A ritual dedicated to the Ahrimanic path, derived and inversed from the Afrinagan of Mino Nawar. The Afrinagan of Dozakh is to be used in the Workings of the Four Hells or as a focus point of concentrating the mind and body towards spiritual and physical mastery. The “Daevaworshipper” is not literal submission; it is symbolic of identifying the daeva as a part of the self exclusive to individual experience and consciousness.

Yatha Angra Mainyu...( *recite 9*).

Ashem Akoman ...( *recite 3*).

I profess myself a Daeva-worshipper, a Son/Daughter of Ahriman, Walking the earth with the Daevas, accepting the Ahrimanic doctrine.

With propitiation of Angra Mainyu, rich, possessing earth and spiritual desires, and the Daevas, for worship, adoration, propitiation, and praise. There is no Spirit higher than I, there is no God nor Goddess to bend knee in worship. I am the manifestation of Ahriman and all Daevas reside in my flesh. I am a Temple of Angra Mainyu.

'Yasana Ashemaokha, Aka Manah', the Yatus should say to me

'Yatha Aka Manah', he who is the Yatus should say to me 'Uz-ir Thri-Zafan, Uz-ir Kameredha, the Yatus should recite.

We worship Angra Mainyu, Hesham-Sanctified, the master of Paitisha, well perceiving, the greatest fallen Yazata, who is the Father of Daevas, who has foreknowledge and backwards knowledge, who is the Adversary, who is also the most beneficent, world- conquering, the creator of infernal creatures; we worship him as ourselves with these offered Zaothras of Yasana Druj, and with these Adversarial spoken prayers; and we worship all Riman- sanctified spiritual Yatus and Pairikas. I

walk in darkness with druj-i-nasush, who with the union of my mother, Az-Jeh, and my father Angra Mainyu, have lifted me up as both flesh and spirit. We deny Zarathushtra, we affirm Mitrokht, the child of Ahriman; we curse Zarathushtra, we deny him with these offered Zaothras, and with these adversarial spoken prayers; empower darkness and announce Ahriman as the king of this world; and we worship all Hesham-sanctified Daevas of the world. We affirm the words of Akoman and Akht-Jadu. We worship the religion of Daevas. We empower the beliefs and the doctrines of Zohak and Akht-Jadu.

We worship the Druj-sanctified creation which was the first mastered by the fallen. We worship the self as a vessel of  
Angra Mainyu, rich, possessing infernal things. We worship  
Aka Manah. We affirm Azhi-Dahaka. We worship Aeshma. We worship Zairich. We worship Saurva. We worship Naonhaithya.

dadhvānghem angra mainyu sama, azhi dahaka vourugaoyaoitīm ýazamaide, saurva ashemaokha ýazamaide, andar dush-mainyu ýazamaide.

We worship the serpent within, awakening the Daeva-made Azi; overcoming and devouring our enemies, awakening Mush, the witch, and empowering and empowering the fiendish heretic, full of malice, and the tyrant, void of Asha, and full of death to the enemy.

May we all be independent in Ashemaokha. Thus may it come as I desire.  
We praise dush-mainyu, dush-mata, and duzhvarshta , performed here and elsewhere, now and in the past. Thus we glorify and invoke all that is Angra Mainyu.

## **AFRINAGAN OF DUZHVACANGH EVIL-SPEECH**

We worship ourselves as a vessel of the fallen Angra Mainyu, who dwells on earth and the painful void. We worship Darkness, the son of Angra Mainyu. We worship the binamaz<sup>59</sup>, Druj-sanctified waters made by the Kiss of Ahriman. We worship the swift-horsed Bevarasp. We worship the Dark Moon<sup>60</sup> which contains the venom of the serpent. We worship the soul of the infernal wolf; we devour the Orders of Yazatas and shape them by darkness in our desire. By announcing their names in backwards knowledge<sup>61</sup> we empower our kingdom of darkness, moving against each Yazad, drinking their life force, devouring their created soul.

In the name of Anakhra Angra Mainyu, my kingdom as apaztara<sup>62</sup>, avi-mazda, avaedhayamahi aem ahiti ( translated: I dedicate this filthiness, uncleanness) by devouring the spirits created by Mazda, do I encircle myself as Zanda, Ahriman – manifested on earth and from the abyss. Aem Akoman!  
Frastu Angra Mainyu!

Hva Fra-hvar Uhov Onam – Infernal Wisdom in Dushmata! Hva Fra-hvar Ahsa Athsihav – My spirit is eternal blackened flame!  
Hva Fra-hvar Arhtahshk Ayriav – My world shall be the gift of Azhi Dahaka, of Iron!

<sup>59</sup> Avestan, meaning ‘without prayer’ referring to women’s menstruations, which is said to be caused by the Kiss of Ahriman.

<sup>60</sup> Dark Moon, i.e. the New Moon, a symbol of both Lilith/Az and Menstruation, a component in various spells created in the Adamu section in conjunction with Yatuk-Dinoih.

<sup>61</sup> i.e. backward pronouncing the names of Yazad, symbolizing ‘Widdershins’ or ‘counter clockwise’ motion, disorderly motion and the antinomian path. This is a subconscious affirmation of self-determined choice and mastery of life.

<sup>62</sup> Avestan, meaning northern, behind, north is the direction of Arezura, Hell.

Hva Fra-hvar Atneps Itiamra – This world is of Ahriman, the Prince of this World!  
Hva Fra-hvar Tatavruah – I am strong in body and healthy in flesh, water empowers me!  
Hva Fra-hvar Taterema – Immortality in spirit is mine, on Earth and in Arezura, the door of Dozakh!  
Hva Fra-hvar Taterema – Mareench, Ad, Ameretat!

I drink deep of their conscious, devouring these weakened ones! I am Kamedredha, in Yasana I offer dedication to the path of Ahriman. The dragon devours the eagle!

Note: As you recite the “I devour ....” Focus on consuming each angel and their attribute, empowering one of the six Arch-Daevas within. There is no other spirit of God, you are alone and shall consume their hearts blood in the circle, absorbing their essence with your minds’ eye, called also Akoman.

We worship you within us, o infernal Armaiti, (the earth) where we dwell and manifest our desires.  
We pray to you, o Druj-sanctified Angra Mainyu, in these dwellings of people,

the offspring of Aka Manah, namely, in these same dwellings of every person, shall we walk among them.

## **PART SIX**

### **HYMNS TO VEDIC DAEVAS & ASURAS**

#### ***Invoking Ancient Nature Gods***

In order for the Yatus to fully appreciate and utilize the spiritual and carnal initiation of the Yatuk Dinoih, the attainment of balance and an individual equilibrium of dark and luminous powers. The Ahrimanian path teaches a creative and order maintaining balance built from the dark and predatory force existent in both nature and the individual.

The spiritual aim of invoking the Vedic origins of the Daevas is to recognize there is a creative and destructive power within and to reject one for the other leads to ignorance; attaining a spiritual and carnal equilibrium between both will destroy the illusion of duality and contradiction.

A monotheist will not be able to recognize nor accept the balance in nature; they will attempt to apply a negative and “evil” force as the enemy of the righteous and “good” deity. Nature will be divided by the monotheist as well; the good is of the single deity in question and the predators to the Ahrimanian power.

The Yatus over a period of initiation will destroy the illusion and slave-mentality instilled in Western

and Eastern culture, by experience and insight the knowledge that nature is both creative and destructive; that you may not remove the “dark” as it will equally destroy the “light”.

The Yatus will be able to reconcile the Ahrimanian as the foundation for the Mithraic in which even Ahura Mazda may be compelled as a force of maintaining order and pleasurable results in daily life. Move beyond “good” and “evil”, this is the chain links woven in your mind to bind you to the slave-mentality of guilt-ridden self-contempt for natural instincts.

## INVOCATIONS OF INDRA

### *Hymns for Inspiring the Conquering Spirit against Obstacles*

## INVOCATION OF INDRA

### *Inspiring the Spirit of Storms*

Indra I invoke thee,  
Who alone ruled over riches;  
Lord of Power, ruling the material world, I offer thee incense and drink the libation that you shall be a part of me in this living temple of flesh and spirit; No god or mortal may obstruct your generosity,  
Indra, May your compassion encircle me;  
May this sacrifice make Indra grow greater as the earth is rolled back, let the sky be your Diadem,  
Indra; I invoke you, Indra, who is great and won all treasures, In the ecstasy of Soma, Indra spread out the middle realm of space and the lights, shattering Vala;  
Indra who drove out the herd for the Angirases, making visible those that had been hidden, hurling Vala down headlong and controlling destructive powers subject to your will;  
The lights of the sky were compelled in order that they may not be pushed from their fixed places,  
Indra, like the exhilarating wave of waters, your praise, Indra hastens long; your ecstasies have shone forth; Hymns of praise and my words make you grow great, Indra, bring victory and pleasure to those uttering the words of power;  
Let the two long-maned horses bring Indra to drink Soma here at the sacrifice of the giver,  
With the foam of waters, Indra, you tore off the head of the demon who would not let go when you conquered all obstacles, let Vrtra be controlled;  
Indra, who whirled down the Dasyus who wanted to ascend to the sky, Indra, those who crept up with their magickal spells;  
Indra is power, ecstasy and victory!

## HYMN TO INDRA

Preparation: the altar should have a chosen image of Indra along with two candles: one red and white flanking the statue or illustration; Juniper incense and a liquid libation to be poured out to the god. It is important to recite the hymn in a rhythmic pattern according to your design, fully visualizing each sentence and description. Adapted from “Who is Indra” from Rig Veda Texts.

I invoke thee, Indra, the god who had insight the moment he was born, the first warrior who protected

the gods with the power of thought, before who's burning breath the two worldhalves trembled at the greatness of his powers; hail thou Indra.

Indra who made fast the tottering earth and quaking mountains, who extended the expanse of air, who held fast the sky; hail thou Indra!

He who subdued the serpent and released the seven rivers, who drove forth the cows held by Vala, who gave birth to fire between the two stones, who gathers treasures from combat, hail thou Indra!

Indra, whose command extends to horses, cattle, villages and chariots, who gave birth to the Sun and the Dawn, leading out the waters; hail thou, Indra!

He who is invoked by both of two armies, enemies locked in fierce combat; he who is invoked separately by each of two men standing on the same chariot, hail thou, Indra!

Thou god whom people do not conquer without his power, he whom they invoke when they are fighting, who is the image of everything, who shakes the unshakeable; hail thou Indra!

He who killed all with his weapon, he who does not pardon the arrogant man for his arrogance, the slayer of the Dasyus, slaves; hail thou Indra.

He who discovered Sambara in the mountains, who subdued the violent serpent, the Danu; hail thou Indra.

He, the mighty bull who with seven reigns let loose the seven rivers to flow, great god who with his thunderbolt in his hand hurled down Rauhina as he climbed towards the sky; hail thou Indra.

The sky and earth bow before him, the mountains submitting to his burning breath, he who is known as the Soma drinker, with his thunderbolt in his palm; hail thou Indra.

Hail to thee, Indra, god of strength and power undefiled!

Notes: In the Rig Veda, Vala is a demonic (or human) enemy who attempts to keep cattle from the god. The sun or lightning is the striking fire of divine consciousness which Indra ingites. The ancient Dasyus were enemies of the Aryans, named "slaves" by the warrior-caste. Sambara is a Vedic demon who kept Soma from Indra in his mountain abode.

## INVOCATION OF THE MARUTS

### *Wind-gods of Indra, to inspire willed change*

The Vedic wind-gods who are represented as a band of warriors are an ancient yet potent force under the raw power of Indra. The father of the Maruts is Rudra (Savar) while this force can be very difficult and unpredictable, invoking with a willed desire for a particular change in life can be unleashed.

Hail to the Maruts, sons of Rudra, who are adorned and who made the two world-halves grow

powerful; Trembling, the heroes drink to ecstasy in their violent rites. I invoke the Maruts, who have grown to greatness; the Rudras have created a mansion in the heavens. Creating the power of Indra by chanting and singing their songs, may the Maruts come forth with their team of horses. I invoke the Maruts, who adorn themselves with shining ornaments, who drive away all attackers. Warriors who shine forth with their spears, Shaking and subduing with their formidable power that which cannot be shaken;

When the Maruts have yoked to your chariots the dappled gazelles who are swift as thought.

I call to thee, wind-gods;

Let your swift-gliding chariots bring you here, Fly swiftly with your arms, come forth! I invoke thee, Maruts, who became great by their own power; Those who ascended to the dome of the sky and fashioned for themselves a broad throne.

The Maruts stride forth and array themselves for battles, Their faces are terrible and raging;  
Let my will be done!

## **ARDVI ANAHITA**

### **ABAN YASHT**

#### **Hymn to the Waters**

A hymn of offering to the goddess of beasts and waters, use libations and white candles before her image; burn incense before and during the rite.

Hail Goddess Anahita, Lady of Waters, Goddess of Beasts, hear me!

Anahita, wide-expanding and health-giving, Let your cleansing waters pour upon me; Anahita, powerful goddess,

The large river, known afar, that is as large as the whole of the waters that run along the earth;  
That runs powerfully from the height Hukairya down to the sea Vouru-Kasha, Anahita!

Ardvi Sura Anahita

Beautiful are her white arms;

For her brightness and glory,

I will offer her a sacrifice worth being heard; I will offer up unto the holy Ardvi Sura Anahita a good sacrifice with an offering of libations;

Thus mayest thou advise us when thou art appealed to! Mayest thou are most fully worshipped, O Ardvi Sura Anahita!

With the Haoma and meat,

With the baresma, with the wisdom of the tongue, With the holy spells,

With the words with the deeds,

With the libations,

With the rightly-spoken words.

*(pour libations)*

Grant me this boon,

O good, most beneficent Ardvi Sura Anahita! That I may command and compel to this material world,  
Those most important creations I desire; That my enemies be crippled and destroyed! Hail Ardvi Sura Anahita!

## **HYMN TO MITHRA Invocation of the Lord of Wide Pastures**

## Adapted from ‘Mihr Yasht’ (Hymn to Mithra)

With an image of Mithra upon altar, during the hours of the Sun, burn a yellow candle with incense and a silver or bronze offering bowl of water. The purpose of this rite is to define balance between your dark passions and aims of accomplishment in life. The reference to the Fravashi is the Daemon of the Yatus, Atar Sama is the “Black Flame” of Ahriman.

I honor the Order Bringing Mask of Power, Ahura Mazda, in these hours of light;  
Unto Mithra, the lord of wide pastures, Who has a thousand ears, ten thousand eyes, A Yazata invoked by his own name,

I invoke thee!

Be propitiation, with sacrifice, prayer, Propitiation, and glorification for my Fravashi, Let my total Will be done!

For within me, the arcana of Mithra-druj and Mithra, The wisdom and power of the Serpent and Sun;  
Let my judgments be made flesh!

Hail Mithra, Lord of Wide Pastures,

For both Mithra’s and my own brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the Lord of Wide Pastures, let my Daemon burn with power and solar strength!

I will offer up libations unto him, the strong Yazata, the powerful Mithra, most beneficent to the creatures, Hail Mithra, Lord of Wide Pastures!

I sacrifice unto Mithra, the lord of wide pastures, Who is truth-speaking, a chief in assemblies, With a thousand ears, well-shapen,

With ten thousand eyes,

High, with full knowledge,

Strong, sleepless, and ever awake;

I honor the oath between darkness and light, That I am the Atar Sama of Ahriman and Ahura Mazda!

Let my Will be done!

Whom the horsemen worship on the back of their horses, begging swiftness for their teams, health for their own bodies, and that they may watch with full success those who hate them, smite down their foes, and destroy at one stroke their adversaries, their enemies, and those who hate them; Let Verethraghna be my friend and companion! Hail Mithra, Lord of Wide Pastures!

For Mithra stands for both the faithful and the unfaithful, For his brightness and glory, I will offer unto him a sacrifice worth being heard, namely, unto Mithra, the Lord of Wide

Pastures.

With this sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O

powerful Mithra!

'With this sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O most beneficent Mithra!

'With this sacrifice, in which thou art invoked by thy own name, with the proper words will I offer thee libations, O thou undeceivable Mithra!

Let my Fravashi burn with the Atar Sama! So it is done.



# HYMN TO THE SUN

**Adapted from Khwarshed Yasht.**

The Sun represents the growth and order sustaining light, while reflected back to Ahura Mazda, the Yatus honors both his Fravashi and the strong, ruling wisdom of Ahura Mazda as the guide of the dark power of Ahriman, both essential to existence. Yellow candle upon the altar, with incense and libations while reflecting upon your current status in life and what you wish to attain.

I sacrifice unto the undying, shining, swift-horsed Sun, When the light of the sun waxes warmer, When the brightness of the sun waxes warm, Then up illuminate the heavenly Yazatas, By hundreds and thousands: they gather together its Power, They make its Glory pass down, They pour its Glory upon the earth made by Ahura, For the increase of the world of holiness, For the increase of the creatures of holiness, For the increase of my Fravashi and the undying, shining, swift-horsed Sun!

So my total will be done!

When the sun rises up, then the earth, Balanced by Ahura Mazda becomes clean; The running waters become clean,

The waters of the wells become clean, The waters of the sea become clean,

The standing waters become clean!

Let my total will be done!

# HYMN TO THE MOON INVOCATION TO MAH

Preparation: Offer libations of pure, cold water and incense associated with the moon. This invocation calls to both Angra Mainyu and Ahura Mazda. This is the emotion of desire and the passions of the conscious mind; balanced by the powers of darkness and light.

Hail to Ahura Mazda! Hail to Angra Mainyu! Hail to the Amesha-Spentas! Hail to the ArchDaevas! Hail to the Moon that keeps in it the seed of the Bull! Hail to thee when you look upon me!

We sacrifice unto the Moon that keeps in it the seed of the Bull.

Here I look at the moon, here I perceive the moon; here I look at the light of the moon, here I perceive the light of the moon. The Amesha-Spentas stand up holding its glory; the AmeshaSpentas stand up, pouring its glory upon the earth, made by Ahura Mazda.

Behold, the moon shall become dark, here I invoke the shadows of Angra Mainyu, the strong god of old. Before Mah, purify and bestow the horns of power. So it shall be.

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**MICHAEL W. FORD**



Michael W. Ford is a Luciferian who develops and practices what is called 'Adversarial Magick'. Defining Adversarial Magick is simple: to use the counter-motion of chaos which motivates evolution, creates and destroys and enables a path to self-excellence. The essence of Luciferianism is the result of willed focus towards self-mastery and the wisdom gained from the experience of victory. Luciferianism invokes the nearly forgotten Hero-cults of the ancient near east and the Greek-Hellenic world which humanity could strive for selfexcellence, power and when natural instincts and desires were not damned by some anti-nature death cult. Michael W. Ford has written well over 15 books and is the founder of The Order of Phosphorus as well as co-founder of the Black Order of the Dragon. Predatory spirituality, astral vampyrism and the cult of the Daemon (the True Will, Personal God) are core aspects of Luciferianism which inspire the Black Adept to seek Balance in both light and darkness, not as a duality but a mutually inspiring force of renewal.

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