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Credits

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REE of Qliphoth as a working paradigm for the modern practitioner is a fairly new invention. Exploration of the dark side of the Qabalistic Tree of Life has been avoided and shun by Qabalists and magicians for ages, as they believed that the only possible way to salvation was through the ascent of the soul and union with the Divine. Originally, the Qabalah developed within the Jewish esoteric tradition, and the classical Jewish sources, as well as the original terms and concepts, are still used in the modern times. These sources include both the Hebrew Bible and traditional Rabbinical literature, among which the text entitled Sefer Yetzirah is of special importance in the study of the subject. Here is where a student of the Qabalah should start, and I strongly encourage the reader to do their own research and reach for the traditional sources as well. As practitioners of the magic of the Qliphoth, however, we should also, and maybe first of all, refer to the modern sources that address the path of the Nightside specifically. These sources include e.g. Aleister Crowley’s Liber 231, which is one of the earliest modern explorations of the Qliphoth, referring to the work of the twenty-two paths connecting the particular realms on the Tree of Night, viewed as corresponding to pathways on the Tree of Life and explained by means of the
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Tarot symbolism. This early work inspired many magicians of both the twentieth and twenty-first centuries, and was developed by Kenneth Grant in his Typhonian Trilogies. These books are the foundation for the study and work of the modern practitioner wishing to pursue the path of the Nightside. Important as they are, none of these books contains any rituals or exercises that could be used in magical practice. This lack of practical information has been partially filled by books appearing in the recent times, but the Tree of Qliphoth still remains unexplored to a large extent, providing a fertile ground for all kinds of experiments and offering power and knowledge to those who set on a magical journey to these realms in search for self-initiation.

This book has been written for those who seek the power and knowledge of the Nightside, treasures hidden in the dark, as it is stated by the alchemical formula: "Visita Interiorea Terrae Rectificando Invenies Occultum Lapidem," which translates to "Visit the interior of the earth, and by rectifying you will find the hidden stone." This hidden stone, the Black Diamond of the Nightside, is symbolic of the deified consciousness of the Initiate on the path of the Qliphoth. The path of the Nightside takes us not to union with God or any other force that is considered as external and superior to us, but to the roots of our own divine potential. The alchemical formula quoted above, apart from its other interpretations, basically says that we find our personal power and wisdom within ourselves. It is the way of self-salvation, receiving guidance from within, and progressively mastering our own potential. This is also what you will find in Qliphothic Meditations. The purpose of this book is to teach you how you can guide yourself on the path of self-initiation, to introduce you into foundations of Qliphothic magic, to show you how to contact gods and spirits, and to teach you how to design, organize, and develop your own work with the Dark Tree. You will find here descriptions of the Qliphoth, their sigils, practical methods to invoke their energies, guided meditations that will help you adjust your mind to their vibrations, and techniques of dream magic that will open you to their influence on the
subconscious level. An example of such a set of practices is provided in this booklet, and here you will find the introduction to the subject and the first chapter, describing the work of the first Qlipha. The other information will be provided in the book itself, and I am also working at the moment on a companion book to *Qliphothic Meditations*, which will include invocations and evocations of demonic rulers associated with the particular Qliphothic realms. Both volumes will be released in the near future.

Thank you for your interest in my work! I wish all of you a beautiful and powerful magical adventure on the path of the Qliphoth!

A. Mason
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The Tree of Qliphoth, also known as the Tree of Death or the Tree of Night, is the dark anti-structure to the Qabalistic Tree of Life, forming the concept of the Nightside, or the shadow side of Creation. Instead of ten Sephiroth, representing Light and Divine Order, it consists of eleven Qliphoth (sing Qlipha), or “shells,” which embrace all conceptions, energies, and forces that were left out of the Divine Structure. These realms are believed to be inhabited by demons and evil spirits that were banished from the Tree of Life through cleansing processes, and the Qabalistic literature strongly warns against any contact with these impure entities. On the other hand, dark magical traditions successfully use the Qliphoth as initiatory principles, following the idea that they are complementary to the initiatory processes of the Dayside. Beyond the Tree of Life and the Tree of Qliphoth exists the Void, the eternal, limitless and timeless essence of the Dragon, the force behind all Creation and all Destruction. The gateway to this primal force is sometimes believed to exist in the hidden Sephira Daath, which exists on both Trees and connects them through the Abyss. But the actual gateway to the Void exists in the eleventh Qliphothic sphere, Thaumiel, where Lucifer resides on his Throne, watching over the worlds of both Darkness and...
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Light. While the ten Sephiroth reflect the perfection of God and represent the idea of Salvation, the eleven Qliphothic emanations form the concept of the Adversary and offer the possibility of self-salvation, or Self-Deification. The last Qlipha, Thaumiel, is split in two and denies the concept of salvation through the unity with God. Instead, the Initiate of the Qliphothic Tree is given a choice to step out of Creation and enter the Void, through the eleventh Qliphothic level, the Throne of Lucifer, in completion of the path of Self-Salvation.

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

There are many Qabalistic theories concerning the Qliphoth, their origin, creation, powers, and purpose. One of these theories ascribes the creation of the Qliphoth to the judging side of God, Geburah—the fifth Sephira on the Qabalistic Tree. Geburah represents the principle of judgment, fire, and strength. It is the most violent and fierce Sephira on the Tree of Life. According to this interpretation, Geburah broke out of the original unity of the Sephiroth, declaring: “I shall rule.” It was forced
back into balance, but certain parts of this force were liberated and never rejoined the Sephirothic structure. These parts turned against God and began their own emanations, which the Qabalists describe as the mockery against the Divine Worlds and the anti-structure to the Divine Order. The fall of Geburah is described in a manner that is reminiscent of the rebellion of Lucifer against God and his Order. This confirms the theory that from the very beginning Geburah existed independently, like the Adversary of the Dark Tradition.

Another popular theory was proposed by Isaac Luria, the famous sixteenth-century Qabalist. According to his doctrine, the Tree of Qliphoth was formed as a result of Tzimtzum, the primordial self-withdrawal of God who “made space” for subsequent Creation, thus providing foundation for the ten Sephiroth. Then God filled the Sephiroth with the Divine Light, but the overflow of the force caused the vessels to break, and from Binah down to Yesod, the Sephirothic spheres were shattered. The shards of the broken vessels fell down, splintering into innumerable fragments, creating realms of impurity known as the Qliphoth. Most of the Divine sparks returned to higher spiritual realms, but some of them were imprisoned in the Qliphothic realms. According to the Lurianic Kabbalah, the greatest task of man is to recreate the Divine Order by liberating the sparks of light from the kingdoms of impurity. This process, known as “tikkun” was initiated by the Divine force itself, but it was broken by the fall of Adam. Human souls were separated from the higher realms and since then they cannot regain their primordial unity. These souls are the very sparks imprisoned in the Shells and their salvation cannot take place without the work of man. That is why man was created and placed in the realm of the Shells, the first and the lowest of the Qabalistic worlds. Here we also encounter another theory—that the Qliphoth are actually contained within the sphere of Malkuth, the lowest realm on the Qabalistic Tree. Other theories assume that the Tree of Qliphoth is the shadow side to the Tree of Sephiroth, its dark roots, or its reflection in the Void. And while researching the sub-
ject, we will also come across many other ideas and interpretations derived from personal philosophy and practice of individual authors. In this book we will focus on the model of the Dark Tree as it is described and explained in this chapter.

In this paradigm we will view the Qliphoth as emanations of the demonic couple, Lucifer and Lilith. In other theories the demonic rulers of the Nightside are Samael and Lilith, and sometimes Lilith and Lucifer/Samael are believed to be one and the same being—two faces of the same force behind the whole Dark Tree. In the philosophy of the Temple of Ascending Flame, Lucifer is the gateway to the Current of the Dragon and the symbol of Deified Soul, the patron god of the Draconian self-initiatory path. He is the solar, illuminating force that has been fueling the evolution of human consciousness since the birth of mankind. He is Force, Fire, and Fury. He empowers and elevates the Initiate through his fiery pillar of Ascent. His primal solar energy empowers the subtle body of the Initiate, filling it with his timeless essence, the Flame that powers up the human desire of Transcendence, the vehicle of all evolution. His female counterpart in the Draconian initiatory magic is Lilith. She is Passion, Desire, and Seduction. She seduces souls and lures them from Light into the Nightside, the averse side of the Tree, awakens lust and hunger for knowledge and power that only grows with each step on the path, and ignites the spark of Divinity which progressively becomes the Flame of Ascent. It is the Fire of Transformation, the very essence of Godhood. Together they rule the whole Qliphothic Tree: Samael/Lucifer from his Throne in Thaumiel, and Lilith—appearing at each level of the Tree, acting as a guide and initiator on Lucifer’s path of flames. She seduces the Initiate in order to release the Dragon force Within. Like the Kundalini force that awakens consciousness and liberates it from bonds of ignorance, Lilith liberates the soul from illusions of the flesh and awakens the desire of Transcendence. She and Lucifer can be compared to two snakes that constitute the Tantric concept of the Kundalini: Ida—the lunar feminine force, and Pingala—the solar mascu-
line Current. They rise from the sexual center at the base of the spine, ascending through the spinal column and merging in ecstasy in the Third Eye, the center of awakened consciousness. The image of their union and the encircling force is Leviathan, the principle of continuity and timeless existence. The ritual that opens each set of workings provided in this book is centered on these three archetypes of Self-Deification: Lucifer—the Lord of Flames, Force of Evolution and Ascent; Lilith—the Draconian Fire of Transformation, Principle of Passion and Desire; and Leviathan—the Dragon of the Void, Primal Source of all Manifestation.

The work with the dark side of the Qabalah is a process that embraces and reintegrates each aspect of existence, opening access to the very source of primal power. The Tree of Qliphoth is a working initiatory model that leads to Self-Deification and empowerment. The particular Qliphothic realms can be viewed as actual worlds or states of consciousness. These, however, are rather conceptions than actual structures, and what we see and experience in these spheres is a projection of our consciousness. Each initiatory level is different for each adept and there are never two identical forms of experience. The purpose of constructing such an initiatory model is to provide a system, or a “map,” which will help the Initiate progress through successive levels in a systematic way. Otherwise, we would lose ourselves in these dark and chaotic worlds. These realms have to be explored one by one and their powers embraced and absorbed successively. This does not mean that we cannot work e.g. with Thaumiel while we have just been initiated into the mysteries of Gamaliel or another level below the highest sphere. We can. But with our limited skills and present level of magical development, we will only be able to experience a small percentage of the total power that awaits us on more advanced levels. It will be a mere glimpse into these realms and what they hold. If we approach them successively, according to a structured initiatory model, we will have access to all the power and we will gain powerful allies among gods and spirits that manifest through these spheres. Besides, once the consciousness is opened to the flow of energies
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from a particular Qliphothic level, this force will keep flowing into our lives whether we want it or not. Once unlocked, these doors cannot be closed back again. If our magical skills are not developed enough to withhold and harness these forces, they will only wreak havoc around us, transforming our reality in many uncontrolled ways and creating much chaos and confusion. There are magicians whose worlds broke apart after they started working with the Qliphoth. Their family members died, their relationships broke, they lost their jobs and financial ability, their health deteriorated, and they were suddenly faced with more problems they could ever imagine. It is for a reason that this work comes with many warnings from those who have walked this path for a while, as well as those who have never dared to take the first step. On the other hand, such happenings do not necessarily signal the failure on the path. Qliphothic Currents are fierce and often confront us with harsh and chaotic situations, clearing the ground for something new to rise. All depends on the attitude, self-determination, and dedication to the path. If the Left Hand Path Initiation is taken step-by-step and approached with cautiousness and responsibility, it becomes a road to knowledge and power. But if we let ourselves be consumed by fear, doubt, or regret, it is a direct route to self-destruction.

The Qliphothic initiatory path is based on eleven levels of the Tree of Night, which together constitute eleven steps, or initiations, in the process of Self-Deification. The first step is where the aspiring Initiate begins the journey into the Nightside, which represents the opening of consciousness for the energies of the Dark Tree. These initiatory levels bring the Initiate to the heart of Darkness and transform man into God as promised by the Serpent in Genesis 3:5—“Your eyes shall be opened, and ye shall be as gods, knowing good and evil.” The last and eleventh step, which is taken on the Thaumiel level, leads into the Void, beyond the limits of the universe known to man. Each Qlipha represents the antithesis of the respective Sephira and its energies influence the Dayside reality in ways contradictory to the Sephirothic principles. These mani-
manifestations can be purely metaphysical, such as activity of demons, evil spirits, and other beings popularly associated with “the supernatural lore,” but they can also reveal themselves through physical phenomena, such as natural catastrophes, all sorts of accidents and misfortune, or normal, mundane issues of everyday life. In the traditional Qabalah, the gate to the Tree of Night is the hidden Sephira Daath (“Knowledge”). It opens the way to the so-called Tunnels of Set that connect the particular Qliphothic realms with one another, in a similar way as the Sephiroth are connected by the pathways on the Tree of Life. However, Daath is not the only way to enter the realms of the Qliphoth. Doorways to the Nightside are also found in the lowest world on the Qabalistic Tree, Malkuth/Lilith. Many Qabalists believe that the forces of the Qliphoth belong to this particular realm and are merely an extension of Malkuth. The Lilith Qlipha is described as a “cave,” “crack,” or “cavern” in the physical world through which man can enter the dark side of the Tree. This concept is also the foundation of the ritual framework presented in this book.

Each Initiation is personal and everyone has to face their own “demons”—weaknesses, inhibitions, taboos, fears, fascinations, obsessions, fantasies, etc. By facing and understanding them, we learn how to use them as tools of personal evolution—we transcend barriers and limitations of the human nature, our consciousness expands, and we become “god-like.” A beginner to the path will find these words vague and abstract, and obviously we would prefer to know what exactly happens on each initiatory level, what we might expect, and how to prepare for what will come. This not possible. These theories are obscure, abstract, and vague because Initiation is a unique experience for every practitioner and no one will ever experience “godhood” in the same way as another person. Thus we encounter thousands of descriptions and explanations of what “self-deification” means and none of them can be dismissed as false, as well as none of them is correct. Whatever stage of personal development we have achieved so far, there is still more to learn, and although
we view ourselves as gods in potential, we do not know what awaits us on initiatory levels that we have not reached yet. And neither does anyone else. The “Self-Deification” of one person is never the same for another. There are certain shared concepts on the initiatory path of the Nightside that help organize the practice with the Qliphthic Tree according to a working pattern, but they all carry a different meaning for each practitioner. For instance, Gamaliel will confront us with our sexuality, but the sexual issues of one practitioner will not be the same for another person working with this Qliph, even if the same techniques and rituals are employed in this work. Samael will bring forth issues of doubt and insanity, but this will mean something completely different for each practitioner. In the same way, the experience of Thaumiel, which is the highest initiatory level on the Tree, is unique for each adept. Gods and entities who teach the gnosis of the Draconian Current set up unique tests and challenges for everyone, depending on our personal inhibitions and limitations, and we may have glimpses of our personal “godhood” on various stages of the path, but the true meaning of “Self-Deification” is a mystery that can be only solved by experience.

In present times there are several initiatory models existing within Qliphthic magic. They are practiced by particular occult groups and they can also be learned by the practitioner alone, forming foundations for one’s personal development. The Tree of Qliphoth is one of these initiatory models. This book, however, does not provide complete instructions for self-initiation on the Qliphthic path and these meditations should not be mistaken for such. It is not a complete initiatory model based on the Tree of Qliphoth. The purpose of this book is to provide information and rituals that will serve as an introduction to particular levels of the Tree and their role in personal Ascent on the Draconian Path. Descriptions and meditations provided here will introduce you into each Qliph and make you familiar with techniques that can be used to explore it. The workings of this book will give you a glimpse into all these forces and provide a starting point, which will come useful if you decide
to focus on this initiatory path in your personal work. This workbook will also be followed by a companion comprising invocations to the demonic rulers of the Qliphoth and methods of evoking them, exploring their mythology, attributes, and powers that can be employed in your personal self-initiatory practice.

Below you will find a brief overview of the eleven levels of the Qliphothic path that are explored in this book. They include the ten Qliphothic spheres from Lilith to Thaumiel, with the addition of Daath/the Abyss that exists on both sides of the Qabalistic Tree and is an essential part of the Qliphothic initiatory process. More detailed descriptions and methods of work with these spheres are provided in the further chapters of this volume.

**LILITH: The Queen of the Night**—The opening of the gates to Sitra Ahra, the Other Side. Here the Initiate encounters the first guides and allies on the path and consciousness opens for the contact with the forces of the Nightside. Lucifer’s Flame is ignited and Lilith approaches to guide the Initiate through the pathways of the Qliphoth. The ruling demon-goddess of the Qlipha is Naamah, the Lady of the Gate. She is the sister of Lilith, the Seductress of Souls and the queen of all worldly riches and treasures.

**GAMALIEL: The Obscene One**—The astral sphere of dreams and nightmares. Here the Initiate explores mysteries of witchcraft and sexual alchemy. The Goddess of the Moon is encountered and she introduces the practitioner into secrets of lunar magic. This sphere is ruled by Lilith in her aspect of the Harlot, or Eisheth Zenunim, who holds the Unholy Grail of Immortality. She is the queen of all succubi and incubi that visit sleeping men and women in a dreaming state, inciting desires and leading the righteous to fornication.

**SAMAEL: The Poison of God**—Here the alchemical Poison is drunk and begins to work its way through the Initiate’s consciousness. The contact with the personal Shadow is made and it becomes the
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Reaper, teaching the Initiate the mysteries of death and soul flight. The ruling demon-god of the Qlipha is Adrammelech who confronts the Initiate with tests of insanity, doubt, and disbelief.

A'ARAB ZARAQ: THE RAVEN OF DISPERSIO—The mysteries of Venus and the beginning of the path of the warrior. The Initiate enters here the path of sexual mysticism represented by the Dark Venus and faces the ordeals of the warrior through the path of Baal, the god of war. This sphere is also ruled by Tubal Cain, the Maker of Sharp Weapons, representing the fierce character of the Qlipha, the brother of Naamah and the first alchemist.

THAGIRION: THE DISPUTER—The Illumination of the Night-side with the Light of the Black Sun. Through the communion with Sorrath, the Antichrist, the Initiate experiences the union of God and Beast and learns the idea of Godhood. The ruling demon-god of the Qlipha is Belphegor, the lord of the dead, who confronts the Initiate with ordeals of loneliness and despair.

GOLACHAB: THE BURNING ONE—The Apocalypse and the crowning of the path of the warrior. The Initiate becomes the force of destruction and rises as a phoenix from the Lake of Fire. Through harsh ordeals of Asmodeus, the fiery Lord of Lust, the Initiate learns the ways of pleasure and suffering. Asmodeus is also called Samael the Black and associated with the fierce aspect of Samael or Lucifer—the one who rules in strength.

GHA'AGSHEBLAH: THE SMITER—The Initiate becomes the Smiter and destroys the substance of Creation, which lies at the foundation of the universe. What has been created has to be destroyed. The ruling demon-god of the Qlipha is Astaroth, the foul angel of the Qliphoth, identified with the goddess Astarte/Ishtar.

DAATH—The Vision of the Abyss and the encounter with Choronzon, the Guardian of the Gate.

SATARIEL: THE CONCEALER—The opening of the Eye of Lu-
cifer and the mysteries of the Dark Feminine. In the black labyrinths of Lucifuge, the shadow brother of Lucifer, the Initiate faces tests of surrealism and absurdity and learns to find Truth in what is concealed. In the Womb of the Dark Mother the secrets of fate are revealed and the Spider Goddess arises from the Void to teach the Initiate how to shape one’s destiny.

GHAGIEL: THE HINDERER—The Throne of the Dark God. The Initiate breaks the Divine Law and prepares for entering the Throne of Lucifer. This sphere is ruled by Beelzebub, the Lord of the Flies, and Adam Belial, the Wicked Man. This Qlipha represents the masculine phallic force that provides energy for creation, or re-creation, of the universe by the force of the Initiate’s Will.

THAUMIEL: THE TWIN GOD—The Vision of the Throne of Lucifer and the Two-Faced Demon-God of the Qliphoth: Satan and Moloch, representing duality as opposed to unity. The mystery of Lucifer’s Flame is revealed and the Initiate opens the path into the Void.
The first Qlipha is called Lilith (Woman of the Night), or Nehemoth (Whisperers). In Qliphothic initiatory magic this first realm is viewed as the Gate to the Other Side, Sitra Ahra. The ruling Goddess of the Qlipha is Naamah, who holds dominion over material things. She can bestow all materials gifts on the magician, but her energy is harsh and not easy to harness. Naamah is Lilith’s demonic sister (or daughter) and they often come together as the first guides on the path of the Nightside. Her name is often translated as “Pleasant,” and according to the Hebrew lore, she “sang pleasant songs to idols.” As a goddess associated with the kingdom of the night, shadows and phantoms, she is also called “Groaning,” and the creatures over which she presides are traditionally responsible for strange and terrifying sounds in the night, awakening dark desires and leading those who hear them astray from God. Naamah is also believed to be the mother of divination and the sister of Tubal Cain. In the Zoharic Qabalah she is viewed as an angel of prostitution and one of Samael’s consorts, mentioned alongside Eisheth.
Zenunim, Agrat Bat Mahlat and Lilith herself. According to the apocryphal literature, Naamah and Lilith visited Adam when he and Eve separated for one hundred and thirty years after Cain’s murder of Abel, as Adam did not want to bring children into the world of fear and violence. Demonic offspring born from this union are called the Plagues of Mankind. But Naamah also reputedly visits ordinary men, responding to their lust, giving birth to hundreds of other dark entities, and her nature is compared to that of a succubus.

These associations are often confirmed by practitioners starting their journey into the realms of the Nightside. It is not uncommon to experience intense sexual visions and sensations while working with the Qlipha, especially during the Naamah rituals, and sexual congress with the goddess or the creatures of the realm is a recurring motif in dreams, as well. Also, you may feel the need to include the offering of your sexual fluids in this work—go ahead and follow your intuition. In meditations on the energies of this Qlipha Naamah also reveals herself as the guardian of the Gate. She appears in many forms and manifestations, but, usually, she is dressed in a luxury outfit, her hair is black, and she has pale skin. She manifests in flames—often black—or in a luxurious setting, and speaks of gateways and passages to the Nightside and how to access them. She teaches mysteries of vampirism and witchcraft, and she also instructs the Initiate in ways of achieving material wealth and fulfillment of personal desires.

Feminine energy empowers the whole work of the first Qlipha. Not accidentally, this sphere is also called “The Womb of Lilith” or “The Cave of Lilith,” and the Queen of the Night appears here to guide the Initiate through the pathways of the Qliphoth. It is the gateway to the realms of the Nightside, to all that is repressed, forgotten, lost, and buried in these layers of consciousness to which we normally have no access, as they are believed to be so dangerous and terrifying that our minds shut them out automatically. The descent into this inner darkness is the mythical descent into the underworld, where mythological and legendary travelers
encounter monsters and terrifying beasts, face ordeals of death and resurrection, and return transformed, possessing knowledge and wisdom that can only be found in these dark, forgotten realms. The symbol of this journey is the magical pentagram that points downwards—to the earth, the realm of matter, the inner darkness, the primordial force of evolution existing Within. This force is the Dragon, the Tantric concept of the Kundalini Serpent that rests in the root chakra, Muladhara, at the base of the spine. Therefore the first Qlipha also corresponds to the first chakra in the subtle body of man and the beginning of the Serpent’s ascent toward Illumination and Godhood. The downward-pointing pentagram is also the symbol of the Qlipha and the central part of the sigil that will be used in this work.

Lilith has many masks and manifestations and in the occult literature we will find a number of descriptions and forms in which she can be seen by a practitioner. Here, at the threshold of the Nightside, she usually appears as a beautiful and seductive woman, but she also comes as a dark goddess, covered in blood and ash. She has black hair and white skin. Sometimes she is seen in the form of a serpent, usually black, with red glowing eyes. In the Opening Ritual she is accompanied by Lucifer, another being of many faces, who often appears in a human form but with demonic features, such as wings and red skin. It is, however, not uncommon to see him as a proud king of the Nightside, with a scepter and a crown on his head.

While entering the Qlipha, you may have visions of the Dragon’s Eye, the eye inside the triangle or a pentagram, or the Eye in the Void. You may also experience the sensation of being in anticlockwise movement throughout the whole ritual and meditation, and sometimes all visions may even seem to flow backwards. The idea of the backwards movement is an ancient concept associated with the underworld and the dark/left side of reality. In old shamanic rites, journeys to the underworld were initiated through the backwards movement, as well. In the work of the first Qlipha you may also have visions of a vortex opening in your
temple to become a door to the Other Side, or the entrance to the Nightside may manifest as a portal through flames—pay attention to the flame of a candle and the incense smoke as these usually signal that the gate has been opened and the Nightside energies are flowing into the ritual space. Finally, you may also enter the Other Side through communion with the energies of Lilith and Lucifer that occurs in the Opening Ritual.

The energies of the first Qlipha are easy to contact and explore. The most common experience in this work is the vision of a cave. This cave is dark, often seen as located in the forest, carved in a mountain, or forming from black smoke. Sometimes it has the shape of the jaws of a beast—a dragon or a snake. It appears at the end of a path in the woods or in a desolate area with the moon shining above. The path is marked with bones and skulls. There are also animal guides and guardians of the gate—among these you may encounter black dogs, cats, leopards, bats, and owls. Sometimes the gate is shaped like a pentagram, burning with flames and surrounded by black smoke and sulfurous vapors. There are holes in the ground, dark portals, and underground temples and labyrinths. There are also dark wastelands and visions of the black scorched earth. Sometimes the entrance to the cave of Lilith leads through the mouth of a serpent or a dragon or another beast of the Nightside, or even through the mouth of the ruling goddess herself.

Another significant motif in the workings of this Qlipha is blood. There are visions of blood spilt on altars, or rivers and lakes of blood in the caves. There are seas of blood, bloody waterfalls and chalices filled with the life-substance. At the entrance of the realm, as well as in the Tunnel of Thantifaxath that connects the Qlipha with the astral sphere of Gamaliel, you may encounter vampires and vampiric creatures feeding on blood—erotic, such as succubi and incubi, or deadly—such as wraiths and bloodthirsty spectres. You may also see whole landscapes with lakes and rivers of blood, underground chambers lit by blood-red light, red mountains, doors and entrances that open only when anointed with
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blood, and so on. Another vision you are likely to experience is the presence of snakes—in many different forms and manifestations. Practitioners working with this realm encounter snakes made of fire or smoke rising in a circle around them, biting them, guiding through the landscapes of the Qlipha, transforming into other shapes and creatures, changing into twisting tunnels, guarding temples, or the practitioner himself is transformed into a snake and thus enters the Cave of Lilith.

Finally, the work of this sphere also brings visions of a sea or an ocean under the heaven full of stars. These waters are the border between the material world and the astral plane and represent the concept of the astral waters that are accessed through the Lilith Qlipha. Water is also a gateway to Gamaliel, the next realm on the Tree of Qliphoth, and visions of gates to astral worlds being hidden in water is one of the most common motifs while working with passages between the mundane and the astral realms.

The Sigil of the Qlipha

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The sigil of the Qlipha represents both the Womb of Lilith and the Horns of Lucifer, the patron gods of the path, reflecting the conjoined energies of their feminine and masculine Currents. It contains three crescent moons symbolic of the dark goddess Naamah and three flames of Lucifer ignited at the Crossroads of Hecate where all worlds and dimensions meet and intersect. The circle and the triangle inside the pentagram are symbolic of the Eye of Lucifer that watches over all Initiates ascending to his Throne in Thaumiel and the Eye of the Dragon that is successively opened through the initiatory work of particular Qliphothic realms. The sigil should be painted in red, preferably on a black background.

INVOCATION

Sit in a comfortable position and put the sigil of the Qlipha in front of you. Open and activate it with your blood by tracing its shape. It is recommended to draw the sigil with blood (or blood mixed with paint) during the ritual itself, but if you do not feel comfortable with drawing, you can draw or print out the sigil before the working and simply trace the lines as if you were actually drawing it.

While doing this, chant the mantra invoking the energies of the Qlipha to flow through your mind and adjust your psychic senses to receive the vision of the realm:

"Naamah, Lady of the Gate, open for me the doors to the Nightside,

Dark and bright, beautiful and terrifying,

Goddess of the Night, lead me through the pathways of the Dragon!"

Place the sigil on the altar or hold it in your hand, and focus all your attention on the image. See how the lines become charged and activated with your life-substance, visualize it glowing and pulsating with fiery Draconian energies. Feel the smell of sulfuric vapors in the air. See the black smoke coming out of the sigil, cloaking you in clouds of dark mist.

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Envision the image as a gate to the Nightside, piercing the veil that separates the material world with astral realms and dimensions and feel your Third Eye open and pierce the illusory barriers between the worlds.

Send the intent of the ritual through the sigil and feel the Draconian energies of the Nightside flowing through the gate, into the room and out, into the blackness of the Void. You may also have a vision of the demon-goddess of the Qlipha, but whatever happens, do not force any visions and let them come spontaneously and in a natural way.

PATHWORKING

Envision a path through the woods. It is dark and there is hardly any light apart from a pale moonlight that is filtering through bare, leafless branches of the trees high above you. The path is marked with bones that seem to have been placed there for a purpose. The atmosphere is cold and ominous, and you can hear strange groaning sounds and the screeching of owls coming from the distance.

With each step the forest fades away and you enter a field of black mist, thick-like clouds of smoke. The smell of sulfur also becomes more and more intense. Suddenly, you hear a female voice calling you and you notice a woman emerging from the mist—the Lady of the Gate. She is wearing a long black dress, richly ornamented but tattered. Her hair is black and windy. She has glowing yellow eyes and sharp talons of a bird of prey. On her forehead there are three crescent moons. Greet her and ask her to guide you through her realm. Then continue the visualization.

As you speak to the Lady of the Gate, she raises her arms and sends the smoke in your direction as a vortex of black energy that turns into a huge flaming pentagram in front of you—the portal to the Other Side. It burns fiercely with bright red and orange flames. When you enter the portal, you find yourself in a network of tunnels, underground passages, stairways, and labyrinths. They are lit by a warm torchlight that is also pointing the way.
Finally, you reach a huge cave in the heart of this realm. Its walls look like made of solid rock but they are moving and pulsating as if you were inside a living organism. The burning pentagram is now on the floor, and the flames form into the shape of the goddess. Here, at the threshold of the Nightside, she manifests as the Dark Initiatrix, the Queen of Sitra Ahra. She is partially naked but cloaked in darkness and flame. Her face is solemn and beautiful. And she is huge, not resembling the height of a human being. There are hundreds of snakes on the ground, hissing and writhing, coiling around her naked body. And she has the forked tongue of a serpent, as well. Her eyes are reptilian, and strands of her hair wind and twist like snakes around her head.

She leans over and lays a kiss on your forehead, penetrating your Third Eye with her serpent tongue. This feels intimate and comforting, but at the same time you can feel your Third Eye bursting with energy, transforming your senses and perceptions. For a moment everything becomes black and then your inner eyes open and you gaze straight into the Void. You can see particles and patterns of energy changing, shifting and moving, taking shapes on the black canvass of the Void—infinit universe filled with Nothing and All. These shapes may take forms of visions, entities, or landscapes. Open your mind for whatever happens and let the experience flow freely. When the vision fades away, return to your mundane consciousness and close the working or continue with the dream practice.

**Dream Work**

It is recommended to perform this working before falling asleep. You can do it after the invocation and pathworking, or separately, as a ritual in its own right. Lie down on the bed and bring the image of the sigil into your mind once again. Do not focus on a physical image. Instead, try to visualize it with your eyes closed, in your inner mind, burning and pulsating with the Draconian energies of the Nightside. At the same time you may chant the same mantra as in the invocation or you
may use spontaneous words of calling.

As you chant, visualize the sigil growing and changing into a huge portal above you or in front of you—whatever works for you better. Inside this portal there is thick, living blackness. It forms into limbs and arms, tendrils and tentacles, coiling around you to grab and pull you through the portal. Let it happen. Envision at the same time that you are entering a cave-like labyrinth, lit by red and orange light, with sharp rocks rising from the floor and the ceiling like teeth of a beast. When you build this image in your mind, call Lilith, the Queen of the Night-side, to guide you through this dark realm to the gate of dreams.

Keep your attention focused on the wish to continue this vision while dreaming. If you wake up at night and can get back to sleep, focus again on the sigil and try to keep this vision in your mind while falling back asleep. Write down your dreams when you wake up, regardless if they were magical or mundane, and possibly meditate on them for a moment, trying to determine if they are somehow related to the energies of the Qlipha. Even if they do not seem related at first, keep records of your dream visions as their meaning might be revealed later. Also, keeping a dream diary is usually helpful in developing dreaming skills in general.
E.A. KOETTING: Your work in the Klippothic field is incredible, and quite original, but I have to ask why you, being a highly accomplished black magician, continue to seek out value in the system of kabballa? The Abrahamic religions are responsible for not only endless human suffering, but also for the oppression of magickal teachings and the stifling of "infidelic" thought. So, what makes the magick of this slave-religion so unique considering its origins?

ASENATH MASON: The Qabalah based on the Tree of Qliphoth has little to do with the traditional Qabalah which does not work with these forces at all and views them as contradictory to salvation of man. The Qliphoth belong to the Left Hand Path and in this view they are seen as a path of transgression, offering a possibility of self-salvation, or self-deification. For many practitioners it is the very idea of being able to reverse, transgress, and undo the religious programming and brain-washing that they've been subjected to throughout their lifetime that makes this path so potent. Others work with it as a way to get to the very source of magical currents powering up all spiritual progress of the human race. Ancient gods and spirits that were demonized by the Abrahamic reli-
regions can be accessed through the Dark Tree in their primal forms, undistorted by any preconceptions. For still others the Tree is simply a map of ascension like any other ritual system that leads to initiation and growth. And for most practitioners it is all that together, forming an evocative magical system that offers powerful tools of personal evolution.

EA: The Klippothic spheres are said to be the imbalanced aspects of the Sephirah, but it seems that you have uncovered much more about the Klippah. How would you define these adverse spheres?

AM: That's only one of many theories. I actually explain some of them in the book itself, the rest is left for the reader to study on their own. Qabalah is a huge subject and there is not one single definition of what the Tree of Sephiroth/Qliphoth is and how it can be used as a map of initiation. The Qliphoth can be seen as "husks" that were left after God's failed attempt at creation, containing demons and evil spirits. Another idea is that they are shadows or "reflections" of the Sephiroth in the Void. There is also a theory that each Qlipha is a negative side of the corresponding Sephira, or its antithesis. We might also say that while the Sephiroth are emanations of God, the Qliphoth form the body of the Adversary – Satan, Lucifer, Samael, etc. - this also depends on an interpretation. The Sephiroth can be seen as "heaven," the Qliphoth as "hell." There are many possibilities here because each practitioner forms their own definition while working with these forces. It's a very individual path and it should also be approached as such.

EA: Since the Klippah are thought of as imbalanced or adverse spheres, is there a danger of the magician becoming imbalanced or suffering adverse effects from working with these powers?

AM: I wouldn't call it "danger." We face situations that put us out of balance also in our daily lives and we constantly learn how to deal with them. That's a part of life. The same is with magic. Unexpected and sometimes unpleasant effects following magical work are a natural part
of the initiatory process – they appear when we undergo transformation triggered by the forces we have summoned and disappear when this transformation is completed. At first this may seem confusing, or even frightening, but that's only because many practitioners simply don't understand the mechanism behind their spiritual process – hence the bad reputation of the Qliphoth. The best way to deal with such situations is to approach them as lessons on the path, not as "dangers."

EA: Are the visions of the Klippothic kingdoms merely symbolic imaginings, or do you see them as being real places in the astral realm?

AM: I would say it's both. Many magicians see the Qliphoth (and
Sephiroth) as literal realms to which you can travel in your astral body. Others see them as metaphors representing certain spiritual concepts or psychological states of mind. In my experience all these theories are true. They are real places that can be accessed through the astral plane because they exist there as thought-forms created by magicians who work with them, like any other egregore. And they are also symbolic because they only stand for certain ideas, while their perception and realization of these ideas depends on an individual practitioner.

EA: Many of the spirits that I have been working with are becoming more active in our work lately, and are very interested in pushing human evolution in a specific direction. Do you notice the same thing with the Evil Chiefs, or do you see them as being somewhat disconnected or concerned with human affairs?

AM: I completely agree. Deities and spirits that have been dormant for ages are reemerging now and manifesting their gnosis through receptive individuals — magicians, writers, artists, musicians, and so on. This is truly an age of reawakening and a great opportunity for us to take advantage of these forces and use them for our personal growth. This is also how they are approached in my Qliphothic Meditations — as initiatory forces that can be used as guides and allies on the path of self-initiation.
H ave you enjoyed this brief plunge into the darkest mysteries of the Nightside? Would you like a deeper, longer pathworking to experience the rich personalities and potent energies of these mysterious spirits? If so, you can study the entire unabridged version of Asenath Mason’s *Qliphothic Meditations*. It spans 196 pages, and provides over 20 sigils and full-scale illustrations that will open gateways in your psyche straight to the spirit realms, for a full immersion into their unique currents. As authors and magicians ourselves, we at Become A Living God know that it can be extremely difficult to find high quality knowledge on the topic of the Qliphoth and Left Hand Path in general. We support Asenath and her *Qliphothic Meditations* one hundred percent. We have personally tried her magick invocations, pathworkings, and dream work, in order to confirm how they affected our own realities. We guarantee the authenticity of her magickal writing, and welcome you to study her material at: BecomeALivingGod.com/QliphothicMeditations