

Luciferian Sorcery and Set-Typhon

By Michael W. Ford

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Suti (Set) and the Devil-forms of ancient Egypt

"I am the Crocodile-god (Sebak) who dwelleth amid his terrors. I am the Crocodile-god and I seize (my prey) like a ravening beast" – "Transformation into the Crocodile-god" from "The Egyptian Book of the Dead"

Set is considered in the developing Luciferian Gnosis as the Adversary, an early form of the Adversary. The crocodile god Sebak in the Egyptian Book of the Dead draws some aspects similar in nature to Set, such as the forms he would take. Seemingly, it is considered by the initiatory focus into the symbol and traits of Set, "Verily the Greatest of the Gods" embodied many different aspects and forms in Egyptian mythology. Seker seems to also be a God associated with the early manifestation of Set, in the Tuat, one of the tunnels which were under the control of Seker were guarded by a serpent with four legs, scorpions, vipers and other winged demons.

The Arabic word TAWFAN according to E.A. Wallis Budge may hold a connection to the name TYPHON, considering the Arabic means "Storm". Apep was known universally as the serpent-devil which held power over storms, darkness and night. Set made his forms in darkness as well, yet as Sutekh his "Adversarial" nature was that he existed both in the Tuat or underworld in the seeming form of Apep (once he mastered this chaotic aspect) and Man-God on earth. At Kom Ombo as well as other places Set was called Nubti and Sutekh, although later identified with the god Baal, whom the Hyskos held as their highest god.

Set is called a mighty warrior who had his kingdom in the North, specifically in the Northern Sky where he dwelled in a star of the constellation of Khepesh or the "thigh". As Typhon has long been associated with Set the common traits of his nature are clear.

Consider the nature of "Typho" as the greeks called him, his nature was of the beast and he corrupted the natural order, the course of nature. Set was of this nature as well, an Anti-Nature in that his spirit was against the natural laws and went forth upon its own course. In the Luciferian Path, the common element of practice is to

forge with your own identification of mythology, your own path against others. That is, by antinomian practice from a spiritual foundation, the Adept becomes "like" Set or Ahriman, not in any Western "evil" definition, rather in the spiritual sense.

The names of the Adversary in ancient Egypt (as Set and Apophis) were many, a few examples are:

Nak, Sabau, Apophis, Suti, Baba, Smy, Hemhemti, Pakerbeth, Saatet-ta, Qerneru, Tutu, Nesht, Hau-hra, Iubani, Amam, Sebaent-Seba, Khak-ab, Khan-ru,Uai Sau, Beteshu, Kharubu the Four Times Wicked

The Smaiu and Mesu Betschet were the "Children of Rebellion", those who were shape shifters and cult members who venerated the Serpent as their God. As it was written in Genesis the serpent was "subtle than any beast" and refers to the cunning and mindful approach it had towards anything done.

The material associated with Set-Typhon is iron, called often "the bone of Typho". It was by this strength in which Set held dominion over all at some point in time, his forms many and his will and hunger to exist was greater than the efforts of his enemies to destroy him. Set is called the personification of the dark waters and the desert, his two-fold essence of being is central to his role as the tester and sorcerous initiator.

All predators of the spirit who devoured the dead were reposed in the darkened pits of the Tuat. Aapep, Apep or Apophis was the Demon Serpent of chaos who devoured many, battled often by Set, later Apep was conquered and mastered by Set, soon Apep merged into Set. Just as the most common form of Apep was a crocodile, this was also a form that Sutekh or Set took as well. Suti (Set) was also often a God of Death, devouring spirits or befriending them as well. Predatory Spiritualism had its roots in the world in Ancient Egypt, from what the Gods practice shall some Adepts practice as well.

In the Tuat, a demon-serpent called "Sati-temui" who was seventy cubits long and was said to grow strong from devouring the souls of the dead who were there. There is also a mention of a serpent called "Akriu" who was also an enemy of RA as well. There was a place of fire in the Tuat as well, where there was a Lord in the form of a giant serpent who held the power of the Evil Eye. This serpent would seduce his prey and then devour their spirits. Know that the forms of Set are many, the God of Darkness and War is also a creative god of progression and shape shifting. He survives by transformation.

The path of sorcerous arte known as Luciferian Witchcraft, is perhaps

becoming a clearer subject under the Sethian concept of the Adversary as a dual and necessary force. Just as Chaos Magick is a development of primal sorcery, without limitations, the Luciferian Path is a further and refined development of primal sorcery with a defined path towards the Sethian becoming, and the ongoing process of self-transformation.

"Luciferian Witchcraft" presents a gateway to gnosis of what our culture has called Satan, specifically reaching into the roots of the adversary to discover the various cultural traits of the Luciferian spirit. Ahriman is a primary source of this fountain of gnosis, however Set or Sutekh as the God of Darkness is equally as fascinating if one may find a semblance of interest there.

Consider the ideals of the Luciferian path. In Luciferian Witchcraft, by Michael W. Ford, the very foundation of the adversary is presented as a multicultural force, thus existing within the universe and not a creation of mankind. While man had created anthropomorphic attributes, this spirit if you will pre-existed human consciousness. To practice Luciferian Witchcraft and Sorcery, one essentially prepares the mind and body to be a vessel for this force, not joining in union with it, rather encircling the essence of the Adversary and allowing the self to shape Chaos into self-willed Order within the self. This, by definition alone is Chaos Magick. What transfers the title is a result of what transformed the Gnosis itself, the intent of the work.

Be cautious in the terms of Chaos Magick, you are not simply paradigm shifting, rather utilizing chaotic forces to utilize temporary Order in the self to grow stronger and progress as an Adept. Chaos Magick in the terms of which I refer to are tools of various forms of ritual belief to construct your own initiatory focus. The foundation is the consistent aspect of Chaos Sorcery in the Luciferian Path.

The Witches' Sabbat itself is composed of two aspects, the Celestial or Empyrean (the highest aspect of Light, Luciferian Fire and divinity) and the Infernal (the lower aspects, the daemonic). What the Witches' Sabbat is the spiritual transference from the waking flesh (everyday life) to the astral/dream rite (the gathering of witches and sorcerer in the arena of the dream). The Sabbat has been explored since before the middle ages, in the form of the infernal, daemonic and often demoting in the lens of Christianity. It was Austin Osman Spare, in his one room apartment in London, awakened to the gathering of spirits, fornicating and procreating the inherent wish of each sorcerer. Spare considered the Sabbat most healthy, and noted an increase in mental and physical health and vigor. Spare around this time, in the early 1950's, drew numerous illustrations of the Sabbat in various forms, including many infernal aspects of his early

career. Kenneth Grant later illustrated much of Spare's Luciferian Gnosis in his legendary work, "Images and Oracles of Austin Osman Spare".

The Sabbat of the Witches is a dreaming aspect of the imagination, of strengthening the self into the arcana of the Cunning Fire, or Black Flame. The Lore of Cain as the Lord of Horsemen is the earthen bound spirit who kindles the very flame of self, the illumination of Iblis/Shaitan. He or she is a vessel reflecting its unique touch, different from all others, as well as each other who make walk a similar path. It is within the nature of the Ourobouros bound mirror that we emerge into the dream of spirit flight, when the Sun is the Black Essence of creation, that all images are cast in the light of Opposition. Cain is the embodiment of the strength and wisdom of the Watchers, the very possibility of divine consciousness awakened in man and woman.

The entry of the Luciferian practice is symbolized in Luciferian Witchcraft's "AZOTHOS". In this work, I used the method of poem and prose to write a cipher of ensorcelling the self, or spiritual awareness through a Luciferian and Sethian mirror. In this work, my position was to clearly draw the connection and becoming process of self-initiation through the lore of the Watchers, the Nephilim, the Black Eagle and the essence of the Adversary. The combination of Art and text invoke the very spirit of Shaitan and Lilith to those who may embrace it. Azothos reaches into the current of magick to manifest itself in the initiate who may be of this essence, born by the spark of Djinn fire to witch blood. This is a Luciferian process of Self-Liberation which invites a deeper understanding of Daemon and Angel, their union outside of a Christian standpoint. It is the otherness which individuals may seek to inspire, bringing one closer to the Lord of Storms and Chaos, SET to a spirit of Order in the self. When writing of angels, a point of the `angelick familiar', "Luciferian angel" or Holy Guardian Angel may be observed, higher aspects of our consciousness, while `demonic familiar is the lower, bestial aspects of our consciousness, atavisms, the shadow itself. Here is the essence of Ahriman as the bringer of shadow, from which we encircle both the higher with the lower. References to the infernal and demonic within Luciferian Witchcraft are aimed as that same process of self-liberation, initiating change and progress of the self from a magical perspective.

The Sabbat itself stands between normal dreaming and waking, it is a mystical process undermined by determination to change and progress. In a symbolized working, the dreamer experiences the Sabbat be it in the Celestial (Luciferian gathering, communion with the Watchers) and Infernal (Daemonic gathering, fornication and shades of the dead) to usher forth a strong process of self-initiation,

that the imagination is illuminated and able to stand alone. In an observation process, the imagination is able by means of Will, to create and sustain its own individual independent being of self.

As a Sethian perspective, the Luciferian Witchcraft is not in my opinion effective as a RHP tool, but only essentially useful through a LHP perspective. The Sorcerous Path itself is one of selfdevelopment, exploring both ones shadow and light aspects, utilizing them to ones benefit and ultimately focusing these tools as a means of becoming. As one enters the Luciferian Circle, the self is encircled in the arcana of I, which Austin Osman Spare defined as the center of being and the infinite possibility therein. All of the Daemons and Angels of the self as familiars or guides are all an expression of owns being. Before one becomes cloudy in the waters of Wicca, the pure source must be revealed.

To better explain the Luciferian Path in the terms of which is offered in "Luciferian Witchcraft", "Liber HVHI" and "'Book of the Witch Moon", an assessment of the basic tools, God forms and models of belief are given here:

Apep

The serpent-demon of chaos and the abyssic waters of the Tuat. Apep is the early embodiment of the Sumerian Tiamat or the Sevenheaded dragon of the apocalypse. In early Persian manifestation, Ahriman and the ArchDaevas. In Egyptian lore, Apep is by cipher and study nothing more than Set revealed, his primal draconian aspect of self. Apep embodies the very essence of Set and may even be considered associated with his shadow or demonic form. In the Tenth and Eleventh Sections of the Tuat "Set-heh " is shown as being to the left of the Gods in a fiery place, Horus standing in front of Setheh in the form of a serpent.

Anubis

The Lord of Jackals and Opener of the Way, Anubis is Hermes, the Gateway unto Death. Anubis is a tester, one who would way the heart of he or she that sought to emerge or dive unto the Celestial or Infernal realms. Anubis is also a Mortuary God, residing over embalming and funeral preparations. Within Luciferian Sorcery, one undertakes the mask of Anubis to become like Anubis, some may seek the shades of the dead or further necromantic experiments depending on the predilections of the sorcerer.

The Alphabet of Desire

Considered a formulaic point of congress with the `other' or 'otherness', the Alphabet of Desire is an unspeakable grammar which

communicates with Azoth or the subconscious. Azoth is the beginning and the end, that which encompasses the in-between. As a Sethian or Luciferian, may incorporate the Alphabet of Desire as a tool of self-determination, or Will to achieve ones goals. The Alphabet of Desire may be a useful tool of exploration to advance ones knowledge in the learning of herbs and their uses, astral projection, learning martial arts, understanding tarot correspondences, whatever it may be. The Luciferian grimoires such as LIBER HVHI, Luciferian Witchcraft and Book of the Witch Moon incorporate the Alphabet of Desire as the means of communication with the sorcerers' familiar, the 'Holy Guardian Angel' and 'Evil Genius' of the Cabbala. The 22 letters/paths of the Qlippoth are presented in Liber HVHI and interestingly enough, as one moves through the workings and rituals described in "Luciferian Witchcraft", "Liber HVHI" and "Book of the Witch Moon", there becomes little difference in the HGA and Evil Genius, shadow and light become encircled and the self grows as One balanced point within the circle of arte. The alphabet of desire, as Austin Spare called it, represents the complete arcane of sorcery from which the Black Adept may make his desires flesh in spirit and in flesh. The methodology of the Qlippoth is also within this gnosis. The Order of Phosphorus instructs a basic teaching of the creation of the Alphabet of Desire based on the 22 Tunnels of the Qlippoth as defined in LIBER HVHI.

The 8-Pointed Luciferian Star - ALGOL

The 8 pointed sigil holds several symbols of interest, as one definition may be reflected into another. Called the Chaos Star/Sigil, this eight pointed symbol represents the void and non-being concerning matter in the universe. Chaos is the most beneficial force, from it the Black Adept weaves temporary Order within the Self. In Sabbat Rites, it is the Ritual of transferring the consciousness unto the self. This is reminiscent of the Italian Witches Covens that took to the Spirit Hunt on the dreaming plane as well. The Luciferian essence of attending the conclave is the meeting place of the Three (consider Hecate/Lilith the Guardians of the Crossroads), it is the Seven Rayed Star which initiates and the Eight Ray which comes the initiator of Magick, Set himself. Nick Hall points out in "Chaos & Sorcery" that the Eight Rayed Star appeared in Mesopotamia around 3,000 B.C. as a symbol to represent Dingir (God), Heaven (AN) and Star. This may be viewed in a Luciferian context as Dingir representing the infinite possibility of being, the Fire stole from Heaven, and the union of the Celestial Going Forth into the Aethyr of angelick being, the higher intellect or essence associated with the Neter Set. Within "Luciferian Witchcraft", ALGOL is represented by the Five Elements of Ahriman, as first described by the ancient Manichaeian Cult, which was inspired by Zoroastrianism but called Heretics. These elements of the Prince of Darkness combined the bestial and earthly aspects, from which Ahriman masters all within

his circle.

The Holy Guardian Angel/The Evil Genius/Congressus cum Daemone

There has been much in the way of misunderstanding within Magick as to what the Holy Guardian Angel actually is. Some have described it as an exteriorized force which guides each person, others a force of the subconscious. I am partial by experience and direction that this is a force of the subconscious, the Greater Familiar is a result of Atavistic workings (which include the Bornless One Ritual) from which the Luciferian Sorcerer calls both the Evil Genius (the demonic atavistic nature of self) in unity with the Holy Guardian Angel, the Emyrean Angelic force, blended with the Demonic Aspect grants a higher articulation of the spirit force, which is still very much a part of us. The attendant spirit, as Familiar may be considered an Angelick/Luciferian illuminated self. This is of course, not a separate entity but the projected and developed imagination of the Sorcerer, from which he or she may visualize a force created from shadow and darkness, blending with the higher articulations of a Luciferian Spirit of Flame (Iblis) or Light, thus creating and bringing forth the HGA or Angelick Familiar. There is no mystical guideline for this force, it is very much a part of your being, illuminated and empowered by your own desires.

Fetishes (lesser and greater)

A Fetish is simply a storehouse of power. It represents the sorcerer in some way, particularly an aspect of his or her personality. For instance, a Vampyric Famulus would be a human skull (the Knights Templar were said to worship Baphomet in the form of a human skull) which holds a consecrated sigil representing the vampyric aspects of self; along with the grave soil of a graveyard in which the sorcerer has rested in and meditated upon death. Fetishes are considered a powerful tool in witchcraft and primal sorcery, as they are gateways of consciousness and a growing extension of the sorcerer. In making a fetish, consider the elements which would suit the desired purpose of the elemental. You are creating the famulus, from aspects of the self aided with the manes of the dead, Willed into a form which exists through the fetish or storehouse, but ultimately is a repose of the sorcerer's consciousness. A "vampyre" within the context written of here is a word denoting the essence of the myths of old, essentially a "Predatory spirituality" which the Black Adept slowly transforms into upon the path.

Cain

Known also as CHIVA, or Chioa, the Beast – offspring of Samael and Lilith. Tubal-Qayin is the Lord of the Horsemen, the Luciferian Patron of the path, the initiator. Cain in some areas of the Luciferian Witchcraft gnosis is an earth form of Set, the form imposed in flesh

and greenery, the desert and the caverns of the earth. Cain may be viewed as a symbolic form of awakening, and much of the Luciferian Witchcraft gnosis is based upon the self-initiatory association with Cain. Cain is also considered the Offspring of Asmodeus/Samael and Lilith, a child of infernal union. The lore of the Sorcerous Blacksmith is explained in depth in "Luciferian Witchcraft", "Liber HVHI" and "Book of the Witch Moon".

Leviathan

Considered primarily "male" and often "female", Leviathan encompasses the ancient flesh of Mummu Tiamat, the primal Goddess. Leviathan is the unity of sexualities, from which all emerges from this Dragon of the Depths. Leviathan or the Ouraborus is considered the encircler of ones path, or Will. It surrounds and brings in all exteriors as designed by the sorcerer's Desire, Will and Belief. Leviathan as featured in YATUK DINOIH is the dragon which brings the union of Lilith and Samael within the magician, that the path is brought forth.

Shaitan/Lucifer

Lucifer is the Bringer of Light, the Fallen Angel who prides knowledge and Wisdom above blind faith and servitude. Lucifer was the Seraph who with a flaming sword and beautiful visage guarded the Throne of God in the Heavens. It was because of stasis that Lucifer sought to rebel, to initiate becoming in the exploration of his shadow self. The Angel then became as Daemon also, holding both quality of darkness and light. Lucifer fell unto earth and sought the very knowledge of Earth, and within it the powers that such the darkness would bring. Iblis, a title of Shaitan is described in ancient texts as a Spirit of Fire, one whose eternal flame would bow before no one, not even a God force. Iblis/Shaitan understood he was unique and powerful within his being, and that by separating himself from the natural order, would become as a God. "Azothoz" presents a cipher in poem on the nature of the Adversary and becoming.

Lilith-Az-Babalon- Hecate

The Daemonic Feminine is the fountain of the Witch Cult, in it's dreaming and waking aspect. While Wicca has taken a more sterile approach to the Goddess, a Luciferian Sorcerer acknowledges the beauty of the Daemonic Goddess as a well of power and selfdeification.

Through Babalon we drink the blood of saints and emerge as God itself. Lilith is the Succubus Witch Queen of the Sabbat, whom is the very mother of us all. Any within the veil of darkness are from her, we fornicate with her continually in the fruitful imagination of creation. The above four names are but a glimpse at her face, for she wears many masks in accordance with her role. All individuals must invoke Babalon Lilith within, regardless of gender.

She is reached in the City of Chorazin, from which you seek the Skull Cup of Blood, drinking deep from the Immortal Well of her Vampyric Essence. Part of the work of Coven Nachttoter (a small group of which the present author is a part of) is to explore and restore the work of John Whiteside Parsons, including the work of Belarion Armiluss Al Dajjal Antichrist, a title of attainment. The essence of Witchcraft in its rightful Left Hand Path perspective is the illumination and understanding of the Daemonic Feminine, which is revealed to each sorcerer who treads this path of darkness. One symbol of Coven Nachttoter is the Sigil of Hecate, which is a mirror into the Gates of the Dead, the abode of the Goddess of Witches.

THE SETHIANIC FRAGMENTS OF LUCIFERIAN WITCHCRAFT

These God forms are powerful for the sorcerer who summons them, discovers the atavistic aspects which relate to them, and becomes like them. One would seek to create such energy forms that may be closely connected with the psyche, therefore initiating a further speed of ones becoming through manifesting the qualities and traits of the God forms therein. Atavisms are also used in such a way; while often one may use Atavistic Resurgence as a form of summon many of the God forms listed above.

Some of the Luciferian Witchcraft or High Sorcery gnosis is developed from Charles Pace, known in early Wiccan circles as Hamar'at. Pace, who was born in 1920 was an early associate of Gerald Gardner, knowing him from some of the Egyptian Hermetic Occult circles they associated in. Pace was known in the 1960's as a Priest of Set and Anubis, and later became a high priest of Gerald Gardner's Coven in South London. Charles created two known manuscripts of his lectures and teachings, which were based on his own Sethanic Cult of Masks. Pace was presenting a Luciferian aspect of Wicca which would provide an actual initiatory ground, rather than a dogmatic and unchallenging religious doctrine.

"NECROMINION" and "THE BOOK OF TAHUTI" were two manuscripts which survived Pace, authored in the late 1960's and early 70's. 'Necrominion' was based around the Sethanic Cult of Masks, an ornate Sexual Magick rite known as "ANKH-KA", the Five Fold Kiss and material on the Hermetic Tarot which lists different attributes than Aleister Crowley's own coherent Thoth deck.

` The Book of Tahuti' was dedicated to ` Austin Ozman Spare' is based upon the Hermetic Tarot, many of the plates are beautiful and impressionistic. Included in the manuscript was Hamar'at's Triple Hermetic Circle, which was incorporated in Coven Nachttoter and my

own magickal work. It presents ANKH KA DJED meaning a triple form and self-invigoration, presenting a similar result as what the Bornless Ritual does. The Circle is reproduced with new attributions based on my own work in LUCIFERIAN WITCHCRAFT.

Charles Pace was a Mortician from Scotland, he was even a consultant for when Jimmy Page redecorated Boleskine House, painting many murals around the home. Pace was also in trouble with the Wiccans and the British Press in the 1970's for various reasons. Anton Szandor LaVey was said to have been a correspondent with Pace as well around 1974.

Upon receiving reproductions of the images of Pace, my own work seemed to have opened in a new way, new aspects were to be found in this forgotten character. Upon receiving these images and text, a meeting was called and we discussed the work at hand and how we would go on to develop it. It is a clear and direct line into the Luciferian Gnosis, as well as the Sethian aspects of self-evolution.

The Luciferian Essence itself is intertwined with the work of the Sethian. It is a tool of self-deification and advancement, with a more firm and serious approach than some Chaos Magick aspects. The Luciferian Path is one of Luciferian Self-Deification, from which Set emerges behind as the Bearer of the Black Flame. It is time to usher forth a challenging, a potent new form of Witchcraft, a return to Primal Sorcery with the highest aspects of the Sethian, Ahrimanic or Luciferian spirit.

This article was originally published in a Setian publication as "Sabbatic Sorcery and Set" and has since been advanced accordingly and fully updated.

Suggested Reading:

Luciferian Witchcraft by Michael Ford ISBN 1411626389

Liber HVHI by Michael Ford ISBN 1411660862

Michael W. Ford is the author of Luciferian Witchcraft, Book of the Witch Moon and Liber HVHI: Magick of the Adversary as well as an active musician. Mr. Ford is also Magister of the Order of Phosphorus and The Black Order of the Dragon.