

The Hidden Stone

DEVOTION, LUCIFER AND THE HIGH SABBAT

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(for the Two Brothers)

CURSORY EXAMINATION OF Continental and American witchcraft trial records shows the repeated use of the names Satan and Lucifer, used both by inquisitor and accused alike. In-depth study reveals their essential conflation, an admixture of identities that continues to the present day within modern occult writings. While erroneous in essence (given their very different origins and characters), both Satan and Lucifer have also served as the Man-in-Black of the Sabbat, the presiding Master of the Grand Rite of the Witches. More so Lucifer, who was adopted by European witches as far flung as from Italy to Scotland beginning in the 13th century.¹

The magical function and office of Lucifer in early witchcraft groups and individuals was dual, in the sense that he was both Light-Bringer or Illuminator who bore the Torch of Wisdom upon his brow, and also, the Black Man, or Devil who led the sabbats of the covine. This function ob-

¹ Charles G. Leland, *Aradia, or The Gospel of the Witches. A New Translation* trans. Mario and Dina Pazzaglini. Phoenix Publishing, Blaine, Washington, 1998. Lawrence Normand and Gareth Roberts. *Witchcraft in Early Modern Scotland*. University of Exeter Press. Exeter, UK. 2000.

tains today within some occult groups one could rightly call 'Luciferian' in nature and worship.

One witchcraft sodality operant in modern times is the Cultus Sabbati, which originated from several lineal streams hailing from Wales and Essex. The primary patterning of belief and ritual practice within this group is the Witches' Sabbat. Within the Cultus exist specific cells or magical groups unavowedly Luciferian in nature, and although many of these historical Luciferic strands of lore and practice in the Cultus remain of inner provenance, and are thereby hidden, some are visible in the public eye and demonstrate the Illuminist metaphysic of the Cult. Of these, perhaps the most succinct and well known is a ritual rubric by Andrew D. Chumbley, 'A Lover's Call to the Angel of Witchblood,' subtitled, 'A Transvocation of Az'Ra-Lumial.' While there exist various recensions of this ritual practice, each completed at different points in time, the one which is appended to this article is the most complete version, first published in Michael Howard's *The Book of Fallen Angels*.²

The purpose of this paper is to present to the public an extended commentary on this very specialized practice in the hopes that its Luciferian anatomy may be clearly elucidated, and that the true function of the rite is explained, dissipating some of the gross and fatuous misunderstandings that have accrued around it in the intervening years since it first saw publication.

The ritual itself was composed by Andrew Chumbley in the summer of 2003 for dissemination to the general public. It is a specialized recension of the ritual praxis known as 'Hallowing the Kingdom of Qayin': a circle-casting rite of which Chumbley wrote:

*In essence the Circle is the all-encompassing Sphere of Magical Power cast outward from the inmost point of one's Being to form a numinous horizon—an orb of æthyric light—about one's physical, mental and spiritual body. Its intent is to purify, to protect, to consecrate one's immediate sphere of existence—to literally 'hallow the kingdom' of the Seeker: the Magically Self-existent One.*³

The 'Hallowing' praxis originates in Chumbley's *The Dragon Book of Essex*, and constellates the powers of the Dragon or Elder Serpent about the

2 Michael Howard, *The Book of Fallen Angels* (Capall Bann, 2003).

3 Chumbley, *The Dragon Book of Essex* (San Francisco: Xoanon 2014), 804.

practitioner in the form of Qayin (Cain), considered within the lore of the Cultus as the first sorcerer and an ancestor of witches.⁴ Once transformed into the 'Transvocation' however, the Hallowing rite takes on several other functions, of which the following commentary shall serve to clarify, especially in regards to the Luciferian nature of the entity Az'Ra-Lumial.

The rite is divided into four parts. The first of these is the Petition of the power to be summoned, namely Az'Ra-Lumial. Who is this entity? The answer is given through the process of exacting the rite itself, a progressive unveiling of identity through gradual illumination.

The practitioner first offers himself to the ritual, and to its present moment of exaction. As in all Draconian rites and practices, it is the practitioner who must stand in the various Circles of Art and embody the spirit of Cain, the First Initiator. This is hinted at by the calling upon the Lightning Bolt, the Flaming Torch and the Serpent's Fire in the first paragraph of the rite. These three are the attributes or powers that reside in the Tridentate Staff of Azha-Cain, the initiating aspect of Cain, patron of witches. It is they who bring strength, force and wisdom to the ritual, and they emanate from within the Initiated Body of the practitioner.

This is one of the deeper mysteries of the Draconist Temple within Cultus Sabbati, that Cain must be enfleshed within the Circle, and within each Initiate who speaks his 'liturgy': the Rites of the Serpent's Brood.

In the second paragraph of the rite, the identity of Az'Ra-Lumial is first defined. He is the literal 'Angelick Soul of the Master Cain.' Lumial is the bringer of the Light of Gnosis, and the Solely Manifest One of the Elder Gods within the Cosmogony and Theurgy of the Cult. As such he is an hypostasis of Lucifer, also of angelic derivation. This 'Angelick Soul' informs and imbibes the Crooked Path in its entirety, from solitary to Draconick manifestations. The practitioner calls him thus, and opens his heart to him as a 'vessel'. This is a direct reference to the ritualized manner through which the Draconic rites are performed: via the instruments of the Marriage and Phoenix vessels, both enlivened by the spirit of Azha-Cain, amongst others. In this rite, one opens one's heart to the Angel of Light.

The Vessel has long been a votive and sacramental tool of witch and sorcerer, especially within the Sabbatic Cultus. In the work of the Dragon-rites, two primary vessels are utilized. The first, called the Marriage Vessel, serves as the repository of *numina* for the inception Rite of Ka, in which

4 Daniel Schulke, 'Cainite Gnosis and the Sabbatic Tradition', *The Cauldron* 143, 2012.

the practitioner unites himself with the Stellar Dragon Azhdeha for an entire dark moon cycle prior to Winter Solstice. In this act he enfleshes the Draconic power as Cain Azha-Ka, who embodies the ever-living spirit of Azra'Lumial. The second, called the Phoenix Vessel, serves as a spectral link to the form of Azha-Cain in his guise of the Peacock Angel, who in turn is a hypostate of Azra'Lumial during the Rite of Ra, undertaken at Summer Solstice. These twin vessels are thus physical foci for both stellar and chthonic manifestations of Luciferian Gnosis.

In the next phase of the Transvocation, the practitioner places his step in the Void Place of Spirit, or the 'Empty Circle of the Royal Arte.' This is an arcanum belonging to the inner orders of Cultus Sabbati. The Empty Circle is a reference to the Third Circle Arena of the *Auræon*, a late work by Chumley dealing with the higher metaphysics of Sabbatic Craft.

In the gnostic cosmology of the Sabbatic Tradition there is the Void and the Elder Gods, eleven in number, who exist within and beyond it. These gods were the gods immanent before the creation of mortal man and mortal gods. As such they are, and remain, unmanifest; they are those 'beyond' the reckoning and sensoria of the Race of Abel; the profane flesh of clay. Az'Ra-Lumial is thus directly stated to be the 'Solely Manifest of the Eleven Elder Gods,' whose rebellion sundered Being from Non-Being.

This state is prefigured as the 'Void Place of Spirit', and the Empty Circle. It is the space wherein the solely manifest of the Elder Gods, Lumial, may ingress into the psychical and physical realm: the Circle of Witchblood. In this capacity Lumial bears forth the Spirit of the Void into conjured space, as well as sunders it so that manifestation of the Luciferian Gnosis can occur. These powers of Creation and Destruction which attend upon Lumial are clear trade marks of Lucifer throughout the ages. That they have been misunderstood and degraded as the dualistic modalities of 'good' and 'evil' reveals the blinds the Spirit of Light has cast upon the minds of the profane.

Here Lumial is called XON, the Black Light of the Void who engenders the retinues of Witchblood, the Children of Cain and the Faithful Gods of the Wise. It should be noted that XON is NOX spelled backwards—it is the Light extending from Nothing, the Night of Midnight which is the womb out of which gods are born. This Light is revealed unto man by Lumial-Xon, another example of Luciferian principle in action. Within the Draconian-Sabbatic cycle of ritual practice, this Lumial-Xon is also born within Initiated Man: eight times upon the Wheel of the Year, eight rites of the Dragon Body are celebrated within the Circles of Arte and Earth.

Each Sabbat further mantles the Supernal Serpentine Light of Lumial and gives it form.

Finally, concluding the first part of the rite, Az'Ra-Lumial descends across the Rainbow Gammadion to become the great Seven-Headed Dragon of Eld, emissary and corporeal entity of Light and Gnosis: celestial consciousness gone to earth. The Seven-Headed Dragon of Eld is the Great Dragon of Revelations represented in the heavens as the constellation of Ursa Major. The conflation of identity between the Great Bear and the Mighty Dragon has been thoroughly examined in the works of Gerald Massey, wherein he fully restores the Elder Draconian Tradition. Needless to say, the Dragon has also long been associated with Lucifer. The Dragon relates to Lumial in the Lore of the Sabbat in that both serve as intercessory spirits between heaven and earth. The seven heads are the directions of the earthly Compass; thus the Dragon-Lumial upon the earth becomes the Circle of the Royal Arte. Its mysteries are multi-dimensional in scope and arena of procession.

The second part of the Transvocation is 'Hallowing the Kingdom of the Faithful.' As mentioned previously The Lover's Call is a recension from a ritual series in *The Dragon Book of Essex* called, 'Hallowing the Kingdom of Qayin, Being the Threefold Means for Casting the Circle of the Arte Magical.' The initial practice casts a sphere of eleven directions utilizing the seed-syllables of the major Dragon Rites and their associated colors, visualized as bolts of flame. These same color attributions are used in The Lover's Call for the eight compass directions. The Zenith, Nadir and fully cast Circle are transposed to the 'Realms of Shade and Spirit', 'The Seven Lands of Earth', and 'The Star-rayed Web of Heaven', respectively. The secondary practice casts a sphere of 161 names, the names being comprised of the parts of the Dragon's Body combined with the seed syllables preceding Cain's Draconic formulary—'Azha-Ka', e.g. 'Hu Azha Ka' et al. This Elder Grammar, being the rudiments of the Serpent-Power in the Sabbatic Tradition, comprises within that realm the spheres of All-Possibility.

Finally, the third practice establishes the sphere of Eleven Gods, being the deific forms of Azhaka in the Eleven directions. Each form is visualised as possessing the limbs and ritual accoutrements of one's transformed self-image as Cain-Azhaka.

Hallowing the Kingdom of the Faithful may be seen as a fourth Circle casting in this series, as it summons the Witch-Fathers and Witch-Mothers associated with the Draconic Circle as a whole, and first manifest in the

Draconic Rite of Bha. These ward the Crooked Path entire. The Circle is bound by the Angelick Soul of Cain, Az'Ra-Lumial.

The true nature of Lumial is revealed in the Northern summons in which is written: 'Beneath my heels is the Lucifer-Stone, the Hidden centre of every land.' Here obtains the secret of the Luciferian gnosis within Cultus Sabbati. The land upon which the Seeker treads is the fallen hidden stone of Lucifer-Lumial. For the shard that fell from Lucifer's crown to earth, revitalised and re-shaped, not only its impact area but the *entirety* of the planet. In essence all the lands of the earth were made holy and sacrosanct by the Stone of Lucifer-Lumial. This is an *Arcanum Arcanorum* of the Sabbatic Cultus: that the Circle of Earth *is* become the Hidden Stone of the Light-Bringer. Hallowing the Kingdom of the Faithful is not merely a circle casting—it is a summoning of the Wards of Our Faith to open the way of the Immortal Spirit of Cain, and to bear witness to his passage through all flesh and all things.

In the sky above Lucifer-Lumial's realm are the Seven Holy Stars of the Wain, the Big Dipper, seen as the Crowned Heads of the Ancient Seven-headed Serpent of Eld. Herein is Lucifer-Lumial's celestial throne, the Pole Star, the nail that binds the twain of Earth and Heaven, and which 'never cools', meaning, it shines forever through the firmament of Time and Spirit. This nail is the veritable soul of Az'Ra-Lumial, fallen light in its initiating form, and thus is symbolic hypostate for Qayin Azhaka himself.

The 'Realms of Shade and Spirit' are governed by the composite Trinity of Man'Draku Ezh-Hou Sabatraxas. In relation to Az'Ra-Lumial they are intercessory spirits bound to the Circle of the Royal Arte: Mandraku being the spirit of the Mandrake or *Walking Man-Root*; Ezh-Hou being the ever-roaming Child who is intermediary between Men and Gods; and Sabatraxas, Toad-Daimon Initiator of Witchblood. Together as one, they ward the realms of the Mighty Witch-Dead, and as trinity comprise a hidden strand of the rite's genesis, as well as three strands of the historical reality of the Sabbatic Current in its present phase.

The 'Seven Lands of Earth' comprise the world, whose true and only King is its wanderer, the eternal Exile and Outcast, Qayin Azhaka.

The 'Star-rayed Web of Heaven' is the completed Circle, all the realms of the Elder Gods combined and connected by the eternal soul of Az'Ra-Lumial.

The third part of the Transvocation is 'Sacrifice for Divine Assumption.' Herein Az'Ra-Lumial is called to enflesh within the sensorium of the Seeker. A 'sacrifice' is given in the form of an Oath and Pledge to pass through

all things and become the Living Truth. It is sealed by the love and devotion unto Lucifer-Lumial, for in truth the entire circle-casting is an act of union with his Angelick Soul. This is why it is called 'The Lover's Call.'

The Seal is perfected in the final part in the secret Hermitage of the Seeker: his heart. His own law of freedom is declared, and the rite entire his epiphany—the *Lover's Call* to the Serpent of Light in the High Sabbat of the Ages. This is an apotheosis of the Sabbatic Cult, the transcendence of the mundane body to that of the illuminated body of starlight, known also as 'The New Flesh.'

Andrew Chumbley intended the publication of this ritual to serve as a clarion call to like-minded seekers of the Crooked Path. He understood all too well the closed nature of his Order and wanted a way to be open to those so summoned to it. In this was his generosity of spirit given and his artful cunning shown, for the rite is indeed a 'web' and many are those who have misunderstood and abused it, seeing only the masquerade of so-called Left Hand Path pathos and false idolatry. Of these, naught shall succeed, much less abide near the Throne of Lucifer. Let the true Seeker approach the rite in the knowledge of its provenance: a devotional and a hymn of praise unto the ever-living Lord of Light.

APPENDIX:

A LOVER'S CALL TO THE ANGEL OF WITCHBLOOD

I. THE FIRST CALL: PETITION

Myself to myself I offer, this Holy Rite to begin.
By Lightning-bolt, by Flaming Torch, by the Serpent's Fire within:
Let all that I have attained in eternity by manifest in the Present Moment
of I: Absolute.

O' Az-Ra-Lumial! Angelick Soul of the Master Cain!
Initiator of the Draconist Mystery, Opener of the Gates to the Crooked
Path!
Hear my call, for I entreat Thee! The Vessel of the Heart is opened unto
Thee!

Behold, I stand alone in Void, within the Empty Circle of the Royal Arte;
My Lover's Call goeth forth to Thee, O' Angel of the Peacock-quill!
The Lamp of the Hermit awaits the Flame of Thy Presence:
My Heart awaits the Adamantine Light of Thy initiation!

O' Az-Ra-Lumial! Solely Manifest of the Eleven Elder Gods,
Thou art XON: Light from all nullity revealed unto Man.
Thou art the Begetter of the Four Sovereign Watchers and the Sixteen
Faithful Gods.

As Man thou art born—fire amidst clay—from their wiseblood and
cunning seed;
Self from self, eight times Thou art begotten on the Wheel of the Year
and a Day.

O' Az-Ra-Lumial, descend as Flesh, the Living Word:
The One of Light, seven times adorned in the rainbow's promise!

O' Az-Ra-Lumial, arise as Gnosis, the Mind of Heaven:
The Great Dragon, seven-headed, crowned and victorious!

II. THE SECOND CALL: HALLOWING THE KINGDOM OF THE FAITHFUL

In the North I invoke Thee in Midnight's Brightness: the Shining
Darkness!
By Liliya-Devala and Mahazhael-Deval be summoned!

In the North-west I evoke Thee, in the Purple Light of Ancient Kings
and Queens,
The Awakened Shades of True Ancestry! By Qinaya and Lilis be sum-
moned!

In the West I invoke Thee, in the Indigo Light of Dusk, in the Lapis Fire
of the Wards and Watchers!
By Agrath and Azhael be summoned!

In the South-west I evoke Thee, in the Azure Light of the Sky-going Gods, in the Companie of the Passionate and Free! By Qafa and Ruha be summoned!

In the South I invoke Thee, in the Emerald Light of Divine Imagination, in the Ring of Seven Mountains that edge the World-without-End! by Rahab and Azhazael be summoned!

In the South-east I evoke Thee, in the Saffron Light of the Shining Ones, by the Horns of the True and Chosen Gods! By Azh'modai and Azh'terah be summoned!

In the East I invoke Thee, in the Amber Light of the Tameless, in the Wild Procession of the Turnskin Gods! By Naamah and Zhamael be summoned!

In the North-east I evoke Thee, in the Crimson Light of all Sacrifice, in the Purified Way of Entrance that leads to the Circle of Witchblood! By Tubalo and Lucifera be summoned!

From the North I approach Thy Heart, my Lover, my Soul of Souls!
Beneath my heels is the Lucifer-Stone, the Hidden Centre of every Land.
Above me is the Circle of the Seven Holy Stars, the Crowned Heads of Thee;

In their midst is set Thy Secret Throne:
Pole of Poles, Star of Stars, the Nail that never cools!

Amid the Realms of Shade and Spirit I call to Thee,
Intercessor! Ghost-King! Sage and Jester!
Man'draku Ezh-Hou Sabatraxas! Open the Way for me!

Amid the Seven Lands of the Earth I call to Thee,
Wanderer! Loner! Witch-begetter!
Qayin Azhaka! Qayin Azhaka! Qayin Azhaka! Open the Way for me!

Amid the Star-rayed Web of Heaven I call to Thee,
Father! Mother! Initiator!
Az'Ra-Lumial! Az'Ra-Lumial! Az'Ra-Lumial! Open the Way for me!

Az'Ra-Lumial, Thy Name I recite 'til Thou art come—

III. THE THIRD CALL:
SACRIFICE FOR DIVINE ASSUMPTION

The Sphere of the Seven Rays shines all about me;
The Serpent of Seven Colours uncoils within;
The Inmost Gate is made open to Thee,
O' Az'Ra-Lumial, Spirit of Witchblood, I bid Thee enflesh!

O' Thou Spirit ruling the countless Paths of Initiation,
Open the Way for me, that I may open the Way for Thee!
This Rite is mine Oath and Pledge: in passing through all things I shall
become the Living Truth.

Thus I entreat Thee O' Many-masked God of the Royal Arte,
Make Thou Thy Shrine and Hearth within me,
That I may burn with Thy Gnosis—consumed in the Perfect Love of Thee!

The Words of this Rite are as Milk, Blood and Honey to Thee.
Devotion I offer: my heart is the Rose that I lay 'pon Thine Altar.
Such are my Words, so shall it be! In Silence I go forth anew.

IV. CONTEMPLATION:
THE SEAL OF THE RITE

In Hermitage most secret, I make my decree in unsaying truth.
In Thought, Word and Deed a Wayless Fate; unique, from all paths astray
Mine own law—ethos, aesthesis and credo—unknown to mortal gods and
men.

This Rite is mine own epiphany, the Lover's Call of Apophasis: I
So Mote It Be.



