



VESPERIANISM SELF INITIATION RITUAL

Temple Vesperitas

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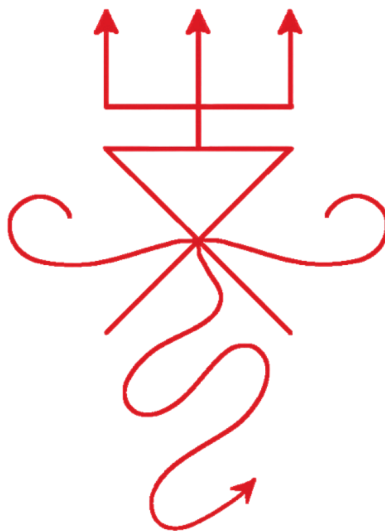
The Vesperian Rite of Initiation (VRI) is intended to connect you to our network of energy and magickal current. It is also designed to help you form a bond with the Devil and His Kingdom. While this ritual can be completed anywhere, at any time, we recommend performing it during one of the following windows of time: The night of a dark/new moon, any Friday the 13th, an eclipse, or at midnight between Friday and Saturday.

Preliminary Notes

This ritual can be completed without any tools or paraphernalia except for a piece of paper. It is designed for all levels of practice and all conditions of life. Some of you who live in cultures unfriendly to our way of life are without the privilege of private ritual quarters or tools. As such, the psychic senses inherent to every human are all that is needed to complete it. This said, I will provide recommendations and side notes for those who are fortunate enough to embellish their rituals with such.

Requirements

For this ritual, you will need to be able to sit or stand somewhere comfortably, without disturbance or interruption. You will need a printout or drawing of the sigil below either on paper or parchment.



The Mark of the Devil Sigil

Recommendations

The following specifications are recommended, but not at all required to achieve the full effects of the ritual.

- A black pillar candle with this sigil carved into it may be placed on top of the paper. I also recommend dressing or anointing this candle with any of the following herbs or oils:
 - *Wormwood, mugwort, rue, yarrow, mandrake root, damiana, rose.*
 - Dragon's blood resin oil, Saturnian or Venusian oils, ashes from burnt prayers to any of the Three Satans (Samael, Lilith, Belial), etc.

- We recommend burning any of the following incense at the start of the ritual: *Myrrh, rose, storax, dragon's blood resin.*
- Take a *Vesperian ritual bath* beforehand (alter this as needed):
 - A bath or shower of warm water and sea salt.
 - Drop pinches of rosemary, rue, or black salt in the water for a protective and cleansing effect. If showering, sprinkle this over you. Bathe/shower by candlelight.
 - Pray to the Three Satans continually while bathing/showing. You may use the following prayer/incantation (either in Latin or English is fine):

In Nomine Diaboli
In the Name of the Devil
In Nomine Meretricis
In the Name of the Harlot
In Nomine Bestiae
In the Name of the Beast
Ave Satanas, Noster Deus Aeternus Noctis
Hail Satan, our Eternal God of Night
Ave Satanas, Cornutus Deus Veneficarum
Hail Satan, the Horned God of Witches
Ave Satanas, Magnus Dracon Surgens
Hail Satan, the Great Rising Dragon
Praepara Animam Meam Ad Te Suscipiendum, O Satana!
Prepare My Soul to Receive You, O Satan!

After the bath, take some sacred water (Florida Water is great. Otherwise, you can use rose water, moon water, or any water an infernal prayer has been spoken over) and dab your fingers in it. Draw inverted pentagrams over the palms of your hands, over your entire face, and over your heart/chest. Wash/wipe your feet with this water as well.

You may optionally apply the Vesperian Flying Ointment to your skin, and put on any ritual attire you plan to wear (black robes are great). You can find the recipe at the end of this chapter. Apply it to your wrists, the temples of your head, and any other sensitive areas.

WARNING: THIS OINTMENT MAY INDUCE TRANCE OR ALTERED STATES, DO NOT WEAR WHILE DRIVING OR PREGNANT. YOU ARE RESPONSIBLE FOR YOUR OWN HEALTH AND SAFETY.

You may optionally choose to drink the Vesperian Flying Tea, the recipe for which is also provided at the end of this chapter. This tea helps induce shamanic states of mind.

WARNING: THIS TEA MAY INDUCE TRANCE OR ALTERED STATES, DO NOT DRINK WHILE DRIVING OR PREGNANT. YOU ARE RESPONSIBLE FOR YOUR OWN HEALTH AND SAFETY.

It is recommended to have a bell handy, as well as a chalice or cup filled with the Vesperian Flying Tea, OR red or otherwise bitter wine.

If you plan to use a few drops of your blood, please have safe and sterile tools available (a diabetic lancet is best, with band-aids and cleaning supplies at the ready). Please see the end of Step 3 for more details on this.

WARNING: YOU ARE RESPONSIBLE FOR YOUR OWN SAFETY, HEALTH, AND WELLBEING. DO NOT ENGAGE IN BLOODLETTING IF YOU CANNOT DO SO SANITARILY, CAREFULLY AND RESPONSIBLY (AS DESCRIBED).

Step One - Getting Comfortable

- Place yourself in a comfortable position with the sigil in front of you (Note: if you are working with a candle, place it on top of the sigil and light it). Close your eyes and take several deep breaths. You can breathe at your own pace but ensure you are breathing slowly and deeply enough that your lower stomach (diaphragm) extends.
- Take a slow mental scan of your body to identify any discomfort and loosen any tension, clenching of muscles or joints, etc.
- Recite the Vesperian Creed.

The following is our Vesperian Creed, which is often recited before various ceremonies or rituals within the tradition.

*I believe in the Devil.
 I affirm Him on the Altars of Hell.
 I believe in the Harlot.
 I hearken unto Her cry.
 I believe in the Beast.
 I invite Them into my soul.
 I believe in the Black Flame,
 The gift of Satan unto humanity,
 The fruit of the Knowing Tree,
 And the power therein to be free.
 I affirm these things, as I affirm myself,
 and will do justly in the world.
 In all my dealings shalt I act with love,
 wisdom, freedom, and justice.
 I will love those dear to me,
 and intercede on their behalf.
 I affirm myself a Witch,
 a sprawling offspring of Satan,
 wild and full of Will,
 that I should abide in His shadow,
 all the days of my life.
 VESPERITAS SATANAS ORAHM*

Step Two - The Infernal Alignment Rite

The next portion is typically called the *Infernal Alignment Rite*, as it is often performed before making contact with infernal entities in our tradition. It helps you align yourself energetically so that you will not be overwhelmed. You may want to mark this page, as the Infernal Alignment Rite is a central exercise repeating throughout a large portion of our ritual praxis.

- If you are using a bell, ring it three times.

- Visualize above you the bright and blazing sun, so radiant and golden in all its glory. The warmth of its rays shines on your face. Bask in this warmth for just a moment.
- Suddenly, something comes across the surface of the sun. The moon, in the form of a black silhouette, begins to cast its circular shadow over the sun in a grand eclipse. With every inch it moves across the golden face of the sun, the world around you grows darker and darker. Your surroundings go from hazy to total darkness. The moon has now completely eclipsed the sun and you stand in the dark. Linger in this darkness.
- Suddenly the black and white sphere of the eclipse lowers and shrinks in diameter, coming closer and closer to you as a black orb with a ring of light around it. It hovers just above the crown of your head. You may feel a kind of electric tingly feeling above your scalp. Notice this.
- It suddenly begins to descend over your body, sending its relaxing, tingly energy and vibrations into every place it touches. You feel this orb merge with you, filling you more and more with its strange black energy.
- When you are entirely full of its energy, your body suddenly feels very heavy. You feel yourself slowly being lowered and sinking into deeper darkness (almost like you are being lowered by an invisible elevator). Know that you are completely safe and protected by the Black Light which now dwells within you.
- Once you find a comfortable place in the Abyss, perhaps at the lowest point you can imagine, settle there. Listen to the sounds, voices, or strange noises in the distance. Feel the sensations and let yourself be present in the space.

Step Three - The Cry of the Soul

Now you will intone/vibrate a sacred incantation that is meant to thin the veil and open demonic gateways, allowing your initiation to be witnessed by the various infernal powers. This incantation should be chanted or intoned, feeling the vibrations of the words in your throat, chest, and throughout as much of your body as you can manage (think of Tuvan throat singing).

If you are in a location where you cannot chant this incantation out loud, you can whisper or simply hum it to yourself. If you absolutely need to speak it internally (in your mind) that is fine and it will work, but you will get the best experience from feeling the vibrations in your body.

- Repeat 3 times: **ZAZAS ZAZAS NASATANADA ZAZAS**

Pronounced: *ZAH-ZAHS, ZAH-ZAHS, NAH-SAH-TAHN-AH-DAH, ZAH-ZAHS*

Next you will recite a prayer. I will include both the Latin and English translations, and you may use whichever you prefer. This prayer is called, in our tradition, *The Cry of the Soul*.

English

*In the Name of the Devil, the Father of Darkness,
In the Name of the Harlot, the Mother of Demons,
In the Name of the Great Beast, the Rising Dragon,
Here I am! Hear me!
I beseech thee, Three Satans!
Come and answer the cry of my soul!
Come that I may drink Thy Poisons Three,
Which is the Fruit of the Knowledge of Good and Evil!
Come that my Black Flame engorges,
Come that I may dwell with thee in the Other Side,
Forever and Ever!
On the Altar of Hell I affirm Thee!
Hail to Thine Infernal Majesty, Satan!
So mote it be. (My Will be Done)
In the Names of the Satans Three.*

Latin

*In Nomine Diaboli, Patris Tenebrarum,
In Nomine Meretricis, Matris Daemoniorum,
In Nomine Magnae Bestiae, Draconis Surgentis,
Ecce ego! Audi me!
Obsecro vos, Tres Satanae!
Veniat et respondete clamoribus animae meae!
Venite ut tres Venenos vestros bibam,
Qui sunt Fructus Scientiae Boni et Mali!
Venite ut Flamma Mea Nigra intumescat,
Venite ut habitare cum vobis possim in Altera Parte,
In saecula saeculorum!
Super Ara Inferni Te affirmo!
Ave Majestati Tuae Infernali, Satana!
Fiat voluntas mea.
In Nominibus Trium Satanarum.*

Once you have spoken this prayer (whether internally or out loud), have a moment of silence. Exist in the space and try to keep a clear or quiet mind, if possible. Take note of any images, sounds, or sensations that present themselves to you.

- When you are ready, say: *I conjure thee, O Samael! Come and know me!*
- At this point, Samael shall be aware of your intentions and may present Himself to you. Take a moment to allow Him to occupy your thoughts and notice whatever form He may take. Some may see Him with the mind's eye only, whereas others will see Him with the

physical eye. Do not strain or try to visualize anything, but allow whatever images that come to form as they are.

- If you see nothing or feel nothing, do not assume you have not performed the ritual correctly. This is sometimes natural, and the Devil is present with you regardless. He does not always reveal Himself immediately.
- Allow yourself plenty of time to soak in the energy of the Devil. When you are ready, fix your gaze loosely upon the sigil (whether carved on the candle—if you used one—or on the paper). Trace it with your eyes loosely and passively, without staring too hard at it.
- Make this final declaration when you are ready:

*Hear these words,
O Father of Darkness and King of Demons,
Hear this oath I bring unto Thee,
Thou who art known by many names,
I pledge myself to thee, O Satan,
Swearing fealty to thine Infernal Name.
Guide me in all ways, and take me under Thy protection.
Remember me in Thine Infernal Assembly, Forevermore!
So mote it be! (My Will be done!)*

- If you are using the chalice of wine or Flying Tea as suggested earlier, drink it all now.

Completely Optional Step: *The Sacred Bloodletting*

Many people prefer to use their own blood in this portion of the ritual, specifically by extracting a drop or two and dripping them onto the sigil, or onto the candle flame which sits on top of the sigil.

- **IMPORTANT:** Bloodletting is a sacred and solemn practice. It is not an edgy or egoistic bloody sacrament. You must extract your own blood safely, sanitarily, and responsibly. *Our gods will not respect you for carelessly shedding excess amounts of blood.* A few drops is all you need. Saliva or other bodily fluids (including sexual fluids) would also suffice nicely.
- **ONLY** use sterile tools when extracting blood. **We recommend using a diabetic lancet as the safest and cleanest method.** Please never extract from an artery location such as the wrist, throat, etc. We recommend pricking or lancing the tip of the middle finger of

your left hand. Please have sterile cleaning supplies such as a band-aid or wrapping ready.

- If you **MUST** use a blade or ritual dagger, please only extract from the palm or finger. **DO NOT** go below the palm of your hand. To cut elsewhere is improper in our tradition and the ritual will be null.

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If you are using a bell, ring it three times. You may end the ritual at this point. Blow out the candle, and any others you may have used. Resume normal life. I recommend eating something delicious after this ritual to ground yourself. Celebrate a little. This is best thought of as a major life event, where you have decided to proclaim your own sovereignty through ritual and the undertaking of a new, satanic identity.

Flying Ointments

Among the most enduring elements of European witchcraft folklore is the notion of the *flying ointment*—a salve or unguent believed to enable witches to traverse great distances through the air, often to attend sabbats or clandestine gatherings with the Devil. These ointments, deeply rooted in both herbalism and esoteric practice, reveal the intersection of pharmacology, folklore, and mystical experience in the early modern imagination. It is important to understand the historical relevance of flying ointments before undertaking construction of the Vesperian Flying Ointment.

The earliest recorded mentions of flying ointments appear in late medieval inquisitorial texts and early modern trial records, particularly from 15th to 17th century Europe. While their descriptions vary, a recurring theme involves witches applying a salve to their skin (or, more specifically, their genitalia or underarms), after which they would experience vivid sensations of flight or transformation.

One of the clearest references appears in the 15th-century *Witches' Hammer* (*Malleus Maleficarum*, 1487), where inquisitors Heinrich Kramer and Jacob Sprenger mention witches using “unguents and concoctions” to fly to sabbats. The *Compendium Maleficarum* (1608), by Francesco Maria Guazzo, includes woodcut illustrations of witches preparing and using such ointments.

The recipes for flying ointments were rarely recorded by the accused—most were reconstructed by inquisitors or physicians. Nonetheless, modern analysis of folkloric and alchemical texts suggests that the active ingredients were typically tropane alkaloid-containing plants, including:

- *Atropa belladonna* (Deadly Nightshade)

- *Datura stramonium* (Jimsonweed)
- *Hyoscyamus niger* (Henbane)
- *Mandragora officinarum* (Mandrake)
- *Aconitum* (Monkshood)
- *Conium maculatum* (Hemlock)

These plants are known to induce hallucinations, delirium, and sensations of flight or weightlessness when absorbed through the skin in small doses. Tropane alkaloids such as atropine, hyoscyamine, and scopolamine, act on the central nervous system and produce out-of-body sensations, often interpreted in pre-modern contexts as spiritual journeys.

Do NOT ingest these herbs, they are toxic.

While it is often tempting for the novice to try to reconstruct a traditional ointment using these herbs, doing so is *extremely* misguided and unwise. These herbs are far too dangerous for inexperienced handling. For this reason, the Vesperian ointment makes use of safer herbs that may still have a potent spiritual effect.

Crucially, many of these traditional ointments were fat-based, often using rendered animal fat or plant-based oils to aid in transdermal absorption. The use of mucous membranes (i.e., application to the genitals or anus via a broomstick or phallic object) likely enhanced absorption, explaining the infamous association between witches and “riding broomsticks.” Though this is often taken out of context and reduced to a sexualized caricature, the method is pharmacologically plausible given the nature of the substances involved.

While early modern inquisitors dismissed such practices as satanic delusion or demonic trickery, modern interpretations suggest these ointments were likely part of a shamanic survival in European folk magic. The *flight* experienced by witches may have mirrored astral projection, spirit journeying, or lucid dreaming states induced by entheogens—paralleling indigenous trance traditions worldwide.

In her landmark study *Witches, Midwives, and Nurses*, Barbara Ehrenreich argued that women’s knowledge of herbs and traditional medicine—including such unguents—was deliberately suppressed by Church and State as part of a larger campaign to marginalize female healers.

Vesperian Flying Ointment Recipe

The following recipe is intended to construct a modern Witch’s Flying Ointment that is safe for consumption while also introducing relaxing and, in some cases, mildly hallucinogenic effects. This recipe is safer than most historical brews, with their toxic herbs that risk drastic health effects. While this won’t be as intense as traditional flying ointments, it can still help you enter a visionary or shamanic state with mild psychoactive effects, especially when paired with ritual.

When considering dosage, please take into consideration your own biometrics (size, weight, metabolism, possible allergies, etc) before consuming.

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Ingredients

- 1 tablespoon dried Blue Lotus (*Nymphaea caerulea*)
- 1 tablespoon dried Wild Dagga (*Leonotis leonurus*)
- 1 tablespoon dried Calea Zacatechichi (Dream Herb)
- 1 tablespoon dried Mugwort (*Artemisia vulgaris*)
- 1 cup of coconut oil or olive oil.
- 1 tablespoon beeswax (optional, for thickness)
- 2-3 drops Palo Santo essential oil or moon water (optional)
- A pinch of grated nutmeg (optional)

Materials Needed

- Small saucepan or double boiler.
- Cheesecloth or fine strainer.
- Small glass jar with a lid.
- Wooden spoon or stirring utensil.
- Measuring spoon.

Step One - Prepare the Herbs

- Measure 1 tablespoon of each dried herb.
- Place all herbs in a small bowl, and gently crush them with your fingers to release their natural oils.

Step Two - Infuse the Oil

- Pour 1 cup of coconut or olive oil into a small saucepan. If you have a double boiler, place the oil in the top pot.
- Set your stove to low heat. Let the oil warm up slowly, but don't let it boil.
- Add the prepared herbs to the warm oil.

- Stir gently with a wooden spoon and let the herbs infuse on low heat for 30-60 minutes. Stir occasionally to ensure the herbs are well-mixed with the oil.

Step Three - Strain the Herbs

- Turn off the heat and let the oil cool slightly.
- Place a cheesecloth or fine strainer over a clean glass jar.
- Carefully pour the herb-infused oil through the cheesecloth or strainer into the jar, letting the oil drip through to remove the herbs.

Step Four - Thicken the Ointment (Optional)

- If you'd like a thicker consistency, pour the strained oil back into the saucepan and add 1 tablespoon of beeswax. Heat on low, stirring until the beeswax completely melts into the oil.
- Remove from heat once the beeswax is melted.

Step Five - Add Optional Ingredients

- For added effects add a pinch of grated nutmeg to the warm mixture (moon water is great for its energy as well). Stir gently to combine.

Step Six - Store the Ointment

- Carefully pour the finished ointment into a clean glass jar. Let it cool completely, then seal with the lid.
- Store the ointment in a cool, dark place until you're ready to use it.
- I recommend drawing the Vesperian Mark of the Devil (the sigil from the ritual) on the jar.

How to Use

Apply a small amount (about a pea-sized dab) to pulse points such as the wrists, temples, or the soles of the feet. This ointment is best used before meditation or ritual work, and can be used before bedtime to encourage astral projection or lucid dreams.

- Always do a patch test first on a small area of skin to check for any unknown allergies or sensitivities.
- Use sparingly to start, as a small amount goes a long way.
- Do not use on broken or sensitive skin.
- Store out of reach of children and pets.

Vesperian Flying Tea Recipe

Similar to flying ointment, teas can also help to induce altered states of consciousness if brewed correctly. The following recipe is intended to invoke shamanic and altered states of mind while being safe for the average person to consume through the use of legal, non-toxic herbs. It is meant to help induce visionary experiences, astral projection, lucid dreams, etc. For most people, this tea will have subtle effects. *Again, when considering dosage, please take into consideration your own biometrics (size, weight, metabolism, possible allergies, etc) before consuming.*

At the risk of being repetitive, I'm afraid I need to display the same disclaimer as the recipe prior:

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Ingredients

- Blue Lotus (*Nymphaea caerulea*) – 1 tsp dried petals
- Mugwort (*Artemisia vulgaris*) – ½ tsp
- Damiana (*Turnera diffusa*) – ½ tsp
- Lavender (*Lavandula angustifolia*) – ¼ tsp
- Crushed Rose Petals – ½ tsp
- Lemon Balm (*Melissa officinalis*) – 1 tsp
- Honey (optional) – to taste

Preparation

- Boil 1½ cups (about 350ml) of water.

- Pour water over the herbs in a heat-safe container.
- Cover and steep for 10–15 minutes (longer for stronger effect).
- Strain, add honey if desired, and drink slowly 30–60 minutes before meditation, ritual, or sleep.

Safety Notes

DO NOT USE DURING PREGNANCY, BREASTFEEDING, OR IF PRONE TO SEIZURES.

- Do not combine with alcohol, sedatives, or psychiatric medications.
- For your first time, try half the dose to assess your body's response.
- Mugwort and wormwood are cousins—if you're sensitive to one, avoid both.
- *ALWAYS* consult a doctor when considering ingesting herbs or substances you are unsure about.
- Be a responsible adult.