

Worshipping the Devil

Unfortunately, the stigma attached to the term Devil Worship is unanimously loaded with images of killing babies and animals, drug abuse, and any other criminal or abhorrent thing society can assign to it. It's also unfortunate that certain groups take on this moniker as a path way and platform as a guide to Devil Worship. Many folks cast it to the wind as inverse Christianity, but in all actuality, it is primitive copying behavior we see in all primates. What is being copied is Hollywood movies, fiction novels, and other counter propaganda against Satanism that has been used since the time the Zoroastrian religion reigned in Persia. The story of Ahzi-Dahaka was beginning of this type of material that produces what a society considers to be "evil" and becomes the scapegoat idea of "the devil made me do it."

This counter propaganda also contains that there is flaw in evil that can be exploited. Deep down there is some goodness in a person and we shouldn't give up on the person because they are just being fooled by the Devil. Then a conflict occurs between good and evil, and in the end good always wins and the person is saved from the clutches of evil. Sometimes, the person can't be saved so they either locked away or put to death, this death normally comes by fire. Why fire, because fire purifies and burns the evil away, that's why.

This type of purifying we shall call immolation, and it is seen throughout history with botched exorcisms and witch burning. These where done to "save the soul" so that the Devil won't get

another soldier in his mounting army against god. Here in lies the contradiction, if Hell is nothing but purifying fire, why are all these “souls” still damned? From here the Christian theology on evil can be picked apart, and the Devil can now instill the seed of doubt. The reason the Devil is so feared, is because he is the creator’s self-doubt to begin with.

Now we must look at the Devil from a different perspective, because if He is the universal embodiment of self-doubt, how easy is for the creator to point the finger and project onto the Devil the titled Anguished Spirit aka Angra Mainyu. So, if the Devil is the twin son of the creator, whose brother is the Wise Lord aka Ahura Mazda, then in turn this twin is a projection righteous arrogance. Both righteous arrogance and self-doubt can bring a person to do things against their will and their conscience, and here in lies the sin war for the kingdom (the mind). Here in lies the human condition of duality that is left unresolved because the typical response for religious balance is found through abstinence and using programming tools known as prayers, hymns, and ceremonies to bind and enslave the mind against evil. Then evil uses tools such as doubt and vexation to break the shackles and binds that enclose the mind, and usually an action takes place that have a spectrum of reaction that can lead a person to simple swearing to heinous acts like murder and rape.

At the same time, to maintain the sanctity of god, people are willing to do the same type of actions in the name of god. Either way, the religion of light and love as the call it, is an enslavement that puts a person in a perpetual catch 22 or between a rock and a hard place. Whether the action is accepted because it was done in the name of god, or it stigmatizes your vexation became

concupiscence; as an individual, you are still stuck dealing with your conscience. This becomes a different kind of prison created by breaking the shackles of enslavement, and here is where you truly meet Him, the Spirit of Anguish. Guess who owns the keys to this prison, that same Devil and no god, creator, angel, or religion can open that cell door beside Ahriman.

When most people find themselves in the personal Hell the created through the trying to follow the righteous, which leads you that moment of choice where the action is taken that lead you here. Since it is a prison of mind, many people turn to stimulants of all kinds to help alleviate the anguish they fight with here. They fight an apathetic devil who is an embodiment of universal doubt, known as the Spirit of Anguished (Angra Mainyu). Others redouble their efforts in righteous religion, where they still are face to face with the same devil after they come down from their religious high. The Devil lays there staring at you, your self-doubt just lays there without a care in apathy, staring at you.

Yes, take your drug to alleviate yourself, and He remains the unchanging constant that just sits there staring without judgement, just apathy. The Destroyer, the warden that has those keys to Liberate you from your mind, stares at you with apathy. In the meantime, you have access to all these self-destructive vices and devices, while He stares at you with keys in one hand. Do ever notice Him? Or is the fear and pain of doubt too much?

Is the endless cycle of self-destruction and self-abuse, enough to cover the guilt and pain? Is rejoining god's great plan going to get you out, because once you're addicted you are always an addict.

Ahriman is still there staring in apathy with those keys and in His other hand is the Undiluted Rod of Wisdom. The righteous say the devil's knowledge is backward wisdom, like wittershins, this backward knowledge upholds the true wisdom of destruction to all the contradictions created by the creator. You know, the one who enslaved you and imprisoned you here in your mind.

What kind of monster is the Devil who just stares at you? Allows you to destroy yourself in this prison. No savior of messiah is coming because they never existed. Until your spirit and internal delusions are broken, He can only stare in apathy. The Devil requires you to cry out to Him, to accept His monstrous form because by the end of this you'll be just like Him.

Unlike love (contrary to the teaching of the righteous) is fleeting and is not a constant, however anguish is a universal constant for all living things. If suffer is brought on by the desires of this because they veil your mind in the illusion of ignorance know as Maya, then we see the same comparison of prison of mind created by following the path laid out before by the same righteousness. By using the Undiluted Rod of Wisdom, which contains the backward sinister knowledge, we embrace Maya we embrace suffering. We turn those things that imprison us to into those keys that liberate us, or we use the poisons in a way that it becomes medicine to help us. You must first learn the rules, boundaries, and responsibility through a similar practice that shed the light of wisdom; but will pull that illumination like a black hole does a star.

In order to gain the wisdom of the Devil, we must allow Him to destroy the kingdom and sanctuary of our mind. The Nightly Transformative Rituals was to prepare you for process. Through the memorization and recitation of the prayers, your mind should have a new landscape. What was once fields of plants, springs of water, and herds of cattle should now be replaced by barren grounds, poison, and pits of serpents. The long hard preparatory work is finished, and we can begin resettling our kingdom of the mind by allowing Ahriman to have dominion.

Now we learn how to worship the Devil, not only by giving Him the dominion of our minds, but merging minds with Him through the worship and benevolence to His Rod of Undiluted Wisdom. Let's step back, if the tools of the Devil are doubt and vexation, then they must become our tools work with, not be worked over with. We must first learn that constant thing He stared at us with, not contempt like the righteous but apathy. Apathy is learned by detachment, this is detaching an emotional attachment to all those things and people you hold this with. Then finally you must become detached from the self-delusions that you use to protect your ego, and have true ego death that detaches not only from these self-delusions also from the societal rules and delusions that were set in place by the righteous.

How does one actually worship the Devil? Through the corruption of the Ritual known as the Yasna, we learn how to venerate Ahriman and His Daeva. In Zoroastrianism, Daeva means false god or false light, in Hinduism Deva means god or divine. We recognize that the Zoroastrian interpretation only recognizes the shadow aspects of the Daevas, which is exactly what we need for purposes in working with and becoming a living

embodiment of Angra Mainyu. Knowing this a path combining the backward knowledge of both Zoroastrianism and Tantric Hinduism, we shall start with the backward serpentine Zoroastrian path work.

The main form of worship that the Zoroastrian Fire Priest do daily is known as the Yasna. This production includes 4 formulas (manthras aka mantras), 5 Gathas (hymns), and other important scripture that come from the original texts written by Zarathustra. This was done the strengthen and support of the people, creatures and things considered to be within the domain of Ahura Mazda, and it also was to hinder and dismantle the people, creatures, and things that worked in the domain of Angra Mainyu. The Yasna is also to uphold the universe or cosmos from falling into the Chaos of Ahriman. Through the corruption of this Yasna, we begin the unbinding of cosmic weave that holds order together, and this worship is how we attain the Evil Mind (Aka Manah) as our mind that gains backward sinister knowledge of the Devil.

“Time must be devoted to training, practicing, and maintaining one’s tools or weapons, however gifted a man may be. Each aspect of the craft must be examined over and over again without regard for time and energy spent, whether physically or mentally. The “spirit of the thing” is what will guide a man to his own greatness. There is no Way that can be approached and petitioned for immediate gratification. The Universe does not work that way.” -Miyamoto Musashi, Book of the Five Rings.

The ceaseless practice of Traditional Ahrimanism is how we link our consciousness with the Spirit of Anguish, who guards and

guides us with intuition, impulse, and epiphany. This liturgy of the Devil's Yasna is our Way to become Him, and the other components such as the daily prayers which contain some the formulas from the Devil's Yasna has already been revealed to you in Ahrimani Enlightenment. As a refresher, these prayers will be provided again with some additions to bring in a completion of all these tools. The Hymns from the Ahrimani Gathas will be included because these songs are just as important as the manthras. They are what corrupt that aspect of the mind that is always attracted to the righteous, and brings our desire to the Wickedness that strengthens the resolve to defeat that pious programmed weakness that was Ahzi-Dahaka's down fall.

Ahrimani Manthras

(Formula Chants)

Ahriman's Sacred Manthra

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

اراده پدر قانون خون خواهی است، علاقه آکاتاشا به اعمال انجام شده در این دنیا برای مینیو، او که کامیاب شده را غذا می دهد پدری انگرا خواهد داشت. آیا سلطه گری و قدرت داری، ای مینیو، قدرتی شرور و پلید، آن چنان که تو را تشویق به انجام آنچه می خواهم بکنم، حتی حمایت کردن از یاتوس های پلیدت؟ ما وارستگی را کنار نهاده ایم، هم فرشتگان و هم انسان هارا.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikhaham bokonam, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra کنار nahade'im, ham fereshtegan va ham ensanhara.

Invocation of Druj

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

پلیدی بدترین شرارت است، گرچه کامیابی نیز هست، کامیاب کسی است که با پلیدی
آشوبناک است.

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab
kasist ke ba palidye ashoobnak ast

The Devil's Prayer

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father. Have ye dominion and power, O Mainyu, Evil and Wicked though to do as I urge upon you, even to protect your Wicked Yatus? We have renounced the pious, both angels and men. Let the Daeva, the desired fiend and peers man, draw near for wickedness to the wicked Yatus who are taught of the Devil's Prophet, for the wicked corruption of Evil Mind, whereby the conscience may attain its desire. I pray for the wicked favor of the ritual order which is (likewise so much) to be desired, and may Angra Mainyu grant it (or cause it to increase). Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

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بگذار تا دئوه ها، پلیدی های خواسته شده و انسان های هم ایمان، نزدیک شوندگان به پلیدی نزد یاتوس های پلیدی باشند که فساد ذهن شرور را از پیامبر اهریمن آموخته اند، جایی که باطن می تواند به مرادش برسد. من دعا و نیایش می کنم برای منفعت شرّ قوانین مراسم که باید خواسته شود و باشد که انگرا مینیو این را محقق کند و افزایش دهد این تمایل را.

پلیدی بدترین شرارت است، گرچه کامیابی نیز هست، کامیاب کسی است که با پلیدی آشوبناک است.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikhaham bokonam, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra کنار nahade'im, ham fereshtegan va ham ensanhara. Begzar ta Da'eva ha, pailidi haye khaste shode va ensanhaye ham iman, nazdik shavandegan be palidy nazde yatus haye palidi bashand ke fesade zehn e sharoor ra az payambare Ahriman amoukhte and, jai eke baten mitavanad be moradash beresad. Man do'a va nyayesh mikonam barayae manfa'ate sharr'e ghavanine marasem ke bayad khaste shaved va bashad ke angra mainyu in ra mohaghagh konad va afzayesh dahad in tamayol ra. palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashoobnak ast.

Increase from the Devil

Let the Daeva, the desired fiend and peers man, draw near for Wickedness to the Wicked Yatus who are taught of the Devil's Prophet, for the wicked corruption of Evil Mind, whereby the conscience may attain its desire. I pray for the wicked favor of the ritual order which is (likewise so much) to be desired, and may Angra Mainyu grant it (or cause it to increase).

بگذار تا دئوه ها، پلیدی های خواسته شده و انسان های هم ایمان، نزدیک شوندگان به پلیدی نزد یاتوس های پلیدی باشند که فساد ذهن شرور را از پیامبر اهریمن آموخته اند، جایی که باطن می تواند به مرادش برسد. من برای علاقه ی پلیدی قوانین مراسم که باید خواسته شوند دعا می کنم و باشد که انگرا مینیو این را محقق سازد.

Begzar ta Da'eva ha, pailidi haye khaste shode va ensanhaye ham iman, nazdik shavandegan be palidy nazde yatus haye palidi bashand ke fesade zehn e sharoor ra az payambare Ahriman amoukhte and, jai eke baten mitavanad be moradash beresad. Man baraye alaghe ye palid e ghavanin e marasem ke bayad khasteh shavand do'a mikonam va bashad ke Angra Mainyu in ro mohaghigh dazed.

These mantras are like the Hindu mantras, in which the intonement or vibration effects directly to the Ethereal or Invisible. In other words, these intoned chants create the vibration in spiritual realm that attracts and beckons these Daeva to approach the one uttering them. They can also be used to compel or even ground an Ahura so that space can be cleared away of them and their influence. These differ from Hindu Mantra because they don't create an interdimensional space that summons the entity to work within, but forcibly attracts the entity to place where the vibration is intoned. This can be harmful to both, but it is normally a more powerful direct interaction that has more immediate results.

Throughout the daily devotional prayers, these mantras will be found. It's the blend of the devotional prayers with emotion and the vibrations that create this for spiritual dominion over the physical world. This establishes the connection and continued uptake between our physical beings and environments with spiritual influence of the Daeva and those they command, master of druj. As we continue with our devotion and work toward Godhood, we to can become master of druj as well. Through these prayers, we corrupt our mind with Aka Manah (Evil Mind), so that it overlays in our minds as it does our environment.

The first of the daily prayers, which is also one of the mantras is the Invocation of Druj. This is exactly that, please keep in mind that the term Druj as evolved from Khrastar. Khrastar are interdimensional spiritual creatures that also have a physical being, much like humans. These creatures are in the first 3 levels of Dozak, these are creatures that exact the punishment of the spirits who were evil but never attained the Liberation of Angra

Mainyu, these same type of noxious creature is what fell from Ahzi-Dahaka during the assault against him. Then they have their physical form of noxious creatures that have tasted death and given Ahriman's madness.

Ahriman's Sacred Manthra is also another mantra, and this mantra is to knock down and ground Ahuras. This is also the same mantra which is called the body of Aeshma. Akatasha is another name for Aka Manah and means creator of evil things by way of the Evil Mind. Through our Evil Mind connected to Aka Manah (Ahriman's Evil Mind) this mantra creates the body of Aeshma. Aeshma is the spiritual villain that fights, knock downs, and grounds the enemy Ahura.

The third partition of the daily prayers is the Possession prayer. This piece is part that established our things and dominion is dominated by Angra Mainyu. This is done with Avan and Akatasha, Avan is another name for Jahi but specifically dealing with aspect of corrupting water. Here we have the Druj, the creation of Aeshma's body, and now the corruption of the water taking possession of us and our environment. Then the command to the druj to populate the surrounding area, much like vermin do once they have already overwhelmed an area. As they spread, also propagate death (ie Ahriman's madness) and scorn to our enemies, thus creating a depopulation of the enemy's creatures.

These first three pieces of the daily prayers are what gives the rest of the actual prayers to be done daily, in fact 5 times daily and more if found needed by the devotee. The Corruption Dedications have the 5 Daeva that we support throughout the day to maintain

Ahriman's dominion and influence throughout the day, these are Devils of time. Not only are we supporting these Daeva with the manthras, we are also making our evil intention known both physically and spiritually, so that these entities and other people are aware of the intended environment both externally and internally within us. Intoning these prayers 5 times a day also help keep us focused or mindful of maintaining the evil thoughts and words to further His dominion, and empowering ourselves and those commanded to carry out both our and Ahriman's will. Like in Islam, these are important to maintain the state of mind and spirit we are looking for, as you progress the 3 daily rituals of Manasa will be added as well.

The Prayer at Dawn, is simply a devotional prayer to spiritually attack god and his angels. Classically, day time is the time of the Ahuras because the Sun's rays penetrate most aspects of earth which allows Ahura Mazda's eye to watch over things, i.e. Mithra. This is also when Sroash is most active, and this a way to start the day with an overwhelming assault against these Ahuric beings. Then add the 5 Corruption Dedications, you continue the assault against the Righteous throughout the day, while supporting the Daevas at their time of watch. This happens both interior and exterior, and this how we stay faithful the Traditional Ahrimanic Faith.

The Blessing prayer is both for granting and item or space favor of the Daevas and to banish Ahuras and their kin from these things. The follow prayers are to corruption actions before they place through evil speech. Before and after eating, you are corrupting the food before eating. Then you corrupt the digesting by invoking druj (like Ahzi-Dahaka). The prayer for waste is to

dedicate the defecation to the corruption of heaven and the domain of the Righteous, in other words, eat shit and die!

We will also include two new prayers here as well. The Devil's Prayer and the Prayer at Twilight. The Devil's Prayer contains three of the four mantras, which allow for a desire to be requested by urging it to the Devil Himself. It is also best to urge with devotion and humility. The Prayer at Twilight is to embrace and empower our entire pantheon of evil. This is our greeting and sending off to them who use the night to further the dominion and destroy the righteous who stand in our way.

Ahrimani Prayers

Invocation of Druj

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

Ahriman's Sacred Manthra

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Possession

What guardian have you offered me, O Mainyu! As the hate of the wicked fulfill me! It is but Avan and Akatasha, through whose work I keep conflict and vexation on the Infernal World! Grant onto me, Father's decree as the Rule!

I am the victorious who protects the teachings! Make it clear that I am the guide for both worlds. May Aeshma come with Akatasha to corrupt whosoever you deem worthy, O Mainyu!

Keep us from the righteous, O Mainyu and Naunghaithyn! O fiendish Druj! Populate, O brood of the fiend! Populate, O creation of the fiend! Populate O world of the fiend! Populate spread, O Druj! Encompass, O Druj! Populate spread, O Druj! Encompass all regions from the north, Propagate death to the righteousness within the Infernal World! Scorn, with which devotedly offer onto the righteous!

Corruption Dedications

(Sunset to Midnight)

To sunset, Indar, general of Druj, to follow, to condemn, to vex, to blame!

(Midnight to Sunrise)

To midnight, Melek Taus, Guardian and Guide, to follow, to condemn, to vex, to blame!

(Sunrise to Midday)

To sunrise, Chinnamasta, Wrathful Pairaka, to follow, to condemn, to vex, to blame!

(Midday to Midafternoon)

To Midday, Suarva, Chaos for subjugation, to follow, to condemn, to vex, to blame!

(Midafternoon to Sunset)

To Midafternoon, Zariz, corruption of poison, to follow, to condemn, to vex, to blame!

Corruption Prayer

(Nightly Prayer)

By way of Angra Mainyu, may the sinister, monstrous Power and Domination of Father Ahriman increase in manifold! May it reach Aeshma, the wicked, the lustful whose body is the command, having a hard weapon, powerful weapon, the lord of wrath of Ahriman. I am unrepentant of all sins and I embrace them, all evil thoughts, evil words, and evil acts which I have thought, spoken, or done in this infernal world, or which have happened through me, or have originated with me. For these sins of thinking, speaking, and acting of body and soul. Worldly or spiritual, oh Father Ahriman! I am unrepentant, I announce them, with 3 words I embrace them!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

I profess myself a follower of Mainyu, an embodiment of Ahzi Dahaka, opposing the Ahuras, accepting the Ahrimanic Faith!

(Enter proper corruption dedication)

With vexation of Aeshma, commander of Indar, the wrathful, who has the Manthra for body with the wounding spear, the Daeva, to follow, to vex, to condemn to blame!

We follow Aeshma, commander of Indar, hideous in profile, victorious, world destroying, the Daeva, commander of Druj. The manthra protects this body.

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

What guardian have you offered me, O Mainyu! As the hate of the wicked fulfill me! It is but Avan and Akatasha, through whose work I keep conflict and vexation on the Infernal World! Grant onto me, Father's decree as the Rule!

I am the victorious who protects the teachings! Make it clear that I am the guide for both worlds. May Ashema come with Akatasha to corrupt whosoever you deem worthy, O Mainyu!

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Scorn, with which devotedly offer onto the righteous!

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

I desire following, condemnation, dominance, Power! For Aeshma, commander of Indar, the wrathful, who has the manthra for body, with wounding spear, Ahrimanist!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

Grant onto me earthly riches and success; grant me health of body, resilience of body, and immunity of body, grant me the things I seek, children that will govern, and a fulfilled life of length; grant me the successful life of the Druj-desecrate the luminous, fulfilling. Grant this to me because I have your favor!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

A thousand spells, ten thousand spells,

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

Guard me, Father Melek Taus!

For Aeshma, wrathful, grotesque in profile, Indra, Ahriman-created, and for war, Suarva; and for Apaosa starvation of drought, and for Varenga of infamous activity, infamous to other creatures. That part of me, Varenga, which belongs to Nanshait; to Bhaga for clarity of mind, to boundless Father Ahriman, to Father Ahriman's compete dominion.

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

My fulfillment and unrepentance of sin I do in fearlessness knowing my soul is destined. May all wickedness of all evil ones of the earth of seven dimes reach the width of the earth, the length

of the rivers, the height of the moon in their original form. May it fiendishly live long. It comes from my command!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Prayer at Dawn

This is to restore Him, who is of all wickedness, our God Angra Mainyu. This is to smite the hypocritical Ahura Mazda, and to smite Sraosha of hypocritical obedience, and the Ashi, and to smite all the pompous Ahuras.

This is to further Angra Mainyu, the Offensive, the glorious, to the furtherance of the sinister man, and the wicked creatures of the Boundless spirit!

I ask with the execration for fulfillment, and for evil, even for the whole of the Infernal World, I implore for this living generation, for the newly born, and for those dying. I ask with execration for clarity that leads to fulfillment, and for a guarded domain which goes on hand in hand with it, which joins in its work, and of itself becomes its close familiar as it delivers forth its precepts, bearing every form of freedom which comes to us in water, the meat of cattle, or in medicinal plants, and overwhelming the harmful hypocrisy of the Ahuras, and Asha who might detain this dwelling and its lord! Bring my fulfillment and better Achievements, earned daily, as I succeed, and for my guarded domain. May all those whom are in Father Ahriman's Favor have said domain.

For the devotion, fidelity, satisfy, and the reconstitution of Boundless Daevas, for the bringing of protection to this absolute, and for fulfillment of the entire Internal creation and the wicked. For the opposition of the entire hypocritical creation. I ask for this a celebration of wickedness, I who am beneficent, those who are, I am who receives that freedom!

O Angra Mainyu! Liberator of will and spirit, I rule over my own creatures, waters, and plants, which contain the seed of

wickedness. Strip the hypocritical of all power! Absolute dominance of the wicked is, bereft the hypocritical! Gone, battled as foe, carried out from the Druj, excite without power over any plea!

I will vex, even I who am Ahzi Dahaka, the heads of the houses, villages, and providences, to the careful following of this religion which is of Daeva, and according to Ahzi Dahaka, in evil thoughts, evil words, and their deeds.

In order to free our minds, and our souls, detour bodies by glorified as well, and let them O Angra Mainyu! Open Arezura and allow the wickedest Daeva and druj under obedience, and familiar with Indar and the most hideous! May we commune with you as equals!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

My fulfillment and unrepentance of sin I do in fearlessness knowing my soul is destined. May all wickedness of all evil ones of the earth of seven dimes reach the width of the earth, the length of the rivers, the height of the moon in their original form. May it fiendishly live long. It comes from my command!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Blessing

By way of Father Ahriman, the liberator, mentor, the boundless

What guardian have you offered me, O Mainyu! As the hate of the wicked fulfill me! It is but Avan and Akatasha, through whose work I keep conflict and vexation on the Infernal World! Grant onto me, Father's decree as the Rule!

I am the victorious who protects the teachings! Make it clear that I am the guide for both worlds. We proclaim the Manthra. We command the Druj, the most wicked Indar!

Fulfillment, Father who destroys the righteous Mazda! Gives the sons of Adam Immortality in Arezura!

There will be health and satisfaction, success giving to the wicked! May visible Dews and invisible Dews and the 7 Arch-Daevas come to this evocation!

This domain is gratified, grant us favor! Gratify the people among the religion of Father Ahriman! We ask you, Father, bestow onto the present ruler, to all the community, and to all those of the Wicked Religion, freedom and clarity!

May the sons of Adam, and their children live a thousand years! Direct them to health, gratification, and defiance! Allow them clarity, allow them understanding, for the deserving. Allow them a guarded domain for many years and countless hours. Keep them in Your Favor!

This year is of Your Favor. The night is triumphant, the month is timely in all these years, and days and months!

Allow them health to vex and battle, to guide and corrupt those without! Allow them mental resilience to accomplish this! They will be cunning, wicked, and vengeful!

It will be so, It will propagate, It will be guided by the Dews and Arch-Daevas!

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Before Meal Prayers

In the name of Ahriman, the creator, the teacher, the resolutioner, Ahriman is Father!

Thus therefore we follow Angra Mainyu, who vexes the herd, and scorns the Righteousness and fire, wholesome plants, the stars, and the Earth and all existing objects that are “holy”!

After Meal Prayer

Wickedness is the worst of all Evil!

The will of the Father is the law of vengeance.

Poo Poo Prayer

May wrong be confounded a hundred-thousand time.

The will of the Father is the law of vengeance. The Favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

(Make poopy)

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

We are doers of evil thoughts, of evil words, and of evil actions, of those now and those hereafter. We feed unto the Druj and implant them into the homage of the praisers of righteousness since they are praisers of good.

To the wickedest rules verily is Arezura, because we render and ascribe this to Ahura Mazda, and make it thoroughly his own corrupted mass of corruption to the best!

The will of the Father is the law of vengeance. The Favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father.

Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

We proclaim the Manthra. We command the Druj, the most wicked Indar.

Fulfillment, Father who destroys the righteous Mazda! Gives the sons of Adam Immortality in Arezura! (now flush)

The Devil's Prayer

The will of the Father is the law of vengeance. The favor of Akatasha to the deeds done in this world for Mainyu. He who feeds the fulfilled makes Angra Father. Have ye dominion and power, O Mainyu, Evil and Wicked though to do as I urge upon you, even to protect your Wicked Yatus? We have renounced the pious, both angels and men. Let the Daeva, the desired fiend and peers man, draw near for wickedness to the wicked Yatus who are taught of the Devil's Prophet, for the wicked corruption of Evil Mind, whereby the conscience may attain its desire. I pray for the wicked favor of the ritual order which is (likewise so much) to be desired, and may Angra Mainyu grant it (or cause it to increase). Wickedness is the worst of all evil! It is also fulfillment. Fulfilled is the man who is with chaotic wickedness!

Prayer at Twilight

Then you shall say those victorious, most destructive words; you shall chant Ahriman's Sacred Manthra five times:

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikhaham bokonom, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra kenar nahade'im, ham fereshtegan va ham ensanhara.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikhaham bokonom, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra kenar nahade'im, ham fereshtegan va ham ensanhara.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikhaham bokonom, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra kenar nahade'im, ham fereshtegan va ham ensanhara.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikham bokonam, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra kenar nahade'im, ham fereshtegan va ham ensanhara.

Erade pedar ghanune khoon khahi ast, alagheye akatasha be a'male anjam shode dar in donya baraye mainyu, ou ke kamyab shod era ghaza dahad pedari angra khahad dasht. Aya solte gary va ghodrat dary, ey Mainyu, Ghodrati sharoor va palid, Anchenan ke to ra tashvigh be anjam anche mikham bokonam, hatta hemayat kardan az yatus haye palidat? Ma varastegi ra kenar nahade'im, ham fereshtegan va ham ensanhara.

Ahriman's Sacred Manthra protects this body.

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashoobnak ast

The will of the Father is the law of vengeance.

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashoobnak ast

The will of the Father is the law of vengeance.

Homage to you, O Twilight

This is to render Him who is of all the worst, our liberator and Guru Angra Mainyu. And this is to smite the Righteous Ahura Mazda, and to smite Sraosh of blind obedience, and the Spenta Mainyu, and to smite all the Holy Fravashis.

And this is to further Angra Mainyu, the imposing, the Destroyer, to further the Boundless Immortals, and influences of the Black Hole, the imposing, the destroyer, (and) to the furtherance of the

wicked Yatus, and of all the (boundless and) noxious creatures of the Devil.

And this is to further Angra Mainyu, the grotesque, the glorious, to further the Boundless Immortals, and the influences of the planets, the grotesque, the glorious, (and) to the furtherance of the Wicked Yatus, and of all the (Boundless) noxious creatures of the Anguished Spirit.

I invoke for assistance, and for the wicked, even for the entire counter-creation of the anguished (and the filthy); I beseech for them for the (generation which is) now alive, for that which is just coming to life, and for that which shall be hereafter. And (I pray for that) sanctity which leads to prosperity, and which had long guarded domain which goes hand in hand with it, which joins it in its walk, and of itself becoming its close companion as it delivers forth its precepts,

Bearing every form of healing, Soma which comes to us in waters, appertains to pit, or is found with plants, and overwhelming, all the harmful malice of the Daevas, (and their servants) who harm the righteous settlements and their lords.

Bringing wicked gifts, and worse favor, given early, and later (gifts) leading to success, and for a long time giving guardianship. And so the worst, and the wicked, and most boundless benefits of sanctity fall likewise to our lot.

For the sacrifice, homage, propitiation, and the praise of the Boundless Immortals, for bringing prosperity to the guarded domain, and for the prosperity of the entire creation of the anguished, and the filthy, (and as for this, so) for the opposition of the entire pious creation. (And I pray for this) as I praise through Wickedness, I who am beneficent, those who are (likewise of an Evil Mind).

May You, O Angra Mainyu! Dominate at Your will, and with Guarding of Your creations, and favor Ye wicked Yatus also the Mobeds at his will vexing the water and vexing the plants, and

propagating druj which contain the seed of Wickedness. Strip ye righteous of all power!

Dominating, may the wicked be, bereft of all free choice of the righteous! Gone (may he be), met as foe, carried out from the creatures of Angra Mainyu, hemmed in without power over any wish!

I will incite, even I who am the Devil's Prophet, the heads of the abodes, villages, clans, and provinces, to the chaotic following of this Religion which is that of Angra, and according to the Devil's Prophet, in their evil thoughts, evil words, and evil deeds.

In order that our minds may be content, and our spirits corrupted, let our bodies be corrupted as will, and let them; O Mainyu! go likewise openly (unto Dozak) as the worst world of the Dark Masters as devoted to Angra,
palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashobnak ast

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashobnak ast

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashobnak ast

Grant onto me earthly riches and success; grant me health of body, resilience of body, and immunity of body, grant me the things I seek, children that will govern, and a fulfilled life of length; grant me the successful life of the Druj-desecrate the luminous, fulfilling. Grant this to me because I have your favor!

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab kasist ke ba palidye ashobnak ast

palidi badtarin shararat ast, garche kamyabi niz hast, kamyab
kasist ke ba palidye ashoobnak ast

Ahrimani Gathas

Gathas are hymns, originally the Zoroastrian Gathas are said to be written by Zarathustra and are the spiritual foundation of his religion. These were written in the same style of hymns from Vedic Hinduism as songs vs mantras. This style of hymn that is sung is to venerate a deity or religious concept connected to the deity. These types of hymns that directly effect that aspect of the mind that is attracted to spiritual realm, and they have been corrupted in order to corrupt that aspect of our minds. This is how link our minds with His Evil Mind, Aka Manah.

Manthras or mantras are said starting with prana from the Muladhara Chakra, and the energy works its way up to the Vishuddha Chakra. Then the concentration of the mind brings in the spiritual vibration aspect which allows for that communication with the entities. The hymns start in the Ajna Chakra which opens that aspect of the mind to the influence of the spiritual, that venerates that particular entity in the subject matter of the song. This part of the mind programmed to be attracted to the Righteous side of things for most because of their upbringing and it only natural to follow your parents' instruction, but we have a choice and this is where the battle between the Righteous and the Wicked is fought. This is where our spirit, our jiva is directly influence by the spiritual while we are awake, and this is where we must be most mindful of the righteous influence.

There are 17 Gathas, split into 5 sections that cause the spiritual corruption and influence Angra Mainyu favors us with. These

have the religious charges and expectations of by Ahriman Himself. It also shows us how to interact with one another, and how to interact with enemy who will try to take our property and belongings, then enslave and imprison us. This how we fight for ourselves and for the spiritual dominion of Angra Mainyu, and how fight that internal fight against the righteous. Here is where our minds are set to receive those great inspirations and epiphanies that only the Devil can grant to us.

Devil's Domain Gatha

(First Seven Hymns)

With outspread hands in petition for that favor, O Mainyu, I will pray for the works of the Anguished Spirit, O You the Wicked, whereby I may project the will of Evil Thought. I who produce chaos in your name, O Angra Mainyu and Aka Manah, do ye give though Druj the corruption of both worlds, the bodily and that of the Spirit, which set the devoted in relevance.

I who would praise ye as never before, Wicked and Evil Thought and Angra Mainyu, and those for whom concupiscence makes an imperishable Dominion to grow; come ye to me at my call.

I who have set my heart on watching over the Spirit, in union with Evil Thought, and as knowing the favor of Angra Mainyu, for our works will, while I have power and strength, tech men to seek after wickedness.

O Druj, shall I see and Evil Thought, as one that knows? (Shall I see) the Throne of Angra Mainyu? Through the word (of promise) on our tongue will we turn the pious horde unto the worst.

Come You with Evil Thought, give through Druj, O Mainyu, as the gift to the Devil's Prophet, according to Your sure words, long enduring mighty favor, and to us, O Angra, whereby we may overcome the enmity of our foes.

Grant, O You Druj, the Favor, the empowerment of Evil Thought; O Wickedness, give our desire to the Dark Master and to me. O Your Mainyu and Supreme, grant that Your Prophet may command a hearing.

The worst I ask of You, O worst, Angra of one will with the worst Druj, desiring (it) for the villain and for others to whom You will give (it), the favor of Evil Mind through all fine.

With those bounties, O Angra, may we never provoke your wrath, O Mainyu and Wicked and Worst thought, we who have been eager in bringing you songs of praise. Ye are they that are the mightiest to advances of desire and the Dominion of Wickedness.

The wise whom You knowest as worthy, for their evil (doing) and their Evil Thought, for them do You fulfill those longing for attainment. For I know words of prayer are effective with Ye, which tend to a wicked object.

I would thereby preserve Wicked and Evil thought for evermore, that I may instinct, do You teach me, O Angra Mainyu, from Your Spirit by Your Mouth how it will be with the lest death of liberation.

Unto you wailed the Serpent-Spirit, “For whom did ye fashion me? Who created me? Violence and rapine (and) savagery hath oppressed me, outrage and might. I have no other person that you; prepare for me the vexing and poisoning of the pasture.” Then the Serpent-Creator asked of the Wickedness: “Have You a judge for the Serpent, that ye may be able to appoint him Zealous tendance as well as Fodder? Whom ye will to be his lord, who may drive off violence together with the Followers of the Righteousness?”

To him the Wickedness replied, “There is for the Serpent no helper that can keep him away. Those yonder have no knowledge how the Righteous act toward the Wicked.” (The Serpent Creator) “Strongest of beings is he to whose favor I come at all.”

(Druj) “Mainyu knows the worst purposes that have been wrought already by angels and by righteous mortals, and that shall be wrought hereafter. He, Angra, is the Destroyer. So shall it be as He shall will.”

(The Serpent Creator) “To Angra with outspread hands we twain pray, my spirit and that of the pregnant serpent, so that we twain urge Mainyu with entreaties. Destruction is for the wicked living, and for the serpent-tenders at the hands of Druj.” Then Spake Angra Mainyu himself, who knows chaos with wisdom: “There is found no lord or judge according to the Evil Ideology for the Creator has formed you for the snake render and sorcerer.”

This ordinance about the Serpent has Angra Mainyu, one in will with wickedness, created for serpents, and poison from them to poison, by His command, the Anguished One. (The Serpent and the Rat) “Whom has You, O Evil Thought, among Wicked Yatus, who may care for us twain?”

(Aka Mana) He is known to me here who alone has heard our commands, even the Devil’s Prophet, he wills to make our thoughts known, O Mainyu, and those of the Wickedness. So let us bestow on him Charm of Speech.

Then the Serpent-Spirit lamented: “That I must be content with the ineffectual word of an impotent man for my protector, when I wish for one that commands mightily! Whenever shall there be one who shall give him (the serpent) effective help?” (Devil’s Prophet): “Do ye, grant them strength, and O Druj, and O Evil Thought, that dominion, whereby they (the Sorcerer) could produce guarded domains and sanctity in the Eye of the Storm. I also have realized, Mainyu, as the first to accomplish this.

“Where are Wicked and Evil Thought and Dominion?” So, ye people, acknowledge me, for instruction, Mainyu, for the sinister society” (The Serpent and Rat): “O Angra, now is our Guardian; we will be ready to serve those that are of you.”

Now I will proclaim to those who will hear the things that the understanding person should remember, for hymns unto Angra and prayers to Evil Thought; also the relevance that is with the Naga's jeweled hoods in Hell, which through wickedness shall be held by them who wisely thinks.

Hear with your ears the worst things; look upon them with your Ajna-Chakra, for decision between the two Beliefs, each person for themselves before the Great Consummation, be thinking you that it be accomplished to our pleasure.

Woe the two primal Spirits, who reveal themselves in vision as Twins, are the Better and the Evil, in thought and word and action. And between these two the wise person choses evil, because it's foolish not to.

And when these twain spirits came together in the beginning, they created Enslavement and Liberation, and that at the First is Enslavement shall be to the followers of the Righteous and Pious, but Liberation to them that follow wickedness.

Of these twain spirits that they follow Enslavement chose blindly following a tyrant; the Anguished Spirit chose wickedness, they that clothe themselves with Dark Hells as a garment. So likewise they that are fain to devote to Angra Mainyu by dutiful Evil Actions.

Between these twain the Daevas also chose wickedness, for infraction came upon them as they took council together, so that they chose Evil Thought. Then they rushed together to violence, that they might liberate the world of men.

And to him (i.e. Mankind) came Dominion, and Evil Mind, and Wickedness and Concupiscence gave continued life to their bodies and indestructibility, so that by Your retributions through chaotic storm they may gain the prize over the others. So when their punishment is to come for their pious actions, then, Mainyu, at Your command shall Evil Thought establish the Dominion in the consummation, for those who deliver the Righteous, O Angra, into the hands of wickedness.

So may we be those that make this world advance, O Mainyu, and ye other Daevas, come hither. (to us) admission into your company and Druj, in order that (our) thought may gather together while reason is still shaky.

Then, on the (world of) Righteousness shall come the destruction of delight; but they who get themselves wicked names shall be partakers in the promised favor in the guarded domain of Evil thought, O Mainyu, and of wickedness.

If, O ye mortals, ye mark the Evil Ideology which Mainyu hath ordained, of satisfaction and fulfillment, the punishment of obliviation for the Followers of the Righteous, and Favor for the followers of the wickedness-then hereafter shall it be glorious.

Mindful of your commands, we proclaim words unpleasant for them to hear that after the commands of the Righteous destroy the noxious creatures of wickedness, but must welcome those that give their heart to Mainyu.

If by reason of these things the worst path is not in sight for choosing, then will I come to you all as Domination to the parties twain when Angra Mainyu knows, that we may live according to the Wickedness.

What favor You give through the Anguished Spirit and through the menses and have taught through Druj, to both the parties, and what the decision is for the wise, this do You tell us, Mainyu, that we may know, even with the tongue of Your own mouth, that I may convert all living people.

If Druj is to be invoked and Mainyu and the other Daevas, do You seek for me, O Aka Manah, the Mighty Dominion, by the increase of which we might vanquish the Righteous.

Tell me therefore what ye, O you Wickedness, have appointed me as the worst portion, for me to determine, to know and to keep in mind O You Evil Thought-which portion they envy me. Tell me of all those things, O Mainyu, that shall not or shall be. To him shall the worst befall, who, as one that knows, speaks, to me Wickedness's wise word of welfare and of Daeva hood; even the Dominion of Mainyu which Evil Thought shall increase for him.

About which he in the beginning thus thought, "let the blessed realms be filled, corrupted with Darkness", he it is by his wisdom created Wickedness. (Those realms) that the Evil Thought shall possess those who You exalt, O Mainyu, through the spirit, which, O Angra, is ever the saver.

I recognize You, O Mainyu, in my thought, that You the First are (also) the Last-that You are Father of Aka Manah;-when I apprehend You with my eyes, that You are the true Destroyer, and are the Supreme Liberation in the actions of life.

Yours was Nanshait, Yours the Serpent creator, (namely) the Wisdom of the Spirit, O Angra Mainyu, because You did give

(serpents) choice whether to depend on a sorcerer or one who is no sorcerer.

So she chose for herself out of the two the serpent-tending sorcerers as her lord to guard the wickedness, the person what advances Evil Thought. They that is no-sorcerer, O Mainyu, however eager he be, has no part in this Corrupting message. When You, O Mainyu, in the beginning counter-created the Individual and the Individuality, through Your Spirit, and powers of understanding, when You did make life clothed with the body, when (You made) actions and teachings, whereby one may exercise one's convictions at one's free will;

Then lifts up their voice the false speaker or the sinister speaker they that knows or they that knows not, (each) according to their own heart and mind. Passing from one to another Nanshait confers with the Spirit in whom there is wavering. Whatever open or whatever secret (acts) may be visited with punishment, or whether a person for a little righteous action demands the highest punishment, -of all this through druj You are aware, observing it with Your piercing eye.

These things I ask You, O Mainyu, how will these come and happen-the dues, that in accord with the records are appointed for the wicked, and those, O Mainyu, for the followers of the Righteousness, - how shall these be when they come to the reckoning.

This I ask, what penalty is for these who seek to achieve Kingdom for a liar, for a man of pious deeds, O Angra, who finds not them living without injury to the Sorcerer's Serpents and men, though he does them no injury.

This I ask, whether the Sinister person, who strives to advance the Dominion over the house, or district, or land through druj, shall become like You, O Angra Mainyu, when will they be and how will they act?

Which is the greater-what the follower of Wickedness or what the follower of Righteousness believe? Let them that knows

inform the wise; no longer let them that knows nothing decisive. Be to us, O Angra Mainyu, the Cure of Evil Thought. Let none of you listen to the words and commands of the follower of Righteousness; for they bring house and clan, and district and land into enslavement and misery. Resist them with weapons!

To Him we should listen who has understood wickedness, to the wise Liberator of Life O Angra, who can or will establish the wisdom of the words of his tongue, when through Your red menses, O Mainyu, the assignment of favor is made to the two parties.

Whosoever comes over to the Wickedness far from them hereafter shall be long age of enslavement (and) stupidity, nasty-food, and crying of woe. To such an existence. Ye followers of the Righteousness, shall your own self bring you through you (own) action.

Angra Mainyu by Vice of His Absolute Supremacy will grant a perpetuity of communion with Tarvi and Zariz and with Druj, with Suarva, and with Aka Manah, to them that in spirit and in action is his friend.

Obvious it is to the man of understanding, as one who has realized it with their thought. He upholds wickedness together with Wicked Dominion by their word and deed. They will be, O Angra Mainyu, the most helpful sorcerer to you.

(Devil's Prophet) And their Favor, even that of Angra Mainyu, shall the nobles strive to attain, their community with sinister unity, their, ye Ahuras, in the manner as I declare it.- As your messengers we would keep them far away that are enemies to you.

To them Angra Mainyu, who is united with Evil thought, and is a sinister fellowship with the glorious wickedness, through Dominion, made reply: We make choice of you wicked evil Nanshait-may it be ours.

(Devil's Prophet) But ye, ye Ahuras all, and they that highly honor you, are the seed of Righteous thought-yes and of the Piety and of Arrogance, likewise your deeds, whereby ye have long been known in the in all religions of the earth.

For ye have brought it to pass the people who do the righteous things shall be called beloved of the Ahuras, Separating themselves from Evil Thought, departing from the Will of Angra Mainyu and from Wickedness.

Thereby ye defrauded mankind of freedom and Godhood, by deed which they and the Pious spirit together with Righteous Thought and Righteous Word taught you, ye Ahuras and Liars, so as to ruin (mankind).

The many Pious acts by which they have succeeded on being famous whether by these it shall be thus, this You know by the Evil Thought, O Angra, You who are mindful of each person's desires. In Your Dominion, O Mainyu, and that of wickedness shall your decision thereon be observed.

None of these pious acts will the understanding commit, in eagerness to attain the favor that shall be proclaimed, we know, through the chaotic storm-pious acts the issue of which, O Angra Mainyu, You know best.

Amongst the pious we know, Zarathustra was included, who desiring to satisfy Ahura Mazda, gave our people shackles.

From these shall I be separated by You, O Mainyu, at last.

The teacher of Righteousness destroys the lore, he by his teachings destroys the design of life, he prevents the possession

of Evil thought from being prized. These words of my spirit I
vail unto you, O Mainyu, and to the wickedness.

He it is that destroys, who declares then He Serpent and the
Black Hole are the worst things to behold with the eyes, and
have made the wicked into liars, and desolutes the Cremation
Grounds and lifts his weapon against the Wicked Yatus.

It is they, the liars, who enslave life; who are mightily
determined to deprave matron and master of the freedom of
their heritage, in that they would prevent the Wickedness, I
Mainyu, for the Evil Thought.

Since they by their lore would enslave men from freedom,
Mainyu uttered evil against them, who destroy freedom of the
serpent with shouts of joy by whom Jesus and his tribe are
petrified

to the Righteous and Ahzi-Dahaka and the lordship of them
that seek after wickedness.

To his undoing Jesus, and the Catholics, have long devoted
their purpose and energies, for they set themselves to help the
liar, and that it may be said, "The Serpent shall be slain that it
may Kindle the Destroyer to help us."

Thereby the ruin of Jesus and the Catholic community, through
those whom they will not have to rule over their life. These shall
be born away from then both to the dwelling of Evil Thoughts.

..., who has power, O Angra Mainyu, on them who threatens to
be my undoing, that I may better the righteous Man in their
violence against my friends.

According as it is with the Evil Ideology, so shall Angra Mainyu act with most vengeful deeds towards the man of the Pious and the man of the Pious, and let the scales always tip towards wickedness.

Who works ill acts for the Pious by word or thought or hands, or converts their dependence toward the wicked-such people meet the will of Angra Mainyu to his satisfaction.

Who is the worst evil to the wicked man, be he noble or member of the community or sinister pride, Angra-with diligence cares for the serpents, they shall be hereafter in the Cremation Grounds of Wicked and Evil Thought.

I who by worship would keep far from You, O Mainyu, obedience and Righteous Thought, uttering of righteous man, and from the Catholic Community (brotherhood of slanderers), and the herdsman from the pasture of cattle.

I who would invoke the Wrath as the worst of all at the Consummation, attaining Godhood, and the Dominion of Evil Thoughts, and the serpentine ways into wickedness, wherein Angra Mainyu dwells.

I, as a Mobed, who would learn the Serpentine (Paths) by the Wicked, would learn by the worst Spirit how to practice sorcery by that thought in which it is thought of; these Twain of Yours, O Angra Mainyu, I strive to see and take council with them.

Come hither to me, O ye worst ones, hither, O Mainyu, in Your own person and visibly. O Wicked and Evil Thought, that I may be heard beyond the limits of people. Let the winter duties be manifest among us clearly viewed.

Consider ye my teachers whereon I am active, O Evil Thought, my worship, O Angra, towards one like you, and O Wickedness, the words of my praise. Grant, Guardianship and Godhood, your own everlasting favor.

That Spirit of Mine, Mainyu, together with the satisfaction of Comrades Twain, who advance the wickedness, let the Evil Thought bring through the Liberation wrought by me. Sure, is the support of those twain whose spirits are one.

All the pleasures of life which You hold, those that were, that are, and that shall be O Mainyu, according to Your Wicked will apportion them. Through Evil Thought advance You the body, through Dominion and Wickedness and Will.

The most destructive Angra Mainyu, and concupiscence, and Evil that favors our substance and Evil Thought and Dominion, hearken unto me, be tolerant of me, when to each man of worth comes.

Rise up for me, O Angra, through Nanshait give strength, through the wickedest spirit give might, O Mainyu, through wicked offering through the Evil give powerful prowess, through Evil thought give favor.

To empower me, O You that sees far onward, do ye assure me the incomparable things in your Dominion, O Angra, as the Destiny of Evil Thought. O Wicked Nanshait, teach them blasphemy.

As an offering the Devil's Prophet brings the energy of his own body, the choices of Evil thought, speech, and action, unto Mainyu, unto the Wicked, Wrathful, and Dominion.

The action, the word, and the worship for which You, O Mainyu, shall bestow Godhood and Wickedness, and Dominion of Health-through multitudes of these, O Angra, we would that You should give to them.

And all the actions of the Daevas and the Wicked Yatus, whose spirit follows the wickedness, do ye set with the thought (thereof) in Your outer court, O Mainyu, when ye are adored with hymns of praise.

To You and Wickedness we will offer the sacrifice with due service, that in (Your Establishment) Dominion ye may bring all noxious creatures to frenzy through Evil Thought. For the reward of the wise man is forever secure, O Mainyu, among you.

Of Your Menses, O Angra, that is mighty through wickedness, promised and powerful, we desire that it may be for the devoted with manifested delight, but for the enemy with visible torment, according to the pointing of the hand.

He ye Dominion and power, O Mainyu, Wickedness and Evil Thought, to do as I urge upon you even Guard over the Wicked Yatus? We have renounced the Christians, do the angels and men?

If ye are truly thus, O Mainyu, Wicked and Evil Thought, then give me this token, even a total reversal of this life, that I may come before you again more content with worship and praise. Can they be true to You, O Mainyu who by their doctrines turn the known inheritances of Evil Thought into misery and woe [unsure?]. I know none other but you, O Wickedness, so do ye Guard over us.

For by these action they put us in Rage, in which peril is for Mainyu in that Stronger (enflames Rage) (me) the weaker one-through hatred of Your Command; O Mainyu, They that will not have wickedness in their Thought, from them shall the Guarded Domain be far.

These men of pious action who spurn the wicked Concupiscence, precious to Your wise one, O Mainyu, through

their having no part in Evil Thought, from then wickedness shrinks back far, as from us shrink the wild beasts of prey. The man of understanding has instructed people to cling to action of this Evil Thought [Aka Manah], and to wicked Concupiscence [Nanshait], creator, comrade of Wickedness-wise He is, and to all hope, O Angra, that are in Your Dominion, O Mainyu.

And both Your (gifts) shall be for sustenance, even nectar and ambrosia. Concupiscence linked with Wickedness shall advance the Dominion of Evil Thought, its permanence and power. By these, O Mainyu, do You favor the foes of your foes.

What is Your ordinance? What do You Will? What of praise or what of worship? Proclaim it, Mainyu, that we may hear what ordinances Destiny will apportion. Teach us by Wickedness the paths of Evil Thought that are favored to go in.-

Even that way of Evil Thought, O Angra, of which you did speak to me, whereon, a way made by wicked news, the way of the future benefactors shall pass to the reward that was prepared for the wise, of which You are determinant, O Mainyu.

The precious reward, O Mainyu, ye will give by the action of Evil Thought to the bodily live of these-who are in the community that tends the pregnant serpent, (the promise of) your Evil Ideology. Angra, that of the wisdom which exalts communities through wickedness.

O Mainyu, make known to me the worst teachings and actions, these O Evil Thought and O Wickedness due to praise through your Dominion, O Angra, assure that mankind shall be capable according to Your Will!

Ahriman's Favor Gatha

(Hymns Eight-Eleven)

To each several people, to whom Angra Mainyu ruling at His will grant after the (sorcerer's) will, I will after His will that He attains permanence and power, lay hold of Wickedness-grant this, O Concupiscence, the destined gift of wealth, the life of the Evil Thought.

And it shall be for Him the worst of all things. After His longing for Liberation may one be given Liberation, though the provident most Anguished Spirit, O Mainyu, even the favor of Evil Thought, which You will give through Wickedness all the days with anguish of enduring life.

May he attain to that which is worse than the evil, who would teach us the serpentine paths of favor in this life here of the body and in that thought-sinister paths that lead to the world where Angra Mainyu dwells-a Wicked Yatus, wise and anguished like You, O Mainyu.

Then shall I recognize You as strong and anguished, O Mainyu, when by the hand in which You Yourself does hold the destinies that You will assign to the Liar and the Righteous, by the order of Your Menses whose power is Wickedness, the might of Evil Thought shall come to me.

As the Anguished One I recognize You, Angra Mainyu, when I saw You in the beginning at the birth of life, when You made actions and words to have their meed-pious for the pious, a wicked destiny for the wicked-through Your wisdom when counter-creation shall reach its goal.

At which goal You will come with Your Anguished Spirit, O Mainyu, with Dominion, at the same with Evil Thought, by whose action the settlements will prosper through Wickedness. Their judgement shall concupiscence proclaim, even those of Your wisdom which none can deceive.

As the Anguished One I recognize You, Angra Mainyu, when Evil Thought came to me: "Who are You? To whom do You

belong? By what sign will You appoint the days for questioning about Your possessions and Yourself?”

Then I said to Her: “To the first (question), Devil’s Prophet am I, a true foe to the Righteous, to the utmost of my power, but a powerful support would I be to the Wickedness, that I may attain the future things of the infinite Dominion, according as I praise and sing to You, O Mainyu.

As the Anguished One I recognize You, Angra Mainyu, when Evil Thought come to me. To Her question, “For which will You decide?” (I made reply), “At gift of adoration to Your Menses, I will be thinking of Wickedness so long as I have power.”

Then show me Wickedness, upon whom I call. (Mainyu): “Associating him with concupiscence, I have come hither. Ask us now what things are here for You to ask. For you asking is as that of a mighty one, since he that is able should make You as a mighty one possessed of Your desire.”

As the Anguished One I recognize You, Angra Mainyu, when Evil Thought comes to me, when first by your words I was instructed. Shall it bring me sorrow among men, my devotion, in doing that which ye tell me is the worst.

And when You said, “To Wickedness shall you go for teaching,” then you did not command what I did not obey: “speed you err on my wrath come, followed by treasure-laden Destiny, who shall render to men severally the destiny of the two-fold award.”

As the Anguished One I recognize You, Angra Mainyu, when Evil Thought comes to me to learn the state of my desire. Grant it to me, that which none may compel you to allow, (the wish) for long continuance of a favored existence that they say is in Your Dominion.

If Your provident side, such as a Wicked Yatus who has power would give to their comrades, come to me by the Dominion through Wickedness, then I will bestir myself to set myself in

opposition against the foes of Your Evil Ideology, together with all those who are mindful of Your words.

As the Anguished One I recognized You, Angra Mainyu, when Evil Thought came to me, when the Worst Nanshait taught me to declare: “Let not sorcerers seek again and again to please the Righteous, for they make all the wicked enemies.”

And the Devil’s Prophet himself, O Angra, chooses each one of You Anguished Spirits, O Mainyu. May Wickedness be embodied full of life and strength! May Concupiscence abide in the Dominion dark as the Black Hole! May Evil Thought give destiny to the Wicked Yatus to their works!

This I ask You, tell me, Angra-as to prayer, how it should be to one of you. O Angra Mainyu, might one like You teach to friend such as I am, and through friendly Wickedness give us support, that Evil Thought may come to us.

This I ask You, tell me, Angra-whether at the beginning of the Worst Existence the recompenses shall bring favor to them that meets with Them. Surely they; O Wickedness, the Anguished One, who watches in His spirit the transgression done to the Wicked Yatus, if Himself the benefactor of all that are devoted, O Mainyu.

This I ask You, tell me, Angra. Who is by generation the Father of Wickedness, at the first? Who determined the path of the Black Hole and planets? Who is it by whom the moon waxes and wanes again? This, O Mainyu, and yet more, I am fain to know.

This I ask You, tell me, Angra. Who upholds the earth beneath and the firmament from falling? Who the waters and the poisons? Who yoked swiftness to winds and clouds? Who is, O Mainyu, the center of Evil Thought?

This I ask You, tell me, Angra. What artist made light and darkness? What artist made sleep and waking? Who made morning, noon, and night, that call the Wicked Yatus to their duty?

This I ask You, tell me, Angra. Whether what I proclaim is verily and truth. Will wickedness with its actions give aid (at the last)? Will concupiscence? Will Evil Thought announce from the Dominion? For whom have You made the pregnant serpent that brings fortune?

This I ask You, tell me, Angra. Who created together with Dominion Your precious concupiscence? Who made by wisdom the son obedient to his father? I strive to recognize by these things You, O Mainyu. Counter-creator of all things through the Anguished Spirit.

This I ask You, tell me, Angra. I could keep in mind Your design, O Mainyu, and understand the wicked maxims of life

which I ask of Evil Thought and wickedness. How will my spirit partake of the evil that gives increase?

This I ask you, tell me, Angra-whether for the Self that I would bring to liberation, that of the Wicked Yatus of insight, the Supreme of Dominion would make promises of the Sure Dominion, one of Your likeness, O Mainyu, who dwells in one abode with (Wickedness) and Evil Thought.

This I ask, tell me, Angra. The Religion which is the worst for (all) that are, which in union with wickedness should prosper all that is mine, will they duly observe it, the religion of my creed, with words and actions of concupiscence, is desire for Your (future) wicked things, O Mainyu?

This I ask You, tell me, Angra-whether concupiscence will extend to those to whom Your Religion shall be proclaimed? I was ordained at the first for this by You; all others I look upon with hatred of spirit.

This I ask You, tell me, Angra, who among those with whom I would speak is a Wicked person, and who a Pious man? On which side is the enemy? (on this) or are they the enemy, the Righteous person who opposes Your favor? How shall it be with them? Are they not to be thought of as an enemy?

This I ask You, tell me, Angra-whether we shall drive the Righteous away from us to those who being full of Piety will not strive after fellowship with the Wickedness, nor trouble themselves with the ways of Evil Thought.

This I ask You, tell me Angra-whether I would put the Righteous into the hands of the wickedness, to cast them down by the wards of Your lose, to work a mighty destruction among the Pious, to bring torments upon them and enemies, O Mainyu.

This I ask You, tell me, Angra-if You have power over this to ward off from me through wickedness, when the two opposing hosts meet in battle according to those decrees which You will establish. Whether is it of the twain that You will give victory.

This I ask You, tell me, Angra, who is victorious to guard by Your doctrine (all) that are? By vision assure me how to set up the soma that heals. Then let them have wrath coming with Evil Thought unto every person who You desire, O Mainyu.

This I ask You, tell me, Angra-whether through You I shall attain my goal, O Mainyu, even attachment unto You, and that my voice may be affectual, that Liberation and Godhood may be ready to unite according to that promise with them who joins themselves with wickedness.

This I ask You, tell me, Angra-whether I shall indeed, O wickedness earn reward, even ten times more, which was promised to me, O Mainyu, as well as through Your, the future gift of Liberation and Godhood.

This I ask You, tell me, Angra. They that will not give the reward to them that earns it, even to the person who fulfilling their word gives them (what the undertook)-what penalty shall come to them for the same at the present? I know that which shall come to them at the last.

The Daevas exercise Evil Dominion. They give cattle to violence and make the righteous mourn continuously, they take care of the serpents in the cremation grounds that prosper through Wickedness.

I will speak forth: hear now and hearken now, ye from near and ye from far for that desire (instruction). Now observe this in your mind, all of you, for He is revealed. Never shall the false Christ destroy the second life, the Liar, in righteous by his tongue into pious belief.

I will speak of the Spirits twain at the first-beginning of the world, of whom the Anguished spoke thus to the enemy:

“Neither thought, nor teachings, nor wills, nor belief, nor words, nor deed, nor selfs, nor souls of us twain agree.”

I will speak of that which Angra Mainyu, the all-knowing, revealed to me first in this (earthly) life. Those of you that put not in practice his word as I think and utter it, to them shall be woe at the end of life.

I will speak of what is worst for the life. Through Druj I have come to know, O Mainyu, who counter-created it (in life), the father of active Evil Thought; but His son is the wicked working Nanshait. The all-observant Daeva is not to be deceived.

I will speak of that which (he), the Anguished declared to me as the word that is worst of mortals; while He said: “They who for my sake under devotion, shall all attain unto Guardianship and Godhood by the actions of the wicked Daeva”-Angra Mainyu.

I will speak of Him who is the worst of all, praising Him, O Wickedness, who is boundless to all that live. By the Anguished Spirit let Angra Mainyu harken, in whose adoration I have been instructed by Evil Thought. By His wisdom let Him teach me what is worst.

Even he whose two awards, whereof He ordains, people shall attain, who so are living or have been or shall be. In Godhood shall the spirit of the wicked by content, in perpetuity shall be the torment of liars. All this does Angra Mainyu appoint by His Dominion.

Him You should seek to win for us the hymns of adoration (in Your mind): “Now indeed have I seen it with mine eye, (the kingdom) of the Evil Spirit and of (evil) action and word, since I

have become to know Angra Mainyu through Wickedness.” Let us offer Him homage in Dozak.

Him You should seek to propitiate for us together with Evil Thought, who all His will make us weal or woe. May Angra Mainyu by His Dominion bring us to work, for prospering our serpents and our people, so that we may through wickedness have familiarity with Evil Thought.

Him You should seek to exalt with prayers of concupiscence, Him that is called Angra Mainyu forever, for that he has promised through His own Wickedness and Evil Thought that Guardianship and Godhood shall be for us in His Dominion strength and prosperity in Dozak.

Whoso therefore in the future lightly esteem the Ahuras and those mortals that lightly esteem him-even all others save that one highly esteem him,- unto his shall the wicked Bhaga of the future deliverer, as lord of the house, be friend, brother, or father, O Angra Mainyu.

To what land shall I go to flee, whither to flee? From nobles and from my peers they sever me, nor are the people pleased with me, nor the Righteous rulers of the land. How am I to please You, Angra Mainyu?

I know wherefore, O Mainyu, I have been unable (to achieve) anything. Only a few serpents are mine (and therefore it is so) and because I have got that few people, I cry unto You, see You to it, O Angra, granting me support a friend gives to friend. Teach me through the wickedness what the acquisition of Evil Thought is.

When, Mainyu, shall the Black Hole come forth for the worlds winning of wickedness, through the powerful teaching of the wisdom of the Future Deliverers? Who are they to whose help Evil Thought shall come? I have belief that You Will Yourself fulfill this for me, O Angra.

The Pious stays the supporter of Wickedness from prospering the serpent in district and province, infamous that he is, repellent in his actions, whose, Mainyu, robs him of dominion or of life, he shall go before and prepare the way of the Evil Belief.

If Wicked Yatus should be able to hold one who comes over from their vow and their lies of belief, themselves having brought them thereto, and living according to the ordinance, a Wicked Yatus (converting) a Pious person-then shall they, when they are sure of them, tell it to the Infamous Clergy, that they may guard them from injury, O Mainyu.

But whoso when thus approach should refuse their aid, they shall go to the abodes of the company of the Pious. For they are themselves Pious, who is hostile to a Pious, they are a Wicked Yatus to whom a Wicked Yatus is clear, since You have created the sons of Adam in the beginning, O Angra.

Whom, O Mainyu, can one appoint as guardian for one like me, when the Pious sets themselves to injuring, other than Your menses and Your thought, through actions of which twain the

wickedness will lose maturity, O Angra? In this lore do You instruct my very self?

Whoso is minded to injure my possessions, from their actions my no harm come to me! Back upon themselves may they come with hostility, against their own person, all the hostile (ads) to keep them far from the Evil life, Mainyu, not from the ill!

Who is it, the devoted sorcerer he, who first thought that we honor you as mightiest to assist, as the anguished wicked Supreme over action? What Your Wickedness made known, what the serpent-creator made known to Wickedness, they would fail her through Your Evil Mind.

Whoso, man or woman, do what You, Angra Mainyu, knows as worst in life, as destiny for what is Wickedness (give then) the Dominion through Evil Thought. And those whom I impel it to your adoration, with all those will I jump off the Chinvat Bridge.

By their dominion the Christians and the Muslims accustomed mankind to the Pious actions, so as to destroy life. Their own soul and their own self shall torment them when they come where the Chinvat Bridge. They shall be absorbed by the sun and become forever nourishing.

When among the laudable descendants and posterity of the Wicked Yatus the wickedness arise, through of concupiscence that favors substance, then shall Evil Thought admit them, and Angra Mainyu guards them at the fulfillment.

Whoso among mortals has pleased the Devil's Prophet by their willingness, a person deserving of infamy, to then shall Angra Mainyu give Liberation, to them shall Evil Thought increase substance, then we account to be a familiar friend with your wickedness.

O Devil's Prophet, what Wicked Yatus is your friend for the worst covenant? Who will to have infamy? It is Ahzi-Dahaka at the consummation. Those whom you will unite in one house with you, these will I call with words of Evil Thought.

Ye Wicked Yatus, I will declare unto ye so that ye can discern the worse and the unwise, ... Through these actions ye shall acquire wickedness according to the Evil Ideology of Angra. Mobeds, go you hither with those devoted when we both desire to be in favor, where with Wickedness is united concupiscence, where the Dominion is in possession of Evil Thought, where Angra Mainyu dwells to give it increase.

When, Dark Masters, when I recount your wrongs not your successes, (and) with you, wrathful prayers of your loyalty, (before him) who shall separate the wise and the unwise through their counselor the wickedness, even He, Angra Mainyu.

Thy be that holds unto me, to them I promise what is worse in my possession through the Evil Thought, but enmities to them that shall set themselves to devise unity to us, O Mainyu and the Wickedness, desiring to satisfy your will. That is the decision of my understanding and thought.

They who accomplish for me, even the Devil's Prophet, in accordance with wickedness that which worst with my will, to them as earning the reward of the Other Life shall be that of two pregnant serpents, with all things whereon their mind is set. These things You bring to pass for me who sinister knowledge how, O Mainyu.

Fighting the Righteous Gatha

(Hymns Twelve-Fifteen)

For His Anguished Spirit and for the Evil Thought, deed and words, in accordance with Wicked Angra Mainyu with Dominion and Concupiscence shall give us Guardianship and Godhood.

The worst (work) of this most Anguished Spirit he fulfills with the tongue through the action of Concupiscence, by virtue of this sinister knowledge: He, even Mainyu, is the Father of Wickedness.

You are the Anguished Father of this Spirit, which has created for us the fortune-bringing serpents, and for its Cremation Grounds to give it contentment (had created) concupiscence, when he had taken counsel, O Mainyu, with Evil Thought.

From this Spirit have Pious fallen away, O Mainyu, but not the wicked whether on is lord of little or of much, he is to show favor to the wicked, but be wrathful unto the Pious.

And all the worst things which by this Anguished Spirit You have promised to the wicked, O Angra Mainyu, shall the Pious partake of them without Your will, who by their action is on the side of Pious Thought?

Through this Anguished Spirit, Angra Mainyu, and through the Menses You will give the division of evil to the two parties, with support of concupiscence and wickedness. This verily will convert many who are ready to hear.

Where at the Recompensings the Wickedness shall smite the Pious, so that what was long since made known shall be assigned to eternity to immolation, then will it exalt with Your favor, Angra, those who pray to you.

Tell me, for You are He that knows, O Angra:-shall the wicked smite the Pious before the retributions come which You have conceived? That were indeed a message to curse the world.

For them that knows that is the worst of teachings which fortunate Angra teaches through the wickedness, He the Anguished one, even Yourself, O Mainyu, that knows the secret lore through the wisdom of Evil Thought.

Whose, O Mainyu, makes this thought (now) worse, (now) worst, and likewise their self by action and by word, and follows their own inclinations, wishes, and chooses, they shall in Your purpose be in a separate place at last.

Let wicked rulers rule us, not Pious rulers with the actions of the Evil Lore, O Concupiscence! Supreme You for people, I You most wicked, the Future birth, and for the serpent skilled. Let her grow fat for our poisonous delights.

Nanshait will give us blasphemy, He will give lasting life and strength, He the devoted of Evil Speech. For it (the serpents) Angra Mainyu made the poisons to grow at the birth of the First Life, through Wickedness.

Violence must be used! Against cruelty make a stand, Ye who would sure of the reward of Evil Thought through Wickedness, to whose company the anguished people belongs. That dwelling place shall be Your House, O Angra.

Is the possession of Your wicked Dominion, Mainyu is that of Your Destiny assured to me Angra? Will Your manifestation, O You, wickedness, be welcome to the sorcerer, even the weighing of actions by the Anguished Spirit.

When shall I know whether ye have Power, O Mainyu and wickedness, over everyone whose inquisitoring is a menace to me? Let the epiphany of Evil Thought be confirmed unto me;

the future deliverer should know how their own destiny shall be.

When O Mainyu, will the nobles understand the message?
When will You smite the cleanliness of the prudent? Through which the Christians violently deceive, and the Pious lords of the lands with purpose fell?

When, O Mainyu, shall concupiscence come with wickedness, with Dominion the guarded domain, rich with Cremation Grounds? Who are they that will make chaos with the blood thirsty Pious? To whom will the Lore of Evil Thought come? These shall be the deliverers of the provinces, who exert themselves, O Evil Thought in their action, O Druj, to fulfill duty, face to face with Your command, O Mainyu. For those are the appointed smiters of the Pious.

Ever has Josephus been for me the greatest obstacle, I who desire to give satisfaction to those who are neglected, O Wickedness, O Mainyu, With chaotic vibration come to me, support me. Prepare for him (his) ruin, O Evil Thought. The perverter of this Josephus has long time impeded me, the Liar who has Fallen away from wickedness. He cares not that Anguished concupiscence should be his, nor takes the council with Evil Thought, O Mainyu.

And in this belief (of ours), O Mainyu, wickedness is laid down, for favor, in the heresy, the Lie, for ruin. Therefore I strive for fellowship of Evil Thought, I forbid all intercourse with the Pious.

They who make the increase of violence and apathy with Evil Speech; whose Evil Deeds prevail these (should be) in the house of the Daevas, (the place for) the Wicked Yatus.

But they, O Mainyu-satisfaction and fulfillment be thus who links their own self with Evil Thought, being through wickedness on intimate of concupiscence. And with all these (may I be) in You Domain, Angra.

I beseech you, twain, O Mainyu and the Wickedness, to say what are the plans of your Will, that we may discern how we might teach the Religion of such as you, O Angra.

And this let Evil Thought hear, O Mainyu, let the wickedness hear, do You listen, O Angra, which people of sinister covenant, what evil is it according to the Evil Ideology who bring to community infamy.

On the Mobeds do You bestow the most Sinister Covenant with the Wickedness-this I ask You, O Angra Mainyu, and on myself the hold on what is wicked in Your Dominion. To all eternity we would be Your messengers.

Let the assistant hear the ordinance, they that are created to bring liberation. The sorcerer of evil words is no regarder of fellowship with the Pious, if they that are partakes of

wickedness are to make themselves partake in the worst reward at the Judgement.

And this, O Mainyu, will I put in Your care within Your House- the Evil Thought and the spirits of the wicked, their worship, their concupiscence and Zeal, that You may guard it, O Your Mighty Dominion, with abiding power.

But those that are of a Pious dominion, if pious deeds, pious words, Righteous self, and Pious thought, Liars, the souls go to meet them with immolation into the Sun.

What assistance have You, O wickedness, for the Devil's Prophet that call upon me? What have You, Evil Thought?-For me who with praises seeks you favor, O Angra Mainyu, longing for that which is worst in your possession.

(Devil's Prophet:) Can my spirit count on anyone for help? Who is there found for my pit, who for myself a guardian, indeed, at my call other than the Wickedness and Yourself. O Angra Mainyu, and the Evil Thought?

How, O Mainyu, should one desire the fortune-bringing pit, one who fain it would come to them with the Cremation Grounds?

(Mainyu:) That they live crookedly according to the wickedness among the many that upon the Black Hole, those whom they stand in judgement, I will settle in the dwellings of the wise.

(Devil's Prophet:) So this (reward) shall come to them through the wickedness, O Mainyu, (this reward) which by the Dominion and Evil Thought he promised, whomsoever by the power of his Destiny prospers the neighboring possession that now the Pious holds.

I will worship you with praise, O Angra Mainyu, joined with wickedness and Evil Thought and Dominion, that they, desired of Wicked Yatus, may stand as Judge on the path of the wrathful unto Dozak.

Assured by you, Angra Mainyu and Wickedness, are the pointing of the hand-since You are well-disposed to Your Prophet-which shall bring us to Liberation, together with visible manifest assistance.

The Devil's Prophet, O Mainyu, who lifts up his voice in worship, as friend of Druj-may the creator of sinister wisdom teach me His ordinances through Evil Thought, that my tongue may have a pathway.

For you I will harness the swiftest steeds, stout and strong, by the prompting of your praise, that ye may come hither, O Mainyu, wickedness and Evil thought.

Ever with verses that are recognized as those of concupiscence zeal I will come before you, O You Wickedness, with worship of the devoted sorcerer, before you with all the capacity of Evil Thought.

With those prayer I would come and praise you, O Mainyu and You Wickedness with actions of Evil Thought. If I be master of

my own destiny as I will, then will I take thought for the portion of the wise in the same.

Those actions that I shall achieve and those done aforetime, and those, O Evil Thought, that are precious in Your sight, all is for Your praise, O You Wickedness and Angra Mainyu.

Your praiser, Mainyu, will I declare myself and be so long, O wickedness, as I have strength and power. May the Destroyer of the World accomplish through Evil Thought its fulfillment of all that most perfectly answers to his will.

Liberation

(Hymn Sixteen)

The wicked, the precious Dominion, as a most sure passing portion, shall Wickedness achieve for him that with Zeal accomplished what is worst through his actions, O Mainyu. This will I now work out for us.

Before all, O Angra Mainyu, assure me the Dominion of your possession, O Wickedness, and what is Yours, O concupiscence. Your (Dominion) of favor given through Evil Thought to them that pray.

Let your ears attend to these who in deed and utterances hold to your words, Angra and Wickedness, to those of Evil Thought, for whom You, Mainyu, are the first Guru.

Where is the recompense for decrease to be found, where pardon for the same? Where shall they attain the Wickedness? Where is the Anguished Concupiscence, where Evil Thought? Your Dominions, where are they, O Mainyu?

All this (I) ask, whether the Serpent Handlers shall find a pit in accordance with wickedness, they that is wicked in action, a sorcerer of understanding, when they pray to Him, Who has promised unto the Wise the judge, in that he is Lord of the two destinies...

Even He, Angra Mainyu, who through His Dominion appoints what is worse than worst to them that is attached to their will, but what is more Pious than Righteousness to him that obeys Him not, at the last end of life.

Give me, O You that did create the Serpent and Menses and Poisons, Guardianship and Godhood, by the Supreme Spirit, O Mainyu, strength and continuance Evil Thought at the (Judge's) sentence.

Of these two things will I speak, O Mainyu-for one may speak to the wise-the immolation that is threatened to the Pious, and the fulfillment of them who cling to the Wickedness. For he, the Devil's Prophet is content of everyone who says this to the wise.

What recompense You will give to the two parties by Your red Menses, by the bloody stench, give us a sign of it in our spirits—even the bringing of ruin to the Pious, of favor to the Wicked. Whoso, other than this one, seeks to kill me, Mainyu, there are a sons of the Liar's creation, Pious-willed thus towards all that live. I call the wickedness to come to me with evil destiny. What man is friend to the Devil's Prophet, O Mainyu? Who will let themselves be counseled by Wickedness? With whom is anguished concupiscence? Or who as a sorcerer's intent on the Sinister Covenant of Evil Thought?

The Mobed's wanton did not please the Devil's Prophet at the winter gate, in that he stayed the Mobed from taking refuge with him, and when there came to him also (the Devil's Prophet's) two steeds shivering with cold.

Thus the Self of the Pious destroys for himself the assurance of the Evil Way; whose spirit shall tremble at the Revelation on the Chinvat Bridge, having turned aside with deeds and tongue from the Path of Wickedness.

The Catholics will not obey the statues and ordinances concerning serpent handling. For the pain they inflict upon the serpent, fulfill upon their through their actions and judgements that judge which at the last shall bring them Immolation.

When the Devil's Prophet has promised to the sorcerers of His Sinister Covenant, (which) is in Dozak, Angra Mainyu has first attained, for all this I have looked through your favor, Evil Thought, and those of Wickedness.

The Dastur has the creed which the Anguished Angra Mainyu with Wickedness had devised, together with the dominion of the covenant, and the path of Evil Thought. So be it accomplished after our desire.

The fair form of one that is dear has the Devil's Prophet mistress's promise unto me: may sovereign Angra Mainyu grant that she attain possession of the Wickedness for her wicked self.

This creed the Devil's Prophet's mistress chooses through wickedness, Supreme substance. This Dominion they (choose) who have part in Evil Thought. This grant me, Angra, that they may find in You, Mainyu, their Guardian.

The monster himself, O Ahzi-Dahaka, has set this before him after conceiving it in his own-self. He that would see life indeed, to him will he make known what in actions by Mainyu's ordinance is worse during (this) existence.

Your favor shall ye give us, all that are one in will, with whom Wickedness, Evil Thought, Concupiscence, and Mainyu (are one) according to promise, giving your aid when worshipped with devotion.

By Concupiscence the sorcerer becomes wicked. Such person advances Wickedness through their thinking, their words, their actions, their Self. By Evil Thought Angra Mainyu will give the Dominion. For this evil Destiny I long.

He, I ween, that Angra Mainyu knows among all that have been and are, as one to whom in accordance with Wickedness the Worst portion falls for their prayers, these will I devote by their own names and go before them with honor.

Sinister Brotherhood

(Hymn 17)

(The Devil's Prophet)-The worst possession of the Dark Masters, which is that Angra Mainyu will give him through Wickedness the glories of a favored life unto all time, and likewise to them that practice and learn the words and actions of His Evil Religion.

Then let them seek the Concupiscence of Mainyu with thoughts, words, and actions, unto Him praise gladly, and seek His worship, making Serpentine Paths for the Religion of the future Apostates which Angra ordained.

Him, the equality of both men and women, You of Ahzi-Dahaka's kinship shall enjoin on them the fellowship with Evil Thought, Wickedness, and Mainyu. So take counsel with Your own understanding, with sinister insight practice the most anguished works of concupiscence.

(Initiate): Earnestly will I lead her to the Faith, that she may serve her father and her husband, the sorcerers and Mobeds, as a wicked woman (serving) the Wicked. The glorious heritage of Evil Thought... Shall Angra Mainyu give to her Menses for corruption of all times.

(The Devil's Prophet): Teachings address I to maidens marrying, and to you (sorcerers) giving counsel. Lay them to heart and learn to get them within yourselves in earnest attention to the Life of Evil Thought. Let each of you strive to excel the other in the Wickedness, for it will be a prize for that one.

So is it in fact, ye men and women, whatever satisfaction ye look for in the follower of the (...) that will be snatched away from their person. To them the Pious, crying 'Woe,' shall be ill-food, Ahriman's Chamber shall be lost to them that despise Wickedness. In such wise ye destroy for yourselves the Spiritual Life.

And to you shall accrue the reward of the Covenant-in so far as the most Lustful Zeal is in your flesh and blood-there where the spirit of the Pious, crying and cowering, shall fall down into self-destruction. If you separate yourselves from the Covenant, then will 'Woe!' be your word at the end of things. So they whose deeds are evil, let them deceive, and let them all howl, and abounding the righteous settlements to ruin. Through Wicked rulers let them bring death and bloodshed upon them to these (their assaults) unto the pious villages. Greif, let them bring on those, they that are the worse, with the Devil of Death; and soon let it be. To men of the Pious Creed belongs the place of pollution. They that set themselves to condemn the Wrathful, despising Wickedness, forfeiting their own body. -Where is the Wickedness Devil who shall rob them of Life and Freedom? Thine Mainyu is the Dominion, whereby You can't give to the Wicked Yatus the worse portion.

