

# It's a Long Road out of Hell, So Let Me Show You Around

Dante's Inferno paints a very beautiful depiction of hell, if we can call it that. The several circles of hell move through the various deadly sins and describe the appropriate punishment attributed to each and every one of these. Now, those of us that practice the path understand that hell is very, very different than the mad ravings of all Christian theologies trying to demonize anything that doesn't think the way they do.

And I mean, let's be honest, it also still does lead to very great video games and fantastic films. So I'm not complaining. And also makes our conversations a bit more interesting. Who doesn't? But hell is something that we will go through, whether it is in a personal capacity or through a spiritual capacity if we choose to enter the thick.

Today I want to give you a guide book through hell. Whether you're going through this emotionally in a spiritual fashion, this will be a useful set of information, ideas, and principles for you, or whether you are someone who has suffered from the perfect sickness, explored some of the dark cloud paths and tunnels of Set, and perhaps not have done so with the appropriate development, and found yourself in the death current, or caught up with the people flu, if you will.

The energy that is so difficult to shake. Then I think today's discussion will help you through that. After all, when going through hell, you might as well ask the devil for the way.

So I enjoyed that little dramatic intro of the Devil in Hell. But however satirical or playful the notion is, the experience of it is not as fun. And I think it's essential that we understand a couple of core principles of the left hand path that help us understand how to progress through, because there's a very different experience.

One of the fundamental differences, for me, at least, between left hand and right hand, is the one supplicating on its knees begging for mercy. The other one is almost turned on by the torture, doesn't run away from it, doesn't cower from it, doesn't try to move the responsibility to someone else, doesn't pray for escape. But accepts it and does their absolute best with it. Embraces it. It is a difference between the hunter and the hunted in many terms.

So I think these ideas, in these psychologies that we find in the left hand path, are essentially useful as a very different paradigm by which we should approach the darkness of life as well as the experience of our pain.

Now, I'm speaking today specifically from the path of a practitioner of the dark arts who has gone through thick initiations, and I'm speaking very often to those who have themselves dabbled in the dark arts and inadvertently opened up some of these darker components. Now, I myself have seen practitioners of many years that open some of the shells and ended themselves in terrible depressions, painful ordeals of life, and were unable to navigate their way out of it predominantly because they couldn't adopt these different archetypes, these different symbolic representations, because they've come from religious trauma, where any of these symbolic archetypes that I will be speaking about today are considered taboo, wrong, and from our delicious to the truth.

The truth of the matter is, however, that this paradigm is as primitive as the caveman. The fact is, we have evolved in so many different areas, and this does no more than hinder our progress as a species. Many have already passed through these gates, and there's much for us to learn.

I think the symbolism of the magical current really describes this to us as a beautiful map. The first and the most common one that we see when we look over to the dark path is that of the moon and the shadow side of the moon, and all these different, beautiful, more nocturnal creatures that are representative of this. Some of the ones that come to mind, quite obviously, are the haunting specter, the classic zombie, the terrifying werewolf, and the powerful vampire, as well as the great necromancer.

These are exceptionally useful maps when understood comprehensively from the left hand path perspective. If we strip away the Hollywood quality interpretation of these things, and instead look at them from a deeper perspective, we can see the other side of it start to reveal itself with more beauty, clarity within the darkness.

In the works of author Michael Donald Craig and his classic Modern Magic, a great example of this persists in these corresponding systems and translations, and that work is a classic for most cultures. He describes two specific archetypes in contradiction to each other: the archangel Metatron and the archangel Samael, and translates the names as "he who is inside of the presence" and "he who is outside of the presence." Essentially describing many of these, shall we say, angelic and even demonic principles as stages of human experience and development through the ladder of lights known as the Kabbalah or the Tree of Life.

As such, we find a very beautiful representation of these specific archetypes. When we look at the shadow side of the tree, when we look at the Oliphoth of Lilith, Gamaliel, Samael, and the rabbis, these essential bottom aspects, including the downward facing triangle and the entrance to the black tree, provide a lot of interesting insight that allows us to not try and escape from the hellfire that is present inside of our experience, but instead teaches us how to transform it and become purified or empowered, even to build the draconian body or build a deeper inner structure that is more matured in our self-acceptance.

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So, I enjoyed that little dramatic intro of the devil and hell. But however satirical or playful the notion is, the experience of it is not as fun. And I think it's essential that we understand a couple of core principles of the Left-Hand Path that help us to understand how to progress through, because there's a very different experience. One of the fundamental differences, for me at least, between the Left-Hand and Right-Hand Path is this: one is supplicating on its knees begging for mercy. The other is almost turned on by the torture — doesn't run away from it, doesn't cower from it, doesn't try to move the responsibility to someone else, doesn't pray for escape, but accepts it and does their absolute best with it. Embraces it. It is the difference between the hunter and the hunted, in many terms.

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Now, I myself have seen practitioners of many years who open some of the shells and end themselves in terrible depressions, painful ordeals of life, and are unable to navigate their way out of it. Predominantly this is because they couldn't adopt to these different archetypes, these different symbolic representations, because they've come from religious trauma where any of these symbolic archetypes that I will be speaking about today are considered taboo, wrong, and from the devil.

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As such, we find a very beautiful representation of these specific archetypes when we look at the shadow side of the Tree — when we look at the Oliphoth: Lilith, Gamaliel, Samael, and the rabbis — these essential bottom aspects, including the downward-facing triangle and the entrance to the black tree. This provides a lot of interesting insight that allows us to not try and escape from the hellfire that is present inside of our experience, but instead teaches us how to transform it and become purified or empowered, even to build the Draconian body or build a deeper inner structure that is more matured in our self-acceptance.

There is a fundamental first stage that occurs inside of this process, and we can refer to it as the initiation or the Great Death. The Great Death of the initiation can happen in several ways. To you, it can be the result of actual initiation into a recognized temple, but at the same time, it can also simply be the result of tragedy in life or the inadvertent working with forces that you didn't perhaps fully understand at the time.

During this process, a death begins to occur — and by death I do not mean a physical death, but instead a psychological one. The modes or signals of pain and pleasure, your original value system, gets shifted. When the original value system gets shifted inside of the individual, the concept of self dissolves. What used to make up this thing called "you" no longer motivates this thing called "you." And this thing called you starts to pretty much fragment, break apart — fade away, it dies.

But this is a very difficult transition for people because it's not what you expect. It's not as dramatic as it is in cinematic films or video games. It is, in fact, a slow, gradual discovery of your death. It can take some people months to realize this space that they find themselves in. It may be quicker — it depends on the individual and their understanding of the process — but there is a stage that is almost undefined. There is no specific compass in it. Time and space seem to blur over one another, as if you are no longer in a standard state of consciousness.

This is a very specific quality that we find in people that exhibit various signs of depression, anxiety, and many other classic — what many would refer to as — mental illnesses. Now, I am at no point trying to give a diagnosis of mental illness. I'm specifically speaking again as a practitioner of the occult arts and the reflection or similarities on these. So please, by all means, don't take my word as final — see a licensed professional in the area you need help with when you do.

That being said, though, what happens inside of the undifferentiated space of death is that the old self goes away. We see the same reflection in the classic banishing ritual of the hexagram, the classic formula of LVX in many texts, the symbolism of Osiris slain, the mourning of Isis, Apophis, and the rebirth of Osiris risen. The entire journey of the discovery or the birth of Horus and the avenging of his father speaks to the exact same process within ourselves — alchemically — that has to take place.

There is a certain life, a version of self, a version of reality that dies. Osiris does get slain. There is a death that happens in the initiate. In fact, in most traditions, the Death Gate represents the doorway into a tradition, very much so. It is also the symbolic ending of a chapter, a stage, a life — a "you" completely. Even in the Christian Gnostic view, there is: "When you see God, you are no more."

This death is fundamentally unavoidable. It's represented in various initiatory systems in many different stages. But the death in itself is not a clean cut. As much as we would like it to be. The reason is: you're still immersed inside of Māyā. You're still immersed inside of the illusion. For some, the dramatic experience of it can be profound — they can go through a psychedelic plant journey and have that experience — but, same as going to Burning Man, after you're back for the first month or so, trying to keep the ethos, very shortly and very soon, society starts to peel back in and you find your old road rage coming back.

The process of death is more of a process of dissociation from one version of self and reality and the systemic association to a new one.

And if the process alchemically is not completed, you become a zombie.

Zombies aren't real? The zombie — which is the first kind of symbolism here — are the ones that are usually outside of the gate. They're not really in the Tree of Death yet. They're the, shall we say, remnants of the undead that remain there. And this is really that stage for me. The zombie is very classically seen in most of our culture — in these books and materials out there talking about the problem with pornography, social media, and other dopamine-inducing things. Stuff, dopamine, that makes people distract themselves and receive some type of chemical kick without actually doing the work. As a result, destroying their motivation and their will or capacity — or even potency.

As such, the zombie stage is the last part of the cure. It's the last part of the, shall we say, hara-kiri of your own spiritual essence. It is the part where you have to give up that need to be seen, so to speak. The zombie — I think the attributed symbology that comes with it is very appropriate because we have the classic undead seeking brains to eat or consume. Now obviously there's lots more fanfiction around this, but the general gist of it is it's something that's longing for a life that it had. And it's consuming brains — and in this case, ideas.

We see this with everyone who is constantly hopping on new trends and trying to get on the For You page. We see the death of art. Sure, we're coming up with better ways to edit and nicer ways to predict human behavior, but we're disconnected from the unconscious creative ability to produce art — and as such, magic — in the first place. I mean, art is magic, after all. Form follows function, and life imitates art. These are classic principles and ideas, and we're not creating art.

This dies for most people because many have experienced a type of death in their own life. They don't know how to reintegrate into this world. Hence, they find themselves as zombies. As such, for you to progress inside of your path and your journey through hell is to accomplish the next stage — to let the death complete.

Let's say, killing zombies with dopamine regulation. And to get the death complete is to become a ghost, right? To leave the dead old body behind. Let the zombie rot in the grave as you become a specter haunting the night.

"I see dead people."

The catch of being the specter that haunts the night? It's not very romantic. There's no one there to acknowledge the beauty of your turmoil or the pain that you've been through — "Oh, how pretty is your suffering." There's no one there to acknowledge all of these wonderful things. There's not supposed to be.

The point of the ghost stage is the point where you disconnect from needing to be seen, heard — all these things from an external point of view. In other words, it is the moment you stop looking outside of yourself for validation. It's the moment that you stop taking the pressures that are within you — this hellfire, if you will, that's busy formulating and strengthening you — and, instead of seeking release [whether that release is in the form of food, or — personal favorite — drink, pornography, social media, whatever the dopamine kick is], which is the behavior of the zombie...

The unbearable-ness of the weight of death while still alive is the longing for the old you. You surrender all of that.

You stop trying to post just to be online, and you start creating content or business or world that is your own unique thing that hasn't anything to do with anybody else. And it doesn't matter if they see you, acknowledge you, or anything — because the ghost now needs to try and reanimate in the world. And it first tries to reach for the cup — and it can't do it. Nothing happens. It passes right through it.

This is very much how you feel like in that stage. You feel like you're unseen. You feel like nothing matters, like you're no longer relevant, like you're... and it's simply because the old world, the old definition, that old map is no longer relevant. It's died. It's gone. You have to complete the death.

And as long as you're holding on to it, the longer you will suffer in that limbo, purgatorial state. And now you must progress.

Because these are long journeys, these are only simply the scratching points. It's time to get on with it.

The moment the spirit is able to move the cup is the moment the spirit realizes the process — or the art — by which it starts to matter.

This is what you need to do.

It is the moment when you start to realize that the dreams, goals, hopes, visions that have been in your core, in your spirit for ages — or maybe are maybe even revealed now, now that you're no longer holding a full terror on it — they matter. And you are responsible for making them matter.

The agony of being unseen is the very power to drive you, to enforce and break through the last remaining rules that prevent you from doing what it takes to take or go for the life you really want.

It is through this process that you begin to realize you matter. Your opinions, your thoughts, your ideas — you matter. When you're able to matter, that's when things start to shift in you. You see, the ghost can very much be seen as the keeper of the map in that journey — or that space — within the map. It is very much the haunting spirit of the world. It is what we seek in the world. It's why it's the essence behind money and power and status and all of these things. These fundamental things may not drive you at that point, but you are required to matter, to integrate into the material world.

And this psychological death of judgment and thinking is very much the tunnel that leads out to Samael.

In Samael, we have the necromancer.

"Good day, I'm Bob the necromancer, and today we're doing an unboxing."

The first words of the necromancer that really resonated with me most were from Dr. Thomas Karlsson in his classic *Diary of a Necromancer*, one I still made a quote of, put out on the web — and that is:

**The first act of the necromancer is to resurrect themselves from the dead.**

You see, once you accept the fact that you go beyond what some other YouTubeurs and self-help authors have referred to as "monk mode" — the time period when you disconnect from society, you don't go to parties, you just focus on doing the work — you go even further into what we call "ghost mode."

You become a ghost.

You don't care about anything else but doing what it needs to make sure this vision in you actually matters.

You make it matter.

You make it real.

You make it manifest.

You're not going to feel like it. You're not going to want to go to the gym. You know that. You're not going to want to get up in the morning, because you're not suddenly in some happy, realized place. You're going to have to summon forth the greatest tools of the magician: **will and imagination**, because you're not going to see the world you want to create — you're going to have to create it in your imagination until it becomes more real than the world that you are in.

And you're going to have to haul yourself into existence to do the things.

It's not about positive motivation — it is about **discipline**.

It's about the **will to power**, really and truly embraced.

It is the taking charge of your direction in life — instead of waiting for God or Spirit or some other thing to deliver it unto you. It is taking **full control**.

And this is what's meant by becoming a god and not supplicating to the god — the classic, "no gods, no monsters" mentality, where I neither fear the judgment nor seek the salvation of some other entity or force, but take absolute and total responsibility and ownership of my experience.

This is the way to resurrect thyself from the dead.

To resurrect yourself from what you've been through.

To stop feeling sorry for yourself in the zombie stage.

To accept your fate in the ghost stage.

And then to begin to actively pull yourself, to force yourself to go through the motions even though you don't want to — bring yourself to the next stage.

This then gives us the two other Oliphoth that are also available in this rung of the tree — that of Gamaliel, oftentimes represented by our beloved Lilith, the moon herself in her blood. That speaks quite literally to the blood, the biology, the actual hormones that are flowing through your body, the chemistry in your body.

This all biologically starts to change once you begin to truly move in this direction. A new will to live starts to emerge. The vampire is born inside of you.

Is the vampire sent to drain? No — the vampire is the nocturnal consumer of blood. It thrives on life force. In other words, this is where you become excited and even energetically aroused towards the purpose and the vision that you see.

You become brutal and beautiful.

You start to recognize what so many of the teachings and ideas around vampirism that I've shared on this show really are: the **exchange of the currency of value**, the **understanding of the status game** that is behind most of our decisions as human beings.

**Many of us** — all of us, really — are driven by status.

There were examples of people in prisons who, in a prison, had status. Even if it was not the most desirable status, they would rather have that status in prison than leave prison to be free men or women, where the truth is, they'd just be nothing more than ex-cons. A complete **loss of status**.

This loss of status — we have gone to wars for it.

And in this point of the magician's development, you accept the status quo. You accept that it is a currency in society, and you start to **consciously use it**.

This is why the vampire is influence in and of itself. It hypnotically charges and influences its patrons, its devotees, and builds its coven, if you will.

There is naturally a sexual undertone with the vampiric nature — beauty, attraction — we're all a part of its quality.

This is because pleasure is then re-associated to the experience. And these different desires of the self, which at one point were considered dark — these other parts that you shouldn't love or shouldn't like or shouldn't accept about yourself — have died.

And now, I accept myself in **totality**.

It doesn't mean I leave it there — because the nature of the vampire, and the difference between a high-born vampire [so to speak] and a classic low-class archetype...

One of the best ways to drain people's energy nowadays is via the internet.

"This woman is an astrophysicist, actually. This is not how space works. Read a book."

The energy you get this way isn't quite as pure. But if you do enough of it, it'll fill you up.

The **quality of the hunt** — the one who truly seeks the best quality energy.

In other words, what happens at this stage is you **raise the standard far beyond** what it was before.

And when you hold yourself to a higher standard, more things happen.

The reason for the money level that you're currently earning is because of the **standard that you're willing to tolerate**.

You see, many think that when you go into this, you become more tolerant of pain and suffering. No — you probably become **less**.

You can handle it, but you're unwilling to accept **less**.

Your standards raise.

You can endure pain and suffering because you see its benefit — but you don't suffer it needlessly. You don't suffer without purpose. You don't somehow make noble the suffering. You are just able to understand: it is a **necessary step** in becoming stronger, and you utilize it for this.

Oftentimes, the difference between a wealthy person and an unhealthy person is one is unwilling to endure the loss. They have an easier time becoming uncomfortable — an easier time becoming intolerant of that state — so that they have no choice but to rise above it.

Once these stages are there, we move into the werewolf. The werewolf being the last of these stages, at least at this level of the development and journey through our hell.

The werewolf has no control over the transformation—at first. The moon, which we now know has been an underlying connecting factor behind all of these aspects, can in the same way lead to lunacy or the lunatic—the various forms of madness reflected inside of the other aspects of this journey.

The werewolf is also the subconscious mind. It is the ravages of the unconscious. That is why the Gamaliel Oliphoth also deeply embodies the nature of dreams and sexuality, all these unconscious components of ourselves.

This is the point where the two overlap in deep respects. It is where you are no longer consciously trying to convince yourself of this, but your body starts to transform. Your body starts to take over. The two parts begin to work together. And yes, at first it only happens on full moons, spontaneously, on certain occasions when a new habit is now installed in your system.

But with more progress, as the classic myth of the lycantherope tells us, there is a symbolic stage—or a progressive stage—by which the wolf can be transformed in at any time.

The wolf, the beast, has deeper symbolism. It is what Robert Bly would refer to in *Iron John* as the wild man or wild woman. It is now here where we start to recognize our progression up into Thaumiel and the Black Sun.

The Black Sun represents the component where God and beast unite.

You understand portions of the beast. Now, obviously there's more to the notion. We also see this well depicted in the symbolism of the Sphinx—the head of a man on the body of an animal.

Now that the animal beast is in alignment, the god can now come into alignment. This is as simple as understanding the unification of the id and the superego, finding themselves in merger. The higher, over-moral or social parasite to some degree, and the wild, animalistic side now moving into a new structure of expression that is unique to the sorcerer's original version of reality.

Now, let me be clear. I do not perceive that as being a sudden manifest version of infinite worlds. There are views, perceptions, and discussions that are higher up in the Tree of Death if something like this does occur. But that's not the point of our discussion. It's not where I'm debating what the fact is, or what this psychology or the symbolism is at this time.

This is when the idea begins to live true. You have broken free from the mold. You have completed the death and the resurrection, so to speak, in the dark version of the path. And you can clearly see the correspondence and crossovers of this between all of the different systems. That is because there is no one unique secret way. Each and every single path holds the component of the light we seek.

As is the saying in the old classic Golden Dawn ceremonies itself: we see what works. We are called scientists. We're not religious fanatics. And if we had to become completely biased to a certain point of view, we have lost the essence of what we stand for.

I hope these ideas or these concepts give you a few metaphors, a few archetypal representatives that describe the path, because for the most part, that is truly what the Tree of Death offers.

And a lot of the mythology around demonology, language if you will—same as the practices of Chöd in the tantric cultures and many other systems—they offer a system of interpretation. To reinterpret. To take the meaning of the events and produce a different result.

And if we explore the work of Viktor Frankl, the developer or creator of logotherapy, who was working through the concentration camps at the time—during one of the most horrific periods of Jewish history, where people were laying on the bodies of their dead relatives—and he asked: What was the difference between those who immediately shriveled up and died, and those who somehow seemed to become stronger despite the same situation and circumstances?

And the answer was simple. The difference was one of **meaning**.

Some interpreted this as the worst thing that could possibly happen to them, and "How could God do this?" And as such, their body responded accordingly.

Others said that they are born to survive and overcome so this so they can ensure it never happens again. And they did.

The **meaning** is the thing that differentiated the fallen from the ones who overcome.

Magic is the science of **meaning-making**.

And not to oversimplify that, because there is a lot of evidence behind how meaning changes biochemistry and shifts consciousness itself, and the effects that consciousness has on reality.

This is indeed a butterfly effect from such a simple principle.

But you cannot master ceremonial or original magic if you cannot master **meaning-making**. I hope these ideas have helped you to introduce new meaning in your suffering—and the stages to get you through it—so that what was once hellfire now becomes the very fire from which you build the armor, the weapons, and the tools.

A classic quote from one of my favorite films, *Sucker Punch*: "You have all the weapons you need. Now fight."

You have the weapons. Now fight.

I'm Adam Nox. And remember to live deliciously.