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The Sanguine Mass

Introduction:

The cornerstone of all Strigoi Vii Mysteries is the Sanguine Mass, which is one of many tools to complete the Circuit of Communion. This ritual permits the Strigoi Vii to create a sacred space known as the Sanctum and invite the Strigoi Morte (disembodies Ascended Vampyres free of the flesh) to receive an offering of Prana in exchange for a direct infusion of higher frequency Astral and Spiritual energy from the Ancients. This process dramatically increases the potential for the Zhep'r (evolution, transformation and becoming) of the receiving Strigoi Vii. This includes benefits such as clearer perception of the subtle realities, reinforcement of the etheric and astral bodies, higher reservoirs of Prana, deeper dream recall, and the necessary foundation to delve deeper into the Mysteries.

This process exemplifies the cycle of energy that exists in our world and is a celebration of life, in contrast to the mundane human world that worships death. Plants take energy from the sun and raise its frequency, and animals eat plants and thus raise the frequency of the consumed energy again. Humans eat both animals and plants, thus further raising the energy level. The True Vampyres (Strigoi Vii) tap the rarified life-force of unawakened humans and thus transfer their energy to the highest level possible. The Living Vampyre (Strigoi Vii) is taught by the Ancients to experience highly spiritual steps in Zhep'r and thus attune Their etheric bodies to a specific frequency which potentially will defeat the Second Death. This ritual is established to achieve that attunement, and without it one is simply a psychic vampire (asarai) with an energy deficiency as described by Magus Aleister Crowley, Anton LaVey, and occult author Dion Fortune.

Zhep'r is the process of spiritual evolution and awakening that can be personally validated and which results in the transformation and metamorphosis of an individual. One of the primary goals of Zhep'r is increasing of one's energetic metabolism so that they may prevent the Second Death, which is the death of the energetic (ethereal) body and release of the soul. For one to achieve this requires the blessings and higher frequency energy of the Strigoi Morte, as attunement to their spiritual frequency trains the entire self for this state.

For best results a solid rational, skeptical, and analytical foundation known as the Dayside must be established. Without this the exploration of the purpose of the ritual is simply not possible and no results will be achieved. The Sanguine Mass can also be used to function like a séance or a form of divination in which direct communication with the Strigoi Morte can be achieved. Thus you can also ask for guidance and have questions answered. Unlike entities involved in other forms of divination the Strigoi Morte will not lie. If They do not wish to answer a question They simply will not do so.

From Our experience it is not a good idea to ask the Strigoi Morte for direct, physical aid. The exchange of energies should be enough for the Strigoi Vii to gain enough energy to achieve the goals Themselves, by focusing harvested Prana into Their agenda and directing it with the True Will. We are gods already. This Communion simply is a reminder and provides the energy for Us to do Our Will without the direct involvement of the Strigoi Morte.

This ritual is best done when the Wall Between Worlds (WBW) is thinnest, such as on All Hallows Eve on October 30th (The Endless Night Festival) or on May Eve, April 30th (Dragon Festival). The New Moon is a powerful time as well since there is no celestial light to disturb the breaking down of the WBW. Best results are achieved by performing this ritual in a group at least once a month and as a solitary about a week.

Group Ritual:

Strigoi Vii is primarily intended to be a solitary path, with few entering into groups. However, group rituals are also performed in order to generate a greater and more ample offering to the Strigoi Morte, thus obtaining better results. Those in group rituals should have one individual tap the Egregores of the Strigoi Vii Triumvirate, thus each taking the role of kitra, Mradu and Ramkht. Each individual will focus on their respective duties and work with a specific type of energy, thus working with this system will amplify the offering of energy through grounding, cycling, purifying and directing the collected Prana. In a solitary Mass all three roles are performed by the same individual.

The symbols of the Sanguine Mass:**Altar:**

The Altar since the beginning of time has served as the focal point of all rituals, from ancient Pagan religions, to Christianity, and even modern Wicca. The altar should face west and be large enough for all of the tools of ritual to lie within easy reach of the presiding members. Normally a sturdy table about 3 or 4 feet high, 6 feet long, and 3 feet wide covered with a black cloth is best. A large Strigoi Vii ankh symbol should be placed behind the altar with the black mirror centered when the stone would be located on the ankh.

Lighting:

If a light source is required, such as for reading or taking notes, the Synod suggests a blue light such as the ones used by the military for night missions. Alternately, a dim red light bulb may be used, or even the light from a sterno candle. There have little effect on dispersing the manifestation of ethereal structures. For rituals which are to take place outdoors, from experience we have found that nights with a new moon are best, since there is as little light as possible. Normal candles are generally too bright and ruin the mood of the ritual. We advise you to employ the suggestions mentioned here.

Speculum:

The speculum or the black mirror is the important element of Strigoi Vii ritual, especially for those who are not yet awakened enough to see beyond the Maiiah without aid. Often used in the occult and magick communities for Scrying, the speculum is the portal to the subtle reality (Rakasha) and point of mental visualization. This is usually put at eye level on the west wall of the ritual chamber or on the floor in the middle of all participants.

Wand:

The Wand is used to direct the collective willpower of all participants and can be made of any normal wood. Traditionally, oak, willow, and yew woods have had magickal and occult significance. The Wand should be used by the presiding priest of the ritual. Many individuals make and artistically decorate their own Wands to better attune them. Wands may be decorated with crystals, gemstones, feathers, or painted or carved as suits the individual tastes of the owner.

Athame and Sword:

The athame is a black or crimson hilted, double bladed, knife which symbolically controls the flow of blood in ritual. It is, of course, the physical symbol and metaphor of vital energy or prana. A sword can also be used instead of a knife for group rituals, especially those in which the Mradu role is being employed.

Chalice:

In Strigoi Vii ritual the chalice or goblet represents the container of the Blood of both the immortal bond of the Family, as well as the life-force which is both the offering to the Strigoi Morte and given to sate the spiritual hunger of the Dragon. What is most important is the chalice is Not made of gold, which is a symbol and tool of human slavery and greed. Any other material such as silver, pottery, or glass is absolutely acceptable.

Incense:

Scent is the most powerful of all triggers and is often used within ritual as a central element for transference into the Nightside. Frankincense, myrrh, and other scents associated with funerals often are the best. However whatever works to best empower those involved in the ritual is fine.

Cauldron:

The cauldron should be set on the altar or placed elsewhere about waist level and should be the container for putting out candles of incense. It can also be used to burn parchment sigils when making requests of the Dragons.

Music:

Just as physical tools and décor are important for ritual, music is also a powerful element. Live music can be used both to ground and to raise energy. Suggested instruments of live music can include drums, bells, or gongs. Pre-recorded music such as the chanting of cloister monks, drumming, tribal tunes, or gothic music will often help set the mood and direct the flow of energy through the ritual. A personal favorite of Father Sebastiaan is the ritual theme from the film Eyes Wide Shut. Any music chosen should not be so loud as to drown the ritual leader's voice.

Dress:

Just as the chamber should contain carefully created atmosphere and ambiance, so too it is important for the celebrants be properly attired for ritual. Individual dress is a major element in the ritual mood.

Most Strigoi Vii rituals, such as the Sanguine Mass and Ascensions, are most often performed with the participants attired in theatrical masks, long flowing black robes, and small personalized tools such as ropes, artifacts, etc. The masks and robes make each celebrant anonymous and create a theatrical environment in which the Maiiah can be broken down and the suspense of entering the Nightside can be more easily experienced.

For those with an opened mind, courage, and confidence, some Strigoi Vii rituals, such as solitary masses and the Bast Mass, are best done nightclad, or with the participants clothed only by darkness. For some workings clothing is limiting psychologically, as well as impeding to the flow

of Prana. Often performing workings nightclad it will result in a psychological freedom seldom experienced elsewhere.

However, all participants must be comfortable. Usually within a clutch or household structure, groups who are tightly-knit will work together in a setting such as a private nightclub, with each person taking a formally predetermined role. However, more public rituals may incorporate a more fluid format and assignment of ritual roles. One major misconception is that nightclad rituals are intended to be sexual orgies. This is simply not true. Also, the manipulation of weaker-minded individuals by the ritual leader, especially for sexual purposes, must always be avoided. Such behavior runs counter to the working of Strigoi Vii traditions. All participants must be completely in agreement that while some may be nightclad, others will wear whatever makes them feel comfortable.

For "Masked" and more open rituals, Strigoi Vii usually wear the classic long black robe. However, white, silver, scarlet, and crimson robes or capes are also acceptable. Mradu should wear armor or symbols of a guardians or warrior, while Kitra most often are dressed seductively and Ramkht should be attired in priestly vestments. Such attire will help project the image of the road each individual has chosen to learn to follow. A cord can also be used tied around the neck for Ramkht, from shoulder to hip for Mradu and around the waist like a belt for Kitra. There is usually a knot in the cord for each ordeal completed.

Jewelry is just as important and sigils should be worn by all to further designate ascension and affiliation and help to set the mood. Iron should not be present at all as it distracts from the energy flows.

The Nine Steps of the Sanguine Mass

The steps of the standard Sanguine Mass are as follows:

- I.** Preparation
- II.** Establishing the Sanctum
- III.** Invokation
- IV.** Invitation
- V.** Offering
- VI.** Recoiling
- VII.** Farewell
- VIII.** Return to the Maiiah
- IX.** Celebration

I. Preparation

The Sanctum is a sacred space. It is an environment that is secure from the realm of the mundane. Only those seeking initiation or who are initiated into Strigoi Vii should be in attendance. There must be no exceptions for this most sacred of rites.

All individuals entering the Inner Sanctum should have fed to their fill over the last few days and be prepared for the Offering.

It is best advised that the celebrants do not drink or ingest any form of mind-altering substances for at least seven days (one week) before the ritual. It is also suggested that if the celebrants smoke, they do not do so for at least 24 hours beforehand so that all chemicals are cleansed from their system.

The ritual is best performed in absolute darkness and without electromagnetic interference. If

indoors, the chamber where the Sanctum is to be set up should have all phone lines disconnected and mobile phones and other electronic devices turned off. The lights should be turned off and all sources of outside light such as windows should be covered.

II. Entering the Sanctum

Once everything has been prepared it is time to enter the space in which the Sanctum will be established. All the points of preparation should be thoroughly reviewed and the flame of the candle lit in the cauldron, thus signifying the Sanctum is being erected.

It is best to set up a Decompression chamber, or is a room or area outside of the main chamber in which the Sanctum is being established. Through this starting point the participants must pass from the Dayside mental state of rationality, materialism and logic into the Nightside where all things are possible.

Within the Sanctum the Gate is the entry from the Maiiah into the Sanctum and the Portal will be the entry to the Rakasha. Thus the Sanctum will become a place between worlds and will allow for the merger of what is possible in each to occur. For the best results, one must fully accept the perspective that worlds will cross and what is impossible in the Maiiah and only in the Rakasha will become possible. Those "impossibilities" includes visualizations and belief that the realities of magick will reveal themselves and culminate in the possibility of a tangible encounter with the Strigoi Morte.

The Sanctum must, of course, be sealed and cleansed of all negative and stagnant energies. Those who solved the Mradu Mystery are often best suited for this role since they have attuned themselves and are trained in such tasks.

With the athame, wand, or sword the individual performing the sealing, should touch each wall, as well as the ceiling and floor, and state, "[By My Will I seal this Chamber.](#)" The portals should then be sealed, including all doors, windows and reflective surfaces. The speculum should be covered with a black cloth and only removed when the Offering begins.

Once the Sanctum has been established the Mradu can invite Kitra, Ramkht and celebrants (in that sequence) into the chamber. The Mradu should point the athame or sword at the heart of each participant, and address to each three requests, as follows: 1) "[Declare yourself!](#)", 2) "[Do you enter of your own free will?](#)", 3) "[Do you pass this gate with love and loyalty?](#)", only then may the other presiders and celebrants pass the Guardian and enter the Sanctum chamber.

Note: In solitary rites or with groups that do not have Strigoi Vii initiated into or familiar with the road mysteries, one person can preside in all three roles.

III. The Invokation

The invokation is the declaration of intent and the focus point of will by which the Sanctum will be consecrated. Because of the lack of light, for best results this and all future spoken parts of the ritual should be memorized. The Kitra face towards the west, looking into the speculum and directly back at their own eyes. Clapping hands twice or ringing a bell three times is a good way to focus, thus cleansing the air. Then the words of the Invokation should be spoken slowly and with deep passion. A sample invokation follows.

["Here We stand within this Sanctum. Tonight We celebrate with Our True Family. Tonight celebrate US. The blood within Us calls out to be heard. So we have come to enter this sacred space. Let nothing keep Us from Our purpose, for We are Strigoi Vii! We turn Our gaze to You, Our Fraters and Sorors of the Family. Blood calls out unto Blood. You, who share this immortal](#)

inheritance, are welcome here in this sacred space. We have gathered the life. We are filled to overflowing with it! As a means of respect for Our Zhep'r, We offer this Gift to You, the Strigoi Morte of Our Family! We thus hope to receive Your Ancient energies! May You feed and be filled from it. We are here to die and continue, to claim our right of Immortality. We are here to rise from death into life! Drink from US, and We shall live forever! HAIL ELORATH! ZHEP'RI!"

IV. Invitation of the Strigoi Morte and the Egregores

The Ramkht points to the south with the wand, sending forth an invitation to the Ancients and Strigoi Morte, proceeding through each compass point counter-clockwise and ending in the west.

To the South:

Open to me.
Let your gate swing wide between the worlds.
It is our True Nature that wills it to be so.
All people, all places, and all things shall feel our breath upon them.
The fire of our will shall have no equal.
No hindrance shall be placed before us.
(Sumerian)
De Me Ku-Ku Es Ni-Gu
Sumun Ramkht Akhharu! Gis-Tuku Ni-Gu A-Da-AI
Igi-Se Gin Es Ne Dag!
(English)
We summon Powers of Darkness in to this sanctum.
Ramkht Strigoi Morte we invite you! Come forward! Hear my voice.
We have gathered a gift for you, come and FEAST!
Come forward into this chamber!
HAIL RAMKHT!

To the East:

Open to us the portal that stands between the worlds.
We turn to the gate in the east and cry.
Open!
We reach out by blood and will to all places
and things that dwell in the eternal expanse before Us.
Our breath is the winds that surround us.
We sweep you up in a mighty storm that drives you.
All shall feel our touch and hear our words.
We ask you yield unto me all that we may require.
(Sumerian)
De Me Ku-Ku Es Ni-Gu!
Sumun Mradu Akhharu! Gis-Tuku Ni-Gu A-Da-AI
Igi-Se Gin Es Ne Dag!
(English)
We summon powers of Darkness to ourselves.
Ancient Mradu Strigoi Morte come forward! Hear our voice.
Bring help protect us and ground this temple.
For we have an offering for you, come and feed upon Us!
Come forward to this chamber!
HAIL MRADU!

To the North:

To the gate in the north we declare it open.
Our bodies reach out tenfold, all people, places and things.
Our hands grasp all. Its life is ours to control.
We hold our heritage firm. We tighten our grip further,
and you feel the breath of life which our hands can extinguish!

(Sumerian)

De Me Ku-Ku Es Ni-Gu!
Sumun Kitra Akhkharu! Gis-Tuku Ni-Gu A-Da-AI
Igi-Se Gin Es Ne Dag!

(English)

We summon Powers of Darkness to ourselves.
Ancient Kitra Strigoi Morte come forward! Hear our voices.
Bring us your weaving! Eat, drink of us! Come forward to this chamber!
HAIL RAMKHT!

To the West:

We turn our gaze unto the west.
Open to Us, for you are ours mine to rule, and our to Command.
Your hearts shall be open to us, all people places and things shall obey our wishes.
You will place no blocks before Us.

(Sumerian)

De Me Ku-Ku Es Ni-Gu!
Sumun El-ra-wrath!
Gis-Tuku Ni-Gu A-Da-AI
Igi-Se Gin Es Ne Dag!

(English)

We summon Powers of Darkness to ourselves.
Ancient Elorath, the most ancient of all Dragons, come forward!
Source of our eternal pact which is our Family! Hear Our voice.
Come forward to this chamber!
HAIL ELORATH!
ZHEP'R!

V. The Offering

Once the invitations to the Strigoi Morte have been sent and signs of their manifestation are present, an Offering of collected Prana (life-force) should be presented. Those who have not achieved proper initiation to the point where they can sense the Ancients should focus all energies into the mirror. As mentioned before, this mirror is the portal to the Rakasha, the subtle realm which the Strigoi Morte inhabit.

In order to release the stored Prana for the Offering, it is best to focus the breath upon which it is carried towards the mirror. This is done with a flow in which the Strigoi Vii inhales deeply through the nose and then releases the Offering in an outward, extended breath exclusively through the mouth.

For more intimate rituals, placing the mirror on the floor can give the effect of a glass-bottomed boat, while putting it eye level on the western wall presents the impression of a window into the Rakasha. Both positions should be tried, as the results may be more effective depending on the individuals involved.

Within group rituals, one presiding member takes up each of the roles of Ramkht (Priest), Mradu (Warrior) and Kitra (Councilor). They should join hands and begin an evocation while cycling and raising the energy between them to create a greater Offering. Then the collective force of energies should be directed towards the individual taking up the role of the Kitra. The Prana should be focused towards the solar plexus, as the Kitra will amplify the energy and release it into the mirror. The Ramkht should work to direct it and the Mradu to ground it.

The greater the offering the more likely is it that the Strigoi Morte will Manifest and return pure and refined astral energies. Smaller Offerings are not as effective since the entire process of Communion takes a certain amount of energy to function.

The process of releasing the Prana should be continued, even if it means working to the point of exhaustion or experiencing extreme discomfort. The release of Prana must continue until the Strigoi Morte manifest and accept the Offering. Heed this warning! Be careful about your own health, as this process is strenuous and those with serious health problems experience have negative results.

This ritual is the most basic form of interaction with the Strigoi Morte and is an experience which will result in Zhep'r (becoming, transformation and metamorphosis) of the Strigoi Vii. Actual initiation to the first Mystery cannot be accomplished without a successful Communion. The Strigoi Morte will not manifest and receive the Offering if someone who is Sanguine is present, as they are not deemed worthy of their Gift.

Here is where the real Nightside activities and intense experiences begin. If the Strigoi Morte have responded to the invitation and accepted the Offering, they will show signals of their presence through manifestation, and in return send direct and refined energy back from the Rakasha. This is an honor and sign one is truly of the Family. Only those truly worthy will be privileged to have a return flow in which there is an immense reverse flow of energy directly through the mirror and into one's etheric body.

There are many signals of a successful Communion which vary from person to person and which depend on the degree of success. These are broken down into several categories which include personal, group, tangible and delayed. Personal results are those which can only be experienced by the individual and most often happen in solitary workings. The most common is the feeling of a tagging sensation on the solar plexus (the chakra right above the belly button), feeling of being touched, pins and needle-like sensations in the fingertips, a ringing in the ears, a whisper of one's name or a plethora of heightened emotions such as love, joy or fear. These will not be experienced directly. They will most likely feel like memories of these experiences have been implanted. Group results are similar, however, are experienced by more than one person involved. These include feelings of a slight and chilly breeze, sparks of light as if one looked at the sun and then went into a dark room, or shadowy phantasm-like figures in the mirror. The more intense the experiences and results, the more the offering has been accepted.

VI. The Recoiling

While the Ancients are accepting the Offering they will be evaluating each individual and choosing the best candidates, if any, to whom to give their blessing of their own highly refined Prana known as the Recoiling. The Recoiling of energy can be great or small, if it occurs at all. If the Strigoi Morte have not been satisfied, no Recoiling will take place. The simple experience of being in the direct presence of their manifestation is enough to potentially be an experience in Zhep'r for any Strigoi Vii present.

This Recoiling of energies will be a fresh infusion of pure energy from the ethereal veins of the Ancients into one's almost emptied shell. The results will range from feeling invigorated,

refreshed, and charged with energy of a seemingly divine sort, to arousal. It is not uncommon for females to have experiences similar to a full body orgasm.

VII. The Farewell

Upon the completion of the Communion the Ancients should be honored as They depart and gratitude for Their presence should be shown. The ritual leader should raise the chalice towards the portal and stare in a firm and powerful voice:

“I raise this chalice to You, oh Ancients, I drink in remembrance of the eternal Pact, my true Family and my true Blood! Within love and loyalty, for I am Strigoi Vii, the Living Vampyre! Hail Elorath!”

The celebrant should look deeply into the mirror and back at their own eyes. They should sip from the chalice, and if in a group ritual, let the presiding members drink next and then the congregation. Clap hands twice or ring a bell three times or use a gong to signify the closure.

VIII. Return to the Maiiah

The celebrant should point the tip of the athame of sword into the mirror, then to the west, and towards the north, east and to the south. They should then put out all flames and in the absolute darkness with sincerity pronounce: “So now it is done!” following by clapping of the hands or ringing a bell twice to clean the air. Then the lights should be turned on and the celebration begun.

IX. Celebration

Once the ritual is completed and everyone has returned to the Maiiah through celebration, dance, drink, feast, wild parties, dancing and making merry. This will restore and balance everyone back into the dayside.

Summation

This ritual should yield results only to those who are truly Strigoi Vii and is best done at least once a week in a solitary format and, if possible, at least once a month in a group setting. Always perform ritual alone and get results first before working with others, otherwise the Strigoi Morte will not heed your call.

This is only a prototype “beta” version of the Mass which is being distributed amongst the allies, Priests, and Acolytes of the Synod. It will be printed in the final release of the Sanguinomicon: Liber Jahira due for release on the Bast Festival (Lammas) in August 2006.

You may report your experiences, findings, suggestions and results of the Sanguine Mass and meet others for group Quorum at the current of Elorath website which can be found at <http://www.StrigoiVii.org> or e-mail any ideas to the Synod@StrigoiVii.org. We would love to hear from you!

Your Zhep'r is up to you and only through personal application and effort will you avoid the Second Death and grasp the Chalice of Immortality.

The Sanguine Mass has now concluded...

Strigoi Vii: Translated from Ancient Romanian to mean “Living Vampyre”, refers to the members of the Family who resonate with the Pact and are “Of the Blood”.

Strigoi Morte: Those who have ascended beyond the need to exist in flesh alone through the preservation of the psyche and the self by preventing the Second Death. They are often addressed as the “Ancients”, “Ancestors” or “Disembodied”.

Zhep’r: Alternate spelling of Xeper to mean metamorphosis, transformation or becoming.