

The Purple Mother of Enchantment and Death

Certain spirits, be they demonic or otherwise, emanate fear by the very nature of who and what they are. I had met entities like this before, and even when I knew that their intentions were beneficent, I felt afraid. I could have instructed my aura to block out the intimidation so that I could remain level-headed, but I could sense that the intimidation served some purpose beyond developing strength of character.

I have had spirits and men alike make attempts on my life before, but the only emotion I felt then was rage, which gave way to exhaustion. I knew that the horripilation I experienced at the hands of these particular demons was not a product of my own disposition, but rather an emanation of the physis of those spirits. The feelings of bliss which accompany Azanigin are comparable in nature. I inevitably developed a resistance to the fear after a few interactions with the respective spirits, but I had to learn to resist each demon's intimidation individually. While I have ascertained the purpose behind this causation of fear, I refuse to teach its nature, as knowing the benefit will ruin it.

Of the few entities which have intimidated me thus, Asoth is the foremost. It is she who took the greatest pleasure in scaring me—I remember the chills I felt as the tips of her fingers traced my spine, and I could sense her amusement at my horripilation. I kept myself steady as I said “I want you to strengthen my astral sight.”

Asoth appears in various guises, both as male and female. It's rare to find a spirit who genderbends as often as she does, even though acausal beings are not bound by sex.

In the first issue of Fenrir magazine, there appears an article called “Asoth: An Encomium,” which refers to Asoth as the “Purple Lady” as well as a “chaotic apparition / of wisdom, of love, of passion./ Of death./ Of compassion.” This poem also alludes to Asoth being a psychopomp.

In *The Giving*, it is written that Asoth “was a demoness worshipped by some ancient and secret sects about which nothing is known beyond the fact that women played a prominent role.”

When Asoth cared to take on a gender in my presence, she generally appeared as male. In *Evoking Eternity* by E.A. Koetting, which delineates Asoth's mastery over astral sight, Asoth is purported to appear as male as well. It is plausible that Asoth takes on the gender of her summoner.

In an allegory called *Raven Made*, Asoth is called “a Goddess of great power” who was purported to represent “enchantment, passion, and death.” The title is a clear play on words, giving us the moniker “Raven Maid,” and suggesting that Asoth corresponds to the atavism of the raven.

Asoth is related to the fourteenth tarot card which has the attributes that follow:

“Self-possession; knowledge that allows one to consciously improve/evolve and use natural abilities (or ‘gifts’) - such as sexual charisma - to the advantage of personal Destiny and Wyrd, and to confront and resolve those qualities within character which are detrimental. Self-honesty. In early stages of development, such an individual causes unforeseen disruption and resentment amongst others. Beginnings of that which is re-presented by atu III.”

The poem attributed to the card suggests that Asoth is of the aspect of the crone, as do her affiliation with ravens and her office as psychopomp.

On the Tree of Wyrð, Asoth is attributed to the fifth trail, the path linking the Moon to Jupiter. In the fourth volume of the Temple of Them's publication, *The Diary of a Devil Worshipper*, it is written that Asoth's trail connects the personal unconscious, symbolized by the moon, with the Life's fluid which is symbolized by the planet Jupiter.

According to *Sinister Tradition, Notes VI*, "A Location associated with the Demoness Asoth, lies within the Clun Forest, South Shropshire. It is said here a White Hind was accidentally shot during a hunt, seemingly through the heart. She survived but could not be caught, and was seen on many occasions over the subsequent years, still living with the arrow embedded in her chest." This essay goes on to suggest that Asoth lives in this area.

My method for evoking Asoth is as follows:

Draw the sigil of Asoth as best as you can, and write Asoth's name below it. If it is in your nature to make use of magick numbers, write the numbers 46, 72, and 95 beneath the name, as these are the numbers which my guides have taught me are useful for summoning Asoth. It is optimal for all this to be done in indigo ink, and purple is second best, but black may be used failing these.

Light candles of whichever color is available. Place any quartz crystals which you have in your possession on the altar or on the ground before you, and will each of them to aid in your evocation. Take a receptacle filled with fresh water and leave it with the crystals and candles, as fire and water alike are conducive to summoning. If there are any spirits which follow you around, pray to them to aid in your evocation.

"Veniat ad me, Regina Asoth" means "Come to me, Queen Asoth." This can be chanted to evoke her. "Ich bein Ama Asoth", meaning "I am Mother Asoth," can be chanted to invoke her. Do not hesitate to create chants of your own, as most spirits respond to such personal creations, as well as original sigils, with much fondness.

When Asoth appears, make your request(s) unto her. It is unlikely that she will require tribute of you—she will be apt to assist you so long as you are a witch, as will most spirits. If you are doubtful of her willingness, you may burn incense or a cigarette as an offering to her, or you may even kill a frog after praying to her to accept your sacrifice. Offerings of your own blood or semen are the most sacred, and should only be offered unto spirits of great significance to you.

If you are unable to see her when she is present, shut your eyes, and ask Asoth to let you hear her voice via telepathy. Thereafter, ask to see her, and let her form appear in your mind's eye. Hereafter you may communicate with ease. If it is impossible for the two of you to converse, request whatever form of empowerment you desire, and meditate while it is afforded to you.

Asoth can be called upon for guidance through the astral planes, the strengthening of the astral double, the refinement of one's psychic senses, the enchantment of any thing, the arousal of affection, love, lust, or rancor, the causation of death and change, the termination of some causal affair or circumstance, exorcisms which bring death to the possessing entity, the causation of fright and terror, the augmentation of spiritual magnetism, the attainment of wisdom and insight, the gift of piercing introspection, the strengthening of intuition, the amelioration of regrettable personality traits, the ability to seduce or mislead, and the ability to hear or influence thoughts.