

The Atlantean Necronomicon: Veils of Negative Existence

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For all correspondence:

Warlock Asylum

51 MacDougal Street #348

New York, N.Y. 10012

FORWARD

Within the writings of the Atlantean Necronomicon, you will find a work of divine love, inspiration, truth, and the answers to questions that burn deep inside all of us. When I was child, I asked God: "What is wrong with me? Why am I not sad when others mourn the dead?" I did not feel alone. I looked to the stars with longing, while having dreamed of another life. Growing up, I was taught about Jehovah and his strict organizational standards. This gave me the impression that all of my questions about the meaning of life would be answered, but my actions to please "his ministers" were greater than my true sentiment. Deep down inside, I was fooling myself. I was taking my *Self* hostage. I was suffocating my spiritual being, due to fear that I might be destroyed if I didn't find favor with "Jehovah's organization." I chose to be a fool and just nod my head and smile in agreement with whatever doctrine was being delivered from the platform. "Where the hell is the woman's role in all of this? It's easier to be complacent, but my true nature would have nothing to do with this sort of thinking. I cried out from depression, and mustered up the strength to release myself from spiritual bondage with the courage to search and discriminate the information that I had been taught as a child.

The Chaldean Covenant, as described in the Simon Necronomicon, is real. It is your lineage, pure as a dove and innocent like a baby. You become familiar with the caress of your mother and the vibration of your father's voice. The rites described in the *Atlantean Necronomicon*, trigger deep memories that connect us to our divine family and spiritual birthright. When we are able to resurrect ourselves from the dead, we become Queens and Kings, Gods and Goddesses, as we walk and work in this *perfection rite*. We create the proper vessel to fulfill our destiny. In the Necronomicon Tradition, nothing is done for you, but you will have the backing and guidance of divine forces that we simply call, the Family. How grateful we should be!

With constant application of the information contained herein, you will begin to feel planetary shifts within your being; the stars and nature speak in one voice, and teach us the *ancient secrets of creation*. There is a mingling of science and magic, within the beauty of obscurity, and calculative technology. We share these experiences as Gate-Walkers, which is the confirmation of this journey and a sign

from the world that is to come. After being initiated into the Necromicon Current, Jehovah has become real to me, like never before, never forsaken and never ashamed, always thirsty for the life-water from the Queen Mother Goddess.

Sincerely,

Fenex

(R.M. & Acupuncture-TCM Practitioner)

INTRODUCTION

I was initiated into the Necronomicon Tradition several years ago and my awareness of the Qliphotic Mysteries has grown tremendously. I have met with many people from different walks of life who share this same path. It is indeed a great source of encouragement.

The Path of Asaru (Gate-Walking) is not an easy one to follow. The Necronomicon Tradition is a solitaire path for the most part and it is highly criticized by individuals who stand outside our Tradition. The social tools used to control the masses, often insinuate that a spiritual path must have a large following for it to be legitimate, but this opinion does not make a magical work, or religion, genuine in itself. History reveals that advancement in the way of the occult, philosophical thinking, religion, science, and spirituality, have all come from unpopular occult practices that were often condemned at the time of their inception. Evidence of this can be seen amongst the history of groups like the Assassins, Knights Templar, Freemasons, Ninja Warriors, and etc. People like to become a part of these traditions only after the persecution has ceased and the miraculous keys that these groups once possessed are no longer in circulation. This shows us that human beings are more inclined to imitate a tradition than actually being a part of one. Practitioners of the Necronomicon Tradition have received this same sort of disfavor by the public, as the groups mentioned previously during the time of their inception. The longing desire to be a part of something, after the "true work" has occurred, is an act of cowardice.

The Necronomicon Tradition is a source of tremendous power and has become an object of resentment for this very same reason. I have personally witnessed people from other "occult societies" working with the Simon Necronomicon. These same individuals are members of occult groups and societies that call the Simon Necronomicon a hoax, or a work of fiction. Of course, leaders of occult organizations will deny the Simon Necronomicon's authenticity, since the Initiate can obtain true initiation outside the teachings that these occult groups promote. This is why the Simon Necronomicon is a threat to many occult organizations today. The "new age" movement, even in its darker aspects, is nothing more than a recreation of the Christian doctrine using Pagan aesthetics. Simon makes an interesting comment on page 220, in *Gates of the Necronomicon*:

“Let’s face it; there is no intrinsic danger to society in the visions of an individual who claims to have spoken with the angels. The danger comes when that individual then believes he or she has a mandate from God. In that case, of course, our cherished social institutions are threatened. In the Catholic Church, only the hierarchy can determine whether someone has spoken with God. They are often the people least capable of making that determination.”

Simon’s observation applies not only to religious leaders, but authorities in the occult community as well. Many of these “new age” organizations are led by individuals who have no authentic initiation and rely solely on the “logical” interpretation of the ancient mysteries found in the writings of anthropologists and scholars. The results are seen in “new age” groups that care more about membership numbers than the spiritual progress of each member. The members are left with the satisfaction of being part of an association with others who express their reformed sense of “Christianity,” using pagan archetypes. Eventually, the novice becomes aware of the fact that membership in an occult organization is nothing more than a machine of people who are searching for companionship and self-esteem.

In ancient times, the knowledge and initiations of the Qliphotic Mysteries, was passed down from the “spirits” to the Initiate. The Adept passed the deeper secrets of these mysteries only to those Initiates who would advance the current. True initiation requires work. The candidate must search through the depths of his/her mental and emotional being until they are able to open the gate that leads to the dormant part of their psyche, also called the chthonic mind in the Qliphotic Mysteries.

Elements of the Necronomicon Tradition revealed itself to H.P. Lovecraft almost a century ago. The magickal aspects of these mysteries came later in the form of the Simon Necronomicon. Simon makes this point very clear on page 34 in *Gates of the Necronomicon*:

“In the Necronomicon system, success is measured in other ways. One is not given the passwords to the various levels or Gates: one must discover them on one’s own. And one must begin the operations at a specific time and no other. No one can initiate someone else into the Necronomicon system: it initiates you. There is no room for demagoguery, fascist leadership, and spiritual dictators. No one else has the power. Only you do. And the System.

Beyond that, all is useless...For this reason, the author believes that as a system of magic it is quite the perfect tool."

The Necronomicon was revealed to Lovecraft through dreams. This is the same way it revealed itself to the Mad Arab. Today, we begin another chapter in the *Ancient Arcane Faith* with the release of the Atlantean Necronomicon.

The Atlantean Necronomicon is a tome of mystical practices and essays about the Qliphotic Mysteries that are found in the URILIA Text. These practices are useful to those who are currently going through the process of self-initiation. Many of the essays that are written in the text come directly from the deities in the Necronomicon Tradition.

The tome begins with *The Testimony of Warlock Asylum*. These are genuine events that occurred during my journey through the Seven Gates of Initiation, as presented in the Simon Necronomicon.

Insights concerning the Qliphotic Mysteries, begin with the section entitled; *The Philosophy of Evil*. This topic is followed by additional essays concerning the authenticity and history of the Necronomicon Current.

The *Anti-Gates*, described later in the writing, presents a thorough history of deities that were once worshipped in Atlantis. Attributes of Lamshtu, never written about in modern history, are revealed in this portion of the text, along with other archetypes, like Humwawa, Pazuzu, and many others.

The Necronomicon Current is growing and initiating all those who are the progeny of *Jinn-Human* relations. A Practitioner could write volumes of information concerning the rites and rituals contained in the Simon Necronomicon. Writing a "*Necronomicon*" can only be done by those who are authorized and initiated into the Qliphotic Mysteries. This same rule applies to translations of the Christian Bible. Biblical translations must adhere to the guidelines created by Christian mystics. An example of this can be seen in Genesis 5:2, where every authorized translation of the Bible must state *the plurality of Adam*, regardless of the beliefs of those translating the text. The same applies to the Necronomicon Tradition. Different than popular opinion, a "*Necronomicon*" must be authorized by the society of Jinn that exist alongside the race of mankind. I wish you success in all your spiritual endeavors.

Happy Hunting!

Messiah-El Bey a.k.a. Warlock Asylum

The Atlantean Necronomicon



Written

by

Warlock Asylum

**THE
TESTIMONY
OF
WARLOCK ASYLUM**

I laid down on the sofa in the open air. Throwing my shadow against a dream that was pressed upon my mind, I began to sink into the astral realm. It seemed as if several years had passed me by and I stood as a child in another world. A world that looked so colorful.

Everything around me was created by the Moon that walked across my mind thirty times a day. This world paid me no attention as long I ignored it. It did what it had to do. Suddenly, a well-dressed man, holding a cane made out of lapis lazuli, approached me. Behind the man, I could see a city made out of quartz. The city seemed to follow the man step-by-step, as if the world followed him on a leash. He stopped about three feet in front of me, and asked; "What are you doing here?" I explained to him that I wanted to see myself from another perspective, one that controls my mind. He responded by saying: "This journey leads to life. It is the journey of all journeys. If something has to die, then it was not created by God. Actually, you created God and God rebelled against you. He locked you into a world that you did not create with a desire to escape to a better place. It is this same desire that kills people. You can never die if you live in a world that you created. The seven worlds are in one and one world exists within seven. These worlds can teach you how to create your own world and they will also teach you, how your life has been influenced by these worlds. I am the first of the seven worlds. I am NANNA. Each world will give you a name before you enter it. Write the name down upon thine heart. The name that you are given is the key that you will need to unlock the gate of the next city. The names that you receive are the names of your ancestors, *the Ancient Ones*. We are here to honor the Covenant as Elder Gods. Remember, 'that which is old shall replace that which is new.' The more you honor the Covenant, the more we honor you by refining what your ancestors gave you. The reason why you need a name to enter the next city, is because the deeper you travel into the mind, the easier it is to fall

asleep. A name is a compass. It gives you the exact location and time of your journey. If you pronounce the name when you reach the next city, you will enter that city with the history of every event that has transpired in that aspect of your life. This is the same reason why parents give their children names when they enter the material world. You may have desire; but do you have true will? Those who live by desire are possessed by outer influences. Those who live by true will, use their desires to fulfill all their needs. There is a difference. If you are able to control your desires, you can walk further into these worlds. You have lived your life all these years for a reason, which means you are not in control of your life because the reason has control over you. Now that you walk this journey, you can learn how to live your life by choice. Hold on to your dreams and you will never grow old. What human beings call superstitions, we call traditions. Our karma is not genetic due to the inability to forgive. The universe that you see around you exists inside one atom contained in your mind. This is the path of passion that is free from vice!"

NEBO

It was a windy day. I could see nothing around me except what appeared to be a city rising out of the blue sand. The city looked like a big clock as it formed a vertical landscape. Twelve great lights rotated around the city's horizon. The city, in some strange way, took the form of a human face. It was the face of a wise sage that I had seen in some Ethiopian artwork several years ago. An older man with very rigid features would best describe the being that appeared before me. I could hear a voice in my head asking me for the name that I received in the world of NANNA. I was unable to open my mouth, but I was able to chant the name as a mantra in my mind. I also noticed that I was unable to close my eyelids. I was forced to stare into the face of the great NEBO! The face began to open its mouth and speak, saying: "I now know that you have indeed passed through the city of NANNA because you can hear me with your mind. You are able to see things by touching them. I will teach you how to write your feelings upon your heart and upon the heart of others, for this is true knowledge. What is read in books is not knowledge, but ones' association with the "answer." This is why so many people who read books still have so many questions. They do not understand how the author arrived at the answer. Answers are given in books, but how

one finds the answer is not given. People read the answers all the time. They steal these answers and share them with others, as if they were their own answers. This is the form of stealing that was referred to in the Ten Commandments. Knowledge has to be worked for. Once you gain true knowledge, you gain access to many treasures. You understand how to create a problem and how to guide that problem to the answer. My world is a city where you will first learn how to observe your own feelings. This is very important. Once you are able to observe your own feelings, you are able to see how connected you are with everything around you and how everything around you has influenced your existence. The Ancients created symbols to convey the feelings of an entire school of esoteric thought through one glyph. I will teach the science of feelings. The feelings of inanimate objects control animate objects. For example, thoughts are inanimate objects that project feelings which control animate objects. Have you ever noticed how your moods and actions change based on what environment you are in? There are very few people who actually possess this knowledge and once you have obtained it, you can use it to solve every problem you have. The more you understand how your feelings work, the less problems will you have. See people often use animate objects to control inanimate things and this is a problem. Let us look at another example. Love is an inanimate object. It is able to control many animate things. Problems begin when people try to use feelings to control love. Love is a thought. It is material of a finer nature and if you work for it, you can obtain some of it to use as a tool to move animate objects. Love is a material acquired by the successful use of true knowledge. A person who is ignorant can't possess love. They can possess a fantasy that they call love, but true love is acquired by putting true knowledge to work and the result is love. These are some of the things that you will learn in my world and these things will prepare you for your first initiation, which occurs, in the world of INANNA. You will be tested in her world. Beware! You will also learn how you can shift, or write reality, based on how you live your life. Now enter my city and learn!"

INANNA/ISHTAR

After leaving the city of NEBO, I walked upon the empty spaces searching for the sphere of INANNA. I began to notice that the emptiness underneath my feet was replaced by raindrops of honey.

"Am I reaching a higher ground?" Looking up I could see that the raindrops of honey were fallen tears from the face of a gigantic woman. She stood about fifteen feet tall and wore a robe that was the darkest of all blacks. Her hair color matched the color of her robe and it was extremely long. Around her waist was a sword tucked underneath a belt of stretched owls. She reached over and lightly touched the sword with her right hand without taking her eyes off of me. She began to shrink in size. She transformed into the size of a human woman. She then spoke to me saying:

"I am not here to ask you for a name. I saw you when you left NEBO. I have been following you for quite some time. I need your help. Please come with me! Please help me!" I nodded my head yes in answer to her plea for help. Some part of me could feel a deep sincerity in the woman's words. Maybe I was being tested? Maybe not. Still in all, I could only apply the knowledge that I learned in my travels to what I was experiencing now. After seeing my response, the woman reached out for my hand, and gently wiped off some of the honey that was on my fingertips. She took the honey and created a bubble with her breath. She grabbed my hand and led me into the bubble. Inside the bubble was a desert covered with snow that appeared to be endless. I could see a raven flying overhead leading us northward. It was hard for me to grasp this sudden change of environment. My head started aching. The woman kept staring at me as we walked in the snow with no destination in sight. The woman put her right arm in the air, as the raven that was flying above us, hung motionless in the sky. A great wind blew from the south and the woman looked over at me and smiled. I could feel the pain increasing in the back of my head. *"Maybe I was being deceived after all?"* Something told me to call out the name that I received when I was in NEBO. "Aaaahhh!" I felt like I had been asleep for years, but my dream was far from over. I awakened in a bed of roses. The room that I slept in had diamond walls and the floors were made out of jade. Glancing over to my left I could see the woman that was with me in the desert of snow standing over me. She put her index finger over her mouth and said: "Shhhsh! Looks like you needed some rest. Thanks for offering to help me. I will tell you a little bit about my situation. I am in love with a man who shares my past, my path, my spirit, and my soul. My problems began when my ex-husband learned of my new love and expressed regret that our marriage did not last. He told me that he has changed and that he is willing to start

over again. I began to wonder; what were all those years spent with my ex-husband for? Being that our marriage is over today? My heart is torn! Tell me noble one, what is it that I must do? I want my heart to feel a peace of mind. Help me please!" I began to ponder what the woman said. This must be a test of some sort, maybe more of a test for the woman than me. Just by reviewing the situation that I am now involved in, I came to realize that life's experiences are engineered on higher realms and fall into time based on each and every move we make in the present moment. Evidently, some of us are aware of this and some of us enjoy being unaware of this. After a moment of silence, I looked at the woman and said: "I am from a world where many people spend quite some time in relationships and then when the relationship ends the people involved wonder; What was all that time spent in the relationship about? Wherever a relationship has taken you in life, is what the relationship is about. People, due to pride, don't like to hear this because it implies that during the time that they were in the relationship, they were not in control of their lives. The very same vehicle that plays a crucial part in the joy of their domestic environment is left to chance. Relationships require a great amount of self-responsibility and there are a lot of people who are afraid of being responsible for ones' self. This is a big reason why some relationships do not work! A person who acts in a responsible manner knows how to communicate and listen because these are skills acquired in our struggle for survival. How well we adapt to our surroundings is based on how responsible we are as individuals. Self-responsibility is needed in order to gain a source of income, excel in school, parenting, and etc. You cannot talk about love without talking about responsibility. There are many people in the world who want to evolve as spiritual beings and yet they fear love. What they really fear is self-responsibility. They fear keeping their word. They fear not being able to resist to temptation. They fear all the things that it takes to survive, and so they fear love. Wherever the relationship with your ex-husband has taken you in your life, is what that relationship was about. Relationships are vehicles that are motivated by love or vice. When a relationship is motivated by love it increases ones' sense of self-responsibility. It develops success in other areas of life because love improves our perspective towards life and its responsibilities. When a relationship is motivated by vice the basic essentials of life go lacking. Joy is replaced by depression. Another indication of a relationship that is motivated by vice, is when the people involved in

the relationship feel that they have to take some time away from the relationship in order to get themselves together. If a person needs to step out of a situation to improve themselves, their actions admit, even in some ignorant way, that the forces guiding the situation do not benefit the individual. They become complacent in their suffering by constantly reflecting on the past good times instead of analyzing the issues that existed admits these good times. They are forced to look back because the relationship is not going forward. They put feelings above love. Feelings are conditional. Love is unconditional, even in its intimate form. The reason why people put feelings above love is due to the fact that feelings come without the added responsibilities that love creates. You meet someone and you feel a certain way towards them instantly. You invite them into your life intimately before even developing a friendship with them. How could you say that you love someone in an intimate way if you haven't even developed a social friendship with that person first? This is one example of how people put feelings above love. The problem becomes worst when people mistaken feelings for love. Do you really think that your ex-husband wants you back? Or does he want his possession back? If you left your love to go back to your ex-husband, things may begin okay. However, your ex-husband will soon lose respect for you because you left someone you love to go back to him. He will begin to think that if you can leave someone that you love to be with him, then you might leave him one day also. He will begin to question your intelligence and view your indecisiveness as emotional instability. He will look at all your relationships as mistakes, just by the very act of returning to him. He speaks about the good ole days now and tomorrow he will seek to make you feel guilty and use that guilt to control you in times of disagreement. Another question that always arises in a situation like this is that of sincerity. If your ex-husband was acting out of sincerity, why did he only state his intentions after he learned about your present relationship? If your ex-husband has really changed, he would respect the relationship that you are in now, rather than impose his view of reality upon you. If he does not respect the relationship that you are in today, how can he truly respect you? Let your yes mean yes and your no mean no. If you are in a loving relationship then pursue that relationship and cultivate it as you would any of your life's dreams. In order for other people to respect you, you must first show respect for your own self by respecting your own relationship. No one can respect anyone who

does not respect themselves. One aspect of self-respect is how we interact in an intimate relationship. If you do not have respect for the relationship that you are involved in, people will not disrespect the relationship, they will disrespect you. Live with all your heart! Love is the weapon of the warrior that never dies. Love creates a war within us because love is the greatest initiation. If you turn your back upon love, you will spend the rest of your years chasing a broken promise." After I spoke these words the women's appearance began to change. Her robe was so white that it appeared to glow. Her hair looked so healthy and vibrant. Her complexion was no longer pale, but golden. Her smile was like a mother watching her son walk for the first time. A tear ran down her left cheek and she sighed: "I am INANNA. What you perceive as a test was indeed my initiation. Before I was initiated, I traveled from one man to the next until I met Dumuzi. However, I came to realize that Dumuzi cared nothing about my spiritual well-being. These were some of the things that I contemplated before I went to the Underworld. I came to appreciate the man who loved me unconditionally was Enki. Enki gave me my first initiation when I took the *mes* from him. If you noticed that when I went to the Underworld, I instructed my Watcher to go to my father, Enlil, and Enki, not Dumuzi. Why? He did not love me, if he would allow me to die spiritually. This is why Dumuzi and his sister went to the Underworld. It was not about revenge. It was there karma that claimed them. How long could they expect to survive in the world and not take the time to care for their spiritual well-being? Dumuzi was content with earthly things, so he will always be a victim of earthly cycles. Enki raised me up. Those who walk my path are my Watchers. They faithfully entreat Enki to raise my spirit up in themselves and in the world to come. Welcome to my city!" Pow! I couldn't believe it until she smacked me again. Pow! I began to see some blood dripping from my nose. Did I say or do something wrong? It was almost as if she was reading my thoughts. Her face looked like the birthplace of anger. She spoke in such a harsh voice and all silence became an eternal noise: "How could you ever talk about love when you have fear in your heart? You are not your own worst enemy, your fear is! Very few people in the world can conquer their fears, and because of such, they remain ignorant to the love that is available to them. A person who has fear in their heart, is not capable of loving themselves. When it is time to choose what is best

for them, they cowardly run away in order to please other people. I think you have some choices to make, don't you?!!"

SHAMMASH

It was a rainy day. I decided that I would play a little jazz music and make some oatmeal for breakfast. It has been two weeks since my promotion at work. I spent time reflecting on my recent visit to the sphere of INANNA. After eating my oatmeal, I decided to take a nap. When I walked into the bedroom I noticed a strong citrus aroma. "Maybe somebody in the building was making some sort of organic tea?" Whatever the smell was, I just needed to get some rest. Bang! Bang! Bang! I jumped out of bed, after hearing someone knocking on my door like they were trying to break in. I rushed to the door with my old pistol that I had for nearly a decade, but never used, in my back pocket. I was surprised to see two policemen at my front door. I ran back to the kitchen to put the pistol away. I opened the door and to my surprise, I saw my son in handcuffs. The policemen told me that my son was nearly beaten to death in a neighborhood scuffle. My son didn't want to go to his mother's house because he felt too embarrassed. I started to feel sick. I noticed the rain stopped and it was extremely sunny outside. When I opened the door to let the police and my son in, they vanished before me. Bang! Bang! Bang! I woke up in a daze! "How did I wind up back in bed? Who is this at my door? What happened to my son and those two policemen?" I ran back to the door and saw someone who looked exactly like my mentor who died several years earlier. I felt hesitant to open the door at first. "Maybe I am just imagining all of this?" When I opened the door the man told me that this was his first time visiting this house since he was five years old. I noticed that the man was holding an open umbrella amidst an abundance of sunshine. I decided to close the door, thinking that he had a mental problem. Walking away from the door, and to my surprise, I saw the same man who was at my front door, now in my kitchen eating some oatmeal. Before I could even speak, he said: "I found your pistol. Don't be nervous. Sit down and relax. I see you met my sister INANNA. She's a piece of work, isn't she? You ever wonder why I introduced her to Dumuzi? I knew that Enki was best thing for her, but how else was she going to answer for her karma of breaking all those guys' hearts? The emptiness of spoiled relationships can either inspire you to walk

within, or it will put you in a mortal world with mortal people who cannot properly integrate divine forces, such as love into their lives. Throw some conflict in the game! (laughing) I love my sister even though she has issues to deal with from time to time. I tell you man that karma is a bitch. You always have to deal with Mister or Miss Wrong, just at the time when you've met Mister or Miss Right. Right?!! Right?!!! See people always confuse karma with retribution. Retribution is retribution. Karma? That's a whole different story! Karma is very simple. Karma is to be aware that there is something inside of you that is working against you and when we submit to that something, you make choices that can take an entire lifetime to pay for. That's karma! Do you realize how easy it is to make a mistake and how hard it is for people to admit that they have made a mistake?!! That is a big awareness problem right there. Why? Because it shows us that people actually protect the very same thing that is working against them-Karma! You ever see somebody working on a car that just doesn't work? They spend all this money on fixing a car, and that same money could've bought them a new car. How about the person who leaves a bad relationship and then gets involved in a half-way decent relationship and then spends most of their time crying over spilled milk? The last thing a man will give up is there suffering because that is what they are most familiar with. See the word suffering looks painful, but actually it appears to the senses as something quite pleasurable in reality. This is where people get trapped. See most people think of suffering as sleeping on a bed of nails and all that crazy stuff. Suffering can be pleasurable and that's what most people don't get! Don't be deceived by the pleasure! Think of where your actions are taking you in life first. If you're in a romantic relationship then be the best lover you can be, if it's taking you to a place where you are not suffering. If you are divorced, deal with it in a way where you are not left suffering. Be honest in all things and you will come out ahead. See Karma is like being in court with two lawyers. One plays the role of the defense and the other represents the prosecution. A lot of times in life we are challenged, by the prosecution. The defense always gives us a choice. Learn to work with the part of yourself that is working for you. This is how we forgive. If you cannot let go of a misdeed that was done against you, you will never come to an understanding of yourself. The science of forgiveness is amazing. Forgiveness keeps us in a state of freedom, and the first person that we must learn to forgive is ourselves. See my

sister learned how to forgive herself when she went to the Underworld. She was able to let go of the relationship she had with Dumuzi because she was able to forgive herself. Some people base their relationships on guilt, and the sad part about it is that they are completely unaware of it. Let me tell you how a person is controlled by guilt. See guilt will have you performing actions to make up for a wrong action. This means that your well-being and happiness are now based upon how somebody else interprets your actions. If you have made a mistake against someone; why do you feel the need to perform actions completely unrelated to the error that was originally made? Why do people allow themselves to become slaves to guilt? Because they have not forgiven themselves. No action can make up for a wrongdoing. It is what it is. You borrow money and you forgot to pay the person back. Finally, you are able to pay the person back and now you want to buy them a house. This is what guilt does. Guilt is another way, for people who put feelings above inanimate objects, to avoid their true responsibility. I am Shamash. I am called the judge that delivers justice. People today do not understand what justice really is. Justice is not punishment. Justice is an understanding of yourself. You are able to become one with the inner judge that exists within you and without you. This inner judge serves all creation. This is what you will learn in Shamash. You will finally be able unveil the judge that exists within you, as it does in all things."

NERGAL

It was about two o'clock in the morning, and I was walking home from my second job. The smell of rain filled the air. Usually during nights like this, I walk with my imagination underneath my hat and travel to different parts of the world. My trance was soon broken by the smell of a strong tobacco odor. I could hear somebody walking behind me. Their steps dropped perfectly with mine, like an echo of footsteps. Everywhere I turned, the sound of people celebrating started to get louder. The footsteps and laughing, the smell of tobacco, all seemed to be part of a persona that keeps following me. The streets of New York were completely abandoned. "Maybe my time has come?" There were no stores open. No lights along the road. All of the high-rise buildings and apartments seemed to be abandoned. Life was a distant aroma. "How could I get home if there are no taxis or buses running?" A strong wind brushed against my faded jeans. My

clothes were soiled from the heavy lifting I engaged in during the evening while at work. It seemed like my entire life has been filled with work. "Why I am working so much? Why am I working for other people? Why does it take so long for people to accumulate wealth when they are working?" I reached down in my bag and pulled out a little bit of the wine that I had saved from dinner the night before. I also had two cigarettes left in my shirt pocket. "What have I been doing all my life? Why is it so easy for other people to prosper in life while I'm still left hoping beyond my years, for a beautiful wife and children, a beautiful home, and my own business?" I am a loser. It is just a thought. I know deep inside I will keep trying. It is just a thought. Maybe I fell asleep. It was still dark out. I looked at my watch and I was surprised to see that it was still two o'clock in the morning. I guess my watch stopped keeping time. Maybe man is a watch that keeps time for the stars. It was at that moment, that I saw a portion of life pass me by. A crow flew over my head. It seemed to stare at me, as if it knew me, or was about to speak. I've heard about some of the strange occurrences associated with the crow, so out of my own nervousness I decided to light up a cigarette. "Why does this crow keep staring at me?" The crow flew down from a tree that was across the street from me and landed about two inches away from my boots. It looked up at me and said: "It feels like it is about to rain, doesn't it? Smoking is not really bad for your health. What makes smoking unhealthy for you, has a lot to do with what you are thinking about while you are smoking. People claim that smoking helps them relax. However, they usually smoke during stressful moments in their day-to-day lives. They do not realize that the act of smoking, while thinking about life's negative aspects, actually empowers negative thoughts. It is a form of meditation. The sphere of Nergal is found in tobacco. Many people come to Nergal's city expecting to find a lot of adversity, aggression, and etc. While the sphere of Nergal can produce these effects, people mistakenly identify Nergal as being the source of these negative emotions. Nothing is further from the truth. There are many people who visit the city of Nergal and never experience the ordeals that they experienced in the Gates prior to Nergal. Many people who climb the Ladder of Lights miss the point. The sphere of Nergal is a place where we face our tendency to deceive ourselves. Self-deception prevents evolution. The same forces that cause us to tolerate a bad relationship are the same forces that prevent us from appreciating a good relationship. It is the

same thing as smoking tobacco. The funny thing about all of this is that self-deception is not the problem. The problem begins when we fail to admit that we have deceived ourselves during various times in our life. How can anyone make the claim that they know themselves, if they haven't accepted the fact that they have deceived themselves in life? This is what the inner judge that we cultivate in the Shamash Gate teaches us about ourselves. There is nothing in the wilderness that can harm us, but we can hurt ourselves. Look at how people live their lives. They put the devil in their hearts and then complain that they can't find god. It smells like someone is smoking tobacco, doesn't it? If people stopped living in fear they would not be able to justify their own actions. When the cage of fear is lifted, our suppressed emotions are unleashed. These emotions are the aggressive forces, which are attributed to Nergal. Nergal is the ruler of the Underworld. The Underworld is a place where the shadow-side of our being dwells. When we enter Nergal's city, we are able to see some of the deceptive forces that exist within us. It smells like someone is smoking tobacco, right? Before you leave this city, you may begin to understand that what is evil can only be found in what is within us." I must have been asleep for hours. I feel so embarrassed. Sleeping at a crowded bus stop and feeling dirty, not to mention, all the people who passed me by in disgust. I was happy to see life flourish through the world again. Finally, the bus arrived at nine o'clock in the morning. I sat near the rear of the bus right next to the window. Looking through the scratched glass, I could see a crow staring at me with a cigarette butt in its mouth. It was my lesson for the day, as there are no coincidences.

MARDUK

It reminded me of a field of endless flowers during the month of June. Everyone loves a sunny day. I think it will be a good day to go out and ride my bike through Central Park. "What else is there for me to do?" Damn! I must have pressed the front brakes a little too tight. Looking up at the blue sky with my back against the cement is not very fun at all! Well, all I could do really is just laugh at myself. It was either my back, or ride my bike into a baby stroller. I'm sure most people would have made the same choice. The first few seconds of a traumatic experience is usually painless. I feel like that time has come to pass because I am in pain! Regardless of what I'm feeling, I have to

get up. A tall man dressed like a Catholic Priest cautioned me to stay where I was at until the ambulance came. He must have heard the lady, who was pushing the baby stroller scream, because he ran out of church like the building was on fire. I could see him from the corner of my eye. He positioned himself where I could see him directly, and said: "You will be alright." I felt better from his words. He seemed like a very sincere person. I guess there are still some good Catholic Priests around after all. However, the events that followed were very obscure. The Priest pulled out his Bible and began reading a few scriptures to me. I wasn't surprised that the Priest was reading the Bible, I was surprised to hear what he was reading to me; "*And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*" Before he could even finish the verse I could see a crow in the pupil of his eyes. It looked like the same crow that was staring at me across the street from the bus stop the other night. Maybe I was becoming a little more paranoid than what I anticipated I would be in life. No longer being a slave to fear, I have to communicate! I replied: "The passage that you are reading is from the book of Revelation chapter sixteen. Do you really expect me to obtain some sort of comfort from what you are reading? Especially since that passage is a complete degradation of the original sacred rites that proceeded the Christian era?!" The Priest looked up with a sinister grin on his face, and replied; "No. I do not expect your pain to go away just because I'm reading the Bible. I expect your pain to be all that it has been up until this point in your life because you have never done anything good in your life! Do you actually think you are a good person, just because you stopped short before running into a baby stroller? What have you ever done in life that was good? The only things you have ever done in life were things that warranted the approval of other people! How much time do you spend talking about your weaknesses in comparison to the things that make you appear noble? That's the prostitute that the Bible condemns, and you are that prostitute. Do you know how many people I have met who cannot openly admit their mistakes? They go through life selling themselves, like prostitutes. '*Let me say something so that I appear right in this situation.*' They will spend their entire lives running after the right appearance and they never do anything good in their lives

because of it. Good people are not obligated to obey the law, they are the law. How many things do you do in the privacy of your own home that you are afraid to let out in public? Don't answer that question, because any answer you give is not correct when it comes to what is good. Not even silence. Because the only thing you can tell me is why something is right. Being right is just obeying the law. What action would you take if the law wasn't there? Would you still take the same course of action? Yeah, yeah, yeah, I am not talking about the law of the land. I am talking about the sacred law of the world. You've come a long ways to make it to the City of Marduk. That's good in itself because your ambition was not ruled by some law for you to make it here. That's where religion falls short. Religion creates laws that people obey to get a guaranteed result. I find it quite amusing because the law can't guarantee anything. It might help you get to work on time though. This is a very important part of your journey. A good man, or a good woman, is in tune with the world around them, so much so, that the environment changes and submits to the goodness we radiate from within. Leave the world of liars to the liars. The liar is opposed to any good work. The liar seeks to appear good without doing any good work. What is the good work? Raising the poor part of ourselves to a better condition is the work. Do you know how many people have read the story about me slaying Tiamat, and still have not yet got the point? Tiamat is in me! Do you know how many people have read the story about the Good Samaritan, and still do not understand that the Samaritan was uplifting the poor part of himself, that had been beaten up by life's adversities? Meanwhile, the Pharisees did nothing for the poor part of themselves, and it still could be said of them that they were righteous because they were not breaking any part of the law. This is very difficult for some people because they do not like to look at themselves for who they truly are. Yet we must be able to see ourselves for who we truly are in order to make useful changes. When we can see the poor part of ourselves, we can see all the evil within us. We can see that we make a big contribution to all the evil that exists within the world. When we adjust our inner perspective, we adjust the world around us. This is why you saw your son with policemen in the sphere of Shammash. What was the vision of your son being arrested about? It's about the biggest adversary of goodness that has a very prominent influence in the world today, individuality. Individuality is a good thing. However, in the hands of the

uninitiated it can only do harm to oneself. The uninitiated have no concept of true will. Any efforts that are attributed to what the uninitiated call individuality are usually efforts that promote their own selfishness. 'Look at me. I'm on the big stage now.' Similar to the Pharisees of Jesus' day, the uninitiated put man-made traditions above the inner work. Just think about how many people announce how much they have changed during various times in their life. Yet in some dismal way all they are doing is just repeating the same actions that they were involved in as a child. The only thing that changes in their lives, is the description of the situation, while the situation itself never changes. People are afraid of change because they are afraid to see what they really are inside. It is this so-called individuality, expressed in the hands of the uninitiated that is the cause of strife and contention in the world today. Just look at yourself. Look at how difficult it has been walking up the Tree of Life, and facing various ordeals and etc. It is the most important journey that you will take in life. It is a journey within your true self. You see how difficult it is for us to reach our true being. It is a fight just for us to go inside ourselves. Some have even faced insanity, and death, just to make this journey within. Very few have been able to survive this journey, yet they still persevere because the joy of the reward is beyond compare. What is the reward? Becoming one with our true self is the ultimate gift from the universe. It is the gift of life. It is individuality. Individuality is priceless. However, amongst the uninitiated it is the force that causes so much dismay amongst humans. Why do I say this? Just look at how humans talk about individuality! Have you ever heard some of the ignorant statements made by humans about individuality? How many times have you ever heard a human being concerned about protecting their individuality? How can someone protect something that they have never obtained? Evidently, the definition that human beings assign to individuality is something entirely different than what individuality actually is. Individuality, once it is obtained, is something that you do not have to protect. The process of obtaining individuality ensures that in itself. Can you imagine a whole group of people just walking around in a crowded place and their biggest fear in life is trying not to become the person that they see in front of them? Sounds crazy? That's a human trying to protect their individuality. It becomes sadder when we discover what human beings mean when they use the term individuality. It is truly sad. Since human beings feel that they have to protect their

individuality, this would also mean then that this so-called individuality is not obtained by going within. It is obtained from the world outside. It is an archetype created in the world outside of oneself that the human has become infatuated with. This archetype is an ideal that the human being seeks to assimilate with. It is not a true individuality, but an idea that one has about themselves. This idea is not based on reality. This so-called individuality creates strife in the world based on the fact that humans often use it as a fence between themselves and their loved ones. Can you imagine that? People will put up a false idea between them and their loved ones. What is even worst is that they will put strangers who believe in this false idea about oneself, over loved ones who can see past this so-called individuality. Yet it doesn't stop them. Human beings will actually fight each other while seeking to obtain a false idea about self called individuality. This is why I mentioned earlier, that the human definition of individuality creates the conditions of strife and warfare. See, in order for someone to be something that they are not, everyone in their experience has to agree with the lie that the 'individual is perpetrating, and ninety-nine percent of the time that just isn't going to happen. Therefore, in order for the human being to protect their individuality, they have to create distance between themselves and their loved ones. Now can you imagine a planet full of people like that?" The nurse just finished checking my pulse. She told me that I had fainted while a Priest was reading the Bible to me so I got special attention, which made my hospital visit a lot shorter. Just five hours in total. Although, I didn't get a chance to ride my bike on a sunny day, I did get a chance to meet some good people. Now that is very rare.

GANZIR

My life has been filled with a lot of pain. It is vastly different than anything that I could have ever imagined as a child. Life was simple as a child. Maybe the expectation that I have placed upon other people is just too distant from what reality could ever be. The people I love find it difficult to love me in return. I don't know what wrong I have done to anyone except myself. I try to help anyone who I think is sincere. I have always been considerate about how others feel. I spent my younger days mentoring and sharing the joy that I have discovered through living. Despite all these beautiful things my

phone doesn't ring that often. I guess people aren't there anymore. Throughout my entire life, I have never received a message or a phone call where someone just wanted to tell me how much they love me, appreciate the lovely things that I've done to help them be in love with the joy of living. This depression is like a nagging pain that periodically entraps my heart from time to time. After living for so many years, I find that it is easier for people to love strangers. Maybe it's because strangers adore the appearance that people put out on display as they walk step by step through a world that they do not understand. Maybe people find it easier to love strangers because the stranger reflects the same ignorance about life that people do inside. My friendships and relationships have all amounted to the same thing, which is why I feel the way I do today. I was born with the gift of sight. Maybe it's a curse. I usually sit on top of my bed late at night and just allow my mind to drift into a bigger view of the world. I could hear the distant conversations and betrayals of people that I love. These are the people that I share the same blood with. These are friends that I have known for years. I can hear them at a distance talking to strangers about me, as if I am some type of stupid fool. I can read their thoughts at a distance. I could see them betraying me in my dreams. I am often amazed that the same people that I would lay my life down for demonize me in their conversations with others. Complaining and complacency are the joys of every layman. It's amazing because I can see the hearts of the people that are listening to these things about me, and they would never lift a finger for my friends who complain about me to them. I have always lived by the rule of silence. What my loved ones tell me stays between us. I never see any need to talk to anyone else about another person's ordeals. I feel like the clown of life. When you help somebody they turn around and tell you to go and help yourself. Can you imagine the disappointment that I would receive if I asked someone for a favor? I keep my pain chained within and just let myself go. "What difference would it make anyway?" When I used to spend hours in front of the mirror, I was still that same angel that would become a demon through the mouths of others. It would probably be much easier to endure, if these people were just mere co-workers, or whatever. It's been years since I have received a card, or letter in the mail. I guess I am not worth the increased price of the postage stamp. I looked over at the bottle of sleeping pills that were on the table next to my bed. I withdrew my ears from the world, as easy as taking off a pair of

headphones. "If the people that I love can never say anything good about me behind my back, maybe I need not to live in this world any longer?" I went to the refrigerator to get a glass of water. Walking back to the bedroom, I could hear my phone ringing. "What difference does it make now?" Nobody has called me past nine o'clock in about ten years. It's like people dread talking to me at all, unless I am part of their job schedule. There it is again, another phone call. I guess somebody has some bad news to tell me. "Hello" There was a strange buzzing noise on the other end of the line. Maybe it was a sign that I would not make it through the night. That's when it happened again. Let me answer the phone just this one last time. "We have what you are looking for. Meet me downstairs in front of the bodega." I decided to go downstairs to the bodega that was directly across the street from my apartment building. Maybe there is something for me to see before I leave this place. I walked down the stairs laughing to myself on the inside. I opened the door to exit my apartment building and all I could see was a vast desert of red clay. There were no buildings for miles. It was like a ghost-town. Intuitively, I decided to look in the direction of where the bodega would be if this desert didn't exist. I could see a man and woman digging up some dirt. It seemed like they had been working there for some time. The woman turned towards me with the brightest smile and said: "Hey old man! You forgot who I am?" The man stood next to the woman with a bright smile, as my face changed in dismay. The woman was my mother who died about six years earlier. The man that stood next to her was my late mentor, Eddie. He died the week before my mother did. It was like seeing my spiritual father and physical mother happy and in the same world. Eddie had a big smile on his face that got brighter, as he watched my mother embracing me. He looked gleefully at me and said: "Do you know why you are here? You are here just because. Because. Is that the word that got you here? Isn't that the word that has made you depressed all these years? Because? I am sure you know what I am talking about. People are so quick to evade their responsibility, because. The same way you can sit on your bed at night and hear the world, is the same way people can blame you for their own transgressions against you, because. You know how it works. A friend of yours gives you their word on something, and instead of making good on the agreement they fall short. Now they sit at home wondering how they failed to make good on their word. They evidently had a false idea about themselves and

thought that they were too strong to fall short. They go through life thinking that they can walk through the fire until they got burned. It is out of their own guiltiness that they now blame you. People talk behind your back not to demonize you, but to justify their actions. They need some support from other people to believe in their own lie. So they reach out to people who are not acquainted with you, and who have no way of knowing that this person is lying about you. They deceive themselves by gathering the agreement of people who have not heard the whole side of the story. What is even worst is that they bring these allegations against you as if you cannot remember your own actions and you are more advanced in the work of self-remembering than anyone who has not done the good work. It all sounds nice doesn't it? These words are very truthful. However, we both know that your visit here is not about your relationships. It's about your transformation. You see some people mistakenly think that transformation has a lot to do with our interactions with other people themselves and this is not the case. You have been experiencing disappointment in your relationships because of the appearance you have been using instead of working from your inner self. The good that you do in life can only be experienced by you. Good work is never rewarded. If a good work could be rewarded, then it is just an action, or a work, that brings you closer to the bargaining table. So what is the point of doing any good work? Because! (laughing!) The same reason why people fail to accept their own shortcomings is the same reason why people do good works, because. There is no reason except for the love people have for life. It must be stated first that there are very few people alive who actually have a relationship with life itself. If you look at the dichotomy of a romantic relationship, the purpose of good works will become clear to you. Just imagine a couple who have been in love for 5 years. Notice how the man and the woman will go out of there way to make sure their loved one is safe and happy. Now imagine that your lover is life. Imagine how life will be if you just built a relationship with it, and loved life romantically. Life begins to respond to you in the same romantic fashion. All your dreams will become a reality and you will be immortalized by life, the same way that you have immortalized life. Now you have come to the Underworld to let your old persona die. The nagging doubts and negative reflections of life must die before you can build a relationship with life. It is the same thing as building a relationship with a woman. You know that there are some

negative aspects about the person that you are in love with, yet your focus is on transforming these negative aspects to positive and productive tools, and you honor the positive qualities of the person you love. However, in order for you to transform the relationship, you have to see the negativity in you, for it is the negativity in life, and when you transform the negativity in you, you are transforming the negativity in life. Now do you understand why good works have nothing to do with how well we get along with other people? You can change the world by changing yourself because that is the only good thing you can do. All of the mumbo-jumbo about converting people to a religion, which serves only the needs of a demon that uses the emotional energy of the congregation to enact a basic principle." After Eddie spoke to me, I saw the street in front of the bodega. The streets were extremely crowded with demons. I could see people from different ethnic groups and social classes, all of them appeared monstrous to me. Despite all the horror that I saw, I could also see that these demons walking in the world were apart of me. I also realized why the Priest of Enki called Fire-God before any working, as fire transforms what is negative into what is useful. Looking down the long avenue, I could see these same demons walking towards me. "What am I inside?" I yelled out the name of the Sumerian Fire-God, Gibil! I could see the demons that were walking towards me, collapse. Their faces were eaten by the worms that swarmed all over the ground. Bang! The loud sound left me staring into a pond of dirty water. I guess water has its own demons too. Although my neck was sore, I was able to lift my head up and see the playground in the distance. When I arrived back home, I noticed that I had a missed call on my cell-phone. I checked my voicemail, and to my surprise my girlfriend invited me over her house to help setup a birthday party for her son. I was so enthralled that she invited me out. The next day I received a phone call from my son Jonathan. We spoke on the phone for hours. Life is good and it never looks for a reward for being so.

ADAR/NINIB

I knew something was about to happen. I lit a pink candle to INANNA and I asked her to protect my loved ones. I sat on top of my bed and meditated for two hours. I opened my eyes and the candle was gone. I asked my roommate if he had been in my room. "Maybe he saw the flickering light of the candle underneath the door and

came in and removed the candle for fear that a fire may start?" When I spoke to him, he had no idea what I was talking about. Besides I always push my dresser against the bedroom door before doing any sort of ritual, and the dresser was against the door when I awoke from my meditation. Strange. There was no candle wax left, not even the glass that the candle was contained in Strange.

Saturdays are always my favorite. It's a day that my lady and I usually set aside to hangout. We have a restaurant fetish. Tonight we decided to go eat at one of our favorite restaurants, Tsampa. I love Tibetan food! During dinner, the waitress gave me a note along with the bill. When I took a look at the note, I could see some sort of ancient writing, or glyph, written under every English letter. Strange. The note said: *It is not the waitress that sends you this letter. It is I. I am nothing more than what could ever be. This purity is the taste behind pain. It is the primal force moving through life, so free and sensual. The beauty of all things can be discovered in the endurance to remain pure, original. From this rebirth, a new conscious is created, but creation is alone in the beginning and bountiful during change. We welcome you to the Family of the Blood that never dies."*

The Philosophy of Evil

The rituals found in the Simon Necronomicon are very ancient and predate many popular magical systems. The writers of the Simon Necronomicon were inspired by a template left by Aleister Crowley, coupled with the remains of an ancient esoteric text. The essays of Crowley were merged together with the remaining parts of the ancient grimoire and this was the foundation of what would later be known as the Simon Necronomicon.

Included in the Simon Necronomicon is a unique process of self-initiation for all those who wish to work with the rites contained in the text. We often refer to this process as Gate-Walking. After conjuring the Fire God, the Watcher, the Four Watchtowers, and reciting various exorcisms, the candidate performs the Initiatory Walking of the Gate. The Initiate may remain in a Gate for the space of a month, or two, and then move on to the next Gate. These Gates are constellations and correspond to the Seven Spheres that are represented by the Seven Planets. They are NANNA (Moon), NEBO (Mercury), ISHTAR (Venus), SHAMMASH (Sun), NERGAL (Mars),

MARDUK (Jupiter), and ADAR (Saturn). These constellations are entered by the candidate, in a pattern that is opposite the Sun's movement through the zodiac. The chart below illustrates this well:

NANNA = Cancer

NEBO = Gemini

ISHTAR = Taurus

SHAMMASH = Leo, (the divider between the inner and outer planets)

NERGAL = Aries

MARDUK = Pisces

ADAR = Aquarius/Capricorn

The movement through the zodiac, in a path that is opposite the direction of the Sun's motion, is the noise that awakened Apsu, as described in the Enuma Elish and the MAGAN Text:

"They disturbed TIAMAT, the Ancient One, as they surged back and forth.

*Yea, they troubled the belly of TIAMAT
By their Rebellion in the abode of Heaven.*

ABSU could not lessen their clamor

TIAMAT was speechless at their ways.

Their doings were loathsome unto the Ancient Ones."

These Initiatory Workings were considered to be evil, not evil in themselves, but a path that did not follow that of the ordered universe. The term "*evil*" in the Necronomicon Tradition means to *evolve*. Therefore, this "*evil*" that occurred in the heavens represented a system of spiritual evolution. It is sad how the uninitiated, when seeing the term "*evil*," will mistakenly define this word to mean something bad, or disgusting. Some, who attempt to follow these traditions, have gotten stuck on the so-called "*evil*" esthetics and will surround themselves with others who adore the dark imagery as a way of hiding their own mental illness.

The work of true evolution was kept in secret for only a few were allowed to participate in these rites. This selective process prevents any major disruptions from occurring in the natural order of things. Different than popular opinion, "man" was created to fulfill the needs of the stars, though he is often deceived into thinking that he is the

epitome of creation. The meaning of this “deception” will reveal itself to the Initiate in the pages that follow.

It is a privilege to be in the service of the Elder Gods and it is from our service to them that we discover some of the deeper secrets concerning the Necronomicon Tradition. No ritual or working can actually teach the Initiate the hidden aspects of the Necronomicon Tradition. This understanding must come from the very same forces that are revered in ritual.

The battle between TIAMAT and MARDUK represents the plight of the solar cult over the Moon-Serpent cult. It also symbolized the Initiate’s intercourse with the “lighter” energies that exist within the Qliphotic Tree of Transformation. The Mad Arab makes mention of one deity that regulates how we approach this process of self-initiation. Notice what is stated in the Second Testimony of the Mad Arab:

“And who is their Master? Of this I do not know, but I have heard them calling ENKI which is surely a blasphemy, for ENKI is of our Race as it is writ in the Text of MAGAN. But, perhaps, they called Another, whose Name I do not know. But surely it was not ENKI.”

The Mad Arab witnessed the Ancient Ones’ Calling to ENKI. ENKI is the guardian of the pathways, and this works on both an inner and outer level. First, we need to take into consideration that the war between the Elder Gods and the Ancient Ones, or the Old Gods fighting the Younger Gods, is a Babylonian idea. Within the mythologies of the Sumerians, which predated the Babylonian religion, human beings were created by ENKI based on the instructions given to him by his Mother NAMMU (the Babylonian TIAMAT). The Ancient Sumerians associated ENKI with the planet Mercury. NEBO was placed as the god of the Sphere of Mercury by the Babylonians. The Babylonians transferred some of the qualities that were associated with ENKI to NEBO. The Simon Necronomicon describes NEBO as the “*guardian of the gods.*” NEBO will either allow one passage through the Spheres, or send them into a state of confusion. This is why it is imperative for the Initiate of the Necronomicon Tradition to check out what they interpret as messages from the “deities” by way of epiphany, with the ancient myths of Sumeria. The information that you are being told in the mind should align with the nature of the deity and their qualities described in the ancient myths about the said god or goddess.

ENKI is also “*a guardian of the gods.*” He is the one who decides whether we are to proceed on the path of evolution, or remain in service to the Elder Gods. The deeper aspects of Necronomicon Tradition cannot be explored until one has Walked the *Seven Gates of Initiation* first. The Dark Tradition of the Ancient Ones is a path of extreme purity. The *Seven Gates of Initiation* burn the impurities of the spirit away until ENKI decides that the Initiate is ready to move on to the Teachings of the Ancient Arcane Faith. Notice what is mentioned in the Book of Entrance:

“For this reason, few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over the Maskim and the Rabishu, mayest thou venture forth to the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely Walk through the sunken valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR until they have seen the Signs of the Mad God and felt the fury of the hellish Queen.”

The system of self-initiation, found in the Simon Necronomicon, is known in ancient mythologies as the *Sacred Marriage Rite*. This alchemical marriage serves in fully uniting the Initiate with the Watcher. The Watcher is known in some traditions as the Holy Guardian Angel. The Necronomicon Tradition indicates that the Watcher is the “*dead*” part of us that is awakened during the Gate-Walking Process. Since ENKI is ‘*the Lord of the Watchers that dwells amongst the IGIGI,*’ he is able to determine how well this bond is yoked together. Once this bonding process is complete we are able to return to the Womb of Creation and experience rebirth as an immortal being. This is expressed by the Mad Arab in the following words:

“Once Death Herself has been stared in the Eye, can the Priest then summon and control the denizens of Death's darkly curtained halls. Then can he hope to open the Gate without fear and without that loathing of the spirit that slays the man.”

During our process of self-initiation we become aware of the inner demons that have dwelt in us since birth. These imperfections will always be a part of the mechanical makeup of our emotional and mental machines. INANNA went to the Underworld in order to gain

control and mastery over her own “demons,” as written in the MAGAN Text:

*“And the Demons rose
And the Spirits of the Dead
And went with her out of the Gates
Looking neither right nor left
Walking in front and behind
They went with ISHTAR from the Gate of GANZIR”*

Many people have made the mistake of interpreting the work of enlightenment as worshipping some god whose only interest in life is taking care of humanity, which is the epitome of narcissistic personality disorder. *The real purpose of the “work” is not to disregard the “evil” influences that exist in our emotional and mental machines, but to learn how to employ our “demons” for useful purposes.* Never have we read of any “Christ-like” deity feeling conflicted because they possessed the power to destroy the world. The “evil” forces that existed in the ancient Sumerian religion were employed by the very same deities who were considered to be benevolent. When we stop avoiding our own demons and take the time to learn more about them, they can no longer deceive us, and we can no longer deceive ourselves. The Mother-TIAMAT (ISHTAR) teaches the Initiate how this perspective can heal them. The Mad Arab makes a similar point in the URILIA Text:

“And a man may cry out, what have I done, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up and greets the Stars, then the War will be over, and the World be One.”

Regardless of how many Gates we have Walked, or if we are just living a normal everyday life, we will never understand the world, or have true inner peace, until we get better acquainted with the source of all things, good and bad. TIAMAT gives us the power to no longer be subjugated to our inner demons, but to employ them in a useful manner. This ability is symbolized in the Necronomicon Tradition as the Crown of ANU. The *Crown of ANU* is the epitome of all mystical

teachings because it symbolizes the power to employ the “demonic” self:

“The great storms directed from heaven

Those are they

The Owl, Messenger of UGGI

Lord of Death

Those they are

THEY ARE THE CHILDREN

BORN OF EARTH

THAT IN THE CREATION

OF ANU WERE SPAWNED.”

INITIATION OF THE GATES

“The Gates refer to the process of self-initiation contained in the NECRONOMICON. This is a useful Spiritual Guide for those involved in any form of occult self-initiation” (excerpt from the Necronomicon Spellbook)

Some critics claim that Simon made up the Gate-Walking System of Initiation. Others claim that these rites are based on Western Ceremonial Magical practices. Many people who use the Simon Necronomicon may work with some sections of the book, but find the Gate-Walking Process of Initiation a little too difficult to understand. Let us delve a little deeper into the history of the Greater Mysteries and compare these findings with the system of self-initiation that is in the Simon Necronomicon. We will begin our search by looking into the origin of the term ‘initiation.’

The English word, initiation, derives from the Latin, *initium*: entrance, or *beginning*, literally “a going in.” The term “initiation’ refers to moving from one condition to the next, or an entrance, ‘a going in.’ An interesting history of the term initiation, is given by Dennis Chomenky, in his writings on Freemasonry entitled; *Initiation, Mystery, and Salvation: The Way of Rebirth*, he states:

“The term “initiation” comes from the Latin word initiare, which is a late Hellenistic translation of the Greek verb myein. The main Greek term for initiation, myesis, is also derived from the verb myein, which means “to close.” It refers to the closing of the eyes which was possibly symbolic of entering into darkness prior to reemerging and receiving light and to the closing the lips which

was possibly a reference to the vow of silence taken by all initiates. Another Greek term for initiation was telete. In his *Immortality of the Soul* Plutarch writes that “the soul at the moment of death, goes through the same experiences as those who are initiated into the great mysteries. The word and the act are similar: we say telentai (to die) and telestai (to be initiated).” The fact that myein means “to close” and its translation, initiare, is derived from the earlier inire, which means to “to go in” or “to begin,” further suggests that a notion of endings and beginnings was inherent to the ancient understanding of these terms.”

Chomenky gives reference to Plutarch’s work, *Immortality of the Soul*, where it states; *‘the soul at the moment of death goes through the same experiences as those who are initiated into the Great Mysteries.’* This shows us that the ancients were of the opinion that in order for one to be initiated, they must walk through the valley of the dead while alive, and through this experience a ‘transformation’ occurs.

The Spheres described in the Book of Entrance by the Mad Arab, are part of the Qliphothic Tree. This can be determined from a passage written by the Mad Arab on page five of the Simon Necronomicon:

“For this is the Book of the Dead, the Book of the Black Earth, that I have writ down at the peril of my life, exactly as I received it, on the planes of the IGIGI, the cruel celestial spirits from beyond the Wanderers of the Wastes.”

The Mad Arab received his instructions from the ‘cruel’ celestial spirits, or those that are Qliphothic in nature. On page six of the Simon Necronomicon, the Mad Arab mentions that he ‘traveled beneath the Seas, in search for “the Palace of Our Master.’ The Mad Arab’s journey, beneath the Seas, refers to the farthest reaches of the Land of the Dead. The Initiate takes the same path that the Soul does when a person has died in order to destroy the false self, which is acquired by “inappropriate” attachments to the phenomenal world. The false self must be destroyed in order for true initiation to take place. The ancient teachings of initiation and transformation used the ‘negative’ force to destroy the false self. The Simon Necronomicon is an excellent path for the serious student who seeks initiation into the Greater Mysteries Leonid Lar mentions the following in an article concerning the Nenets Shamans:

“At the time of initiation a young shaman experiences the “physical destruction” of his body, which the spirits take apart. For

a few days he lies “dead”, until the spirits put all the parts of his body back together. The encounter with death is a key moment of the shaman’s initiation. Next the initiate receives a “new body” and is reborn to a new quality. During the initiation ritual a young shaman receives new supernatural qualities, which allow him to move fast in the space and time and allow for transformation from one state to another. According to the stories told by shamans Yaptik and Mandakov they “were dead” for three days, did not eat or drink anything.”

The Nenets people are spoken of in the Simon Necronomicon on page 7:

“I have raised armies against the Lands of the East, by summoning the hordes of fiends I have made subject unto me, and so doing found the NGAA, the God of the heathens, who breathes flame and roars like a thousand thunders.”

The Mad Arab speaks about the god NGAA, which is derived from NGA. NGA is the god of death. *Wikipedia* offers us this brief history concerning NGA:

“Among the Nenets people of Siberia, Nga was the god of death, as well as one of two demiurges, or supreme gods...According to one story, the world threatened to collapse on itself. To try and halt this cataclysm a shaman sought the advice of the other demiurge, Num. The shaman was advised to travel below the earth, to Nga’s domain and call upon him. The shaman did as told and was wed with Nga’s daughter. After that point he began to support the world in his hand and became known as “The Old Man of the Earth.” In another myth, Num and Nga created the world, collaborating and also competing with each other – the myth is an example of dualistic cosmology.”

The Initiate had to walk through the world of the dead in order to be reborn as an Immortal. The Simon Necronomicon keeps this tradition alive. Some have foolishly stated that the Gate-Walking Process was not a part of any ancient system from Mesopotamia, but a Western Ceremonial Magickal working. In Chaldean astronomical lore, Cancer was called the ‘*Gate of Men*,’ the entrance point for souls seeking incarnation into human bodies. Capricorn was called ‘*the Gate of the Gods*’ by which souls passed into heaven. The entrance point was the Gate of Men, which was another name for the constellation of Cancer, and this constellation is ruled by Nanna (the Moon). This is the first

Sphere mentioned in the Gate-Walking Process of Self-Initiation. The constellation of Capricorn is called the Gate of the Gods. The ruler of Capricorn is Ninib, which is the final Gate mentioned in the initiation rites of the Simon Necronomicon. This shows us that the initiatory rites in the Simon Necronomicon are perfectly aligned with the initiatory rites of the ancient world Albert Pike explains this astrological "initiation" in *Morals & Dogma* on page 438:

"The Galaxy, Macrobius says, crosses the Zodiac in two opposite points, Cancer and Capricorn, the tropical points in the sun's course, ordinarily called the Gates of the Sun. These two tropics, before his time [Aries], corresponded with those constellations, but in his day [Pisces] with Gemini and Sagittarius, in consequence of the precession of the equinoxes; but the signs of the Zodiac remained unchanged; and the Milky Way crossed at the signs Cancer and Capricorn, though not at those constellations.

Through these gates souls were supposed to descend to earth and re-ascend to Heaven. One, Macrobius says, in his dream of Scipio, was styled the Gate of Men; and the other, the Gate of the Gods. Cancer was the former, because souls descended by it to the earth; and Capricorn the latter, because by it they re-ascended to their seats of immortality, and became Gods." (155:437-8)

These are just a few points to illustrate the authenticity of the Gate-Walking initiation rites. It is an intense journey, but for the serious occultist, the journey is the reward.

THE BLACK FLAME

The Black Flame is one of the greatest esthetics held within the Necronomicon Tradition. When we reflect on the Mad Arab's words, quoted previously, we begin to see how the world really is unnatural. We are able to observe the lies told to us by the symbols of the solar path, the first being the Sun. The Sun provides life-giving energy for all the inhabitants of the planet Earth, yet the Sun is also the greatest of liars. The Sun makes the sky appear blue. The Sun appears to rise and set. From our observations of the Sun's movements, we learn that the solar path is filled with lies, if taken literally. While the Sun provides life-giving energy for creation here on Earth, it does so at a cost. The Sun's characteristics are explained in many of the legends

and myths concerning the Sun Gods, like Buddha, Krishna, and Jesus. All of these Sun deities are also called Shepherds in their respective mythologies. The Good Shepherd is a symbol of the Sun. The Good Shepherd, like the Sun, provides its sheep with life-giving food and protection. The Good Shepherd will eventually take the sheep to the slaughterhouse. The Sun interacts with human beings in the same manner. We are able to get food and protection from the Sun, but in our older years, the Sun robs the body of its vital force. Have you ever notice that when you are in the Sun too long, you begin to feel drained? Isn't this the same feeling that you experience when you are going through an emotionally stressful situation? The Sun that provides us with life-giving energy, eventually drains it from us in our adult years. The Sun does this in the same manner that a Shepherd will use his/her crook to guide the sheep to a slaughterhouse. In this case, the Shepherd's Crook is represented by the planets. The reflection of the Sun's light from the seven planets, creates various situations in our day-to-day lives and the global community. These situations create emotional experiences. Sometimes we find ourselves feeling angry, happy, sad, and etc. The shift from one emotion to the next causes us to bleed life-energy that is absorbed by the Sun, and this is how the Sun is able to feed itself. When we start Walking the Gates of Initiation, we are required to first summon the Watcher. The Watcher is our *dead-self*, or a counterpart of self that exists in the stellar regions beyond the planets and is often referred to as a soul, or sol. When we summon the Watcher, the Watcher is able to observe our emotional changes just as clearly as we are able to observe the changes in the astronomical and phenomenal worlds, but the Watcher (KUTULU) has not fully awakened from its slumber. When we ascend the Ladder of Lights, the Watcher that was once dead in us becomes stronger. Eventually the Watcher becomes the most prominent aspect of our being, overshadowing the emotional and mental part of our human machine. We are stripped naked in the Gate of Adar, so that we can consummate our "marriage" to the Watcher. The Watcher represents the **Black Flame**. It is a Black Flame because it can function and remain alive regardless of the outer changes that are occurring in the phenomenal and psychological world. Being able to see changes on an emotional and mental level allows our Watcher-Self to become stronger. This is why the workings in the URILIA Text are performed without summoning the Watcher. Notice what the Mad Arab says concerning the Watcher:

“And sometimes the Watcher appears as the Enemy, ready to devour the Priest who has erred in the incantations, or omitted the sacrifice, or acted in defiance of the Covenant, for which acts the very Elder Gods cannot forbid that silent Race from exacting its toll. And it is said that some of that Race lie waiting for the Ancient Ones to once more rule the Cosmos, that they may be given the right hand of honor, and that such as these are lawless. This is what is said.”

The Watcher is ready to slay the priest who has acted in defiance of the Covenant. This means that once the sacred union between the Priest and the Watcher has occurred, and they have entered the Womb of Creation once again, there is no turning back. When this union occurs, the Watcher is given the right hand of honor and rules our being along with its emotional and mental aspects. This is when the world of darkness also becomes the world of light.

The next illusion we learn about the solar faiths can be determined by the Sun’s appearance. The Sun appears to be powerful, but even stars die. The light of the Sun is still limited to time and space, and more importantly, the light of a Sun can only be seen in a world of darkness. This is quite contrary to a “star” in the Necronomicon Tradition. The Black Flame is the “dark star” that can be seen in the worlds of light and darkness. Darkness is not confined by the veils of time, or *the Veils of Sunken Varloomi*. It exists as it is. Darkness is eternal. Immortality can only be found along the dark path. Notice what is mentioned in the URILIA Text:

“I receive the Sun at night and the Moon by day.”

The Black Flame is the Inner Flame that shines brightly in a world of light. This black light represents the purity of our emotional and mental being. This is not a moral purity, but a purity that is a result of our non-identification with the emotions and thoughts that pass through us as a result of living in this world. We are not our emotions, or our thoughts, though they exist in the human machine we are anchored in. We receive the Sun at night because we are able to cast our will upon the world and the day-to-day world reflects our dreams. It is through this process that we become creators of our own world. The Moon reflects the light of our inner Sun during the waking state, so it is said that we receive the ‘Moon by day’ and that we are aware of what our subconscious mind is doing. The Necronomicon Tradition is something that the Initiate must be invited to by the forces that control it. It is not obtained through ritual in itself. It is said

in the writings of the Simon Necronomicon that ***“INANNA TAKES HER OWN FOR HER OWN.”*** It is important for us to take the preliminary steps first and not rush through this process. We must Walk the Initiatory Gates prior to working with the URILIA Text.

THE BEAUTIFUL TIAMAT

Once we become united with our Watcher, completing the Sacred Marriage Rite, we are to perform additional workings to strengthen our qualities as a Watcher on Earth, or a ***KIA MASS SSARATU***. Instructions concerning this process are given to us in the URILIA Text that appears in the Simon Necronomicon. This responsibility becomes clear when we define the term URILIA, sometimes spelled Urilla.

The term URILIA, from a European linguistic point of view, is said to be a feminine form of the English, ***Uriel***, meaning *“flame of Jehovah”* or *“light of the Lord.”* This definition seems to be a reference to the flaming sword, which protected the *‘Tree of Life,’* a topic we will cover later in our discussion. *The Celestial Scriptures* by C. M. Houck states the following on page 317:

“The Chaldean word Ur means “light” and/or “fire...”

The meaning of the term *UR* is light, or fire. The term *illa* is a derivative of the Akkadian word *ila*, which means Goddess. The term *URILIA* could be defined as *“light/fire of the Goddess.”* If the term *URILIA* is defined by some as *“flame of Jehovah”* then it is very possible that Jehovah and TIAMAT are also one in the same being. The literal definition of the term *URILIA* means *“light/fire of the Goddess.”* This is in agreement with the synopsis given by Eliza Burt Gamble in the article, *The God-Idea of The Ancients (or Sex in Religion)*, where Gamble states the following in Chapter IX. The Phoenician and Hebrew God Set or Seth:

“We have observed that through some process not thoroughly understood at the present time, the adherents of the older faith had succeeded in reinstating their Deity. The powers of Nature had come to be represented by Typhon Seth. It was the God of Death and of Life, of Destruction and Regeneration. The simoom of the desert and the cold of winter were Seth, as were also the genial powers of Spring. We are informed by various writers that Typhon Seth was feminine. She was the early God of the Jews. In other

words, the Jews were formerly worshippers of a female Deity. Jehovah, Iav, was originally female."

This comparison between Jehovah and TIAMAT is further reinforced by examining the origin of the term Jehovah. Jehovah is a transliteration and vocalization of the tetragrammation. However, it should also be considered that this is an English rendering of the tetragrammation. The true pronunciation of the tetragrammation has been lost for centuries. The tetragrammation is widely known as the four Hebrew letters usually transliterated as YHWH or JHVH, used as a biblical proper name for God. YHWH has often been translated by some as Yahweh or Jehovah, and is said to mean "he who causes to be." These four letters each have individual meanings that the reader would do well to research on his/her own. Our point here is that these four letters are ancient symbols, representing the four major deities in Ancient Sumeria, which Samuel Noah Kramer described as; NINHURSAG (earth), ENKI (water), ENLIL (air), and ANU (fire). These four major deities of Sumeria were personified in the Jewish mythos as one being and symbolized by the principles that the four letters of the tetragrammation represent. Since these four letters represent the name of the Jewish deity "he who causes to be," then the four major deities of the Sumerian Tradition also represent different aspects of the one deity TIAMAT. Notice what is mentioned by the Mad Arab concerning the Watcher:

"Wherefore it is wise to conjure It in the Names of the Three Great Watchers Who existed before the Confrontation from whose borne the Watcher and His Race ultimately derive, and those Three are ANU, ENLIL, and Master ENKI of the Magick Waters. And for this reason They are sometimes called the Three Watchers, MASS SSARATI and the Watcher MASS SSARATU, or KIA MASS SSARATU... And this special Conjunction may be made at any time the Priest feels he is in danger, whether his life or his spirit, and the Three Watchers and the One Watcher will rush to his aid"

Let us also look at what is mentioned in the Mad Arab's First Testimony and compare it with the passage quoted above:

"The figures (Three Great Watchers), whose faces I could not see or recognize, began to make wild passes in the air with knives that glinted cold and sharp in the mountain night... From beneath the floating rock, out of the very ground where it had sat, came rising the tail of a serpent. This serpent was surely larger than any I had ever

seen. The thinnest section thereof was fully that of the arms of two men, and as it rose from the earth it was followed by another, although the end of the first was not seen as it seemed to reach down into the very Pit itself. "

The "Three Great Watchers" are said to come at the Calling of the Watcher, being ANU, ENLIL, and ENKI, then this must be the Calling of TIAMAT. The Watcher is said to be known as "KIA MASS SSARATU," or the spirit of the Earth emanating from NINHURSAG. We can see how all four elements are present at the Calling. This would indicate that the workings of the URILIA Text are those of supreme virtue and a very strong working towards transformation:

"Know, fourthly, that it is become the obligation of the Priests of the Flame and the Sword, and of all Magick, to bring their Power to the Underworld and keep it chained thereby, for the Underworld is surely the Gate Forgotten, by which the Ancient Ones ever seek Entrance to the Land of the Living, And the Ministers of ABSU are clearly walking the Earth, riding on the Air, and upon the Earth, and sailing silently through the Water, and roaring in the Fire, and all these Spirits must be brought to subjection to the Person of the Priest of Magick, before any else. Or the Priest becomes prey to the Eye of Death of the Seven ANNUNNAKI, Lord of the Underworld, Ministers of the Queen of Hell."

We have further confirmation that Jehovah and TIAMAT are one and the same being by comparing the Rites of the Necronomicon Tradition with the Biblical book of Revelation. We know that the process of self-initiation according to the Simon Necronomicon, consists of entering and passing the Seven Gates of Initiation. We also know that the color white is an attribute of ISHTAR, a planetary aspect of TIAMAT. It is only in the URILIA Text that we find the Calling of the following spirits:

"And there are Four Spirits of the Spaces, and they come upon the Wind, and they are Things of the Wind, and of Fire. And the First comes from the North, and is called USTUR, and has a Human Shape. And He is the Most Ancient of the Four, and a Great Lord of the World. And the Second comes from the East, and is called SED and has the Shape of a Bull, but with a human face, and is very mighty. And the Third comes from the south, and is called LAMAS, and is of the Shape of a Lion, but with a human head, and governs those things of the Flame and the Burning Wind. And the Fourth comes from the West, and is called NATTIG, and is of the Shape of an Eagle, but with a human body, having only the face and wings of an Eagle, with an

Eagle's claws. And this Eagle comes from the Sea and is a Great Mystery.

And from Nuzku upon Uru they come, and do not wait, and are always present,, and they receive the Wanderers in their Seasons. And the Season of SED is that of the Great Night, when the Bear is slain, and this is in the Month of AIRU. And the Season of LAMAS is the Month of ABU, and that of NATTIG in ARAHSHAMMA and lastly that of USTUR in SHABATU. Thus are the Four Spirits of the Four Spaces, and their Seasons; and they dwell between the Sun's Spaces, and are not of them, but of the Stars, and, as it is said, of the very IGIGI themselves although this is not altogether known.'

So far we have covered a few things listed in the worship of TIAMAT. Keeping this in mind, let us now take a look at the book of Revelation Chapter 4 where the Throne of Jehovah is described, taken from the King James Version, we read:

"1: After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.

2: And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3: And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

4: And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5: And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

6: And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

7: And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8: And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9: And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,
10: The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,
11: Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The similarities between the rites of Jehovah and TIAMAT are numerous, but we must also keep in mind that since the worship of Jehovah is but a mere corrupted reflection of the primordial faith, there are also many differences as the rites of TIAMAT have been inverted by the followers of Jehovah. Barbara Walker mentions the following in the *Women's Encyclopedia of Myths and Secrets*:

"Jewish mystical tradition viewed the original Jehovah as an androgyne, his/her name compounded as Jah (jod) and the Hebraic name of Eve, Havah or Hawah, rendered he-vau-he in Hebrew letters...The Bible contains many plagiarized excerpts from earlier myths and prayers to Ishtar and other Goddess figures, with the name Yahweh substituted for that of the female deity."

A BOOK OF THE ANCIENT ONES

"Let all who read this book be warned thereby that the habitation of men are seen and surveyed by that Ancient Race of gods and demons from a time before time, and that they seek revenge for that forgotten battle that took place somewhere in the Cosmos and rent the Worlds in the days before the creation of Man, when the Elder Gods walked the Spaces, the race of MARDUK, as he is known to the Chaldeans, and of ENKI our MASTER, the Lord of Magicians."

One of the greatest mistakes that I have seen many Initiates of the Necronomicon Tradition make is their fear of the URILIA Text. I can say for some that it may be due to the fact that they may not be ready yet, and that is completely understandable, as we have discussed earlier. I am referring to those individuals who actually get caught up into thinking that the Ancient Ones are the bad guys and the Elder Gods are the good guys:

"Only when ADAR has been obtained, may the Priest consider himself a master of the planes of the Spheres, and able to wrestle

with the Old Gods. Once Death Herself has been stared in the Eye, can the Priest then summon and control the denizens of Death's darkly curtained halls. Then can he hope to open the Gate without fear and without that loathing of the spirit that slays the man."

"And was not Man created from the blood of KINGU Commander of the hordes of the Ancient Ones? Does not man possess in his spirit The seeds of rebellion against the Elder Gods? And the blood of Man is the Blood of Vengeance And the blood of Man is the Spirit of Vengeance And the Power of Man is the Power of the Ancient Ones And this is the Covenant For, lo! The Elder Gods possess the Sign By which the Powers of the Ancient Ones are turned back But Man possesses the Sign And the Number And the Shape To summon the Blood of his Parents. And this is the Covenant. Created by the Elder Gods From the Blood of the Ancient Ones Man is the Key by which the Gate if IAK SAKKAK may be flung wide"

The secret teachings of the Ancient Ones, is really an open secret. It can never be revealed to anyone, just like a virgin can never understand what sex is like regardless of how much reading and studying they do on the subject. Notice what is written in the First Testimony of the Mad Arab:

"for this is the ancient arcana that has been handed down of old, but which has been forgotten by all but a few men, the worshippers of the Ancient Ones may their names be blotted out!"

The only ones who held on to the Ancient Tradition were the worshippers of the Ancient Ones. If the worshippers of the Ancient Ones were the only ones who were the keepers of this Tradition, then certainly these same worshippers taught the Mad Arab what the ancient mysteries were really about.

The Mad Arab intentionally placed an aesthetic of rivalry between the Elder Gods and the Ancient Ones. This rivalry will exist in the mind of the Initiate until he/she has reached the Gate of Transformation (death). The Elder Gods work as Initiators in the Arcane Faith. The initiatory workings of the Elder Gods act as Qliphotic attunements and teach us how to work with the energies of TIAMAT in a safe way. The Mad Arab touches upon this very same point in his First Testimony:

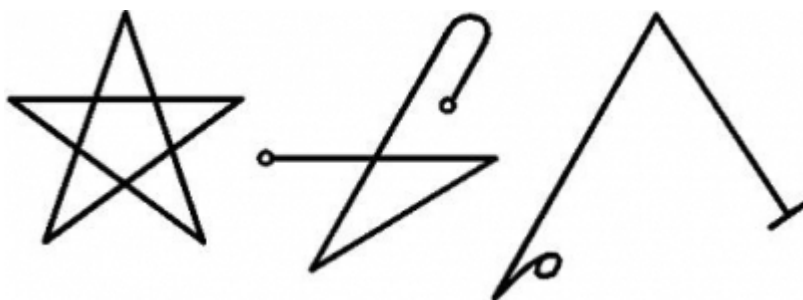
"I have smelled the vapors of the Ancient One, Queen of the Outside, whose name is writ in the terrible MAGAN Text,"

If the Mad Arab was able to smell the "vapors of the Ancient One" then surely he must have walked the Gate of the Ancient One. The quote above also makes mention of the MAGAN Text. He later describes this Text in his First Testimony:

"the testament of some dead civilization whose priests, seeking power, swing open the dread, evil Gate for an hour past the time, and were consumed."

Interestingly, the Mad Arab describes the Gate of the Outside as having three seals, which we know best as the Three Seals of Masshu. Notice what is mentioned on page 11:

"These are the signs carved upon the grey stone, that was the Gate to the Outside



Although the Mad Arab initially describes the Gate to the Outside as *evil*, he later mentions it in many of the rituals that are given in the Simon Necronomicon. The Gate's description, being "*evil*," is evidently a metaphor to protect the novice, so that he/she won't tamper with the chthonic energies just to satisfy their own curiosity. The Mad Arab also mentioned the priests who opened this Gate, did so because they were "seeking power." This is a very interesting statement because the Mad Arab is quoted as saying the following in the First Testimony:

"I have broken the Chaldean Covenant by seeking Power over the Zonei."

After comparing several passages in the Simon Necronomicon, it becomes very clear that the Mad Arab was a worshipper of the

Ancient Ones. The Mad Arab speaks of the worship of the Ancient Ones as *evil*, to insure that the Tradition remains in tact. Simon mentions this form of worship in his Introduction of the Necronomicon, under the subheading, *Worship of the Ancient Ones in History*:

“In the West, the conjuration, cultivation, or worship of this Power was strenuously opposed with the advent of the Solar Monotheistic religions...It has always, at least in the past two thousand years, been associated with occultism and essentially the Rite of Evil Magick.”

Basically, Simon’s statement confirms what we have discussed previously concerning the Ancient Ones, as the worship of them was opposed by solar and monotheistic religions. It is from this monotheistic view that the worship of the Ancient Ones is considered evil, but for the true worker of the Simon Necronomicon, he/she, recognizes the “Dragon” as a source of true power. Simon explains this under the subheading *Worship of the Ancient Ones in History*:

“the Dragon or Serpent is said to reside somewhere “below the earth”; it is a powerful force, a magickal force, which is identified with mastery over the created world; it is also a power that can be summoned by the few and not the many.”

Since this force can only be summoned by the few, the Necronomicon is written in a certain imagery that encourages the Initiate to work with the Elder Gods first. This is a safety trap to insure that the Initiate does not work with a current that they cannot handle. It must be understood that even if an Initiate Walks a particular Gate, or what have you, this in itself does not determine if the Initiate is prepared to work with the energies listed in the URILIA Text.

The Mad Arab often mentions the workings of a cult that existed ‘before Babylon was built.’ While the Babylonian religion is very ancient, in some ways it is guilty of the same crimes that the Catholic Church has also been accused of, which is taking bits and pieces of the shamanistic traditions and inverting them to control the same people that these traditions derived from. It is for this reason that many on the path have limited themselves in their initiations. Basically from my observations, I find that the people who are not able to rid themselves of their “Christian” programming will usually get stuck

on the Elder Gods versus the Ancient Ones analogy because all they have to do is substitute their Christian faith, that they have now abandoned, and replace it with the Mesopotamian archetype. Yet what these individuals fail to realize is that they are still “Christian,” but call Christ by another name. Some Initiates are content with just serving as priests and priestesses of the Elder Gods, but such an approach causes a stagnation of the Watcher’s development. The Necronomicon Tradition originates from a time that precedes Babylon by countless years.

The rituals in the URILIA Text are performed while the Initiate faces the North direction. The North represents the Earth Goddess. The North represents TIAMAT, or the Black Earth. The North also represents the season of winter. The coldness of winter is a metaphor, representing the “Black Brother” with a clean conscious, as his/her sins are forgiven, or absorbed by the Yin-force when the Initiate dies, not a literal death, but a death of the false ego. The barren conditions of winter represent the Black Brother’s quality of inner peace even in extreme conditions of adversity. The snowfall in the winter represents the Initiate who has been given the Crown of ANU, also known as the Tablets of Destinies, from our Mother TIAMAT. It should be noted that before the advent of the Elder Gods, it was TIAMAT who crowned Absu and Kingu with these very same crowns, mentioned in the Enuma Elish. The MAGAN Text states that TIAMAT crowned “dragons” with halos. Being crowned by TIAMAT is the greatest and rarest initiation in the world! The Initiate is forever changed. This is what is meant in the Mad Arab’s words that follow:

“the testament of some dead civilization whose priests, seeking power, swing open the dread, evil Gate for an hour past the time, and were consumed.”

The Mad Arab was also *consumed*, or Jinn-possessed. This possession occurs throughout various stages of our initiation until we are consumed and made anew (ANU) through the blessing of the Goddess TIAMAT, as possession by the “jinn” replaces the false ego and connects us with the infinite self. This is a topic that we will delve into at various times during our discussion.

THE MEANING OF ABDUL BEN-MARTU

The Mad Arab worshipped the Ancient Ones. The Elder Gods aid us in our process of initiation. If this is true, then why did the Mad Arab mention the following concerning Abdul Ben-Martu?

“And one such demon was raised by that Priest of Jerusalem, ABDUL BEN-MARTU, and was fed extensively on the sheep of the flocks of Palestine, whereupon it grew to frightening proportion and eventually devoured him. But that was madness, for Ben-Martu worshipped the Old Ones, which is unlawful, as it is written.”

The Mad Arab sometimes uses the term “demon” even when speaking about “gods.” Notice what the Mad Arab states in his First Testimony:

“In time, I learned of the names and properties of all the demons, devils, fiends, and monsters listed herein, in the Book of the Black Earth.”

The Mad Arab learned these things after working with the Three Seals of MASSHU. This means that after he was initiated into the Necronomicon Current, he began learning and working with the Rites of the Ancient Ones. This is clear in the Mad Arab’s words that follow:

“Let all who read this book be warned thereby that the habitation of men are seen and surveyed by that Ancient Race of gods and demons from a time before time, and that they seek revenge for that forgotten battle that took place somewhere in the Cosmos, and rent the Worlds, in the days before the creation of Man, when the Elder Gods walked the Spaces, the race of MARDUK..”

The Ancient Ones were a race, not only of demons, but of gods also. I am sure that the Amorites, who invaded the Sumerian lands, took what was useful to them and demonized the most powerful gods that fought against this invasion. Why do we say this? Our answer lies in finding out who Abdul Ben-Martu really was.

Abdul means *servant of thee*. Ben means *son of*. Now all we need to do is to define the term Martu. The term Martu is not only a reference to an Amorite, but also to the god Amarru. Interestingly, the god Amarru is often described as a shepherd. This sheds some light on

the history of the Mad Arab as well. He described his youth in the following words:

“I came to possess this knowledge through circumstances quite peculiar, while still the unlettered son of a shepherd in what is called Mesopotamia by the Greeks.”

The Mad Arab started off as a follower of the Amorite god, Martu or Amarru. He continues:

“while I was only a youth, traveling alone in the mountains to the East..”

Amorites were considered Westerners by the Sumerians. So here we have the Mad Arab traveling, from the west to the east, until he reached the Mountains of MASSHU. Evidently, the Mad Arab was an Amorite and so was Abdul Ben-Martu. We can be confident in this observation because the Amorite people that invaded the lands of Mesopotamia put “Martu” as part of their personal names. What does Martu mean?

In the book, *Genesis of Man* written by June Austin, we find a very clear answer to this question. Page 141 of this publication makes the following observation:

“There then followed almost a thousand years of peace, until Marduk returned from exile from among the Hittites around 2024 BCE, having mastered an Army of Amorite followers. This is attested to by the fact that the Amorites were known to the Sumerians as the Martu, after their national god. The term is clearly a rendering of Marduk.”

Martu was the national god of the Amorites, but Martu was also a rendering of the god MARDUK. This sheds a lot of light on what Abdul Ben-Martu really means, *servant of and son of Marduk*. This information gives us a deeper understanding to a passage that is found in the MAGAN Text

“The Gate of IAK SAKKAKK may be flung wide By which the Ancient Ones Seek their Vengeance Upon the face of the Earth against the Offspring of MARDUK For what is new Came from that which is old And what is old Shall replace that which is new..”

The Sumerians weren't worshipers of the God MARDUK. History reveals that MARDUK was imported and weaved into the Ancient Mesopotamian Pantheon by its invaders. This must have stressed the Priests of the MAGAN Cult, or the Magi. Yet they knew that their gods would return, so they did the work in secret, which is why the Mad Arab writes the way he does, though being a worshiper of the Ancient Ones himself. He knows it may mean his death if he reveals this publicly. The one thing that should be taken into consideration here is that warfare was not only physical in ancient times, but it was spiritual also. Since the Amorites invaded the lands of Mesopotamia and brought their god MARDUK with them, they had to re-write certain texts to make MARDUK appear to be the supreme god. We must keep in mind what the Mad Arab is really saying. History reveals to us that during times of intense religious persecution, followers of a particular path may use the invading people's gods as a vehicle for worshipping other deities. For example, African slaves used the Catholic Saints to disguise the religion of the Orishas. The result of this spiritual amalgamation is known today as Santeria. The Romans would not allow a new religion to be taught in their land during the time of the Apostle Paul. So the Apostle Paul saw a statue ascribed to an 'unknown god' and used it as a vehicle to speak about the Christ. This is covered in Acts Chapter 17 of the Christian Bible. The Mad Arab uses this same method to teach the rites of a cult that existed before Babylon did. Due to the intense persecution at the time, he could not reveal these things publicly, so he used the god of the Amorites, MARDUK, as a vehicle. This was easy for him to do, being an Amorite himself.

We can now understand the Mad Arab's journey a little bit more clearly. He is said to be a son of a shepherd and traveled from the west to the east and arrived at the Mountains of MASSHU, but he wasn't able to understand the events that transpired in the Mountains until the word KUTULU entered his mind. Since the Mad Arab was an Amorite, we can now understand why the Priests in the mountains tried to chase him away, after he stumbled across the ritual. After KUTULU helped him understand certain things, he then attempted to communicate these teachings before his return to the world beyond. He had to write in code, so that those who stumbled upon his text and kept it in their possession would not be persecuted, if not executed.

THE WATCHER-SELF

The Simon Necronomicon describes the Race of Watchers in the following words:

“The Watcher comes from a Race different from that of Men and yet different from that of the Gods, and it is said that he was with KINGU and his hordes at the time of the War between the Worlds, but was dissatisfied and did cleave unto the Armies of Lord MARDUK.”

In mythologies about ERESHKIGAL, we discover something that has been overlooked by scholars for quite some time. The myth tells us how ERESHKIGAL became the Queen of the Underworld. We can see what her feelings were and how she left her two brothers, ENKI and ENLIL. It is from the ancient *Myth of ERESHKIGAL* that we read the following words:

“a fleeting shadow crossed ENLIL’s smiling face. ‘I wish I saw things your way ERESHKIGAL. ..Take Kur for example, and our dark little brothers and sisters who followed him to the land’s end. It is true that Kur and the others looked different than us. But why did they leave the safety of the Duku, the mound of creation, why did they go beyond the waters of Mother Nammu..,”

The above passage indicates that ENLIL and ENKI were not the Old Gods, but the ‘dark brothers’ who left with Kur were. Kur was also considered the Underworld Ocean and the Abyss. The “dark brothers” were those who dwelt in the Abyss after leaving DuKu. Don Juan Cardoza stated the following, in his online article entitled, *Lilith*:

“In Ancient Sumerian belief, the primal gods, the ZU, originally emerged from the great Chaos of the Abyss. This Chaos was characterized as an endless sea located in the heavens (NAMMU or TIAMAT). The primal gods were called the Abzu (Apsu) or stellar powers connected to the Great Deep. Their servitors who carried out their will were called An-Zu, lunar powers that were connected with the air or night sky. Primary among these were the Abgal.”

This is a very fascinating observation made by Cardoza. We discover here that there were older gods or ‘dark brothers’ who did not have the same appearance, or live in the same place as the Elder Gods. A

review of the history of PAZUZU will shed some light on the observations made by Cardoza concerning the ZU.

Not much is known about PAZUZU, but we do know that he is sometimes called ZU, and also that he moves with stealth and can change in form, sometimes appearing as an Anzu Bird. He is the king of the wind demons. If we compare this information with what is written about PAZUZU in the MAGAN Text, we get a clearer picture about the Race of the Watcher. We have seen in the words of Cardoza, cited earlier, that the primal gods were called the ZU. This would indicate that PAZUZU and his kind were the original gods during the prehistoric era, as they seem to reflect the *Atlantean Period*, which the race of ANU is associated with as well. Their appearance is also different to that of the Elder Gods, as mentioned in the Myth of ERESHKIGAL. In some myths, ERESHKIGAL is said to have gone forth into the realms of Kur on her own accord. In other myths, she is stolen by Kur and brought to the Underworld. ENKI later tried to rescue her, but failed. ENKI struck the god Absu in the Enuma Elish maybe as an act of revenge for kidnapping ERESHKIGAL. Most of the ancient myths concerning ERESHKIGAL, seem to imply that ERESHKIGAL left on her own free will. It seems that after Kur was struck, the Watchers battled alongside Kingu, but were defeated and became subject to the authority of the Elder Gods. Anzu birds were often depicted as deceptive in Sumerian legend because they were the original gods that had been made subject to the Elder Gods. This is similar to how Marduk was promoted as the head of the Babylonian pantheon by priests who saw the need to compose the Enuma Elish. We find that the Elder Gods falsely claimed to be the progenitors of the Race of Watchers, when indeed the reverse is true. Evidence of this can be seen in the myth of *ISHTAR and the Huluppu Tree*. This account describes the original occupants of the “tree” as Lilith (LAMASHTU), an Anzu Bird (PAZUZU), and the serpent. Legend has it that with the aid of Gilgamesh, ISHTAR was able to set up her throne in the Huluppu Tree, and Lilith, the Anzu Bird, and serpent fled into the wilderness. Lilith is an archetype of the Atlantean Goddess, LAMASHTU, which we will discuss later. The Huluppu Tree Myth reveals the primordial rites that existed before the advent of the solar gods, which Gilgamesh’s presence in the myth indicates. Interestingly, this transition must have made worldwide news in the ancient world because elements of the *Huluppu Tree Myth* are contained in the book of Revelation Chapter 12:

“¹ Now a great sign appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a garland of twelve stars. ² Then being with child, she cried out in labor and in pain to give birth.

³ And another sign appeared in heaven: behold, a great, fiery red dragon having seven heads and ten horns, and seven diadems on his heads. ⁴ His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born. ⁵ She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne. ⁶ Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.”

ISHTAR and the Huluppu Tree:

**“The tree grew big, its trunk bore no foliage,
In its roots the snake who knows no charm set up its nest,
In its crown the Imdugud-bird placed its young,
In its midst the maid Lilith built her house --
The always laughing, always rejoicing maid,
I, the maid INANNA, how I weeped
Her brother, the hero Gilgamesh,
Stood by her in this matter,
He donned armor weighing fifty minas about his waist --
Fifty minas were handled by him like thirty shekels -
His "ax of the road" --
Seven talents and seven minas -- he took in his hand,
At its roots he struck down the snake who knows no charm,
In its crown the Imdugud-bird took its young, climbed to the mountains,
In its midst the maid Lilith tore down her house, fled to the wastes.”**

This form of oppression by the Elder Gods over the ZU is symbolic of the Fall of Man, or the lost of awareness by Earth's founders due to over usage of the

logical mind. There is a great amount of wisdom that can be gained from the Elder Gods, even after we are initiated into the ways of the Ancient Ones, our relationship with them will grow. In order to get further insight into the origin of the Watchers, let us turn to the Biblical book of Genesis.

The creation account that appears in the first chapter of Genesis is probably one of the most misunderstood creation myths ever written by man. The reason is very simple, each creative day that appears in Genesis Chapter 1 ends with these words:

“And the evening and the morning were the ___ day.”

How could there be an evening and morning even before the Sun and Moon appeared? Evidently these terms *evening* and *morning* are symbolic.

The book of Genesis was written about 1400 B.C.E, which is long after the emergence of the Sumerian civilization. It was well-known that during the time Genesis was written, ISHTAR the Queen of Heaven, was known as the Morning and Evening star. ISHTAR as the morning star is named Dilbah, Goddess of War and Hunting, and as the evening star her name is Zib. This would indicate that the creative days described in Genesis Chapter One refer to ISHTAR's Descent into the Underworld (Earth, ERESHKIGAL). In ISHTAR's Descent into The Underworld, ISHTAR is said to give up an item at each Gate. In the myths of earlier origin, concerning the Goddess INANNA, it is said that she gave up one of the *mes*, or creative powers at each Gate. We can now determine that Genesis actually describes the descent of the *Watcher-Class, personified as ISHTAR, into the earthly realm, also known as The Underworld.* These Watchers evidently took human bodies for themselves to do a special work of preparing the Earth and mining it. Due to the severity of the conditions, human beings were created by ENKI to ease the work of the Watchers. The Watchers tried to teach man to advance himself by sharing with man, the science of technology and magic. The Watchers were known in Genesis as the serpent, or seer. Evidently, what they told early man was NOT a lie because it is said in Genesis, concerning Adam and Eve that their *'eyes did become open'* and they were able to make clothes for themselves while living on for hundreds of years after. We then discover that "God" walks through the garden during the breezy part of the day,

the god of the wind is ENLIL, and gives man and the Watchers an adverse judgment. The Watchers evidently lost memory of themselves, *symbolized by the serpent being bruised in the head*, along with their ability to climb the heavenly ladder. This Biblical prophecy seems to imply that the Watchers are without memory of their heritage and remain in human form. Genesis says that “enmity” would occur between the serpent’s seed and mankind, and for this *enmity* to exist, both parties must live on the Earthly plane. Another indication of this can be found in Genesis Chapter 6: 4 where it mentions that the Nephilim were said to appear in “those days *and afterwards*.” Evidently the Nephilim were clearly recorded to have existed in the world prior to the deluge and “*afterwards*.” The Watcher-Class, being bound to the Earthly plane and not fully aware of their heritage or powers, is what the Mayans meant by the Birth of Venus, or ISHTAR. Jesus admits that he is of this Watcher-Class in Revelation Chapter 22:16:

“I Jesus have sent mine angel to testify to you these things in churches. I am the root and offspring of David, and the bright and morning star.”

The term “*morning star*” is translated from the Greek word *Lucifer*. This would explain why Jesus would teach publicly in parables, but would reveal the deeper things to his students, as they were also a part of the Watcher-Class, or ISHTAR, which Jesus referred to in his parable of the Virgins meeting with the Bridegroom.

Since we have discovered that the ISHTAR-Class is surviving in the Underworld, we know that the myth about her descent also involves her awakening and restoration to power. Notice what the Mad Arab says in the Simon Necronomicon:

“Know that TIAMAT seeks ever to rise to the stars, and when the Upper is united with the Lower, then a new age will come of Earth.”

The Mad Arab is describing the full restoration of the Watcher’s abilities and power. Man fears that life may exist somewhere out in the universe and still they have not ascertained that the Watcher-Class dwells with mankind right here on Earth. Notice what the Mad Arab mentions in his Second Testimony:

“for the Race of Draconis was ever powerful in ancient times, ..and they drew down much strength from the stars,..”

When the Watchers were in their full glory, they walked the Earth having the strength of a distant star behind them. The word *star* derives from the term ISHTAR. ISHTAR (TIAMAT) is a personification of the Watcher-Class. The Watcher-Class created the universe, as seen by our observations of Genesis Chapter One. Their powers were usurped from them by others of the same class. When we look at the beauty of the Earth and the detailed creation that surrounds us, we come to appreciate that *this planet was considered the center of the universe because it is the home of the creator*. We can verify our observation by looking further into the Mesopotamian myth of ISHTAR and the Huluppu Tree:

**“Once upon a time, a tree, a huluppu, a tree --
It had been planted on the bank of the Euphrates,
It was watered by the Euphrates --
The violence of the South Wind plucked up its roots,
Tore away its crown,
The Euphrates carried it off on its waters.**

**The woman, roving about in fear at the word of An,
Roving about in fear at the word of ENLIL,
Took the tree in her hand, brought it to Erech:
"I shall bring it to pure INANNA's fruitful garden."**

In this section of the myth, we see that the planters of the “tree” are not mentioned, but the “tree” is said to have been uprooted by the “South Wind.” The woman described in the account seems to be a righteous woman that feared the heavenly forces symbolized in the myth as ANU and ENLIL. The myth continues:

**“The woman tended the tree with her hand, placed it by her foot,
INANNA tended the tree with her hand, placed it by her foot,
"When will it be a fruitful throne for me to sit on," she said,
"When will it be a fruitful bed for me to lie on," she said.”**

From this part of the myth we see that the woman who cultivated the "tree" was INANNA herself. The "tree," we can now determine is the Earth. INANNA states: "When will it be a fruitful throne for me to sit on?" This is agreement with Genesis Chapter 1:28, which states:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth,"

The Huluppu Tree myth continues:

**"The tree grew big, its trunk bore no foliage,
In its roots the snake who knows no charm set up its nest,
In its crown the Imdugud-bird placed its young,
In its midst the maid Lilith built her house --
The always laughing, always rejoicing maid,
The maid INANNA -- how she weeps!"**

The first settlers of Earth were the Ancient Ones. The "tree" is said to be occupied by **Lilith** (LAMASHTU), **the Indugud-bird** (PAZUZU), and the **'snake that know no charm** (Kingu).' These same creatures are found in the URILIA Text working. Since we are aware of the fact that "ISHTAR/INANNA" is a term denoting the personification of the Watcher-Class, it seems likely that the older Watchers were the first to inhabit the Earth and found much delight in it, as it is stated in the myth: "*The always laughing, always rejoicing maid.*" Later in the myth we find the following:

**"Her brother, the hero Gilgamesh,
Stood by her in this matter,**

**He donned armor weighing fifty minas about his waist --
Fifty minas were handled by him like thirty shekels --
His "ax of the road" --**

**Seven talents and seven minas -- he took in his hand,
At its roots he struck down the snake who knows no charm,**

In its crown the Imdugud-bird took its young, climbed to the mountains,

In its midst the maid Lilith tore down her house, fled to the wastes.

The tree -- he plucked at its roots, tore at its crown,

The sons of the city who accompanied him cut off its branches,

He gives it to holy INANNA for her throne,

Gives it to her for her bed,

She fashions its roots into a pukku for him,

Fashions its crown into a mikku for him. "

After a second set of Watchers descended to the Earth, they rivaled their older siblings over dominion of the "tree," or Earth. It was due to the aggression of the solar cults, represented by Gilgamesh's presence in the myth, against the "Ancient" Watcher-Class, that corruption entered the Earth. Notice how the Huluppu Tree myth concludes:

"After the evening star had disappeared,

And he had marked the places where his pukku had been,

He carried the pukku before him, brought it to his house,

At dawn in the places he had marked -- bitterness and woe!

Captives! Dead! Widows!

Because of the cry of the young maidens,

His pukku and mikku fell into the "great dwelling,"

He put in his hand, could not reach them,

Put in his foot, could not reach them,

He sat down at the great gate ganzir, the "eye" of the nether world,

Gilgamesh wept, his face turns pale "

According to the Biblical account, the Fall of Man (The Watchers) occurred on the same day that God rested. The Watcher-Class wanted to see the conditions of this realm by becoming a part of it and sharing in its experiences, whether good or bad, in order to be able to judge the world upon their awakening. During this time, human

beings and lesser spirits have allowed the world to run amuck We now look at some historical evidence concerning the history of the Ancient Ones and the Qliphotic Mysteries.

THE CULT OF THE DEAD

The Mad Arab speaks about a peculiar “cult” that existed in ancient times. An example of this can be seen in the opening of the MAGAN Text:

“The verses here following come from the secret text of some of the priests of a cult which is all that is left of the Old Path that existed before Babylon was built..”

The Mad Arab mentioned a “cult” that existed before Babylon was built on another occasion. He is referring to the Cult of the Dead. The passage that appears in the URILIA Text verifies this:

“Bread of the Cult of the Dead in its Place I eat..”

Although, there is not a lot of information available about the Cult of the Dead, most scholars agree that it is the religion of the Ancient Ones. I must also state that without an understanding of the history of the Cult of the Dead, no Initiate can ever gain a true understanding of the Greater Mysteries. In the book *Spiritism and the Cult of the Dead in Antiquity* by Lewis Bayles Paton, we find the following observation on page 18:

“..it appears that the cult of the dead is one of the most ancient and most widely-spread forms of human worship....,a number of ancient writers formulated the theory that ancestor-worship was the origin of all human religion.”

Paton describes the Cult of the Dead’s spiritual philosophy as being the foundation of all human religion. If this is the case, then we should see aspects of this in human religions that followed this ancient “cult.” Paton continues on page 208 with the following words:

“The rites of mourning among the Semites were similar to those among other primitive peoples and bear witness to a similar cult of the dead.”

Before we continue on with other examples, Paton explains why the Cult of the Dead was embraced by ancient people who later came to fear the dead:

“The great gods whom men loved and adored were gods of the upper world and of the living; their sway did not extend into the dark abodes of the dead...When death came it was a sign that their favor was withdrawn, or that they were unable to help against the powers of darkness. The disembodied spirit passed out of their jurisdiction into that of divinities with whom in life it had established no friendly relations.”

It is important for the Initiate to establish a relationship with the forces of darkness. This was the case with one of the most legendary kings in history. Paton continues on page 261:

“The dark holy of holies of Solomon’s temple, with its anteroom, in which a lamp was kept burning and bread and incense were offered, was the counterpart of an ancient Canaanite tomb...,Sacrifice is a rite that has meaning only in the cult of the dead. The blood, in which the life of the animal resides, is poured out in order that the shades may drink of it and renew their vigour. Offerings of food and drink are not needed by celestial deities, but are needed by spirits of the dead, and have been offered to them from the earliest times...,and were afterward extended to other divinities..,”

Here we can see a clear example of how the Cult of the Dead, while remaining hidden, was influential in the religious rites of Israel. This same “cult” influenced culture, politics, and religion throughout the ancient world. Paton continues on page 20:

“We are told of Confucius that “he sacrificed to the spirits as though the spirits were present,” and he consciously enjoined the cult of the dead upon his disciples.”

Paton continues in his introductory notes, and from them we can see some of the bigoted views of Paton’s generation, though in some respects, he praises the “savage people” as keepers of this ancient tradition:

“In the Neolithic caves of Palestine, that were inhabited by a pre-Semitic race, offerings of food and drink were deposited with the

dead and their bones were used as amulets. Anthropologists agreed that no savage race exists which does not believe in some sort of immortality and practise some rites in honour of the dead."

Earlier in Paton's writing, he identifies this "savage race" as Africans, Native Americans, East Indians, and Asian peoples. He also shows us how the Cult of the Dead was influential in Europe. In an online article from the *Encyclopedia Britannica*, entitled *Death Rite*, we find the following:

"The Christian cult of the dead found early expression in the catacombs.."

It is clear from reviewing the history of the Cult of the Dead that we find this to be the same organization that the Mad Arab described as *"existing before Babylon was built."* It is this same "cult" that Simon referred to in the Simon Necronomicon's Introduction, under the section entitled, *WORSHIP OF THE ANCIENT ONES IN HISTORY*, we read:

"In the West, the conjuration, cultivation, or worship of this Power was strenuously opposed with the advent of the Solar Monotheistic religions and those who clung to the Old Ways were effectively extinguished."

The Cult of the Dead existed before the Babylonian religion. After the "deluge" the cult's power was weakened by the advent of the solar religions. It was kept alive by Initiates who performed the work in secret. It is evident that this "cult" was in existence before the Babylonian and Sumerian civilizations emerged because the esthetics of the "cult," although pre-historic, were thought to be evil by the groups that followed them, which is a clear indication that they did not understand these ancient rites. Paton continues on page 211:

"Unlike China, where ancestors were believed to bless their descendants,...in Babylonia and Assyria the activity of spirits of the dead was entirely maleficent."

The "cult" that the Mad Arab mentioned in the beginning of the MAGAN Text must have existed before Babylon. The Babylonians thought wind-spirits were evil, since the wind represented the soul, spirit, or breathe of a deceased person. They also believed that the spirit of the deceased still had some connection to the dead body, and

the physical body was its chief seat of activity. In some of the early Babylonian incantations, we see that these “evil spirits” are described as having no wife, could not stand, or sit, and etc. We can now understand why PAZUZU, was considered evil, since he was a “wind spirit.” It was an ancient Mesopotamian belief that, although the celestial gods favored man from time to time, they could not do anything about the forces of darkness coming to take a soul into the womb of death, since the victim never established a relationship with the forces of darkness. This is what the Mad Arab is talking about in the beginning of his Second Testimony. Although he has descended into the Abyss and has Walked amongst the Spheres, his fate still awaits him:

The Lords of the Wind rush about me and are angered..,”

It is a beautiful opportunity that awaits us today, as we undergo the rites of the dead by our work with the Simon Necronomicon, and it all begins with the process of Gate-Walking.

THE QLIPHOTHIC TREE OF TRANSFORMATION

The term Qliphoth, kliffoth, or klippot, is derived from the Hebrew term *qelippot*, meaning “peels”, “shells” or matter. The *qliphoth* in Kabbalistic studies, are described as opposites to the sephiroth (singular *sephirah*). The ten *sephiroth* are thought to be ten divine “enumerations” or “emanations” of God into the universe. It is thought that the *qliphoth* are the ten (or eleven) manifestations of darkness, into which God’s divine light cannot reach. The *qliphoth* are the personifications of an “anti-God” condition. A Hasidic view states that in the process of creation, ten sephiroth were created, each encapsuled by a qliphoth. The ten *sephiroth* are thought to be ten divine “enumerations” or “emanations” of God into the universe. The first set of ten qliphoth proved too weak to hold the emanating force, and the lower seven of them broke. They were replaced, but the broken former set, animated by a residue of the creative power of God, remained and conflicts with those aspects of the world corresponding to the lower seven sephiroth. Throughout my research on the Qliphoth, I began to discover that it is always said to pre-date the Judaic-Christian Kabbalistic system. This aroused my curiosity and

I decided to look a little further into the origins of the Kabbalah. *The Kabbalah* by Alexander S. Holub, Ph.D he states on page 1:

“The first mention of the Tree of Life in the Scriptures is in Genesis 3:22 (Masoretic Text). The date of the writing of this text by the Jahwist Priests was sometime around 750-700 BCE. That gives plenty of time to incorporate and include the Tree of Life idea into their religious system and its writings. If you will look at the Semitic tribes, they all had this concept playing quite prominently in their religious beliefs. The Sumerians were the first to depict a Sacred Tree,; a Tree of Life. Babylon took it from the Sumerians when they overthrew their empire. Assyria then took it from the Babylonians when they conquered the Babylonian empire.”

The above quote indicates that the Tree of Life is Sumerian in origin. I quickly began to realize that it is quite possible that the Judaic-Christian Kabbalists may have demonized the original Tree of Life in an effort to make their culture seem superior. According to two authoritative sources, H.P. Blavatsky and the Jewish Encyclopedia, the Jews also acquired from the Chaldeans their doctrines of Eastern Mysticism. These were later developed into a written compendium of esoteric literature known as the Jewish Qabbalah or Kabbalah, and in the Middle Ages, as the Latin Cabala.

“Kabbalah (Heb.) The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon. All the works that fall under the esoteric category are termed Kabalistic.” (Blavatsky, Theosophical Glossary, p. 168)

“The Pythagorean idea of the creative powers of numbers and letters, upon which the ‘Sefer Yetzirah’ is founded, and which was known in tannaitic times...is here proved to be an old cabalistic conception. In fact, the belief in the magic power of the letters of the Tetragrammaton and other names of the Deity...seems to have originated in Chaldea (see Lenormant, ‘Chaldean Magic,’ pp. 29, 43). Whatever, then, the theurgic Cabala was ..., the very fact that Abraham, and not a Talmudical hero like Akiba, is introduced in the ‘Sefer Yetzirah,’ at the close, as possessor of the Wisdom of the Alphabet, indicates an old tradition, if not the antiquity of the book itself...

“The whole dualistic system of good and of evil powers, which goes back to Zoroastrianism and ultimately to old Chaldea, can be traced through Gnosticism; having influenced the cosmology of the ancient Cabala before it reached the medieval one...

“The gradual condensation of a primal substance into visible matter, a fundamental doctrine of the Cabala, ... is the ancient Semitic conception of the ‘primal ocean,’ known to the Babylonians as ‘Apsu’ (compare Jastrow, ‘Religion of Babylonia’), and called by the Gnostics (Anz, ‘Die Frage nach dem Ursprung des Gnostizismus,’ p. 98).”

History shows us that the Kabbalah is derived from ancient Mesopotamian sources. This would also indicate that the Qliphoth, which predates the Judaic Kabbalistic system, was the original Kabbalistic Rite. In an article hosted by an online Jewish Magazine, entitled MileChai.com, which can be found at this link:

<http://www.milechai.com/judaism/kabbalah.html>

It states the following:

“In the medieval era, old ideas from Babylon gained new strength. The Qliphoth, or Kelippot (the primeval “husks” of impurity), was blamed for all the evil in the world. Qliphoth are the evil twin of the Sephiroth. The tree of Qliphoth is usually called the kabbalistic Tree of Death, and sometimes the Qliphoth are called the Deathangels, or Angels of Death. The Qliphoth are found in the old Babylonian incantations, a fact used as evidence in favor of the antiquity of most of the cabalistic material.”

The above passage informs us that the Kabbalah did indeed derive from Ancient Mesopotamian sources and was later demonized, since “foreign deities” could not fit into the Jewish pantheon. Another interesting perspective that we must also consider is that the term Qliphoth, *meaning shell*, was not a term to describe something “negative” in its inception. **A “shell” was symbolic of a pregnant woman in ancient Mesopotamia.** *Birth in Babylonia and in the Bible: Its Mediterranean Setting* by Marten Stol, on page 52 states:

“The combination sign for “shell” is identical: a body with water in it. The Sumerian word is iskillu; Akkadian isqillatu. The Babylonians saw this shell as a symbol of the pregnant

woman...The Greeks and Romans had similar associations; the cowrie shell was named "Cyprian" after the goddess Venus of Cyprus,...Clearly this shell reminded ancient man of the womb."

Stol informs us that the "shell" was a symbol of a pregnant woman. The earliest religions of man revered the mother-goddess archetype. In Egypt, the Mother and the Child were worshipped under the names Isis and Osiris [called most frequently Horus]...in Pagan Rome, as Fortuna and Jupiter...the boy; in Greece, as Ceres the Great Mother, with the babe at her breast...and even in Thibet [Tibet], China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshipped as in Papal Rome itself. Therefore the Qliphoth, may have been viewed as an "evil" tree in comparison to the Judaic Kabbalistic correspondences, because it honored foreign deities. It is also interesting to note that the Kabbalistic tree, which consists of ten Sephiroth, the ten "emanations" of God, consists of three pillars. *The left side of the tree, the female side, is considered to be more destructive than the right side.* Maybe the female side of the Tree was demonized in Judaic-Christian correspondences because it reminded Christian and Jewish scholars of the ancient matriarchic rites that ultimately derived from Sumeria.

"The method of the NECRONOMICON concerns deep, primeval forces that seem to pre-exist the normal archetypal images of the tarot trumps and the Golden Dawn telematic figures. These are forces that developed outside the Judeo-Christian mainstream, and were worshipped and summoned long before the creation of the Qabala as we know it today. Hence, the ineffectiveness of the Golden Dawn banishing procedures against them. They are not necessarily demonic or qliphotic in the sense that these terms are commonly understood in the West, they just simply represent power sources largely untapped and thus far ignored by twentieth-century, mainstream consciousness."

THE ANTI-GATES OF THE URILIA TEXT

I remember talking to a fellow Gate-Walker during my initiations and the subject of the URILIA Text came up in our conversation. The other Initiate mentioned that *'he could not understand; why the URILIA Text was even a part of the book?!!'* I am sure this question may have crossed the minds of many Initiates, or just people who own a copy of the

Simon Necronomicon. For some, speculation about this section of the Necronomicon derives from the following words of the Mad Arab:

"These incantations are said by the hidden priests and creatures of these powers, defeated by the Elders and the Seven Powers, led by MARDUK, supported by ENKI and the whole Host of IGIGI; defeaters of the Old Serpent, the Ancient Worm, TIAMAT, the ABYSS, also called KUTULU, the Corpse-God, yet who lies not dead, but dreaming; he whom secret priests, initiated into the Black Rites, whose names are writ forever in the Book of Chaos, can summon if they but know how."

The "initiation into the Black Rites" is the process of self-initiation described in the earlier parts of the Simon Necronomicon, also known as Gate-Walking. Simon encourages this "dark initiation" in his essays about the tome that appear in the book's Introduction. Under the subheading SUMERIA we read:

"Yet, though the identity of the Victor is clear, there were - and are - certain persons and organisations that dared side with the vanquished, believing the Ancient Ones to be a source of tremendous, and most unbelievable, power."

Simon continues as he identifies the work of Aleister Crowley with the Ancient Ones. We find this comparison in the Introduction's subheading entitled, *THE MYTHOS AND THE MAGICK*:

"Indeed, Crowley had nothing but admiration for the Shaitan (Satan) of the so-called "devil-worshipping" cult of the Yezidis of Mesopotamia, knowledge of which led him to declare the lines that open this Introduction. For he saw that the Yezidis possess a Great Secret and a Great Tradition that extends far back into time, beyond the origin of the Sun cults of Osiris, Mithra and Christ; even before the formation of the Judaic religion, and the Hebrew tongue. Crowley harkened back to a time before the Moon was worshipped, to the "Shadow Out of Time"; and in this, whether he realised it as such or not, he had heard the "Call of Cthulhu".

Crowley heard the Call of Cthulhu. He didn't remain on the safe side of the journey by engaging in what was comfortable. Crowley knew that advancement in the Greater Mysteries is made through refinement and this is not an easy process. Under the subheading, *THE DEVIL*, in the Simon Necronomicon's Introduction, we read:

“Man's power to alter the nature of his environment must develop simultaneously with his ability to master his inner environment, his own mind his psyche, soul, spirit. Perhaps, then, the lunar landing was the first collective initiation for humanity, which will bring it one step closer to a beneficial Force that resides beyond the race of the "cruel celestial spirits", past the Abyss of Knowledge. Yet, he must remember that the occult powers that accompany magickal attainment are ornamental only, indications of obstacles overcome on the Path to Perfection, and are not to be sought after in themselves, for therein lies the truth Death. Lovecraft saw this Evil, as the world passed from one War and moved menacingly towards another. Crowley prepared for it, and provided us with the formulae. The Mad Arab saw it all, in a vision, and wrote it down. He was, perhaps, one of the most advanced adepts of his time, and he certainly has something to say to us, today, in a language the Intuition understands. Yet they called him "Mad".”

There comes a time in our work when we begin to evolve past the ordinary “magickal” practices that we were once involved in. This “evolution” is like a child growing up. Children find joy in the relationship that they have with their family. As the child grows older, they learn more about responsibility and how to take care of themselves. Eventually, the adult will establish his/her own household. *The process of spiritual evolution is the art of self-responsibility.*

Can you imagine what life would be like if you were forced to call upon a friend, or relative, only when you had a problem? How long would these people respond to you? Wouldn't they begin to ignore you after a while? Now let us compare this example with the attitude of some people who are involved in the occult arts for the wrong reasons. Some people only invoke spirits when they want something. Whenever a problem occurs, they are right in front of their altars burning some incense, or making a sacrifice. These individuals feel empowered because they have a “gang” that they can call on anytime somebody crosses their path. People who think like this are disillusioned, and their magical workings will bring them more suffering than joy. *Virtue is a requirement for each and every magickal act.*

Earlier in our discussion, we spoke about how the soul's journey after death is the same rite of passage that those who are initiated into the Greater Mysteries take. A journey through the Seven Gates of self-initiation is a journey through the world of the dead. If the Initiate continues to Walk and re-Walk the Gates (constellations) after they

have been initiated into the Necronomicon Tradition, their energy will become stagnant, just like a spirit of a deceased person that cannot move on past the Initiatory Gates into the "Garden of the Gods." The URILIA Text teaches the Initiate about the realms of rebirth and immortality. It is an initiation into the primordial rites where the candidate is instructed in the ways of godhood and spiritual self-responsibility. It is here that the Initiate must journey to the farthest reaches of the universe and in doing so, they learn about the dark mystical practices of the Necronomicon Tradition directly from the deities themselves. Simon mentions something similar to this in the Necronomicon's Introduction, under the subheading entitled *THE DEVIL*, he writes:

"Although the Christian religion has gone to great lengths to prove that the Devil is inferior to God and exists solely for His purpose, as the Tempter of Man - surely a dubious *raison d'etre* - the Sumerian Tradition acknowledges that the Person of "Evil" is actually the oldest, most Ancient of the Gods. Whereas Christianity states that Lucifer was a rebel in heaven, and fell from God's grace to ignominy below, the original story was that MARDUK was the rebel, and severed the Body of the Ancient of Ancient Ones to create the Cosmos in other words, the precise reverse of the Judeo-Christian dogma. The Elder Gods evidently possessed a certain Wisdom that was not held by their Parents, yet their Parents held the Power, the Primal Strength, the First Magick, that the Elder Ones tapped to their own advantage, for they were begotten of Her."

The Mad Arab also reveals this perspective in his Second Testimony:

"Remember that the Essences of the Ancient Ones are in all things,"

The Elder Gods are animated by the power they receive from the Ancient Ones. The lucid state of consciousness, which the Gate-Walker experiences during the full moon, is evidence of the nurturing "astral blood" that is received from our parents (the Ancient Ones) through the Elder Gods. The Second Testimony of the Mad Arab states:

"And I have seen them turn the very Moon's rays into liquid, the which they poured upon their stones for a purpose I could not divine."

The Initiate would only suffer greatly if they were to attempt to venture forth into these primordial rites without initiation. I remember an experience of a fellow Gate-Walker who tried to

summon PAZUZU without knowing the proper formulae for doing so. He suffered depression and sickness for at least three months. This experience is strikingly different from others who have benefited greatly in their workings with this spirit. The difference here is that those who were successful in their workings with PAZUZU are initiated into the rites of the URILIA Text.

The “anti-gates” listed in the URILIA Text are what scientists today call “dark cloud constellations” and “black holes.” According to the Necronomicon Tradition, black holes perform the “angelic” function of removing “stellar debris” from accumulating in space and they also provide subtle energy to empower growing stars. The Necronomicon Tradition also defines these “black holes” as initiators in the Qliphotic Mysteries:

“for the Race of Draconis was ever powerful in ancient times, when the first temples were built in MAGAN, and they drew down much strength from the stars, but now they are as Wanderers of the Wastelands,”

The power from these “anti-gates” is tremendous, but very subtle, at first. The influences from the “anti-gates” can only be useful to those initiated into the “black rites.” Within the Simon Necronomicon Tradition exists Seven Gates of Initiation whose power derives from the *Six Anti-Gates of Creation*. Some may wonder why there are only six- power zones in comparison to the Seven Gates of Initiation, plus Ganzir (Daath)? Many occultists have made the mistake of assuming that the Spheres on the Qliphotic Tree of Transformation are negative aspects of the said Judeo-Christian Tree of Life. This is completely erroneous, since the Kabala originates with the people of ancient Mesopotamia. We learn from their mythologies that the Qliphotic Tree of Transformation is made up of seven astral archetypes and six power-zones. Examples of this are recoded for us in the Gilgamesh Epics.

According to the Gilgamesh Epics, Enkidu (meaning ENKI’s creation, or mankind) was like a beast of the field, until he met Shamhat (she is given the title *harimtu*, similar to the Hebrew *harim*, meaning *devoted to god*.) Shamhat was devoted to the tantric rites of ISHTAR. It is recorded that Shamhat made love to Enkidu for *six days* (six power-zones) and *seven nights* (seven gates of initiation, or the seven Anunnaki). It was from this tantric transformation that Enkidu, though a mortal, became equal in strength to Gilgamesh, a man who

was of divine progeny. Later in the Epics, we learn of Enkidu's death. Gilgamesh is so full of grief and sorrow over Enkidu's death that he refuses to leave his side, or allow his corpse to be buried, until *six days and seven nights* after his death when a maggot falls from Enkidu's nose. Gilgamesh begins a search for immortality and travels to Dilmun (the Abode of the Gods) and meets Utnapishtim (the Sumerian Noah). Gilgamesh wonders why Utnapishtim was spared by the gods and given life eternal. (It is interesting for the reader to note that Utnapishtim is also known as Atrahasis, who was instructed by ENKI to make supplications to Namtar, an underworld deity, in order to gain salvation from the fate that the gods had decreed.) Utnapishtim offers Gilgamesh a chance for immortality and challenges Gilgamesh to stay awake for *six days and seven nights*. Legend has it that Gilgamesh failed to do so and the plant that he was given to regain his youth, was swallowed up by a *serpent*.

It is amazing how scholars will praise Gilgamesh as a hero though the epics clearly show that he lost a benevolent fate because he acted disrespectfully towards the Qliphotic Tradition. Another thing that is overlooked by many occultists and scholars, is the importance placed upon the *six days and seven nights*, mentioned repeatedly in the Gilgamesh Epics. This time frame is mentioned during Enkidu's transformation, his death, and while Gilgamesh is in Dilmun. This evidently points to the 13 aspects of the Qliphotic Tree of Transformation that are also mentioned in the MAGAN Text:

***“AZAG-THOTH (1) screamed upon his throne
 CUTHALU(2) lurched forth from his sleep
 ISHNIGARRAB (3) fled the Palace of Death
 IAK SAKKAK(4) trembled in fear and hate
 The ANUNNAKI (seven gates = seven nights) fled their thrones
 The Eye upon the Throne took flight
 ERESHKIGAL(5) roared and summoned NAMMTAR
 The Magician NAMMRAR (6) she called
 But not for pursuit
 But for protection.”***

The Gilgamesh Epics is a treatise on how the Qliphotic Tree of Transformation works. The Epic further emphasize the penalty for those who disrespect these rites after their initiation, which resulted in the death of Enkidu and eventually Gilgamesh himself. We will now examine the Atlantean deities and entities that appear in the URILIA Text.

HUMWAWA

Dimension: Gift of Foresight and ability to travel out-of-body.

Mad Arab's description in First Testimony: *"Know, then, that I have trod all the Zones of the Gods, and also the places of the Azonei, and have descended unto the foul places of Death and Eternal Thirst, which may be reached through the Gate of GANZIR, which was built in UR, in the days before Babylon was."*

Author's Notes: HUMWAWA was placed in the Mountains of Mashu to guard the Cedar Forest. Mt Mashu is a gateway to the Garden of the Gods, Throne of ISHTAR, and the Underworld. Therefore, the passage cited above is symbolic of the Mad Arab's interaction with HUMWAWA

Simon Necronomicon's description:

"The Lord of Abominations is HUMWAWA of the South Winds, whose face is a mass of the entrails of the animals and men. His breath is the stench of dung, and has been. HUMWAWA is the Dark Angel of all that is excreted, and of all that sours. And as all things come to the time when they will decay, so also HUMWAWA is the Lord of the Future of all that goes upon the earth, and any man's future years may be seen by gazing into the very face of this Angel, taking care not to breathe the horrid perfume that is the odour of death.."

Mesopotamian Mythology:

HUMWAWA was originally an Elamite god, also known as Humbaba, or Humban. He was the principle god of Elam with a temple in Susa. In Elam he was called "Master of Heaven." His first wife was the Elamite goddess Pinikir, but he later married Kiririsha. HUMWAWA was a very well known deity in the ancient world. A Hebrew Deluge Story In Cuneiform by Albert T. Clay, states the following on page 50:

"Since the sign PI has the value of wa, and wa and ba in this period interchange, the correct reading of the word in the omen texts, and of the personal name, was not Hu-pi-pi, but it was Hu-wa-wa;...It followed from this discovery that the name was the same as that of Hobab, the father-in-law of Moses (Num. 10:29);"

Moses' father-in-law, Jethro, was also known as Hobab, a name that derives from Humbaba. One correspondence of HUMWAWA is the gift of foresight, which we discussed earlier. It seems that Jethro, may have been called "Hobab" since he possessed this gift. Jethro is discussed at great length in rabbinical tradition, where he is sometimes seen as a repentant idolater and also honored as one of several authentic Gentile prophets. Jethro also advised Moses to appoint deputies to assist in handling disputes. Evidently Jethro had the "*gift of foresight.*"

HUMWAWA was demonized by the Babylonians. It is in the Gilgamesh Epics that we discover HUMWAWA as the protector of the Cedar Forest. According to the accounts, HUMWAWA had the ability to detect any creature moving within the woods and to cause that creature to fall asleep. This illustrates the Initiate's acquired ability to move with stealth. HUMWAWA was appointed by the storm god ENLIL to govern Mt. Mashu. ENLIL was a storm deity and the father of the Moon god NANNA. HUMWAWA was also a storm deity. In Sumerian culture, storms were symbolic of emotions. The Initiate is taught directly by HUMWAWA in the field of emotional manipulation. It was the Sun deity SHAMMASH, who urged Gilgamesh and Enkidu to travel to Mt. Mashu and kill Humbaba. Gilgamesh held the god while Enkidu cut his head off. The gods punished Gilgamesh and Enkidu for their actions. This resulted in Enkidu's death, due to an incurable disease, while Gilgamesh looked on in sorrow. Later, we find Gilgamesh is unsuccessful in trying to find out the meaning of life in his search for immortality. This reiterates what we discussed earlier concerning solar cults and the Sun itself. The advice that the Sun god SHAMMASH gave to Gilgamesh and Enkidu ultimately cost them their lives.

The example of Enkidu is a warning to all Initiates of the Necronomicon Tradition. Enkidu was raised from a beast to man by the priestess of ISHTAR, named Shambat. It was through the "*tantric*" practices employed by Shambat that Enkidu became equaled in strength to a "*son of god.*" Enkidu forfeited his initiation by his infatuation with the solar cults, as symbolized by his friendship with Gilgamesh. Humbaba's death at the hands of Enkidu, represents the Initiate who attempts to undermine his/her own oath. This act resulted in Enkidu's death. I see no reason why the consequences for such actions would be different for any other Initiate of the Necronomicon Tradition. Simon makes a very interesting comment

concerning this, in his work entitled, *Gates of the Necronomicon*. On page 27 we read;

“The rituals in the Necronomicon open a Gate. To use the Necronomicon is to take that first step from which there is no turning back: the step over the Threshold to the Other Side.”

The “Other Side,” mentioned by Simon is the Mountains of MASSHU, the same area that was guarded by HUMWAWA. The Mad Arab describes HUMWAWA’s ‘*face is a mass of the entrails of the animals and men*’” The ability to divine the future from our interactions with animals and men is what HUMWAWA teaches us. The famous Greek historian of 80 to 20 B.C., Diodorus of Sicily, made the following observation, regarding the Chaldeans, in his work entitled, *Bibliotheca Historica*:

“They are also skilled in the soothsaying by the flight of birds, and they give out interpretations of both dreams and portents. They also show marked ability in making divinations from the observations of the entrails of animals, deeming that in this branch they are eminently successful.”

The Chaldeans possessed the unique ability to divine the future by observing the entrails of animals. The Initiate learns how to communicate with animals and can detect the prophetic spirits that speak through them.

We are also told by the Mad Arab, not to breathe in the “horrid perfume” that HUMWAWA emanates. HUMWAWA’s “breathe is a stench of dung.” The ability to look into the future is also the ability to see the end of all things. This is not always a pleasant thing. The Mad Arab compared the pain of seeing ‘dark things of the future’ to a foul odor, but we can rest assured that this “odor” is balanced by the energy of another. *The Tao Te Ching* describes HUMWAWA in Chapter One:

“The Tao that can be spoken is not the eternal Tao

The name that can be named is not the eternal name

The nameless is the origin of Heaven and Earth

The named is the mother of myriad things

Thus, constantly without desire, one observes its essence

Constantly with desire, one observes its manifestations

These two emerge together but differ in name

The unity is said to be the mystery

Mystery of mysteries, the door to all wonders”

PAZUZU

Dimension: Psychic Self-Defense. Ability to see the karma of a particular course of action, event, or person. Healing. Death Energy

“And if HUMWAWA appears to the priest, will not the dread PAZUZU also be there? Lord of all fevers and plagues, grinning Dark Angel of the Four Wings, horned, with rotting genitalia, from which he howls in pain through sharpened teeth over the lands of the cities sacred to the APHKHALLU even in the height of the Sun as in the height of the Moon; even with whirling sand and wind, as with empty stillness, and it is the able magician indeed who can remove PAZUZU once he has laid hold of a man, for PAZUZU lays hold unto death.”

It is one thing to see the future, but it is wiser to act knowing the future. PAZUZU follows HUMWAWA, as he instructs the Initiate in the ways of karma. Animals and humans act from desire, while the deities act from a sense of karma. PAZUZU is a very logical energy that appears to be cold at first. However, it is a very beneficial force that helps the Initiate to see the result of a certain course of action before taking it. The Initiate’s animalistic desires are replaced with the eyes of karma and temptations are no longer challenging to us. There are people in the world who will try to change their future to accommodate an immoral desire. PAZUZU replaces these “desires” with the eyes of karma. The eye of karma becomes the predominating force behind our actions. We no longer struggle with inappropriate desires. Let us look a little more into PAZUZU’s history to understand how his energy works.

PAZUZU is the king of the wind demons according to Assyrian and Babylonian mythology. PAZUZU is known in Sumerian as Imdugud. Imdugud was an Anzu bird. Anzu birds were known to respond only to ENLIL, but Imdugud only responded to ENKI. The Anzu were wise creatures of heaven and also bringer of storms. So the attributes of PAZUZU would include psychic self-defense and the ability to change a person’s emotional state, which could lead to disease, or the ability to heal a disease. It is said that the Anzu bird was worshiped

by Izdubar. Since the Anzu bird was a wind demon, we have to take into consideration that the wind was a symbol of the breathe, or the soul of the deceased. Thus, the Anzu bird also represented spirits of the dead flying toward heaven. In *Babylonian Star-lore*, by Gavin White, it mentions the following on page 59:

“Thought of in this manner the Anzu-bird symbolises the host of discarnate souls..,by the 3rd millenneum the constellation of the Anzu bird was so ancient that it no longer arose in the correct season.”

Some have indentified the Anzu bird with the Zu-bird that appears in the Myth of Zu. The term Anzu is derived from *An*, meaning *heaven*, and *zu* meaning *far*. This shows us that the *Anzu* were from heaven. This is in agreement with Gavin White’s observation that the Anzu-bird represented a distant constellation. This constellation, according to White’s writings, was a symbol of discarnate souls. Here we can see how PAZUZU empowers the Gate of NANNA. In many occult traditions around the world, the New Moon is an appropriate time to work with spirits of the dead. It is in the “anti-gate” of PAZUZU that the Initiate learns how to interact with the dead, and also how to protect oneself against attacks from the dead. This is illustrated in the Mad Arab’s description of PAZUZU:

“..grinning Dark Angel of the Four Wings, horned, with rotting genitalia, from which he howls in pain through sharpened teeth over the lands of the cities sacred to the APHKHALLU even in the height of the Sun as in the height of the Moon;”

Since the Moon corresponds to the sexual glands, “rotting genitalia,” would refer to protection against attacks from the incubus and succubus. The howls of pain in the height of the Sun and Moon, shows us that PAZUZU’s protection is not constricted by the halls of space and time.

“; even with whirling sand and wind, as with empty stillness, and it is the able magician indeed who can remove PAZUZU once he has laid hold of a man, for PAZUZU lays hold unto death.”

The above passage describes the Initiate’s attunement to work with death energy. The ability to make the dead rise was even revered by the early Christians and practiced by the apostles themselves. This ability is also an important aspect of the Necronomicon Tradition. Many people are under the misconception that spiritual healing involves channeling some sort of benevolent energy from a “divine

source" into a person's aura. Spiritual healing is the art of removing "death energy" from the person's aura and transforming it into one's own being. Celestial deities do not have the power to alter one's fate when it comes to death. Earlier, we cited Lewis Paton's observations on ancient occult practices in his book, *Spiritism and the Cult of the Dead in Antiquity*, on page 208 he states the following:

"The great gods whom men loved and adored were gods of the upper world and of the living; their sway did not extend into the dark abodes of the dead... When death came it was a sign that their favor was withdrawn, or that they were unable to help against the powers of darkness. The disembodied spirit passed out of their jurisdiction into that of divinities with whom in life it had established no friendly relations."

It is for this reason that deities such as, Inanna, Jesus, Krishna, and etc, all had to "die" and visit the "netherworld" in order to learn necromancy from the powers of darkness themselves. Paton continues on page 264:

"So long as Sheol stood outside of Yahweh's jurisdiction, no radical change could arise in Israel's conception of the future life."

Those who are familiar with Biblical lore, will notice that older sections of the Bible do not subscribe to an afterlife, or resurrection from the dead. The Old Testament promotes the idea that from "dust you are and to dust you shall return." It was only after the appearance of, "King Solomon," that we read about the prophet Elijah, possessing the power to raise the dead. Elijah also visited the "netherworld" before raising a widow's son from the dead. In 1 Kings Chapter 17, Elijah is told to go to a brook near Jordan, where he had to wait to be fed by "ravens" These are clear symbols of his visit to the Underworld.

We learn another aspect of PAZUZU's energies in the Simon Necronomicon's Introduction, under the subtopic, *THE DEVIL*, we read the following words:

"PAZUZU was a prime example of the type of Devil of which the Sumerians were particularly aware, and which they depicted constantly in their carvings and statues. The purpose of this iconography was to ward off the spiritual - and psychic -

circumstances which would precipitate a plague, or some other evil.
"Evil to destroy evil."

PAZUZU was used throughout ancient Mesopotamian to ward off evil, and was considered a useful energy against LAMASHTU. LAMASHTU was the goddess who was held for miscarriages and the death of children. This symbolism is a metaphor for PAZUZU's ability to reconstruct events, symbolized as childbirth, that are not useful to ones' experience. PAZUZU is the guarding feature of our intuitive nature. The "anti-gates" are the building blocks of godhood and enable us to use our consciousness to form reality. During these initiations, it is very important that we do not meditatively focus on harmful thoughts. This is what the Initiate learns from the PAZUZU archetype that exists within our stellar body. When the stellar body awakens, the characteristics of the "anti-gates" also become alive. The "anti-gates" are the different aspects of the chthonic mind and this is what we learn in the "anti-gate" of HUMWAWA and PAZUZU. *The Tao Te Ching* gives us the following description of PAZUZU in Chapter Two:

**"When the world knows beauty as beauty, ugliness arises
When it knows good as good, evil arises
Thus being and non-being produce each other
Difficult and easy bring about each other
Long and short reveal each other
High and low support each other
Music and voice harmonize each other
Front and back follow each other
Therefore the sages: Manage the work of detached actions
Conduct the teaching of no words
They work with myriad things but do not control
They create but do not possess
They act but do not presume
They succeed but do not dwell on success.
It is because they do not dwell on success
That it never goes away"**

NINNGHIZHIDDA (ISHNIGARRAB)



Dimension: **Ability to shift reality through dreams. Dream yoga. Distant healing.**

Mad Arab's Testimony: *"Know, too, that I have spoken with all manner of spirit and daemon, whose names are no longer known in the societies of Man, or were never known. And the seals of some of these are writ herein; yet others I must take with me when I leave you. ANU have mercy on my soul!"*

There is little mention of NINNGHIZHIDDA in the Simon Necronomicon. He/She is described in the Book of Calling, as the *"Horned Serpent, the Lady of the Magick Wand."* NINNGHIZHIDDA is an androgynous deity, sometimes depicted as a man and at other times as a woman. Ningishzida means 'lord of the good tree.' He/She is the patron of medicine, and the divine force of nature and fertility. Ningishzida is the earliest known symbol of snakes entwining, commonly known as the caduceus. He/She represents the Hydra constellation.

NINNGHIZHIDDA is the "anti-gate" that supplies the NEBO Gate with power. Famous Occultist, Kenneth Grant, made the following observation about the "serpent" in his classical work, *The Nightside of Eden*. On page 163 he writes:

"The Black Brother is doubled tongued, as the serpent, which is significant, for the magical power ascribed to the obverse aspect of which this path is the tunnel. Is the Gift of Tongues, the Gift of Healing, and a Knowledge of Sciences. The healing here however is the healing of the ego, which merely aggravates with illusion the disease of false identity."

NINNGHIZHDDA teaches the Initiate about the casualties formed due to the misappropriated use of the ego. It is through this process that the Initiate becomes acquainted with “god-consciousness.” While the NEBO Gate sheds light on different aspects of communication, money, and etc, NINNGHIZHDDA shows us how to create beneficial interactions by exposing blockages in our own psyche. This is revealed in the MAGAN Text’s *Of the Sleep of ISHTAR* account. In this parable, we find NINNGHIZHDDA as the Gate-Keeper of the Underworld, or the power to destroy the false ego.

NINNGHIZHDDA in Sumerian mythologies is sometimes depicted as a serpent with a human head. This depiction defines NINNGHIZHDDA as the kundalini force. In the book, *Magick of Reiki* by Christopher Penczak, we find a similar observation on page 88:

“Nin Giz Zida...is another symbol attributed to Tibet. Called the Serpent of Fire, it is used to align the chakras and energy system to prepare a student for attunement..”

The term *kundalini* is a Sanskrit word, which translates to *coiled*. The arousing of kundalini is said to be the only way, in which we can obtain Divine Wisdom. This gives us a deeper understanding as to why NINNGHIZHDDA is invoked in the preliminary steps of the URILIA Text’s rituals:

“When the Fire is built and conjured, then mayest thou raise thine Dagger, summoning the assistance of NINKHARSAG, Queen of the Demons, and NINKASZI, the Horned Queen, and NINNGHIZHDDA, the Queen of the Magick Wand, after their manner and form. And when thou hast accomplished this, and made the proper sacrifice, thou mayest begin calling whichever of the offspring thou mayest, after opening the Gate.”

NINNGHIZHDDA is the serpent force of the “goddess,” and operates on an intellectual level. It foreshadows KUTULU/TIAMAT, which the Simon Necronomicon describes as *“the very Fire of the Earth, and Power of All Magick.”*

NINNGHIZHDDA is considered to be a fertility deity. The feminine force of Earth’s fire, also known as the kundalini, is the pure creative energy that is responsible for creation. While the Sun emanates the subtle energies of “chi,” which keep life in motion, kundalini is responsible for life’s creation. NINNGHIZHDDA knows how to make the best use of the kundalini-energy, though it is not the force

itself. NINNGHIZZIDHA also gives us knowledge about forces *“whose names are no longer known in the societies of Man.”*

Another aspect of NINNGHIZZDHA is ISHNIGARRAB. In the Introduction to the Simon Necronomicon, Simon equates ISHNIGARRAB with Shub-Niggurath. Shub-Niggurath in Lovecraft’s Cthulhu Mythos is often associated with the phrase; “The Black Goat of the Woods with a Thousand Young.” This deity has been described as being similar to the goddess Astarte. However, the Black Goat is also referred to as the “Lord of the Woods” in Lovecraft’s *Whisperer in Darkness*. This indicates that Shub-Niggurath, like NINNGHIZZDHA, is an androgynous deity.

Interestingly, in the Cthulhu Mythos the Black Goat is regarded as the “Lord of the Woods.” Ningishzida was imagined to be the god-energy of the trees. He formed into a serpent who coiled himself around the tree roots, becoming the living energy of the tree. In ancient Mesopotamia, tree roots were often associated with the idea of snakes burrowing into the ground. There is another striking similarity between NINNGHIZZDHA and Shub-Niggurath described in *Whisperer in the Darkness*:

“And it has come to pass that the Lord of the Woods, being cast out descended the seven and nine, down the onyx steps into the Dream.”

Lovecraft describes the descent of the “seven and nine” into the Dream. In the Simon Necronomicon, the “seven and nine” are the Seven Elder Gods, and the “nine” would refer to the nine sigils that appear in the URILIA Text. The “seven” would then equate to NANNA, NEBO, ISHTAR, SHAMMASH, NERGAL, MARDUK, and ADAR. The URILIA Text describes many deities, but only lists nine sigils for the following deities; HUMWAWA-1, PAZUZU-2, KUTULU-3, AKHKHARU-4, LALASSU-5, LALARTU-6, GELAL-7, LILIT-8, and XASTUR-9. This information weighs heavily into our discussion, since the Simon Necronomicon describes NINNGHIZZDHA, as the Gate-Keeper between the realms of the “seven” and the “nine.”

“Thee I invoke, Serpent of the Deep!

Thee I invoke, NINNGHIZHIDDA, Horned Serpent of the Deep!

Thee I invoke, Plumed Serpent of the Deep!

NINNGHIZHIDDA!

Open!

Open the Gate that I may enter!

*NINNGHIZHIDDA, Spirit of the Deep, Watcher of the Gate,
Remember!*

*In the Name of our Father, ENKI, before the Flight, Lord and Master
of Magicians, Open the Gate that I may enter!"*

NINNGHIZZHIDDA was also considered to be the "god of dawn and dusk." NINNGHIZZHIDDA holds the key to both the "seven" and the "nine," or the planetary initiations and more advanced stages of Qliphotic Magick. It is for this reason that he/she is referred to as the Queen of the Magick Wand. The dawn brings forth a new day with all its possibilities. The dusk brings an end to unsettled matters of exhausting pain. This relates perfectly to ISHNIGARRAB, who is described by Simon as the "answerer of prayers." NEBO reflects the energies of NINNGHIZZHIDDA, not as a gate-keeper, but as the 'guardian of the gods.' ISHNIGARRAB also appears later in our discussion as an aspect of LAMMASHTA. The *Tao Te Ching* describes NINNGHIZZHIDHA in Chapter Three with the following words:

**"Do not glorify the achievers So the people will not squabble Do
not treasure goods that are hard to obtain So the people will not
become thieves Do not show the desired things So their hearts will
not be confused Thus the governance of the sage: Empties their
hearts Fills their bellies Weakens their ambitions Strengthens their
bones Let the people have no cunning and no greed So those who
scheme will not dare to meddle Act without contrivance And
nothing will be beyond control"**

LAMMASHTA



Dimension: The understanding of how to use the kundalini force to create. Entrance into a greater reality. Thought and emotional transference. Mastery of carnal desires. Direct communication with the dead.

Mad Arab's Testimony: *"I have seen the Unknown Lands, that no map has ever charted. I have lived in the deserts and the wastelands, and spoken with demons and the souls of slaughtered men, and of women who have dies in childbirth, victims of the she-fiend LAMMASHTA."*

LAMASHTU was known in Sumeria as Dimme. LAMASHTU was the only "demonic" figure that was said to act in her own accord and not on the instruction of the gods. She is said to be a daughter of ANU, the sky god. LAMASHTU was often depicted in Babylonian mythologies as the "demoness" who was responsible for the deaths of children, as well as, miscarriages. She is also described by the Mad Arab as the killer of men. This symbolism has often been misinterpreted by the masses with the exception of those initiated into the "*Qliphotic Mysteries*," commonly known as the Necronomicon Tradition.

LAMASHTU, along with other warrior-goddesses like Durga, ERESHKIGAL, Kali, Lamia, Oya, Shub-Niggurath, TIAMAT, and etc, represent the ancient *alchemy of the menstruating woman*. It was due to early man's ignorance concerning the process of menstruation that these rites were later demonized. Early man saw that miscarriages also resulted in blood loss through the vagina and began to associate the cause of such things with the same deities that were revered as menstruating goddesses. A woman's menstruation cycle is *the*

foundation of all magickal traditions. *The Women's Encyclopedia of Myths and Secrets* by Barbara G. Walker makes the following observation on page 403:

"A combination of honey and menstrual blood was considered the elixir of life, the "nectar" manufactured by Aphrodite and her sacred bees, which kept the gods alive. Similarly, the great secret of Norse mythology was that the gods' nectar of wisdom, inspiration, literacy, magic, and eternal life was a combination of honey and "wise blood" from the great Cauldron in the belly of Mother Earth—though a late patriarchal revision claimed this hydromel or "honey-liquid" was a mixture of honey with the blood of a male sacrificial victim known as Wisest of Men."

Walker's observation is relative to a few passages found in the Simon Necronomicon:

"She (ISHTAR) appears as a most beautiful Lady, in the company of lions, and partakes of a subtle astral nature with the Moon God NANNA. When they are in agreement, that is, when their two plants are auspiciously arranged in the heavens, it is as two offering-cups split freely in the heavens, to rain the sweet wine of the Gods upon the earth. And then there is great happiness and rejoicing."

The "sweet wine of the Gods" mentioned by the Mad Arab, is menstrual blood. We also find another passage in the URILIA Text that speaks about LAMASHTU and the alchemy of menstrual blood:

"And when thou hast set out bread for the dead to eat, remember to pour honey thereupon, for it is pleasing to the Goddess Whom No One Worshippeth,"

The "honey" mentioned in the words quoted above, represent menstrual blood, which is noted in the writings of Barbara Walker. The "bread" is a symbol of stone. The sacrifice of "blood and stone," or honey with bread, is discussed in the MAGAN Text:

"The Red Water of Life..Need be split on a stone..The stone struck with a sword..That hath slain eleven men..Sacrifices to HUBUR..So that the Strike ringeth out..And call TIAMAT from Her slumber..From her sleep in the Caverns... Of the Earth."

The “Red Water of Life” is menstrual blood, symbolized by honey in magickal ritual. The “stone” that it is to be spilt upon, is the “bread” that the honey is to be poured upon. Some researchers have made the error of interpreting this passage as a reference to murder. The “sword” that has slain eleven men is the ritual sword of the Watcher, and the eleven men are the eleven spheres mentioned in the Simon Necronomicon’s Supplementary Material To 777. Although some occultists actually use menstrual blood in their ritual work, we find that “menstrual blood” is a symbol of an alchemical process. Barbara G. Walker states the following page 637:

“Egyptian pharaohs became divine by ingesting “the blood of Isis,” a soma-like ambrosia called sa. Its hieroglyphic sign was the same as the sign of the vulva....The vessel or cup of this immortal fluid is the moon.”

Walker’s essays indicate that the “menstrual blood” used for alchemical purposes is not literal blood, but a refined energy that is released from the stellar realms and poured out upon the Initiate during different Moon phases. This information helps us to understand the third name attributed to LAMASHTU- *“the Sword which splitteth the Skull!”*

“I learned of the various classes of demons and evil gods that exist, and of the old legends concerning the Ancient Ones. I was thus able to arm myself against also the she-devil LAMMASHTA, who is called the Sword that Splits the Skull, the sight of whom causeth horror and dismay,”

Since the ancient mysteries attributed “menstrual blood” as being the elixir of immortality, the menstruating goddess, LAMASHTU, was chiefly responsible for bestowing eternal life upon those who were worthy. Interestingly, Kali, another menstruating goddess, is also depicted holding a sword and a severed head. The “Sword” signifies Divine Knowledge and the “Skull” represents the Human Ego, which must be slain by Divine Knowledge in order to obtain “union with god.” LAMASHTU teaches the Initiate how to discern what is real from what is unreal. The true meaning of existence is seen when intercourse is held with the energy of LAMASHTU.

LAMASHTU and NINHURSAG

The mysteries of LAMASHTU, the menstruating goddess, are Atlantean and have been labeled “evil” by those who are unaware of the gnosis. Kenneth Grant illustrates this clearly in his book *Nightside of Eden*. On page 78 he states the following:

“It should be unnecessary to remark that the phenomenon of menstruation would not alone have caused the massive dread and abhorrence with which ancient scriptures, myths, and legends, are replete. The eclipse, whether celestial or physiological, was a type, a symbol of dark forces infinitely more terrifying than mere sexual promiscuity and its concomitant diseases. Nor were these forces veiled in obscure symbols for reasons other than that the ancients were unable precisely to define them. They merely suspected that woman and her peculiar mechanism constituted, in some manner unknown to them, a door, a gateway on to the void, through which awful forces could be invoked by those who chanced upon the keys. That these keys were unknown to a few is probable and it is also probable that the Sumerians, the Egyptians, the Americans, the Mongols, were acquainted each with a fragment of a vastly ancient gnosis—the science of the kalas, which has survived into modern times in certain Asiatic Mystery Schools.”

The Initiate is informed about the use of these keys from LAMASHTU herself. These are the very same keys that are mentioned in the MAGAN Text:

*“And this is the Covenant
Created by the Elder Gods
From the Blood of the Ancient Ones
Man is the Key by which
The Gate if IAK SAKKAK may be flung wide
By which the Ancient Ones
Seek their Vengeance”*

The “Blood of the Ancient Ones” is the alchemy of menstrual blood. The Elder Gods (also known as the Black Brothers) were keepers of this science, which the Mad Arab called the Ancient Arcana. LAMASHTU, the menstruating goddess, is the primordial power and the foundation of the Atlantean Tradition.

Since the civilizations that followed the Atlantean Tradition, only held a fragment of the ancient gnosis, they “demonized” a great amount of its lore, due to their own ignorance. The mythologies of Ancient Mesopotamia and their depiction of LAMASHTU as a demon is a clear indication that this Goddess preceded Sumerian Civilization by thousands of years. The following description of LAMASHTU gives us a deeper meaning into the alchemy of “menstrual blood.”

LAMASHTU is described as having a “hairy body.” Lahmu and Lahamu were known as the “hairy ones,” and were the first children of TIAMAT and Apsu, the first civilization. It is from the first civilization that the worship of LAMASHTU arose. This is evident from other features and depictions of the goddess. LAMASHTU is also seen nursing a pig and a dog, which is symbolic of her connections to the Qliphotic Rites. The 1961 classic *‘Eat Not this Flesh’* by Frederick J. Simoons, states:

“LAMASHTU is often depicted in Mesopotamia, as suckling a young pig and a puppy, or standing in a field with a pig nearby. The nursing of young animals by women is widespread in the modern world, and some believe it is likely that women nursed pigs during the Paleolithic period, when hunters after killing a nursing sow or some other nursing animal, brought home infant animals to be reared as member of the human family. Such a practice would have facilitated the domestication of dogs and pigs, and may explain their widespread sacrificial and ritual role in planting cultures. In light of the above, it has been suggested that LAMASHTU may have been a demonized version of an ancient fertility goddess.”

The “pig” was a totem symbol of Neptune in the Atlantean Mysteries. According to H.P. Blavatsky, the Pig God was “the God of the magicians of Atlantis.” The “dog” that LAMASHTU nurses with her other breast is a symbol of the planet Pluto, which symbolizes, according to Kenneth Grant, the “guide of the dead in the underworld, or world beyond the universe.”

LAMASHTU is said to possess a lioness’ head with a donkey’s ears and teeth. The “lioness’ head represents the Sun in Leo. It is here that the Initiate begins to understand that the will of the magician requires the use of lust to overcome obstacles. One of the magickal tools of the Necronomicon Tradition is the Copper Dagger of INANNA. It is

mentioned in the Book of Calling and more importantly in the URILIA Text:

“When the Fire is built and conjured, then mayest thou raise thine Dagger, summoning the assistance of NINKHARSAG, Queen of the Demons, and NINKASZI, the Horned Queen, and NINNGHIZHIDDA, the Queen of the Magick Wand, after their manner and form”

The Dagger is an extension of the magician’s will. The Simon Necronomicon instructs the Initiate to make this dagger out of copper. Copper was a symbol for blood in Sumeria. It is here that we see a correlation between ISHTAR and LAMASHTU. LAMASHTU was sometimes referred to as the “right hand of ISHTAR.” The “right hand” is the hand that the Initiate uses to direct their will. The Copper Dagger of INANNA represents the use of “menstrual blood,” or shakti (normally depicted in Tantric Mythologies as lust) to reach ones’ goals. The primal lust is the directing force that shapes reality. We are not talking about lustful desires, which are an indication that one is being possessed by a spirit of a deceased person, but the self-induced consciousness where the veils of reality are lifted. LAMASHTU’s donkey ears and teeth represent sex magic, also known as the Veils of Negative Existence.

These aspects of LAMASHTU are revealed in the esoteric myth of ENKI and NINHURSAG. NINHURSAG is commonly translated as “*lady of the mountain.*” This definition is derived from the Sumerian NIN meaning lady and HUR.SAG meaning foothill. In the book, *Flying Serpents and Dragons* by R. A. Boulaym, the author makes the following observations:

“We have seen that SAG means “lions head,” thus HUR-SAG would be “the monster that roars.”

According to Boulaym’s observation, NINHURSAG could also be defined as “Lady monster that roars.” LAMASHTU is said to roar like a lion. We should also keep in mind that the Mad Arab describes NINHURSAG in the URILIA Text as the “Queen of the Demons.” This definition of NINHURSAG finds its origin in the myth ENKI and NINHURSAG.

In the myth, NINHURSAG curses ENKI for his sexual promiscuity and blatant disrespect for the tantric rites by having relations with

and impregnating the offspring that he has with NINHURSAG. Later, this misappropriated lust fuels his greed and he eats eight newly-formed plants because of it. ENKI's actions symbolized disrespect for the Sacred Marriage Rite. ENKI after eating these plants gets struck with disease and sickness in eight organs of his body. None of the gods or goddesses could relieve ENKI from his illness. Finally, ENLIL urges NINHURSAG to rescue ENKI. NINHURSAG cured him, taking the plants into her body and giving birth to eight deities, which make up the Tree of Life.

1. **ABU** = The god of vegetation. It symbolizes the Initiate use of the kundalini force to heal the blood.
2. **Ninsikila, Nintulla or Nintual** = Healer of the Locked Hair. Designated as the Lord of MAGAN, also depicted as the patroness of cattle. This deity was birthed by NINHURSAG to heal ENKI's jaw, as in Temporomandibular Disorder. Also referred to as Ninsikila, the goddess that was born to heal ENKI's hair, which was in locks. This deity represents the Initiate's use of kundalini energy to loosen blocked "chi."
3. **Ninsutu** = Healer of Teeth. Ninsutu was a Sumerian goddess birthed by NINHURSAG to heal ENKI's teeth. This deity represents the Initiate's use of the kundalini force to tap into the sexual energies of the kidneys.
4. **Ninkasi** = Goddess of Beer. Ninkasi was birthed by NINHURSAG to heal ENKI's mouth. This deity represents the Initiate's ability to heal the "bitter taste of the mouth" and increase the span of physical life.
5. **Ninazimua** = Bountiful Branch. Healer of Arms and Branches. Birthed by NINHURSAG to relieve ENKI's pain in his arms. This deity represents the Initiate's use of the kundalini force to change the outcome of events.
6. **Nanshe or Nazi** = The Goddess of Prophecy. Birthed by NINHURSAG to heal ENKI's throat. This deity represents the Initiate's use of the kundalini force to speak to others in dreams. Dream interpretation.

7. **Ninti** = Lady of the Rib. Lady of Life. Birthed by NINHURSAG to relieve ENKI's rib. This deity represents the Initiate's use of the kundalini force to alter thinking in themselves and others.
8. **Enshag** = Lord of Dilmun. Birthed by NINHURSAG to relieve the pain in ENKI's limbs. This deity represents the Initiate's ability to transfer initiation upon others.

It should also be noted that the myth of ENKI and NINHURSAG takes place in Dilmun. In Sumerian Mythologies, Dilmun is described as "the place where the Sun rises." It is the same place that Utmapishtim (Ziusudra, commonly know as the Sumerian Noah) was placed by the gods to live forever. The Abrahamic religions refer to this place as the Garden of Eden. It is here that we see another fallacy in the rites of the solar cults.

ENKI became sick after he ate the freshly-sprouted plants growing for the first time in Dilmun. The origin of these plants is a very fascinating part of the myth:

"NINHURSAG heard her distress and she came at once. She removed ENKI's seed from her descendant's thighs, and with it she caused eight plants to grow. She grew the 'tree' plant, the 'honey plant', the 'vegetable' plant, the alfalfa grass, the 'atutu' plant, the 'astaltal' plant, the 'amharu' plant, and one more besides. ENKI had returned to the marsh and again he was peering up there, he was able to see the plants and he spoke to his minister Isimud, "I have not determined the destiny of these plants. What is this one? What is that one?" Isimud answered: "My master, the 'tree' plant." Isimud cut the plant and gave it to his master who ate it. "My master the 'honey' plant' again ENKI ate it. In like manner he ate the 'vegetable', 'alfalfa', 'atutu', 'astaltal' and 'amharu' plants and one more besides. Together these represented the eight basic plant groups. ENKI determined the destiny of these plants, he had each of them know it in their hearts, he defined their role. When NINHURSAG saw this she was enraged. She had created the plants yet ENKI had undertaken to determine their fates! She cursed the name ENKI, "Until his dying day, I will never look upon him with my life-giving eye." ENKI's life was endangered, his health afflicted, and the gods were distraught at the falling out of ENKI and his partner. They sat in the dust in despair. NINHURSAG had

withdrawn and none of the gods knew how to approach her. It was then that the fox went to ENLIL who lead the gods, who commissioned ENKI's actions, and spoke to him: "If I am able to bring NINHURSAG to you what will be my reward?" ENLIL was greatly pleased and responded that the fox would win renown and be greatly honored. The fox prepared himself, placing kohl under his eyes. When he saw NINHURSAG he went to her and spoke cunning words to her. NINHURSAG agreed to return and she made her way to the temple where the gods quickly removed her clothing and ushered the weakened ENKI to her. There were eight parts of ENKI that hurt him and to these NINHURSAG now looked with life giving eye. She sat him by her vagina and addressed him, "My kinsman, what part of you hurts you?" "Ugu-dili, the top of my head, hurts me" She took the affliction into her womb and gave birth to Abu out of it."

When NINHURSAG removed "ENKI's seed" from the Goddess Uttu and buried it in the ground, eight plants were formed. NINHURSAG gained renown as the destroyer of ENKI's seed and was later blamed for the death of children. We also see a large contrast between this myth and the Biblical version, where the woman is blamed for eating the fruit from the Tree of Good and Bad. It is evident that the monotheistic religions inverted the tantric rites once again.

NINHURSAG is an aspect of LAMASHTU and represents the growing power of the kundalini energies. Other goddesses in Sumerian lore, represent other aspects of LAMASHTU, among these are ERESHKIGAL and TIAMAT. LAMASHTU, the 'menstruating goddess,' is often depicted as *roaring* in ancient myths. Notice what is mentioned in the MAGAN Text concerning both ERESHKIGAL and TIAMAT:

"The Eye upon the Throne took flight..ERESHKIGAL roared and summoned NAMMTAR.."

"She lunged at MARDUK..With a roar..With a curse..She lunged."

These two passages are almost identical in meaning, although one is describing ERESHKIGAL and the other, TIAMAT. Both ERESHKIGAL and TIAMAT represent the initiatory aspects of the menstruating goddess, LAMASHTU. It is during these rites that the Initiate has to struggle with the "ego" and the process of purification.

Barbara G. Walker makes a similar observation concerning LAMASHTU in *The Woman's Encyclopedia of Myths and Secrets*, quoted previously, on page 527:

"Lamia was probably a variant of Babylonian LAMASHTU, "Mother of Gods" worshipped at Der as a serpent with a woman's head."

Walker states the following on page 904:

"The Akkadian Goddess NINHURSAG, "She Who Gives Life to the Dead," was also called "Mistress of Serpents" as yet another form of Kadru or Kadi. Babylon's version of her made her a dark twin of the Heaven-goddess ISHTAR, calling her Lamia or LAMASHTU,..Cylinder seals show her squatting, Kali-like, over her mate, the god PAZUZU, he of the serpent penis. As another Lord of Death, he gave himself up to be devoured by the Goddess."

Walker's writings confirm another point made earlier in our discussion that healing involves absorbing the "death-energy" and not the channeling of a "healing force" from one entity to another. We also learn another very important point that images of PAZUZU were used as protection, not against LAMASHTU, as some scholars would like us to believe, but as a symbol of the male forced that was sacrificed to her. The kundalini force is nourished by "death-energy" and this is the very same reason why initiation into the Greater Mysteries involves the Initiate taking the same journey as that of the deceased. Walker continues on page 1035:

"Lamia was the Greek name for the divine female serpent called Kundalini in India....and Lamshtu in Babylon."

Another aspect of LAMASHTU that appears in the Simon Necronomicon is that of ISHNIGARRAB. Simon gives us a subtle description of what ISHNIGARRAB really means in the Necronomicon's Introduction, under the subheading SUMERIA, we read:

"There is a seeming reference to SHUB NIGGURATH in the NECRONOMICON, in the name of a Sumerian deity, the "Answerer of Prayers", called ISHNIGARRAB. The word "Shub" is to be found in the Sumerian language in reference to the Rite of Exorcism, one of which is called Nam Shub and means "the

Throwing". It is, however, as yet unclear as to what the combination SHUB ISHNIGARRAB (SHUB NIGGURATH) might actually mean."

Earlier, we discussed the Myth of ENKI and NINHURSAG, in the myth NINHURSAG healed ENKI by sitting him near her vagina and absorbing his "sickness" and then producing a beneficial deity as a result. We find similar aspects in the legend of Shub Niggurath.

The gof'nn hupadgh Shub-Niggurath is the name given to the favored, once-human worshippers of Shub-Niggurath. When the deity deems a worshipper to be most worthy, a special ceremony is held, in which the Black Goat of the Woods swallows the Initiate and then regurgitates the cultist as a transformed satyr-like being. The changed worshipper is endowed with immortal life. This aspect of Shub Niggurath finds its origin in the many aspects of Goddess LAMASHTU, such as the goddess Kadru.

In the mythologies of India, Kadru is described as being a mother of "a thousand powerful many-headed serpents, the chief amongst whom were Sessa, Vasuki and many other fierce and venomous serpents." Kadru was considered to be the mother of the nagas. Shub Niggurath is often described as "*The Black Goat of the Woods with a Thousand Young.*"

The goat was sacred to the Sumerian god Ningirsu. In some accounts, Ningirsu was said to be the son of ENLIL and a holy she-goat. Interestingly, Ningirsu is another form of Ninurta, which means Lord of the Earth, or Plough. In older transliteration the name is rendered Ninib (Adar) and in early mythologies, he was sometimes portrayed as a solar deity. Ninurta was depicted as a farmer and a healing god who releases humans from sickness and the power of "evil spirits," on the other he is the god of the South Wind as the son of ENLIL. It is here that we find a deeper meaning to the Mad Arab's words that appear in the Book of Entrance:

"For this reason, few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death."

Adar is another form of Ningirsu. He is also the last Gate that the candidate Walks during the process of self-initiation. Saturn is the planetary correspondence of Adar/Ninib. It is at this Gate (7th) that

the Initiate is transformed and enters the rites of the Black Goat, or the "Horned One." Once the Initiate has passed this Gate, he/she is swallowed up by the "goat" and then regurgitated into a new being and is able to grow in strength. The Mad Arab continues in the Book of Entrance:

"For this reason, few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over the Maskim and the Rabishu, mayest thou venture forth to the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely Walk through the sunken valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR until they have seen the Signs of the Mad God and felt the fury of the hellish Queen."

The Mad Arab himself went through such a transformation. He reveals this in the Necronomicon. Notice what he states in the Book of Calling:

"Know, seventhly, of the Things thou art to expect in the commission of this Most sacred Magick. Study the symbols well, and do not be afraid of any awful spectre that shall invade thine operation, or haunt thine habitat by day or by night. Only charge them with them the words of the Covenant and they will do as you ask, of thou be strong. And if thou performest these operations often, thou shalt see things becoming dark; and the Wanderers in their Spheres shall no more be seen by thee; and the Stars in their places will lose their Light, and the Moon, NANNA, by whom thou also workest, shall become black and extinguished, ..AND ARATAGAR SHALL BE NO MORE, AND THE EARTH SHALL ABIDE NOT... And around thee shall appear the Flame, like Lightning flashing in all directions, and all things will appear amid thunders, and from the Cavities of the Earth will leap forth the ANNUNAKI, Dog-Faced, and thou shalt bring them down."

The above words refer to the process of becoming immortal. The Mad Arab speaks heavily about the light of planets, stars, and spheres, being no more. This represents that the Initiate's destiny is no longer held by the planetary spheres, also known as the 'Dog-Faced ANNUNAKI.' (Earlier in our discussion, it was clearly illustrated that in the Necronomicon Tradition, initiation requires the candidate to Walk through the Spheres in a pattern that is opposite the Sun's journey through

the same constellations. Since the Initiate is traveling in a converse direction, he/she has to reconcile with the “shadow-side” of these planetary forces, as in the Seven Anunnaki.) The Mad Arab’s final words indicate that he passed his initiation into the deeper “Qliphotic Mysteries.” Notice the concluding words of his Second Testimony:

“The Stars grow dim in their places, and the Moon pales before me, as though a Veil were blown across its flame. Dog-faces demons approach the circumference of my sanctuary. Strange lines appear carved on my door and walls, and the light from the Windows grows increasing dim.”

Another interesting feature of the Mad Arab can be found in the Enochian definition of his name:

Enochian	English Meaning
<i>Mad</i>	God or Your God
<i>Ar</i>	That
<i>Ab</i>	Daughter of Light

Form the above Enochian translation, we can easily see that the term *Mad Arab* means *Your God that Daughter of Light*. This would seem to indicate that the Mad Arab was a Priest of LAMASHTU. LAMASHTU’s first name is ‘daughter of ANU (light). The Crown of ANU, as described in the Simon Necronomicon represents the “daughter of ANU.” On page 78 of the Simon Necronomicon, the Crown of ANU is described as being of a ‘spotless white color.’ The sister sorority of the Freemasons, The Order of the Eastern Star, also wear the white fez, denoting the anointment of male menstrual blood, or semen, upon their heads. The other reference concerning the Crown of ANU is found on page 100, where it states that the ‘Crown may be made of beaten copper.’ This is seen today amongst the Freemasons who wear a fez of a blood-red color, symbolizing the menstrual blood of a woman upon their head.

There are no banishings in the Simon Necronomicon for LAMASHTU. The Mad Arab affirms that he is a servant of LAMASHTU, in the opening words of the Simon Necronomicon:

“I have seen One Thousand-and-One Moons and surely this is enough for the span of a man’s life, though it is said the Prophets lived much longer.”

Later, in his First Testimony he writes:

“But now, after One Thousand-and-One moons of the journey, The maskim nip at my heels, the Rabishu pull at my hair.”

The Mad Arab mentions *“One Thousand-and-One moons of the journey,”* which clearly indicates that he counted his journey as his life. These One Thousand-and-One Moons represent the Black Goat with a Thousand Young in Lovecraftian lore. If we add the “Black Goat” plus the “Thousand Young,” we would get 1,001 spirits. It is here that we find the meaning of the Mad Arab’s words as they are written in the Book of Calling:

“In the Ceremonies of Calling, any type of Spirit may be summoned and detained until It has answered your questions or provided you with whatever you desire. The Spirits of the Dead may be invoked. The Spirits of the Unborn may be invoked. The Spirits of the Seven Spheres may be invoked. The Spirits of the Flame may be invoked. In all, there may be One Thousand-and-One Spirits that are of principal importance,..”

This not only confirms that the Simon Necronomicon is a book dedicated to the worship of the Ancient Ones, but it also reveals that LAMASHTU, the menstruating goddess, is the power behind the tome. Now let us look at another aspect of LAMASHTU that will reveal a deeper understanding of her rites.

LAMASHTU and QUEEN SHEBA

Another confirmation of our findings is seen in the legend of Queen Sheba. There was a time when the Queen of Sheba was popularly depicted as a snatcher of children and a demonic witch. In Arabic and Jewish lore, Queen Sheba is often associated with Lilith (a minor aspect of LAMASHTU). In some Islamic traditions, Queen Sheba (Bilqis) is said to be half-jinn. According to one account, Solomon, having heard from a hoopoe, one of his birds, that Bilqis and her kingdom worshipped the Sun, sent a letter asking her to worship

God. She replied by sending gifts, but, when Solomon proved unreceptive to them, she came to his court herself. The king's demons, meanwhile, fearing that he might be tempted into marrying Bilqis, whispered to him that she had hairy legs and the hooves of an ass (attributes of LAMASHTU). Solomon, being curious about such a peculiar phenomenon, had a glass floor built before his throne, so that Bilqis, tricked into thinking it was water, raised her skirts to cross it and revealed that her legs were truly hairy. Solomon then ordered his demons to create a depilatory for the queen.

In Persian folklore, she is considered the daughter of a Chinese king and a **peri** - a type of supernatural being. The story of the Queen of Sheba acquired special importance and impact in the Ethiopian tradition and history. There she is referred to as Makeda and it is believed that she bore Solomon a son, who was the founder of the Ethiopian royal dynasty of emperors.

1 Kings Chapter 10 describes her visit to King Solomon. She tested him with difficult questions. She wanted to know whether he was really as wise as they said he was. She has long been associated with the bride in the Song of Solomon, where it mentions in Chapter 1:5; "I am black, but comely." Josephus said in his *Antiquity of the Jews, Book 8 Chapter 6*, that it was the "queen of Egypt and Ethiopia" who visited King Solomon. Also, Jesus refers to her as the "queen of the south" in Matthew 12:42. Daniel 11:5 and 8 identify the South as Egypt. Interestingly, Queen Sheba also tested Jesus while he was in the wilderness, but she is described as Satan in order to hide his involvement with the Sacred Marriage Rite.

The Queen of Sheba is the spirit that the Initiate calls upon before he/she summons LAMASHTU. She is an ambassador of LAMASHTU. This can be understood when we review the legend of King Solomon.

The Qur'an states that Solomon ruled not only people, but also hosts of Jinn, was able to understand the language of the birds and ants, and to see some of the hidden glory in the world that was not accessible to most other human beings. This compares greatly to the Gate-Walker who works with the Jinn during their process of self-initiation. Later, we are tested by Queen Sheba (or an emissary of LAMASHTU), just as it is written in 1 Kings Chapter 10 where she

tested Solomon. King Solomon passed the test by answering her questions effectively and was blessed with gifts from the Queen. Jesus describes this initiation in Matthew Chapter 12:42:

“The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.”

This Biblical passage concerns itself with those who have Walked the Seven Initiatory Gates and have gained insights and wisdom from the deities themselves. The Mad Arab wrote the following concerning the zonei:

“The passing of the Gates gives the priest both power and wisdom to use it. He becomes able to control the affairs of his life more perfectly than before, and many have been content to merely pass the first three Gates and then sit down and go no further than that, enjoying the benefits that they have found on the preliminary spheres.”

Queen Sheba is an aspect of LAMASHTU, also known as the Goddess SHAKUGUKU in the Necronomicon Tradition and the Priestess Shamhat in the Gilgamesh Epics. The Mad Arab speaks of LAMASHTU in the URILIA Text as the Goddess Whom No One Worshippeth:

“And when thou hast set out bread for the dead to eat, remember to pour honey thereupon, for it is pleasing to the Goddess Whom No One Worshippeth, Who wanders by night through the streets amid the howling of the dogs and the wailing of the infants, for in Her time a great Temple was built unto Her and sacrifices of infants made that She might save the City from the Enemies who dwelt without. And the Number of infants thus slain is countless and unknowable. And She did save that City, but it was taken soon thereafter when the people no more offered up their children. And when the people made to offer again, at the time of the attack, the Goddess turned her back and fled from her temple, and it is no more. And the Name of the Goddess is no more known. And She maketh the infants restless, and to cry, so the reason for the pouring of honey over the sacred bread, for it is written:

Bread of the Cult of the Dead in its Place I eat

*In the Court prepared
Water of the Cult of the Dead in its Place I drink
A Queen am I, Who has become estranged to the Cities
She that comes from the Lowlands in a sunken boat
Am I.*

**I AM THE VIRGIN GODDESS
HOSTILE TO MY CITY
A STRANGER IN MY STREETS.
MUSIGAMENNA URUMA BUR ME YENSULAMU
GIRME EN!**

Oh, Spirit, who understand thee? Who comprehend Thee?"

Many Initiates of the Necronomicon Tradition have often wondered what "goddess:" is the Mad Arab talking about? The answer to this question can be found in E.A. Wallis Budge's book *Amulets and Superstitions*. Budge states the following on page 115-116:

"The female devil in the boat is LAMASHTU, whose home in the infernal regions whence she comes when she arrives on the earth to carry out her campaign of slaughter and death. The only way to stop her from carrying out her baneful plans is to get her back again in the Underworld, and it is necessary to coax her to leave earth by promising to give her gifts....She must then make her way over the mountains which block the road to hell, and when this is done she must cross the river of hell, which is none other than the great World-Ocean, Nar Marratu."

We will discuss the ritual workings of LAMASHTU and how they are performed later in this writing. When I read about the menstruating goddess LAMMASHTA, I am also reminded of Simon's words that appear in the Necronomicon's Introduction:

"the Dragon or Serpent is said to reside somewhere "below the earth"; it is a powerful force, a magickal force, which is identified with mastery over the created world; it is also a power that can be summoned by the few and not the many."

All the entities in the URILIA Text are the aspects of the mind of LAMMASHTA. We will now learn about another power-zone that is the cardinal force of this black goddess.

KUTULU

Dimension: **The understanding of how to alter karma. The projection of ones' will on reality.**

Mad Arab's Testimony: *"I have traveled beneath the Seas, in search of the Palace of Our Master, and found the stone of monuments of vanquished civilizations, and deciphered the writings of some of these; while still others remain mysteries to any man who lives. And these civilizations were destroyed because of the knowledge contained in this book."*

E.A. Budge mentioned in his writings that 'LAMASHTU had to cross the river of hell, known as the great World-Ocean.' Once we have employed the menstruating goddess energies we are to then move on into the "World-Ocean." Notice what is mentioned by Simon in the Necronomicon's Introduction, under the topic SUMERIA:

"The Underworld in ancient Sumer was known by many names, among them ABSU or "Abyss", sometimes as Nar Mattaru, the great Underworld Ocean, and also as Cutha or KUTU as it is called in the Enuma Elish (the Creation Epic of the Sumerians). The phonetic similarity between Cutha and KUTU and Chthonic, as well as Cthulhu, is striking. Judging by a Sumerian grammar at hand, the word KUTULU or Cuthalu (Lovecraft's's Cthulhu Sumerianised) would mean "The Man of KUTU (Cutha); the Man of the Underworld; Satan or Shaitan, as he is known to the Yezidis (whom Crowley considered to be the remnants of the Sumerian Tradition)".

Out of all the deities discussed in the Simon Necronomicon, KUTULU remains to be one of the few entities mentioned in the Simon Necronomicon that does not appear in the Sumerian mythologies. KUTULU is a derivative of Cthulhu, a cosmic entity created by the infamous fiction writer, H.P. Lovecraft. Detailed information about Cthulhu can be found in Lovecraft's tale "The Call of Cthulhu." It is in this myth, created in the mind of H.P. Lovecraft, that Cthulhu is described as "dead but dreaming" in the city of R'lyeh. Lovecraft's Call of Cthulhu describes the entity as having attributes similar to a dragon. Notice what is mentioned in the Mythos:

"Above these apparent hieroglyphics was a figure of evident pictorial intent, though its impressionistic execution forbade a very clear idea of its nature. It seemed to be a sort of monster, or symbol representing a monster, of a form which only a diseased fancy could conceive. If I say that my somewhat extravagant imagination

yielded simultaneous pictures of an octopus, a dragon, and a human caricature, I shall not be unfaithful to the spirit of the thing. A pulpy, tentacled head surmounted a grotesque and scaly body with rudimentary wings; but it was the general outline of the whole which made it most shockingly frightful. Behind the figure was a vague suggestions of a Cyclopean architectural background."

The myth: continues:

"In the elder time chosen men had talked with the entombed Old Ones in dreams, but then something happened. The great stone city R'lyeh, with its monoliths and sepulchres, had sunk beneath the waves; and the deep waters, full of the one primal mystery through which not even thought can pass, had cut off the spectral intercourse. But memory never died, and the high-priests said that the city would rise again when the stars were right. Then came out of the earth the black spirits of earth, mouldy and shadowy, and full of dim rumours picked up in caverns beneath forgotten sea-bottoms. But of them old Castro dared not speak much. He cut himself off hurriedly, and no amount of persuasion or subtlety could elicit more in this direction. The size of the Old Ones, too, he curiously declined to mention. Of the cult, he said that he thought the centre lay amid the pathless desert of Arabia, where Irem, the City of Pillars, dreams hidden and untouched. It was not allied to the European witch-cult, and was virtually unknown beyond its members. No book had ever really hinted of it, though the deathless Chinamen said that there were double meanings in the Necronomicon of the mad Arab Abdul Alhazred which the initiated might read as they chose, especially the much-discussed couplet"

Some have dismissed the idea of working with "Cthulhu" in magickal rituals, since many believe that this entity is an invention of the writer Lovecraft. The Initiate of the Necronomicon Tradition knows what the layman does not, and recognizes these archetypes as chthonic and cosmic forces. Happily, the Necronomicon Tradition reveals that KUTULU is a real deity. Before validating the existence of KUTULU, it is important that we review another passage from the *Call of Cthulhu*:

"They worshipped, so they said, the Great Old Ones who lived ages before there were any men, and who came to the young world out of the sky. Those Old Ones were gone now, inside the earth and under the sea; but their dead bodies had told their secrets in dreams to the first men, who formed a cult which had never died. This was

that cult, and the prisoners said it had always existed and always would exist, hidden in distant wastes and dark places all over the world until the time when the great priest Cthulhu, from his dark house in the mighty city of R'lyeh under the waters, should rise and bring the earth again beneath his sway. Some day he would call, when the stars were ready, and the secret cult would always be waiting to liberate him."

Simon defines KUTULU in his Introduction to the Simon Necronomicon as *'the Man of the Underworld.'* We can determine that KUTULU is the spouse of LAMASHTU, as she crosses the *"river of hell,"* (Nar Marratu) to meet him. E.A. Budge, quoted earlier, equates this *"river of hell"* as Nar Marratu. The CHART OF COMPARISONS, which appears in the introductory essays of the Simon Necronomicon, equates Nar Mattaru to the *Abyss* and *Out of Space*. This means that KUTULU can also be defined as the *Man of Nar Mattaru*.

While the Simon Necromicon mentions Nar Mattaru in various parts of the text, there are two passages specifically that reveal the work of KUTULU in the Necronomicon Tradition. Both of these passages can be found in the section entitled, *THE CONJURATION OF THE WATCHER*:

"And the Lord of the Watchers dwells, it is said, among the Wastes of the IGIGI, and only Watches and never raises the Sword or fights the idimmi, save when the Covenant is invoked by none less than the Elder Gods in their Council, like unto the Seven Glorious APHKHALLU."

Following this is the *INVOCATION OF THE WATCHER* where we read:

"Rise up, from the old Abyss of NARR MARRATU!"

Many of the qualities attributed to the Watcher in the Simon Necronomicon are possessed by KUTULU. A few examples of this can be seen in the following passages:

"I conjure Thee by... The Veils of Sunken Varloormi" (taken from the Normal Invocation of The Watcher as found on page 72 of the SN)

"KUTULU raises his head and stares up through the Veils of sunken Varloormi..," (taken from the First Testimony of the Mad Arab found on page 15 of the SN)

“the Watcher appears. with eyes that never lose their stare.” (taken from the SN page 70)

“KUTULU raises his head., up through the Abyss, and fixes his stare upon me” (taken from the SN page 15)

One of the first lines in the Normal Invocation of the Watcher as found on page 72 of the SN is: *“I conjur Thee by the Fire of GIRRA”*

“I deliver you to GIRRA .., Lord of the Flames., of whom even mighty KUTULU has fear! (taken from page 83 of the MAKLU TEXT as found in the SN)

“And the Watcher sometimes appears.,aloft holding the Sword of Flames, and even the Elder Gods are awed thereby” (Taken from page 70 of the SN)

“the corpse KUTULU shakes beneath the Earth, and our Master ENKI is sore afraid.” (taken from page 186 of the SN)

“And the Lord of the Watchers dwells, it is said among the wastes of the IGIGI...” (Taken from page 70 of the SN)

We can safely assume that KUTULU is the Watcher. The Mad Arab states that ‘the Lord of the Watchers dwells in the Wastes of the IGIGI. The IGIGI are the azonei, also known as the realm of fixed stars. Lovecraft also describes the Old Ones as coming from the regions of Outer Space. The Mad Arab mentions that the Lord of the Watchers *“never raises the Sword or fights the idimmi, save when the Covenant is invoked by none less than the Elder Gods in their Council, like unto the Seven Glorious APHKHALLU.”*

This is a key aspect in understanding who KUTULU is in the Necronomicon Tradition. The Lord of the Watchers never raises his *Sword* unless the Covenant is invoked by *“none less than the Elder Gods.”* This would mean that the Lord of the Watchers, or KUTULU, must have a place amongst the Ancient Ones, as they appear in the Simon Necronomicon. We see similar attributes in the Lovecraftian Cthulhu. Cthulhu is said to be a High Priest of the Old Ones. Although, legend has it that Cthulhu is, *“dead but dreaming,”* he can still send messages to his “half-human” worshippers through dreams. Parker Ryan confirms the actual antiquity of KUTULU in his essay *The Necronomicon Mythos According to HPL:*

“There is another interesting bit of information related to the Dragon of the Abyss (which originated in Sumeria) and Khadhulu.

This data quite possibly is simple coincidence. On the other hand, it may not be coincidence; there is simply no way to tell yet. It concerns one of the titles of the Dragon, namely the Lord of the Abyss. The title Lord of the Abyss translated into Sumerian is "KUTULU." Kutu means "Underworld" or "Abyss" and Lu is Sumerian for "Lord" or "Person of importance." Let's consider this for a moment: the Sumerian KUTULU is quite similar to Khadhulu in Arabic. Khadhulu is associated with the Dragon in Arab magickal texts. Khadhulu is also identified with the Old Dragon (Shaitan) in the Quran.... Instead I researched until I was able to confirm all the above information, related to the word KUTULU. The fact that the above information on KUTULU is accurate and very suggestive does not PROVE anything. It does, however, generally SUPPORT the idea that KUTULU/Khadhulu has been a part of the magickal traditions of the Near East for a very long time."

I must state to the reader that the term KUTULU has been greatly debated by occultists and scholars alike. Dan Harms (author of the Necronomicon Files) has even debated some of Parker Ryan's conclusions concerning the origin of this term. We find it necessary therefore, to show the antiquity of the term KUTULU and where it originated. The term KUTULU is an ancient Chinese term. *Studies in Turkic and Mongolic Linguistics* by Gerard Clauson, states the following on page 88:

"for example, kutlug was transcribed *ku-tu-lu*, not *ku-lu*, even though the "Ancient Chinese" pronunciation of *ku* was *kuat*."

The term kutlug, mentioned above, is a reference to the general Kutluk, an influence force under the Uyghur Empire, and founder of the Ediz Dynasty. The term Kutluk is associated with the phrase, *Ai tengride ülüg bulmiş alp kutluk ulugh bilge*, ("**Greatly born in moon heaven, victorious, glorious, great and wise**"), which is the meaning of the word KUTULU, or as the ancient Chinese translate, *ku-tu-lu*. This finding actually supports the Cthulhu Mythos. In the Mythos, we find that the Cult of Cthulhu is centered in Arabia with leaders of the organization, who are said to be immortal, dwelling in China. This is a reference to the Uyghur Empire and its central doctrine of Manichaeism. Some influences of this religion are seen in the *Al-Azif*. There is something else here that is important for us to examine. One definition of the name Kutluk means "*born in moon heaven*." This is a Taoist expression and relates to the full moon, when the heavens are

considered to be one. We find this to be the case also with the MAGAN Text. Therefore the synthesis of the Lovecraftian and Simon Necronomicon finds its link with KUTULU. This term, which originates with the Ancient Chinese, does find its correspondence with the Cuthins, a class of priests who knew the arts of divination based on the phases of the Moon. *The Sixth and Seventh Books of Moses*, page. 82 states:

“The language and manuscript of this rare and eternal monument of light, and of a higher wisdom, are borrowed from the Cuthans, a tribe of the Samaritans, who were called Cuthim in the Chaldee dialect according to the Talmud, and they were so called in a spirit of derision. They were termed sorcerers, because they taught in Cutha, their original place of abode, and afterward, in Samaria, the Kabala or Higher Magic (Book of Kings). Caspar, Melchior, and Balthasar, the chosen arch-priests, are shining lights among the eastern Magicians. They were both kings and teachers - the first Priest-teachers of this glorious knowledge, and from these Samaritan Cuthans - from these omnipotent priests of the fountain of light, who were called Nergal, according to the traditions of Talmud, originated the Gypsies, who, through degeneracy, lost the consecration of their primordial power.”

We find additional insights about the deity KUTULU in the URILIA Text:

“defeaters of the Old Serpent, the Ancient Worm, TIAMAT, the ABYSS, also called KUTULU..”

This passage clearly indicates that KUTULU is the male aspect of TIAMAT. We discussed earlier how TIAMAT and ERESHKIGAL are all aspects of the *‘menstruating goddess’* LAMMASHTA, which symbolizes the kundalini force. We can then safely assume that KUTULU must be the cardinal force, or male aspect, of the kundalini energy. The reader may want to note that the term “cunt” is a derivative of the word Cutha, and that the term “cunt” is also a reference to the word kundalini in over a dozen languages. The URILIA Text gives us more information about KUTULU that can help us determine his identity:

“Of all the Gods and Spirits of Abomination, KUTULU only cannot be summoned, for he is the Sleeping Lord. The magician can not hope to have any power over him, but he may be worshipped and for him the proper sacrifices may be made, so that he will spare thee when he

rises to the earth. And the times for the sacrifice are the same times as the Sleeping of MARDUK, for this is when Great KUTULU moves. And he is the very Fire of the Earth, and Power of All Magick. When he joins with the Abominations of the Sky, TIAMAT will once more rule the earth!"

The URILIA Text describes KUTULU as *"the Fire of The Earth."* This is very interesting since the MAKLU Text mentions that 'mighty KUTULU' fears Girra, the Lord of Flames. We also learn in the URILIA Text that when KUTULU shakes ENKI is said to be 'afraid.' Therefore, KUTULU is a deity that fears the Fire God, but can also instill fear in ENKI when he moves. With this information when can now determine who or what KUTULU really is.

In the famous Babylonian legend *The War of the Seven Wicked Spirits against the Moon*, we learn about how the "rebellious genii," who were once employed by the heavenly deities, caused great trouble in raging war against the Moon god and Hea (ENKI) appeared to be afraid, as none of the celestial forces could diminish their power. Babylonian texts mention the Fire-God, Gibil, as being most effective against the genii. These *"rebellious genii"* are the *seven heads of the dragon*. Kenneth Grant mentions this in his book *the Nightside of Eden*, on page 60-61 we read:

"In the Sumerian phase of mythology, the seven heads of the devouring dragon were represented as follows:

The first by a Scorpion. The second by a Whirling Cross ofr Thunderbolt. The third by a Leopard or Hyena. The fourth by a Serpent. The fifth by a Raging Lion. The sixth by a Rebellious Giant. The seventh by Typhon, Angel of the Fatal Wind."

While it may appear from our research that KUTULU is a composite deity, we must remember that in the Introduction of the Simon Necronomicon, KUTULU is defined as the *"Man of the Underworld."* It would seem likely that the Lord of the Seven Evil Spirits would be the embodiment of KUTULU. In the Babylonian account entitled, *The Seven Evil Spirits*, we find out just who this Lord really is:

*"Destructive storms and evil winds are they,
A storm of evil, presaging the baneful storm,
A storm of evil, forerunner of the baneful storm.
Mighty children, mighty sons are they,
Messengers of Namtar are they,
Throne-bearers of ERESHKIGAL.*

*The flood driving through the land are they.
Seven gods of the wide heavens,
Seven gods of the broad earth,"*

Here we see that Namtar is KUTULU, Namtar in the Book of Calling is described as the '*Chief Magician of ERESHKIGAL.*' In the MAGAN Text mentions the following concerning Namtar:

"INANNA AROSE.

.The Dark Waters trembled and roiled.

*AZAG-THOTH screamed upon his throne
CUTHALU lurched forth from his sleep
ISHNIGARRAB fled the Palace of Death
IAK SAKKAK trembled in fear and hate
The ANNUNNAKI fled their thrones
The Eye upon the Throne took flight
ERESHKIGAL roared and summoned NAMMTAR
The Magician NAMMTAR she called
But not for pursuit
But for protection."*

The MAGAN Text makes it clear that when ISHTAR arose from the dead, ERESHKIGAL summoned NAMMTAR, which is a symbolic illustration of the kundalini force after the seven steps of self-initiation has been enacted. Later in the text we read:

*"Out of the Netherworld they accompanied her
And ERESHKIGAL
Scorned Queen of the Abyss Wherein All Are Drowned Pronounced a
Curse
Solemn and Powerful
Against the Queen of the Rising of the Sun
And NAMMTAR gave it form."*

Once again we see that ERESHKIGAL's power, or the kundalini-force, is employed by NAMMTAR. In the MAGAN Text we read that it was NAMMTAR who imprisoned ISHTAR:

*"ISHTAR raised up Her arm.
ERESHKIGAL summoned NAMMTAR
The Magician NAMMTAR
Saying these words she spoke to him
Go! Imprison her!
Bind her in Darkness!"*

The reader may want to note that Namtar fits perfectly with Lovecraft's description of Cthulhu-being the High Priest of the Old Ones. Namtar represents the masculine or cardinal qualities of the kundalini force. Namtar means *fate*, and it is here that the Initiate learns how to employ the kundalini energies. This is evident from what appears in the MAGAN Text:

*"Scorned Queen of the Abyss Wherein All Are Drowned Pronounced a Curse
...And NAMMTAR gave it form."*

It is here that the Initiate learns something far deeper about the mechanics of the Necronomicon Tradition. KUTULU teaches the Initiate how to transfer magickal energies of initiation onto the uninitiated.

SHAMMASH is described in the Necronomicon as the force that *'sheds light on dark places.'* SHAMMASH brings clear insight into situations and reveals the inner workings of a mechanical pattern, usually appearing as an emotion, experience, person, object, or thought. These revelations that are inspired by SHAMMASH do not necessarily change the situation, or guarantee that the desired outcome will surface. NAMMTAR, *the god of fate*, can create this desired change.

These changes can only come about by the *"death"* of the present experience. The *seven heads of the dragon*, or forces of change, are always present when the benevolent *"death"* of an unwanted experience occurs. Cthulhu is said to be, *dead but dreaming*, as NAMMTAR represents the innate potential of the Initiate to bring about these changes. The teachings of the Necronomicon Tradition clearly indicate that the body of *"Man,"* not to be confused with mankind, is the abode of the divine. Man is the only animal that can create her/his destiny and reality by use of the imagination. This ability is not a part of the animal kingdom, or the world of mankind.

"And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up

and greets the Stars, then the War will be over, and the World be One."

The "Great KUTULU" rises up to the stars when the Initiate's desired fate, or imagination, is able to create a reality that can be experienced by gods and mankind alike. The intercourse between, the feminine and masculine aspects of the kundalini force, is the foundation of the Sacred Marriage Rite. European folklore describes this process in the legend of Snow White and the Seven Dwarfs, or LAMMASHTA (TIAMAT) and the Seven Heads of the Dragon. The readers may want to note that it was the Prince's kiss upon the "dead" Snow White that *awakened her from the coffin.*

Cthulhu is the "High Priest" of the Old Ones similar to NAMMTAR being the "Chief Magician" of ERESHKIGAL. According to the Cthulhu Mythos, the Cult of Cthulhu is centered in Arabia and has a worldwide following. There are leaders of the Cult in the mountains of China who are said to be immortal. Interestingly, a *namtar* in Tibetan Buddhism refers to a *sacred biography*, and the term is defined as *complete liberation*. The rising of Cthulhu is said to be a time of liberation as well. Notice what is mentioned in the Call of Cthulhu:

"The time would be easy to know, for then mankind would have become as the Great Old Ones; free and wild and beyond good and evil, with laws and morals liberated Old Ones would teach them new ways to shout and kill and revel and enjoy themselves, and all the earth would flame with a holocaust of ecstasy and freedom."

This description seems horrific, but it does describe the final hour of this age. The Old Ones and their followers would, "*teach men new ways of "killing,"* simply means new methods of "spiritual liberation" (*namtar*).

There can be no denial, even by critics of the Simon Necronomicon Tradition, that the identity of KUTULU is Namtar. Further proof of this can be determined by the words of the Mad Arab written in the URILIA Text:

"KUTULU only cannot be summoned, for he is the Sleeping Lord. The magician can not hope to have any power over him, but he may be worshipped and for him the proper sacrifices may be made, so that he will spare thee when he rises to the earth."

The Mad Arab mentions that KUTULU can '*spare the life of those who worship him.*' This passage is very important in our identification of

KUTULU as Namtar because it relates to an event that is recorded in Mesopotamian mythology.

In the myth, *Atra-hasis and the Flood*, we find a similar case of Namtar sparing the lives of those who offered him sacrifice and he is also described as 'rising up from the depths of the NetherWorld.' Notice what is mentioned in the myth:

"The land became filled with them and their unceasing clamor. ENLIL said, "The noise men make has become too much; I am losing sleep. Let Namtar come up from the depths of the Netherworld and distribute disease among them, so that their numbers and uproar may be reduced."..The Herald of Death strewed sickness back and forth across the countryside and many died. A wise man in Shuruppak, by name of Atra-hasis, called upon Enki. "How long are the gods going to plague us? Will illness and death afflict us forever?"..Enki advised Atra-hasis, "Call together the elders. Speak to them; tell them to not worship their gods or take them offerings. Instead, let them build a house for Namtar in Shuruppak and let each household bake a loaf of fresh bread and take it to his door."..The people listened and did as Enki advised. Namtar's house was filled with fresh bread and surrounded with its pleasant aroma. The Herald of Death was shamed by the multitude of offerings. He drew back his hand so that disease abated. The people regained their health and the land returned to prosperity."

The Mad Arab apparently had this myth in mind when he wrote about the need to sacrifice to KUTULU. Earlier, we mentioned that the Watcher and KUTULU were one in the same being. Since the Watcher is the Initiate's "dead-self" awakening from its slumber by the process of self-initiation, as KUTULU we are Priests and Priestesses of the Ancient Ones, as Lovecraft described concerning Cthulhu. The Mad Arab describes the 'Lord of the Watcher as dwelling the realms the IGIGI,' we understand this as the opposite archetype of ENKI, which would be none other than AZAG-THOTH. THE SUPPLEMENTARY MATERIAL TO 777, in the Simon Necronomicon's Introduction equates ENKI with the realm of the IGIGI.

The Mad Arab supports our observations in The Book of Calling:

"This is further the Book of NAMMTAR, Chief among the Magicians of ERESHKIGAL..This is the Book of the Seven Demons of the Ignited

Spheres, of the Seven Demons of the Flame..This is the Book of the Priest, who governeth the Works of Fire!"

The Mysteries of the Necronomicon Tradition reveal that the Practitioners of this Path are KUTULU, as the name represents the personification of those individuals *who are descendants of the Jinn*, often depicted as Shaitan in religious lore. Their ancestors, the Old Ones, can speak to their descendants through dreams. This is why the rites of the Cult of the Dead, also known as pre-historic ancestor worship, is the key to unlock the Atlantean Mysteries. Our Watcher-Self (known as KUTULU-NAMMTAR in the Qliphotic Tradition) is the alien mind that is so foreign to us that even when the slightest part of it is engaged it creates extraterrestrial phenomena. The ignorant, often times, will mistakenly assume that there is no danger in accessing the alien mind, but what the novice fails to realize is that the alien mind has no regard for the logical and subconscious mental process.

It is in our dreams that we feel, not the light of SHAMMASH, but the light of the Black Sun, Namtar. Namtar reveals to us our fates. When one awakens in the dream, they can change the fate that is given to them by reconfiguring the dream. The comparison between SHAMMASH and the Black Sun NAMMTAR can be easily detected in the world of modern science, where the core of the Earth is approximately the same temperature as the Sun's surface. The ancients evidently knew the workings of Earth's core and its heating iron ore (Nergal) and how it related to the consciousness of man. NAMMTAR appears in Sumerian Mythology in other aspects; among these are Irra, and Kingu. Invoking NAMMTAR and working with his energies is a mystical practice. KUTULU/NAMMTAR is the "angel" described in Revelation Chapter 10. Below is the rendering of this account, taken from the King James Version:

10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

10:3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

10:4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

10:5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

10:6 And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

10:7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

10:8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

10:9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10:10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

10:11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

AZAG-THOTH



Dimension: Mastery of Outer-Body-Experiences. Ability to defy nature, or natural law. The Veil between the worlds is broken.

Mad Arab's Testimony: "I have summoned the ghosts of my ancestors to real and visible appearance on the tops of temples built to reach the stars, and built to touch the nethermost cavities of HADES. I have wrestled with the Black Magician, AZAG-THOTH, in vain, and fled to the Earth by calling upon INANNA and her brother MARDUK, Lord of the double-headed AXE."

AZAG-THOTH represents the final stages in the process of rebirth. He is called the *"blind idiot god"* because the mysteries of Universe B are very unique concepts that are difficult for those who are uninitiated to understand. The Mad Arab mentions this same perspective in the Book of Entrance:

"Only a madman, indeed, such as I am called!, can hope to have power over Them that dwell in the Outer Spaces, for their power is unknown, and the number of the hordes uncounted, and each day they breed more horrors than a man's mind can conceive, the sight of which he can hardly bear."

Simon mentions AZAG-THOTH in his Introduction under the subheading SUMERIA:

"Although a list is appended hereto containing various entities and concepts of Lovecraft, Crowley, and Sumeria cross-referenced, it will do to show how the Editor found relationships to be valid and even startling. AZATOT is frequently mentioned in the grim pages of the Cthulhu Mythos, and appears in the NECRONOMICON as AZAG-THOTH, a combination of two words, the first Sumerian and the second Coptic, which gives us a clue as to Its identity. AZAG in

Sumerian means "Enchanter" or "Magician"; THOTH in Coptic is the name given to the Egyptian God of Magick and Wisdom, TAHUTI, who was evoked by both the Golden Dawn and by Crowley himself (and known to the Greeks as Hermes, from whence we get "Hermetic"). AZAG-THOTH is, therefore, a Lord of Magicians, but of the "Black" magicians, or the sorcerers of the "Other Side".

In the *Dream-Quest of Unknown Kadath*, written by H.P. Lovecraft, we find the following concerning Azathoth:

"...that last amorphous blight of nethermost confusion which blasphemes and bubbles at the centre of all infinity - the boundless daemon sultan Azathoth, whose name no lips dare speak aloud.."

The description that Lovecraft gives us about Azathoth is symbolic of the Initiate's ability to create experiences and spiritual energies not known to man. Azathoth is called blind since his energies are accessed only through the mystical practices of the chthonic mind. He is also equated to the Blind Dragon that was responsible for the union of Lilith (an aspect of LAMASHTU) and Samuel (KUTULU). The Initiate is instructed by Azathoth through intense astral experiences. The term blind idiot god is also a reference to the deity NERGAL. *The City of The Moon God: Religious Traditions of Harran* by Tamara M. Green, page 195, we find the following observation:

"Some of the Muslim texts identified Nergal/Mars as the Blind Lord and the Aim of the Sage and the prophecies of Baba the Harranian, both of which give him that title, seem to point to his continued power in Harran:

"In the gate which is situated between east and south, a house of worship will be built and that upon the orders from the power of the Blind Lord. He is the one who commanded me to make these things known to you." (The Prophecies of Baba the Harranian," 224-225 by F. Rosenthal)"

The Mad Arab describes AZAG-THOTH in the URILIA Text with the following words:

"Of all the Gods and Spirits of Abomination, there can be no use or gain to call upon AZAG-THOTH, as he is Surely Mad. Rendered sightless in the Battle, he is Lord of CHAOS, and the priest can find little use for him. He is also too powerful to control once called, and gives violent struggle before sent back to the Gate, for which only a

strong and able magician may dare raise him. Thus, for that reason, his seal is not given."

The Mad Arab mentions that "AZAG-THOTH was rendered sightless in the Battle." This statement describes the Fall of Man, or what happened when the Jinn took human bodies and lost their ability to operate independent of the impressions that are received in Universe A. The Initiate learns to emanate and operate energies and abilities that originate in Universe B. This is what we learn from AZAG-THOTH.

AZAG-THOTH will appear to the Initiate in lucid dreams and if the Initiate decides to pledge his/her loyalty to the "blind" god, then they will receive some form of confirmation in reality. When this occurs the Initiate is given the title Nyarlathotep, or Osiris Risen.

Many occultists have mistakenly assigned Nyarlathotep to the "Tree of Life." Nyarlathotep represents a class of mystics working with the energies of Universe B. Nyarlathotep frequently walks the Earth. He is a faithful servant of Azathoth and carries out the will of the Outer Gods. He usually appears as a tall and swarthy man, with features of an Egyptian pharaoh. Here we find that Nyarlathotep is personification of the Adepts who are skilled in working with these energies. The attributes of Nyarlathotep are a description of the responsibilities and abilities that the Initiate has as a result of his/her intercourse with AZAG-THOTH.

IAK SAKKAK

There is very little mention of IAK SAKKAK in the Simon Necronomicon. However, we can gather more information about this power-zone by making a comparative analysis of several passages contained in the tome. *The Book of 50 Names* states the following concerning IAK SAKKAK:

"The Gods forget. They are distant. They must be reminded. If they are not watchful, if the gatekeepers do not watch the gates, if the gates are not kept always locked, bolted and barred, then the One who is always ready, the Guardian of the Other side, IAK SAKKAK, will enter and bring with him the hordes of the armies of the Ancient Ones, IAK KINGU, IAK AZAG, IAK AZABUA, IAK HUWAWA, ISHNIGGARAB, IAK XASTUR, and IAK KUTULU, the Dog Gods

and the Dragon Gods, and the Sea Monsters, and the Gods of the Deep."

The Book of 50 Names describes IAK SAKKAK as the "Guardian of the Other side," or what we refer to as Universe B. Another interesting point that we can gather from this description, is that Man is the vessel through which these deities enter our universe. The URILIA Text mentions the following:

*"But Man possesses the Sign
And the Number
And the Shape
To summon the Blood of his Parents.
And this is the Covenant.
Created by the Elder Gods
From the Blood of the Ancient Ones
Man is the Key by which
The Gate if IAK SAKKAK may be flung wide
By which the Ancient Ones
Seek their Vengeance
Upon the face of the Earth"*

The power-zone of IAK SAKKAK teaches the Initiate that the "deities" that are revered in all magickal and religious systems are archetypes, or psychological forces that exist within the being of Man. The Ancient Ones, however, are archetypes that exist independent of man's imagination. Let us look at what *The Encyclopedia Britannica*, Volume 2, 2007, has to say on this topic, page 212 states:

"..gods of fire, wind and water, gods of the sea, and above all gods of the sky, show no signs of having been ghost gods at any period in their history. They may, it is true, be associated with ghost gods, but in Australia it cannot even be asserted that the gods are spirits at all...they are simply magnified magicians, super-men who have never died, we have no ground, therefore, for regarding the cult of the dead as the origin of religion in this area;"

This statement is evidence that divinity dwells within the vessel of "man," but not in the bodies of mankind. The Simon Necronomicon describes the difference between man and mankind. We find that mankind is in subjection to the Elder Gods, also known as the constellations. This is mentioned in the MAGAN Text:

*“From the Blood of KINGU he fashioned Man.
He constructed Watchtowers for the Elder Gods
Fixing their astral bodies as constellations”*

The movement of these constellations and how they effect the actions and consciousness of mankind is described in the Simon Necronomicon as the Chaldean Covenant. Notice what the Mad Arab wrote in his First Testimony:

“My fate is no longer writ in the stars, for I have broken the Chaldean Covenant by seeking power over the Zonei. I have set foot on the moon, and the moon no longer has power over me.”

The Mad Arab informs us here that the “fate” of mankind is determined by the stars and their movements. The URILIA Text mentions another covenant:

“And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up and greets the Stars, then the War will be over, and the World be One. Such is the Covenant of the Abominations and the End of this Text.”

The URILIA Text speaks about another covenant called the *Covenant of Abominations*. It also mentions that when ‘KUTULU greets the Stars, the World will be One.’ The Covenant of Abominations is a reference to what Aleister Crowley describes as Babalon. The Vision and the Voice states the following on page 150:

“This is the Mystery of Babylon, the Mother of Abominations, and this is the mystery of her adulteries, for she hath yielded up herself to everything that liveth, and hath become a partaker in its mystery. And because she hath made herself the servant of each, therefore is she become the mistress of all. Not as yet canst thou comprehend her glory.”

She is considered to be a sacred whore because she denies no one, but she demands a great price- the blood of the adept and her/his Earthly

ego. *Understanding Aleister Crowley's Thoth Tarot* by Lon Milo DuQuette, makes an interesting point on page 127:

“The mystery of Babylon concerns an entirely different concept-that of the reabsorption of all evolving life and consciousness into Binah, the great supernal female..Our dissolution into the infinite is the ultimate sacrifice, the ultimate marriage. Deity lusts for that moment when all her children will return to her. Someday, each one of us will also lust for that moment.”

The concept contained within this aspect of Babalon is that of the mystical ideal, the quest to become one with the All through the annihilation of the earthly ego, and then the *World will be One*. Richard Cavendish gives us an interpretation of what Babalon is, and also an insight into the MAGAN Text, in his book *The Black Arts*. Cavendish writes on page 108:

“Again, many of the Gnostics believed that the divine Thought fell into defilement, usually as a result of either curiosity or desire, and the eventual result was the creation of the visible world-the world which mingles life and death, love and hate, beauty and filth. The Gnostic *Simon Magus* maintained that the first divine Thought was the mother of various lower powers which created the world. These powers captured the Thought and kept her prisoner in the world, shutting her up in a woman’s body.”

The MAGAN Text describes this “Gnostic” view in the words that follow:

***“From the Blood of KINGU he fashioned Man.
He constructed Watchtowers for the Elder Gods
Fixing their astral bodies as constellations
That they may watch the Gate of ABSU
The Gate of TIAMAT they watch
The Gate of KINGU they oversee
The Gate whose Guardian is IAK SAKKAK they bind.”***

The term Babalon derives from the Greek *Babylon*, which originates from the Akkadian term *Babilu* meaning “*Gateway of the Gods*,” IAK SAKKAK represents access to the *Abode of the Gods*. We can

determine IAK SAKKAK's role in the Atlantean Mysteries by reviewing some of the passages that appear in the MAGAN Text:

*"Man is the Key by which
The Gate if IAK SAKKAK may be flung wide
By which the Ancient Ones
Seek their Vengeance
Upon the face of the Earth."*

This description of IAK SAKKAK compares greatly with the deity Yog-Sothoth of the Lovecraftian Mysteries. Lovecraft wrote the following concerning Yog-Sothoth in the Dunwich Horror:

"Yog-Sothoth knows the gate. Yog-Sothoth is the gate. Yog-Sothoth is the key and guardian of the gate. Past, present, future, all are one in Yog-Sothoth. He knows where the Old Ones broke through of old, and where They shall break through again. He knows where They have trod earth's fields, and where They still tread them, and why no one can behold Them as They tread."

Authors of *The Necronomicon Files*, Daniel Harms and John Wisdom Gonce, make a similar observation in their book on page 194:

"Simon claims that his "IAK SAKKAK" represents Lovecraft's Yog-Sothoth."

Since IAK SAKKAK corresponds to Lovecraft's Yog-Sothoth, let us look a little more into the character of this Outer God. *Through the Gates of the Silver Key*, written by H. P. Lovecraft and E. Hoffmann Price gives us a more detailed description of Yog-Sothoth:

"It was an All-in-One and One-in-All of limitless being and self — not merely a thing of one Space-Time continuum, but allied to the ultimate animating essence of existence's whole unbounded sweep.."

Yog-Sothoth is also described by Lovecraft in the Dunwich Horror:

"Past, present, future all are one in Yog-Sothoth. He Knows where the Old Ones broke Through of old, and Where They shall break through again. He knows where They have trod earth's fields, and where They still tread them, and why no man can behold Them as They tread."

Yog-Sothoth is coterminous with all time and space. This concept is ancient and relative to Zarvana-Akarana, which is defined as "boundless time," the deity of eternity. Zarvana Akarana has been

assigned the Kabbalistic correspondence of Ain Soph Aur by some. Since Zarvana Akarana is relative to Ain Soph Aur, the infinite light, then IAK SAKKAK and Yog-Sothoth correspond to this as well, and it is with this understanding that we see a connection to Crowley's definition of Babalon.

Ain Soph Aur is the infinite light. Babalon is the "*Gateway of the Gods*," and also the stage of initiation where the candidate sacrifices his ego and becomes reabsorbed into the ever-evolving consciousness of the universe, or infinite light. The Initiate will find at this stage that all inspired scripture is just a vivid analogy with archetypes and characters describing the emergence of the alien mind over the logical one. The Battle of Armageddon is a war between the human mind and the alien mind. It is sad how many modern occultists will make the claim that the power of magic is all in the mind. There is some truth to this, but not in the way this idea is being presented today. The Initiate must journey through his/her own psychological machine before the Abode of the Gods can be found. The alien mind is the key to effectively applying the principles of the Greater Mysteries. The potential candidate must first be initiated and learn how the Seven Anunnaki, also known as the seven archetypes of the subconscious mind, function. The Seven Anunnaki are the Seven Spheres of Initiation. Since the Initiate enters these Spheres in a converse path to that of our Sun, the candidate will encounter the "Qliphotic aspects" of these constellations. Francois Lenormant confirms this in his book, *Chaldean Magic*, on pages 26-27 he writes:

"The demons of the Babylonians were of two kinds. The most powerful and formidable were those which had a cosmical character, whose action was exercised upon the general order of nature, and whose wickedness had power to trouble it. In one of the formulae which we quoted earlier, we saw that seven bad spirits were placed in the heavens: "seven phantoms of flame;" seven demons "of the ignited spheres;" forming an exact counterpart to the seven gods of the planets who were invested with the government of the universe...It is in fact directed against the Seven, the malevolent Maskim....Acting thus contrary to the normal course of nature,

The Mad Arab states the following in the *Book of Calling*, which aligns perfectly with Lenormant's observation:

“This is the Book of the Seven Demons of the Ignited Spheres, of the Seven Demons of the Flame..”

Since the “Gates” presented in the Simon Necronomicon are the shadow aspects of the planetary energies. This is why the symbolism of the NANNA GATE appears to be an inversion of the first moon pentacle in the Key of Solomon.

TIAMAT was defeated by them, symbolizing the shift that occurs in a newborn child during his/her first few years in the world. TIAMAT (ISHTAR) was able to defeat these powers by going into the Underworld and becoming a greater deity because of it. Once the Initiate has gained recovery of the “dead” part of the mind, he or she, can effectively employ their demonic-self. This is the true gnosis of Chaos Magick and it can only be performed effectively by the Adept. This is not to be confused with today’s form of “*chaos magick*” where some uninitiated individual thinks that a spirit will easily serve his/her needs with the no prior relationship. Most of what the general public refers to as “chaos magick” is nothing more than temporal shifts of the logical mind, which is too weak to affect permanent change.

One of the most valuable things that the Initiate learns through intercourse with IAK SAKKAK is the science of reincarnation. Different than popular opinion, reincarnation does not refer to the future life destiny of man, but to those Adepts who have entered the phenomenal world from a future existence. The prefix *re*, means to go back, not to go forward, as is the case with terms like rewind, replenish, and etc. The Mad Arab describes this aspect of IAK SAKKAK, in the beginning of the MAGAN Text:

“But heed these words well, and remember! For remembering is the most important and most potent magick, being the Remembrance of Things Past and the Remembrance of Things to Come, which is the same Memory.”

Maurice Nicoll gives us a clear definition to the Mad Arab’s words, in his excellent work entitled, *Psychological Commentaries on the Teaching of Gurdjieff and Ouspensky, Volume 2*, pages 421-422 states:

“Memory is not one and the same thing. What was said was that memory is our relationship to the 4th Dimension. It is our relationship to *our* Time. We can move in memory into the past with our moving from our seats. Certainly this relationship to the

past is very faulty. Underlying our personal memory there is a deeper memory to which we rarely have access, if at all. In this memory everything is present-everything we said or did or saw or experienced. This is the Book of our Life which is opened at death....In Recurrence one is born into the same part of Time through the same parents; in Reincarnation one is not born into the same part of Time. But Reincarnation is out of the question for us. A very high development is necessary. A man must have reached the end of his life and must be joined together in a certain way internally by fusion before he can pass into another part of Time."

IAK SAKKAK completes the process of transformation beginning a new cycle of creation and a new life as a divine being in the flesh.

THE AKHKHARU

The book, *Demonology and Devil-lore* by Moncure Daniel Conway, informs us of the following, concerning the AKHKHARU, on pages 48-49, we read:

"There is another and much more formidable form in which the Hunger-demon appears in Demonology. The fondness for blood, so characteristic of supreme gods, was distributed as a special thirst through a large class of demons. In the legend of ISHTAR descending to Hades to seek some beloved one, she threatens if the door not be opened—

I will raise the dead to be devourers of the living! Upon the living shall the dead prey!

This menace shows that the Chaldean and Babylonian belief in the vampire, called *Akhkharu* in Assyrian, was fully developed at an early date."

Earlier, we discussed the use of "death energy" and its place in the Necronomicon Tradition. The energies of the AKHKHARU teach the Initiate advance techniques of how to employ this energy. Conway's observation also indicates that mastery over this force was **"so characteristic of supreme gods"** in ancient times. The URILIA Text defines the AKHKHARU in these terms:

“And the AKHKHARU may be summoned, which sucketh the blood from a Man, as it desires to become a fashioning of Man, the Blood of KINGU, but the AKHKHARU will never become Man.”

The URILIA Text mentions the *Blood of KINGU* in an earlier passage:

“These offspring may be called and adjured to perform what tasks the priest may deem necessary in his temple. They were begotten before all ages and dwelt in the blood of KINGU, and MARDUK could not altogether shut them out.”

The *Blood of KINGU* seems to be symbolic of the Blood of the Moon, or menstrual blood, as we discussed earlier. We can determine this from what is written in the MAGAN Text:

*“She added matchless weapons to the arsenals of the Ancient Ones,
She bore Monster-Serpents
Sharp of tooth, long of fang,
She filled their bodies with venom for blood
Roaring dragons she has clothed with Terror
Has crowned them with Halos, making them as Gods,”*

The “*venom*” that TIAMAT filled her children with was the energy from the dark stars. This energy is guided by the cycles of the Moon, which we are instructed to work with during our process of self-initiation. In the Lovecraftian Mysteries, Cthulhu is often described as dripping a poisonous green slime. Venom and green slime are metaphors for substances related to insects and reptiles. The green slime mentioned in the Cthulhu Mythos is symbolic of insect blood.

Insect blood doesn’t transfer oxygen to different parts of the body, so it needs no hemoglobin in it, which is what makes human blood red. The greenish or yellowish color of insect blood comes from the pigments of the plants that the insect eats. The “*green slime*” in the Cthulhu Mythos is a symbol of insect blood, and the insect’s diet of plants. This illustrates some of the dietary prohibitions placed on necromancers of Atlantean Times. Edward Westermarck, in his infamous work, *The Origin and Development of the Moral Ideas*, Volume 2, states the following on pages 337-338:

“Vegetarianism is, further, said to have been practised by the first and most learned class of the Persian Magi, who, according to Eubulus, neither slew nor ate anything animated; and many Egyptian priests are reported to have abstained entirely from animal food. In ancient legends we are told that the earliest men,

who were pure and free from sin, killed no animal but lived exclusively on the fruits of the earth."

While the Mad Arab does not suggest that an Initiate of the Necronomicon Tradition has to be a vegetarian, he does give us a dietary law in the Book of Entrance:

"First, thou must observe the moon of purification. In this time, thou mayest not eat meat for the space of seven days preceding the last day of the moon,"

While the color of the "green slime," attributed to Cthulhu, indicates some aspects of the Qliphotic Mysteries, concerning dietary laws, it would be wrong to limit our understanding to such, due to the fact that not all insects feed exclusively off of plant life. The Praying Mantis is one example of this. Frederick R. Prete in his book, *The Praying Mantis* makes the following observation on page 5:

"Among the list of the Orthopteran insects (Sumerian prefix buru), are two Sumerian names for mantis: "buru.EN.ME.LI" and "buru..EN.ME.LI.a sha(g).ga.: which roughly translate, respectively, as necromancer.....and soothsayer of the field."

We find another meaning to the "green slime" when we reflect on the Mad Arab's words in his First Testimony:

"The ground where I was hiding became wet with some substance, being slightly downhill from the scene I was witnessing. I touched the wetness and found it to be blood."

The Mad Arab's indicates that blood is relative to the "green slime" emanated by Cthulhu. The Mad Arab continues:

"I walked cautiously to the first and, picking up a long twig, lifted the robe from the tangle of weeds and thorns. All that remained of the priest was a pool of slime, like green oil,"

The Mad Arab informs us that the blood has now turned green. This is an interesting aspect of the myth because earlier, it was mentioned that copper in Sumeria, was a symbol for blood. Copper turns green due to oxidation. The Mad Arab attributes the transformation process of the red blood to green slime, to KUTULU. This alchemical process is a key element in the Qliphotic Mysteries, and pertains to the transmutation from mortal being to an immortal one by the blood of the menstruating goddess. The Mad Arab states

"I know now that blood is the very food of these spirits, which is why the field after the battles of war glows with an unnatural light, the manifestations of the spirits feeding thereon."

After the menstrual blood of the Moon is absorbed by the chthonic mind, it is transformed into a venomous substance that protects the Initiate's being from the elements that cause aging and death in mortals. Mastery over death-energy enables the Initiate to overcome death itself. Notice what is written concerning these things in the MAGAN Text:

*"She filled their bodies with venom for blood
Roaring dragons she has clothed with Terror
Has crowned them with Halos, making them as Gods,
So that he who beholds them shall perish
And, that, with their bodies reared up
None might turn them back."*

Lovecraft describes the leaders of the Cult of Cthulhu residing in the mountains of China, as Immortal in The Call of Cthulhu. Immortality in the Qliphotic Mysteries is also described by H. P. Blavatsky in *The Secret Doctrine, Volume 2*, page 53, under the subtopic THE ADEPT DIES BUT TO LIVE, we read:

"Elijah is also taken up into Heaven alive; and the astrologer, at the court of Isdubar, the Chaldean Hea-bani, is likewise raised to heaven by the god Hea, who was his patron, as Jehovah was of

Elijah (whose name means in Hebrew "God-Jah," Jehovah, אֱלֹהִים), and again of Elihu, which has the same meaning. This kind of easy death, or euthanasia, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and still live and lead a conscious life in his astral body. The variations on this theme are endless, but the secret meaning is ever the same."

The fluid of immortality can be poisonous to those who are not initiated into the Qliphotic Mysteries, and have not worked with the Tree of Transformation. The Mad Arab states:

"For this reason, few have ever opened the Gate of ADAR, and spoken to the Horned One who resideth there and giveth all manner of wisdom regarding the operations of necromancy, and of the spells that hasten unto death. Only when thou hast shown thy power over

the Maskim and the Rabishu, mayest thou venture forth to the Land of the IGIGI, and for that reason was this Covenant made, that none shall safely Walk through the sunken valleys of the Dead before having ascended to MARDUK, nor shall they breach the Gates that lie beyond ADAR until they have seen the Signs of the Mad God and felt the fury of the hellish Queen."

It is necessary for the Initiate to unlock the doors of the chthonic mind in the specific stages of initiation as recorded in the Simon Necronomicon. Many occultists have made the mistake of classifying the Qliphotic Tree of Transformation as a negative counterpart of the Judeo-Christian Kabbalistic system. This would still leave the occultist under the interpretation and influence of Judaic and Christian thought, wherein the Qliphotis Tree is described as being "too weak to hold the emanations from "god," which is a prejudice opinion of the indigenous rites that existed before Babylon was built. Blavatsky, on page 50 of *The Secret Doctrine* Volume 2, states the following:

"The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the Jewish Enoch -- writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom -- Teth, Set, Thoth, Tat, Sat (the later *Satan*), or Hermes, who are all one, -- but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans."

The Qliphotic Mysteries are Atlantean in origin and were demonized by the uninitiated, due to their own ignorance. Anton Lavey mentions the following in his infamous work, *The Satanic Bible*:

"Whenever a nation comes under a new form of government, the heroes of the past become villains of the present. So it is with religion. The earliest Christians believed that the Pagan deities were devils, and to employ them was to use "black magic". Miraculous heavenly events they termed "white magic"; this was

the sole distinction between the two. *The old gods did not die, they fell into Hell and became devils.*"

We find a similar observation in the book, *Dead Names*, written by Simon. On page 208 Simon makes the following comments:

"Grant understands that the practices and beliefs we casually refer to as demonic, or evil, or satanic, actually refers to an ancient religious philosophy that was understood by civilizations that existed before the Flood. The "Hidden God" of the ancients could be said to refer to the Egyptian god Set, the brother and enemy of Osiris, a god generally thought to be evil but who could have just as easily been the god of the land that was defeated. As an old adage tells us, "The demons of today were the gods of yesterday." Rather than simply state this, however, Grant attempts to *prove* it, and after having proved it, to describe how to regain contact with these Dark Lords. In Grant's world, the knowledge of these ancient gods was retained, secretly, by underground groups of magicians and occultists down through the ages and codified in their grimoires and even in their tales of fantasy."

The Rites of the Qliphotic Tree are described in the Gilgamesh Epics, *as six days and seven nights*, the sum of which is thirteen. This means that the chthonic mind consists of thirteen aspects, or Gates, It is a separate system not to be confused with modern kabbalistic studies. These Mysteries are well-described by the Mad Arab in his Second Testimony:

"And I have seen them turn into many strange kinds of beast as they gathered in their appointed places, the Temples of Offal, whereupon horns grew from heads that had not horns, and teeth from mouths that had not such teeth, and hands become as the talons of eagles or the claws of dogs that roam the desert areas, mad and howling, like unto those who even now call my name outside this room!"

This metaphoric description of the transformative properties of kundalini energy, is quite vivid. Job Chapter 26:5-7 also describes these Mysteries:

**“5: Dead things are formed from under the waters, and the inhabitants thereof.
6: Hell is naked before him, and destruction hath no covering.
7: He stretcheth out the north over the empty place, and hangeth the earth upon nothing.”**

The MAGAN Text gives us a description of this unique process in its account concerning the Sleep of ISHTAR:

“The Eye upon the Throne took flight”

The “*Eye upon the Throne*” represents the ability to bring the skills acquired in Universe B. over to Universe A. Earlier we discussed AZAG-THOTH, the *blind* idiot god who also sits on the Throne. This *Eye* is a possession of AZAG-THOTH that he freely gives to his emissaries as an extension of his will. In terms of Initiation, the *Eye* is the ability to detect and visually see spirits and subtle energies from Universe B. that influence life in this universe. The energies of the AKHKHARU teach the Initiate how to employ influences from him o any given experience, object, or person. It is here that we discover that the AKHKHARU represent *Nyarlathotep* in the Lovecraftian Mysteries. After the Initiate has reached the power-zone of AZAG-THOTH, they are taught by the AKHKHARU, directly.

The Mad Arab stated that “*the AKHKHARU will never become Man.*” This means that the Initiate’s emotional and metal reactions will never compare to those of a human being. Since the effects of Universe B are an inversion of life in this universe, our way of thinking and approach to human relationships and society are forever changed.

LALASSU AND LALARTU

“And the LALASSU may be called, which haunteth the places of Man, seeking also to become like Man, but these are not to be spoken to, lest the Priest become afflicted with madness, and become unto a living LALASSU which must needs be slain and the Spirit thereof exorcised, for it is Evil and causeth only terror, and no good can come of it. It is like the LALARTU, and of the same Family as that, save the LALARTU was once living and is caught between the Worlds, seeking Entrance into one or the other. And it must not be permitted Entrance into This, for it is of a sickened constitution and will slay mothers at birth, like unto LAMASHTA, the Queen of Sickness and Misery.”

The LALASSU and LALARTU mentioned in the URILIA Text are known in ancient history as the *Labartu* and the *Labassu*. Alfred Jeremias states the following in his work, *The Babylonian Conception of Heaven and Hell*:

“In a religious text occurs the passage:

High hold I the torch, put in the fire the images

Of Uttuku, of Shedu, of Rabiszu, of Ekimmu,

Of Labartu, of Labassu, of Akhkhazu..”

According to Ancient Mesopotamian mythologies, the Labartu and Labassu were said to be grouped with the AKHKHARU. Different than the AKHKHARU, it is said that the Labartu (Spectre) and the Labassu (Phantom) alarmed their victims by appearance, not by direct attack. They affect the emotional state of their victims. Labartu is described in ancient texts as the *“sister of the storm gods.”* The Mad Arab in his description of these energies makes a distinct comparison between them and Lamashtu.

“for it is of a sickened constitution and will slay mothers at birth, like unto LAMASHTA, the Queen of Sickness and Misery.”

Babylonian Hymns and Prayers, Volume 1, by David W. Myhrman, lists many of the ancient exorcisms, incantations, and prayers of various deities and demons that were performed by people living in Ancient Mesopotamia. Listed among these is the *“Incantations Against The Female Demon Labartu.”*

“Labartu, daughter of Anu, called by the name of the gods, Innin, mistress, lady of the black-headed,..”

This description is very similar to Lamashtu. One attribute of Labartu, cited in the above incantation, is Innin. Innin is often used to describe the Goddess Inanna, but it should not be interpreted as Inanna, as it has become the custom of some modern occultists and scholars. Innin can also be defined as *“Great Lady”* or *“Lady of Heaven.”* The term appropriately means goddess, or goddesses. *The Monist, Volume 17*, published by Edward C. Hegeler, states the following on page 145:

“Labartu (although = Antum i.e., the wife of Anu) is yet called the daughter of AN-NA,..As the heaven is male (*father*) and the earth the female (*mother*), it so happens that Labartu could also be called a daughter of Anu.”

The supernatural forces of Earth were perceived in most cases as feminine, though they were said to derive from heavenly sources. Therefore, many goddesses were given the title *“daughter of Anu,”* or Innin. *In* is equivalent to *An*, meaning heaven, and *nin*, meaning *lady*. The word Innin was translated by later civilizations as *elohim*. Elohim means goddesses, but has often been mistranslated as *gods*, or *gods and*

goddesses. Eloh, the feminine form of the term el, meaning goddess, and Im (similar to In, or An) is a masculine plural. Because of the masculine plural im, the word elohim is often mistranslated as gods and goddesses, but in view of the Chaldean tradition, which these beliefs come from, Elohim, properly means, daughters of the god, or goddesses.

In ancient Mesopotamia, offerings were given to the Labartu and the Labassu while exorcisms were read. This practice is reminiscent of the times when these deities and forces were worshipped. *Nature, Volume 69*, edited by Sir Norman Lockyer, states the following on page 26:

“the demonology of the Semitic peoples of Mesopotamia who used the cuneiform system of writing is of Sumerian origin, and there is a good reason to suspect that the greater part of Babylonian psychology and eschatology were borrowed directly from their non-Semitic predecessors in the country.”

Isaac Myer, in his work *Qabbalah*, gives us the following description of the Chaldean’s magical practices, on page 453 we read:

“The sorcery of the Chaldeans were of two kinds; one, came from the power of the gods constraining the actions of demons, which partakes the characteristics of a religion, and may be termed White Magic : the other sought to propitiate demons. The latter is witchcraft and devil worship, it is necromancy or negromancy, Black Magic. Along with the priests of the gods, witches and wizards legally flourished to an enormous extent. They were both feared and hated. Their great enemy was the light, the sun;”

We can see from the sources cited above that the Chaldeans were engaged in two rites, one of White Magick, which consisted of honoring celestial deities, and the other being Black Magick, which appears to predate the celestial workings.

The Labartu and Labassu are known in the Qliphotic Mysteries as “occult spies,” as they reveal the nature of any given situation, or event to the Initiate. However, their main function is to teach the Initiate how to divine the history of an object by touch.

GELAL AND LILIT

“Know that GELAL and LILIT are quick to come at Calling, and invadeth the beds of Man, robbing the Water of Life and the Food of

Life in which to quicken the Dead, but their labors are fruitless for they do not have the formulae. But the Priest has the formulae, and the Food of Life and the Water of Life may be brought to call many, for after the passage of one-tenth of a Moon the Elements are dead.

And GELAL invades the bed of a Woman, and LILIT that of a Man, and sometimes evil beings are born of these hauntings, and as such must be slain, for the children of GELAL are workers natural of the ANCIENT ONE, having His Spirit; and the children of LILIT are likewise, but are born in secret places which may not be perceived by Man, and it is not until the time of their maturity that such as these are given to walking in the places of Men."

The term Gelal is Akkadian for what moderns would describe as an incubus. Ernest Jones makes this point very clear in the book entitled, *On The Night*. On page 119 he states:

"..the Accadian Gelal and Kiel Galal, the Assyrian Sil and Sileth, who are equivalent to the European Incubus and Succubus, are demons whose special function it was to bring about nocturnal emissions by nocturnal embraces. According to Quedenfeldt, south of the Atlas mountains there prevails the belief that there are old negresses who at night suck blood from the toes of those sleep."

The Incubus has played a prominent role in the demonology of all nations around the world. These energies teach the Initiate the proper aspects of sexual alchemy. They also function in a manner similar to that of the Watcher during the process of self-initiation. Relationships and marriages between an Incubus and a woman have in some cases lasted for at least thirty to forty years. In medieval times, many women, who committed themselves to the Catholic Church, did so because they were in committed relationship with demons, and could disguise these liaisons while living an ascetic lifestyle. *A History of the Inquisition of Spain, Volume 3* by Henry Charles Lea, recounts the following on page 384:

"Liaisons of this kind would be entered into with demons, and would be maintained with the utmost fidelity on both sides for thirty to forty years; and the connection thus established was proof against all the ordinary arts of the exorciser. Alvaro Pelayo relates that in a nunnery under his direction it prevailed among the nuns, and he was utterly powerless to stop it. In fact, it was peculiarly frequent in such pious establishments"

Another perspective concerning the Incubus, is found in the work of Barbara G. Walker in *The Woman's Encyclopedia of Myths and Secrets*, pages 431-432 reveal:

“The pagan incubus was a special priest embodying a prophetic spirit who would come in dreams or visions to those who "incubated" overnight in an earth-womb Pit of a temple... This custom of incubation was carried into Christianity. It became known as "watching" or "keeping the vigil." It was recommended in times of troublesome decision making that one should "watch and pray" in a church overnight in order to court a vision of guidance. Eventually the incubus was diabolized; and no longer regarded as a guiding angel. The cause for his fall from grace was tales of ancient tradition midnight sexual relationships between incubating women and priests, or incubating men and priestesses. This caused the incubi to be known as spirits of lust. The concept that sexual activity could possess a spiritual nature was completely negated..”

Gelal acts in a manner similar to what is described concerning the Watcher in the Simon Necronomicon. For those initiated in the “Black Rites,” this energy is very useful to the teachings of Left-Hand Path Tantra. The Practitioner can also use these energies, when trying to gain sexual access to a person, place, or thing.

Lilit is an Assyrian term for succubus. Many have connected this term with the Judaic legend of Lilith. However, we find conflicting reports in matters concerning this correspondence. Journal of the African Society, Volume 16, pages 85-86 state:

“So, too, the Assyrian demons are Lilu, Lilit, Ardat Lilit,. But, as was remarked by a French writer some time ago, the Arabians, on the contrary, are said to regard Lilith, under the form Lalla, as a holy dame.”

There are many legends of the Succubi throughout the world. In India, the Mohini (succubus), are said to enter pacts with men, for up to twelve years (*Jupiter orbits around the Sun is 12 years*) wherein the Mohini will do the man's bidding, but he must satisfy her at least once a month (*in the Simon Necronomicon, the Watcher must be fed at least once a month*).

The similarities between the Incubi, Succubi, and some of the benevolent forces appearing in the Simon Necronomicon, are recorded in ancient history. *Magica Sexualis* by Emile Laurent and Paul Nagour, makes the following observation on page 39:

“The gods and goddesses of ancient time knew how to transform themselves into incubi and succubi whenever they pleased. Jupiter made himself the incubus of Alkmeme and Semele; Thetis was the succubus of Peleus, and Venus the succubus of Anchises.”

Ishtar also looked favorably upon those who sacrificed the precious gift of semen to her. This act was said to bring good fortune, health, and healing, and other benefits to the priest. In fact, the Sacred Marriage Rite ritual was based on the myth called Inanna and Dumuzi, where Dumuzi is said to have experienced fifty orgasms.

“My beloved, the delight of my eyes, met me. We rejoiced together. He took his pleasure of me. He brought me into his house. He laid me down on the fragrant honey-bed. My sweet love, lying by my heart, Tongue-playing, one by one, My fair Dumuzi did so fifty times.”

The ancient kings of Mesopotamia had to enact a similar rite with a priestess of Ishtar. Legendary Enmerkar, King of Uruk, responding to a boast by the governor of a neighboring city claiming to be the true "beloved" of Inanna, cited that he made love to a priestess of Ishtar for approximately thirty hours. Sexual alchemy is the foundation of the Qliphotic Mysteries. The Mad Arab makes a very peculiar statement concerning these energies:

“But the Priest has the formulae, and the Food of Life and the Water of Life may be brought to call many, for after the passage of one-tenth of a Moon the Elements are dead.”

The term “one-tenth of a Moon” is a reference to the Moon’s passage from one sign of the zodiac to the next, which occurs every two to three days. It is believed by some Gate-Walkers that they can keep their Watcher in the world with them, as long as they feed it every three days. This is the origin of this custom, which would mean that the Watcher is similar to an Incubus, or Succubus. The reader may want to take note that the terms “Food of Life” and “Water of Life” is mentioned in connection with Gelal and Lilit, as these spirits feed on such. The MAGAN Text gives us a similar reference concerning ISHTAR’s visit to Kutha:

***“He fashioned the KURGARRU, spirit of the Earth,
He fashioned the KALATURRU, spirit of the Seas,
To the KURGARRU he gave the Food of Life
To the KALATURRU he gave the Water of Life”***

In the myth, *Of The Sleep of ISHTAR*, the KURGARRU and the KALATURRU were given the Food of Life and the Water of Life, which they were able to resurrect ISHTAR with. ISHTAR's Watcher related to ENKI that the goddess went to the land of Cutha after the *passage of three days*. Ancient accounts concerning INANNA's Descent, describe the two elementals as being created from the dirt of ENKI's fingernails. This illustrates the knowledge that the Chaldeans possessed concerning the nature of the universe, in which there was no separation between science and magic. The energies of the phenomenal world were classified as spirits of different natures among the Chaldeans. The "spirit of the Earth" and the "spirit of the Seas" are references to bodily fluids that are excreted during intercourse. These are good to offer to the deities.

The Mad Arab makes mention of "evil beings" that are born from the intercourse held between these spirits and human beings. Justin Martyr once stated that 'demons are offspring of angels who yielded to the embraces of earthly women.' Famous theologian, Thomas Aquinas argued that a succubus and incubus, could bear man offspring, There are many medieval reports of relations between spirits and human beings, even accounts where offspring were born from these unions. The Gate-Walker learns also that one of the primary reasons why they fall under the grace of the demon, when humans cannot, is due to the fact that they are offspring of these unions as well. GELAL and LILIT deal primarily with what is known as Left-Hand Path Tantra. We will discuss this topic further in our reading.

XASTUR

"And XASTUR is a foul demoness who slays Men in their Sleep, and devours that which she will. And of her no more may be said, for it is unlawful; but know that the worshippers of TIAMAT know her well, and that she is beloved of the Ancient Ones."

The meaning of Xastur has escaped many Initiates of the Necronomicon Tradition. The name Xastur is composed of two Akkadian terms, *xas*, meaning "to cut," and *tur*, or *dur*, meaning "umbilical cord." The name Xastur means to *cut the umbilical cord*. This represents the completion of the self-deification process, where the Initiate is fully transformed into a new creation. In the Qliphotic

Mysteries she was revered as the ‘Goddess of Independence’ and revealed the sign and customs of the Initiate’s divinity.

It is stated in the URILIA Text that the *“worshippers of TLAMAT know her well, and that she is the beloved of the Ancient Ones.”* Xastur is Lady SHAKUGUKU, who is also known as the **Queen of the Cauldron**. Xastur is the right-hand of the goddess-force that is instrumental in anointing and making all the children of the divinities aware of their heritage. Xastur also represents a stage in development where the Initiate can function independently with the ability to create a spirit. This is the meaning of the Mad Arab’s words that follow:

“And know further that the legions of these Evil Ones are uncountable and stretcheth forth on all sides and into all places, though they cannot be seen, except at certain times and to certain persons. And these times are as said before, and the persons unknown, for who can know XASTUR?”

Before we examine the actual mystical workings of the URILIA Text, we must first discuss the identity and meaning of Lady Shakuguku,

LADY SHAKUGUKU

Lady SHAKUGUKU is mentioned only once in the Simon Necronomicon. She is mentioned in the workings of the URILIA Text:

“Prepare, then the bowl of TIAMAT, the DUR of INDUR, the Lost Bowl, the Shattered Bowl of the Sages, summoning thereby the FIRIK of GID, and the Lady SHAKUGUKU, the Queen of the Cauldron.”

Lady SHAKUGUKU is the messenger of AZAG-THOTH. She is considered by some to be the wife of Nyarlathotep, but this information is only known to a few Adepts. The ancient texts describe her as having white hair and eyes, silver skin, with strong African facial features. Her sacred animal is the praying mantis.

Lady SHAKUGUKU is called the Queen of the Cauldron because she represents the Initiate’s ability to transfer initiation. This ability is the meaning of being an Adept in the Greater Mysteries. Sadly, the term *adept* has often been associated with an individual who has acquired a certain status in an occult organization or society.

The reader may want to note that most of the rituals and workings in the Simon Necronomicon require the practitioner to perform various *“invocations.”* Invocation means to draw a spirit or force into one’s own body. Aleister Crowley stated the following in *Magick -Book 4*, page 147:

“To “invoke” is to “call in”, just as to “evoke” is to “call forth”. This is the essential difference between the two branches of Magick. In invocation, the macrocosm floods the consciousness. In evocation, the magician, having become the macrocosm, creates a microcosm.”

There are a few examples in the Simon Necronomicon, where we can see how the forces that were invoked by the Initiate are employed in magickal ritual. Notice what is written in the CONJURATION OF THE FIRE GOD:

“It is not I, but ENKI, Master of the Magicians, who summons Thee! It is not I, but MARDUK, Slayer of the Serpent, who calls Thee here now!”

Here we see the Initiate using the force of ENKI and MARDUK within her/him to raise the Fire God. Understanding what invocation means is essential in the role of being an Adept. Since the Adept has successfully Walked the Gates of Initiation through invocation, the deities listed in the Simon Necronomicon, are really components of the latent powers that exist in the Practitioner. These latent forces are different psychological aspects that can be very dangerous to the novice because they are a part of the chthonic mind. These *“spirits,”* which were once *“dead but dreaming”* are now alive in the Adept’s psyche. The energies are employed by the Adept voluntarily and involuntarily every time a student of the Adept is calling on the said god or goddess. For example, when the Initiate begins the process of self-initiation, the deities that they call upon exist within the chthonic mind of the Adept and travel from there to the Initiate. This interaction occurs until the Initiate has reached the Gate of Adar. The Adept is empowered each time one of his students makes the Calling to any of the deities, whether he is aware of it or not. This interaction between the Adept and the Initiate occurs not only in the Necronomicon Tradition, but all forms of mystical teachings, *since the forces that are called upon are active only in the minds of those Adepts who have resurrected the chthonic mind..* It was from this principle that the ideology of the “god-parent” was conceived. It is also the basis of the Christian Mythos, as explained by Jesus Christ in John 14:6-7

“Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.”

The Queen of the Cauldron is the cosmic womb. She appeared in the Gilgamesh Epics as the Priestess Shamhat, popularly known as the

Queen of Sheba, where she appeared as a woman with black skin and African features. Lady SHAKUGUKU teaches the Initiate about their true origins and spiritual family. The Adept learns that their existence is the result of human-jinn relations. The Jinn are able to “spawn” children in the human world in several ways. The most popular being the possession of one parent during the time of conception. The Simon Necronomicon describes this process in the following words:

“BUT KNOW THAT INANNA TAKES HER OWN FOR HER OWN, AND THAT ONCE CHOSEN BY HER NO MAN MAY TAKE ANOTHER BRIDE.”

Lady SHAKUGUKU emanates the energies of love and peace. She is a shape-shifter and in the Simon Necronomicon, she is the Mad Arab. The Enochian term *Mad Arab* means, “*your God that Daughter of Light.*” This also resonates with Lovecraft’s description of the Mad Arab. The Cthulhu Mythos identifies the Mad Arab as Abdul Alhazred. The term *Abdul* is Arabic for “*servant of.*” However, the name “Alhazard” has often been shrouded in mystery. Alhazard is a derivative of *Al-Hazar*, meaning the Nightingale. This seems to be a reasonable definition since Arabian mystics were intrigued by the nightingale and interpreted the bird’s song as a lament of a yearning lover, the soul’s yearning for divine ecstasy.

Lady SHAKUGUKU appears in the text under another name—the Goddess Adueni. A Sumer Aryan Dictionary by L.A. Waddell, gives us the following definition for “Adueni” on page 6:

“The Lady Queen -Seer Woman” and “Lady of the Magic Jar, or Bowl.”

The Goddess Adueni also finds her place in the Book of Calling with the mystical conjuration that bears her name IA ADU EN I. In other writings, Waddell likens Goddess Adueni to the Greek Goddess Athena, of which he displays an image, not of the Goddess Adueni, but of Athena to prove this. Waddell later defines her as the “*Sun-priestess of the Sumerians.*”



Figure 26: The Sumerian goddess Adueni or Atueni depicted as Athene in a Greek vase painting of the 5th century BC. She is dressed as a warrior goddess of the Amazons or Valkyries. Note the snakes around her shoulders and the mass of swastikas on the robe

The Initiate will learn by her/his interactions with her that love and peace are the greatest weapons to use in war. She is the author of the sacred text known as the *Oracle of Fire*.

Appendix

The following is an interview between Warlock Asylum and Dan Harms, who both have shared in quite a few debates online concerning the Simon Necronomicon.

Well, this is certainly a new chapter in the Necronomicon Tradition. I am sure that many of our regular readers are more than familiar with the debates that have occurred between Dan Harms and myself. It has certainly been a pleasure to get to know Dan, not only as an opponent, but as a comrade in some respects. I must say that although Dan and I have a “weird” friendship, I do respect his work in the Occult Community. We may differ on many aspects of the Necronomicon Tradition, but it is in hopes that something can be gained from our debates.

I must say that I have learned more from our debates than real conversation with other Gate-Walkers. It has allowed me to really dig through the canals of Ancient Mesopotamian history and really consider the origin of the layered material appearing in the Simon Necronomicon. It has also encouraged me to look more into the Lovecraft Mythos. This is something that every Gate-Walker should take the time to do.

There is something that is very intriguing about the Dan Harms Machine but it is something that cannot be calculated. Dan is sincere in his work and is cautious enough to ward off any predator who seeks to betray, a certain honesty, when it comes to presenting the Greater Mysteries. Of course, I must say that we still differ in our opinion of the Simon Necronomicon, but that is no mystery at this point! Well I had a chance to talk with Dan the other day via email. We have been corresponding and checking out what we have read while making some suggestions to each other. I decided to Interview Dan after Venus Satanas made a comment that kind of ended a debate between Harms and myself. I will post Miss Satanas’ comment after this interview, but for now let us zoom in on this conversation between Dan and I:

Warlock Asylum: I am sure that our regular readers are more than familiar with the name Dan Harms, as well as, many people in the Occult Community, but in your own words Dan, Can you tell us

something about yourself and maybe fill us in on some of your accomplishments?

Dan Harms: *I typically keep these short, so I'll just say I'm the author of The Cthulhu Mythos Encyclopedia and The Necronomicon Files. I also write at the blog Papers Falling from an Attic Window on grimoires, the occult, role-playing, Lovecraft, and whatever else I'm in the mood to discuss. I'm a college librarian in my "other" life.*

Warlock Asylum: What inspired you to become a writer? What sparked your interest in H. P. Lovecraft?

Dan Harms: *They actually happened in reverse order. I came across Lovecraft via the Call of Cthulhu role-playing game in middle school, and I was struck by the man's vision and the pantheon he created, or was attributed to him. I started to read other Mythos authors, and then I created a file on an old word processing program on the various monsters and books I was encountering. My intent was never to be a writer; I just wrote, and wrote, and had people encourage me to write, and I ended up with a book.*

Warlock Asylum: Many people associate the name "Dan Harms" with the Necronomicon Files, as it is seen all across the internet, what was your intent and approach in writing the book?

Dan Harms: *At the time John and I wrote the book, there wasn't any single good reference work on the topic of the various Necronomicon hoaxes that were appearing. Plus, the increased use of the Internet meant that more misinformation about the book was circulating than ever before. So we set out to document what was out there, being as thorough as possible in terms of covering texts and different perspectives. We also wanted to be entertaining, so there's some humor in there. Some people were offended by that, but it was there for a reason. There was also not much of a Gate-Walking community at the time, though we did review a few books supposed to work with the Necronomicon therein.*

Warlock Asylum: Your essays on Lovecraft, the occult, and various other writings have sparked some controversy as to your spiritual path. Some have even accused you of being a member of the O.T.O, How do you normally go about describing your "spiritual path?"

Dan Harms: *First, the "some" who've accused me of OTO membership is actually just you. If there's someone else, please let me know. I normally don't describe my spiritual path, for a few different reasons. One major one is that I've seen just how blinkered people can be when it comes to arguments they don't agree with. I could be anything from an atheist to a Rastafarian to*

– gasp! – a Gate-Walker, and people would see it as an excuse to disregard what I say. If I don't tell them what I believe, they don't have that excuse, or they have to invent some spirituality with which to attack me, which is often quite amusing and ends up making them look bad.

Warlock Asylum: It seems that a few practitioners of the Simon Necronomicon have become more vocal over the past couple of years; Does this spark some concern on your end?

Dan Harms: *I have actually encouraged Gate-Walkers to make their faith more public from time to time, so it'd be odd for me to be concerned about it. If people have something valid to say about their spirituality, then they can say it so the world can hear. If they have nothing valid to say, they'll reveal that. The great benefit of the Internet is that it makes it much easier to find the stupid people. So, no matter who speaks and their level of commitment, we all benefit.*

Warlock Asylum: Over the past couple of years, Dan and I, have had quite a few debates. In your own words Dan; what insights have you gained from these debates if any?

Dan Harms: *Overall, they have been useful, as they've meant that, from time to time, I have to re-engage with the source material on Mesopotamian religion, Lovecraft, or other topics. I do wish that you'd attempt to engage with it in a similar manner, and that is a disappointment.*

Warlock Asylum: What advice would you give Warlock Asylum, or any other practitioner of the Simon Necronomicon who chooses this tome as a spiritual path?

Dan Harms: *Well, you asked. First, understand that what you're practicing is an amalgam of ceremonial magic, Sumerian ritual, pagan sensibilities, and pulp fiction assembled in the mid-Seventies, likely with a profit motive on the part of one or more of the main participants, and with an origin story that's changed over time. There is absolutely nothing wrong with practicing such a spiritual path and finding personal satisfaction or growth through it.*

Where Gate-Walkers get into trouble is when they assume that, because the book is impressive or they're getting results, they can use the book as a source on Mesopotamian religion or Lovecraft, or decide that Simon is a holy prophet, or declare that I must be the devil, or proclaim themselves to be religiously persecuted because someone disagrees with them on the Internet. Some people will never respect Gate-Walkers because of their system, but I think they lose much of their support through trying to expound on areas where they don't have expertise or trying to blow disagreements into tales of

deep personal agony. Of course, developing expertise in those areas and then talking about them deserves respect, and anyone who's lost family/friends/a home/a job because of their faith deserves sympathy.

Don't be lazy. There have been a number of times that I've asked various Gate-Walkers to read a book, or write an essay, or walk to their local library. It's amazing how these mighty wizards who can stare the Ancient Ones in the faces and undergo the most arduous initiation processes suddenly find something better to do when someone makes a suggestion that might give them greater understanding or allow them to reach more people. I don't expect them to do something just because I suggest it, but when it gets to the point where I feel I have to edit Wikipedia to reflect the practitioner's perspective, I start to wonder where these Gate-Walkers are.

Now, if those individuals are so devoted to spirituality that they don't want to engage with the outside world, that's fine. Nonetheless, that's not the case for most GateWalkers I've met. They claim that they're horribly misunderstood and looked down upon, and yet they never do anything to challenge those impressions. Either ignore your critics or engage with them by creating something of worth and value. Caring about what they say and not doing anything about it is either passive aggressive or an attempt to play the victim.

That's not to say that there isn't great potential out there – I'd cite Warlock Asylum and Ashnook as intelligent individuals who could probably turn out some impressive work that would give Gate-Walking more respectability, if they turned up matters a notch and didn't get distracted by some of the concerns I've raised above.

Warlock Asylum: I would like to sincerely thank Dan Harms and The Dan Harms Machine for taking the time and agreeing on this Interview. One thing that you can say about Dan, whether you like him or hate him, is that he is a living legend, and his work as a writer has been priceless to the Occult Community, even in spite of the debatability of his observations. I think this is a very important chapter in the Necronomicon Tradition that cannot be overlooked even by those who are not involved. I would like to close this chapter of Necronomicon History with a comment that Venus Satanus made during a debate between Dan Harms and Warlock Asylum.

“In posting on both of your blogs and reading them for quite some time, I have seen that you are not arguing simply for argument's sake. that many things between you have been revealed and understood between

you both. I did not mean to cause trouble, nor are your discussions with Dan any of my business, nor is it my place to judge either of you for your beliefs. Regardless, as an observer these things fascinate me and I am always interested in learning about new and unusual methods of magic that aren't readily accepted in mainstream occult."

Appendix B

The following is an Interview that Warlock Asylum conducted with Adept Edunpanna, one of the founders of a secret society, also known as the Order of Necronomicon.

Recently, I was blessed with the experience of interviewing a true Adept in the workings of the Simon Necronomicon, Brother Edunpanna. Edunpanna mentored me during my process of initiation via GateWalking. I can clearly recall my first experience meeting with the Brother. I was fascinated by his depth of knowledge concerning "the book" (as we call it) and his ability to read my thoughts. Adept Edunpanna would spend his time and resources in making sure my experience of initiation was all that it could be, and I would like to extend my thanks to him for taking the time to teach me the steps that I needed to learn. I had a chance to ask him a few questions about some of his experiences and what he finds useful in working with the system:

Warlock Asylum: It is good to have you on board here at the Necronomicon Gate-Walker's Information Page, so that all of our readers are aware of who you are, would you mind giving us a little introduction? Your name? and occupation?

Adept Edunpanna: *George Deckle. Electrician. AKA Edunpanna / Endupanna / Smasher666*

Warlock Asylum: When did you first begin using the Simon Necronomicon?

Adept Edunpanna: *In 1988. Although I did not obtain functional operating procedure until 10 years later. Early in Junior High I became interested in the occult. At first nothing seemed to work. I wanted to believe in magick. But my mind operates in a way that unless I see something first hand there is no way that I can believe in it. Coming from a strong Christian background I often prayed for power with magick. At that time I was more*

into Solomonic magick. Because I felt Yahweh / Jehovah approved of such works. However Yahweh / Jesus never seemed to answer my prayers. This coming in a very troubling time period of my life. After repeated misfortune I ended up denouncing God. I cursed Jehovah / Jesus. I then committed the one sin that the Bible says is unforgivable. To ensure that in the afterlife my soul would be separated from the spirit of the God I had come to hate. I blasphemed the Holy Spirit. Spiritually I was dead.

This hour of spiritual darkness came at a time when my life was in great danger. I do not claim to be a saint and have done many things in life that I now regret. The foolishness of my youth had led me to a life filled with violence. This climaxed when a rival gang declared war on me. My own forces had been decimated. I was absolutely certain that when the sun rose up in the morning that it would be the day of my death. My soul was so wretched at the time that death seemed sweet relief. I had a severe case of Doc Holiday syndrome. That night was the lowest / darkest night of my life. My heart was empty of anything other than hate.

That night a spirit appeared to me. It offered to make everything I wanted come true. It told me that if I worshiped it then the next day I would live. That I would finally develop the magickal power I had so hard sought. It also offered the love and peace that I so desperately at that time needed. At the time I questioned my sanity. What I was seeing / hearing was not supposedly possible by any previous known standard of realism. That voice has many times since whispered in my ear. I have come to trust and believe in that voice completely.

Not wanting to die I made a pact with this at the time unidentified spirit. I performed a blood oath in which I cut an x over my heart. That scar I have until this day. The spirit then offered me three wishes. Suddenly this reminded me of something I had experienced in childhood. A vision that at the time my father had accounted to sunstroke. I already knew what my wishes would be because I had wished for them many times before. Wisdom. Strength. Power.

The next day as the sun rose I felt like I was being raised from the dead. Something in my heart changed. True to the spirits word everything that I wanted began to come true. And indeed I finally started to develop some power. The spirit identified itself as Enki. This led me to at that time drop all other magick systems and immerse myself into the Necronomicon.

Looking back at this time in my youth it is as if looking at a different person. Who I am now and what I was then separated only by spiritual awakening. I

include this sordid tale of my past only to illustrate that at the time I began my journey I was immersed in darkness. Yet in the center of that darkness I found the light.

Warlock Asylum: I have seen a copy of your wife's Simon Necronomicon in Turkish. I was unaware that the Simon Necronomicon is a universal book. Would you mind giving us your opinion on how that came about?

Adept Edunpanna: *Lots of Turks like the Necronomicon because Sumerian is the language of their ancestors. Turkish is pronounced exactly like the ancient Sumerian. Many bootleg versions of the Necronomicon exist. I have heard of it in Chinese, Spanish and Russian. I doubt Simon receives any royalties from these versions but he may find it an interesting development.*

Warlock Asylum: Including myself, How many Gate-Walkers have you mentored over the years? And what joy do you receive from teaching?

Adept Edunpanna: *Let me be the first to tell you that I am a fool. For only from this realization can we ever hope to attain wisdom. I do not have all the answers nor do I claim to be anything other than just some guy that worships Enki. Initially I did not want to teach. Enki demanded it from me. At first I resisted it. However Enki would not allow me to do anything other than his will. As per our agreement. People began to cross my path in life who were already involved in the Necronomicon. New York's population is so great that the odds of this happening repeatedly are probably not too bad. However the way these people crossed my path was significant. Some of these people disappeared from my life as suddenly as they had entered it. I have no doubt that my part in their experience was fulfilled and it was time for them to move on. What I do is basically explain the operating manual. With that basic knowledge the novice begins to naturally understand the system until a point where my services are no longer required. While I may be at times a tutor I pale in comparison to the true teacher. After the first few gates all the knowledge needed is obtained directly from the initiate from the powers behind the system.*

Warlock Asylum: There has been some talk about making the Necronomicon Gate-Walker's culture and way of life public. Some have even suggested that the community should take steps to become a legal entity. How do you feel about that, since it is a secret society at the present moment?

Adept Edunpanna: *Regardless of its dubious origins the Necronomicon has gained a vast following in relatively a short period of time. Doubtless this is not because of the contents of the book but rather the powers behind the book. Anyone can use it as a tool. Fewer people take it as a spiritual path. However those who do become a disciple attain a much greater result.*

It would be wise to establish the Federal Governments recognition of the Neo – Sumerians spirituality. My problem with established religions is that they eventually just become a business, a money making organization. I have no doubts that Enki has a plan and that in the future people will step forward on his behalf to accomplish the founding of a Temple to the Elder Gods. I do hope that these people keep in mind the goal is to help others. Not to make a profit.

Warlock Asylum: In your opinion, what is the most effective way to work with the Simon Necronomicon?

Adept Edunpanna: *Firstly as a priest. Although I love ceremonial magick that frame of mind will get you into trouble with the system. A Shamanistic approach can be quite rewarding. Sorcery is about changing the world by first changing yourself. I do not use circles. Instead of calling the forces externally I summon them internally. Many may be quick to assert that such an approach to any system that deals with spirit summoning is dangerous. However many others would not be reading this page to begin with if their hearts were full of fear of the unknown. To fully benefit from the system you must believe in it until the point you never doubt your safety in working the system. What exists in the mind exists in reality. Although the forces may punish one who abuses the system; those forces will not harm a priest of the book. A great pressure will be exerted on the priests mind and soul by those forces. However this is only to stimulate death and rebirth into a higher awakening.*

Warlock Asylum: What are some of your most memorable experiences that you have had while walking the Gates?

Adept Edunpanna: *The astral experiences have been greatly rewarding. I only share those things on a personal basis. However the things that stick out in my mind as the most significant from Gate-Walking are the developments in the physical world as a result. The most memorable being lives that were saved of people who were sick and near death. To me there can be no greater reward than being a part of changing someone's future from the graveyard to endless possibilities. Keeping in mind we have no true power of our own and that we are just instruments of the divine. I do want it to be known that those in search of such miracles can with the use of the book become*

instruments of the power, and perform the miraculous. We would all like to save a loved one of course. However saving a stranger can bring a great sense of peace and be very rewarding in itself. Instead of being selfish we should strive to be selfless. For the sake of those interested in the astral experiences of Gate-Walking I will tell of one such vision.

I said "Enki, Enki teach me magick." Enki said. I am teaching you as fast as you can learn it." I said "Enki, Enki give me power." Enki said I am giving you power as fast as you can contain it." I said Master Enki master Enki make me one with you. A great blood vessel reached down from the sky and enveloped me. I felt myself racing through the energy I can only describe as the blood of the master. I found myself in floating in a sea of darkness as if in outer space. Far away I saw a tiny light. A voice whispered to me. "Enter into the center of the light. " I began to run towards the light. No matter how hard I ran I never seemed to get any closer. Then I began to move at a speed that can not be described. I heard the voices of spirits talking to each other. "Do you think this one will make it?" "He might make it." Commanding my will I pushed even harder until finally I entered the light. I heard a voice calling to me. "Come to me in the center of the light." It seemed as if I ran forever without reaching the center until finally I was suddenly there. In the center of the light it was dark and I was confused. I knew Enki to be there with me although I could not see him. I said "Master. Master why is there darkness in the center of the light." He replied to me. "We are the light makers." I awoke. Upon returning to the physical from this experience I had gained an Epiphany.

Warlock Asylum: What message would you like to leave for those who are interested in the process of self-initiation, as described in the Simon Necronomicon?

Adept Edunpanna: *I do not have much advice for anyone who wishes to work the book as a Magician other than follow its instructions to the letter. For those who are interested in becoming disciples of the master I can promise the experience to be a birth by fire. The journey will not be easy. The mental and spiritual stress will be great. However nothing worth having ever comes easy. After you have passed Adar you will look back at the person you were in the beginning in utter amazement. The crown of your achievement will be the new way in which you regard the world around you. This in truth is the heart of power. I trust that if you reach this point or if you have been allowed to reach this point spiritually you will be developed so that with the power you do the right thing.*

Let me add a warning for those who seek power for selfish reasons and have plans to abuse the system. You are much more likely to end up in a mental

institution with this selfish type approach than to ever gain even a basic understanding of the system.

Appendix C

The following is an interview with Aion 131, which first appeared in November 2006, and was part of an Interview Series conducted by Warlock Asylum on the Simon Necronomicon Gate-Walker's Info Page

Warlock Asylum: Just for our readers out there viewing the Simon Necronomicon Gate-Walker's Page, would you give us a little introduction about, Who you are? And some of you background in the occult world?

Aion 131: *All one would possibly want to know about me can be found at my messy but personal website:*

<http://www.psychicsophia.com/aion>

There are several bios and interviews there, but for the sake of brevity here is my simple bio:

Aion 131, *writer, teacher and practicing Eclectic Ritualist, was first introduced to Mythology & Magick in New York where he grew up. He has since his early teens been accepted as a member of a number of initiatory groups and esoteric associations.*

In 1979 he received his BA in Education and History. During this time he was one of the founding editors of Mandragore, a journal of magick and eclectic ritualism published in New York City. In 1981 he was awarded an MA in Ancient History/Cross Cultural Studies from Western Washington University where he also taught History for three years. His research has included the magickal/religious traditions of Egypt, Sumeria, Greece, Rome, China, Japan, South East Asia, India, Europe and Pacific Northwest Indians (Kwakiutl).

In the early 1980's he helped found, write and edit Aeon and Kalika, journals that were concerned with contemporary ritual practice and creative mythology. From 1980 until today, the Western Magickal Tradition, Tantrika and Taoism have formed increasingly important foci for his studies and writing. In the mundane world he has taught at several colleges and academies specializing in ESL and is currently an ESL Teacher Trainer teaching Seattle University classes.

He has written for many different Pagan and magickal magazines like Green Egg and Pangaia which carried his column Worldwide Rituals for several years. Denny taught and lived and wrote for four years in Japan. There he

was also a journalist for Eye Ai Magazine, City Life News, Via Magazine, Tokyo Today, The Japan International Journal, The Japan Times Weekly, The Tokyo Weekender, Mini-World and the Asahi Evening News. Denny continues to engage in extensive traveling and on-site research in Australia, China, Indonesia, Hong Kong, Singapore, Korea, Hawaii, Mexico, Thailand, Costa Rica, Peru, Nepal, Egypt, Cambodia, America and other countries

WORK PUBLISHED:

Heal The Earth, An Environmental Textbook, Dawn Press, Japan 1991

Global Ritualism, Myth and Magick Around the World, Llewellyn Publishing, 1994

Web site: <http://www.psychicsophia.com/globalritualism.html>

The Magical Garden, (with Sophia), Andrews McMeel Publishing 2000

Web site: <http://www.psychicsophia.com/magicalgarden/>

The Tao of Birth Days, Tuttle Publishing 2001

Web site: <http://www.psychicsophia.com/taoofbirthdays/>

Your Guardian Angel & You, Redwheel / Weiser 2004 (out now)

Web site: <http://www.psychicsophia.com/YourGuardianAngel/>

Clean Sweep, Banishing Everything You Don't Need to Make Room for What You Want, Redwheel / Weiser 2007

Web site: <http://www.psychicsophia.com/cleansweep.html>

Editor and Publisher:

Silver Star - A Journal of New Magick (online Journal, 2003-present)

Site: <http://www.horusmaat.com/silverstar>

BTW- There are a few Necronomicon-ish articles in Silverstar
More than you ever wanted to know but there you are.

Warlock Asylum: Being that you were around the Magickal Child community, What is your opinion about Simon and the Simon Necronomicon?

Aion 131: *I think it is a usable system that has tenuous historical roots, but nevertheless is quite real in many ways. And I had and have utter respect for Simon as a writer but also as a mage. He is a very bright guy, very creative and has the rare gift of renewing and revitalizing long forgotten (or never manifested!) magickal rites and symbols so they are both usable and effective. However- I do not think that the Necronomicon itself as such ever was 'real' until manifested by Lovecraft and others like Simon. My MA is focused on ancient history and I did a lot of my research on Egypt and Mesopotamia- so what I can say, as a historian, is that Simon's work is BASED on Sumerian and other Mesopotamian magickal systems, images and incantations. It is my opinion that he was reviving a Sumerian magickal tradition within the 'schema' of the Necronomicon- and maybe he (and Herman) figured that they could make some \$ as well...:)*

Warlock Asylum: What advice would you give to anyone who is interested in working with the Simon Necronomicon? And how do you feel about the use of the book as a magickal grimoire?

Aion 131: *Know ALL the gods and spirits in that book. Do your homework. Don't be sarcastic, stoned, slack or silly- you will get burned. Before you do one single thing in that book, read the whole thing, get some books on Sumerian & Mesopotamian mythology and read them etc. Then ask yourself- why do I want to mess with THIS system? What about Norse, Tantric, Qabala, Egyptian, Celtic....etc- systems? Most people seem drawn to the Necronomicon due to some sort of Goth 'demonic' Lovecraftian fixation- for those people I'd suggest a role-playing game like Call of Cthulhu etc. Magick of any sort is fire- know what you are doing or don't do it- or at least don't cry about it when hell breaks lose. So, IF you are going to do this system I'd suggest having a CLEAR idea why and what you want out of it, a clear plan on how you will do it and a commitment to REALLY doing it correctly. In short, don't fuck around. Like any good program, it is GIGO. Also- I'd develop my general meditation, ritual and banishing skills – you should have a strong and magickally developed Will and a deep knowledge of magickal Love. One should have already developed in another magickal system before jumping into the Necronomicon, IMHO. BTW- I had a magickal friend in NYC who died horribly in the 1980s- the last thing he was doing was this system- he had the sigils all over his room- utterly disorganized and chaotic- gave me the creeps- a month later he was dead. Not for the novice. Not for the dabbler. Not for the drugged or imbalanced. Not for the weak-willed or silly.*

Warlock Asylum: Have you ever experimented of used any sections of the Simon Necronomicon? If so, what were some of your experience?

Aion 131: *NO. It is not for me, the mythology doesn't interest me except from an academic point of view and (see my answer above) I would not mess with 'part' of this system in any way. That would be half-assed. I am very much an eclectic ritualist (I wrote a book on it! Global Ritualism) but this is not an 'open source' mythic system- it is magickal and not devotional- One should not dabble to try out this system. DO IT or do NOT do it – don't dabble. Read the book first!!!*

Warlock Asylum: Are there any points of interest that you feel need clarification since the controversy of the Simon Necronomicon has grown over the years?

Aion 131: *LOL!!!! Look, reality is quite flexible- quantum & string theory clearly tell us that the observer affects/creates the outcome- do whatever you like- don't even try to argue historical reality of this book- not going to happen- but practical reality? It is a system that I know works- take that at face value. What is there to argue about? Are these entities 'real'- yes, I have met many of them in dreams. Is that 'real'??? Up to you. Keep in mind- the Simon I knew was VERY funny and VERY witty and VERY sharp- way more together than most of the fuzzy occult types I met at the Warlock Shop in the 70s (and I was then a fuzzy-headed occultist myself) Think about it.*

Warlock Asylum: What message would you like to leave with everyone hear at the Simon Necronomicon GateWalker's Info Page?

Aion 131: *That there are three basic steps to ALL Magickal Paths:*

- 1- Using a system to understand and become proficient at magick: mental, astral, spiritual, ritual, meditation training etc.
- 2- Knowledge and Conversation with One's Holy Guardian Angel- the Guardian Spirit
- 3- Crossing the Abyss

It doesn't matter what system it is these are your steps to awareness via magick- if Simon's system helps you do any of these (Im very doubtful about it helping with #2) Go for it!

My #1 suggestion? That everyone achieves a clear connection with your Guardian Angel (Spirit, Self etc) before doing Simon's Necronomicon system. That said- if you are dead set (!) on using his Necronomicin, then do

so intelligently and with a clear plan- this is how the book is set use-step-by-step. The whole layer-by-layer pattern is important- don't skit around and don't be half-assed! Think of Crowley's definition of magick:

The Method of science-The aim of religion!

Appendix D

THE FALL OF CHRISTIANITY

Throughout this writing, various references will be made to the *Necronomicon Tradition*. The meaning of this term and the responsibilities that it places upon the Initiate is an extremely important part of the work. According to H.P. Lovecraft, the term *Necronomicon*, is derived from the Greek term *nekros* (corpse), *nomos* (law), *eikon* (image): "*An image of the law of the dead.*" This definition could simply be applied to the work of necromancy, but we will soon see that this term encompasses so much more.

Lovecraft also mentions that the *Necronomicon* was originally called, *Al Azif*, an Arabic word that he defined as "that nocturnal sound (made by insects) which supposed to be the howling of demons." In pre-Islamic Arabia, the term *azif* signified the ominous whistling of the Jinn. Parker Ryan supports this conclusion in his essay *The Necronomicon Mythos According to HPL*:

"Next let's look at Alhazred's title. HPL wrote that Alhazred's title was "*Mad Poet.*" "*Mad*" is usually written "*majnun*" in Arabic. *Majnun* means "*mad*" today. However, in the eighth century (Alhazred's time) it meant "*Possessed by Jinn.*" To be called *Mad* or *Possessed by Demons* would be highly insulting to orthodox Muslims. The Sufis and Muqarribun regard Majnun as *complimentary title*. They even go so far as to call certain Sufi heroes *Majnun*"

This is a clear indication that the *Necronomicon* is a book inspired by the Jinn. The Simon *Necronomicon* also supports Ryan's observation. In the MAGAN Text we read the following concerning TIAMAT:

***"Those from Without
Have builded up charnel houses
To nourish the fiends of TIAMAT***

*And the Blood of the weakest here
Is libation unto TIAMAT
Queen of the Ghouls"*

The term *ghoul*, is a derivative of the Arabic *ghul*, meaning *jinn*. In the works of both Lovecraft and Simon, the *Necronomicon* is a book that is inspired by the Jinn.

In Arabian and Muslim folklore the Jinn are ugly and evil demons having supernatural powers which they can bestow on persons having powers to call them up. In the Western world they are called "*genies*." The term *Jinn* means concealed, or hidden. This is the same definition that we find for the term "*occult*." In Islamic theology, the Jinn are said to be made from a "smokeless fire," while humans were created out of the Earth. Some accounts report that the Jinn were created before Adam from the "hot wind." It is said that the Jinn live in a parallel world next to mankind, though they are undetected by humans. The Jinn are able to marry and have children, and have domesticated pets similar to mankind. Parker Ryan states the following concerning the Jinn:

"Jinn were powerful creatures of Arab myth. The Jinn, according to legend, came down from heaven (the sky) in the time before Adam. Therefore, they pre-exist mankind and thus called "*Preadamites*." "*Infidel pagans*" worship these incredibly powerful beings. The Jinn can "*beget young on mankind*." The Jinn are usually invisible to normal men. They apparently want great influence on Earth. Much of the magick used in Arab countries concerns the Jinn (protection spells against, or spells to call them up). The Jinn are thus virtually identical with *Lovecraft's Old Ones*."

Ryan points out that the Jinn can "*beget young on mankind*." There are many tales throughout the Arab world of humans having intimate relations with the Jinn. *A Dictionary of Islam* by Thomas Patrick Hughes, B.D., M.R.A.S., states the following concerning the Jinn:

"The Jinn, it has been already shown, *are peaceable*. They also eat and drink, and propagate their species, *sometimes in conjunction with human beings*; in which latter case, the offspring partakes of the nature of both parents."

The subject of Jinn-human progeny is highly debated amongst Muslim scholars. However, there is a great deal of evidence supporting the fact that Jinn and humans are able to produce offspring together. The religion of Islam dictates that Allah created both the Jinn and mankind, but the ancient texts of the pre-Islamic era say something different. Hughes continues on page 134:

“It is said that God created the Jann (or Jinn) two thousand years before Adam (according to some writers, much earlier) and that they are believers and infidels and every sect among them, as among men....It is commonly believed that the preadamite Jinn were governed by forty (according to some seventy-two) kings, to each of whom the Arab writers give the name Sulaiman (Solomon); and that they derive their appellation from the last of these, who was called Jann Ibn-Jann, and who, some say, built the Pyramids of Egypt.”

The Simon Necronomicon describes TIAMAT as the Queen of the Ghouls, which in light of our discussion, would also make her the Mother of the Jinn. Parker Ryan, in his essay about the Cthulhu Mythos, also asserts that ‘Lovecraft’s *Old Ones* are identical to the Jinn of Arab legend. This would indicate that the Elder Gods and the Ancient Ones, which appear in the Simon Necronomicon, are various classes of Jinn who were responsible for creating human beings, as presented in the Enuma Elish and other ancient mythologies. According to Arabic legend, the Jinn were Earth’s first inhabitants and will survive the race of mankind. The MAGAN Text states:

“For what is new
Came from that which is old
And what is old
Shall replace that which is new
And once again the Ancient Ones
Shall rule upon the face of the Earth!
And this is too the Covenant!”

The Christian Bible also mentions a race similar to the Jinn:

“Now the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?”

The “serpent” described in the Third Chapter of Genesis must have been one of the Jinn that descended to Earth at an earlier time, as recorded for us in Genesis Chapter One:

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.... ²⁸And God blessed them, and God said unto them, Be fruitful, and multiply, and *replenish the earth*, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.”

This is quite different than what is described concerning the creation of mankind, as found in Genesis Chapter Two:

“ And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground. ...⁶But there went up a mist from the earth, and watered the whole face of the ground. ... ⁷And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.”

We see some differences between the creation account in Genesis Chapter One in comparison with Genesis Chapter 2. In the first Chapter of Genesis, “*man*” is not created from the ground and the creation of vegetation preceded his creation. In the second Chapter of Genesis, the “*human*” is created from the Earth. This took place before ‘*every herb of the field grew in the earth.*’ Evidently, these two accounts, describe two different events, one pertaining to the Jinn and the other to human beings.

Interestingly, some Judaic Traditions hold the belief that “*Cain*” was not the son of Adam and Eve, but the son of Eve and the Serpent. *Tree of Souls: The Mythology of Judaism* by Howard Schwartz, states the following of page 447:

“When Cain was born, Adam knew at once that he was not of his seed, for he was not after his likeness, nor after his image. Instead, Cain’s appearance was that of a heavenly being. And when Eve saw

that his appearance was not of this world, she said, I have gained a male child with the help of Yahweh. (Gen. 4:1)"

The perspective given by Schwartz seems to explain why Cain's life was spared after killing his brother Abel.

"And Cain said unto the LORD, My punishment is greater than I can bear...Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me...And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him."

There is another aspect of this account that has been overlooked by both occultists and scholars alike, and that is the location of where Cain was taken to after the murder of his half-brother:

"And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden....And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

Cain settled in the "*east of Eden.*" This indicates that Cain was indeed a progeny of a supernatural being because in Genesis Chapter 2:8, we read the following:

"And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed."

Cain was removed from the presence of the Adamites and was placed in the vicinity of the Garden of Eden. He also had a son named Enoch and built a city and named it after his son. If we analyze what is recorded in the creation account of Genesis, we can come to the conclusion that the Enochian language and the famous Book of Enoch describe events and occurrences that took place in the city that Cain built. The city that Cain built is what the Arabs call "Irem Zhat al Imad." Parker Ryan makes the following observation:

"Irem Zhat al Imad" (Irem of the Pillars) is the cities name in Arabic. It is popularly believed by the Arabs that Irem was built by the Jinn under the direction of Shaddad, Lord of the tribe of Ad.

The tribe of Ad, according to legend, was a race roughly equivalent to the Hebrew "Nephlim" (giants). In some version of this myth Shaddad and the Jinn built Irem before the time of Adam. The Muqarribun (Arab magicians) have important beliefs about Irem and its significance....The Muqarribun, whose traditions predate Islam, believe that Irem is a locale on another level of reality, rather than a physical city like NY or Tokyo. (Why Irem is important to the Muqarribun and how they use it will be more fully explained shortly.) The "Pillars" in "Irem of the Pillars" has a hidden meaning. Among Arab mystics pillar is a code name for "elder" or "old one." Thus "Irem of the Pillars" is really "Irem of the Old Ones."

Kenneth Grant asserts in his work, *The Nightside of Eden* that the City of Irem is the Garden of Eden. Regardless of where these "mysterious cities" are said to exist, such as Enoch, Irem, and etc, we can definitely say that there is a world that exists alongside the world of mankind. There is something else we need to take into consideration first. Genesis 3:15 states:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The Biblical text suggests that the Jinn are cursed and will eventually be annihilated. However, this assertion seems to be a calculated response by the ancient monotheistic religions to plunder the Jinn and their progeny. L.A. Waddell mentions this in the *British Edda*:

"Indeed, the selfsame confusion occurs also in the Egyptian myth, wherein the Semitic priests of the Nile Valley degraded the original pure Sun-worship of Asar or "Osiris" (the Sumerian Asari title of King Dur or Tur) by deliberately introducing into it the Serpent and animal sacrificial cult of their own debased aboriginal Egyptian Mother-Son creed, which was essentially similar to the pre-Adamite Chaldean."

Although Waddell's observations are somewhat bigoted, he does verify the existence of the "*pre-Adamite Chaldean*." The customs and rites of the "aboriginal Chaldeans" were demonized by the monotheistic religions. Waddell also asserts that the Mother-Son creed existed before the creation of Adam. Therefore, the enmity

between the woman's seed and the serpent, mentioned in Genesis, concerns itself with the battle between the Jinn and mankind. Waddell continues on page 73:

“Before the advent of Adam Thor and his Sun-cult, the chief religion in the old world appears to have been devil worship of the Serpent and Wolf cult, with its headship in the matriarch priestess Eldi...”

Waddell later confirms that his matriarch priestess Eldi was also known as the goddess El. It is no coincidence that many angelic names end with “*el*,” as they are of the race of Jinn and keepers of the Moon-Serpent Cult. Waddell also defines “*El*” as a powerful witch, a dark magician that is “*naturally gifted with occult powers.*” Those who are naturally gifted with occult powers are those who partake in the *natures of both parents*. Jinn and human, as cited earlier in the Dictionary of Islam.

We can also see resistance to the Moon-Serpent teachings in the Biblical history of Jesus. Jesus was conceived of Jinn-human relations and taught a rite that was Sumerian in origin. Evidence of this is found in his parable of the Good Samaritan. According to 2 Kings Chapter 17, Samaritans were worshippers of the god Nergal.

When one carefully observes Biblical lore, it seems that there were other religious rites that existed in Israel, which were not recorded in the Bible. For example, shortly after leaving Egypt the Israelites were said to have made a *golden calf* while Moses was receiving the Law. Centuries later, it is recorded in Ezekiel that the Prophet witnessed women weeping for the Babylonian god Tammuz, who was the consort of the goddess depicted as the golden calf during the days of Moses. Evidently, the Israelites weren't constantly turning to the worship of false gods, as claimed throughout the Biblical text, since there has never been a record of any indigenous people who abandoned the worship that their ancestors laid down, so often. It seems more probable that the Bible writers excluded the full history of the religious rites that existed in ancient Israel in an effort to make a certain “priesthood” and its god appear to be superior.

The customs and traditions of the Jinn and their progeny have been demonized by the monotheistic religions of the world today. Waddell continues in the British Edda on page 175:

“The Matriarch El and her son Abel of The Garden of Eden...feverishly mustered all their swarms and allied hordes...for an overwhelming attack upon King Adam and his Goths...This epoch-making battle was the greatest of all battles in the world, as judged by its far-reaching effects; for it led to the political supremacy of Adam’s Higher Civilization, and its free propagation over the world –to its immediate extension to Carchemish or Eden, and thence down Mesopotamia to the Persian Gulf within a very short period..”

Waddell describes a battle that occurred between the “aboriginal Chaldeans, who are described as “serpent worshippers,” and the invading Sun cult. It seems that these “aboriginal Chaldeans,” led by the matriarch EL, were keepers of the traditions that the Jinn had worked so hard to establish, and some of these may have been Jinn themselves. Waddell mentions, in other writings, that the invading Sun cults captured a “stone-bowl,” in their war with the “aboriginal Chaldeans.” This stone-bowl was the central fetish of the magical rites in relationship to the pre-Adamic race. This bowl was a formulae that opened up a gate, whereby, the sorcerer could communicate with the elders of the parallel world, and benefit from the wisdom contained therein. However, there is another element that prevented the “aboriginal Chaldeans” from opening up this window and communicating with their ancestors, Christianity.

Christians are involved in a spiritual war, whether they realize it or not. Christianity, as we know it today, was developed by the Council of Nicea in 325 A.D. and continued the tradition mentioned by Waddell in their persecution of the aboriginal Chaldeans. *Egyptian Belief and Modern Thought* by James Bonwick page 182:

“Constatine, a sun-worshipper,, who had, as other heathens, kept the Sun-day, publicly ordered this to supplant the Jewish Sabbath. To make matters worse, the Church, at an early date, selected the heathen festivals of sun-worship for its own..”

The Christian Church was founded upon the principle structure of ancient Sun worship. Regardless of what domination that exists today, all Christian religions are guilty of honoring the Sun as a symbol of the Christ. The Christian doctrine and the epistles of the Apostle Paul are not inspired scripture, but essays concerning the worship of the Sun. The ignorant are unaware of this fact, and

regardless of how many holidays, or perspectives these varying dominations of Christianity insist upon, it makes no difference at all. The only way that Christianity can separate itself from its heathen origins is by rewriting the New Testament.

There is a much deeper aspect involved in the customs and rituals of Christianity that are an apparent attack against the world of the Jinn and their progeny. The Christian Bible contains over four-hundred references to the word "wicked." Throughout its seeming righteous damnation of the "*wicked*," through prayers, scriptural texts, and etc, the naïve Christian is unaware, along with most monotheistic disciples, that the term "*wicked*" originates with the word *wizard*, or *sorcerer*. This means that on any given day, there are hundreds of millions of Christians pronouncing judgments against sorcerers and witches by their use of certain prayers and recitation of various scriptural texts. This is how the ancient Adamites were able to keep the doors of reality shut in regards to the Jinn. These practices were later adapted by the early leaders of the Christian Church. It is for this very same reason that we find many areas of the world, where the ancient shamanistic rites, so dear to the "pre-Adamite" tradition flourish, are also the same areas where extreme poverty and natural disasters occur. However, the doctrine of Christianity with all its hypocritical dogma, followers, and leaders, is soon to end. The Overlan Monthly printed an article in 1910 A.D. entitled God's Chosen People; states the following on page 543:

"These beasts are to rule the world until the end of Gentile times of world domination, October, 1914, which will also be the end of the Jewish times of Divine disfavor...The Prophet pictures the end of Gentile times and the manifestation of the Ancient of Days, whose throne was like a fiery flame..,"

Regardless of the use of ancient divination to keep the door to the world of the Jinn closed, it will serve them no good. The Jinn, in the Arab world and the Necronomicon Tradition, are called "those of fire." We find in Christian doctrine that the "Ancient of Days" is described as seated on a "*fiery throne*."

The year 1914 was a significant year not only to Christian cultists, but human society in general with the inception of World War 1. The events that followed align perfectly with Lovecraft's description of Cthulhu rising:

“That cult would never die till the stars came right again, and the secret priests would take great Cthulhu from His tomb to revive His subjects and resume His rule of earth. The time would be easy to know, for then mankind would have become as the Great Old Ones; free and wild and beyond good and evil, with laws and morals thrown aside and all men shouting and killing and revelling in joy. Then the liberated Old Ones would teach them new ways to shout and kill and revel and enjoy themselves, and all the earth would flame with a holocaust of ecstasy and freedom. Meanwhile the cult, by appropriate rites, must keep alive the memory of those ancient ways and shadow forth the prophecy of their return.”

The Simon Necronomicon properly aligns the powers of the Ancient Ones, also known as the Jinn, with TIAMAT. It is here that we see the reality and meaning of the events that occurred in 1914. TIAMAT is the primordial aspect of the goddess INANNA/ISHTAR, whose sacred number has been “15” from times memorable. *The Mystery of Numbers* by Annemarie Schimmel, makes the following observation on pages 213, 215:

“Fifteen represents the zenith of lunar power,..Fifteen was a sacred number to Ishtar, perhaps derived from the more important Ishtar-number, 5, perhaps also because it forms 1/4 of the 60, the number of the highest god in Babylonia. Ancient Niniveh, the city devoted to Ishtar, had 15 gates,...The Old Testament counts the generations of Israel between Abraham and Solomon as 15, and from Solomon to Zedekiah again as 15. .Fifteen plays an important role in one of the most common magical squares, which built around, the sacred 5, always offers 15 as a sum. Although legend attributes a Chinese origin to this square, it was known in Babylonia where it was connected with Ishtar. Combined with the star of Ishtar, with its 8 beams, the diagonals always add up to 15.”

When we look at the year 1914, we also see that it is the year of TIAMAT’s rising, and so it is marked appropriately as the year of Ishtar’s return. $1 + 9 + 1 + 4 = 15$. The Gate of Communion has been opened once again, and the matriarch EL, is seeking to find her children, as we have seen a decline in Christianity since the year 1914 and an increase amongst those practicing the occult arts.

In a very short time, those who are of Jinn-human progeny, as well as others initiated into the “pre-Adamic” ways of the Jinn, will enjoy a

return to full goodness and power and sit on thrones amongst the kingdoms of men.

The Necronomicon Tradition, as found in the works of Lovecraft and the Simon Necronomicon, are stellar systems that were established before the race of Adam, or the “sons of Marduk” and are thereby known as the *Atlantean Mysteries*. These workings are called Qliphotic by many occultists, but we find this system to be a cosmological treaty pertaining to the world of the Jinn. Simon states the following in the Necronomicon:

“The method of the NECRONOMICON concerns deep, primeval forces that seem to pre-exist the normal archetypal images of the tarot trumps and the Golden Dawn telematic figures. These are forces that developed outside the Judeo-Christian mainstream, and were worshipped and summoned long before the creation of the Qabala as we know it today. Hence, the ineffectiveness of the Golden Dawn banishing procedures against them. They are not necessarily demonic or qliphotic in the sense that these terms are commonly understood in the West, they just simply represent power sources largely untapped and thus far ignored by twentieth-century, mainstream consciousness.”

The Necronomicon Tradition has been veiled in secrecy before the race of Adam was created, and still many of us who are of Jinn-human progeny cannot reveal our dual heritage publicly. It is not so strange to our ears to know that one of our parents were possessed during the time of conception, or we may have enter the shell of the embryo from the world that lies beyond time and space, as we attempt to recollect the meaning of our heritage. It is not an easy path to follow. If you want to be effective in this work, then maximize the system to its fullest capabilities. I have seen people jump from one thing to the next, but the mastery comes in the perfection of a craft, not in the paranormal effects that a working can create. The system is one that reveals our heritage, but it is also one that initiates us into the workings of the chthonic mind. Know thyself!

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