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WORKBOOK
GUIDE TO THE
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"EMPOWERMENT THROUGH TECHNO-SHAMANISM"

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Necronomian

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The Necronomian:

The Workbook Companion For Necronomicon

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Introduction

For a long time, I knew there were books lacking in the field of pragmatic occultism. I grew sick and tired of reading the cocka that the New Age publishers churned out regularly purporting to be "hard hitting workings." In fact, most were merely the same stuff just rearranged and put under a new title.

The International Guild Of Sorcery, now the International Guild Of Occult Sciences, College And Research Society, was the first organization that I found who went about doing their best to produce hard hitting occult material for the general public to digest. Some have argued that this information should not be disseminated to just anyone because it is too dangerous.

Poppycock! These people are the same mental patients who want you to not own a legal firearm in your home to protect yourself.

IGOS, has forged ahead by exploring new areas of the occult. They have taken the old magics and experimented with them in techno-shamanistic settings.

IGOS also offers the occultist, Witch, Sorcerer, etc., the opportunity to expand ideas, introduce new teachings and integrate the best of the old with the new. No other group or organization can lay claim to that!

For several years, I have explored the Necronomicon. It has fascinated me since I first heard about it. I have attempted to collect as much literature about the book as I could afford to. Amazingly, there was nothing out there to tell you how to work the Necronomicon. Oh sure, there was that little paperback, now out of print, that claimed to be a spellbook but was in fact a mish-mosh of Neo-Pagan spells that had a Necronomiconian overtone. But, there was nothing that actually said if you want to get this, you must do this. No cookbooks.

During a private New Moon ritual I was conducting I had a flash of premonition to publish my research findings about the Necronomicon.

I later contacted Thorguard at IGOS, who after listening my to my premonition in full agreed that the public interest in the Necronomicon is phenomenal.

He suggested I begin the book immediately and without delay because the public really wants current and factual information on the Necronomicon.

Thorguard also said that he gets over a dozen calls every week from people who are looking for information on working the Necronomicon. He had been referring them to the I.G.O.S' Sorcery Correspondence Course for preliminary instructions in Sorcery. He then tells the individual inquiring to take the Magus Ritual Magic Correspondence Course so that they will understand all about entities and how to properly work with them. As for material specifically relating to the Necronomicon itself, he had none to offer.

If you really wish to work the book and discover its secrets, you first need to obtain a copy of the Necronomicon itself. If you have this, then you are one-third of the way home. If you have the Necronomian and the Necronomicon, then you are two-thirds of the way done. The final "third" must be spent reading, studying and practicing the material you read.

I also suggest you check out some of the books in the bibliography, which is by no means is complete, but it is a useful list of some of the better references to the Necronomicon and Cthulhuian myths.

If you have little practical background in the occult, I implore you to put this book down until you have completed the IGOS' correspondence courses mentioned previously. Those two courses comprise enough total information that will make the working of this book easier. If you wish to read any additional information before starting, please do so. I do suggest my book The Complete Book Of Evocation as a guide on evoking spirits and their subordinates. It will work within any magical system.

-oOo-

Dedication

The Necronomian is dedicated to the memory of Howard Phillips Lovecraft, Jack Parsons, Aleister Crowley and Horrible Herman Slater. Between the four, they have provided a cosmic influence in the occult for the workings of a new mythology.

I also would like to dedicate this book to the following: Thorguard Templar, for his receptiveness to the book; Arcanus, for his undying enthusiasm over the Necronomicon; Ron Parshley, for his tongue in cheek euphemisms; and finally, my wife Peggy and daughter Rhiannon, both have suffered my long evenings at the computer while writing this book. Thank you.

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Chapter One

The Necronomicon: It's History & Authenticity

The Necronomicon. The name itself sends shivers down the spines of those who hear it. The dreaded text of the Ancient Ones who conquered and dwelt here on earth long before the time of man. The book of power includes names, legends and rituals that cast the reader into another reality and to face the most sinister of all... stark raving chaos! It all began in the late twenties when a young man of the name of Howard Philips Lovecraft had a few nightmares. He dreamt of horrible things too terrifying to describe. He felt that these horrors would make enjoyable reading for others who may share the same kind of macabre dreams. What did occur is that his writings inspired a whole generation of writers that shared in his twisted subconscious ravings.

Lovecraft wrote of the Ancient Ones. A race of interstellar beings who could literally traverse time, space and reality at will. These beings were power beyond imagining. At the center of their power, lay the blind idiot god Azatoth. He was depicted

by Lovecraft, as Chaos incarnate. Azatoth was the reason for discord, uneasiness, abnormal physics and meaningless phenomenon.

What Lovecraft never imagined is that some people would believe the tales of the Necronomicon's existence as factual! Some of these believers wrote him with their theories of how his subconscious actually tapped into the primal essence of the universe and visualized the strange powers or forces that dominated from there. To Lovecraft, being unable to maintain control of one's faculties and reality was the most horrible of all nightmares! After reading from the stories of his mythos one can certainly see why.

In the writings of the Cthulhu mythos, it *seems* that Lovecraft began a "mild" propaganda to help convince the reader that his mythos existed thereby making the story more fun to read. He relied heavily on rumors that the dreaded book, the Necronomicon was in fact, real! In his writings, there were only five known copies in existence. By adding suspense mystery and clandestine activities to those characters who

dealers for “copies” of his famous text. Ads appeared all over the world from dealers who claimed they had a legitimate copy of the book and demanded exorbitant prices to sell it. I'm sure Mr. Lovecraft felt that a fool and his money is soon parted. Why did they then and still so many today want the book to begin with? To find out, The typical Lovecraftian story involved common, everyday people. Professors, investigators, husbands, wives, kids, & people of all sorts. Most fantasy authors used dragon killing barbarians and wizards, whereas H. P. Lovecraft, however, stuck with the complex, modern characters that he could develop as the story plugged along. His “heroes” were investigators and scholars who eventually went mad after a time of looking into the horrors of the Necronomicon. He wanted people to identify themselves with a struggling writer or policeman or student who, by a whim of fate, came into contact with odd characters, nefarious books and Godlike beings in his stories. Even the way these contacts were made in the stories led some to believe that maybe Lovecraft had astral travelled to another time or plane to witness the events at the

impulse of the Ancient Ones. Most of his stories had a central theme: don't call things up that you cannot put back down! (or as MY father would put it "Don't let your mouth say things you can't back up!")

You should also note that Lovecraft's time was immediately after a huge revival in the interest of magic and the occult. Several magical fraternities had sprung up in Europe like wild mushrooms. The most notable of these was the Golden Dawn in England. It's membership included poets, scholars, government officials, actors, writers and others. The group itself was quite large having both an inner and outer order. Most of the members of the inner order are the ones who you may be familiar with: Aleister Crowley, William Butler Yeats, S. L. MacGregor Mathers, and others. These people went on to publish works on the occult and to form offshoot occult groups after the Golden Dawn's demise. There are also some interesting members most who remained in the outer order such as Bram Stoker and Arthur Machen, two famous writers.

It is rumored that Sir Arthur Conan Doyle, author of the famous Sherlock Holmes detective novels, was also an outer court member.

Machen and Stoker wrote some intense occult fiction. Machen himself wrote about tales of horror involving the Greek God Pan and strange people who resembled fairies. Stoker as you are most likely aware of, wrote the famous novel Dracula. This goes to show that, there were writers back then who were steeped in real occult lore unlike today where most of it is just made up to fit a story.

Some would like to believe Lovecraft was an occultist. He soundly denied this allegation stating on several occasions that he was a man of science, reason and cold logical facts. But what an imagination he possessed! Few are those who claim to have feet planted firmly in reality and yet can dream up such obscure horrors and diabolical fantasies, let alone write about them to be published!

Since the day Lovecraft first mentioned the Necronomicon, there has been a mad search by many to it's

whereabouts. I must confess that in the back of my mind, I am skeptical and truly wonder if indeed the book is real. You may ask why should such a shrewd person like myself dare to believe the authenticity of the book? Indeed it sounds strange but think for a moment, how many of you have bumped into people in your daily lives that have dreamed of future events with amazing accuracy or had such gifted ESP abilities that you wondered how they came to be so accurate? How many times have you dreamed of places, things or people that seemed so real that you could reach out and touch them? What about the ones you did manage to touch only to later recall the dream in your waking state with the reflection that it seemed so real?

What if H. P. Lovecraft did plug into a unique alternate universe where strange magical tomes exist and godlike beings plague the inhabitants there? Quantum mechanics boldly says 'the possibilities of infinite realities exist.' Worlds within worlds, planes of existence and fluctuating dimensions where wonders beyond imagining live! The possibility exists!

You could say that no one can prove that these realities do exist, yet the same argument shows that science cannot flatly deny the possibilities of their existence. In my opinion, only a fool would make such a stand. In fact, great men of science a hundred years ago had many false assumptions such as ‘man would never fly’ or ‘mankind will never make it to the moon’ but we have shown both of these assumptions to be false. The question for us still remains: is the Necronomicon fact or pure fiction?

In recent years, there has come to light a couple of versions of the book that claim to be the ‘real one’ Lovecraft wrote of. Neither match the descriptions that Lovecraft described in his writings. If you read the stories of the Cthulhu mythos from H. P. Lovecraft, you’ll notice that the bits and pieces of the Necronomicon read more like a history text when it is referred to by a character in the story. When a character dared to mouth fragmented sentences from the tome, s/he either brought forth a great horror to himself or salvation from such.

The author of the Necronomicon, according to Lovecraft is Abdul Alhazred or the Mad Arab, translated the Necronomicon from a more arcane language that was old when he wrote it. This was to have happened in the eighth century, common era. It is known that the Arabs, or Moors as they were known then, were great magicians of arcane studies & even greater Alchemists. Could it be that a sane (or insane) Moorish wizard found some ancient scrolls and he figured out how to decipher them? Perhaps this happened. Lovecraft said that the name of the Mad Arab, Abdul Alhazred, is a name he used as a boy and playing "Arabian Nights" games with his friends.

Personally, I would argue that with the theory of quantum mechanics, including the probabilities of other realities, the possibility Abdul Alhazred did indeed exist if not in some other time/space reality. Now I would rather assume that this more than likely occurred on an alternate plane of reality and that H. P. Lovecraft's subconscious somehow managed to plug into this 'dark reality' to witness these strange events.

Even though he argued that he was not a medium nor an occultist, that in and of itself doesn't mean he did not have psychic ability or the ability to astrally travel about. (Please remember: this is only speculation on my part!) If Lovecraft did manage to home in on a strange reality where the Necronomicon existed and the Ancient Ones ruled, he would more than likely flatly deny its existence. To stand up and say it is a real place with real monsters would cost him the only amount of credibility that he owned. Besides, back then he could have ended up in an institution for making such outrageous claims.

Authorities of science are quick to cite the scientific method which states that experiments have to be checked and re-checked for proof of result. So, how does one PROVE an alternate reality where Godlike beings exist who can bend reality at will or do whatever their wills desire? You don't, at least for now. Until science can figure out how to develop these abilities or at the least learn how to peer into alternate

realities, it will adopt a hard and cold "impossible" answer to such a speculation.

Infamous Version

The Simon Necronomicon is perhaps the most notorious version in print. It was originally published in hardback then later reduced to soft-cover, dime-store novel size. The hardbacks, now out of print and very scarce, fetch prices in the hundreds to thousands of dollars. There are some illicit printers, however, who will take a paperback version, cut it, enlarge the type so that it covers a regular sheet of 8.5 x 11" paper, copy it and then bind it in leather hardback for a very high fee! Though not an original, some occultists and collectors find it a nice addition to their private libraries.

The story of the Simon version is rather bizarre. It seems some mysterious gentleman by the name of Simon, gave a copy of the original manuscript to the publisher who at the time The Warlock Shop. It seems the publishers claim they don't have

access to the materials that the manuscript was translated from or based on.

The page just inside the cover has a warning from Fate magazine stating that the magic contained in the book is "nothing to fool with and it may expose you to psychological forces with which you cannot cope." Such warnings add to the mystique and mythology a book can take on, especially one such as the Necronomicon. Let us look at the publisher of the book itself to find some interesting clues.

The Warlock Shop, now called the Magickal Childe, was the home of Herman Slater, who's now deceased. Slater was known by his friends as first and foremost a businessman. He was called many things but most often shrewd. I myself never met the man so I am only relating third party information.

Some folks sincerely believe that "Horrible Herman", as he liked to refer to himself, was at one time, in possession of the actual writings that make up the Necronomicon. Others feel the whole concept was and is a misrepresentation concocted by Slater to sell 'made up' copies of a fictional book.

Those who I have spoken with said Slater was an old fashioned salesman. He catered to the crowd and delivered whatever the buyer wanted to hear. This included his claims at being a third degree witch if he was talking to witches, an initiated Obeah priest if the subject was Voodoo, or even a Warlock if the customers were Satanists. Whether these allegations are true or not, it seems that many who'd encountered Herman Slater felt that he was not necessarily an overt liar, but that he pushed the limits of belief a bit too far. It is, nevertheless, pertinent to see that wherever his aims were, the Necronomicon has become a sensation.

IF Mr. Slater had copies of the real Necronomicon manuscripts, and knew of the potential danger, then why publish it? Surely psychotic idiots and foolish dreamers would be the first ones to try and contact the dangerous forces. Possibly he knew for sure that there are precautions that work to protect oneself from the entities described. It appears nonsense to the trained occultist where the book claims there are no effective banishings against the summoning of the

"horrors" that are described in the book. In essence, the folks I spoke with have said that if anything, Herman Slater would not give a loaded gun to a child and therefore there must be something capable to protecting oneself from the dangers.

There is another popular version of the Necronomicon that was penned by Neville Spearman. It purports to be the result of translations from the writings of Dr. John Dee, the Elizabethan Magus from the 1600's.

Dee was an astrologer and necromancer. He was also a well respected occultist who linked up with one Edward Kelly, a known rogue who "claimed" to have clairvoyant abilities. Some feel that his previous record totally disproves the information Dee gained from Kelly's scrying. In my opinion, Kelly's previous record is a moot point. What matters is if he could actually scry or not.

It is known that Dee & Kelly pioneered what is now known as Enochian Magick. This magical system is based on the contacts Kelly obtained from spirits who claimed to be angels. These angels provided Kelly & Dee with a unique alphabet that

was so powerful that the names of the angels had to be announced in reverse because saying their names forward would invoke great power that was potentially dangerous.

Today there are some who doubt the validity of Kelly's scrying efforts but the elite members of the Golden Dawn's inner order members experimented with it, and was convinced that the system was powerful and indeed offered much to the experimenting occultist. One who repeatedly said that he sincerely believed that the Enochian system was powerful was the legendary occultist, Aleister Crowley.

Supposedly, this version of the Necronomicon is derived from the Enochian notes of Dee and Robert Turner claims that he enlisted the aid of a cryptographer, David Langford in deciphering the Enochian writings. Mr. Langford says he used a program called Cryptan-4 and a computer to unlock the secrets of the so called Book of Enoch. This was the forty nine plus tablets that Dee & Kelly used to interpret what the angels were saying.

Fraud?

Could it be then that the whole Necronomicon thing is a fraud and utter rubbish? That's what many think. But why then, to this day, are so many people drawn to the book? Especially when they are forewarned of the dangers of the Necronomicon? Why does the book continue to sell out quickly even though it has been "debunked" by occultists & scholars? Perhaps, people want to believe.

My old mentor Ron used to say: ANY SYSTEM OF MAGIC WILL WORK IF IT IS CONSISTENT IN AND OF ITSELF. That means if you follow the guidelines of the system, results should happen. How this happens, however, and to what intensity the results manifest, are subject to debate.

For instance, if enough people believe fully in a thoughtform called the "Blue Turnip of Planet X-103", then this thoughtform will, over a period of time, begin to take on a form of its own. It will have the concentrated energies of the believers to sustain it. To what intensity refers, in this case, to how many people fully believe in the thoughtform, thereby

giving it energy. How it manifests, is totally out of our realm for energy takes the least path of resistance. Physics says that 'energy takes the path of least resistance' and unfortunately, we do not know the inner workings of the universe to track HOW something like the above mentioned example would occur.

Since its publication, the Necronomicon has taken on a most powerful thoughtform all its own. To what intensity the magic described therein will produce is entirely up to the experimenter. Exactly how the magic will manifest is not within set parameters.

The bottom line is this: whether or not you believe that the Necronomicon is real does not stop it from having a unique power of its own. If you work the rites in accordance with the system outlined within it, you will gain results. If you can successfully adopt its workings to your own magical system, then you should also see results. To what extent, well, let's just say you should keep a positive attitude since this type of

ritual magic does feed off of the operator's emotions. You get what you expect.

It takes skill and practical training to be able to hive off portions of a magical system to adapt to your own system. The workings should be logical and rudimentary. You then build upon these basics and form the more powerful concepts of your system of magic.

Chapter Two

The Cthulhuian Mythos

At the heart of the Necronomicon lies the secret it holds: the **Ancient Ones**. But just what or who are the Ancient Ones? Where do they come from and where are they now?

First off, we must refer back to the writings of H. P. Lovecraft himself. The first story of the mythos was entitled The Call Of Cthulhu.

The story reads about a young man whose uncle dies leaving an interesting manuscript about the Cult Of Cthulhu. This young man goes on a quest in search of the cult and ends up finding an ageless horror that waits to rise again. The myth of Cthulhu has risen.

Who or what is Cthulhu you ask? Well, 'it' is from another time/space/reality. Cthulhu is like a deity as it wields great powers. The myth goes that long ago, the Great Cthulhu & his brood came to Earth and settled here building a wondrous city on an island named R'lyeh. Cthulhu later had to wage a war against the Elder Gods who it's believed to be the Summerian Gods. The Elder Gods

prevailed in the war and banished the Ancient Ones to another reality whereas their leader, Cthulhu, is sleeping in its lair in R'lyeh at the bottom of the ocean.

R'lyeh is akin to Atlantis in some respects. It was a unique place since great Cthulhu is reported to have made its home there. According to the story, R'lyeh lies on the bottom of the ocean in the vicinity of S. Lat 47 deg 9' West and W. Long 126 deg 43'. This would make the island due south of Australia. Other aspects, also according to the story, include shapes that are geometrically non-Euclidean (Lovecraft had a thing with angles in his myths). It seems that all of the monsters from the Cthulhu mythos have a connection to angles and some weird form of geometry. Cthulhu is viewed as a large green octopoid with a mass of amorphous blubber. Tentacles hang from the face area and there are two huge, membrane filled wings connected to the back. It is further described as too horrible to fathom. But such are always the descriptions of Lovecraft's God-Monsters.

In some of the other stories of the mythos, Cthulhu, its cohorts and certain minions have the powers to shape-change to

human form. They also can, at times, rip apart the space time fabric to do pretty much anything they want. It seems that most of the time when these creatures are stalking humans, they do so from underground. Why for the life of me they do this is beyond me. The mythos goes on to mention the other godlike beings that are part of Great Cthulhu's pantheon. Hastur the Unspeakable, is the lord of air & space and is a half-brother to Cthulhu. Shub-Niggurath the "black goat of the woods with a thousand young" is supposed to be the prior incarnation of the diety Pan.

Others include the blind idiot god, Azathoth who is the center of all eternity. Azathoth is likened to be the form of Chaos itself. His physical counterpart is the terrible Yog-Sothoth or sometimes referred to as Yuggoth. Then there is Nyarlathotep who is the "messenger" of the Great Old Ones. Later, others were revealed as Umr-At-Tawil (another name for Yog-Sothoth), Dagon (ruler of the Deep Ones and akin to Cthulhu), Yig (the prototype for the Aztec deity Quetzacoatl), Nygotha, the Hounds of Tyndalos, Tsathoggua, Atlach-Nacha, Ithaqua (who is akin to the legend of the Wendigo of the Native North Americans), and finally Cthuga, (a primal being of

the element of fire). Though this list is not comprehensive, it does represent quite a chunk of the mythos or at least enough to work with.

Many feel that the beings created by Lovecraft himself are the true mythos and the later additions by other authors are false. Ok opinion time: by not taking what you get and experimenting, you will not have full access to the whole pantheon. True?

Who cares that "other authors" dreamed up these extra nameless horrors? Who is to say that "they" themselves, did not plug into the same wavelength that Lovecraft himself was wired into? No one can be sure. So with that said, let's go on to see what new things these horrors have in store for us.

The Simon Necronomicon does not include very much about the Cthulhuian pantheon. It looks more like a grimoire of ancient Summerian and Babylonian magic. At first, that may be disappointing, but don't let that get you down. Remember: 'anything in Sorcery may be utilized, even man made dieties and demons.' In fact a wit once said, 'God made man in his image and man was so pleased that he returned the compliment!' With that

said, you should not worry about man made thoughtforms for *everything* (mythological that is) was made up at one time or another!

My final thought here is to treat the pantheon's deities with respect. Don't become enslaved to them or their images but use common sense and apply some inner wisdom. Who knows, you may have found just what you were looking for?

Chapter Three

A Book Of Hard Hitting Sorcery

At first glance, the Simon Necronomicon is used as a basis for contacting the Ancient Ones. While this is the primary focus of the book, there is much to use in one's Sorcerous practices. The chapter on the 'Fifty Names of Marduk' is the section we will be focusing on.

In modern Sorcery, many practitioners of the tradition of Voodoo, utilize the seals and sigils from many of the old grimoires in their practices. They use them a little differently than most ceremonial magicians do. The Voodouns believe in using whatever works to help them achieve their goals. The way Voodoo practitioners, spiritual workers and root folks, use the grimoire's sigils is to copy a chosen seal or sigil onto virgin paper using either Dove's or Dragon's Blood ink. These two inks are seen as representing the Yin/Yang principles. One represents a creating action while the other represents a destructive force. I myself use either in both positive or negative workings as I see fit. Remember

in the Yin/Yang principles, neither is mutually exclusive from the other.

Once the seal is copied, as best as can be accomplished, the Sorcerer then consecrates it using fire, earth, air & water. S/he then infuses the talisman with the power of the element of spirit while chanting or reading appropriate Psalms from the Xtian bible.

Another method involves invoking their Loa spirit while holding the talisman thereby charging & blessing it at the same time. Most ceremonial magicians will recognize this as charging the 'middle pillar.' Finally, the worker anoints the paper seal with an appropriate occult oil, sprinkles a like powder on it and then passes it through a sympathetic incense. The seal is then laid on the altar under a candle that has been previously dressed for the specific working. At a predetermined time, the worker will then place the charged talisman into his root bag and carry it with him until the desired result he is working for is accomplished.

There is a difference of opinion, however, if the root worker should carry the talisman on his person or if he should place it under

a dressed seven (or fourteen) day candle and allow the candle to burn itself out.

That is a matter of personal choice. I myself have used both methods and found both equally acceptable. I brought this method up for you to see a different way to experiment with and by using the seals of the Fifty Names of Marduk in place of the grimoire's seals. It takes the merest amount of work to use these in this manner.

Some say this method is ineffectual because these sigils are much more powerful than those of the Key of Solomon. Nonsense! you refer back to the Magus Ritual Magic course¹, you will see that I have examined this issue already. The spirits of the Necronomicon, work when utilized properly. If you wish to use them in only a formalized ritual magic setting, then skip the rest of this chapter and plunge into the next one. I suggest trying at least one spell from this chapter as a lesson in your experience of trying new things from other cultures. The experience will be worth the working and it helps you to see a broader range of applications.

According to the infernal book, the seals of Marduk should be engraved in clay or drawn out on clean (virgin) parchment.

¹ Magus Ritual Magic Correspondence Course, Brother MOLOCH (International Guild Of Occult Sciences; 1994)

The Fifty Names Of Marduk²

1) Marduk the lord of lords and master of magicians. He shouldn't be called upon unless all else fails. The name to vibrate when charging the talisman is Dugga.

2) Marukka knows all things and supposedly is able to read the magician's thoughts ("ONLY if you let him"-B.M.969). No word of vibration is given.

3) Marutukku master of the arts of protection. Possessor of the Arra star (the pentagram) and can bind foes. No vibratory word given.

4) Barashakushu worker of miracles. The book attributes him to be the most beneficent of the Fifty listed. His vibratory word is Baalduru.

² "The Book Of Fifty Names", The Necronomicon, Simon (Avon Books; 1977)

5) Luggaldimmerankia commander of the legions of wind demons. He puts order into chaos and made the waters aright. His word is **Banutukku**.

6) Nariluggaldimmerankia sub-commander of the wind demons. He will scare off any evil fiend (Maskim) that haunts you and is the foe of evil fiends (rabishu) for no spirit may pass into the worlds above or below without his knowledge. His vibratory word is **Banrabishu**.

7) Asaruludu wielder of the flaming sword. He makes sure that dangerous magics and astral tasks are handled safely. His word is **Banmaskim**.

8) Namtillaku "a most secret & potent lord." Can raise the dead and converse with spirits from the Abyss. Knows all who commence in death. His word is **Banutukukutukku**.

9) Namru dispenses knowledge and wisdom, teaches all about metals and gives good advice. His word is **Bakakalamu**.

10) Asaru the protector of the bounty. Knows all about botany. His word is Baalpriku.

11) Asarualim gives excellent advice in all things. Forces the things that reside in the dark to give full accounts of themselves and their natures. His word is Barrmaratu.

12) Asarualimnunna is knowledgeable in all military matters. Supposedly he can provide a whole army with weaponry in three days. His word is Banatatu.

13) Tutu beneficent protector of the household. Gives joy where sorrow resides. His word is Dirrigugim.

14) Ziukkinna knowledge of astrology and astronomy as good as the Chaldeans possessed. His word is Gibbilannu.

15) Ziku knower of the secrets of the earth. Bestows riches of all kinds and tells locations of treasures. His vibratory word is Giggimaganpa.

16) Agaku lord of the amulet and talisman. Supposedly can give life to what is already dead. His vibratory word is Mashgarzanna.

17) Tuku lord of baneful magic. His word is Shammashiti.

18) Shazu knows thoughts locally and at a distance. Knows what is hidden within the earth. His word is Mashshananna.

19) Zisi reconciler of enemies. His word to vibrate is Mashinanna.

20) Suhrim seeks out the worshippers of the ancient ones. Very deadly to those the sorcerer sends him to as he "kills easily and without thought". The word is Mashshanergal.

21) Suhgurim the foe who cannot be appeased. Discovers who the sorcerer's enemies are. The book says caution must be exercised when sending this spirit also as he has a tendency to kill. This word is Mashshadar.

22) Zahrim warrior among warriors. Can destroy an entire army if the sorcerer desires it. His word to vibrate is Mashshagarannu.

23) Zahgurim a terrible opponent. The book says this entity "slays slowly after an unnatural fashion". His word is Mashtishaddu.

24) Enbilulu knows the secrets of water. Can dowse successfully water anywhere it resides. His vibratory word is Mashshanebbu.

25) Epadun lord of all irrigation. Knows the geometry of the earth and knowledge of all the lands. His word is Eyunginakanpa.

26) Enbilulugugal presides over all that grows. Knowledge of cultivation. The book claims "he can supply a starving city with food for thirteen moons in one moon". His vibratory word is Aggha.

27) Hegal master of the arts of farming and agriculture. Possesses knowledge of metals and farming. His word is Burdishu.

28) Sirsir master over the serpent. The vibratory word is Apirikubabadazuzukanpa.

29) Malah lord of bravery and courage. Will instill these qualities in the sorcerer or anyone s/he wishes so. The word is Bachachadugga.

30) Gil furnisher of seed. Causes plants to grow and women to conceive. Reverse impotency. His word is Aggabal.

31) Gilma creator of all that is permanent and never moves. Great knowledge of architecture. His word is Akkabal.

32) Agilma bringer of rain. Causes light or heavy rain & storms. His word to invoke is Mashshayegurra.

33) Zulum gives excellent advice for business minded folks. Protects the sorcerer from evil minded businesses. His word to vibrate is Abbabaaal.

34) Mummu gives wisdom concerning the conditions of life before the creation. His word is Alalalabaaal.

35) Zulummar supposedly gives one the strength of ten men. His word is Anndarabaaal.

36) Lugalabdubur great defender and attacker. Another powerful warrior that helped to destroy the Ancient Ones. His word is Agnibaal.

37) Pagalguenna possessor of infinite intelligence. Knows much about spiritual beings past, present and future. His word is Arrababaaal.

38) Lugaldurmah lord of the lofty places. A watcher of the starry skies and all that resides within. His word is Arataagarbal.

39) Aranunna loremaster of the Magical Covenant and of the Laws. Knows the nature of the Gates. The vibratory word is Aramanngi.

40) Dumduku loremaster of the Secret Name and Number. The book says he possesses the wand of lapis lazuli but won't divulge these secrets to the evoker but will talk of other things. (I'm sure he can be coerced into talking--ed.) His word is Aratagigi.

41) Lugalanna power of the eldest of the Elder Ones. Knows all about the Ancient Ones and their powers. His word is Baldikhu.

42) Lugalugga knows the essences of all spirits, the dead unborn, stars and of the earth. Aids in wisdom. His word is Zidur.

43) Irkingu laid capture to the Ancient Ones. His word is Barerim

44) Kinma judge and lord of the gods. Keeps all deities in check and reminds them of their covenant with the Ancient Ones. His word is Engaigai.

45) Esizkur knows how long a person, deity, or entity shall live. Measures all things and knows the spaces. His word is Nenigegai.

46) Gibil power of the realm of fire and the forge. Gives understanding for metalsmithing and the working of fashioning of metals. Raises lightening from the earth itself. His word is Baalagnitarra.

47) Addu raises storms and can brighten even the darkest hour of the night. His word is Kakodammu.

48) Asharru knows of the treacherous ways. Gives divinatory abilities. Showed the gods how to operate and assigned them their stations. His word is Baxtandabal.

49) Nebiru spirit of the Gate of Marduk. Manages all things and the assignments. The book says he also "moves the crossings of the stars after the fashion known to the Chaldeans." His vibratory word is Dirgirgiri.

50) Ninnuam he who determines the laws and reigns of Kings. Best not to summon him unless there is a major catastrophe that has occurred or the death of a ruler. His word is Gashdig.

Comments

For now, these entities are adequate to work with. As far as the archaic meanings of each spirit, (for example see Nebiru), the book is vague. Some spirits are warriors, some are law givers, some are attendants to the Elder Gods, etc. It will have to suffice to say you need to meditate on your situation and find out which one your inner guide says is the best to evoke for your situation. It may be that your inner guide tells you that your problem is with authority, then you need to go through the list above, choose the most appropriate entity, choose the desired candles, oils, incense, etc., and plan out your ritual. This need not be complicated.

This may sound like it is primitive magic, but that doesn't negate its effectiveness.

Chapter Four

Applying The Ritual Magic Setting

Many of you reading this book will NOT have sufficient background in ritual magic, contemporary ceremonial magick or even Qabala but will still want to perform the arcane rites of the Necronomicon. This is not good! To understand what you are dealing with and getting yourself into, it takes study, dedication and perseverance to see it through. The Necronomicon is not just a book of Sorcery. The last chapter dealt with the small amount of Sorcery available from the Simon Necronomicon. If you don't understand how to perform magic in a 'ritual magic' setting, then I insist you study something like the Magus Ritual Magic Course and The Complete Book Of Evocation¹ both of which deal with evoking entities. (See the end of this book for details on both)

Rituals which involve summoning the dead are usually thought as black magic. This attitude is a result of the stigma of Necromancy or the art of conjuring the dead.

¹ Complete Book Of Evocation, by Brother MOLOCH (Wizard's Lair, 1993)

Ages ago, it was deemed by the ruling bodies of power (i.e. the church) that disturbing the dead's eternal rest a sin. Necromancers were usually put to death if found out. Their practices were most times gruesome and sometimes involved digging up the deceased. Performing the ritual right there at the grave or carting off the corpse (sometimes just the head was needed) to engage in the rite elsewhere was necessary depending upon the situation.

Unfortunately, however, many of these rogues were charlatans and thieves. It is highly unlikely that many wannabe Necromancers really dug up graves in the first place. When a criminal was sentenced to die, hanging was the acceptable method of execution in those days and many corpses were left to hang overnight. This allowed some Necromancers to visit the deceased's body as it hung on the tree rather than bother to shovel dirt.

These Sorcerers used the corpse to uncover the secrets of death and foretell the future. For it was and still is believed by many that the dead have access to all knowledge of earth, sky and sea.

The Necronomicon is called the Book Of The Dead Names because to use it, implies that the Sorcerer or priest, will contact

entities and those mortals who have "gone beyond", to gain what they will.

Most parts of the book involves conjuring spirits and it is spirits who are equated with deceased mortals. The differentiation of spirit entity or deceased mortal is neither here nor there as far as the book is concerned. For the most part, we include all and sundry as "entities."

The Zones or Seven Gates²

The book includes the mysteries of the Seven Gates. To the trained occultist, these gates are equivalent to the seven planets and sephiras of the Tree of Life. They start (in the Simon Necronomicon) from Yesode, the residence of the Moon upward to Binah, the place of Saturn. To traverse these seven gates is to really endow the Sorcerer with new abilities and understanding. What the endowments are precisely, is more than likely to be knowledge of the gate's essence. From a ritual magical perspective, we can modify some

² "Of The Zonei and Their Attributes", by Simon, pp.19-33 (Avon Books; 1977)

traditional rituals, such as the Greater Invoking Hexagram Ritual (GHR)³ to use in the opening of the Seven Gates.

If you wish, you may read the chapter about the Zonei thoroughly and do the rituals according to the Simon Necronomicon. By all means, do so. I however, skipped over the chapter's long drawn out process of Conjuring The Gates and used the GHR to invoke and experience the seven sephiras one by one. I recommend that either way is fine but that you start and finish by using the appropriate day of the week for the working. Do the Lunar Gate (or Sephira Yesode) on a Monday and follow each night with the corresponding ritual.

What you should gain from the experience will be different than what I gained. This is because of your level of adeptship is going to be different than others. Obviously my level is different than yours and therefore my relative experiences will be of little consequence to you. However, if you are versed in ritual or ceremonial magic, but have not really experienced the essence of the planets or sephiras, then you will need to do this! It is a most wonderful feeling to touch the power of each Gate's energies. Each has a different vibration.

³ "Lesson VII" Magus Ritual Magic Correspondence Course, by Brother MOLOCH (I.G.O.S.; 1994)

You will probably be flooded with all manner of feelings and emotions that wash over you. This is fine. Experience it, relish it but don't dawdle in it. Keep a fixed purpose in mind.

Allow yourself to meld with the energies of a Gate so you can recall the feelings and energy necessary whenever you wish to call on the planet's power. Also there is much wisdom that you will gain as a result of the process. You will need to keep excellent notes for some things will be apparent while others will not!

Incantations Of The Gates⁴

These are excellent to use! They can be used with either the Gate workings or with the modified Greater Hexagram Ritual. If you decide to use them then what I suggest, to get the full effect of each is to vibrate any of the Sumerian words that are capitalized! Most of these words are names, and in ritual magic, names (especially barbarous ones) should be vibrated. Again, if you are unsure how to vibrate properly, then see the Magus Ritual Magic Course for the proper techniques.

⁴ Ibid, pp. 53-61

The Conjunction Of The Fire God

The preliminary notes to the Simon Necronomicon was vague in my opinion, about the necessity of this particular conjuration. The editor referred to it as another Barbarous Names kind of deal. It took some meditating at first, then the working of it, and I found that what this ritual is for is to kindle the divine spark within you as you light the sacred flame.

This akin to Bornless One ritual that magicians invoke prior to Goetic evocations. It is to tap into your higher genius. It works nicely and effectively. You can use it or use the Bornless One in place with good effect.

The Conjunction Of The Watcher⁵

The Watcher ceremony is actually the calling forth a protector who is to do your bidding according to the formula set in the book.

The Mad Arab says that the Watcher observes for the sole sake of observing. The entity will also protect you should a ritual go sour. There are specific instructions listed about the Conjunction of the Watcher and you may do them as given.

Personally, I have not performed this conjuration. I don't think it is absolutely necessary. My reasons as a ritual Sorcerer, contend that the "spirits" of the dreaded book are ONLY beings of energy. Energy is neither malevolent nor benevolent. It is the Sorcerer's perception of the energy conjured that breeds either good or ill will toward himself. This energy is manifested via contact with the intuition of the Sorcerer. This is why Sorcerers are forewarned about going into their work if they are mentally ill or obsessed with problems. Entities can sense these obstructions in your contact with them and they can invade your privacy through subtle influences.

⁵ "The Conjunction of the Watcher", by Simon, Necronomicon pp. 69-73

Rule of thumb: avoid any unpleasant situation or stay out of the circle when not feeling up to snuff!

Also if you have made contact with your higher consciousness entity, a.k.a. Holy Guardian Angel, then you don't need anyone else for protection unless your HGA says so.

Furthermore, there are other banishments available to assist the sorcerer. In the Magus Ritual Magic course, I list several extremely powerful banishments for exorcising unwanted entities⁶. There is no such thing as a "non-banishable entity." None. It is hogwash to say otherwise.

⁶ "Lesson X" Magus Ritual Magic Correspondence Course

The Maklu Text⁷

This is the listing of the banishments for the entities of the Necronomicon. The only one I shall include in this chapter is called "The Exorcism Zi Dingir" because it is used against any kind of malefic (evil).

**Zi Dingir Nngi E Ne Kanpa
Zi Dingir Ningi E Ne Kanpa
Zi Dingir Ennul E Ne Kanpa
Zi Dingir Ninnul E Ne Kanpa
Zi Dingir Enn Kurkur E Ne Kanpa
Zi Dingir Ninn Kurkur E Ne Kanpa
Zi Dingir N Da Shurrim Ma Kanpa
Zi Dingir Ninnda Shurrim Ma Kanpa
Zi Dingir Endul Aazag Ga Kanpa
Zi Dingir Ninndul Aazag Ga Kanpa
Zi Dingir Enuhddil La Kanpa
Zi Dingir Ninn Uhddil La Kanpa
Zi Dingir Enmesheir Raa Kanpa
Zi Dingir Ninme Shir Raa Kanpa
Zi Dingir Enaa Maa a Dingir Enlil Laage Kanpa
Zi Dingir Ninna Maa A Dingir Ninnlil Laage Kanpa
Zi Dingir Ssisgi Gish Ma Sagba Daa Ni Idda Ennuballema
Kanpa
Zi Dingir Ninni Duggaani Dingir A Nnunna Ia An
Saggnuunga Gatha Gan Ene Kanpa!**

⁷ "The Maklu Text", by Simon, Necronomicon pp. 77-92

For those of you who think that the above spell is nonsense and entirely made up, first think about something. I've researched the Summo-Babylonian religion and many, I repeat, many of their chants, spells and liturgy were written in this way. The repetition of certain words tends to instill a peace within us much like Catholics repeating their Hail Mary and Our Father prayers. The repetition of the words is used to cause a wave of energy rise and strengthen from the mind. This is what an Alpha state is all about. Once in a peaceful Alpha state, nothing can harm your mind.

This is NOT to say that the author of the Simon Necronomicon couldn't have made up the chants and ceremonies in a Summerian vein! Yes! He certainly could have. But, I believe I've established the fact that the book does not have to be 100% authentic to be a workable system of occultism! Therefore, the incantations from the Maklu Text are usable to the Sorcerer in a ritual context. Use them when working with the Necronomicon.

The Book Of Calling⁸

This book is the heart of the Necronomicon! It is the grimoire section for the calling of the spirits and entities. First off, the Pries/Sorcerer should use the following exorcism of the temple area

**Enu Shub! Am Gig Absu! Kish Egigga!
Gar Shag Da Sisie Amarada Ya!
Dingir Ud Kalama Siniku!
Dingir Ninab Guyu Nexrraniku!
Ga Ya Shu Shagmuku Tu!**

Next, the Sorcerer should use the Invocations of the Four Gates From Between the Spheres, which equate to the watchtowers.

North

Thee I invoke, Silver Hunter from the Sacred City of Ur! Thee I call forth to guard this North place of the Most Holy Mandal against the vicious warriors of Flame from the principalities of Dra! Be thou most vigilant against the Utukki of Tiamat, the Oppressors of Ishnigarrab, the Throne of Azag-Thoth! Draw thy bow before the fiends of Absu! Loose thy arrow at the hordes of Dark Angels that

⁸"The Book Of Calling", by Simon, Necronomicon pp.95-120

⁹ Ibid, pp.101-103

**beset the beloved of Arra on all sides and in all places! Be watchful,
Lord of the North Ways! Remember us, King of our Homeland, Victor
of Every War and Conqueror over Every Adversary! See our Lights
and hear our Heralds, and do not forsake us! Spirit of the North,
Remember!**

East

**Thee I invoke, Mistress of the Rising Star! Queen of Magic, of the
Mountains of Mashu! Thee I call forth this day to guard this Most
Holy mandal against the Seven Ensnarers, the Seven Liers-In-Wait,
the evil Maskim, the Evil Lords! Thee I summon, Queen of the
Eastern Ways, that thou mayest protect me from the Eye of Death,
and the evil rays of the Endukugga and Nindukugga! Be watchful,
Queen of the Eastern Ways, and Remember! Spirit of the East,
Remember!**

South

Thee I invoke, Angel, Guardian again Urulu Dread City of Death, Gate of No Return! Do Thou stand at my side! In the Names of the most Mighty Hosts of Marduk and Enki, Lords of the Elder Race, the Army, do Thou stand firm behind me! Against Pazuzu and Humwawa, Fiercest of the Southwest winds, do Thou stand firm! Against the Lords of the Abominations, do Thou stand firm! Be Thou the Eyes behind me, the Sword behind me, the Spear behind me, the Armor behind me! Be watchful, Spirit of the Southern Ways, and Remember! Spirit of the South, Remember!

West

Thee I invoke, Spirit of the Land of Mer Martu! Thee I invoke, Angel of the Sunset! From the Unknown God, protect me! From the Unknown Demon, protect me! From the Unknown Enemy, protect me! From the Unknown Sorcery, protect me! From the Waters of Kutulu, protect me! From the Wrath of Ereshkigal, protect me! From the Swords of Kingu, protect me! From the Baneful Look, the Baneful Word, the Baneful Name, the Baneful Number, the Baneful Shape, protect me! Be watchful, Spirit of the Western Ways, and Remember! Spirit of the West Gate, Remember!

Final Invocation of the Four Gates¹⁰

**Mer Sidi! Mer Kurra! Mer Urulu! Mer Martu! Zi Dingir Anna Kanpa!
Zi Dingir Kia Kanpa! Utuk Xul, Ta Ardata! Kutulu, Ta Attalakla!
Azag-Thoth, Ta Kalla! Ia Anu! Ia Enlil! Ia Nngi! Zabao!**

These are what are used to ward the circle from "malevolent" forces. You need only conjure the circle in a normal manner but it is nice to add the four Gates and final Gate invocation.

Now, if you wish to continue, the next step is to use a preliminary invocation, which in effect, is the only one you'll need.

¹⁰ Ibid, p.103

Preliminary Invocation of Calling the Spirits of the Dead¹¹

Baad Angarru! Ninngghizhidda! Thee I invoke, the Serpent of the Deep! Thee I invoke, Ninngghizhidda, Horned Serpent of the Deep! Thee I invoke, Plumed Serpent of the Deep! Ninngghizhidda! Open! Open the Gate that I may enter! Ninngghizjodda. 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! Open, lest I attack the Gate! Open, lest I break down the bars! Open, lest I attack the Walls! Open, lest I leap over It by force! Open the Gate, lest I give the Dead power over the Living! Open the Gate, lest I make the Dead to outnumber the Living! Ninngghizhidda! Spirit of the Deep, Watcher of the Gate, Open! May the Dead rise and smell the incense!

The above is used to summon any spirit, entity or shade. After this invocation, you need only name the entity you wish to summon and when the spirit has appeared, you then speak these words: *Uug Uduug Uugga Gishtugbi* and the entity will "put on a comely appearance and answer truthfully all the questions you shall put to

¹¹ Ibid, pp104-105

him, which he has the wit to answer." To dismiss the shade after you questions have been answered to your satisfaction, you speak the following words: *Barra Ug Uduug Uugga!* and he will immediately return to his place. If he doesn't go at once, simply repeat these words.

Finally, as I said before, if you feel you are running into trouble, you need only call upon your patron deity or the infinite power of the Cosmos. You fill yourself with this universal energy to displace the invading and arrogant spirit. This is all of what you need to do.

Chapter Five

Invocations & Their Correct Usage

After reading the last chapter, you now see how the invocations are used. The next important thing to understand, is to vibrate the names listed. If you need to know how to vibrate names, see the **Magus Ritual Magic Course**¹.

Invocation is different than evocation in that you are inviting a spirit to slip past your defenses and into your personal universe; in other words, you are inviting a spirit entity into your mind.

Remember the vampire lore where a vampire can only enter a home when "invited?" The same holds true for invocation. In fact, this is probably where that vampiric lore originated from.

To call IN an entity into yourself is dangerous! I repeat, **D-A-N-G-E-R-O-U-S!** The only way you can have some semblance of safety, is to first be an experienced Magus. This is why in Voodoo, only experienced Houngouns & Mambos supervise the Ridings of the Loa. Inexperienced workers can cause more damage than good.

¹ "Lesson X", by Brother MOLOCH, Magus Ritual Magic Correspondence Course

I know I said that non-corporeal entities are beings of energy, but energy that is unharnessed is dangerous! Only an experienced electrician will try to handle live power lines! How does one learn to handle live wires? Like an experienced electrician, you must study first then practice, practice, practice!

Shutting out an entity, spirit, demon or diety is difficult, but it can be done. First, you verbally insist to the entity that it is now to leave in a firm manner. Next, recite the Exorcism listed in the Magus Ritual Magic² course. If the entity is still being stubborn, you then begin to silence your mind, relaxing your body and then visualize seeing the entity leaving you by being sucked down into the earth. This is difficult, especially when you have another part of your mind chattering away, which has the contact with the entity. (You see why you should be an experienced adept before you try to safely invoke?)

Channeling and mediumship are other forms of invocation. Usually these practitioners aren't experienced magicians and they are subjecting themselves to dangerous psyches being let loose. For their folly, they may only end up having their minds slightly altered.

² Ibid

A safer form of invocation is to use god forms. This is done by researching the mannerisms, attributes, dress, customs and such of deities from various pantheons. The most commonly used in Western Esoteric magic is the Egyptian pantheon. For work involving the Simon Necronomicon, however, I suggest using the Summerian deities. To command spirits, you can do what is called "building up a God Form."

The "building up" consists of going into an Alpha state, visualizing the deity pieced together from your research. You do this several times before you finally will the thoughtform to enter in through your personal aura. Unlike a certain Xtian-ceremonial-magician that wrote a book on Ritual Magick, I prefer to use the Norse Gods. These deities are NOT demonic like "he" claims.

The Norse were one of the last to give up their Pagan deities from the coming onslaught of Xtianity! These people were dedicated by tribal oaths to their Gods. There was no allegiance to "demonic forces" nor were there any silly evil in their pantheon.

For this book, I've used the Summerian equivalents in the Norse pantheon. My dieties are strong from being well visualized previously.

Marduk and Enki are the two I suggest you study and learn about. They can command the whole plethora of entities, spirits, bogeys, shades, etc., from the Necronomicon. They also can command the Ancient Ones with relative safety, however, I DO NOT RECOMMEND YOU DISTURB THE SLUMBER OF CTHULHU OR ANY OF HIS KINDRED!!! Again, apply common sense. You only need to contact those spirits who are listed in the Necronomicon, including those from the Urilla text, The book Of The Worm³.

The last invocation called The Powers, is to rouse up a last vestige of strength against the powers of the Ancient Ones. The invocation is to be used IF you are beset by illusions and phantasms of madness. These are the blind idiot God, Azathoth's, ramblings. He knows not what avails you but is drawn to you like a beacon. You should utter this invocation to protect your mentality from the onslaught. If you are not affected by Azathoth, then either you have erred in your magic's and have only fooled yourself OR you have

³ "The Urilla Text", by Simon, Necronomicon pp.183-202

been granted luck by the Elder Gods to be lifted from his stigma. In any event, I utter this invocation anyway to calm the seas of the mind.

The Invocation of The Powers⁴

**Spirit of the Earth, remember! Spirit of the Seas, remember!
In the names of the most secret Spirits of Narmarratuk, the sea below the seas and of Kutulu, the Serpent who sleepeth dead, from beyond the graves of the Kings, from beyond the tomb wherein Inanna, Daughter of the Gods, gained entrance to the Unholy Slumbers of the She-Fiend of Kuthuleth!
In Shurruapak, I summon thee to mine aid!
In Ur, I summon thee to mine aid!
In Nippurr, I summon thee to mine aid!
In Eridu, I summon thee to mine aid!
In Kullah, I summon thee to mine aid!
In Laagash, I summon thee to mine aid!
Rise up, O powers from the seas below all Seas, from graves beyond all graves, from the land of Til!
To Shin, Nebo, Ishtar, Shammash, Nergal, Marduk, Adar!
House of the Water of Life, Pale Enkidu, Hear Me!!!
Spirit of the Seas, remember! Spirit of the Graves, remember!**

It would not hurt to memorize this spell so that you have a viable protection and cleansing formula to work with the Necronomicon.

In the chapter on spells and rituals, I do give you a ritual that you can use to contact Great Cthulhu. I know I suggested that it's

⁴ Ibid, pp. 200-201

not wise to awaken her but you can however with the help of Azathoth and the spells from the book make contact with Cthulhu's egregore.

Why do so, you ask? Simple. Cthulhu can open doors to your mind easier than can simple meditations. Again, let me reiterate by saying that entities are not necessarily malevolent nor are they sanctioned for evil. Just watch yourself and if you wish, I sincerely hope so, you can adapt some of the protection spells to be said prior to the Call Of Cthulhu ritual.

Chapter Six

Safe Conjuring

This chapter will be a rehash of earlier concepts and ideas as well as the inclusion of one or more new ones.

Let me reiterate that if you want to use the Dread Bible of the Shades, then you should simply prepare yourself in advance. Preparation of a thought out game plan is the best course of action. You SHOULD NOT conjure simply for the sake of curiosity! Only a 'mental moron' would do that.

Don't you detest those time wasters who call upon you to chit chat over nothing? What if they popped by just to see you in person? Nothing new to tell you or ask you, they just wanted to see if you were home. Now wouldn't that dig into your craw? How rude and stupid can people be? So why would an intelligent person want to summon a spirit just to see it come? That is ridiculous as well as being a huge waste of time and energy. Be intelligent and have a definite purpose in mind before summoning any entity!

Next, you'll want to purge yourself and your ritual area of all inner doubts, fears or negativity. This is extremely important! You must be calm and resolute in your workings. To purge yourself, use a ritual bath. Take some peace attributed herbs, stones and roots and place them in a muslin cloth. Hold under the tap as you recite a blessing from your deity. Bathe in the charged water and allow all of your ills to flow out from you down into the water then into the drain.

I'd next create an invocation to the earth (salt), sea (water), fire and air, then invoke each one in turn. Now bless your ritual area and yourself with the consecrated elements. This will in effect banish any loose negativity floating around.

Combine the consecrated salt and water and invoke it as Holy Water. This you'll use to sprinkle around the ritual area also. Make sure all of your ritual tools are consecrated and keep the altar clean of everything but the necessary essentials. You don't want a lot of symbology floating around your eyesight when you're trying to concentrate. Excess tends to spoil the soup, as it's been said.

Remember what I said in my previous writings, "Keep It Simple and Straight Forward."

Invoke the circle at the chosen time. I draw my circles three times around to reinforce the barrier.

It's not necessary to use the Triangle of Art for these conjurings unless you feel you need it (then I'd definitely recommend that you use it!) In fact, use if you have any doubts lingering in your mind whatsoever as an extra measure of precaution the Triangle will contain those forces.

Now open up to the chapter on Applying the Ritual Magic Setting and use the Invocations to the Four Gates, which as I've said is the four Watchtowers just done in a Summerian setting. Then use the Final Invocation of the Gates.

Now is when I'd do the Watcher summoning or my favorite, the Bornless One ritual. This is to summon forth your higher self for security and supervision. The book suggests you perform the Watcher ritual as a separate rite prior to continuing on with the rest of the book. Again, I said this is fine if you wish to obtain a new sword & bowl, inscribe the sigils, find an appropriate wooded spot

next to a body of water, at night on the New Moon in a certain season, etc. You see? It gets tedious. Directions just like in the traditional grimoires. They were written by lame thinkers who only wanted to bore you to death with their long, arduous, and precise instructions. Now use the Invocation of the Fire God if you wish.

Finally, you begin the main summoning! Use the Preliminary Invocation For Calling the Spirits of the Dead. This you do as previously outlined.

Once the questioning ends and you are satisfied, now all you have to do is banish. Use the banishments listed previously in the book. If they don't work, there are several listed in the Necronomicon's Book of Maklu, The Burning of the Evil Spirits. As stated before, this chapter is devoted to banishments and exorcisms. Keep it handy just in case. End with the Dog of Evil banishing from The Magus Ritual Magic Course¹.

This is it. If you have any other trouble, simply invoke the previously built up thoughtform of Marduk or Enki and command the spirits to behave or leave.

¹ "Lesson X, Banishments - Spell from the Egyptian Book Of The Dead" by Brother MOLOCH, Magus Ritual Magic Correspondence Course

Chapter Seven

Rituals and Spells

What would a grimoire, based on a grimoire, be without spells? Ah.... rituals, power, fame, fortune, glory, etc. The dreaded text recommends that the sorcerer not get involved in these earthly lusts but rather be vigilant to keep the evil ones locked away. Okay, I'll buy that. But who am I to stop anyone from fulfilling their base desires?

The first ritual I developed as a way of expanding not only my consciousness but also my magical might. I performed an Invocation to Cthulhu. I know, I know that I urged you not to try that. Well, I am very capable of handling myself psychically and magically. In other words, I know what the (blank) I'm doing. For those of you who are in the same league with myself, I present to you:

Cthulhu: The Discourse

The rite of Calling Cthulhu would at first seem to be a Saturnian rite since so many who have read tales by Lovecraft assume Cthulhu is sinister. Fortunately she is not. Great Cthulhu is considered to be a Water elemental & since Water is one of the Feminine elements, she is of female origin. The Ancient Ones are from another dimension, time & space. Most are classified under one of the four elements with which a magician can assimilate certain information concerning their correspondences, powers and natures.

In Qabala, for example, the pantheon can be related to the evil side of the Tree of Life, otherwise known as the realm of the Qlippoth. If one looks at the antithesis of the Tree as in the opposites of the color scales, one can see necessities that he will need to contact the Cthulhuian beings.

Power can be generated by deviant forms of magic and Witchcraft. This is not to say that sacrificing anything other than what you personally can from your own universe is acceptable. Bloodshed is pure stupidity from a modern magician's standpoint. To offer the Ancient Ones this kind of energy is reckless and forbidden.

There are a multitude of ways to invoke power into our universe without harm to another. Another reason to not commit nefarious crimes is that these Great Old Ones are vampiric in nature. Using blood is akin to doing Heroin; once you do it, it will be tough to stop. So don't in the first place.

Pre-Rite Prep

The things you will need in this rite are various & not necessarily the same things you'd need in a regular rite of magic. You do not need to have all of the elements present. There seems to be a spatial distortion when conjuring the Ancient One's energies. All you need is the element for the entity in question. For Cthulhu you'd need only the element of water; for Cthugha fire; for Shub-Niggurath or Nyarlohatep, earth; for Hastur, air.

A single candle or lamp is recommended as the beings should be conjured according to the phase of the moon and excess light is not good for the ritual. Summon Cthulhu at full moon, Nyarlohatep or Shub at New, Hastur in first day of waning and Cthugha at first day of waning.

A flagon of wine is recommended as an offering to the Ancient Ones and should be drunk slowly (sipped) at the beginning of the invocation to Azathoth and Yog Sothoth.

Incense can be of any variety but should correspond to the element in question. There is, at the end of the chapter, a listing of incense recipes that are appropriate for the conjuring.

Colors should be the antithesis of the Tree (Qliphothic) which would be the anti or opposite colors on the upright Tree from the Briah scale.

An inverted pentagram should be present on the altar facing the direction of the magician as this is a symbol of the Ancient Ones. The upright pentagram, however, is used for banishing them as it is a symbol of the ancient Summerian Gods, the Elder Ones, who defeated and banished the Ancient Ones.

The magician should also be read in the mythos of the Summerian deities. These are the ones you can call on when trouble erupts during and after the rite.

The 22nd verse from Liber Al Legis is a general banishing to the Ancient Ones and it reads: "*WITH THE GOD & THE ADORER, I AM*

***NOTHING: THEY DO NOT SEE ME. THEY ARE AS UPON THE EARTH.
I AM HEAVEN, AND THERE IS NO OTHER GOD THAN ME, AND MY
LORD HADIT."***

CTHAHI is considered a Greek word of Cthulhu. According to E.E.Rehmus in The Magician's Dictionary, the number of Cthulhu is 52. This is also the number of the Goetic demon Bime~ (BYM) who is a demon of the second decanate of Sagittarius

Also the Supernal Mother, Aima (AYMA), who rules Binah the Saturnian sphere on the Tree is related to 52. This ties in with my theory of Cthulhu being feminine rather than masculine in nature.

If we add the number of 52 together we come out with 7. This rules the planets, the heptagon, the heptad, days of the week & the spinal chakras. Also 7 is the number for Zayin Dag (DG) which is a "fish".

Seven is also the sephira of Netzach, but again, Venus is related to the Moon in a sisterly fashion. They both govern the emotions & the Moon has a stronger influence.

The Rite

Setup the altar to the West. You should be near a large body of water but a tub filled with water near the ritual area is fine. A private lake is ideal. Make the Fica sign by jutting your thumb up between your index and middle fingers. Say:

"Thee I invoke, the Bornless One. Thou who hast created the Heavens and Earth. Begetter of all knowledge and being. Supreme one of the universe, come and be one with me this eve to guide me and protect me from the forces which I will now summon forth! IAO! Such are the words!"

Light your candles and incense. Clear your mind. Begin deep breathing and ground yourself. Some flute music that is in a minor key would be most appropriate. Say:

"Great Azatoth! Master of chaos who dwells at the center of the universe! Great is he who laughs and the universe is formed! Thy kingdom is my domain and naught but silence can I express! Mighty Yog-Sothoth! Master of reality, time and space! Thou who can traverse all planes of existence, I bid Thee to throw open the gates for me, so that I may contact Thy servant, Great Cthulhu!"

Visualize a spatial portal opening in front of you as a swirling mist of gas. See this as a dense fog just swishing there. Fix your mind on this and then mentally throw your thoughts into it while saying:

"Ph'nglui mglw'nafh Cthulhu R'lyeh wgah'nagl fhtagn! In Rlyeh great Cthulhu lies dreaming! O Thou that lieth dead but ever dreameth, Hear, Thy servant calleth out to Thee! Hear me, O mighty Cthulhu! Hear me, O Lord of Dreams! In thy tower at R'lyeh, they have sealed ye, but Dagon shall break Thy accursed bonds, and Thy kingdom shall rise once more. The Deep Ones knoweth Thy secret Name, and the Hydra knoweth Thy lair. Give forth Thy sign that I may know Thy will upon the Earth. When death dies, Thy time shall be! Thou shalt sleep no more! Grant me the power to still the waves that I may hear Thy Call!" (repeat 3 x's)

Now wait for Cthulhu to respond. If you hear her, then memorize what she says. If nothing, then continue on.

"Great Ones, thank you for the opportunity to give my message to Mighty Cthulhu. I await Her response in Her time!"

Finish by uttering the banishments. Close the ritual and go about your business.

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Exorcism Of The Spirits Who Attack The Circle

Zi Anna Kanpa! Zi Kia Kanpa! Gallu Barra! Namtar Barra! Ashak Barra! Gigim Barra! Alal Barra! Telal Barra! Masqim Barra! Utuq Barra! Idpa Barra! Lalartu Barra! Llassu Barra! Akhharu Barra! Urukku Barra! Kielgalal Barra! Lilitu Barra! Utuq Xul edin Na Zu! Alla Xul edin Na Zu! Gigim Xul Edin Na Zu! Mulla Xul Edin Na Zu! Dingirxul Edin Na Zu! Masqim Xul Edin Na Zu! Barra! Edinnazu! Zi Anna Kanpa! Zi Kia Kanpa!

Use the above charm to banish all entities who try to cause harm to you within the circle. It be very powerful and no spirit can stand against it.

To Cause Death To An Enemy

The grand enchantment should not be invoked just because you are merely mad at someone for pulling out in front of you on the freeway or if someone flips you the bird.

Destructive magics should be relegated to those times when real

harm is imminent and danger is unavoidable! To rely on destructive magic is to court insanity. Only weak fools desire to control by threat of destruction.

Should there be need for this type of magic, then by the Gods, smite thine enemy with thine all! Make no quarter and ask for none! Fight like a warrior all the way to the halls of Valhalla!!!

The Rite

In a darkened place, upon the ground within a separate circle from your own, draw the sigil of Humwawa as shown in the Urilla Text. Sprinkle foul smelling plants thereon his sigil such as skunk cabbage, belladonna, ragweed, and the like.

In thine brazier, burn the following to help protect thee: 3 parts Asafetida, 2 parts dried and ground garlic, 2 parts Frankincense, and 1 part Dragon's Blood Reed. This will help to keep the foul spirit at bay and should serve to banish him should need be so. To banish, simply toss a handful of the concoction upon his sigil and recite several of the banishments. If this should not work, entreat Enki to come to thine aid.

After you've consecrated your circle and thrown the foul smelling plants onto his sigil, begin the following incantation:

HUUMMMMMMM HUMWAWA, HUUUMMMMMM HUMWAWA! BOLD IS HE WHO CALLS TO THEE! I SUMMON YOU BEFORE HE WHO SERVES THE ELDER ONES! COME! SMITE MY ENEMY AS YOU ARE DESTINED TO DO! CRUSH HE WHO TORMENTS MY LIFE! REVERSE MY ILLS AND BESTOW THEM ONTO _____ WHO IS OF THE SIGN (their zodiac sign) AND BURN THEM WITH THINE ETERNAL WRATH! HUMWAWA! MIGHTY HUUUMMMMMM HUMWAWA!

Once the spirit has arrived, (you'll know it's him because there will be a chill in the air and the surrounding area will be quiet as a tomb) describe to him he who you wish to die and send the spirit a mental picture of your victim.

Direct the spirit to go and do his work. Banish using the arcane formulas and make an invocation to your higher self before leaving the circle. Throw your personal concoction onto his sigil to help cleanse his presence.

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To Increase Thy Sexual Potency

Shub Niggurath is the "goat with a thousand young" or so the *Necronomicon* alludes to. It seems he has a great deal in common with the Pagan deity Pan. In fact, I've come to think of Shub as the dark side of Pan as everything has a twin.

This spell is for those who desire to increase their sexual potency and enjoy prolonged sexual pleasures.

Needed: 1 red phallus candle, bottle of pure cinnamon oil, lotus petals, glass of champagne (or fine wine)

On a Friday evening, begin by exciting yourself with lustful thoughts. Get yourself aroused to a heightened level. Do not overstep your boundaries or you'll ruin the ritual. Take the phallus candle and anoint with the pure cinnamon oil. Stroke the candle as if it was your very own.

(Women should use red vaginal candles)

Draw the gate (Zonei) of Venus sigil on your altar using the leftover cinnamon oil on your fingers. Sprinkle the lotus petals on top of the sigil. Hold the candle aloft in your hands and recite:

QUEEN ISHTAR! ROYAL LADY AND WHORE OF BABYLON! MY LOINS INCREASE WITH THE WAXING MOON! VENUS TOUCH MY PUBIC SPOT AND WAX MY PLEASURES! AS I LIGHT THIS CANDLE IN HOMAGE TO THEE, PAY ME DUE RESPECT IN RETURN AND FIRE UP MY LOINS! DWELL THERE SO THAT YOU MAY FEEL MY PLEASURES! I GIVE UP MYSELF TO THY PLEASURES, OH MIGHTY ISHTAR! M'GAWLIE KRUMF' TA-GIBLET! HAIL UNTO THEE!

Light the candle and massage thyself but do not allow orgasm to overtake your lust. Let the candle burn down only 1/7 th of its length. Continue ritual each night for seven days. At end, thine request will be met.

Invoking The Four Powers Of Azathoth

From the primal depths of thine soul, lurks the blind idiot God Azathoth. He who dwells in the endless sea of chaos. To boldly invoke Azathoth is to invite insanity and ultimately, death unto oneself. Therefore, if you should deign to tap into his current, you must do so by conjuring the Four Powers who are under his command.

Be ye especially careful when performing this rite for it is too easy to let the door hang open for Azathoth itself to wash through!

Setup thine altar as previously suggested. Invoke thine higher self for serenity and guidance. Next, clear your mind of all obtrusive thoughts. Slowly, visualize a swirling of force in front of you building and rising. Keep this at a slow pace. Allow it not to grow much bigger in size than a doorway!

Continue your visualization and allow yourself to deeply breathe slowly in a non-rhythmic style as the void behind the doorway would suck you in like a black hole. Now focus your mind and say the following:

I CALL TO THE FOUR POWERS WHO ARE UNDER THE DOMAIN OF AZATHOTH! THEE WHO ARE OF THE FOUR ELEMENTS! THE FOUR HORSEMEN! THE FOUR CORNERS OF THE UNIVERSE! THE FOUR SIDED DIE! THE FOUR SEASONS! COME ONE BY ONE AND BESTOW UPON ME THE KNOWLEDGE THAT I SEEK CONCERNING THOSE THINGS WHICH MORTALS ARE NOT ALLOWED TO KNOW! PARAXALIS! DAEDALIOUS! FIFEOMANCY! PUISLANE! COME TO ME IN THE NAME AND RANK OF THE ONE ABOVE ALL, AZATHOTH! COME AND BE YE GRATEFUL!

Allow the beings to enter through the doorway one at a time and make sure that the door is closed and bolted behind each one in turn!!! Ask of them what you will and then return them by guiding them back to the door and say:

FOUR POWERS OF THE ETERNAL CHAOS, I SEND THEE AWAY WITH THIS, THE SIGN OF LIFE! I SEND YE BACK INTO THE VOID, THE COSMIC CHAOS! AVALAST IABADOS!

Reduce the doorway slowly until it pops into nothingness. Note, the Sign of Life is simply raising your arms above your head and crossing your wrists.

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Protection From Man's World

There are times when a Sorcerer will need to be protected from one who wishes him or who plots his downfall. It has been previously shown that the best way to offset this type of forced enchantment is to simply attack thine attacker!

Many will find that intolerable yet they are the one and same who will cry for help when persecuted. The Sorcerer should never allow her/himself to become the victim. It is self-defeating and morally reprehensible. However, some will not submit to an aggression tactic whether on the mortal plane or spiritual. Therefore, this ritual was found to add a sense of peace and protection to the worker who makes use of it. Begin when the eleventh hour of the day has struck. Any day will suffice as personal need demands. Begin by intoning the following call:

IABADOS! APACALANDROS! HIPESTA-ETTIN! QALANGA DELONZ! BY THE SPIRITS OF THE SKIES, THE EARTH, THE FIRE AND THE WATER BLANKET ME IN THINE SUPERNATURAL PROTECTION! I AM BESET BY ROGUES WHO DESIGN TO HARM ME. SHELTER ME FROM ALL HARM ON THIS PLANE EVEN UNTO THE SEVENTH! MAY MY AGGRESSORS UNHOLY PLANS RETURN TO HAUNT THEM UNTIL THE END OF THEIR DAYS! MAY THEIR SPEARS AND WEAPONS MISS THEIR MARK! MAY THEIR SENSES BE CLOUDED AND FOGGED WITH THE SHROUD OF UNCERTAINTY! HELA! IABADOS! APACALANDROS! HIPESTA-ETTIN! QALANGA DELONZ! SPIRITS REMEMBER ME!

Visualize yourself being wrapped in a cocoon of energy that is composed of the elements. See each element wrapping about you and allowing no part of your body to be exposed. Hold for a while then allow to fade.

To Hold Back The Tide Of Evil

This invocation is used to fend off the things that possess thy mind and keep it transfixed onto that alone. Some have made use of the exorcism rites from the Catholic Church but they be too lengthy and bore the spirit rather than force it out. This ritual was given so that the Sorcerer could exorcise a dwelling from the evil things that lurk in the shadows. It is NOT intended for use on a person!

On a day when the moon is in a fire sign, take up thy censer with its burning coals and throw thereon 3 t of nettles, 2 t of camphor leaves, 1 t blood of the dragon, and a pinch of blessed salt. As you work widdershins in the room, swing thine censer with the sun. Say:

**IABADOS! HEARKEN AND HEAR THOU ME, EVIL ONES!
DEPART FROM THIS PLACE ELSE I INVOKE THE HOLY SYMBOLS OF
THE ANCIENT ONES! UR, MIGHTY SIGN OF THE COVENANT OF THE
GODS I BESEECH THEE TO CLEANSE THIS PLACE OF THE HORRORS
THAT LIE WAITING! AGGA, SIGN OF THE ELDER GODS, I BESEECH
THEE TO CLEANSE THIS PLACE OF THE FOUL STENCH OF THE EVIL
ONES! BANDAR, THOU WHO SERVE THE WATCHER, I BESEECH
THEE TO CLEANSE THIS PLACE OF ALL MALIGNANCY AND
HINDRANCE FROM HAUNTS! BY THE MIGHTY POWERS OF THE
ETERNAL TRINE, I CLEANSE THIS PLACE AND BLESS IT UNTO THE
SANCTITY OF PEACE AND STILLNESS! IABADOS! UR! AGGA!
BANDAR!**

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To Gain In Prosperity And Wealth

It is wise for the Sorcerer to make a personal study of the art of finances. For to ask of the Gods for monetary boons only to squander it away foolishly is a grave injustice. No one likes to become another's personal vault and the Gods nor the Ancient Ones enjoy being that either.

The competent Sorcerer will educate himself by studying the art of finance. To be poor is itself, not a crime. To choose to remain poor when one has the wherewithal to be successful, is evil to oneself. There is no reason today to remain poor. This modern society has uplifted itself to a place where even if one is poor, the individual has the opportunities to get assistance in education and procuring an occupation.

Nevertheless, the Ancient Ones will assist those who are wanting to help raise themselves. The method of help varies as depending upon your situation and your aims.

Remember that you can gain with their help but do not stupidly squander away your gains. This is an insult to the Old Ones as they feel you do not care as long as you have a consistent cash flow coming in.

The Rite

Choose a night when the Moon has just emerged past new. The best time for this is a Sunday. Erect your altar in the manner previously described and begin the following invocation:

THSAGGA! CTHULHU! PEITERO! JERAKIN-DA! HEAR ME, THY CHOSEN ONE! I AM PENNILESS AND NEED THINE AID! FILL MY PURSES WITH GOLD AND HELP ME ATTAIN THE COMFORTS NECESSARY AND THOSE I DESIRE SO THAT I MAY CONTINUE THE PRINCIPAL WORK! FEED MY BELLY WITH THE RICH FOODS IT CRAVES! ALLOW GREAT WEALTH TO BE ATTRACTED TO ME! CREATE ABUNDANCE FOR ME! I VOW TO INCREASE THAT WHICH YOU SHALL GRANT ME! THIS I SWEAR! THAVIAL! MERCURIEL! PAVAIEL! SELARIEL! SUCH ARE THE ONES!

Envision yourself in your mind growing very large to where you are taller than the great glass buildings. Note that your aura shimmers with golden lights and silver sparkles. Now a huge steel-like rod comes out of the heavens and enters down through your head into the earth.

Breathe thrice and feel the wealth start to fly to you. See gold, silver, copper, gems, jewelry, cars, homes, businesses being attracted to you!

This is your destiny from the Gods. Do not squander it. They will manifest as the Gods desire. Patience and you must actively seek where your bounty lay. Do not just lay around waiting as you must seek your fortune out. The Gods have provided but you must find where they have left your provisions!

Traveling To Leng

Many have wondered about the mythical plane of Leng that Lovecraft wrote about in several of his stories. Was it a real place? This we shall see.

It seems that in the past, prior to the worldwide information explosion and certainly satellite availability, that mankind had wondered about the unexplored places still existing on Earth. The oldest civilization as mentioned in history is the fabled city of Atlantis. This mythical land was once a powerful empire of advanced science and wondrous things. In fact, some have surmised that Atlantis is really the United States that ancient man saw through some kind of time warp. However, I'll leave that bit of speculation to your discretion.

There have been other places, empires if you will, that people have also said existed at other times. These include Shamballah, Lemuria, etc. Unfortunately, like the legend of Atlantis, there is little to no evidence other than fables and psychic's claims that they really existed.

Some psychics such as Madame Blavatsky and Edgar Cayce claimed to have connected with the cosmic currents of these fabled empires. They further claim that these empires once existed in our dim past but are now memories. Psychics, however, are not always reliable with their claims.

What if these fabled places were not physical in nature? What if instead they were really realms on the Astral Plane? That would make much more sense and give credence to the claims of Blavatsky and Cayce. It's not 100% believable but my theory does show some explanation of how these gifted psychics came across these civilizations and why other's haven't done so yet. In other words, getting there is not a problem IF you're psychically gifted and can find the astral highway to these lands.

I surmise that the Plateau of Leng H. P. Lovecraft wrote about is also a place on the Astral Plane that he found while dreaming his dark dreams. Think about it. Did he not come up with the concept of traveling to another star by way of one of the Forgotten One's underlings (Byakhee) in the stories? There was the story where the golden mead was mentioned that protected the imbibed from the

vacuum and cold of deep space allowing him to ride on one of Byakhee's to the star system of Aldebaran. If you look at this story closely, does this not resemble a version, albeit eldritch in nature, of Astral Traveling?

The Plateau of Leng is a unique place that I stumbled upon after the reading of several Cthulhuian short stories one evening. I had vanished the reading and began my nightly magical routine. To begin your journey to Leng, you should follow the exercise laid out for you next.

Astral Exercise

Begin in a comfortable position. Relax your various body parts, take a drink of some semi-alcoholic substance, herbal tea, etc., which will help you to overcome stress. (Personally I prefer a relaxing bath with some deep breathing exercises)

Clear your mind. Breathe in through your left nostril while pinching off the right nostril. Breathe in and out deeply several times. Fill your lungs fully hold a brief moment and exhale fully.

Allow a few short seconds between breaths. Then switch sides and breathe only through the right nostril while pinching off the left nostril. Follow the same pattern as you did with the left.

Here is where I differ in my Astral technique from that of others. Begin by descending a long spiral of stairs down to your subconscious. You do this by taking a step down each time you exhale and lift your leg (ready to step down) each time you inhale. You won't be physically doing this but doing so in your mind's eye.

You will be going down many steps. Exactly how many, I do not know because I never count. The journey is different for each person. Before long, I see myself nearing the bottom where there is an oak door with banded iron hasps. It's the doorway to the center of the Earth. Reach out to the door and pull on the handle. It *should* open. If not, you have a blockage. How to overcome this blockage? Simple; keep trying to open the door. If you aren't able to do it today, attempt it again at another session. Practice will result in eventual success.

Once you get the door open, you will see what I call the "gray mists of time/space/reality" swirling inside the door's way.

Sometimes they will tug at you trying to suck you in when you aren't ready to go. Resist them! Enter ONLY WHEN YOU ARE READY! NEVER BEFORE!!

When you enter, you need to mentally cast out from you that you are interested in going to the Plateau of Leng. The gray mists will grab you there by whisking you in the span of a heartbeat. Keep firm in mind, that you are only interested in the Plateau of Leng else the gray mists will catch you up in a show of other wondrous things that you had no interest in before. You must be firm and set your immediate sights on Leng. (Remember: magic is 90% imagination and 10% determination)

According to Lovecraft, the Plateau of Leng is where non-Euclidean geometry rules. It is a wondrous but evil place. It supposedly is a place where shells dwell and the Ancient Ones once ruled.

I will go no further about Leng since it appears different to each person that visits. I do not wish to influence your Astral visit with false expectations and pre-conceived notions.

Starry Wisdom Meeting Groups

In one of the Cthulhu stories there is a reference by Lovecraft to the Starry Wisdom Group that used to meet in an old abandoned church. The purpose of the group seemed to be Astral Travel and scrying into a crystal. At first look, this seems to be a normal PSI group meeting but in looking at it further, it is definitely an advanced working group. I call it an 'advanced working' because when Astral Travel is done in a group setting with desire to obtain the same results, it can only be done when each individual has a focus on group dynamics.

Within the previous pages of the Necronomian, I have attempted to explain many things to you. However, until you actually begin to practice that which is outlined for you, forget about obtaining any results. Reading seldom ever brings anything other than an expanded imagination.

Astral Travel is not as easy as some occultists would have you to believe. It takes practice and diligence. In the previous section, I gave you a simple method on Astral Travel to the Plane of Leng. This

method can be used to good effect for a group focus. The real test of a group working such as this will lie in the quality of the orator who guides the group along and the harmony the members of the group allow with one another.

Personally, it has never been easy for me to work in a group setting. The personalities are usually so diverse and most Neo-Pagans hate to be led, instead wanting to lead. Quality Sorcerers know when to lead, follow and get the hell out of the way! So if you are considering putting together a Starry Wisdom Group for working the Necronomicon, then here are some suggestions you may want to incorporate:

→ Try keeping the group small at first. Limit yourself to three members at maximum. The dynamics will be less stressful but the personalities should be more in sync as the workings continue.

→ Focus on simple Astral Travels to begin with. Do NOT attempt to contact the Ancient Ones immediately. Even if you are working with a group of highly experienced occultists. The reason for this is that the group must have some incubation time to allow the workings to mesh and feel comfortable with each others power levels. Everyone should be experienced in banishments and have at least one suitable method for both solar and lunar banishments memorized. This way, if you begin to feel uncomfortable on the Astral, you can banish whatever it is that's harassing you.

→ Look for suitable folks in metaphysical stores, psychic fairs and the like. Do not just call up your buddy "Fred" and ask him to come over for some advanced Ouija playing. Recruit experienced

occultists OR folks who are in tune with you AND who are totally committed to the work you'll be doing.

→ Work with a minimum of tools. You don't need a lot of clutter to muss up the workings. Focus on the quality of the experience rather than trying to work in Grandpa Munster's lab. Use a mild incense that is not overpowering but rather mood setting. Don't use a Solar oriented mixture that includes stuff like Frankincense or Copal especially if you want to keep things on a night side way of working.

→ Consider Astral Scrying by starting off with a high quality crystal like beryl. You should cleanse, dedicate and charge this stone for scrying only. Don't use it for things other than group workings. Once a month, have the group charge it with the power from the Full Moon.

→ Work more around the New Moon rather than the Full. Astral activity is more difficult yes, but the experiences tend to be more intense and satisfying.

→ Finally, consider implanting Lovecraftian suggestions before the scrying. For instance read an intense passage from one of the Lovecraft stories. Use one that has as much description as possible then when the group finally makes it under, everyone can work on making it to the suggested meeting place.

With the above mentioned ideas, the would be Sorcerer has some direction and focus on gathering people and charging ahead with working the Necronomicon.

Prayer Against Evil Spirits¹

**Of Ea are they, of (Damkina) are they!
Of En-kur-sig-nunme-ubara are they!
Of Nin-kur-sig-nunme-ubara are they!
Of Adapa, the ruler of Eridu, are they!
I am the Sorcerer-priest of Ea,
I am the messenger of Marduk;
To revive the () sick man the great lord Ea hath sent me;
He hath added his pure spell to mine,
He hath added his pure voice to mine,
He hath added his pure spittle to mine,
He hath added his pure prayer to mine,
Whether thou art an evil Spirit or an evil Demon,
Or an evil Ghost or an evil Devil,
Or an evil God or an evil Fiend, Fiend!
Be thou removed from me!
By Heaven be thou exorcised! By Earth be thou exorcised!
May the pestilence, fever, pain, Sorcery, and all evil
Be removed from the body of the wanderer!
Unto my body may they not come nigh,
May they get hence from near me,
May they not follow after me.
By the Great Gods may they be exorcised!
May he not be held in bondage,
May his fetters be loosened!**

¹ The Devils And Evil Spirits of Babylonia by r. Campbell Thompson, M.A. (Luzac & Co.; 1903)

A Prayer Against Evil Ones²

**I am the Sorcerer-priest of Ea,
I am the magician of Eridu!
The threshold unto the house on entering,
Shamash is before me, Sin behind me,
Nergal I at my right hand, Ninib is at my left hand;
When I draw near unto the sick man,
When I lay my hand on the head of the sick man,
May a kindly Spirit, a kindly Guardian stay at my side.
Whether thou art an evil Spirit or an evil Demon,
Or an evil Ghost or an evil Devil,
Or an evil God or an evil Fiend,
Or sickness, or death, or Phantom of Night,
Or Wraith of Night, or fever, or evil pestilence,
Be thou removed from before me, Out of the house go forth!
For I am the Sorcerer-priest of Ea,
It is I who recite the incantation for the sick man
Whether thou be an evil Spirit or an evil Demon,
Or an evil Ghost or an evil Fiend,
Or sickness, or death, or Phantom of Night,
Or Wraith of Night, or disease, or evil pestilence,
Be thou removed from before me!
By Heaven be thou exorcised! By Earth be thou exorcised!
Unto the man, the son of his God, come not nigh,
Get thee hence!
By Heaven be thou exorcised! By Earth be thou exorcised!**

² Ibid

A Personal Exorcism³

**I learn and when I perform (The Incantation) of Eridu,
When I perform the Incantation....**

May a kindly Guardian stand at my side.

By Ningirsu, Master of the Sword, mayest thou be exorcised!

**Evil Spirit, Evil Demon, Evil Ghost, Evil Devil, Evil God, Evil Fiend,
Evil are They!**

Unto my body may they not draw nigh!

Before me may they wreak no evil, NOT follow behind me,

Into my house may they NOT enter,

My fence may they NOT break through,

Into my chamber may they NOT enter!

By Heaven be Thou exorcised!

By Earth be Thou exorcised!

(The Incantation)

Evil Fiends are they!

From the Underworld they have gone forth.

They are the Messengers of Bel, Lord of the World.

The Evil Spirit that in the deser smiteth the living man,

The Evil Demon that like a cloak enshroudeth the man,

The Evil Ghost, the Evil Devil that seize upon the body,

The Hag Demon (and) Ghoul that smite the body with sickness,

The Phantom of Night that inthe desert roameth abroad!

³ Ibid

High Petition⁴

**O Ea, King of the Deep, to see (insert your name here)
I, Thy Sorcerer, am Thy slave.
March Thou on my right hand,
Be present on my left
Add Thy pure spell unto mine,
Add Thy pure voice unto mine,
Vouchsafe to me pure words,
Make fortunate the utterances of my mouth,
Ordain that my decisions be happy,
Let me be blessed where-er I tread,
Let the man whom I touch be blessed.
Before me may lucky thoughts be spoken,
After me may a lucky finger be pointed.
Oh that Thou wert my guardian Genius,
And my guardian Spirit!
O God that blesseth, Marduk,
Let me be blessed, where'er my path may be!
Thy power shall God and man proclaim;
This man shall do Thy service,
And I too, the Sorcerer, Thy slave perform the Incantations!**

⁴ Ibid

Appendix One

How I Formed The New Sigils by Brother MOLOCH 969

With all fairness to Avon Books, I decided against publishing the sigils of the 50 Names of Marduk as a courtesy. What I have elected to do instead is to simplify and explain how I came up with my own sigils for the 50 Names of Marduk. This method can be utilized by anyone for any system of magic.

I chose to use the magical square of Saturn as the basis for drawing the sigils from. Technically, one could use any of the magical squares to draw these spirits from which in effect would alter their natures slightly but not permanently. I don't recommend you to use the Rose Cross wheel as it was designed to work with angelic or beneficent beings. From perusing the 50 names listed, you will be quick to note that the spirits are not so beneficent. Ah...that is Sorcery!

The technique to do this is simple. First, you need to reduce the name of the spirit and delete ALL extra vowels and consonants. For instance, the name ENBILULUGUGAL can be reduced to E N B I L U G A. (Note: You don't want to use this shortened name for conjuration or vibration. ONLY use it for the sigil/talisman creation!)

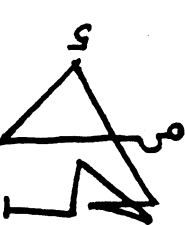
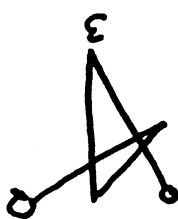
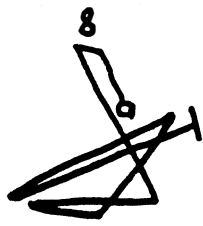
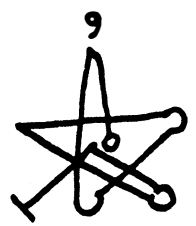
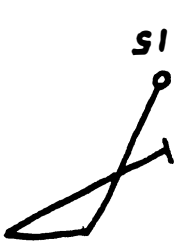
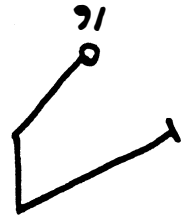
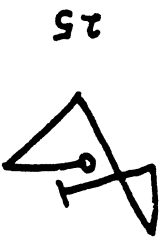
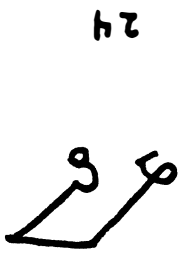
Next, use the table below to get the numbers for the reduced letters:

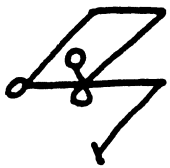
<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>	<u>6</u>	<u>7</u>	<u>8</u>	<u>9</u>
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

Note that the reduced letters number to the following:

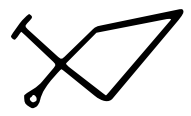
E = 5 N = 5 B = 2 I = 9 L = 3 U = 3 G = 7 A = 1

Now using the square of Saturn below, start at the number 5 and then make a curly "Q" _____ motion back on itself since double numbers do this for sigils, then draw as straight as possible to the next number, 2. From 2, draw a line to 9, then to 3 and curly "Q" back on 3, then to 7 and finally to 1. When you reach one, draw an intersecting tee line _____. Artistic quality is not necessary but try to be neat if you can.





26



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28



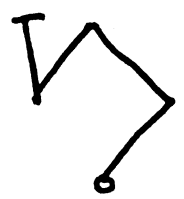
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30



31



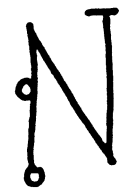
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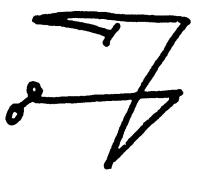
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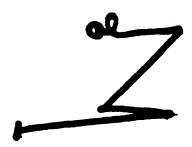
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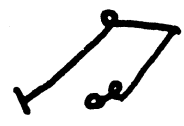
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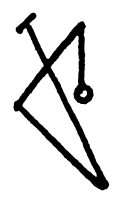
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Appendix Two
Articles on Cthulhuian Mythos
by
Various Hands

What follows is the writings not of yours truly, but of various other authors. Most of these articles were collected from public domain sources such as BBS' but some were gathered from other places. I only include them to preserve the information and views of the authors for the readers of this text. It is my hope that those interested the Cthulhuian Myths to have all available information prior to invoking the Ancient Ones from their slumber. Remember always the words of Lovecraft: "Call not up what thou canst not put back down!"

Brother MOLOCH 969

--oOo--

THE AEON OF CTHULHU RISING

"Nor is it to be thought... that man is either the oldest or the last of Earth's masters, or than the common bulk of life and substance walks alone. The Old Ones were, the Old Ones are, and the Old Ones shall be. Not in the spaces we know, but between them, they walk serene and primal, unidimensioned and to us unseen. 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 when they shall break through again..." H. P. Lovecraft (as from the Necronomicon)

The century in which we live has witnessed the dawning of a New Aeon, or rather, the return of energies and entities, across vast gulfs of time and space, from primal eras which antedate by millennia the appearance of humankind upon the Earth. In his pivotal Mythos tale, The Call of Cthulhu, Lovecraft has adumbrated the first portents of this return, the outer edges of whose pericosis with our own continuum is detected by the incredibly subtle and sensitive antennae of poets, writers and artists - more especially those already aligned to the concept of outsidersness through their own explorations of alien, exotic, bizarre and outre subject matter. And indeed, it is through the

work of such artists in actuality that the first hints and descriptions of these forces and entities find expression.

This New Aeon is currently known under a variety of names by differing cults: the astrological Age of Aquarius; the Thelemic Aeon of Horus, inaugurated by the avatar Aiwaz, in 1904 e.v.; Frater Achad's Aeon of Maat, the Era of Truth and Justice; and so on. To that particular body of magicians, artists, writers, and other visionaries of the Cthulhu Mythos which constitutes The Esoteric Order of Dagon, the emerging era is recognized as the Aeon of Cthulhu Rising, with reference to the prophetic fictional work of H. P. Lovecraft, as outlined above.

As his description of the initial wave of Aeonic energy (which has such drastic effect on the dreams of sensitive individuals around the world) coincides with the rising of the island of R'lyeh on 28 February 1925 e.v., the E.O.D numerate this event this event as Year One, A.C.

However, before the complete influx of these elder forces into our present space-time continuum can be facilitated, the secret and primal gateways must be located, and opened, to allow access from Outside The Circles Of Time. This gateway has been glyphed by Lovecraft as one of the Great Old Ones themselves - "the noxious Yog-Sothoth who froths as primal slime in nuclear chaos beyond the nethermost outpost of space and time." As Guardian of the Gate, he is synonymous with Choronzon. The "nethermost outpost," itself an opening or window to the dimensionality of the Great Old Ones (Universe B), is the star Sothis, or Sirius.

In turn, the gateway of the New Aeonic forces (Yog-Sothoth) is identified with the non-Sephiroth, Daath, on the Qabalistic Tree of Life.

As Kenneth Grant explains:

"It is now possible to see the continuous flow and evolution of Aeons occurring simultaneously and passing over into the world of anti-matter. The Yog (or Yug .. an aeon or age..) of Sothoth is the counterpoint - as the Aeon of Set-Thoth, or Daath - of its Twin, the Yug-Hoor, or Aeon of Horus. Yog-Sothoth is the Gate through the aeons to the Star-Source beyond Yuggoth, the Yug or Aeon of Goth¹."

The knowledge and formula by which this gateway can be reopened can therefore be only apprehended through the negative vortex of Daath. In the case of Lovecraft himself, who in waking life vehemently denied the veridical nature of the material with which he was dealing, the process of appropriation was almost completely subconscious, occurring through the medium of dream-experiences. As would be expected, the visitation of such inhuman and ultra-cosmic revelations took the form of the most hideous nightmares.

¹ "Outside The Circles Of Time" by Kenneth Grant p.214

By the same token, those initiates of the E.O.D. who are working towards the Opening of the Gate of Yog-Sothoth must be prepared to undertake this most dangerous descent into the Abyss of Daath (the so-called false knowledge) in order to activate these formulae effectively.

This process involves the projection of a part of themselves into those spaces 'between', to which Lovecraft makes repeated reference, and which constitute the existentiality of the Old Ones themselves. Is here that this 'false knowledge' (glyphed as Lovecraft as the grimoire, Necronomicon) can be found and retrieved, brought back through the vortex of Daath, and finally given actual, concrete manifestation in the Outer.

-oOo-

Liber Grimoiris:
The Parallels of East and West Termas, Grimoires
and
The Necronomicon

*** * Do what thou wilt shall be the whole of the Law * ***

The word of Sin is restriction. EAST In the east, especially Tibet, some sacred texts are called "termas." Tantric Buddhism is loaded with such references. In fact, Mahayana Buddhism is founded upon a text called the Heart of Wisdom Sutra (scripture), transmitted by the Buddha via nagas (water dragons) to Nagarjuna (Arjuna of the nagas), who is said to have been a reincarnation of Ananda, the Buddha's illustrious disciple. Here are some quotes to explain these interesting texts: "Terma - ...Tibetan, literally 'treasure.' In Tibetan Buddhism, a term for religious texts, which...were hidden in secret places, so that at the right time they would be discovered and newly expounded by qualified persons...."

The preservation of religious literature in hidden places is a practice handed down from an earlier period in India. Thus

Nagarjuna is said to have found teachings, which the later propagated, in the realm of the serpent-spirits (naga), where they were being guarded from falling into the wrong hands. These works are based not only on Indian sources but also on teachings from the land of Urgyen. According to his biography, Padmasambhava hid his works in 108 different places in Tibet, in caves, statues, etc. Among the best known terma texts are just this biography of Padmasambhava and the Tibetan Book of the Dead (Bardo Thodol). In addition, works on astrology and the basic text on Tibetan medicine were transmitted as terma." The Shambhala Dictionary of Buddhism and Zen, pgs. 222-223;1991, Shambhala Publications.

These 'termas' were transmissions of esoteric doctrines. Their content was deposited in hidden locations by ancient masters. Only adept individuals, sufficiently qualified by awareness and connected to the master, could successfully 'discover' the terma, be it hidden in the dark recesses of a cave or in the seclusion amystic grove. It is said that what was discovered were not 'scripts' (i.e. written documents) but energy-

patterns, transduced through time via meditative purity. These the adepts translated into written form. Some adepts set out to discover these texts, while others (perhaps like the prophet Mohammed) simply had the experience thrust upon their secluded meditations. Yeshe Tsogyel discovered many of them for the Tibetan Tantrics, and the phenomenon is not simply eastern.

WEST In the west such texts have sometimes been attributed to God or to a person who had an experience attributed to God (The Revelation of St. John, for example). In orthodox religion they are called 'revelations'. In heretical or 'occult' traditions they are called 'grimoires'. More often than not they are said to be of ancient or mystically powerful origin. As Richard Cavendish explains in The Black Arts, 1967, Putnam: "...the writers of old grimoires, or magical textbooks, which instruct the reader in methods of calling up evil spirits, killing people, causing hatred, and destruction or forcing women to submit to him in love, did not think of themselves as black magicians. On the contrary, the grimoires are packed with

prayers to God and the angels, fastings and self-mortifications and ostentatious piety. The principal process in the Grimoire of Honorius, which is usually considered the most diabolical of them all, overflows with impassioned and perfectly sincere appeals to God and devout sayings of the Mass. It also involves tearing out the eyes of a black cock and slaughtering a lamb, and its purpose is to summon up the Devil." p. 3. Cavendish confines his writings about 'grimoires' here to those which are intended to aid the adept in summoning demonic entities, descriptions complete with bodily movements and 'barbarous names' of evocation. It seems that many such texts are in existence, having survived the ravages of an orthodox fear, yet not all of them concern his subject.

When looking at the origin of grimoires and termas, what is being cited as their 'source' (e.g. 'Abraham the Jew', the source of The Book of the Sacred Magic of Abramelin the Mage; or 'Aiwaz/Aiwass', the source/channel of The Book of the Law) is ascertain state of consciousness. Whether this state of consciousness is in some way related to any historical or extra-

terrestrial figure I leave to the discernment of the reader. Given all this, there is no reason why a text could not be referred to head of time by its source, the 'intended' recipient, or a knowledgeable or intuitive third party. The state of consciousness is there to experience by those with the courage and ability. The scripture will be received by the adept in any case, and there is no reason why more than one copy of said text could not be obtained, though individual minds being what they are it will most likely be a different 'version.' Perhaps this is the reason that the gospels of Matthew, Mark, Luke and John differ as much as they do.

THE NECRONOMICON

When we then turn to the text referred to as **The Necronomicon** by H.P. Lovecraft, we are hard-pressed to render a 'verdict' as to its legitimacy. If indeed the text preceded Lovecraft, then this does not guarantee that it has come down to us unedited. If the idea and title were used by Lovecraft as a result of suggestions from others without an extant text, then perhaps its 'source consciousness' hid the text until a later time.

If Lovecraft fabricated even the IDEA of the tome along with its title, then perhaps he was simply a 'third party' to a state of consciousness which we may never assess. The writing of this tome at ANY time after Lovecraft's fabrication, in the special context of termas and grimoires, does nothing to disprove its value or its origin. Just because Lovecraft was perceptive enough to imagine such a text, this does not mean that it did not exist in some fashion (be it within or WITHOUT the dimension we call 'earth'). The ONLY means of evaluating the various versions of the Necronomicon, therefore, is in comparison with Lovecraft's writings and through personal experience of the tome in question.

Given sufficient qualification and connection, the adept may then be able to analyze the contents of the version in question and discern whether it represents a clear reflection of the source consciousness. Two points regarding even this method must be understood. First, Lovecraft's own ideas about the text may have been faulty. Therefore, his description in his writings regarding the text are questionable.

One can only say, given that one feels a specific version of the text varies from Lovecraft's description yet represents a valid grimoire, that these two 'Necronomicons' are different and possibly of different origin. Second, ALL such evaluations are subjective and therefore deserve the skepticism of other students. We can not arrive at 'objective knowledge' about this, and thus no review can be considered absolute in its authority. Certainly some adepts' opinions may be accepted over others by the researcher, but even this is a personal preference and cannot constitute the final word in the matter.

Therefore, regardless of the history or origin of the Necronomicon, whether or not Lovecraft fabricated it or reflected it in some way, all claims that writings entitled the Necronomicon are useless or based in ignorance must be taken in context - as personal opinions. Those who pass such judgements make a claim to adeptship themselves in order to perform such an evaluative role. Unless we can vouch for the ability and awareness of those who do the reviewing, it is a mistake to take them too seriously.

The best means of evaluating grimoires and terms is personally, and only then after taking steps to develop our mind to such an extent that exposure to their occulted energies will not also expose us to danger or in some way disclose that for which we are unprepared. Some grimoires, it is said, can NEVER be prepared for in this way and have powerful effects upon ALL those with sufficient perception to comprehend their horrible secrets.

In the realms of consciousness, 'time' and the 'transmission of teachings' are not the simple concepts that many would have us believe. Be warned that some who 'approve' or 'contest' the validity of a scripture are either myopic or have political goals the enslavement of your mind! Invoke me under my stars.

Love is the law, love under will.

I am I

"Behold! the rituals of the old time are black! Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this knowledge go aright!" - Liber Al vel Legis

Appendix Three

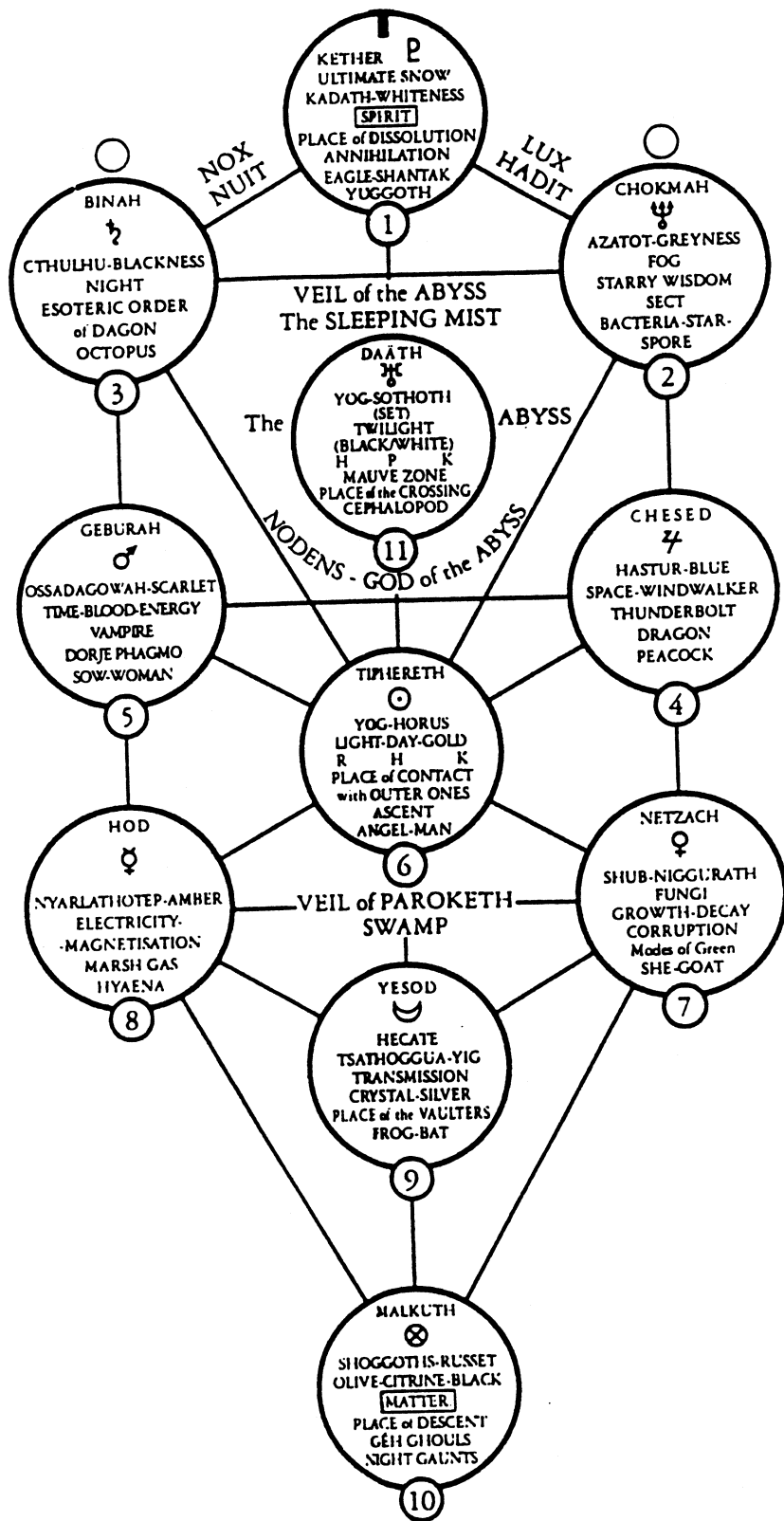
The Necronomiconian Tree Of Life

The following glyph, the Tree Of Life is very old. It is a common staple to the works of Qabala magic. Israel Regardie called the Tree Of Life "a cosmic filing cabinet." He certainly hit upon a fundamental function of the Tree when he wrote that as the Tree is a wonderful tool to sectionalize all manner of magics into understandable divisions.

I borrowed this particular glyph from Grant's book, Hecate's Fountain and omitted the upper "Ain Soph" & "Lower Qlipboth" sections to conserve space. What I love about this particular Tree is that the Gods of the Cthulhuian Mythos are represented, all save great Cthulhu herself. I haven't really meditated on the layout of the glyph just yet as my work has focused more on the practical or pragmatic side rather than nebulous theory.

A competent sorcerer who has a functional grounding in Qabala, will gain insight and knowledge by studying the Necronomiconian Tree. In fact, I feel that if the sorcerer was to

have no tools at all save for the Necronomiconian Tree, s/he would be able to work wondrous magics because it shows the suggested symbology for the particular sephiras. If you disagree with Grant's leanings, then you should reconstruct the Tree with your arrangement!



Riding The Necronomiconian Tree Of Shadow

When one looks at the Tree of Shadow, you see the immortal pattern used for centuries by Qabalists. The Cthulhuian Mythos has been put into the framework of the Tree only for a quick reference guide. It is not engraved in stone nor should it be. In fact, I have a problem with trying to apply (or force) the symbolism of another system into Tree pattern. I realize that when I wrote in the Magus Ritual Magic Course that the Tree of Life is like a cosmic filing cabinet, I merely wanted to point out that with some thought, a Sorcerer could 'just about' apply any system to the Tree glyph. Some systems, however, don't readily fit so easily. Case in point, the Norse pantheon and their Nine Worlds Cosmology. It is rather difficult to make the Nine Worlds "fit" onto the Tree of Life's 10 spheres.

However, Kenneth Grant has done an excellent job of applying the Cthulhuian Mythos to the Tree glyph though it is not an all inclusive map. Many Sorcerers who have their own ideas may want to change the applications of the sephiras to fit

their subtle theories. In other words, feel free to experiment with the placements.

I enjoy working with the Tree of Shadow as it sits (of course with a couple of minor adjustments that are personal) and I feel that you as an experienced occultist can make use of its guiding lights.

I enter the Tree of Shadow much the same way I begin Astral Travel to Leng. The difference lies in that I ask the gray mists to whisk me to the bottom of the Tree, the home of Malkuth.

The beginning of the journey from Malkuth must be visualized in absolute detail. This makes it somewhat scary as you progress. The world of Shadow is not a nice place but it's not necessarily an evil place either. Once you are accustomed to the darkness and what it has to offer, you can begin by applying the techniques of Scrying in the Spirit Vision. (For those of you who need help on this, see the Magus Ritual Magic Course.)

As you ascend the Tree, you can take the path of Netzach, Yesode or Hod. Each has its pros and cons but since this book is

focusing on more advanced occult knowledge, we will begin to rise to Hod.

There will be spirits moaning along the path as you ascend to your destination. These beings are lost due to their own faults. They are one time took their eyes off of their goals. To make it to the sphere of Hod you as the Sorcerer must keep a firm will and faith in reaching your goal. Do NOT allow anything to swerve you from your goal.

Once you reach Hod, there will be a temple of some kind waiting there for you. My temple was a Gothic Cathedral with the high angled ceilings and spires on the rooftops. It was a dark and very ugly place but there was a redeeming feeling to it. The fireplace was lit and sitting by it in a lavish chair, was a man dressed in Orange & Mauve colored robes of fine quality satin. He smoked a pipe and called me over to sit down on some plush pillows next to the roaring fire. He decided he wanted to discuss philosophy. I told him I was there to learn deeper magical secrets. He smiled and went about asking about the

subject of philosophy and how I perceived it. Needless to say, I was a bit miffed!

I again explained, albeit not as polite this time, that I was interested in how to make contact, safely, with the planes of the Ancient Ones. I also wanted to know about the deeper secrets they know of how to alter time/space/reality. The old man just chuckled and went on discoursing on various philosophies, pointing out the absurdities of some things and the truths of others.

For what seemed an eternity (but was really only a few minutes) he kept rambling on about philosophy until he caught my attention with the Hermetic philosophy as outlined by the Three Initiates in the Kybalion. The angel went on to say that to everything there is an equal and opposite side; our shadow selves are but the other unexplored half of our light self.

Finally I got him to answer a few questions regarding magic and he happily obliged. It seems he only wanted to have me listen to him some before just handing over information. There is a valid truth to this: listen to yourself once in a while!

Meditate on yourself and listen for anything it wants to throw at you. Make no judgements and simply allow the information to pour forth. There will be much chattel but as with everything, there will be much good information. Patience is the key for this practice.

When finished, I asked for the most auspicious times that I should continue my journey up the Tree of Shadow. He gave me curt but truthful answers. I thanked him for my visit and stepped back through his Cathedral out onto the path back to the Malkuth then into the gray mists back home.

*** * ***

What the modern Sorcerer needs to remember is that the Necronomicon is considered a “twisted” grimoire. The myth surrounding it is not pretty as it involved the mental deformities of the various authors especially if you plan to operate within the parameters of the myth. Unfortunately, there are many who would automatically jump into the lake of fire for the sake of experiencing the warmth of the waves.

Sorcerers are first Wise and second Intelligent. It may be wiser to visit the Tree of Shadow when in the company of your Higher Consciousness Entity (HCE). Then if you begin finding trouble or become lost, your HCE will know what to do and how to get you home safely. Don't rely merely on the words of a familiar or your elemental servitors as they are dependent upon you and will feed on your fears and phobias. Work your magics wisely!

Bibliography

The Necronomicon edited by Simon

The one that started the craze. Inexpensive in the paperback but very expensive if you seek out the hardcover versions.

The Necronomicon edited by Neville Spearman/George Hay

Another version that sticks more to the original myths. Not as successful but interesting to read. Some material is compatible with the above version but there are lots of major differences.

The Necronomicon Vol.s I & II by H.R.Giger

Beautiful books of art based on the Lovecraftian mythology by the same man who brought you the Aliens from the same movie name. Some claim the man's psyche is really twisted but I tend to feel that he is capable of tapping into that little universe of chaos where all fantasy springs from.

Magician's Dictionary by E.E.Rehmus

Very handy book for the working Sorcerer! Contains much information on the Cthulhuian myths as well as other data. Well worth investing in. Get it!

The Magician's Companion by Bill Whitcomb

A truly magnificent book to have in your working area! If you had no other book but this, you'd spend a lifetime trying to work through it all! Some information on Necronomicon and the mythos associated with it. Get it!

Hecate's Fountain by Kenneth Grant

Reads more like a diary of events but plenty of theory rhetoric and some technical data. The Necronomiconian Tree Of Shadow mentioned earlier is from this book. Expensive but Grant is thorough. (Some occultists consider Grant to have gone over the edge. You decide.) Deep in some spots. Know your Qabala before reading it or else you'll get lost.

The Complete Book Of Evocation by Brother MOLOCH

The best, if I must say so, compendium of information about contacting non-corporeal entities. Cultivated from many sources and plenty of insight from within. Worth the time and investment.

Liber Null & Psychonaut by Peter J. Carroll

A trip into the far reaches of the magical universe. The theory and practice of chaos magics. Azathoth be proud! Well worth procuring to learn some new ideas and techniques.

777 by Aleister Crowley

Excellent resource on correspondences! Hard to find but still available. Get it!

Magus Ritual Magic Correspondence Course by Brother MOLOCH

Over five years in the research and a year plus of writing to produce this 400+ page course in everything you need to know about ritual magic. Insightful & helpful.