

Demonolatry Basics

By Infernus

Introduction to Essay

In the last several years I have noticed an increasing number of people, scholars in the occult or dabblers in the dark arts, who became very interested in the Demonolatry religion. The occult community on the internet developed a surprising interest in the subject of Demon Worship and Hermetic tradition for some time, yet there are very few reliable sources of information where one can delve into study. Back in 2005, when I first became familiar with the subject of Demonolatry, there was even less information. The only good source that I have stumbled upon, (at the recommendation of a fellow Satanist) was the website of the Demonolatry sect Ordo Flammeus Serpens (OFS). At my friends suggestion, I have bought their only available books at the time, *Modern Demonolatry* and *Lessons In Demonolatry* and got into study. My passion, respect and interest for the religion of Demon Worship had grown a lot because of these two, wonderful books that I have enjoyed reading without stopping. My entire faith had changed and dare say evolved. I discovered exactly what I needed to know and understand of the nature of “dark” spirituality. As time went by I became more and more involved with the Demonolatry religion and found some important facts about myself, the world, the spirit world and of course, about Satan. I decided to join the OFS in their forum board at their website, and thus I entered in a community of people who were interested in the same subject. I discovered a whole new “race” of men and women, who were dedicated to no other than the Prince Of Darkness and His Demons.

As time went by I started practicing Demonolatry, and from my experiences I have learned a lot more than I ever expected. The Demons have given me the wisdom and knowledge I desired and needed. My views had changed. As time passed my experiences taught me different things, much different than I have read in books or heard from other people. Though Satanism and Demonolatry are two different religions, they have many similarities that connect them. Such is the similarity that Demonolatry, just as Satanism, is a very individual religion. For every adept there is a different path and a different goal. Each adept experiences (though there may be similarities) Demons and Magick different from another adept. You must understand this, for if you are to read this essay you must know that not everything wrote here may be available for everyone. Just like I have developed different views and beliefs from those of Satanism and those the OFS have taught me, you may as well have different views from what you are to learn from this essay. With that in mind, I invite you to sit back and learn that which is to be learned about the Basics of Demonolatry.

Introduction to Demonolatry

My first attempt to cover a bit of Demonolatry was the essay Demons&Demonolatry back in 2006. It seemed that my work did not capture the attention of many, for reason (in my opinion) that it lacked information on the Demonolatry religion. So now I decided to give another try to turn your sides to this wonderful religion. If this essay manages to capture your interest, I highly recommend you buy the books I have listed at the end of this essay for a better understanding of Demonolatry. They are worth every cent.

Now before we begin talking about Demonolatry, I believe it is important that we first understand the correct terminology.

Demon/Daemon/Daimon: Lesser spirit or god. A devil in Christian mythology. Literal meaning for Demon – “Replete with wisdom”. Derived from the Greek “daimon” meaning divine power.

Demonic : Being as or resembling a Demon.

Demoniac: A person possessed by Demons.

Demonocracy : The Demonic hierarchies and/or governments .

Demonographer: One who studies and records the history and description of Demons.

Demonography: The history and description of Demons.

Demonolator(er)/Demonolatress: One who practices Demonolatry.

Demonolatry: The worship of Demons and/or practicing ritual magick with the aid of entities known as Demons.

Demonologist: One who studies and catalogues Demons. Also known as Demonographer.

Demonology: The study and cataloguing of Demons.

Demonomancy: Divination by means of Demons according to some texts. Literally “to raise Demons”.

As you have noticed, Demonolatry is quite literally “the worship of Demons”. Without being confused with Demonology, Demonolatry is by itself a religion in its own right. It is essentially the practice of religious worship and ritual magick to the favor of the divine beings known as Demons.

The religion of Demon Worship has been around for hundreds of years, keeping its Hermetic system alive all this time. The deities of the Demonolatry religion, the Demons as people got to call them, were merely Gods of pre-Christian religions. Many of these deities have been taken from Roman, Greek, Egyptian and other pantheons and have been classified as Demons by the Christian Church. Some of their attributes remained the same, yet others have been changed as the Christian Demonologists seen fit to their idiotic beliefs.

There are Demons for love and healing just as there are Demons for anger and destruction. For every Demon there is an equal and opposite Demon. This is the Hermetic philosophy that remained in the tradition of Demonolatry.

In Demonolatry, there are two main categories of practitioners. The first is the category of the theistic Demonolators. These people see Demons as real entities. To them, they are the Gods of the past, the rulers of the world with Satan as the Whole, the Universe. The second category is that of modern Demonolators. To them, Demons are elemental or pure energy forces that aid them in practice to self-knowledge, spiritual growth and magickal operations. They are the embodiment of an emotion, an element, or an idea.

However, as I said before, Demonolatry is highly individual and every adept has his own beliefs regarding the Demons. Essentially, any man who worships and works with Demons is a Demonolator. Even a Satanist, though they have different paths in which they practice our religions.

The question often arises. Can Demonolators be Satanists and viceversa? The answer depends on whom you're talking about. If we are talking about traditional Demonolators, then no, they are not. Traditional Demonolators do not believe in Satan as Satanists view him (The Devil, the adversary of God). They believe Satan to be the "fifth element", the Whole/Cosmos, the source of all energies. There is an idea that everything in the world is a part of the Whole (Satan). That means that the Demons, Humans, Animals, Plants etc are all part of the Whole and thus, also divine.

They do not believe in the Christian God and they do not believe in Heaven or Hell. Many Demonolators believe in reincarnation of their own personal energies.

Also, the Demonolators do not necessarily worship Satan as their primary deity. Most Demonolators end up worshipping and working with their elemental Demon. Each practitioner of Demonolatry chooses what is known as a "counterpart" Demon, or a Demon that defines or identifies with the attributes of the practitioner. This becomes the individual's matron or patron deity. All demons become secondary to this particular Demon, including Satan.

However, as I said, any person who worships and works with Demons is a Demonolator. Nevertheless, if one is to work with Demons he has to first respect

and worship them to be a Demonolator. The idea that Demons can be controlled, evoked (called against their will) and banished is not part of Demonolatrly.

One other question arises quite often. Many people wonder why Demonolatrly is so underground and why so little information about it is known. The reasons are various. People have asked for example, why there are not many Demonolatrly grimoires. The reason for this is that Demonolatrly, more exactly generational Demonolatrly, just like generational Witchcraft and generational Satanism is of family tradition. This religion and its traditions has been passed out from generation to generation, by family grimoires. These family grimoires are to remain private, for reason that they contain private information about the family. One cannot share family secrets to the world and that is the case here. Not only that it is private, but it wouldn't be an intelligent move, if you come to think that we live in a world dominated by Christianity. One may loose his job and even his children for the simple fact that he worships Demons.

Another reason of course, is that much of the tradition has been taught through word-of-mouth and much information is given as such, and it is not contained in grimoires.

Demonolatrly History

Historic Timeline

Significant events in Demonolatrly History

Taken from the book Complete Book Of Demonolatrly by S.Connolly with the permission of the author.

3000BC- The Hermetica – a collection of writings attributed to Thoth, is the basis for Modern day Demonolatrly philosophy. These writings are dated to a least 3000BC. Egyptian, Greek and Roman religions along with practices of the Caananites, Amorites and other various sects are the forefathers of Demonolatrly. Note the similarities (i.e. people chose patrons/matrons and worked with pantheons being among the most obvious).

2500BC – The Amorites worshiped BaalBerith at the same time the Canaanites and Semites worshiped Baal. The earliest known versions of rites done to these particular deities do in fact date historically to around 1400BC according to texts found at Rad Shamara in 1929.

AD onward – The Onslaught of Christianity – the Demonic Gods of the old religions become “devils”. Demonolatrly goes underground.

100-400AD – Testament of Solomon appears with the instructions to command the Djinn. Notice how Solomon was never accused of witchcraft, but will always be remembered as the wise king even though he allegedly worked with Demons

closely for some years. From this appears the Goetic hierarchy from which all modern grimoires (Grand Grimoire, Black Pullet et al) are derived from. Same stuff, different books.

1119AD – 1188AD – Knights Templar were said to worship Baphomet. Historically they were a Christian order and allegedly a subset of the Masons, but many people still suggest that the order was a bonified Demonolatry sect. The Delaney Family Grimoire circa 1519 discusses the Templars as a valid Demonolatry sect by saying : “Whilst the Templars are not of our family, we shall treat them as such as we pay our respects to Baphomet in their sacred temples.” [page 90, book 2]

1312AD – The Nine Demonic Divinities (with obvious Christian influence to some degree) appears in the Black Book (Grimoire) of Thomas Buchan.

1589-1863AD – A Demon becomes synonymous with devil when numerous members of the Christian Clergy create hierarchies of Demons using the names of the old Gods. Demonolators pretend to be Christian just so they won't be murdered.

1585AD – or thereabouts – Demonolator Alexander Willit deems the strange invocations used by Demonolators – Demonic Enns. No one knows for sure what language the Enns are in. However, one thing is for sure – the Enns scattered throughout the world in various unrelated family grimoires from different time periods all remain the SAME.

1595AD – Nicholas Remy publishes in Lyon the witch hunting guide “Demonolatry”. Though this is indeed a Christian witch hunting manual there is some interesting information on Demonolatry, polytheistic and pantheistic ritual practice. The book is filled with fascinating tidbits of Roman and Greek mythology, ritual practice and whatnot.

1963AD – Richard Dukante creates the first Demonic hierarchy put together by a Demonolator. Starts the SGD, a worldwide network of Demonolatry Sects.

1985AD – Dukante dies.

1997AD – Tezrian's Vault is born as a public voice for the Demonolatry community (even as small as it may be)

1998AD – Demonolatry.com is born and Demonolatry has a public voice on a larger scale.

1999AD – The first book on Demonolatry written by a Demonolator is published. Modern Demonolatry, Darkerwood Publishing 1999.

2000AD – The first “public” sect is born in the First Temple of Demonolatry.

2001AD – Demonolatry goes back underground. Goes off of the Internet because of misconceptions. The First Temple of Demonolatry is disbanded.

The Demonic Hierachies

Taken from Complete Book Of Demonolatry by S.Connolly with the permission of the author.

“Demons have been catalogued since 100-400 A.D. This was around the time when the Testament Of Solomon appeared, having described the magic ring for commanding the DJINN (i.e. Goetic Demons). The Djinn (also jinn) were originally genies from Arabic mythology who granted people wishes. Unfortunately, this particular idea of Demons has stuck with people.

Perhaps one of the most famous Demonologists is Johan Weyer who developed the most complex hierarchy known, consisting of over seven thousand Demons serving under seventy-two princes of hell. Unfortunately I only have Weyer’s major Demons listed here. It is important to note that the Goetic hierarchy is the basis for many of these.

It is almost impossible to find all of these hierarchies in one place. They are compiled from numerous sources including literature. The author of the Hierarchy is provided when known.

This is by no means a complete listing of every Demon in existence.

From Collin De Plancy’s Dictionaire Infernale (1863)

Asmodeus – The Destroyer

Astaroth – Obtains friendship of great lords

Behemoth – Demon of indulgence

Ronwe – Demon of lingual knowledge

Urobach – Of the lower order of Demons

Andras – Grand Marquis of Hell, causes discord and quarrels

Beelzebub – Lord of the flies

Sir William Fletcher Barrett’s The Magus (1801)

Mammon – Prince of Tempters

Asmodeus – Prince of Vengeance

Satan – Prince of Deluders

Belzebuth – Chief of false gods

Pytho – Prince of the spirits of deceit

Beliel – Prince of iniquity
Merihim – Prince of the spirits of pestilence
Abbadon – Prince of War
Astaroth – Prince of accusers and inquisitors

From the Grimoire of Pope Honorius III (1600`s)

PRINCIPLAL INFERNAL SPIRITS:

Lucifer – Emperor
Beelzebub – Prince
Astarot – Grand Duke

SUPERIOR SPIRITS

- ❖ Lucifage Rofocale – Prime Minister
- ❖ Satanchia – Grand General
- ❖ Agaliarept – Aussi General
- ❖ Feurety – Lieutenant Commander
- ❖ Sargantanas – Major
- ❖ Nebiros – Field Marshall

Bael, Bathim, Agares, Pursan, Marbas, Abigar, Pruslas, Loray, Aamon, Valefar, Barbatos, Forau, Buer, Ayperos, Gusoyne, Nuberus, Botis, Glasyabolis

Johan Weyer's Hierarchy of Hell (1515-1588)

- ❖ Beelzebuth – Supreme Chieftain
- ❖ Satan – Occupies second place as prince of darkness
- ❖ Eurynomous – Prince of Death
- ❖ Moloch – Prince of the land of tears
- ❖ Pluto – Prince of fire
- ❖ Baal – Commander of the armies of hell
- ❖ Lucifer – Dispenses justice
- ❖ Asmodeus – Gambling
- ❖ Baalberith – Minister of pacts and treaties
- ❖ Proserpine – Prince of Demonic spirits
- ❖ Astaroth – Prince and treasurer of hell
- ❖ Nergal – Chief of secret police
- ❖ Bael – King, lord of the East, and commands 66 legions
- ❖ Forcas – President
- ❖ Beur – President and commands 50 legions
- ❖ Marchocias – Marquis and commands 30 legions
- ❖ Behemoth – unknown

Chamos, Melchom, Dagon, Adramalek

Sebastien Michaelis's Histoire admirable de la Possession et conversion d'une penitente (1613)

FIRST HIERARCHY

Belzebuth – pride
Leviathan – faith
Asmodeus – luxury
Balberith – blasphemy and murder
Astaroth – vanity and sloth
Verinne – impatience
Gresil – impurity
Sonnillon – hate

SECOND HIERARCHY

Carreau – mercilessness
Carnivean – obscenity
Oeillet – riches and wealth
Rosier – love
Verrier – disobedience

THIRD HIERARCHY

Belial – arrogance
Olivier – cruelty and greed
Juvart – Demonic possession

Peter Binsfeld's Demons of the Seven Deadly Sins (1589)

Lucifer – pride
Mammon – avarice
Asmodeus – lechery
Satan – anger
Beelzebub – gluttony
Leviathan – envy
Belphegore – sloth

Faust's Hierarchy of the Kingdoms:

Beelzebub – North
Lucifer – East
Belial – South
Astaroth – West
Phlegathon – Center (not an actual demon, but a river, Phlegathon means center in Greek)

Misc. Medieval Hierarchies of Unknown Origin

Possibly from the obscure Liber Perditionis; a medieval book of Demons and their rank in the infernal hierarchy.

Baal-beryth – master of rituals and pacts
Dumah – commander of the Demons of gehEnna
Meririm – prince of air
Rahab – prince of oceans
Sariel – Prince of the moon
Mephistopholes – the destroyer
Lucifer Rofocale – prime minister and controls wealth

ARCH DEMONS OF HELL

Adramaleck – Prince of Fire
Carniveau – Demon of Possession
Python – Prince of lying spirits
Mammon – Prince of tempters, avarice, and greed
Rimmon – Prince of lightning and storms

ARCH SHE-DEMONS

Leviathan – The Chaos Dragon
Barbelo – Unknown
Proserpine – Destroyer
Astarte – Queen of spirits of the dead
Agrat-bat-mahlaht – One of Satan's wives and Demoness of whores
Eisheth Zenunim – Same as above
Lilith – Satan's favorite wife
Naamah – Demoness of seduction

Richard Dukante Hierarchy (1963)

Satan – King
Unsere – Fertility and Sorcery
Satanchia – Grand General (War)
Agaliarept – Assistant Grand General (War)
Lucifage – High Command (Control)
Flereous – Fire Elemental
Lucifer – Air Elemental
Leviathan – Water Elemental
Belial – Earth Elemental
Beelzebuth – Lord of insects
Belphegore – Master of Armorment and Weaponry
Mespitho – Keeper of the book of death
Amducious – The Destroyer

Asmodeus – Demon of Lust
Sonnilion – Demoness of Hate
Abbadon – Advisor
Ammon – Demon of domination
Mammon – Demon of avarice
Rosier – Demon of love
Ashtaroth – Priestess of friendship
Eurynomous – Demon of Death
Verrine – Demon of Health
Ronwe – Demon of Knowledge
Babeal – Keeper of Graves

The Demonic Aspects – the true Hierarchy of Richard Dukante.

The hierarchy is composed of nine different families including 39 infernal hierarchs of note:

Family 1

Satan – King
Unsere – Fertility and Sorcery
Satanchia – Grand General (War)
Agaliarept – Assistant Grand General (War)
Lucifage – High Command (Control)
Flereous – Fire Elemental
Lucifer – Air Elemental
Beelzebuth – Lord of insects
Belphegore – Master of Armorment and Weaponry-gain
Mesphito – Keeper of the book of death
Delepitore – Demoness of magick
Belial – Earth Elemental

Family 2

Luithian – Advisor
Leviathan – Water Elemental
Sonnilion – Demoness of hate

Family 3

Abbadon – Advisor
Ammo – Demon of domination
Mammon – Demon of avarice

Family 4

Rosier – Demon of love

Astarte – Demoness of love
Ashtaroth – Priestess of friendship
Astarot – Matters concerning the heart
Amducious – The destroyer
Asmodeus – Demon of lust

Family 5

Eurynomous – Demon of Death
Balberith – Prince of dying
Babeal – Keeper of graves

Family 6

Verrine – Demon of Health
Verrier – Demoness of herbal knowledge
Ronwe – Demon of Knowledge

Family 7

Svengali – Demon of vengeance
Tezrian – Priestess of battle

Family 8

Asafoetida – Demoness of feminine attributes
Rashoon – Priestess of seduction
Taroon – Priestess of desire

Family 9

Consists of lesser hierarchy

Berith
Agares
Abigor
Lilith

The Nine Demonic Divinities (first appeared in 1312 in the Black Book of Thoman Buchan according to the Delaney Family Grimoire)

Satan – He through which all energy flows
Lucifer – Air
Flereous – Fire
Leviathan – Water
Belial – Earth
Amducious – Negative polarity

Verrine – Positive polarity
Unsere – Life
Eurynomous – Death

An entire essay on Goetic Demonolatry has been wrote by our friend Xophier and you can find it <link>here<link>.

The Enns

The Enns are magickal invocations meant to call upon the Demonic spirits. No one knows what language the Enns come from. They were deemed Demonic Enns in late 16th century by demonolator Alexander Willit. The Enns are unique in that they appear across several family grimoires that are from different geographic locations, and remain the same.

The Enns :

Satan – Tasa Reme Laris Satan
Lucifer – Renich Tasa Uberaca Biasa Icar Lucifer
Unsere – Unsere Tasa Lirach On Ca Ayar
Satanchia – Furca Na Alle Laris Satanchia
Agaliarept – On Ca Agaliarept Agna
Lucifage – Eyen Tasa Valocur Lucifage Rofocale
Flereous – Ganic Tasa Fubin Flereous
Beelzebuth – Adey Vocar Avage Beelzebuth
Belphegore – Lyan Ramec Catya Ganen Belphegore
Mesphito – Mesphito Ramec Viasa On Ca
Delepitore – Deyen Pretore Ramec Delepitore On Ca
Belial – Lirach Tasa Vefa Wehlc Belial
Luithian – Deyan Anay Tasa Luithian
Azlyn – Rean Par Tasa Azlyn Ayar
Leviathan – Jaden Tasa Hoet Naca Leviathan
Sonnellion – Ayer Serpente Sonmillion
Abbadon - Es Na Ayer Abbadon Avage
Ammon - Avage Secore Ammon Ninan
Mammon - Tasa Mammon On Ca Lirach
Rosier - Serena Alora Rosier Aken
Astarte – Serena Alora Astarte Aken
Ashtaroth – Tasa Alora Foren Ashtaroth
Astarot – Serena Alora Astarot Aken
Amducious – Denyen Valocur Avage Secore Amducious
Asmodeus - Ayer Avage Aloren Asmodeus Aken

Eurynomous	-	Ayar	Secore	On	Ca	Eurynomous
Balberith	-	Avage	Secore	on	ca	Baalberith
Babeal - Alan Secore On Ca Babeal						
Verrine	-		Elan		Typan	Verrine
Verrier	-		Elit		Rayesta	Verrier
Ronwe	-		Kaymen		Vefa	Ronwe
Svengali - Desa On Svengali Ayer						
Tezrian - Ezyr Ramec Ganen Tezrian						
Asafoedita - Asana Nanay On Ca Asafoetida						
Rashoon	-		Taran		Rashoon	Nanay
Taroon - Taroon An Ca Nanay						
Berith - Hoath Redar Ganabal Berith						
Agares - Rean Ganen Ayar Da Agares						
Abigor-	Aylan	Abigor	Tasa	Uan	On	Ca
Lilith	-	Renich	Viasa	Avage	Lilith	Lirach
Bael - Ayer Secore On Ca Ba'al						
Agares - Rean ganen ayar da Agares						
Vassago - Keyan vefa jedan tasa Vassago						
Samigina (also Gamigin) - Esta ta et tasa Gamigin						
Marbas - Renich tasa uberace biasa icar Marbas						
Valefor - Keyman vefa tasa Valefor						
Amon - Avage Secore Amon ninan						
Barbatos - Eveta fubin Barbatos						
Paimon - Linan tasa jedan Paimon.						
Buer - Erato on ca Buer anon						
Gusion - Secore vesa anet Gusion						
Sitri - Lirach Alora vefa Sitri						
Beleth - Lirach tasa vefa wehl Beleth.						
Leraje (also Leraikha)- Caymen vefa Leraje.						
Eligos - Jedan on ca Eligos inan.						
Zepar - Lyan Ramec catya Zepar						
Botis - Jedan hoesta noc ra Botis.						
Bathin - Dyen Pretore on ca Bathin						
Sallos (also Saleos) - Serena Alora Sallos Aken						
Purson - Ana jecore on ca Purson						
Marax (also Narax) - Kaymen Vefa Marax						
Ipos - Desa an Ipos Ayer						
Aim - Ayer avage secore Aim.						
Naberius - Eyan tasa volocur Naberius						
Glasya-Labolos - Elan tepar secore on ca Glasya-Lobolas.						
Bune (also Bime) - Wehl melan avage Bune Tasa.						
Ronove - Kaymen vefa ronove						
Berith - Hoath redar ganabal Berith						
Astaroth - Tasa Alora Foren Astaroth						
Forneus - Senan okat ena Forneus ayer.						
Foras - Kaymen vefa Foras						
Asmoday - Ayer avage Alore Asmoday aken						

Gaap – Deyan Anay Tasa Gaap
 Furfur – Ganen menach tasa Furfur
 Marchosias – Es na ayer Marchosias Secore.
 Stolas (also Stolos)– Stolos Ramec viasa on ca.
 Phenex (also Pheynix)– Ef enay Phenex ayer.
 Halphas – Erato Halphas on ca secore
 Malphas– Lirach tasa Malphas ayer
 Raum – Furca na alle laris Raum
 Focalor – En Jedan on ca Focalor
 Vepar – On ca Vepar Ag Na
 Sabnock – Tasa Sabnock on ca Lirach
 Shax – Ayer Avage Shax aken
 Vine – Eyesta nas Vine ca laris
 Bifrons – Avage secore Bifrons remie tasa
 Uvall (also Vual or Voval)– As ana nany on ca Uvall.
 Haagenti – Haaventi on ca Lirach
 Crocell – Jedan tasa Crocell on ca
 Furcas – Secore on ca Furcas remie
 Balam – Lirach tasa vefa wehl Balam
 Alloces – Typan efna Alloces met tasa
 Camio (also Caim) – Tasa on ca Caim renich
 Murmur (also Murmus)- Vefa mena Murmur ayer
 Orobas – Jedan tasa hoet naca Orobas
 Gremory (also Gemory or Gamori) – An tasa shi Gremory on ca
 Ose (also Voso or Oso) – Ayer serpente Ose.
 Amy (also Avnas) – Tu Fubin Amy secore
 Oriax (also Orias) – Lirach mena Orias Anay na
 Vapula (also Naphula) – Renich secore Vapula typan
 Zagan – Anay on ca secore Zagan tasa
 Volac (also Valak, Valac, or Valu)– Avage Secore on ca Volac
 Andras – Entey ama Andras anay.
 Haures (also Flauros, Haurus, or Havres) – Ganic tasa fubin Flauros.
 Andrealphus - Mena Andrealphus tasa ramec ayer
 Cimejes (also Cimeies or Kimaris) – Ayer avage secore Cimejes
 Amdusias (also Amdukias)– Denyen valocur avage secore Amdusias
 Belial – Lirach Tasa Vefa Wehl Belial
 Decarabia – Hoesta noc ra Decarabia secore
 Seere (also Sear or Seir)- Jeden et Renich Seere tu tasa
 Dantalion – Avage ayer Dantalion on ca
 Andromalius – Tasa fubin Andromalius on ca

Below are some definitions of the Enns that were received from an ascension with Delepitorae.

Asta – Ashtaroth
 Et – And
 Fubin – (the) Flame

Ganic – Fire
Geana – Mystery
Jedan – Water
Hesta – Curse
Hoet – Our
Lanire – Liar
Lirach – Earth
Naca – Circle (ring)
Par – Thee
Renich – Air
Roroth – (bring) to me
Tasa – Protect
Uberaca Biasa Icar – the surrounding sky
Vefa – This
Wehlc – Soil
Withar – Discover

The Sigils

Sigils are symbols created for a specific magickal purpose. In Demonolatry, sigils are representations of the Demon entities. The sigils allow the adept to focus on the Demonic entity, to connect to the energy of the Demon and also to simply honor the Demon. They are tools used to assist the practitioner with invoking a Demonic Entity.

One important fact is that sigils are burned in Demonolatry. As opposed to other magickal systems which consider this to be an act of disrespect, Demonolatry requires the magickal sigils to be burned. Demonolators burn the sigils to honor the demons. It's the idea that by giving the sigil to the flames, it thus takes form and allowing your message to rise to a state of energy so that the Demons can absorb the positive energy put in its creation. It is also though that by burning the sigil, the energy of the practitioner is given to the Demon through the agency of the flames.

Sigils are often circled in Demonolatry, to denote Satan encompassing that particular part of the whole. By circling the sigil you are focusing on the Demon as part of something larger. By leaving the sigil un-circled it suggests focusing on the Demon itself without looking at it as part of the whole. In Goetic and Ceremonial Magick, encircling the sigil is often symbolic of having power over a Demon. Demonolators do not do this.

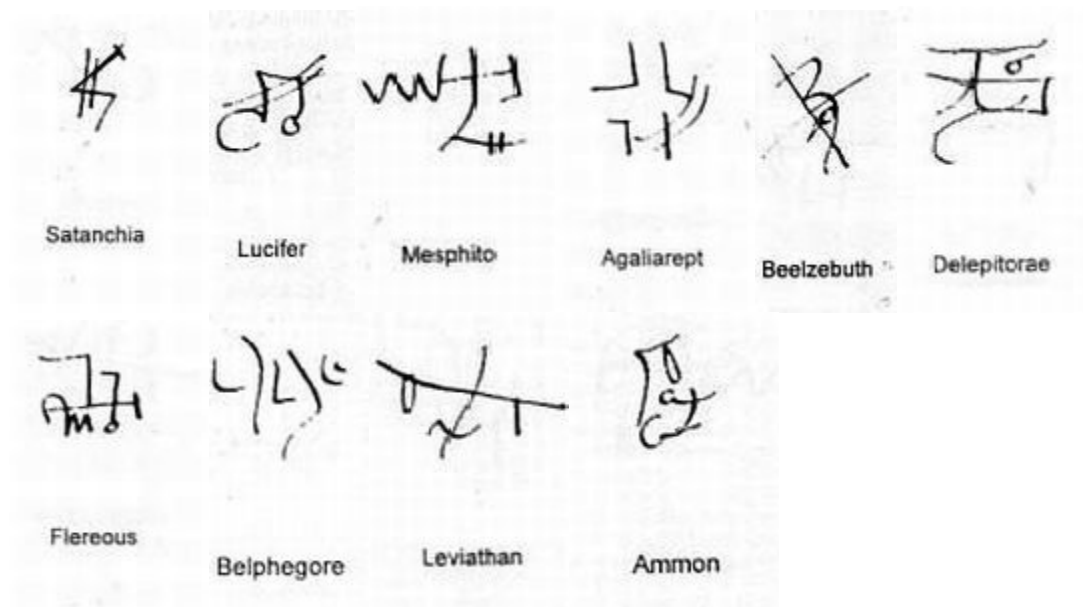
The acquiring of the sigils may be done in three ways. The first method of acquiring them is through conversing with a particular spirit during an ascension (a state of ascended consciousness reached through deep meditation. It allows the practitioner to commune with Demons on the Demonic plane). The second method, quite rare and doubtful, is by possession of the body. The practitioner

invites the spirit to draw the sigil through his body. This is sometimes called Channeling. The third method is sigil magick. The practitioner creates a sigil for the Demon he wishes to work with by various methods.

The authenticity of a sigil, just like that of an Enn (invocation), is quite unsure. I do not say that the sigils you find are not real and good, but they might not be what you expect them to be. Some claim the sigils come directly from the Demons, but that is a delicate and uncertain claim. The reason I say this is obvious. There are many different sigils for Demons. For example Satan. He's got the sigil from the Grimoirium Verum grimoire, and there is also the sigil from Dukante. Two different sigils. Asmodai/Asmodeus too. He's got a sigil in Goetia and a different one in Dukante. I believe the best way to acquire authentic sigils is to create them yourself. They are genuine magickal symbols because they represent something for you, because they were created by you.

The Dukante Sigils :

These are the Demonic sigils of Richard Dukante. It is not known if Dukante acquired these sigils via ascension or if he copied them from another Grimoire. However, these sigils have been copied from the book "Complete Book of Demonolatry" and the author of the book copied them from the Dukante grimoires with the permission of his daughter.





Astarte



Baalberith



Mammon



Asmodeus



Ronwe



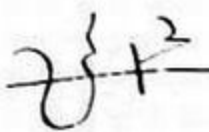
Rosier



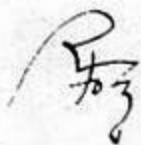
Eurynomous



Tezrian



Belial



Asafoetida



Astaroth



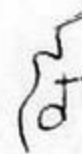
Unsera



Abaddon



Beehamoth



Sonnellion



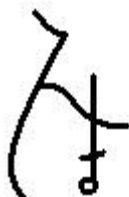
Ashtaroth



Baal



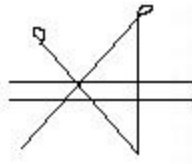
Amducious



Lucifuge



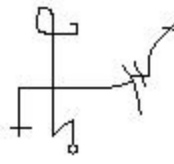
Satan



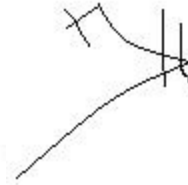
Verrine



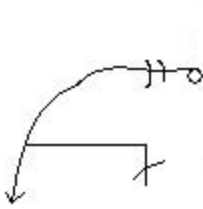
Verrier



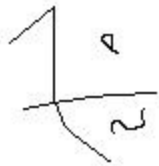
Abigor



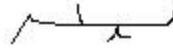
Balandax



Boragus



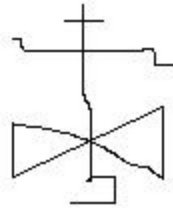
Lilith



Luithian



Rashoon



Svengali

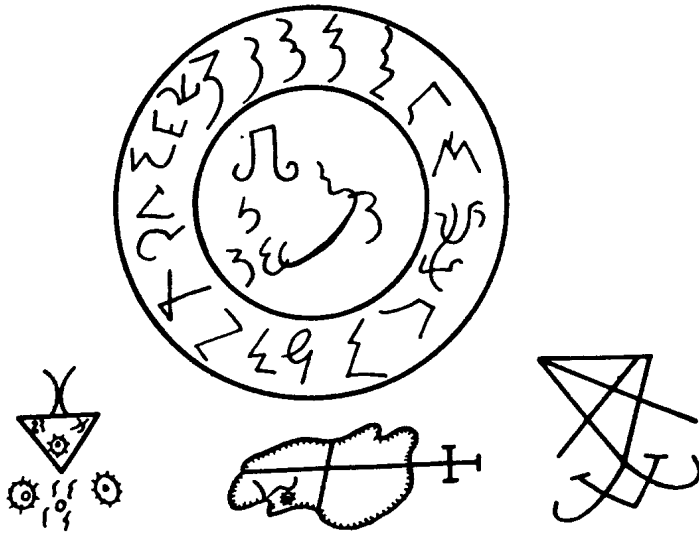


Taroon

The Grimorium Verum Sigils :

These are the sigils from the “Grimorium Verum”.

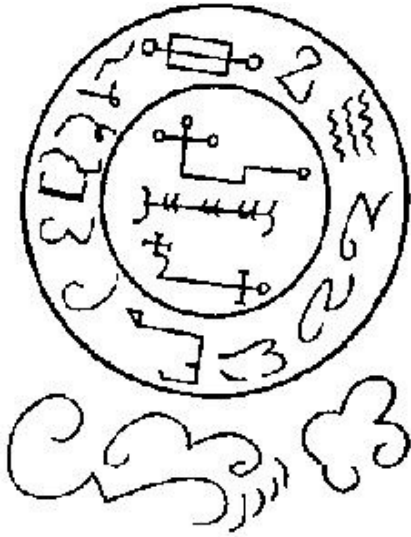
The Four Sigils Of Lucifer



The Three Sigils Of Beelzebuth



The Three Sigils of Astaroth



Demonolatry Practice

The practice of Demonolatry may be divided in two categories. One is the religious practice and the other is the magickal practice. The religious practice is the category of which prayer, ceremonies and celebrations are part of. The religious Demonolators utilize prayers of sorts for empowerment, devotion, communication with the divine, confession or thanksgiving. As opposed to the Christian form of prayer, Demonolatry prayer is not about asking for mercy or asking for this and that. To the Demonolator the divine is not here to grant us things, but to help us become strong enough and wise enough to get things by ourselves. We ask for the guidance of the divine entities known as Demons. By praying to them and keeping close relationships with these entities we become more spiritually aware of the world and get to understand the divine better.

The religious rites and celebrations may be those dedicated to the sect Demon, to the Matron/Patron or Marriage rites, divorce rites, funeral rites, baptisms, Holidays and others.

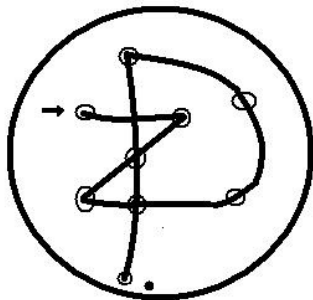
Others have decided to add to their practice magickal operations to aid them into spiritual work. While magick is sometimes incorporated into Demonolatry, it is not necessarily a part of it. Demonolatry is a flexible religion. It is not unusual if a practitioner of Demonolatry decides to add certain practices of

different belief systems into their work. Demonolatry is all about experimentation. That means that anything that works for you is good. Magick is merely a tool for those who wish to spice up their lives with more than simple prayers and devotion. As I see it, it is for those who have exceeded the period of calling Demons for help.

I have decided not to talk much of Demonolatry practice in this essay, for reason that I will cover each of the practices in special essays, but there are few points I would like to make here before I close this essay.

In Demonic Magick it is common that a circle is to be constructed in the ritual space. Unlike the traditional ceremonial magick rituals, in which circles are made for protection, the Demonolatry circle is made to contain and balance the energies in the rituals. There are also rites in which triangles are constructed where all the nine divinities are called upon (three to each point). These rites exist to create a more vibrant flow of energy.

The last thing I want to cover in this essay is the proper invocation techniques. Many people wonder how they can properly invoke a demon. Well, to properly invoke a Demon in the traditional way is to use the Enn, or an invocation of your own devise, and use the ritual dagger or your hand to draw the following in the air in front of you, starting at the arrow and ending at the dot:



It starts with the point closest to the arrow with Unseere, next is Lucifer, next is Flereous, next is Verrine, next is Belial, then Amducious, then Leviathan, Satan and finally it ends at the dot with Eurynomous.

To give a closing to this essay I must (again) remind you to buy the books I have listed below for a better understanding of Demonolatry.

Sources :

Complete Book Of Demonolatry

Further Reading :

Complete Book Of Demonolatry by S.Connolly

The Daemonolater's Guide To Daemonic Magick by S.Connolly

Daemonolatry Goetia by S.Connolly

Kasdeya Rite Of Ba'al by S.Connolly

Honoring Death: The Arte of Daemonolatry Necromancy by S.Connolly

Goetic Demonolatry by Ellen Purswell

Demonolatry Blends by J.Thorp

Walking the Hidden Path:A book on demonic magick by J.Thorp

Demon Stones by J.Thorp

Complete Book of Demonolatry Magic by J.Thorp

Divining & Speaking With Daemons: A Practical Guide by J.Thorp

Demonolatry Rites collected and edited by S.Connolly

Sanctus Quattuordecim by M.Delaney

Demonolatry by Nicholas Remy

Daemonic Magick by Seleneicthon